

A Bundle Of Flowers

A Bundle Of Flowers From The Garden Of Traditions Of Prophet & Ahl Al-Bayt



Sayyid Kamal Faqih Imani

**Translated by
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This text presents a wide selection of authentic traditions from the Prophet (S) and the Ahl al-Bayt ('a), arranged by theme for clarity. It covers faith, worship, moral values, and social duties. Sayings on knowing Allah, sincerity, prayer, and remembrance are followed by guidance on piety, patience, and gratitude.

It addresses family ties, care for orphans, kindness to neighbours, and support for the poor. Other sections warn against arrogance, greed, and harmful speech, while encouraging humility, justice, and forgiveness. Teachings on preparing for death and the hereafter remind the believer of life's purpose, accountability before Allah and awaiting the reappearance of Imam al-Hujja ('a).

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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful

By the grace and assistance of Allah, the translation and publication of the commentary of more than two parts of the Qur'an in English under the title of “**An Enlightening Commentary, into the Light of the Holy Qur'an**” have been successfully fulfilled in three volumes. These humble volumes were ardently met and well received by many sincere believers in most parts of the world.

When the readers reflected their enthusiastic affections and we were aware of their kind, cooperative and leading points of view about the task as a helpful Islamic ideological reference for them, and they appreciated especially the involving traditions from the Holy Prophet (S) and his Ahl Al-Bayt ('a), we understood that not only the exegesis of the verses of the Qur'an were useful for them, but the concerning Islamic traditions were also warmly embraced and utilized widely.

Besides that, via their communications, we felt their desire and the urgent need of the Age for such leading statements, too. Therefore, it was decided that the present valuable collection of holy traditions which were carefully selected by Ayatullah 'Allamah Mujahid Al-Hajj Sayyid Kamal Faqih Imani, to be translated into English and offered to the believing Muslims.

On the other hand, regarding the Prophet's famous tradition known as 'Thaqalayn' (two weighty causes), and putting it into action, next to the publication of the above-mentioned commentary of the Qur'an, and to provide traces in the English language from both the Holy Qur'an and Ahl Al-Bayt ('a) together before our eyes, it was thought that the translation of at least a small collection of traditions from Holy Ahl Al-Bayt ('a) would be supplied, so that these 'Two Weighty Causes' may work parallel and not to be separated from each other. Therefore, this favourable task was adventured in order that a short distance might be paved towards the path of the obedience of the godly advice of the Messenger of Allah (S) in the above-mentioned magnificent tradition.

So, for the present time, the very humble endeavour was prepared and entitled: 'A Bundle of flowers from the Garden of Traditions of the Holy Prophet & Ahl Al-Bayt ('a)' to indicate, firstly, the origin of the materials and, secondly, that the collection is merely a small portion of their vast ocean of varying knowledge which is linked to the illimitable knowledge of Allah, because the Holy Ahl Al-Bayt ('a) are the same ones whom Allah has called “*ar-rasikhuna fil 'ilm*” (those deeply established in knowledge), where He (SwT) says:

...وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ...

“... But no one knows its hidden meaning except Allah, and those who are firmly grounded in knowledge...” (Sura Aali ‘Imran, 3:7).

However, it is certain that if this group of expressive traditions and the like of them be practically observed by receptive people, the resulting merits of those divinely-linked statements will be abundantly beneficial in every step of their lives: socially, economically, morally, ethically, and so on, Allah-Willing. So, we ask Allah (SwT) to shower His ceaseless infinite mercy upon all those who study this book and try to act according to its involving reasonable ideas.

It is necessary to say, here, that some of the Arabic words involved in the traditions, such as: “ghayr-mahram”, have rarely any equivalents in English to convey their exact meaning.

Hereby, we sincerely appreciate not only the estimable people who helped us with the completion of this book, but also the valuable helpful instructive views we will receive from you, dear reader, which can surely be encouraging and animating for us. Therefore, we thank you in anticipation and ask you to communicate with us by the publisher's address:

The Scientific, Religious Research Center,

Amir Al-Mu'minin ‘Ali (‘a) Public Library, Isfahan, Iran.

We praise Allah and hope that may He forgive all our faults and shortcomings, and, accept this small endeavour from us with giving rewards to all those who have had a share, of any kind, in it, both in this world and the next world.

Was-Salam

Sayyid Abbas Sadr-‘Ameli

Translator

August 1997

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Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ...

“If you do not know, ask the men of wisdom (among Ummah)” (Sura an-Nahl, 16:43, Sura al-Anbiya, 21:7).

This holy verse enjoins the believers to refer to the people of dhikr i.e., the men of wisdom and the scholars of Ummah in order to recognize the right from wrong, when they (the believers) encounter with difficulties, because Allah after teaching them knowledge, chose them for that matter. Hence, they are those deeply rooted in knowledge who know how to render the Qur'an.

This verse was revealed in order to introduce Ahl Al-Bayt ('a), viz, Muhammad (S), 'Ali, Fatimah, Hasan and Husayn, who are called the five holy lights known as Aali 'Aba' to whom, there have been added nine other blessed ones from the descendants of Imam Husayn. The Messenger of Allah, in different suitable occasions, introduced them as the guiding Imams, the torches in darkneses, and those deeply rooted in knowledge, upon whom surely Allah (SwT), has bestowed 'the Knowledge of the Book'.

These facts, narrated in repeatedly stated traditions, have been precisely approved by the followers of Prophet Muhammad (S) from the time of revelation up to now, and some of the scholars and commentators from Sunni school have also confessed in their books that those verses of the Qur'an were revealed about and on the virtue of Ahl Al-Bayt ('a). A few of the examples of their books are as follows:

- Imam Tha'labi in his great commentary book upon the meaning of verse 42 from Sura An-Nahl, No. 16.
- Tafsir Ibn Kathir, vol.2, p. 591.
- Tarikh Tabari, vol. 14, p.75.

- Tafsir al–Alusi, known as: 'Ruhul–Bayan', vol. 14, p. 134.
- Tafsir a–Qartabi, vol. 11, p.272.
- Tafsir al–Hakim, or Shawahid–ut–Tanzil, vol. 1, p. 334.
- Tafsir al–Shabistary, or: Ihqaaq al–Haqq, vol.3, p.482.
- Yanani al–Mawaddah, by Qanduzi Hanafi, p. 119.

Basing on the very reality, we must approach the Immaculate Household, Ahl Al–Bayt, and practice their guiding words to instruct our lives well. In this regard, Imam al–Hadi ('a) says:

كَلَامُكُمْ نُورٌ وَ أَمْرُكُمْ رُشْدٌ وَ وَصِيَّتُكُمْ التَّقْوَى مِنْ لَا يَحْضُرُهُ الْفَقِيهَ وَ التَّهْذِيبَ وَ عِيُونَ اِخْبَارِ الرِّضَا

“Your words of wisdom give light, your administration is guidance (for people), and your recommendation is piety and equity.”

Man la Yahduruh al–Faqih, Tahthib & 'Uyun al–Akhbar ar–Ridha'

Beware O' Dear Reader!

It is via these blessed ones that the material and spiritual problems of our lives, in this world and the world to come, can be solved.

بِكُمْ أَخْرَجَنَا اللَّهُ مِنَ الذَّلِّ وَ فَرَّجَ عَنَّا غَمْرَاتِ الْكُرُوبِ وَ أَنْقَذَنَا مِنْ شَفَا جُرْفِ الْهَلَكَاتِ وَ مِنَ النَّارِ

It is on account of you that Allah pulls us out of the lowliness (of infidelity), sets us free from the clutches of hard grieves, and takes us to safety from the precipices of annihilation of the world, and from the Fire of Hell, too.

Man la Yahduruh al–Faqih, Tahthib & 'Uyun al–Akhbar ar–Ridha'

بِمُؤَالَاتِكُمْ عَلَّمَنَا اللَّهُ مَعَالِمَ دِينِنَا وَ أَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا

It was because of your mastership and leadership that Allah taught us the laws of our religion, put in order what had been spoiled and corrupted in our world. (And He saved us from poverty, degradation and ignorance, then, bestowed us knowledge, honour and dignity.)

Man la Yahduruh al-Faqih, Tahthib & 'Uyun al-Akhbar ar-Ridha'

Well, if we leave following those blessed ones, we will fail in all aspects. So, the Prophet (S) has said:

مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا فَقَدْ نَجَى وَ مَنْ تَخَلَّفَ عَنْهَا فَقَدْ هَلَكَ

The parable of my Ahl Al-Bayt is similar to that of Noah's Ark. Whosoever embarks it certainly will get rescued, but the one who opposes the boarding of it, surely gets drowned.”

This tradition has been narrated by eight companions of the Prophet (S) and eight persons from the disciples of the companions, and by sixty well-known scholars, and more than 90 authors from the brothers of Sunni school, mentioned in Mishkat al-Masabih, p.523, from Ahmad Ibn Hanbal; Fara'id-us-Simtayn, vol.2, p. 242; Al-Sawa'iq al-Muhriqah, p.234; 'Uyun al-Akhbar ar-Ridha' , Vol.1, p.211; and others from the references of both schools, which if you wish to refer to, are, mentioned in Nafahat al-Azhar, vol.4, p. 127.

The Messenger of Allah (S) said:

يُوشِكُ أَنْ أُدْعَى فَأَجِيبُ، إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِتْرَتِي، كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِتْرَتِي أَهْلُ بَيْتِي وَ إِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَاَنْظُرُوا بِمَاذَا تَخْلُفُونِي وَ فِي حَدِيثٍ آخَرَ: لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا

“It is probable that I be called soon and I will respond. Then, I leave behind me among you two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'an), which is a stretched string from the heaven to the earth, and my progeny, my Ahl Al-Bayt; for verily Allah, The Merciful, the Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful how you will treat due to those two in my absence.”

And, in another tradition it is added: “Never, never, shall you get astray if you attach yourselves to these TWO.”

This tradition is narrated by more than twenty persons from the companions of the Prophet (S) and it is also narrated by over 185 narrators mentioned in Sahih Muslim, vol. 2, p. 238 & Musnad Ahmad Ibn Hanbal, vol.5, p. 181-182; Sahih al-Tirmidhi, vol.2, p.220, and others from the references of both schools which, if you like to see, are mentioned on pp. 199 to 210, vol. 1, in Nafahat al-Azhar fi Khulasat

al-Abaqat al-Anwar.

Thus, what honour is more excellent than that the Qur'an, the Messenger of Allah (S), and Ahl Al-Bayt ('a) be our example, teacher, and leader.

That is why we, with a great mass of sincerity and devotion, say:

We are honoured that we are the followers of a religion whose founder on Allah's direction was Allah's prophet and Amir Al-Mu'minin 'Ali Ibn Abi Talib, the servant of Allah who was himself liberated from all chains and was designated, in turn, as the liberator of Mankind from all chains of slavery (to other than Allah).

We are honoured that Nahjul Balagha, which after the Qur'an is the greatest prescription for spiritual and material life, is the highest book for the liberation of mankind, and its spiritual and political prescriptions are the most valuable for liberation is authored by our Ma'sum Imam ('Ali Ibn Abi Talib ('a)).

We are honoured that Ma'sum Imam from 'Ali Ibn Abi Talib to the liberator of Mankind ('a) who with the power of Allah is alive and supervises all affairs, are our Imams.

We are honoured that the supplications, which are called the ascending Qur'an, are from our Ma'sum Imams. We are honoured that the intimate prayers of Sha'baniyyah, the supplications of 'Arafah of Husayn Ibn 'Ali, Sahifah as-Sajjadiyyah, the psalms of Aali Muhammad, and Sahifah Fatimah (which is an Allah-inspired Book to Zahra al-Mardiyyah).

We are honoured that Baqir al-'Ulum, who is the highest personality of history and no one, other than Allah Ta'ala, the Exalted, and the Prophet (S) and the Ma'sum Imams, has been or will ever be able to understand his station, is from us.

And, we are honoured that our Madhhab is Ja'fari and that our Fiqh (Islamic Jurisprudence) which is an infinite sea (of knowledge), is one of his (Imam as-Sadiq's ('a)) contributions. And we are proud of all Ma'sum Imams ('a), and we are committed to following them.

We are honoured that our Ma'sum Imams ('a) lived in prisons and in exile because they tried to raise the status of the Deen (religion) of Islam and implement (the teaching) of the Holy Qur'an, one of whose dimensions is the formation of the Just Government, and finally became martyrs in attempts to irradicate oppressive governments and Taghut of their own time.

Now, O' dear brother and sister!

You are eye-witnesses, in this little globe, smaller than a village in the universe, that today, the period of the burst of information, the bewildered human race of our Age is burning in the thirst of the blazing desert of injustice and inequality, while man is ceaselessly sinking deeper and deeper into the swamp of impiety and inequity.

Those who boast of man's freedom and happiness are anxiously watching the descent of the moral values, the very circumstance that they themselves have created. They can afford nothing but looking at the destruction of human and humanity. But, is it really the end of the line?

The answer is surprisingly positive, unless man returns to his godly-human-nature, applying the miserable experiments of his past life as a torch for his future way and utilizing Islam as the best remedy.

In the present Age, Islam the glorious, as the best guiding prescription, better than ever in history, has stretched its kind hand to rescue him who is drowned in and overwhelmed with vices and, by the Grace of Allah has stood to cure him from the sickness of corruption.

Islam is available to quench the thirst of that wandering man in the hot desert of impiety by means of the wholesome water of its theology enlightened with the glow of the knowledge and excellences of Ahl Al-Bayt, which is the reflection of bright galaxy of revelation that has ever had no err or mistake at all. It showers its light over all material and spiritual aspects of man's life totally. Thus, it has vividly opened a highway unto this deluded man that haply he goes toward reality.

But, o' dear friend

The first and the most essential way of recognizing a school of idea is studying its main texts with proper understanding of the words of its sages and leaders. It is by this means that the doctrine of that school about the world and its problems upon different practical phenomena can be realized and estimated.

It has been on this foundation and under this stimulus that we have taken action in publishing a continuous commentary of the Qur'an in English under the name of 'An Enlightening Commentary into the Light of the Holy Qur'an', which was faced with such a warm reception of the seekers of truth in many countries of the world that during less than three years its first two volumes were reprinted five times.

Now, at the threshold of the sixth print of those sacred commentary books, the present book as 'A bundle of Flowers' enriched from the statements of the leaders of the instructive school of Islam, that is the very Ahl Al-Bayt, is offered to all of those who seek for the Noblest and latest Divine school. We expect that with utilizing the perfume of these everlasting fresh flowers best, contemplate the following expression from the eighth Imam ('a):

Imam Ridha' ('a) said:

رَجِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا فَقُلْتُ لَهُ: وَكَيْفَ يُحْيِي أَمْرَكُمْ قَالَ: يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ فَآتَاهُمْ لَوْ عَلِمُوا مَحَاسِنَ
كَلَامِنَا لَاتَّبَعُونَا.

“May the Mercy of Allah be upon the servant who keeps alive our commandment”. I asked him ('a) how

the one could keep your commandment alive. He ('a) said: "He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodness of our speech, surely they would follow us."

Bihar al-Anwar, vol.2, p.40; Ma'aniy al-Akhbar, by Saduq, p.180; and Wasa'il ash-Shi'a, vol.27, p.92

A Benevolent Expectation

We hope that by reading and hearkening the noble words of those holy ones, the statement be completed to the people of the world, may be, through following the Holy Ahl Al-Bayt, the youth; viz, the new generation, stand away from any religious, mental, moral, theological, social, economic, political, and educational deviation, so that each of them can grow to be an effective gentleman and also, as a devoted soldier, to be helpful for Islam and Muslims throughout the world.

At the end, we send our sincere and pure regards with kind greetings to those holy, excellent, purified and immaculate souls, while we say:

السَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ وَ مَسَاكِينِ بَرَكَاتِهِ وَ مَعَادِينِ حِكْمَةِ اللَّهِ وَ حَفَظَةِ سِرِّ اللَّهِ وَ حَمَلَةِ كِتَابِ اللَّهِ وَ أَوْصِيَاءِ
نَبِيِّ اللَّهِ وَ ذُرِّيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

Peace be on you that your hearts acquaint with awareness of Allah, the place where there are blessings of Allah and the source of the wisdom of Allah. The secrets of Allah have been put in your safekeeping. You know the knowledge of the Book of Allah by heart. You are the successors of the Prophet of Allah and the children of the Messenger of Allah, peace be upon him and his progeny and the mercy and blessings of Allah as well.

Man La Yahduruh al-Faqih, Tahthib & 'Uyun al-Akhbar ar-Ridha'

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

(سَيِّد كَمَال فقيه ايماني (ايران - اصفهان)

And Peace to all who follow guidance.

Sayyid Kamal Faqih Imani

Esfahan-Iran

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The Opening Tradition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful

Tradition n. 1

Imam as-Sajjad, the fourth Imam, ('a) said:

أَلْحَمُّ لِلَّهِ وَالْحَمُّ دُحَقُّهُ كَمَا يَسَّ تَحَقُّهُ حَمٌّ دَأً كَثِيرًا. وَأَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي، إِنَّ النَّفْسَ لَمَأْرَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي.

وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي يَزِيدُنِي ذَنْبًا إِلَى ذَنْبِي، وَأَجْ تَرِزُ بِهِ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ، وَسُلْ طَانِ جَائِرٍ، وَعَدُوِّ قَاهِرٍ.

اللَّهُمَّ اجْعَلْ نِيَّيَ مِنْ جُنْدِكَ فَإِنَّ جُنْدَكَ هُمُ الْغَالِبُونَ، وَاجْعَلْ نِيَّيَ مِنْ حِزْبِكَ؛ فَإِنَّ حِزْبَكَ هُمُ الْمُهْلِكُونَ، وَاجْعَلْ نِيَّيَ مِنْ أَوْلِيَاءِكَ؛ فَإِنَّ أَوْلِيَاءَكَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

اللَّهُمَّ أَصْلِحْ لِي دِيْنِي فَإِنَّهُ عِصْمَةٌ أَمْ رِي، وَأَصْلِحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقَرِّي، وَإِلِيْهَا مِنْ مُجَاوِرَةِ اللَّئَامِ مَقَرِّي، وَاجْعَلْ لِي حَيَاةَ زِيَادَةٍ لِي فِي كُلِّ خَيْرٍ، وَالْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَتَمَامِ عِدَّةِ الْأَمْرِ سَلِيْنِ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَأَصْلِحْ حَايَةَ الْوَالِدِ مِنْ تَجَبُّينَ وَهَبْ لِي فِي الثَّلَاثَاءِ ثَلَاثًا: لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا غَمًّا إِلَّا أَدَّهَبْتَهُ، وَلَا عَدُوًّا إِلَّا دَفَعْتَهُ. بِبِسْمِ اللَّهِ خَيْرٌ ر...
...الأس ماءً، بسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ

“All Praise is only Allah's, and praise is His right: an illimitable praise that suits Him. I seek refuge in Him from my own self of evils: verily, the (human) self is certainly prone to do evil except such as my Lord has had mercy on. I seek refuge in Him from the evil of Satan who always increases a sin to my sins. I seek refuge in Him from any immoral opposer, cruel king, and forceful enemy.”

“O' Lord! assign me as one of Your soldiers, because it is sure that Your troops are totally victorious; and assign me among Your party, for truly, it is Your party that will achieve Felicity; and accept me as one of

Your lovers, for, certainly, on the lovers of Allah there is no fear, nor shall they grieve.”

“O' Lord! improve my religion for me, for surely it is a divine protection on all my affairs; and improve my next world for me, because, no doubt, it is my permanent abode for me to escape from the scornful people, and assign my life for me in increasing any goodness, and my death a means of my freeing from any malady.”

“O' Lord! bless Muhammad, the final prophet of all the members of Messengers, and his pure progeny, as well as his gentle companions, and bestow me three necessities today: do not hold any sin for me except that You forgive it nor a grieve but You remove it, nor any enemy but You send him away via the appellation of Allah which is the best names, i.e. By the Name of Allah, the Lord of the earth and heaven...”

Bihar al-Anwar, vol. 90, p. 187 & as-Sahifah as-Sajjadiyyah, p. 572

[1] [1]

SHARES

Knowing Allah, His Greatness And His Grace

Tradition n. 2

The Holy Prophet (S) said:

أَيُّهَا النَّاسُ إِنَّهُ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدِكُمْ إِلَّا فَاعْبُدُوا رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَحِجُّوا بَيْتَ رَبِّكُمْ وَ
أَدُّوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِهَا أَنْفُسُكُمْ وَأَطِيعُوا وُلاةَ أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ

“O' people! Verily, there is no prophet after me, nor any Ummah after you (Muslims). So, take care to worship your Lord, perform your five ritual prayers, fast in the appointed month (Ramadan), make pilgrimage to the House of your Lord (Mecca), give the alms of your wealth in order to purify your souls thereby, and obey the Holders of Authority, so that you enter the Paradise of your Lord.”

Khisal, as-Saduq, p. 322

Tradition n. 3

Imam Amir Al-Mu'minin 'Ali ('a) said:

عِظْمُ الْخَالِقِ عِنْدَكَ يُصَغِّرُ الْمَخْلُوقَ فِي عَيْنِكَ.

“Having the Greatness of the Creator in your mind would make you realize the insignificance of the creatures in your view.”

Nahjul-Balagha, Statement 129

Tradition n. 4

Imam Amir Al-Mu'minin 'Ali ('a) said:

طُوبَى لِمَنْ أَخْلَصَ لِلَّهِ عَمَلَهُ وَعِلْمَهُ وَحُبَّهُ وَبُغْضَهُ وَأَخْذَهُ وَتَرْكَهُ وَكَلَامَهُ وَصَمْتَهُ وَفِعْلَهُ وَقَوْلَهُ

“Blessed is he who sincerely devotes the entirety of his actions, knowledge, love, hatred, receiving, relinquishing, speech, silence, deeds, and statements absolutely to Allah.”

Bihar al-Anwar, vol. 77, p. 289

Tradition n. 5

Imam as-Sadiq ('a) said:

أَلْقَلْبُ حَرَمٌ لِلَّهِ فَلَا تُسْكِنِ حَرَمَ اللَّهِ غَيْرَ اللَّهِ

“The heart is the sanctuary of Allah, therefore, do not settle therein anything but Allah (The sacred place of the heart belongs to and Him alone. Therefore, keep the love of the world out of it.)

Bihar al-Anwar, vol. 70, p. 25

Tradition n. 6

Imam as-Sadiq ('a) said:

شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ كَثِيرًا

“Our true followers are those who, when they are alone, remember Allah abundantly.” (That is, they avoid committing vices in private where there is no barrier for them to commit sin by the mere remembrance of Allah.)

Tradition n. 7

Imam al-Baqir ('a) said:

لا وَاللَّهِ مَا أَرَادَ اللَّهُ تَعَالَى مِنَ النَّاسِ إِلَّا خَصَلَتَيْنِ: أَنْ يُقَرَّوْا لَهُ بِالنِّعَمِ فَيَزِيدَهُمْ وَبِالذُّنُوبِ فَيَغْفِرَ لَهَا لَهُمْ.

“By Allah, He, the Exalted, expects of people but two traits: that they confess for Him the blessings in order that He increases His bounties for them; and that they make confessions about their evil actions and then He forgives those sins for them.”

Al-Kafi, vol. 2, p. 426

Tradition n. 8

Imam Husayn Ibn 'Ali ('a) said:

إِنَّ اللَّهَ جَلَّ ذِكْرُهُ مَا خَلَقَ الْعِبَادَ إِلَّا لِيَعْرِفُوهُ فَإِذَا عَرَفُوهُ عَبَدُوهُ، فَإِذَا عَبَدُوهُ اسْتَغْنَوْا بِعِبَادَتِهِ عَنِ عِبَادَةِ مَا سِوَاهُ.

“Verily, Allah, the Exalted, has not created human beings except for recognizing Him and worshipping Him as (the consequence of) knowing Him; and when they worship Him they would lack the need of adoring any human being (or things) other than Him because of that worship.”

Safinat al-Bihar, vol. 2, p. 180

Tradition n. 9

The fourth Imam, 'Ali Ibn Husayn ('a) said:

لَا يَهْلِكُ مُؤْمِنٌ بَيْنَ ثَلَاثِ خِصَالٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَشَفَاعَةِ رَسُولِ اللَّهِ، وَ سِعَةِ رَحْمَةِ اللَّهِ.

“There is no destruction (Hell) for a believer having three qualities: Confessing that there is no god besides Allah, the One Who has no partner; the intercession of the Messenger of Allah and the vastness of the Grace of Allah.

Safinat al-Bihar, p. 517

[1] [1]

SHARES

Prayer And Its Effects

Tradition n. 10

The Holy Prophet (S) said:

لَيْسَ مِنَّا مَنْ اسْتَخَفَّ بِصَلَاتِهِ، لَا يَرِدُ عَلَيَّ الْحَوْضَ لَا وَاللَّهِ

“The one who takes prayer light is not of me. No, by Allah such a person will not reach the Haud, Pond of abundant.”

Man La Yahduruh al-Faqih, vol. 1, p. 206

Tradition n. 11

Imam as-Sadiq ('a) said:

لَوْ كَانَ عَلَى بَابِ أَحَدِكُمْ نَهْرٌ فَأَغْتَسَلَ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ كَانَ يَبْقَى عَلَى جَسَدِهِ مِنَ الدَّرَنِ شَيْءٌ إِنَّمَا مَثَلُ الصَّلَاةِ مَثَلُ النَّهْرِ الَّذِي يُنْقِي كُلَّمَا صَلَّى صَلَاةً كَانَ كَفَّارَةً لِذُنُوبِهِ إِلَّا ذَنْبٌ أَخْرَجَهُ مِنَ الْإِيمَانِ مُقِيمٌ عَلَيْهِ

“If there be a stream at the house of one of you in which the one washes himself five times a day, will there remain anything from the dirt over his body? Verily, the likeness of prayers is the same as the stream. The person who establishes ritual prayers clears out his sins thereby, except for the sin that takes him out from Faith he believes in.”

Bihar al-Anwar, vol. 82, p. 236

Tradition n. 12

The Holy Prophet (S) said:

وَصَلَاةٌ فَرِيضَةٌ تَعْدِلُ عِنْدَ اللَّهِ أَلْفَ حِجَّةٍ وَ أَلْفَ عُمْرَةٍ مَبْرُورَاتٍ مُتَقَبَّلَاتٍ

An obligatory prayer, with Allah, is equivalent to one thousand Hajj pilgrimages and one thousand Umrah

performances (voluntary pilgrimages to Ka'ba) which are right and accepted.”

Bihar al-Anwar, vol. 99, p. 14

Tradition n. 13

The Holy Prophet (S) said:

لَا تُضَيِّعُوا صَلَاتِكُمْ، فَإِنَّ مَنْ ضَيَّعَ صَلَاتَهُ حُشِرَ مَعَ قَارُونَ وَهَامَانَ وَكَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ النَّارَ مَعَ
الْمُنَافِقِينَ.

“Do not waste your prayers, because, surely, the person who wastes them will be raised with Croesus (Qarun) and Haman so that it is rightfully certain for Allah to put the one in Hell with hypocrites.”

Bihar al-Anwar, vol. 83, p. 14

Tradition n. 14

The Holy Prophet (S) said:

إِذَا صَلَّيْتَ صَلَاةً فَصَلِّ صَلَاةً مُؤَدَّعٍ.

“Say each of your prayer as if it were your last prayer.”

Bihar al-Anwar, vol. 69, p. 408

Tradition n. 15

Imam Amir al-Mu'minin 'Ali ('a) said:

لَوْ يَعْلَمُ الْمُصَلِّي مَا يَغْشَاهُ مِنَ الرَّحْمَةِ لَمَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ.

“If a praying person knew to what extent he was surrounded by His Mercy, he would never raise his head from (the state of) prostration.

Tasnif al-Ghurar al-Hikam, p. 175

Tradition n. 16

Imam al-Baqir ('a) said:

أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ فَإِنْ قُبِلَتْ قُبِلَ مَا سِوَاهَا

“On the Reckoning Day, the first thing that a servant will be reckoned for is the prayer; therefore, if it is accepted, the rest (good actions) will be accepted, too, (otherwise, his other good deeds will not avail him).”

Bihar al-Anwar, vol. 7, p. 267

Tradition n. 17

At the last moments of his life, Imam as-Sadiq ('a) called his relations and companions and told them:

إِنَّ شَفَاعَتَنَا لَنْ تَنَالَ مُسْتَخِفًّا بِالصَّلَاةِ

“Verily, our intercession never reaches the one who takes prayers lightly.”

Bihar al-Anwar, vol. 82, p. 236

Tradition n. 18

Imam al-Baqir, the fifth Imam, ('a) said:

عَشْرٌ مَن لَقِيَ اللَّهَ عَزَّ وَجَلَّ بِهِنَّ دَخَلَ الْجَنَّةَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْإِقْرَارُ بِمَا جَاءَ مِنَ عِنْدِ اللَّهِ عَزَّ وَجَلَّ، وَ إِقَامُ الصَّلَاةِ، وَ إِيتَاءُ الزَّكَاةِ وَ صَوْمُ شَهْرِ رَمَضَانَ، وَ حِجُّ الْبَيْتِ، وَ الْوَالِيَّةُ لِأَوْلِيَاءِ اللَّهِ، وَ الْبِرَاءَةُ مِنْ أَعْدَاءِ اللَّهِ، وَ اجْتِنَابُ كُلِّ مُسْكِرٍ

“There are ten things that when a person meets Allah the Almighty and Glorious, with them, he will enter Heaven:

1. Confessing that there is no god besides Allah
2. And that Muhammad is the Messenger of Allah

3. Acknowledging what has come down to the Prophet (S) from Allah (the Qur'an).
4. Establishing regular prayers.
5. Giving alms.
6. Fasting in Ramadan.
7. Performing the Pilgrimage (Hajj) to the Sacred House.
8. Kindness to the lovers of Allah
9. Detachment from the enemies of Allah
10. And, avoiding any alcoholic beverage.”

Khisal by Saduq, p.432

Tradition n. 19

Imam Amir al-Mu'minin 'Ali ('a) said:

الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ، وَالْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ، وَلكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْبَدَنِ الصِّيَامُ، وَجِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ.

“For the God-fearing, prayer is a means of seeking nearness to Allah and for the weak, the Hajj (pilgrimage to Mecca) is as good as Jihad (Fighting in the way of Allah). For every thing there is a levy, and the levy of the body is fasting. The Jihad of a woman is to afford pleasant company to her husband.”

Nahjul Balagha, saying 136

Tradition n. 20

The Holy Prophet (S) said:

مَا مِنْ لَيْلَةٍ إِلَّا وَ مَلَكِ الْمَوْتِ يُنَادِي يَا أَهْلَ الْقُبُورِ لِمَنْ تَغِيبُونَ الْيَوْمَ وَقَدْ عَايَنْتُمْ هَوْلَ الْمُطَّلَعِ، فَيَقُولُ الْمَوْتَى إِنَّمَا تَغِيبُ الْمُؤْمِنِينَ فِي مَسَاجِدِهِمْ لِأَنَّهُمْ يُصَلُّونَ وَلَا نُصَلِّي، وَيُؤْتُونَ الزَّكَاةَ وَلَا نُزَكِّي، وَيَصُومُونَ شَهْرَ رَمَضَانَ وَلَا نَصُومُ... نَصُومُ، وَيَتَصَدَّقُونَ بِمَا فَضَّلَ عَنْ عِيَالِهِمْ وَنَحْنُ لَا نَتَصَدَّقُ

There comes no night but that the angel of death calls to the dead in the graves and inquires what they regret for today when they have vividly seen (and known) this (the next life). Then the dead will say: “Verily, we regret and envy the believers who are in their mosques and they are praying while we are not; they give alms and we do not; they fast during Ramadan but we do not; they donate in charity what they have more than the need of their family members while we do not ...”

Irshad al-Qulub, p.53

Tradition n. 21

The Holy Prophet (S) said:

سَمِعْتُ مُنَادِي يُنَادِي عِنْدَ حَضْرَةِ كُلِّ صَلَاةٍ، فَيَقُولُ يَا بَنِي آدَمَ قُومُوا فَاطْفُوا عَنْكُمْ مَا أَوْقَدْتُمُوهُ عَلَى أَنْفُسِكُمْ.

“At the (appointed) time of every prayer (salat), I hear a caller who calls and says: “O children of Adam! Keep up prayers in order to extinguish the fire you have lit against yourselves (by committing sins).”

Mustadrak al-Wasa'il, vol. 3, p. 102

Tradition n. 22

The Holy Prophet (S) said:

حَافِظُوا عَلَى الصَّلَوَاتِ، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا كَانَ يَوْمَ الْقِيَامَةِ يَأْتِي بِالْعَبْدِ، فَأَوَّلُ شَيْءٍ يَسْأَلُهُ عَنْهُ الصَّلَاةُ، فَإِنْ جَاءَ بِهَا تَامًّا، وَ لَا زُخَّ فِي النَّارِ.

“Be careful of the prayers, for, on the Day of Resurrection, when Allah the Exalted, will bring the servant (for reckoning), the first thing that He will ask him about will be the prayer. If one brings it completely, he will be of the people of salvation, otherwise, he will be thrown into Fire.”

Bihar al-Anwar, vol. 82, p. 202

Tradition n. 23

عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أُمِّ حَمِيدَةَ أُعَزِّيَهَا بِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَبَكَتْ وَبَكَبْتُ لِبُكَائِهِ ثُمَّ قَالَتْ: يَا أَبَا مُحَمَّدٍ لَوْ رَأَيْتَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عِنْدَ الْمَوْتِ لَرَأَيْتَ عَجَبًا، فَتَحَّ عَيْنَيْهِ ثُمَّ قَالَ: اجْمَعُوا كُلَّ مَنْ بَيْنِي وَبَيْنَهُ قَرَابَةً، قَالَتْ: فَمَا تَرَكْنَا أَحَدًا إِلَّا جَمَعَ نَاهُ فَنَظَرَ إِلَيْهِمْ ثُمَّ قَالَ: إِنَّ شَفَاعَتَنَا لَا تَنَالُ مُسْتَخِفًّا بِالصَّلَاةِ.

Abu Basir said that he visited Umm Hamidah (Musa Ibn Ja'far's ('a) mother) in order to console her for the death of Ja'far Ibn Muhammad ('a). Then she wept and he wept because of her weeping. After that, she said: "O' Aba Muhammad! If you had seen Ja'far Ibn Muhammad when he was on his death-bed, you would have observed a wonderful thing: he opened his eyes and said to gather all of his relatives." Then, she continued saying that they gathered them all with no exception. Then he ('a) looked at them and said: "Verily, our intercession does not reach the one who takes prayers lightly".

Wasa'il ash-Shi'a vol. 4, p. 26

Tradition n. 24

The Holy Prophet (S) said:

الْعِبَادَةُ مَعَ أَكْلِ الْحَرَامِ كَالْبِنَاءِ عَلَى الرَّمْلِ.

"The worship done by the one who earns his living on unlawful money is similar to a building constructed upon sand."

Bihar al-Anwar, vol. 84, p. 258

[1] [1]

SHARES

Midnight Prayers

Tradition n. 25

The Holy Prophet (S) said:

شَرَفَ الْمُؤْمِنِ قِيَامُهُ بِاللَّيْلِ وَعِزُّهُ إِسْتِغْنَاؤُهُ عَنِ النَّاسِ.

“The honour of a believer lies in his vigilance at night and his esteem lies in his autonomy from people.”

Bihar al-Anwar, vol. 77, p. 20

Tradition n. 26

Imam Amir al-Mu'minin 'Ali ('a) said:

. مَنْ كَثُرَ فِي لَيْلِهِ نَوْمُهُ فَاتَهُ مِنَ الْعَمَلِ مَا لَا يَسْتَدْرِكُهُ فِي يَوْمِهِ .

“He who sleeps too much at night, will lose something of his deeds (i.e., night prayers) which he cannot gain during the day-time.”

Ghurar al-Hikam, p.289

Tradition n. 27

قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ فِيمَا نَاجَى اللَّهَ عَزَّوَجَلَّ بِهِ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ قَالَ: يَا بَنَ عِمْرَانَ كَذَبَ - مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي فَإِذَا جَنَّهَ اللَّيْلُ نَامَ عَنِّي .

Imam as-Sadiq ('a) said that Allah (SwT) in a revelation told Moses, the son of 'Imran ('a): “O' you son of 'Imran! Those who only claim that they love Me, tell a lie, for when the night falls they neglect Me.”

Bihar al-Anwar, vol. 13, p. 329

Tradition n. 28

Imam as-Sadiq ('a) said:

لَا تَدَعِ قِيَامَ اللَّيْلِ فَإِنَّ الْمَغْبُوتَ مَنْ حُرِمَ قِيَامَ اللَّيْلِ .

“Never miss midnight prayers, because, in fact, the real loser is he who misses (the advantage of) the midnight prayer.”

Bihar al-Anwar, vol. 83, p. 127

Tradition n. 29

Imam as-Sadiq ('a) said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِجِبْرِئِيلَ عِظْنِي فَقَالَ: يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَ أَحِبِّبْ مَا شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ، شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ، وَ عِزُّهُ كَفُّهُ عَن أَعْرَاضِ النَّاسِ.

“The Messenger of Allah (S) told Gabriel to preach to him, and he said: 'Live howsoever you like but you will surely die; love whatsoever you like but you will surely depart from it; do whatsoever you like but you will certainly meet it (and receive its reward). The honour of a (Muslim) believer is his midnight prayers, and his nobility is his refraining from (ruining) people's reputation”

Khisal by Saduq, p. 7

Tradition n. 30

Imam as-Sadiq ('a) said:

ثَلَاثَةٌ هُنَّ فَخْرُ الْمُؤْمِنِ وَ زِينُهُ فِي الدُّنْيَا وَ الْآخِرَةِ: الْوَلَايَةُ فِي آخِرِ اللَّيْلِ، وَ يَأْسُهُ مِمَّا فِي أَيْدِي النَّاسِ، وَ وِلَايَةُ الْإِمَامِ مِنْ آلِ مُحَمَّدٍ.

“There are three things which are the honour of a believer and his ornament both in this world and the next. They are: prayers in the last part of night (night prayers), not coveting what people possess in their hands, and the love (and leadership) of an Imam from the progeny of Muhammad (S).”

Bihar al-Anwar, vol. 75, p. 107

Tradition n. 31

Imam Muhammad Ibn 'Ali, Jawad al-'A'immah, ('a) said:

مَنْ وَثِقَ بِاللَّهِ أَرَاهُ السُّرُورَ وَ مَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ الْأُمُورَ.

“He who has confidence in Allah, sees joy; and he who trusts on Him, He will suffice his affairs.”

Bihar al-Anwar, vol. 78, p. 79

[1] [1]

SHARES

Faith In Allah And Attaining His Pleasure

Tradition n. 32

Imam as-Sadiq ('a) said:

أَنَّ رَجُلًا مِنْ أَهْلِ الْكُوفَةِ كَتَبَ إِلَى أَبِي الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ يَا سَيِّدِي أَخْبِرْنِي بِخَيْرِ الدُّنْيَا وَالْآخِرَةِ فَكَتَبَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، أَمَّا بَعْدُ فَإِنَّ مَنْ طَلَبَ رِضَى اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ أُمُورَ النَّاسِ، وَ مَنْ طَلَبَ رِضَى النَّاسِ بِسَخَطِ اللَّهِ وَ كَلَهُ اللَّهُ إِلَى النَّاسِ وَالسَّلَامُ.

“My father said to me about his father ('a) that a man from Kufah wrote to his father viz. to al-Husayn Ibn 'Ali ('a) asking him ('a) to inform him of the good of this world and that of the next. Then, he ('a) wrote (in his reply): 'In the Name Allah the Beneficent, the Merciful'. After that: 'Verily, he who seeks the pleasure of Allah even while displeasing people, He suffices him in his affairs with people. But he who seeks the pleasure of people while Allah is displeased, he leaves him to people (and he will be far from His Grace), Wa assalam'.”

Bihar al-Anwar, vol. 71, p. 208

Tradition n. 33

Imam 'Ali Ibn Husayn ('a) said:

مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ خَيْرِ النَّاسِ .

“He who acts according to what Allah has enjoined for him, is of the best people.”

Al-Kafi, vol. 2, p. 81

Tradition n. 34

Imam as-Sadiq ('a) said:

مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَلَ إِيمَانُهُ.

“The one who loves for Allah, hates for Allah, and donates (things) for Allah; thus, he is one of those whose Faith is complete.”

Tradition n. 35

Imam Hasan al-'Askari, the eleventh Imam, ('a) said:

خِصْلَتَانِ لَيْسَ فَوْقَهُمَا شَيْءٌ: أَلَيْمَانُ بِاللَّهِ، وَ نَفْعُ الْإِخْوَانِ.

“There are no qualities above these two: Faith in Allah and being beneficial to Muslims.”

Bihar al-Anwar, vol. 17, p.218

[1] [1]

SHARES

Piety And Its Necessity In A Muslim

Tradition n. 36

The Holy Prophet (S) said:

أَكْثَرُ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

“The most (important) things that cause people to reach Heaven are divine piety and a good temper.”

Bihar al-Anwar, vol. 71, p. 373

Tradition n. 37

The Holy Prophet (S) advised:

إِذَا هَمَمْتَ بِأَمْرٍ فَتَدَبَّرْ عَاقِبَتَهُ، فَإِنْ يَكُ خَيْرًا وَ رُشْدًا فَاتَّبِعْهُ، وَإِنْ يَكُ غِيًّا فَدَعْهُ.

“When making a decision to do something, think about its outcome. If it is good for your advancement and development, follow it, but if it is misleading, leave it out...”

Bihar al-Anwar, vol. 77, p. 130

Tradition n. 38

سُئِلَ الصَّادِقُ عَلَيْهِ السَّلَامُ عَنِ تَفْسِيرِ التَّقْوَى، فَقَالَ: أَنْ لَا يَفْقُدَكَ حَيْثُ أَمَرَكَ وَ لَا يَرَاكَ حَيْثُ نَهَاكَ.

Imam as-Sadiq ('a) was asked about the meaning of 'piety' when he replied: "Piety is that Allah does not miss you in the place where He has commanded you to be, and does not see (find) you where He has forbidden you from."

Safinat al-Bihar, vol. 2, p. 678

Tradition n. 39

The Holy Prophet (S) said:

إِسْتَحْيِ مِنَ اللَّهِ كَمَا تَسْتَحْيِ مِنَ الرَّجُلِ الصَّالِحِ مِنْ قَوْمِكَ.

"Show veneration for Allah similar to the way that you would mind your manners in front of a righteous person among your kinsmen."

Mustadrak Al-Wasa'il ash-Shi'a, vol. 8, p. 466, No.10027

Tradition n. 40

Imam Amir Al-Mu'minin 'Ali ('a) said:

نَعِمَ صَارَفُ الشَّهَوَاتِ غَضُّ الْأَبْصَارِ.

"Lowering one's eyes will serve well as a barrier against one's passions."

Ghurar al-Hikam, p. 321

Tradition n. 41

قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ لِلْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ لَمَّا ضَرَبَهُ ابْنُ مُلْجَمٍ لَعْنَهُ اللَّهُ:

أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَ الْأَتْبَعِيَا الدُّنْيَا وَ إِن بَغْتَكُمَا، وَ لَا تَأْسَفَا عَلَى شَيْءٍ مِنْهَا زُوِيَ عَنْكُمَا، وَقُولَا بِالْحَقِّ، وَاعْمَلَا لِلْأَجْرِ، وَ كُونَا لِلظَّالِمِ خَصْمًا، وَ لِلْمَظْلُومِ عَوْنًا.

Imam Amir al-Mu'minin 'Ali ('a) said to Imam al-Hasan and Imam al-Husayn (peace be upon them) when 'Abd ur-Rahman Ibn Muljam (the curse of Allah be upon him) had struck him (fatally with a sword):

“I advise you (both) to fear Allah and that you should not hanker after the (pleasures of this) world even though it may run after you. Do not be sorry for anything of this world that you have been denied. Speak the truth and act (in expectation) for reward. Be an enemy of the oppressor and helper of the oppressed.”

Nahj al-Balagha, letter 47

Tradition n. 42

Imam Amir al-Mu'minin 'Ali ('a) said:

فَأَنبِي أَوْصِيكَ بِتَقْوَى اللَّهِ - أَيُّ بُنْيٍ - وَ لُزُومِ أَمْرِهِ، وَ عِمَارَةَ قَلْبِكَ بِذِكْرِهِ، وَ لَا عِتْصَامٍ بِحَبْلِهِ. وَ أَيُّ سَبَبٍ أَوْ تَقُّ مِنْ سَبَبٍ بَيْنَكَ وَ بَيْنَ اللَّهِ إِنْ أَنْتَ أَخَذْتَ بِهِ!

“I advise you to fear Allah, 'O my child, to abide by His commands, to fill your heart with remembrance of Him and to cling to hope in Him. No connection is more reliable than the connection between you and Allah provided you take hold of it.”

Nahj al-Balagha, letter 31

Tradition n. 43

عَنْ أَبِي أُسَامَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: عَلَيْكَ بِتَقْوَى اللَّهِ، وَ الْوَرَعَ، وَ الْاجْتِهَادِ، وَ صِدْقِ الْحَدِيثِ، وَ آدَاءِ الْأَمَانَةِ، وَ حُسْنِ الْخُلُقِ، وَ حُسْنِ الْجَوَارِ، وَ كَوْنُوا دُعَاةَ إِلَى أَنْفُسِكُمْ بِغَيْرِ السِّنْتِكُمْ، وَ كَوْنُوا زِينًا، وَ لَا تَكُونُوا شَيْنًا، وَ عَلَيْكُمْ بِطُولِ الرُّكُوعِ وَ السُّجُودِ، فَإِنَّ أَحَدَكُمْ إِذَا طَالَ الرُّكُوعَ وَ السُّجُودَ، هَتَفَ إِبْلِيسُ مِنْ خَلْفِهِ وَ قَالَ: يَا وَيْلَهُ، أَطَاعَ وَ عَصَيْتُ، وَ سَجَدَ وَ أَبَيْتُ.

Abi-Osamah said that he had heard that Imam as-Sadiq ('a) said: “Be aware of (the punishment of) Allah, piety, godly endeavour, saying the truth, honesty in deposition, good character, and good neighbourliness. Invite (others) to yourselves (by performing good actions), not with mere utterance. Live to be ornaments, and not to be a disgrace to us. (I advise you) to prolong the length of bowing and prostration. So, verily, when one of you prolongs bowing and prostration, Satan cries from behind one and says: Woe! He obeyed and I disobeyed; he did prostration and I refused.”

Al-Kafi, vol. 2, p. 77

Tradition n. 44

قال الإمام الباقر عليه السلام وجدنا في كتاب علي بن الحسين عليه السلام: ألا إن أولياء الله لا خوف عليهم ولا هم يحزنون إذا أدوا فرائض الله وأخذوا سنن رسول الله صلى الله عليه وآله وسلم وتورعوا عن محارم الله وزهدوا في عاجل زهرة الدنيا ورغبوا فيما عند الله واكتسبوا الطيب من رزق الله لوجه الله لا يريدون به التفاخر والتكاثر ثم أنفقوا فيما يلزمهم من حقوق واجبة فأولئك الذين بارك الله لهم فيما اكتسبوا ويتأبون على ما قدموا لآخرتهم.

Imam al-Baqir (‘a), said: We found in the book of Imam ‘Ali Ibn Husayn (‘a): “Behold! **“Verily, on the friends of Allah there will be no fear nor shall they grieve” (Sura Yunus, 10:62)**, if they keep up the obligatories of Allah, follow the traditions of the Messenger Allah (S), avoid the things forbidden by Allah, be pious in worldly wealth and rank and eager for what there is with Allah, strive to earn His sustenance of what is pure, and decide not to boast or compile wealth but donate and give the obligatory alms they have been enjoined to. Hence, these are those (friends of Allah!) whose earnings are divinely blessed and will be rewarded for what they have sent forth unto their next world.”

Bihar al-Anwar, vol. 69, p. 277

Tradition n. 45

The Holy Prophet (S) said:

إنَّ النَّاسَ مِنْ عَهْدِ آدَمَ إِلَى يَوْمِنَا هَذَا مِثْلُ أُسْنَانِ الْمُشْطِ، لَا فَضْلَ لِلْعَرَبِيِّ عَلَى الْعَجَمِيِّ وَ لَا لِلْأَحْمَرِ عَلَى الْأَسْوَدِ إِلَّا بِالتَّقْوَى.

“Surely, human beings from the time of Adam up to now are the same as the teeth of a comb are, and there is no superiority for the Arab over non-Arab or for the red race over the black race except for piety.”

Mustadrak al-Wasa'il, vol 12, p.89

Tradition n. 46

Imam as-Sadiq (‘a) said:

إنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوَى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلا تَقْوَى.

“Surely, a little action (of worshipping) with piety is better than many deeds with no virtue.”

[1] [1]

SHARES

Invocation

Tradition n. 47

Imam as-Sadiq ('a) said:

كُلُّ دُعَاءٍ يُدْعَى اللَّهُ عَزَّ وَجَلَّ بِهِ مَحْجُوبٌ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

“Every invocation sought from Allah, Almighty and Glorious, is barred by the sky unless it is coupled with 'Salawat', benediction upon the Prophet and his progeny.” (The expression of 'Salawat' means: O God bless Muhammad and his descendants).

Usul al-Kafi, vol. 2, p. 493

Tradition n. 48

Imam as-Sadiq ('a) said:

يَتَمَنَّى الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنْ حُسْنِ الثُّوَابِ

“The Muslim believer whose calls were not answered by Allah in this world will wish that none of them would have been accepted when, in the Hereafter, he sees the abundance of rewards (given him for their not being answered and suffering the troubles in the world).”

Usul al-Kafi, vol. 2, p. 491

Tradition n. 49

Imam Amir al-Mu'minin 'Ali ('a) said:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي الْأَرْضِ الدُّعَاءُ وَافْضَلُ الْعِبَادَةِ الْعَفَافُ

“The most beloved deed on the earth with Allah, Almighty and Glorious is invocation, and the best worship is modesty and piety.”

Bihar al-Anwar, vol. 93, p. 295

Tradition n. 50

عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ فِيمَا عَلَّمَ أَصْحَابَهُ، تَفْتَحُ أَبْوَابُ السَّمَاءِ فِي خَمْسَةِ مَوَاقِيتَ: عِنْدَ نُزُولِ الْغَيْثِ، وَ عِنْدَ الرَّحْفِ، وَ عِنْدَ الْأَذَانِ، وَ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَ مَعَ زَوَالِ الشَّمْسِ، وَ عِنْدَ طُلُوعِ الْفَجْرِ

On the authority of Abu Basir and Muhammad Ibn Muslim, on the authority of Abu Abdullah (‘a) who said: My father told me, on the authority of my grandfather, on the authority of his fathers, that Imam Amir al-Mu’minin ‘Ali (‘a), when teaching (some of) his followers, said: “The doors of heaven are opened at five times: When it is raining; at the time of Holy War; at the time of Call to prayer; at the time of recitation of the Qur’an with the setting of the sun, and at the break of dawn.”

Al-Khisal, by Saduq, p. 302

Tradition n. 51

Imam Amir Al-Mu’minin ‘Ali (‘a) said:

إِغْتَنِمُوا الدُّعَاءَ عِنْدَ خَمْسَةِ مَوَاطِنَ: عِنْدَ قِرَاءَةِ الْقُرْآنِ، وَ عِنْدَ الْأَذَانِ، وَ عِنْدَ نُزُولِ الْغَيْثِ، وَ عِنْدَ التَّقَاءِ الصَّغِيرِ لِلشَّهَادَةِ، وَ عِنْدَ دَعْوَةِ الْمَظْلُومِ فَإِنَّهَا لَيْسَ لَهَا حِجَابٌ دُونَ الْعَرْشِ

“Avail yourselves of the invocation in five situations: At the time of recitation of the Qur’an, at the time of prayer call, when it is raining, when attending the Holy War ready for martyrdom, when an oppressed person supplicates, because, certainly, there is no barrier for it beneath the Throne.”

Bihar al-Anwar, vol. 93, p. 343

Tradition n. 52

Imam Husayn (‘a) said:

اللَّهُمَّ إِنَّكَ أَقْرَبُ مَنْ دُعِيَ، وَ أَسْرَعُ مَنْ أَجَابَ، وَ أَكْرَمُ مَنْ عَفَا، وَ أَوْسَعُ مَنْ أَعْطَى، وَ أَسْمَعُ مَنْ سُئِلَ، يَا رَحْمَنَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا

“O Lord! You are the nearest one Whom can be requested from; You are the soonest responder, and You are the most gracious in bestowing; Whose gift is the vastest and You hearken the best to what you are asked for. I call to You, O' the Beneficent in this world and the next, and the Merciful in both of them!”

'Arafah Invocation

Tradition n. 53

Imam Amir al-Mu'minin 'Ali ('a) said:

مَنْ أُعْطِيَ أَرْبَعًا لَمْ يُحْرَمَ أَرْبَعًا: مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الإِجَابَةَ، وَ مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ القَبُولَ، وَ مَنْ أُعْطِيَ الإِسْتِغْفَارَ لَمْ يُحْرَمِ المَغْفِرَةَ، وَ مَنْ أُعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ.

“He who is bestowed four things is not deprived of four things: he who is allowed to pray is not deprived of the response to it; he who is allowed to offer repentance is not deprived of its acceptance; he who is allowed to seek forgiveness is not deprived of forgiveness; and he who is allowed to be grateful is not deprived of furtherance of favours.”

Nahjul Balagha, Saying 135

Note

The compiler of Nahjul Balagha, as-Sayyid ar-Radi says: This is confirmed by the Book of Allah. About praying, Allah says:

... ادْعُونِي أَسْتَجِبْ لَكُمْ...

“...Call You to Me, I will answer you...” (Sura al-Ghafir, 40:60).

About forgiveness Allah says:

وَمَنْ يَع مَل سُوًّا أَوْ يَظ لِم نَف سَهُ ثُمَّ يَس تَع فِر اللّٰهَ يَجِدِ اللّٰهَ عَفُورًا رَحِيمًا

“And whoever does evil, or wrongs his own self and thereafter seeks the pardon of Allah shall find Allah Oft-Forgiving, Merciful” (Sura an-Nisa', 4:110).

About gratefulness He says:

... لئن شكرتم لأزيدنكم...

“...If you be grateful, I will increase (My favours) to you...” (Sura Ibrahim, 14:7).

About repentance He says:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا

“Verily, repentance (acceptable) with Allah is only for those who do evil ignorantly and then turn (to Allah) soon (after); these (are those whom) Allah will turn (mercifully) to; and Allah is All-Knowing, All-Wise” (Sura an-Nisa’, 4: 17).

Tradition n. 54

Imam as-Sadiq (‘a) said:

وَاللَّهُ مُصَيِّرٌ دُعَاءَ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ لَهُمْ عَمَلًا يَزِيدُهُمْ فِي الْجَنَّةِ.

“On the Reckoning Day, Allah will count the invocations of believers as some good actions for them and thereby He will promote their position in Heaven.”

Bihar al-Anwar, vol. 78, p. 216

Tradition n. 55

Imam as-Sadiq (‘a) said:

دَاوُوا مَرَضَاتِكُمْ بِالصَّدَقَةِ وَادْفَعُوا أَبْوَابَ الْبَلَاءِ بِالذُّعَاءِ.

“Treat your ailments with charity and repel varieties of affliction by invocation.”

At-Tahthib, vol. 4, p. 112

Tradition n. 56

Imam as-Sadiq (‘a) said:

سَلِّ حَاجَتَكَ وَ أَلِحْ فِي الطَّلَبِ فَإِنَّ اللَّهَ يُحِبُّ الْإِحْسَانَ مِنَ الْمُؤْمِنِينَ

“Ask (Allah) for your requisite and insist on demanding because Allah likes the persistence of the insisting believers of His servants.”

Wasa'il ash-Shi'a, vol. 7, p. 60

Tradition n. 57

Imam as-Sadiq ('a) said:

عَلَيْكُمْ بِالدُّعَاءِ فَإِنَّكُمْ لَا تُقَرَّبُونَ بِمِثْلِهِ.

“I recommend you to invocation, because you cannot get nigh to Allah by any means like it.”

Al-Kafi, vol. 2, p. 467

Tradition n. 58

Imam Amir al-Mu'minin 'Ali ('a) said:

رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهُ وَأُعْطِيتَ خَيْرًا مِنْهُ.

“It may happen that you ask (Allah) for something and He does not give it to you in order to endow you with (something) of better quality (later).”

Ghurar al-Hikam, p. 185

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SHARES

Ahl Al-Bayt

Tradition n. 59

The Holy Prophet (S) said:

مَثَلُ أَهْلِ بَيْتِي فِي أُمَّتِي مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ رَغِبَ عَنْهَا هَلَكَ.

“The likeness of my Ahl Al-Bayt (progeny) amongst my Ummah (followers) is similar to Noah's Ark. Those who embarked on it were rescued and those who rejected it perished....”

Bihar al-Anwar, vol. 27, p. 113

Tradition n. 60

Imam al-Baqir, the fifth Imam, (‘a) said:

إِنَّ حَدِيثَنَا يُحْيِي الْقُلُوبَ.

“Our traditions (Ahl Al-Bayt) survive in the hearts.”

Bihar al-Anwar, vol. 2, p. 144

Tradition n. 61

The Holy Prophet (S) said:

زِينُوا مَجَالِسَكُمْ بِذِكْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

“Make your gatherings lively with the remembrance of ‘Ali Ibn Abi Talib.” (Talk about the excellencies of ‘Ali (‘a)).

Bihar al-Anwar, vol. 38, p. 199

Tradition n. 62

فِي إِكْمَالِ الدِّينِ فِي حَدِيثٍ عَنِ جَابِرِ الْجَعْفِيِّ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ عَرَفَنَ أَللَّهَ وَ رَسُولَهُ، فَمَنْ أَوْلُوا الْأَمْرَ الَّذِينَ قَرَنَ اللَّهُ طَاعَتَهُمْ بِطَاعَتِكَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آله وَ سلم هُمْ خُلَفَائِي يَا جَابِرُ، وَ أئِمَّةَ الْمُسْلِمِينَ مِنْ بَعْدِي أَوْلُهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَيْنُ، ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ الْمَعْرُوفُ فِي التَّوْرَةِ بِالْبَاقِرِ، وَ سَتَدْرِكُهُ يَا جَابِرُ، فَإِذَا لَقَيْتَهُ فَاقْرَأْهُ مِنْي السَّلَامَ، ثُمَّ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ، ثُمَّ مُوسَى بْنُ جَعْفَرٍ، ثُمَّ عَلِيُّ بْنُ مُوسَى، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ، ثُمَّ سَمِيُّ وَ كَنِيي حُجَّةَ اللَّهِ فِي أَرْضِهِ، وَ بَقِيَّتُهُ فِي عِبَادِهِ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ، ذَاكَ الَّذِي يَفْتَحُ اللَّهُ تَعَالَى ذِكْرَهُ عَلَى يَدَيْهِ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهُ، ذَاكَ الَّذِي يَغِيبُ عَنْ شَيْعَتِهِ وَ أَوْلِيَائِهِ غَيْبَةً لَا يَثْبُتُ فِيهَا عَلَى الْقَوْلِ بِإِمَامَتِهِ لَا مَنْ امْتَحَنَ اللَّهُ قَلْبَهُ لِلإِيمَانِ قَالَ جَابِرُ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ فَهَلْ يَقَعُ لِشَيْعَتِهِ الْإِنْتِفَاعُ بِهِ فِي غَيْبَتِهِ، فَقَالَ إِي وَ الَّذِي بَعَثَنِي بِالنَّبُوءَةِ أَنَّهُمْ يَسْتَضِيئُونَ بِنُورِهِ وَ يَنْتَفِعُونَ بِوِلَايَتِهِ فِي غَيْبَتِهِ كَانْتِفَاعِ النَّاسِ بِالشَّمْسِ وَ إِنْ تَجَلَّهَا سَحَابٌ .

In 'Ikmal ad-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from 'Jabir Ibn 'Abdillah' thus: "I said: 'O Messenger of Allah we have known Allah and His Apostle; then who is 'Ulul-Amr', those that Allah has made their obedience the same as your obedience?' Then, the Prophet (S) said: 'O' Jabir! They are, after me, my successors and the guides of Muslims; the first of them is 'Ali Ibn Abi Talib; then (Imam) Hasan, and (Imam) Husayn; then 'Ali Ibn Husayn; then Mohammad Ibn 'Ali; known in the Torah as Baqir, whom you will see, O' Jabir! When you visit him, give my regards to him. After him, there is Sadiq, Ja'far Ibn Muhammad; and after him Musa Ibn Ja'far; then 'Ali Ibn Musa; then Muhammad Ibn 'Ali; then 'Ali Ibn Muhammad, then Hasan Ibn 'Ali; and after him (there comes) Al-Qaim, whose name and epithet is the same as mine.

He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hasan Ibn 'Ali (al-al-'Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and those who love him, in which his mastership cannot be proved by a statement of anyone except for the one whose heart Allah tests for Faith."

Jabir said: "I asked him: 'O' Messenger of Allah will his followers avail of him during his occultation?' He answered: 'Yes. By the One Who appointed me to prophethood, they will seek brightness from his light and will avail by devotion in his absence the same as the availing of people from the (glow of) sun when clouds cover it...'

Ikmal ad-Din, vol. 1, p. 253, with nearly similar meaning in Yanabir al-Mawaddah, p. 117.

Tradition n. 63

: قَالَ مَالِكُ بْنُ أَنَسٍ عَنِ الْإِمَامِ الصَّادِقِ عَلَيْهِ السَّلَامُ

مَا رَأَتْ عَيْنٌ وَلَا سَمِعَتْ أُذُنٌ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ أَفْضَلُ مِنْ جَعْفَرِ الصَّادِقِ فَضْلاً وَعِلْماً وَعِبَادَةً وَوَرَعاً

Malik Ibn Anas said about the virtue of Imam as-Sadiq ('a):

"No eye has ever seen, no ear has ever heard, and no heart (soul) has ever been stricken that there can (contemporaneously) be anybody higher than (Imam) Ja'far Sadiq ('a) from the point of virtue, knowledge, worship, and piety."

Bihar al-Anwar, vol. 47, p. 28

Tradition n. 64

Imam Husayn (‘a) said:

فَلَعَمْرِي مَا الْإِمَامُ إِلَّا الْحَاكِمُ بِالْكِتَابِ، الْقَائِمُ بِالْقِسْطِ، الدَّائِنُ بِدِينِ الْحَقِّ، الْحَاسِبُ نَفْسَهُ عَلَى ذَاتِ اللَّهِ

“By my soul, there is no Imam but he issues judgement upon the Book, establishes justice, believes in the religion of Truth, and restrains his Self, alongside the way of Allah.

Al-Irshad, vol. 204

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SHARES

The Love Of Ahl Al-Bayt

Tradition n. 65

The Holy Prophet (S) said:

أَدَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثٍ: حُبِّ نَبِيِّكُمْ وَ حُبِّ أَهْلِ بَيْتِهِ وَ عَلَى قِرَاءَةِ الْقُرْآنِ

“Train your children in three things: the love of your Prophet, the love of his progeny, i.e. Ahl Al-Bayt, and recitation of the Qur'an.”

Al-Jami' al-Saghir, vol. 1, p. 14

Tradition n. 66

Imam as-Sadiq (‘a) said:

مَنْ لَمْ يَقْدِرْ عَلَى صَلَاتِنَا فَلْيَصِلْ صَالِحِي مَوَالِينَا وَ مَنْ لَمْ يَقْدِرْ عَلَى زِيَارَتِنَا فَلْيُزِرْ صَالِحِي مَوَالِينَا يُكْتَبَ لَهُ ثَوَابُ زِيَارَتِنَا

“He who is not able to do any good unto us (Ahl Al-Bayt) then he may do good to our pious adherents; and he who is not able to visit us, he may visit our righteous followers by which the reward of visiting us

(pilgrimage) will be recorded for him.”

Bihar al-Anwar, vol. 74, p. 354

Tradition n. 67

Imam al-Baqir (‘a) said:

أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَجَلَّ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِهِ وَ طَاعَةُ أَوْلِي الْأَمْرِ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ
السَّلَامُ : حُبُّنَا إِيْمَانٌ وَ بُغْضُنَا كُفْرٌ

“The best means by which servants can obtain nearness to Allah, Mighty and Glorious, is the obedience to Allah, the obedience to His Messenger, and the obedience to those charged with (spiritual) authority.”

Then, he (‘a) added: “The love of us (Ahl Al-Bayt) is Faith and the hatred of us is infidelity.”

Al-Kafi, vol. 1, p. 187

Tradition n. 68

Imam as-Sadiq (‘a) said:

إِنَّ فَوْقَ كُلِّ عِبَادَةِ عِبَادَةَ وَ حُبُّنَا أَهْلَ الْبَيْتِ أَفْضَلُ عِبَادَةٍ

“Verily, there are various degrees of serving Allah, but affection (and cordial inclination) for us, Ahl Al-Bayt, is the highest one.”

Bihar al-Anwar, vol. 27, p. 91

[1] [1]

SHARES

The Acceptable Characteristics

Tradition n. 69

أَلَا أَنْبِيئُكُمْ بِالْمُؤْمِنِينَ؟ مَنْ إِئْتَمَّنَهُ الْوَالِدُ الْمُؤْمِنُونَ عَلَى أَنْ فُسِّهِمْ وَ أَمْوَالِهِمْ، أَلَا أَنْبِيئُكُمْ بِالْمُسْلِمِينَ؟ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ
لِسَانِهِ وَ يَدِيهِ... وَ الْوَالِدُ الْمُؤْمِنُ حَرَامٌ عَلَى الْمُؤْمِنِينَ أَنْ يَظْلِمَهُ أَوْ يَخْذُلَهُ أَوْ يَغْتَابَهُ أَوْ يَدْفَعَهُ دَفْعَةً

The Holy Prophet (S) said: “Shall I not introduce 'a believer' to you? A believer is the one whom other believers trust with their souls and wealth. Shall I not introduce 'a Muslim' to you? A Muslim is the one from whose hand and tongue other Muslims are safe.... It is unlawful (Haram) for a believer to do wrong against another believer, or leave him/her in a lurch, or backbite against him/her, or suddenly reject him/her.”

Al-Kafi, vol. 2, p. 235

Tradition n. 70

Imam as-Sadiq ('a) said:

لا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِسًا يُعْصَى اللَّهُ فِيهِ وَ لَا يَقْدِرُ عَلَى تَغْيِيرِهِ

“A Muslim believer must not attend a meeting wherein Allah laws are being disobeyed and the one is not in a position to stop it.”

Usul al-Kafi, vol. 2, p. 374

Tradition n. 71

Imam as-Sadiq ('a) said:

مَنْ صَدَقَ لِسَانُهُ زَكَى عَمَلُهُ، وَ مَنْ حَسَنَتْ نِيَّتُهُ زَادَ اللَّهُ فِي رِزْقِهِ وَ مَنْ حَسَنَ بَرُّهُ بِأَهْلِ لِهِ زَادَ اللَّهُ فِي عُمُرِهِ

“He who habitually tells the truth, his deeds are purified; Allah increases the sustenance of the one whose intention is good; and he who treats his family members well, Allah prolongs the length of his life.”

Khisal by Saduq, vol. 1 p. 88

Tradition n. 72

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: فَقَالَ عَلَّمَنِي عَمَلًا يُحِبُّنِي اللَّهُ تَعَالَى عَلَيْهِ وَ يُحِبُّنِي الْمَخْلُوقُونَ وَ يُثْرِي اللَّهُ مَالِي وَ يُصِحُّ بَدَنِي وَ يُطِيلُ عُمُرِي وَ يَحْ شُرَّتِي مَعَكَ، قَالَ: هَذِهِ سِتُّ خِصَالٍ تَحُجُّ إِلَى سِتِّ خِصَالٍ: إِذَا أَرَدْتَ أَنْ يُحِبَّكَ اللَّهُ فَخَفْهُ وَ اتَّقِهِ، وَ إِذَا أَرَدْتَ أَنْ يُحِبَّكَ الْمَخْلُوقُونَ فَأَحْ سِنِّ إِلَيْهِمْ وَ إِرْفِضْ مَا فِي أَيْدِيهِمْ، وَ إِذَا أَرَدْتَ أَنْ يُثْرِيكَ اللَّهُ مَالًا فَزَكِّهِ، وَ إِذَا أَرَدْتَ أَنْ يُصِحَّ اللَّهُ بَدَنَكَ فَأَكْ ثَرِ مِنَ الصَّدَقَةِ، وَ إِذَا أَرَدْتَ أَنْ يُطِيلَ اللَّهُ عُمُرَكَ فَصِلْ ذَوِي أَرْحَامِكَ، وَ إِذَا أَرَدْتَ أَنْ يَحْشُرَكَ اللَّهُ مَعِيَ فَأَطِلْ السُّجُودَ بَيْنَ يَدَيِ اللَّهِ الْوَاحِدِ الْقَهَّارِ

Imam Amir al-Mu'minin 'Ali ('a) said: "A man came to the Prophet (S) and asked him to teach him an action so that both Allah, the Exalted, and people would love him, his wealth would increase, his body would be healthy, his life time would last long, and he would be raised with him (the Prophet). Then, he (S) said: 'These are six traits which need six qualities:

1. If you want Allah to love you, be afraid of Him and guard yourself against sin.
2. If you want people to love you, be benevolent to them and decline what they have in their hands.
3. If you want Allah to increase your wealth, then give its alms tax.
4. If you want Allah to make your body healthy, pay charity more frequently.
5. If you want Allah to prolong your lifetime, then have regard for your kinship.
6. And, if you want Allah to raise you with me, then do prolong your prostrations before Allah, the One, the Dominator."

Safinat al-Bihar, vol. 1, p. 599

Tradition n. 73

عَنِ الْحَارِثِ بْنِ الدَّلْهَاتِ مَوْلَى الرِّضَا عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: سُنَّةٌ مِنْ رَبِّهِ، وَ سُنَّةٌ مِنْ نَبِيِّهِ، وَ سُنَّةٌ مِنْ وَلِيِّهِ، فَالسُّنَّةُ مِنْ رَبِّهِ: كِتْمَانُ سِرِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ

Imam Ridha', the eighth Imam, ('a) said: A Muslim believer is not a true believer unless there are three virtues in him: the manner of his lord, the manner of his Prophet, and the manner of his Imam. Then, the manner of his Lord is: concealing his secrets; hence Allah, to Whom belong Might and Majesty, said:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

“The Knower of the Unseen! So He does not reveal His secrets to any” (Sura al-Jinn, 72:26).

...إِلَّا مَنْ أَرَادَ تَضَى مِنْ رَسُولٍ

“Except to him whom He chooses as an apostle...” (Sura al-Jinn, 72:27).

وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ: فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ نَبِيَّهُ بِمُدَارَاةِ النَّاسِ فَقَالَ

Then, the manner of his Prophet is compliance with people, when surely, Allah, Almighty and Glorious, commissioned His prophet to favour people and He has said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

“Practice forgiveness and enjoin good and turn away from the ignorant” (Sura al-Araf, 7:199).

وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ: فَالصَّبْرُ فِي الْبَأْسَاءِ وَالضَّرَّاءِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ

Then the manner of his Imam is (to be firm and) being patient on good days and bad days, when, verily, Allah to whom belong Might and Majesty, says:

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ

“And (they) are patient in distress and affliction” (Sura al-Baqara, 2:177).

‘Uyun al-Akhbar ar-Ridha’, vol. 1, p.256

Tradition n. 74

Imam Muhammad Ibn ‘Ali, the ninth Imam (‘a) said:

أَلْ مُؤْمِنٌ يَحْتَاجُ إِلَى ثَلَاثِ خِصَالٍ: تَوْفِيقٌ مِنَ اللَّهِ، وَوَاعِظٌ مِنْ نَفْسِهِ، وَ قَبُولٌ مِمَّنْ يَنْصَحُهُ

“A Muslim believer should obtain these three virtues: success granted by Allah, be an admonisher of his self, and find approval from the one who advises him.”

Muntah al-‘Amal, p.229

Tradition n. 75

قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ كَيْفَ أَصْبَحَ عَتَا يَابْنَ رَسُولِ اللَّهِ؟ قَالَ: أَصْبَحْتُ مَطْلُوبًا بِثَمَانِ خِصَالٍ: اللَّهُ تَعَالَى يَطْلُبُنِي بِالْفَرَائِضِ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالسُّنَّةِ وَالْعِيَالُ بِالْقُوتِ، وَالنَّفْسُ بِالشَّهْوَةِ، وَالشَّيْطَانُ بِالْمَعْصِيَةِ وَالْحَافِظَانِ بِصِدْقِ الْعَمَلِ، وَمَلَكُ الْمَوْتِ بِالرُّوحِ، وَالْقَبْرُ بِالْجَسَدِ، فَأَنَا بَيْنَ هَذِهِ الْخِصَالِ مَطْلُوبٌ.

‘Ali Ibn Husayn (‘a) the fourth Imam, was once asked how he, the son of the Messenger of Allah began each morning, and he (‘a) replied: “I begin each morning while I am demanded of eight virtues:

Allah, the Exalted, demands of me the obligatory; the Prophet (S) demands of me his tradition (Sunnah); family dependents demand of me food (material); the self looks for desires; Satan demands me (to commit) sin; the two protective angels demand of me virtuousness, the angel of death demands of me the spirit and, the grave demands of me my body.

Therefore, I am, surrounded by these traits, demanded.”

Bihar al-Anwar, vol. 76, p. 15

Tradition n. 76

Imam as-Sadiq (‘a) said:

إِنَّ أَلَّ الْمُؤْمِنِ مَنْ يَخَافُهُ كُلُّ شَيْءٍ وَ ذَلِكَ أَنَّهُ عَزِيزٌ فِي دِينِ اللَّهِ وَ لَا يَخَافُ مِنْ شَيْءٍ وَ هُوَ عَلَامَةٌ كُلِّ مُؤْمِنٍ

“Verily everything is intimidated by a believer because the religion of Allah causes him to be powerful, and he is not intimidated by anything, which (epithet) is the characteristic of any believer.”

Bihar al-Anwar, vol. 67, p. 305

[1] [1]

SHARES

The Real Followers Of Ahl Al-Bayt And Their Qualities

Tradition n. 77

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي: يَا جَابِرُ أَيُّكَ تَفِي مَنْ يَنْ تَحِلُّ التَّشْيِيعَ أَنْ يَقُولَ بِحُبِّنَا أَهْلَ الْبَيْتِ فَوَاللَّهِ مَا شِيعُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَأَطَاعَهُ، وَمَا كَانُوا يُعْرِفُونَ يَا جَابِرُ إِلَّا بِالتَّوَاضُّعِ وَالتَّخَشُّعِ وَ الْأَمَانَةِ، وَ كَثْرَةِ ذِكْرِ اللَّهِ وَ الصَّوْمِ وَ الصَّلَاةِ وَ الْبِرِّ بِالْوَالِدَيْنِ وَ التَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَ أَهْلِ الْمَسْكَنَةِ وَ الْغَارِمِينَ وَ الْيَتَامَ وَ صِدْقِ الْحَدِيثِ وَ تِلَاوَةِ الْقُرْآنِ وَ كَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ، وَ كَانُوا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ

Imam Muhammad Baqir ('a) told Jabir: "Is it enough for a person to (merely) embellish (oneself) as a Shi'ah (follower) by professing love of us, Ahl Al-Bayt? Nay! By Allah, a person is not our follower except the one who fears Allah and obeys Him. O' Jabir! Our followers are not recognized save by humility; submission; honesty; praising Allah abundantly; fasting and prayers; filial devotion; attending to the poor, needy, debtors, and orphans who live near him; saying the truth; reciting the Qur'an; withholding the tongue from people except for benediction; and being trustworthy for relatives in any affairs..."

Al-Kafi, vol. 2, p. 74

Tradition n. 78

قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ مَهْرَانَ قَالَ دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَ عِنْدَهُ نَفَرٌ مِنَ الشَّيْعَةِ، فَسَمِعْتُهُ يَقُولُ: وَ هُوَ يَقُولُ مَعَاشِرَ الشَّيْعَةِ:

كُونُوا لَنَا زِينَةً وَ لَا تَكُونُوا عَلَيْنَا شَيْئاً، قُولُوا لِلنَّاسِ حُسْناً، وَ احْفَظُوا أَلْسِنَتَكُمْ وَ كَفُّوهُا عَنِ الْفُضُولِ وَ قَبِيحِ الْقَوْلِ.

Sulayman Ibn Mahran said that he visited Imam as-Sadiq ('a) while some of the followers (Shi'ah) were attending him ('a) and he heard that the Imam ('a), addressing them, said: "(Behave) to be as ornaments for us and not to be against us as shame. Tell people of goodness, and protect your tongues and hold it from excessive talk and offensive speech."

Al-Amali, by Saduq, p. 142

Tradition n. 79

عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهَمًّا فَقِيهًا حَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيًّا، إِنَّ اللَّهَ عَزَّ وَجَلَّ خَصَّ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامَ بِمَكَارِمِ الْأَخْلَاقِ، فَمَنْ كَانَتْ فِيهِ فَلْيَحْمَدِ اللَّهَ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ لِيَسْأَلْهُ إِيَّاهُ، قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هُنَّ؟

قال: هُنَّ الْوَرَعُ، وَالْقَنَاعَةُ، وَالصَّبْرُ، وَالشُّكْرُ، وَالْحِلْمُ، وَالْحَيَاءُ، وَالسَّخَاءُ، وَالشَّجَاعَةُ، وَالْغَيْرَةُ وَالْبِرُّ، وَصِدْقُ الْحَدِيثِ، وَ أَدَاءُ الْإِمَانَةِ.

Abdullah Ibn Bukayr said that Imam as-Sadiq (‘a) said: “Verily, we love those who are wise, perceptive (intelligent), learned, forbearing, patient, reliable, and faithful. Surely, Allah, Almighty and Glorious, favoured Prophets (‘a) with high morality. Then, he who possesses them may praise Allah for them, but he who does not have them may weep unto Allah, the Almighty and Glorious, and ask Him for them.” Jabir humbly asked what they were, and the Imam (‘a) replied:

“They are: piety, contentment, patient endurance, gratefulness, forbearance, modesty, graciousness, courage, enthusiasm, benevolence, truthfulness, and honesty in deposits.”

Al-Kafi, vol. 2, p. 56

Tradition n. 80

Imam al-Baqir (‘a) said:

مَنْ كَانَ لِلَّهِ مُطِيعاً فَهُوَ لَنَا وَلِيٌّ وَمَنْ كَانَ لِلَّهِ عَاصِياً فَهُوَ لَنَا عَدُوٌّ.

“... He who obeys Allah is a lover of us, and the one who disobeys Him then he is an enemy for us (Ahl Al-Bayt) ...”

Al-Kafi, vol. 2, p. 75

[1] [1]

SHARES

Sin And Its Effects

Tradition n. 81

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تَنْظُرُ إِلَى صِغَرِ الْخَطِيئَةِ وَلَكِنْ انظُرْ إِلَى مَنْ عَصَيْتَ.

The Holy Prophet (S) said: “Do not look at the minuteness of the sin, but see Whom you have sinned against.”

Bihar al-Anwar, vol. 77, p. 79 & Mustadrak Al-Wasa'il, vol. 11, p. 330

Tradition n. 82

قال الإمام أمير المؤمنين عليّ عليه السلام

مَنْ أَرَادَ مِنْكُمْ أَنْ يَعْلَمَ كَيْفَ مَنَزَلَتْهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنَزَلَتْهُ اللَّهُ مِنْهُ عِنْدَ الذُّنُوبِ، كَذَلِكَ مَنَزَلَتْهُ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى.

Imam Amir al-Mu'minin 'Ali ('a) said: “If one of you desires to know his standing with Allah he may evaluate his situation in relation to his sins against Allah, such is his worthiness to Allah, the Blessed and Exalted.”

Bihar al-Anwar, vol. 70, p. 18

Tradition n. 83

قال الإمام الصادق عليه السلام

أَمَّا تَعْلَمُونَ أَنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيْهِ فَإِذَا رَأَى فِيهَا مَعْصِيَةً سَاءَهُ ذَلِكَ فَلَا تَسُؤُوا رَسُولَ اللَّهِ وَ سُرُّوهُ.

Imam as-Sadiq ('a) addressed a group of people and inquired why they annoyed the Messenger of Allah. Someone asked Imam ('a) how they did so, and he ('a) said: “Do you not know that your deeds are reported to him (S)? When he (S) observes a sin against Allah among them, he becomes displeased. Therefore, do not hurt the Messenger of Allah but do please him.”

Usul al-Kafi, vol. 1, p. 219

Tradition n. 84

قال الإمام أمير المؤمنين عليّ عليه السلام

قَلَّةُ الْعَفْوِ أَقْبَحُ الْعُيُوبِ وَالتَّسْرُعُ إِلَى الْإِنْتِقَامِ أَعْظَمُ الذُّنُوبِ

Imam Amir al-Mu'minin 'Ali ('a) said: "Lacking forgiveness is the worst of deficiencies and hastening in vengeance is (among) the greatest (of all) sins."

Ghurar al-Hikam, p. 235

Tradition n. 85

عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنِ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِذَا غَضِبَ اللَّهُ عَزَّوَجَلَّ عَلَى أُمَّةٍ وَ لَمْ يَنْزِلْ بِهَا الْعَذَابُ غَلَّتْ أَسْعَارُهَا، وَ قَصُرَتْ أَعْمَارُهَا، وَ لَمْ تَرِيحْ تُجَارُهَا، وَ لَمْ تَزُكْ ثِمَارُهَا، وَ لَمْ تَغْزُرْ أَنْ هَارُهَا، وَ حُبِسَ عَنْهَا أَمْطَارُهَا، وَ سَلِطَ عَلَيْهَا شِرَارُهَا.

Asbaq Ibn Nubatah has narrated from the first Imam, Amir al-Mu'minin 'Ali ('a), who said the Prophet (S) said: "When Allah Almighty and Glorious sends His wrath on a nation and does not punish (them) by it, then; their prices will go up (expensive), their lifetimes will shorten, their merchants will not gain profits, their fruits will not be abundant, their streams will not become brimful, their rain will be withheld from them, and their vicious ones will dominate over them."

Khisal by Saduq, vol. 2, p.360

Note:

The summary of this tradition is that if the destructive penalty does not destroy such a nation, they will be inflicted with seven afflictions because of their committing sins.

Tradition n. 86

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِذَا ظَهَرَ الزَّيْنَةُ كَثُرَ مَوْتُ الْفُجَاءَةِ، وَ إِذَا طُفِفَ الْمِكْيَالُ أَخَذَهُمُ اللَّهُ بِالْسِّنِينَ وَ النَّقْصِ، وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَاتِهَا مِنَ الزَّرْعِ وَ التَّمَارِ وَ الْمَعَادِنِ كُلِّهَا، وَ إِذَا جَارُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ، وَ إِذَا نَقَضُوا الْعُهُودَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ، وَ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتْ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ، وَ إِذَا لَمْ يَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ يَنْهَوْا عَنِ مُنْكَرٍ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو عِنْدَ ذَلِكَ خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ

Imam al-Baqir ('a), the fifth Imam, said that he found in the book of Amir al-Mu'minin 'Ali ('a) that he has said that the Holy Prophet (S) said: "When adultery appears (abundantly in a society) the (number of)

sudden deaths increases; and when there is fraud, Allah takes them in expensiveness and loss. When people stop giving alms tax, the earth holds back its blessings from plants (crops), fruits, mines, and all such things. When they act unjustly according to (divine) ordinances, they have helped injustice and aggression. When they breach (their) promises, the Lord will set their enemies as absolute masters over them. When they break off connections with their kindred, possession of properties will be put in the hands of the wicked. And, when they do not perform enjoining right and forbidding wrong and, also, do not follow the chosen ones of my Ahl Al-Bayt, Allah will set their vicious ones over them and, in this condition, their good doers utter invocations but they are not responded to.”

Safinat al-Bihar, vol. 2, p. 630

Tradition n. 87

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

مَا جَفَّتِ الدَّمُوعُ إِلَّا لِقَسْوَةِ الْقُلُوبِ وَمَا قَسَتِ الْقُلُوبُ إِلَّا لِكَثْرَةِ الذُّنُوبِ

Imam Amir al-Mu'minin 'Ali ('a) said: “The tears do not dry up save for the hearts being hard, and hearts do not harden but because of the abundance of sins.”

Bihar al-Anwar, vol. 70, p. 55

Tradition n. 88

: قَالَ اللَّهُ تَعَالَى لِدَاوُدَ

يَا دَاوُدُ! بَشِّرِ الْمُذْنِبِينَ بِسَعَةِ رَحْمَتِي الْمُطْلَقَةِ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ لِنَلَّا يَفْنَطُوا مِنْ رَحْمَتِي وَأَنْذِرِ الصَّادِقِينَ بِسَطْوَةِ غَضَبِي لِنَلَّا يَغْتَرُّوا بِطَاعَتِهِمْ لِأَنَّ الْإِغْتِرَارَ مُوجِبُ الْعُجْبِ وَالْعُجْبُ أَشَدُّ الذُّنُوبِ.

Allah, the Exalted, told Prophet David ('a): “O' David! Give good news to the sinners of My absolute Mercy, which envelops everything (in the world of existence), so as not to grow hopeless of My Mercy; and warn the good doers of the authority of My wrath in order not to be proud of their obedience, for pride causes arrogance which itself is the greatest of all sins.”

Al-Ithna 'Ashariyyah, p. 59

Knowledge And Its Value

Tradition n. 89

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَلْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ وَلَا خَيْرَ فِي سَائِرِ النَّاسِ.

The Holy Prophet (S) said: “Teachers and students both share in rewards but other people are deprived of them.”

Bihar al-Anwar, vol. 2, p. 25

Tradition n. 90

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُهُ مِنَ الدِّينِ أَكْثَرَ مِمَّا يُصْلِحُهُ.

The Holy Prophet (S) said: “He who propagates religious affairs without having required competency does a disservice to the religion rather than serving it.”

Bihar al-Anwar, vol. 2, p. 121

Tradition n. 91

: قال الإمام أمير المؤمنين عليّ عليه السلام

. قيمة كل امرئ ما يحسنه .

Imam Amir al-Mu'minin 'Ali ('a) said: “The worth of every man is in his attainments.”

Note

The real value of a person is his knowledge (and the perfection of his attainments). His worth and position would be in accordance with the status of knowledge and attainment he holds. Eyes that are conscious of real values do not look at the face, features, tallness of stature, size or worldly pomp and position but look at the attainments of a person and assess his worth according to these attainments. The conclusion is that a man should strive to acquire distinction and knowledge.

Tradition n. 92

قِيَمَةُ كُلِّ امْرِئٍ مَا يُحِ سِنُهُ

Imam Amir al-Mu'minin 'Ali ('a) said: "The worth of every person is according to the extent of his knowledge".

Ghurar al-Hikam, p. 341

Tradition n. 93

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

... أَلْعِلْمُ وَدِيْعَةُ اللَّهِ فِي أَرْضِيهِ ، وَ الْعُلَمَاءُ أَمْنَاؤُهُ عَلَيْهِ ، فَمَنْ عَمِلَ بِعِلْمِهِ أَدَّى أَمَانَتَهُ

The Holy Prophet (S) said: "Knowledge is Allah's deposit on the earth and scholars are His trustees of it. Therefore, he who acts according to his knowledge, has really delivered His deposit...."

Bihar al-Anwar, vol. 2, p. 36

Tradition n. 94

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

تَعَلَّمُوا الْعِلْمَ فَإِنَّ تَعَلُّمَهُ حَسَنَةٌ وَ طَلَبُهُ عِبَادَةٌ

Imam al-Baqir ('a) said: "Try to learn knowledge because learning it is a good action and study is itself a worship."

Bihar al-Anwar, vol. 78, p. 189

Tradition n. 95

قال الإمام أمير المؤمنين عليّ عليه السلام

الشّاخِصُ فِي طَلَبِ الْعِلْمِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ

Imam Amir al-Mu'minin 'Ali ('a) said: "The one who seeks for knowledge is like a warrior in the cause of religion for the way of Allah."

Bihar al-Anwar, vol. 1, p. 179

Tradition n. 96

قال الإمام الصادق عليه السلام

فَانظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ

Imam as-Sadiq ('a) said: "Be careful of your knowledge and see from whom you get it."

Bihar al-Anwar, vol. 2, p. 92

Tradition n. 97

قال الإمام الصادق عليه السلام

أَطْلُبُوا الْعِلْمَ وَتَزَيَّنُوا مَعَهُ بِالْحِلْمِ وَالْوَقَارِ وَتَوَاضَعُوا لِمَنْ تَعْلَمُونَهُ الْعِلْمَ

Imam as-Sadiq ('a) said: "Try to obtain knowledge and ornament it with patience and dignity; and be humble for the one who learns knowledge from you."

Tradition n. 98

قال الإمام الصادق عليه السلام :

مَنْ تَعَلَّمَ الْعِلْمَ وَعَمِلَ بِهِ وَتَعَلَّمَ لِلَّهِ دُعِيَ فِي مَلَكُوتِ السَّمَاوَاتِ عَظِيمًا.

Imam as-Sadiq ('a) said: “The one who learns knowledge and acts accordingly, and teaches it for Allah, will be called magnificently in heavens.”

Al-Kafi, vol. 1, p.35

Tradition n. 99

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

خَيْرُ الدُّنْيَا وَالْآخِرَةِ مَعَ الْعِلْمِ.

The Holy Prophet (S) said: “The good of this world and the world to come is with knowledge.”

Bihar al-Anwar, vol. 1, p. 204

[1] [1]

SHARES

Knowledge And The Virtue Of Learning It

Tradition n. 100

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

مَنْ طَلَبَ الْعِلْمَ فَهُوَ كَالصَّائِمِ نَهَارَهُ الْقَائِمِ لَيْلُهُ وَإِنْ أَبَا مِنْ الْعِلْمِ يَتَعَلَّمُهُ الرَّجُلُ خَيْرٌ لَهُ مِنْ أَنْ يَكُونَ لَهُ أَبُو قُبَيْسٍ

ذَهَبًا فَأَنْ فَفَّهُ فِي سَبِيلِ اللَّهِ.

The Holy Prophet (S) said: “He who searches for knowledge is similar to a person who fasts during the day and keeps vigil at night and is busy worshipping. If a person acquires a branch of knowledge, it is better for him than possessing as much gold as the height of Abu Qubais Mount which he would distribute in the way of Allah.”

Bihar al-Anwar, vol. 1, p. 184

Tradition n. 101

: قَالَ الْإِمَامُ زَيْنُ الْعَابِدِينَ عَلَيْهِ السَّلَامُ

لَوْ يَعْلَمُ النَّاسُ مَا فِي طَلَبِ الْعِلْمِ لَطَلَبُوهُ وَلَوْ بِسَفَكِ الْمُهْجِ وَخَوْضِ اللَّجَجِ.

Imam Zayn al-'Abideen ('a) said: “Were people aware of what lies in the obtainment of knowledge, they would pursue it even though they had to make voyages and endanger their lives to obtain it.”

Usul al-Kafi, vol. 1, p. 35

Tradition n. 102

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

لَا يُدْرِكُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

Imam Amir al-Mu'minin 'Ali ('a) said: “Acquiring knowledge is not possible while the body (person) is tranquil.”

Ghurar al-Hikam, p. 348

Tradition n. 103

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

اِحْتَفِظُوا بِكُتُبِكُمْ فَانْتُمْ سَوْفَ تَحْتَاجُونَ اِلَيْهَا.

Imam as-Sadiq ('a) said: "Safeguard your writings and books because soon the occasion will arise that you will be in need of them."

Bihar al-Anwar, vol. 2, p. 152

Tradition n. 104

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

إِنَّ كَمَالَ الدِّينِ طَلَبُ الْعِلْمِ وَالْعَمَلُ بِهِ، أَلَا وَإِنَّ طَلَبَ الْعِلْمِ أَوْجِبُ عَلَيْكُمْ مِنْ طَلَبِ الْمَالِ

Imam Amir al-Mu'minin 'Ali ('a) said: "Surely, the completion of religion is due to the obtaining of knowledge and acting on it (accordingly), and beware that the obtaining of knowledge is more obligatory for you than earning wealth."

Usul al-Kafi, vol. 1, p. 30

Tradition n. 105

: قَالَ الْإِمَامُ الْحَسَنُ عَلَيْهِ السَّلَامُ

عَلِّمِ النَّاسَ عِلْمَكَ وَتَعَلَّمْ عِلْمَ غَيْرِكَ.

Imam Hasan ('a) said: "Teach your knowledge to others and (try to) learn yourself the knowledge of others."

Bihar al-Anwar, vol. 78, p. 111

Tradition n. 106

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنَ فَضْلِ الْعِبَادَةِ.

The Holy Prophet (S) said: “The virtue of knowledge is more beloved with Allah than the virtue of worship.”

Bihar al-Anwar, vol. 1, p. 167

[1] [1]

SHARES

Knowledge And The Virtue Of Teaching It

Tradition n. 107

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكَتَمَهُ أُجِرَ بِجَمِيعِ النَّارِ.

The Holy Prophet (S) said: “Someone who possesses knowledge on a subject but conceals it when he is asked will be bridled with reins of fire.” (Therefore, if a person possesses information that would help a bewildered person and improve his situation but he remains silent, he has surely committed a great sin.)

Al -'Ithna-'Ashariyyah, p. 11

Tradition n. 108

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْقُرْآنُ مَا دَبَّهَ اللَّهُ فَتَعَلَّمُوا مَا دَبَّتْهُ مَا اسْتَطَعْتُمْ.

The Holy Prophet (S) said: “The Qur’an is Allah’s university; so, learn as much as you can in this university.”

Bihar al-Anwar, vol. 92, p. 19

Tradition n. 109

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ: عِلْمُهُ وَنَشْرُهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ.

The Holy Prophet (S) said: “Verily, what will continue to reach a believer, after his death, from amongst his actions and good deeds are: the knowledge which he taught and spread, the righteous child whom he left behind, and the Holy script which he delivered as heritage (transcribed, and made available).”

Sunan Ibn Ma’jah, vol. 1, p. 88

Tradition n. 110

: قَالَ الْإِمَامُ الرَّضَا عَلَيْهِ السَّلَامُ :

رَجِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا فَقُلْتُ لَهُ فَكَيْفَ يُحْيِي أَمْرَكُمْ؟ قَالَ عَلَيْهِ السَّلَامُ يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ فَإِنَّ النَّاسَ لَوِ
عَلِمُوا مَحَاسِنَ كَلَامِنَا لَاتَّبَعُونَا.

Abul-Hasan ar-Ridha’ (‘a), the eighth Imam, said: “May the Mercy of Allah be upon the servant who keeps alive our commandment.” Then the person attending the Imam asked him (‘a) how their commandment could be kept alive and he (‘a) replied: “He (can) learn our sciences and teach them to people. In fact, if people knew (the merits and) the goodness of our statements, surely they would follow us.”

Ma’ani al-Akhbar, p. 180 & ‘Uyun al-Akhbar ar-Ridha’ , vol. 1, p. 207

[1] [1]

SHARES

The Excellence And Importance Of Scholars

Tradition n. 111

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

صِنْفَانِ مِنْ أُمَّتِي إِذَا صَلَّحَا صَلَّحَتْ أُمَّتِي وَإِذَا فَسَدَا فَسَدَتْ أُمَّتِي، قِيلَ يَا رَسُولَ اللَّهِ وَمَنْ هُمَا؟ قَالَ: أَلْفُقَهَاءُ وَ
الْأُمَرَاءُ.

The Holy Prophet (S) said: “There are two groups of my Ummah that when they are pious, my Ummah will be upright and when they are immoral my Ummah will be corrupt.”

The Messenger of Allah (S) was asked who they were, and he answered: “The religious scholars and rulers.”

Bihar al-Anwar, vol. 2, p. 49

Tradition n. 112

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

إِذَا جَلَسْتَ إِلَى عَالِمٍ فَكُنْ عَلَى أَنْ تَسْمَعَ أَحْ رَصَ مِنْ كَ عَلَى أَنْ تَقُولَ وَ تَعَلَّمْ حُسْنَ الْإِسْتِمَاعِ كَمَا تَتَعَلَّمُ حُسْنَ
الْقَوْلِ وَلَا تَقْطَعْ عَلَى أَحَدٍ حَدِيثَهُ.

Imam al-Baqir (‘a) said: “When confronting a sage, try to be more inquisitive than talkative, and learn how to listen well as much as you learn how to speak well, and do not interrupt the statement of anyone.”

Bihar al-Anwar, vol. 1, p. 222

Tradition n. 113

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَا عَلِيُّ تَمَنَّى جِبْرَائِيلُ أَنْ يَكُونَ مِنْ بَنِي آدَمَ بِسَبْعِ خِصَالٍ: وَ هِيَ الصَّلَاةُ فِي الْجَمَاعَةِ، وَ مُجَالَسَةُ الْعُلَمَاءِ، وَالصَّلْحُ
بَيْنَ الْإِثْنَيْنِ، وَ إِكْرَامُ الْيَتِيمِ، وَ عِبَادَةُ الْمَرِيضِ، وَ تَشْيِيعُ الْجِنَازَةِ، وَ سَقْيُ الْمَاءِ فِي الْحَجِّ، فَاحْ رِصَ عَلَى ذَلِكَ.

The Holy Prophet (S) said: “O ‘Ali! Gabriel wished to become a human being for seven reasons, which are:

1. Congregational prayer.
2. Companionship with scholars.
3. Establishing peace between two persons.
4. Honouring the orphans.
5. Visiting the sick.
6. Attending a funeral procession.
7. Giving of water to Pilgrims.
8. Then, be desirous of these things.”

Al -'Ithna 'Ashariyyah, p. 245

Tradition n. 114

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

إِنَّ كَلَامَ الْحُكَمَاءِ إِذَا كَانَ صَوَابًا كَانَ دَوَاءً، وَإِذَا كَانَ خَطَأً كَانَ دَاءً.

Imam Amir al-Mu'minin 'Ali ('a) said: “When the utterance of the wise is to the point, it serves as a remedy, but if it is wrong it proves like an illness.”

Tradition n. 115

: قَالَ الْإِمَامُ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ

عُلَمَاءُ شِيعَتِنَا مُرَابِطُونَ فِي الثُّغْرِ فَمَنْ انْتَصَبَ لِذَلِكَ مِنْ شِيعَتِنَا كَانَ أَفْضَلَ مِمَّنْ جَاهَدَ الرُّومَ... لِأَنَّهُ يَدْفَعُ عَنِ
أَدْيَانِ مُحِبِّينَا.

Imam Hasan al-'Askari, the eleventh Imam, ('a) said:

“The scholars of our followers (Shi'ah) are the guards of the bounds of Islam. Then, anyone of our followers who undertakes this (duty) is superior to the one who fights in the battle against the Romans, (because this one defends the theological bounds of our followers).”

Al-Ihtijaj, vol. 2, p. 155

Tradition n. 116

: قَالَ الْإِمَامُ الرَّضَا عَلَيْهِ السَّلَامُ

أَلَا إِنَّ الْفَقِيهَ مَنْ أَفَاضَ عَلَى النَّاسِ خَيْرَهُ وَأَنْ قَدَّهْمُ مِنْ أَعْدَائِهِمْ وَوَفَّرَ عَلَيْهِمْ نِعَمَ جَنَانِ اللَّهِ وَحَصَّلَ لَهُمْ
رِضْوَانَ اللَّهِ تَعَالَى.

Imam Ridha', the eighth Imam, ('a) said: “Beware that surely a (true religious) jurist is he who pours forth his benediction unto people, saves them from their enemies, multiplies the blessings of Heaven for them, and earns the Pleasure of Allah the Exalted, for them (through guidance).”

Bihar al-Anwar, vol. 2, p. 5

Tradition n. 117

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

فَإِنَّ الْعَالِمَ أَكْبَرُ أَجْرًا مِنَ الصَّائِمِ الْقَائِمِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ فَإِذَا مَاتَ الْعَالِمُ تَلَّمَ فِي الْإِسْلَامِ تُلْمَةً لَا يَسُدُّهَا إِلَّا ...

خَلَفَ مِنْهُ .

Imam Amir al-Mu'minin 'Ali ('a) said: "...The reward of a religious scholar is greater than the reward of a person who is fasting on days and establishes prayers during the night and fights in the Holy War for the sake of Allah. And, when a religious scholar dies, there will appear a gap in Islam which cannot be compensated except by a replacement of that (kind)."

Bihar al-Anwar, vol. 2, p. 43

Tradition n. 118

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

هَلَكَ خُزَانُ الْأَمْوَالِ وَهُمْ أَحْيَاءٌ، وَالْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ، أَعْيَانُهُمْ مَفْقُودَةٌ، وَأَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ.

Imam Amir al-Mu'minin 'Ali ('a) told Kumayl: O' Kumayl! Those who compile wealth are dead even though they may be living, while the sages (who are endowed with knowledge) will remain as long as the world remains. Their bodies perish but their depictions will exist in the hearts."

Nahjul-Balagha, saying No. 147

Tradition n. 119

: قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ

... إِنَّ مَجَارِي الْأُمُورِ وَالْأَحْكَامِ عَلَى أَيْدِي الْعُلَمَاءِ بِاللَّهِ، الْأَمْنَاءِ عَلَى حَلَالِهِ وَحَرَامِهِ...

Imam Husayn ('a) said: "...Verily, the paths to Muslims' affairs and the religious ordinances are in the hands of the godly scholars who are the trustees of Allah in His lawful and unlawful things. ..."

Tuhaf al-'Uqul, p. 172

[1] [1]

SHARES

Being Attentive To The Hereafter

Tradition n. 120

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

قالَ الْحَوَارِيُّونَ لِعِيسَى عَلَيْهِ السَّلَامُ : يَا رُوحَ اللَّهِ مَنْ نُجَالِسُ؟ قَالَ: مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيُتُهُ وَ يَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَ يُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ.

The Holy Prophet (S) said that the disciples of Jesus ('a) asked him with whom they should make friends, and he ('a) replied: "With one whose presence reminds you of God, his speech increases your knowledge and his deed inspires you (to work righteously for) the next world."

Bihar al-Anwar, vol. 1, p. 203

Tradition n. 121

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

.لَا يَشْغَلَنَّكَ عَنِ الْعَمَلِ لِلْآخِرَةِ شُغْلٌ فَإِنَّ الْمُدَّةَ قَصِيرَةٌ.

Amir al-Mu'minin 'Ali ('a) said: "No business should hinder you from being busy doing good for the coming world, hence, surely, the length of opportunity is a very short time."

Ghurar al-Hikam, p. 335

Tradition n. 122

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

.مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاهُ خَسِرَهُمَا.

Amir al-Mu'minin 'Ali ('a) said: "He who sells his next life for his present life in this world, loses both of

them.”

Ghurar al-Hikam, p. 274

Tradition n. 123

: قَالَ الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ الْهَادِي عَلَيْهِ السَّلَامُ

أُذْكَرُ مَصْرَعَكَ بَيْنَ يَدَيِ أَهْلِكَ فَلَا طَبِيبٌ يَمْنَعُكَ وَلَا حَبِيبٌ يَنْفَعُكَ

Imam Hadi, the tenth Imam, (‘a) said: “Remember when you are on your deathbed and your body is lying before your family members, then there is no physician to prevent you (from death) nor a friend to avail you.”

Bihar al-Anwar, vol. 78, p. 370

[1] [1]

SHARES

Repentance

Tradition n. 124

:قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

إِنَّ أَكْثَرَ صِيْحِ أَهْلِ النَّارِ مِنَ التَّسْوِيفِ

The Holy Prophet (S) said: “The sigh of the people of Hell is mostly because of the postponement of repenting.”

Al-Mahajjat al-Bayda

Tradition n. 125

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

أَلْتَائِبٌ مِّنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ.

Imam al-Baqir ('a) said: "He who repents of his sins is as the one who has not any (burden of) sin.

Wasa'il ash-Shi'a vol. 16, p. 74

Tradition n. 126

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ الْأَجَلُ.

Imam Amir al-Mu'minin 'Ali ('a) said: "How numerous procrastinators there are who postpone (repenting and doing good deeds) until when death overtakes them!

Ghurar al-Hikam, p. 240

Tradition n. 127

: قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ

يَا عَلِيُّ طُوبَى لِمَنْ نَظَرَ اللَّهُ إِلَيْهَا تَبْكِي عَلَى ذَنْبٍ لَمْ يَطَّلِعْ عَلَى ذَلِكَ الذَّنْبِ أَحَدٌ غَيْرُ اللَّهِ.

The Holy Prophet (S) told 'Ali Ibn Abi Talib ('a): "O 'Ali! Blessed is he who Allah looks upon while he is weeping for the sin that none is aware of except Allah.

(Various traditions emphasize that one must not let others know of his sins. One must make confessions about his sins only to Allah and, then, repent.)

Bihar al-Anwar, vol. 77, p. 63

Tradition n. 128

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُنْزِلُ مَلَكًا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ فِي الثَّلَاثِ الْأَخِيرِ وَ لَيْلَةَ الْجُمُعَةِ فِي أَوَّلِ اللَّيْلِ فَيَأْمُرُهُ فَيُنَادِي: هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ؟ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟

The Holy Prophet (S) said: “During the third part of every night and on the night before Friday from the beginning (until the break of dawn) Allah sends an angel unto the sky of the earth in order to call: 'Is there any needy who asks that I may bestow upon him his need? Is there any repentant one that I may return to him? Is there any seeker of forgiveness that I may forgive him?'“

Note

Islamic traditions teach that sleeping on the night before Friday is called 'the regret sleep'; for, on the Reckoning Day, people will regret very much that they had been asleep on the nights before Fridays.

Bihar al-Anwar, vol. 3, p. 314

Tradition n. 129

قال الإمام الصادق عليه السلام :

أغلقوا أبواب المعصية بالاستعاذة وافتحوا أبواب الطاعة بالتسمية.

Imam as-Sadiq, the sixth Imam, (‘a) said: “Shut the doors of sins through seeking refuge to God, and open the doors of obedience by (reciting) 'Bismillah.'”¹

Bihar al-Anwar, vol. 92, p. 216

¹ Bismillah, here is a short form of /bismillah ar-rahman ar-rahim/

Protecting The Honour Of Believers

Tradition n. 130

قال الإمام الباقر عليه السلام :

يَجِبُ لِلْمُؤْمِنِ عَلَى الْإِسْلَامِ أَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً.

Imam al-Baqir ('a) said: "It is compulsory for every Muslim to conceal even seventy great faults of his fellow Muslims (in order to save his prestige)." (His faults should be dealt with personally but not be spread among the members of society).

Bihar al-Anwar, vol. 74, p. 301

Tradition n. 131

قال الإمام أمير المؤمنين عليّ عليه السلام :

اقْبَلْ عُدْرَ أَخِيكَ وَإِنْ لَمْ يَكُنْ لَهُ عُدْرٌ فَالْتَمِسْ لَهُ عُدْرًا.

Imam Amir al-Mu'minin 'Ali ('a) said: "Accept the apology of your Muslim brother and if he has not any, invent one for him yourself."

Bihar al-Anwar, vol. 74, p. 165

Tradition n. 132

قال الإمام أمير المؤمنين عليّ عليه السلام :

أَفْبَحُ الْعُدْرَ إِذَا عَاةَ السِّرِّ .

Imam Amir al-Mu'minin ('a) said: "The worst form of betrayal is the disclosure of confidential information."

Tradition n. 133

قال الإمام أمير المؤمنين عليّ عليه السلام :

نُصْحُكَ بَيْنَ آلِ مَلَأَ تَقَ رِيْعٌ.

Imam Amir al-Mu'minin 'Ali ('a) said: "Your admonition (to the wrong-doer) in the presence of people is to humiliate him." (You must talk to him in private).

Ghurur al-Hikam, p. 322

Tradition n. 134

قال الإمام الصادق عليه السلام :

مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّوَجَلَّ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ: إِشْبَاعُ جُوعَتِهِ أَوْ تَنْفِيسُ كَرْبَتِهِ أَوْ قَضَاءُ دَيْنِهِ.

Imam as-Sadiq ('a) said: "From the most beloved deeds with Allah, Almighty and Glorious, is bringing happiness to a Muslim believer such as: satiating his hunger, removing his grief, or paying his debt."

Al-Kafi, vol. 2, p. 192

[1] [1]

SHARES

Righteous Deeds

Tradition n. 135

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

إِصْلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَالصَّوْمِ

The Holy Prophet (S) said: “To make peace between two individuals (in comparison) is worthier than one's entire prayers and fastings.”

Bihar al-Anwar, vol. 76, p. 43

Tradition n. 136

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

مَنْ ظَنَّ بِكَ خَيْرًا فَصَدَّقَ ظَنَّهُ

Imam Amir al-Mu'minin ('a) said: “If a person thinks well of you, make his idea hold true.”

Nahjul-Balaghah, p. 511, saying No. 248

Tradition n. 137

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَلْدَالُ عَلَى الْخَيْرِ كَفَاعِلُهُ

The Holy Prophet (S) said: “He who leads (others) to piety (will be rewarded) the same as the doer of that good action.”

Bihar al-Anwar, vol. 96, p. 119

Tradition n. 138

: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ

سِتُّ خِصَالٍ يَنْتَفِعُ بِهَا الْوَالِدُ الْمُؤْمِنُ بَعْدَ مَوْتِهِ: وَلَدٌ صَالِحٌ يَسْتَغْفِرُ لَهُ، وَ مِصْحَفٌ يُقْرَأُ فِيهِ، وَ قَلْبٌ يَحْفَرُهُ، وَ عَرَسٌ يَغْرِسُهُ، وَ صَدَقَةٌ مَاءٍ يُجْرِيهِ، وَ سُنَّةٌ حَسَنَةٌ يُؤْخَذُ بِهَا بَعْدَهُ

Imam as-Sadiq ('a) said: "There are six things that a Muslim believer can be profited by after his death:

1. A righteous child who seeks forgiveness for him.
2. The Holy scripture which will be recited from.
3. A well which he had dug (for the benefit of people).
4. The tree which he had planted.
5. The charity of water that he had caused to flow.
6. A good tradition which will be followed (by people) after him."

Khisal, by Saduq, p.323

Tradition n. 139

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ.

The Holy Prophet (S) said: "If it were not hard upon my Ummah, I would enjoin them to brush (their teeth) with every prayer."

Bihar al-Anwar, vol. 76, p. 126

[1] [1]

SHARES

Injustice And Transgression

Tradition n. 140

قال رَسُولُ الله صلى الله عليه و آله و سلم

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيْنَ الظُّلْمَةَ وَ أَعْوَانُهَا وَ مَنْ لاقَ لَهُمْ دَوَاةً أَوْ رِبَطاً لَهُمْ كَيْسًا أَوْ مَدَّ لَهُمْ مَدَّةَ قَلَمٍ فَاحْشُرُوهُمْ مَعَهُمْ.

The Holy Prophet (S) said: “On the Day of the Resurrection a caller will announce: “Where are the oppressors and their assistants and those who prepared an inkwell for them or fastened a bag for them or supplied the ink of a pen (for them)? Then, gather these (people) with them!”

Thawabab al-'A'mal, p. 309

Tradition n. 141

: قال الإمام أمير المؤمنين عليّ عليه السلام

وَاللَّهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفلاكِهَا عَلَى أَنْ أَعْصِي اللَّهَ فِي نَمْلَةٍ أَسْلُبُهَا جُلْبَ شَعِيرَةٍ مَا فَعَلْتُهُ.

Imam Amir al-Mu'minin 'Ali ('a) said: “By Allah, even if I am given all the domains of the seven countries with all that exists under the skies in order that I may disobey Allah to the extent of snatching one grain of barley from an ant, I would not do it.”

Nahjul-Balagha, p. 347

Tradition n. 142

: قال الإمام الباقر عليه السلام

الظُّلْمُ ثَلَاثَةٌ: ظُلْمٌ يَغْفِرُهُ اللَّهُ عَزَّوَجَلَّ وَ ظُلْمٌ لَا يَغْفِرُهُ، وَ ظُلْمٌ لَا يَدَعُهُ اللَّهُ، فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالشِّرْكُ بِاللَّهِ عَزَّوَجَلَّ، وَ أَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ اللَّهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّوَجَلَّ، وَ أَمَّا الظُّلْمُ الَّذِي لَا يَدَعُهُ

فَالْمُدَايِنَةُ بَيْنَ الْعِبَادِ.

Imam al-Baqir, the fifth Imam, (‘a) said: “There are three types of transgressions: the one which Allah, the Exalted, forgives, the one He does not forgive, and that one which He does not ignore. Thus, the transgression that He does not forgive is infidelity unto Allah, the Almighty, and Glorious. And, the transgression which Allah forgives is the one that a person commits (against) himself between him and Allah, to Whom belong Might and Majesty. But the transgression which He does not ignore is the one committed against rights of men.”

Al-Kafi, vol. 2, p. 330

Explanation

The third transgression is referring to when a person infringes upon the rights of others. The way to forgiveness is first by satisfying (contenting) the person whose rights were infringed upon. If that person forgives him, then the transgression becomes as one that the person has committed against himself. He may then seek forgiveness from Allah.

Tradition n. 143

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

أَلْظَلْمُ يُزِلُّ الْقَدَمَ وَيَسْلُبُ النِّعَمَ وَيُهْلِكُ الْأُمَّمَ.

Imam Amir al-Mu’minin ‘Ali (‘a) said: “Transgression causes the foot to go astray, takes the blessings, and kills the nations.”

Sharh Ghurar al-Hikam, vol. 2, p. 36

Tradition n. 144

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

لَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللَّهِ وَتَعْجِيلِ نَقْمَتِهِ مِنْ إِقَامَةِ عَلَيٍّ ظُلْمٍ، فَإِنَّ اللَّهَ سَمِيعٌ دَعْوَةَ الْمُضْطَّهِدِينَ وَهُوَ لِلظَّالِمِينَ بِالْمِرْصَادِ.

Imam Amir al-Mu’minin ‘Ali (‘a) said: “... Nothing is more inducive of the reversal of Allah's bounty or for

hastening of His retribution than continuance in oppression, because Allah hears the prayer of the oppressed and is on the look-out for the oppressors.”

Nahjul-Balagha, Letter 53

[1] [1]

SHARES

The Rights Of Fellow Muslims

Tradition n. 145

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَحْزَنَ مُؤْمِنًا ثُمَّ أَعْطَاهُ الدُّنْيَا لَمْ يَكُنْ ذَلِكَ كَفَّارَتَهُ وَلَمْ يُؤْجَرْ عَلَيْهِ.

The Holy Prophet (S) said: “He who grieves a true Muslim cannot then compensate for it by offering him the entire world because it is not sufficient compensation (unless he repents and appeases the said person).”

Bihar al-Anwar, vol. 75, p. 150

Tradition n. 146

: قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ

مِنْ أَوْجِبِ حَقِّ أَخِيكَ إِلَّا تَكُ تُمَهُ شَيْئًا يَنْفَعُهُ لَا مِنْ دُنْيَاهُ وَلَا مِنْ آخِرَتِهِ.

Imam al-Kadhim (‘a) said: “Among your most compulsory duties towards your Muslim brother is that you conceal nothing from him which profits him either in this life or in the Hereafter.”

Bihar al-Anwar, vol. 2, p. 75

Tradition n. 147

: قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ

صَاحِبِ النَّاسِ مِثْلَ مَا تُحِبُّ أَنْ يُصَاحِبُوكَ بِهِ.

Imam Hasan, the second Imam ('a), said: "Treat others similar to the way you would like for them to treat you."

Bihar al-Anwar, vol. 78, p. 116

Tradition n. 148

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

رَجِمَ اللَّهُ إِمْرًا أَحْيَا حَقًّا وَأَمَاتَ بَاطِلًا وَدَحَضَ الْجَوْرَ وَأَقَامَ الْعَدْلَ.

Imam Amir al-Mu'minin 'Ali ('a) said: "May Allah have mercy upon the person who services a right and removes a wrong, or refutes an injustice and establishes justice."

Ghurar al-Hikam, p. 181

Tradition n. 149

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

أَرْبَعَةٌ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ: أَلْبَرُّ، وَالسَّخَاءُ، وَالصَّبْرُ عَلَى النَّائِبَةِ، وَالْقِيَامُ بِحَقِّ الْمُؤْمِنِ.

Imam as-Sadiq ('a) said: "These four characteristics are from the manners of Prophets ('a): righteousness, graciousness, patience and perseverance in tolerating misfortunes, and rising for the right of a believer."

Tuhaf al-'Uqul, p. 277

Tradition n. 150

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

إِنَّمَا عِمَادُ الدِّينِ، وَجَمَاعُ الْمُسْلِمِينَ، وَالْعُدَّةُ لِلْأَعْدَاءِ، الْعَامَّةُ مِنَ الْأُمَّةِ، فَلْيَكُنْ صَبْغٌ وَكَلْهُمٌ، وَمَيْلٌ مَعَهُمْ

Imam Amir Al-Mu'minin 'Ali ('a) said: "Surely, it is the common people of the community who are the pillars of the religion, the power of the Muslims and the defence against the enemies. Your leaning should therefore be towards them and your inclination with them."

Nahjul Balagha, Letter 53

Tradition n. 151

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ آدَاءِ حَقِّ الْمُؤْمِنِ

Imam as-Sadiq ('a) said: "In no way is Allah worshipped better than by fulfilling the right of a believer."

Al-Kafi, Vol.2, p. 170

Tradition n. 152

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَنْ آذَى مُؤْمِنًا فَقَدْ آذَانِي

The Holy Prophet (S) said: "He who hurts a Muslim believer, surely he has hurt me."

Bihar al-Anwar, vol. 67, p. 72

Tradition n. 153

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ اقْتَطَعَ مَالَ مُؤْمِنٍ غَضَبًا بِغَيْرِ حَقٍّ لَمْ يَزَلِ اللَّهُ مُعْرِضًا عَنْهُ، مَا قَتْنَا لِأَعْمَالِهِ الَّتِي يَعْمَلُهَا مِنَ الْبِرِّ وَالْخَيْرِ لَا يُثَبِّتُهَا فِي حَسَنَاتِهِ حَتَّى يَتُوبَ وَيُرُدَّ الْمَالَ الَّذِي أَخَذَهُ إِلَى صَاحِبِهِ.

The Holy Prophet (S) said: “He who unlawfully and usurpingly deprives a believer of wealth, Allah will continue to be displeased with him and does not accept his good actions that he fulfils; and none of them will be recorded among his good deeds until he repents and returns the wealth which he had taken to its owner.”

Mustadrak al-Wasa'il, vol. 17, p. 89

[1] [1]

SHARES

Greetings

Tradition n. 154

: عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

إِذَا تَلَقَيْتُمْ فَتَلَّاقُوا بِالتَّسْلِيمِ وَالتَّصَافُحِ، وَإِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالِاسْتِغْفَارِ.

The Holy Prophet (S) said: “When you meet each other than initiate greeting (salam) and embrace; and when you separate from each other, then depart with seeking forgiveness.”

Bihar al-Anwar, vol. 76, p. 4

Tradition n. 155

: قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ:

لِلسَّلَامِ سَبْعُونَ حَسَنَةً تِسْعٌ وَ سِتُّونَ لِلْمُبْتَدِي وَ وَاحِدَةً لِلرَّادِّ

Imam Husayn Ibn 'Ali ('a) said: "Seventy rewards is the share of the one who initiates a 'greeting' and only one reward belongs to the one who returns the 'greeting'." (When two people see each other, the initiator of the exchange of greetings receives a greater reward.)

Bihar al-Anwar, vol. 78, p. 120

Tradition n. 156

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بَنِي عَبْدِ الْمُطَّلِبِ فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَفْشُوا السَّلَامَ وَصَلُّوا الْأَرْحَامَ وَتَهَجَّدُوا وَالنَّاسُ نِيَامٌ وَاطْعَمُوا الطَّعَامَ وَاطْيَبُوا الْكَلَامَ تَدْخُلُوا الْجَنَّةَ بِسَّلَامٍ.

Imam as-Sadiq ('a) said that the Messenger of Allah (S) gathered the children of 'Abd Al-Muttalib and said: "O' children of 'Abd Al-Muttalib! Initiate greetings, have regard for kinship, perform the night prayers while people are asleep, feed (others) food, and deliver good speech and thereby you will enter paradise in peace."

Bihar al-Anwar, vol. 69, p. 393

Tradition n. 157

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

الْبَادِيُّ بِالسَّلَامِ أَوْلَى بِاللَّهِ وَرَسُولِهِ

Imam as-Sadiq ('a) said: "He who initiates a greeting is more beloved with Allah and His Messenger."

Wasa'il ash-Shi'a vol. 12, p. 55

[1] [1]

SHARES

Enjoining Right And Forbidding Wrong

Tradition n. 158

قالَ اللهُ تَعَالَى :

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

Allah (SwT) said:

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. (Sura Aali 'Imran, 3: 104).

Tradition n. 159

قالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

إِذَا أُمَّتِي تَوَاكَلَتْ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ فَلِ تَأْذَنٍ بِوِقَاعٍ مِنَ اللهِ تَعَالَى.

The Holy Prophet (S) said: “The time when my Ummah (Muslim followers) merely count on others to enjoin right and forbid wrong, in fact, they have declared a Fight against Allah, the Exalted.”

Bihar al-Anwar, vol. 100, p. 92

Tradition n. 160

قالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَام :

مَنْ تَرَكَ انْكَارَ الْمُنْكَرِ بِقَلْبِهِ وَلسَانِهِ وَ يَدِهِ فَهُوَ مَيِّتٌ بَيْنَ الْأَحْيَاءِ.

Imam Amir al-Mu'minin 'Ali ('a) said: “He who abandons forbidding what is wrong theoretically and practically (and is indifferent while seeing vices committed) is a moving corpse amongst the living.”

Tradition n. 161

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَرَدُّ الْمُؤْمِنِ حَرَامًا يَعْدِلُ عِنْدَ اللَّهِ سَبْعِينَ حِجَّةً مَبْرُورَةً.

The Holy Prophet (S) said: “To prevent a Muslim from doing an unlawful action is equivalent with Allah to the performance of seventy accepted Hajj.”

Mustadrak Al-Wasa'il ash-Shi'a, vol. 11, p. 278

Tradition n. 162

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

وَأُمرٌ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَانْكِرِ الْمُنْكَرَ بِيَدِكَ وَلسَانِكَ، وَبِأَيْنِ مَنْ فَعَلَهُ بِجُهْدِكَ، وَجَاهِدْ فِي اللَّهِ حَقًّا
جِهَادِهِ، وَلا تَأْخُذْ فِي اللَّهِ لَوْمَةً لِأَنَّهُمْ وَخَضِ الْعَمْرَاتِ لِلْحَقِّ حَيْثُ كَانَ.

Imam Amir al-Mu'minin 'Ali ('a) said: “Ask others to do good; you will thus be among the good doers. Desist others from evil with your action as well as your speech, and stay away, to the best of your ability, from he who commits it. Struggle for Allah as is His due¹; and do not allow blame, criticism, or reproach from others to prevent you from acting for the sake of Allah². Leap into danger for the sake of right wherever it may be.”

Nahjul Balagha, p. 392 letter 31

Tradition n. 163

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ سَبِيلُ الْأَنْبِيَاءِ، وَ مِنْهَاجُ الصَّالِحِينَ، فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَائِضُ، وَ تَأْتِي
مَنْ الْمَذَاهِبُ وَ تُحْلَى الْمَكَاسِبُ وَ تُرَدُّ الْمَطَالِمُ وَ تُعْمَرُ الْأَرْضُ

Imam al-Baqir ('a) said: "Verily, enjoining what is right and forbidding what is wrong is the way of prophets and the method of good doers. It is such a great obligatory deed (wajib) by which other obligatory deeds can survive, other creeds can be saved, bargains are lawful, injustices are warded off, and prosperity can fill the earth..."

Al-Kafi, vol. 5, p. 56

Tradition n. 164

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

قِيَامُ الشَّرِيعَةِ، الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ وَ إِقَامَةُ الْحُدُودِ

Imam Amir al-Mu'minin 'Ali ('a) said: "The firmness of the religion is due to enjoining what is good and forbidding what is wrong, and observing the limits of Allah.

Ghurar al-Hikam, p. 236

Tradition n. 165

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

مَنْ رَأَى مُنْكَرًا فَلْيُنْكَرْهُ بِيَدِهِ إِنْ اسْتَطَاعَ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ

The Holy Prophet (S) said: "The one who sees a wrong action done should prohibit it by his deed, if he is capable, of course; and if he cannot do that, he should prohibit it by his tongue, but if he is not able to do even that, he may forbid it by his heart."

Wasa'il ash-Shi'a, vol. 16, p. 135

Tradition n. 166

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

مَنْ أَمَرَ بِالْمَعْرُوفِ وَ نَهَى عَنِ الْمُنْكَرِ فَهُوَ خَلِيفَةُ اللَّهِ فِي الْأَرْضِ وَ خَلِيفَةُ رَسُولِهِ

The Holy Prophet (S) said: “He who enjoins right and prohibits wrong is the vicegerent of both Allah and His Messenger on the earth.”

Mustadrak al-Wasa'il, vol. 12, p. 179

Tradition n. 167

قال رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا أَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ نُزِعَتْ مِنْهُمْ الْبَرَكَاتُ.

The Holy Prophet (S) said: “Whensoever my Ummah undertake to enjoin right and prohibit evil and associate in establishing benevolence, they live happily and prosperously; but when they stop doing so, the blessings will be taken off from them.”

At-Tahthib, vol. 6, p. 181

Tradition n. 168

مِنْ وَصِيَّةِ الْإِمَامِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ لِلْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَ السَّلَامُ لَمَّا ضَرَبَهُ ابْنُ مُلْجَمٍ لَعْنَةُ اللَّهِ:

وَاللَّهِ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَسِنَّتِكُمْ فِي سَبِيلِ اللَّهِ... لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَيُولَى عَلَيْكُمْ شِرَارُكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ.

Imam Amir al-Mu'minin 'Ali ('a) said to Imam al-Hasan and Imam al-Husayn ('a) when Ibn Muljam (the curse of Allah be upon him) struck him (fatally with a sword): “... Fear Allah (and again) fear Allah in the matter of Jihad, (struggle for the Holy War), with the help of your property, lives and speech in the way of Allah...”

“Do not give up bidding for good and forbidding from evil lest the mischievous gain positions over you, and then (in that case) when you pray, your invocations will not be granted to you.

Nahjul Balagha, Letter 47, p. 422

Tradition n. 169

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

الْأَمْرُ بِالْمَعْرُوفِ أَفْضَلُ أَعْمَالِ الْخَلْقِ.

Imam Amir al-Mu'minin 'Ali ('a) said: "Enjoining good is the most excellent deed of people."

Mustadrak al-Wasa'il, vol. 12, p. 185

Tradition n. 170

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

وَمَا أَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ إِلَّا كَنَفْتَةٍ فِي بَحْرِ لُجِيِّ

Imam as-Sadiq ('a) said: "All good deeds totally, including even the struggle in the Holy War in the way of Allah, comparing with enjoining right and forbidding wrong, is like a small amount of saliva compared with a deep ocean."

Bihar al-Anwar, vol. 100, p. 89

Tradition n. 171

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى شُعَيْبِ النَّبِيِّ عَلَيْهِ السَّلَامُ : إِنِّي مُعَذِّبُ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ، أَرْبَعِينَ أَلْفًا مِنْ شِرَارِهِمْ وَ سِتِينَ أَلْفًا مِنْ خِيَارِهِمْ. فَقَالَ يَا رَبِّ، هُوَلاءِ الْأَشْرَارُ، فَمَا بِالْأَخْيَارِ؟ فَأَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَيْهِ: دَاهَنُوا أَهْلَ الْمَعَاصِي وَلَمْ يَعْضِبُوا لِعَضْبِي.

Imam al-Baqir, the fifth Imam, ('a) said: "Allah, Almighty and Glorious, revealed to Prophet Jethro (Shu'ayb) ('a): 'I will punish one hundred thousand people of your folk. Forty thousand people are from their vicious ones but sixty-thousands of them are from their good-doers. Jethro ('a) inquired: 'These are the vicious (who deserve punishment), but what about the good-doers?' Then, Allah, Almighty and

Glorious, revealed to him: 'They (the good-doers) associated with the sinners and did not become angry because of My wrath.'

Al-Kafi, vol. 5, p. 56

Tradition n. 172

قال الإمام أمير المؤمنين عليّ عليه السلام

فَأْمُرُوا بِالْمَعْرُوفِ وَإِن هُوَ عَنِ الْمُنْكَرِ وَعَلِمُوا أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَنْ يُقَرِّبَا أَجْلاً وَلَنْ يَقْطَعَا رِزْقاً.

Imam Amir Al-Mu'minin 'Ali ('a) said: "Ask others to do good and forbid evil and do know that 'enjoining right and forbidding wrong' never draws death near nor ceases sustenance."

Wasa'il ash-Shi'a, vol. 16, p. 120

Tradition n. 173

قال الإمام الصادق عليه السلام

وَيْلٌ لِقَوْمٍ لَا يُدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ.

Imam as-Sadiq ('a) said: "Woe to the people who do not support the religion of Allah by enjoining good and forbidding evil."

Mustadrak Al-Wasa'il ash-Shi'a, vol. 12, p. 181

[1.](#) Reference to Surah al-Hajj, 22:78.

[2.](#) Reference to Surah al-Ma'ida, 5:54.

The Tongue And Its Evils

Tradition n. 174

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

فِتْنَةُ اللِّسَانِ أَشَدُّ مِنْ ضَرْبِ السَّيْفِ.

The Holy Prophet (S) said: “Affliction caused by the tongue is worse than (that caused by) the strike of the blade of a sword.”

Bihar al-Anwar, vol. 71, p. 286

Tradition n. 175

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا مِنْ شَيْءٍ أَحَقُّ بِطُولِ السِّجْنِ مِنَ اللِّسَانِ.

The Holy Prophet (S) said: “Among all things, the tongue deserves to be prisoned longer than anything else.” (Because most of our sins are committed by it, such as backbiting, telling lies, defaming, mocking, insulting, etc.)

Bihar al-Anwar vol. 71, p. 277

Tradition n. 176

قال الإمامُ أميرُ المؤمنينَ عَلِيُّ عَلَيْهِ السَّلَامُ:

فَكِّرْ ثُمَّ تَكَلَّمْ تَسَلِّمْ مِنَ الزَّلَلِ.

Imam Amir Al-Mu'minin 'Ali ('a) said: “Do contemplate before speaking so that you may guard yourself from (committing) errs.”

Tradition n. 177

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

هَلَاكُ الْمَرْءِ فِي ثَلَاثٍ: فِي قَبْقَبِهِ وَذَبْذَبِهِ وَ لَقْلَقِهِ.

The Holy Prophet (S) said: “The destruction of man lies in three (things): his stomach, his lusts, and his tongue.”

Waqayi' al-'Ayyam, p. 297

Tradition n. 178

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

لَا يُسَلِّمُ أَحَدٌ مِّنَ الذُّنُوبِ حَتَّى يَخُ زُنَ لِسَانِهِ.

Imam al-Baqir, the fifth Imam, ('a) said: “No one is safe from sins unless the one controls his/her tongue.”

Bihar al-Anwar, vol. 78, p. 178

[1] [1]

SHARES

Backbiting And Fault-Finding

Tradition n. 179

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَلْغَيْبَةَ أَسْرَعُ فِي دِينِ الرَّجُلِ الْمُسْلِمِ مِنَ الْأَكْلَةِ فِي جَوْفِهِ.

The Holy Prophet (S) said: “Slander acts quicker against the faith of a Muslim believer than leprosy does against his body.”

Usul al-Kafi, vol. 2, p. 257

Tradition n. 180

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

أَلْسَامِعٌ لِلْغَيْبَةِ كَالْمُغْتَابِ.

Imam Amir Al-Mu'minin Ali ('a) said: “The listener to backbiting is the same as the backbiter.”

Ghurar al-Hikam, p. 307

Tradition n. 181

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

تَرَكَ الْغَيْبَةَ أَحَبُّ إِلَى اللَّهِ عَزَّوَجَلَّ مِنْ عَشْرَةِ آلَافِ رَكْعَةٍ تَطَوُّعًا.

The Holy Prophet (S) said: “The abandoning of backbiting is more valuable to Allah, Almighty and Glorious, than the performance of ten thousand rak'at of recommended prayers.”

Bihar al-Anwar, vol. 75, p. 261

Tradition n. 182

قَالَ عَبْدُ اللَّهِ الْمُؤْمِنُ أَبُو أَنْصَارِيِّ: دَخَلْتُ عَلَى الْإِمَامِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ وَعِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ فَتَبَسَّمتُ إِلَيْهِ فَقَالَ أَنْحِبُهُ؟ فَقُلْتُ: نَعَمْ وَمَا أَحَبَّبْتُهُ إِلَّا لَكُمْ، فَقَالَ هُوَ أَخُوكَ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَمِّهِ وَآبِيهِ وَإِنْ لَمْ يَلِدْهُ أَبُوهُ، مَلْعُونٌ مَنِ اتَّهَمَ أَخَاهُ مَلْعُونٌ مَنِ غَشَّ أَخَاهُ، مَلْعُونٌ مَنِ لَمَّ يَنْصَحَ أَخَاهُ، مَلْعُونٌ مَنِ اغْتَابَ أَخَاهُ.

'Abd al-Mu'min al-Ansari said that once he himself arrived in the presence of Imam Abu al-Hasan Musa

Ibn Ja'far ('a) where Abdillah al-Ja'fari had attended and Abdul-Mu'min smiled at him. Then he ('a) inquired whether Abd al-Mu'min liked Abdillah al-Ja'fari when he replied to the Imam ('a) that he did not like him ('Abdillah) but on his account (the seventh Imam). Then Imam ('a) said: "He is your brother, and a Muslim believer is the brother of another Muslim believer though their fathers are not the same. Hence, cursed is he who accuses his (Muslim) brother, cursed is he who deceives his (Muslim) brother, cursed is he who does not advise his (Muslim) brother, and cursed is he who slanders his (Muslim) brother."

Bihar al-Anwar, vol. 75, p. 262

Tradition n. 183

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

شَرُّ النَّاسِ مَنْ كَانَ مُتَتَبِعًا لِعُيُوبِ النَّاسِ عَمِيًّا عَنْ مَعَايِبِهِ.

Imam Amir Al-Mu'minin 'Ali ('a) said: "The most vicious person is he who looks for other people's defects while he overlooks his own faults."

Tara'if al-Hikam, p. 176

Tradition n. 184

: قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ

مَلْعُونٌ مَنْ اغْتَابَ أَخَاهُ.

Imam Al-Kadhim ('a) said: "Cursed is the one who backbites against one's brother (fellow Muslim)."

Bihar al-Anwar, vol. 74, p. 232

[1] [1]

SHARES

Telling Lies

Tradition n. 185

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: تَقَبَّلُوا لِي بِسِتِّ أَتَقَبَّلُ لَكُمْ بِالْجَنَّةِ

إِذَا حَدَّثْتُمْ فَلَا تَكْذِبُوا، وَإِذَا وَعَدْتُمْ فَلَا تُخْلِفُوا، وَإِذَا أُمِّنْتُمْ فَلَا تَخُونُوا، وَغَضُّوا أَبْصَارَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَكُفُّوا أَيْدِيَكُمْ وَالْسِّنَّتَكُمْ.

'Anas Ibn Malik narrates from the Messenger of Allah (S) who said: “Accept six things from me, then I will accept (and guarantee) the entrance of Heaven for you:

1. When you speak, tell no lies.
2. When you promise, do not break it.
3. When you are trusted (by others), be honest.
4. Lower your eyes (from committing sin).
5. Guard your modesty.
6. Hold your hands and tongues.”

Khisal al-Saduq, p. 321

Tradition n. 186

: قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ

جُعِلَتِ الْخَبَائِثُ فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهُ الْكُذِبَ .

Imam Abi-Muhammad-al-al-'Askari, the eleventh Imam, ('a) said: "Wickedness was put inside a house, and the key (of its door) was rendered to be lies."

Bihar al-Anwar, vol. 72, p. 263

Tradition n. 187

: قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ

إِتَّقُوا الْكُذِبَ، الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جِدٍّ وَ هَزَلٍ، فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَأَ عَلَى الْكَبِيرِ .

Imam as-Sajjad ('a) said: "Avoid telling lies irrespective of small or great, whether it is in earnest or joking, because when a person tells a lie in small (things), he dares to tell a lie in great things, too."

Tuhaf al-'Uqul, p. 201

Tradition n. 188

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

مَا رَأَيْتُهُ عَيْنَاكَ فَهُوَ الْحَقُّ وَ مَا سَمِعْتُهُ أُذُنَاكَ فَأَكْثَرُهُ بَاطِلٌ .

Once Imam Amir Al-Mu'minin 'Ali ('a) was asked about the distance between the truth and untruth and, while he ('a) was showing the distance between his eye and ear with his four fingers in order to illustrate this distance as his answer, he said: "What your eyes see is 'truth' and what your ears hear is for the most part 'untruth'."

Bihar al-Anwar, vol. 75, p. 196

Tradition n. 189

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

إِنَّ اللَّهَ تَعَالَى جَعَلَ لِلشَّرِّ أَقْفَالًا وَ جَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَابَ، وَالْكَذِبُ شَرٌّ مِنَ الشَّرَابِ.

Imam al-Baqir (‘a) said: “Verily, Allah, the exalted, has put some locks on vices, the key of which He has put in wine, but the vice of lying is worse than wine.”

Al-Kafi, vol. 2, p. 339

Tradition n. 190

: قَالَ الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرَّضَا عَلَيْهِ السَّلَامُ

عَلَيْكُمْ بِالصِّدْقِ وَ إِيَّاكُمْ وَالْكَذِبَ.

Imam ar-Ridha’ (‘a) said: “Be truthful and avoid telling lies.”

Bihar al-Anwar, vol. 78, p. 347

[1] [1]

SHARES

Companions & Friendship

Tradition n. 191

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

أَلْ مَرءٌ عَلَى دِينِ خَلِيلِهِ فَلْ يَنْظُرْ أَحَدَكُمْ مَن يُخَالِلُ

The Holy Prophet (S) said: “Man is influenced by the faith of his friends. Therefore, be careful of whom you associate with.”

Bihar al-Anwar, vol. 74, p. 192

Tradition n. 192

قال الإمام الصادق عليه السلام :

إِصْحَابٌ مَنْ تَتَزَيَّنُ بِهِ وَ لَا تَصْحَابٌ مَنْ يَتَزَيَّنُ بِكَ .

Imam as-Sadiq ('a) said: "Be the friend of he who may grace you, not of one whom you are better than."
(– viz. make friends with ones who are higher than you so that you progress.)

Bihar al-Anwar, vol. 76, p. 267

Tradition n. 193

قال الإمام الصادق عليه السلام :

أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى عَيْبِي إِلَيَّ .

Imam as-Sadiq ('a) said: "My most beloved brother is he who (makes me aware of) my faults."

Bihar al-Anwar, vol. 74, p. 282

Tradition n. 194

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ إِنَّ لِلْمَرْءِ الْمُسْلِمِ ثَلَاثَ أَجْلَاءٍ: فَخَلِيلٌ يَقُولُ أَنَا مَعَكَ حَيًّا وَ مَيِّتًا وَ هُوَ عَمَلُهُ وَ خَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ إِلَى بَابِ قَبْرِكَ ثُمَّ أَخْلِيكَ وَ هُوَ وَلَدُهُ وَ خَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ إِلَى أَنْ تَمُوتَ وَ هُوَ مَالُهُ فَإِذَا مَاتَ صَارَ لِلْوَارِثِ .

Imam Amir Al-Mu'minin 'Ali ('a) said: "Verily, there are three (types of) friends for a Muslim:

1. The friend who says: 'I am with you whether you are alive or dead', and this is his deed.
2. The friend who says: 'I am with you unto the threshold of your grave and then I will leave you', and this is his child.

3. The friend who says: 'I will be with you until when you die', and this is his wealth which will belong to the inheritors when he dies.”

Al-Khisal by Saduq, vol. 1, p. 88

Note

From this tradition, and the like, we understand that the only thing which will avail for individuals in the Hereafter is Faith and good deeds. This is also referred to in many Islamic traditions as well as the verses of the Holy Qur'an, for example:

“For those who believe and work righteousness is (every) blessedness and a beautiful place of (final) return.” (Sura ar-Ra’ad, 13:29).

“As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.” (Sura al-Kahf, 18:30).

“As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise.” (Sura al-Kahf, 18:107).

“On those who believe and work deeds of righteousness, will (God) Most Gracious bestow Love.” (Sura Mariyam, 19:96).

Tradition n. 195

قال الإمام الصادق عليه السلام :

عَلَيْكَ بِإِخْوَانِ الصِّدِّيقِ فَأَكْثَرِ مِنْ اِكْتِسَابِهِمْ فَإِنَّهُمْ عُدَّةٌ عِنْدَ الرَّخَاءِ وَ جُنَّةٌ عِنْدَ الْبَلَاءِ .

Imam as-Sadiq (‘a) said: “Be careful to have truthful friends and try to obtain them, for they are your support when you are in welfare, and your advocator when you have misfortune.

Bihar al-Anwar, vol. 74, p. 187

Tradition n. 196

قال الإمام السَّجَّادُ عليه السلام :

مَجَالِسُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ.

Imam as-Sajjad ('a) said: "The meeting of the righteous invites you to goodness."

Bihar al-Anwar, vol. 78, p. 141

Tradition n. 197

: قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ

إِيَّاكُمْ وَصُحْبَةَ الْعَاصِينَ وَمَعُونَةَ الظَّالِمِينَ.

Imam as-Sajjad ('a) said: "Beware of the companionship of the sinful, and helping of the unjust."

Bihar al-Anwar, vol. 78, p. 151.

[1] [1]

SHARES

Immoral Friends

Tradition n. 198

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

مَنْ قَعَدَ عِنْدَ سَبَّابٍ لَوْ لِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى.

Imam as-Sadiq ('a) said: "He who seeks the company of those who insult the lovers of Allah has surely disobeyed Him, the Sublime."

Usul al-Kafi, vol. 2, p. 379

Tradition n. 199

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

لَوْ أَنَّكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ شَيْءٌ تَمَشَيْتُمْ إِلَيْهِ فَقُلْتُمْ يَا هَذَا إِمَامًا أَنْ تَعْتَزِلَنَا وَتَجْتَنِبَنَا وَإِمَامًا أَنْ تَكُفَّ عَن هَذَا فَإِنْ فَعَلَ وَ إِلَّا فَاجْتَنِبُوهُ

Imam as-Sadiq ('a) said: "When you are informed of a fellow companion committing an evil action, then go to him and tell him: 'O so and so! Either refrain from committing this sin or keep away from us'; then, avoid him unless he does so."

Wasa'il ash-Shi'a, vol. 16, p. 146

Tradition n. 200

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ لِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ : يَا بُنَيَّ انظُرْ خَمْسَةً فَلَا تُصَاحِبْهُمْ وَلَا تُحَادِثْهُمْ وَلَا تُرَافِقْهُمْ فِي طَرِيقٍ، فَقُلْتُ يَا أَبَتِ مَنْ هُمْ عَرَفَ نِيهِمْ؟ قَالَ: إِيَّاكَ وَ مُصَاحَبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَّابِ، يُقَرِّبُ لَكَ الْبَعِيدَ وَ يُبْعِدُ لَكَ الْقَرِيبَ، وَ إِيَّاكَ وَ مُصَاحَبَةَ الْفَاسِقِ فَإِنَّهُ بَايَعَكَ بِأَكْ لَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ، وَ إِيَّاكَ وَ مُصَاحَبَةَ الْقَاطِعِ لِرَجْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فِي ثَلَاثَةِ مَوَاضِعَ

Imam as-Sadiq ('a) has narrated from his father Imam Muhammad Baqir ('a) who said his father 'Ali Ibn Husayn ('a) stated: "O' my son! Beware of five (groups) and do not seek companionship with them, do not speak with them, and do not make friends with them on (the) way."

Then, Imam al-Baqir ('a) asked his father who they were and might he introduce them to him. He responded:

- "Beware of and do not associate with the one who tells lies. He is as a mirage which makes near for you what is far, and makes far to you what is near."
- "Beware of and do not associate with an immoral person, because he will sell you at the price of a morsel or less than that."

- “Beware of and do not associate with a miser because he will deprive you of his wealth when you are seriously in need of it.”
- “Beware of and do not associate with a fool, because he wants to be of avail to you but he harms you.”
- “Beware of and do not associate with the one who disregards his kinfolds, because I found him (such a person) cursed in the Book Allah, Almighty and Glorious, in three occurrences¹.”

Al-Kafi, vol. 2, p. 641

Tradition n. 201

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

يَا كُمْيَلُ! قُلِ الْحَقَّ عَلَى كُلِّ حَالٍ وَوَادِ الْمُتَّقِينَ، وَأَهْجُرِ الْفَاسِقِينَ، وَجَانِبِ الْمُنَافِقِينَ وَ لَا تُصَاحِبِ الْخَائِنِينَ

Imam Amir Al-Mu'minin 'Ali ('a) said: “O' Kumayl! Say what is just in any condition. Be friends with the righteous and avoid the evil doers, stay away from the hypocrites and do not accompany the treacherous.”

Mustadrak al-Wasa'il, vol. 12, p. 197

¹. They are: Sura Al-Baqarah, 2:27; Sura Ar-Ra'd, 13:25; and Sura Muhammad, 47:22 & 47:23.

Serving People

Tradition n. 202

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَنْ فَرَّجَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ.

The Holy Prophet (S) said: “He who decreases a grief out of the grieves of this world for his Muslim brother, Allah will decrease for him a grief out of the grieves of the Hereafter.”

Shahab al-Akhbar, p. 194

Tradition n. 203

: قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ

إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللَّهِ عَلَيْكُمْ، فَلَا تَمَلُّوا النِّعَمَ

Imam Husayn (‘a) said: “Verily, the procession of people's needs towards you is from among the blessings of Allah upon you. Therefore, grieve ye not because of these blessings.”

Bihar al-Anwar, vol. 74, p. 318

Tradition n. 204

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

لَا يُكَلِّفُ أَحَدُكُمْ أَخَاهُ الطَّلَبَ إِذَا عَرَفَ حَاجَتَهُ.

Imam Amir al-Mu’minin ‘Ali (‘a) said: “Whenever you find that your Muslim brother is in need, try to see to it.” (Do not let him feel compelled to verbalize his need).

Tradition n. 205

عَنِ الصَّادِقِ عَنِ آبَائِهِ عَلَيْهِ السَّلَامُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ مَنْ أَطْعَمَ مُؤْمِنًا مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَمَنْ كَسَاهُ مِنْ عُرَى كَسَاهُ اللَّهُ مِنْ إِسْتَبْرَقٍ وَحَرِيرٍ، وَمَنْ سَقَاهُ شَرْبَةً مِنْ عَطَشٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ، وَمَنْ أَعَانَهُ أَوْ كَشَفَ كُرْبَتَهُ أَظَلَّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

Imam as-Sadiq ('a) narrates from his forefathers ('a), from the Messenger of Allah (S), who said: "He who feeds a believer to satiate him, Allah will feed him from the fruits of Heaven; he who dresses him to cover his nakedness, Allah will give him clothing of brocade and silk; he who quenches the thirst of a believer, Allah will give him drink of the sealed container; and he who helps him or removes his grief, Allah will settle him under the shade of His Throne on the Day of Reckoning when there is no shade except for His Shade."

Tradition n. 206

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَخْلَقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ نَفَعَ عِيَالَ اللَّهِ وَادْخَلَ عَلَى أَهْلِ بَيْتِ سُورًا

The Holy Prophet (S) said: "People are the dependents of Allah for sustenance, so the most beloved one of people with Him is the one who is helpful to the dependents Allah and makes the family members of a house happy."

Tradition n. 207

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَنْ أَعَانَ مُؤْمِنًا نَفَسَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ ثَلَاثًا وَسَبْعِينَ كُرْبَةً، وَاحِدَةً فِي الدُّنْيَا وَتِنْتَيْنِ وَسَبْعِينَ كُرْبَةً عِنْدَ كُرْبِهِ الْعُظْمَى، قَالَ: حَيْثُ يَتَشَاغَلُ النَّاسُ بِأَنْفُسِهِمْ

The Holy Prophet (S) said: “He who helps a Muslim believer (in his troubles), Allah, Almighty and Glorious, will remove from him seventy-three agonies, one of which is in this world and seventy-two other agonies at the time of Great Agony, when people are busy with themselves (in Hereafter).”

Al-Kafi, vol. 2, p.199

[1] [1]

SHARES

Giving Loan

Tradition n. 208

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ شَكَاَ إِلَيْهِ أَخُوهُ الْمُسْلِمُ فَلَمْ يُقْرِضْهُ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ يَوْمَ يَجْزِي الْمُحْسِنِينَ

The Holy Prophet (S) said: “He whom is referred to by his Muslim brother (to borrow) but he does not give him loan, Allah will forbid him entering Paradise on the Day when the righteous will be recompensed.”

Bihar al-Anwar, vol. 76, p. 369

Tradition n. 209

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ احتاجَ إِلَيْهِ أَخُوهُ الْمُسْلِمُ فِي قَرْضٍ فَلَمْ يُقْرِضْهُ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ يَوْمَ يَجْزِي الْمُحْسِنِينَ

The Holy Prophet (S) said: “The one from whom his brother Muslim needs borrowing but he does not give him loan, Allah prohibits him entering Paradise on the Day when the righteous will be recompensed.”

Bihar al-Anwar, vol. 76, p. 367

Helping The Needy

Tradition n. 210

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

سَأَلُوا الْعُلَمَاءَ، وَخَاطَبُوا الْحُكَمَاءَ، وَجَالَسُوا الْفُقَرَاءَ.

The Holy Prophet (S) said: “Ask (questions from) the learned, speak with the wise, and associate with the poor.”

Tuhaf al-'Uqul, p. 34

Tradition n. 211

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

سَبَبُ زَوَالِ الْيَسَارِ مَنَعُ الْمُحْتَاجِ.

Imam Amir Al-Mu'minin 'Ali ('a) said: “The cause of the cessation of (one's) wealth is leaving the needy heedless.”

Ghurur al-Hikam, vol. 4, p. 190

Tradition n. 212

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنِ اللَّهِ تَعَالَى فِي لَيْلَةِ الْمِعْرَاجِ: يَا أَحْمَدُ مَحَبَّتِي مَحَبَّةُ الْفُقَرَاءِ، فَأَدِنِ الْفُقَرَاءَ ... وَ قَرِّبْ مَجْلِسَهُمْ مِنْكَ أَدْنَكَ وَ

Imam Amir Al-Mu'minin 'Ali ('a) said: "The Holy Prophet (S) narrated from Allah, the Exalted, on the night of ascent, Who said: 'O' Ahmad, My love is the loving of the poor. Bring the poor nearer to yourself and situate them close to yourself in order that I approach you..."

Al-Hayat, vol. 2, p. 51

Tradition n. 213

قال الإمام الصادق عليه السلام :

مَنْ أَطْعَمَ مُؤْمِنًا حَتَّى يَشْبِعَهُ لَمْ يَدْرِ أَحَدٌ مِنْ خَلْقِ اللَّهِ مَالَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ. ثُمَّ قَالَ: مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّغْبَانَ ثُمَّ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ: " أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ * يَتِيمًا ذَا مَقْرَبَةٍ * أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ."

Imam as-Sadiq ('a) said: "Whoever satiates a hungry believer so that the one is satisfied fully, neither a human being among people nor a near-stationed angel nor a divine Messenger knows how great his reward is in the Hereafter except Allah, the Lord of the Worlds." Then, he added: "Feeding a hungry Muslim is from among the means of forgiveness." After that he recited the word of Allah, Almighty and Glorious:

"Or the feeding on a day of hunger" (Sura Balad, 90: 14).

"Of an orphan near of kin" (Sura Balad, 90: 15).

"Or to the indigent (down) in the dust" (Sura Balad, 90: 16).

Al-Kafi, vol. 2, p. 201

[1] [1]

SHARES

Donation & Pleasing The Believers

Tradition n. 214

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

إِذَا خَرَجَتِ الصَّدَقَةُ مِنْ يَدِ صَاحِبِهَا تَتَكَلَّمُ بِخَمْسِ كَلِمَاتٍ: أَوَّلُهَا كُنْتُ فَانِيًا فَأَثَبْتَنِي وَ كُنْتُ صَغِيرًا فَكَبَّرْتَنِي وَ كُنْتُ
عَدُوًّا فَأَحْبَبْتَنِي وَ كُنْتُ تَحْرُسُنِي وَالْآنَ أَنَا أَحَرُّسُكَ إِلَى يَوْمِ الْقِيَامَةِ.

The Holy Prophet (S) said: “When charity (alms) is delivered out of the hand of its owner, it (the thing being given) says five things: 'At first I was perishing and you gave me life; I was insignificant and you made me great; I was an enemy and you turned me into a friend; you used to protect me then but now I will protect you up to the Day of Resurrection.'”

Al-Ithna 'Ashariyyah, p.223

Tradition n. 215

: قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ

.مَنْ سَرَّ مُؤْمِنًا فَبِاللَّهِ بَدَأَ وَ بِالنَّبِيِّ تَتَّى وَ بِنَا ثَلَاثَ

Imam Al-Kadhim, the seventh Imam, (‘a), said: “He who makes a Muslim believer happy, then, he has initially pleased Allah, secondly the Prophet and thirdly us (Ahl Al-Bayt).”

Bihar al-Anwar, vol. 74, p. 314

Tradition n. 216

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

.إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مَنَعَ غَنِيٌّ

Imam Amir Al-Mu'minin (‘a) said: Allah, the Glorified, has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute remains hungry it is because some rich persons have denied him (his share).”

Nahjul Balagha, p. 533, saying No. 328

Tradition n. 217

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

أَيُّمَا مُؤْمِنٍ حَبَسَ مُؤْمِنًا عَن مَالِهِ وَهُوَ يَحْتَاجُ إِلَيْهِ لَمْ يَذُقْ وَاللَّهِ مِن طَعَامِ الْجَنَّةِ وَ لَا يَشْرَبُ مِنَ الرَّحِيقِ الْمَخْتُومِ

Imam as-Sadiq ('a) said: "By Allah, he who withholds his wealth from helping a needy believer will never taste the food of Heaven nor drink from the drink sealed there."

Bihar al-Anwar, vol. 75, p. 314

[1] [1]

SHARES

Charity And Alms

Tradition n. 218

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا لَمْ يَتَخَاوُنُوا، وَ أَدُّوا الْأَمَانَةَ، وَ آتَوْا الزَّكَاةَ، وَ إِذَا لَمْ يَفْعَلُوا ذَلِكَ أَبْ تَلُّوا بِالْقَحِطِ وَالسَّيِّئِ

The Holy Prophet (S) said: "My community will continue to live fairly while they are faithful (to each other), return the deposits (to their owners), and give alms (of their property); but, if they do not fulfil these duties, they will encounter famine and scarcity."

Wasa'il ash-Shi'a, vol. 6, p. 13

Tradition n. 219

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

يَابْنَ آدَمَ، كُنْ وَصِيَّ نَفْسِكَ فِي مَالِكَ وَ اع مَل فِيهِ مَا تُؤَثِّرُ أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ

Imam Amir Al-Mu'minin 'Ali ('a) said: "O' children of Adam! Be your own representative in the matter of your property and do with it whatever you like to be done with it after your death."

Nahjul-Balagha, p. 512 Saying No. 254

Note

The meaning is that if a person desires that after his death a portion of his property should be spent on charity, he should not wait for his death but spend it wherever he desires even during his lifetime; for it is possible that after his death his successors may not act upon his will or he may not get an opportunity to write a will.

Tradition n. 220

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَصَدَّقُوا وَدَاؤُوا مَرَضَكُمْ بِالصَّدَقَةِ، فَإِنَّ الصَّدَقَةَ تَدْفَعُ عَنِ الْأَعْرَاضِ وَالْأَمْرَاضِ وَهِيَ زِيَادَةٌ فِي أَعْمَارِكُمْ وَحَسَنَاتِكُمْ.

The Holy Prophet (S) said: “Give alms and cure your sick persons by it, because alms can surely remove your bad fortunes and ailments; and it causes prolongation of your lifetimes and increases your rewards.”

Kanz al-'Ummal, vol. 6, p. 371

Tradition n. 221

: رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى بَابِ الْجَنَّةِ ثَلَاثَةَ أَسْطُرٍ، الْأَسْطُرُ الْأَوَّلُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا سَبَقَتْ رَحْمَتِي غَضَبِي وَالسُّطْرُ الثَّانِي : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الصَّدَقَةُ بِعَشْرَةٍ، وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ، وَصِلَةُ الْإِرْحَامِ بِثَلَاثِينَ وَالسُّطْرُ الثَّلَاثُ: مَنْ عَرَفَ قَدْرِي وَرُبُوبِي فَلَا يَتَّهِمُنِي فِي الرِّزْقِ.

It is narrated from the Holy Prophet (S) who said:

“When I ascended to the sky, I saw three lines written on the door of Heaven:

The first line: In the Name of Allah, the Beneficent, the Merciful; I am Allah and there is no god save Me that My Grace precedes My wrath.

The second line: In the Name of Allah, the Beneficent the Merciful; charity is repaid ten times and loan eighteen times, and regard for kinship thirty times.

The third line: He who understands My Rank and My Lordship should never accuse Me regarding sustenance.”

Al -Ithna ‘Ashariyyah, p. 85

Tradition n. 222

عَنْ طَاوُوسِ بْنِ الْيَمَانِ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ، قُلْتُ: وَ مَا هُنَّ يَا بَنَ رَسُولِ اللَّهِ؟ قَالَ: الْوَرَعُ فِي الْخُلُوةِ، وَالصَّدَقَةُ فِي الْقِلَّةِ، وَالصَّبْرُ عِنْدَ الْمُصِيبَةِ، وَالْحِلْمُ عِنْدَ الْغَضَبِ، وَالصِّدْقُ عِنْدَ الْخَوْفِ.

Tawus Ibn al-Yaman said that he heard when Imam ‘Ali Ibn al-Husain, Zainul-'Abidin (‘a) that said the epithets of a believer were five then he asked him (‘a) about them and he answered: “Piety in private, donating charity at the time of need, patience when misfortunes come, tolerance at the time of anger, truthfulness when there is fear.”

Al-Khisal by Saduq, p. 127

[1] [1]

SHARES

Regard For Kinship

Tradition n. 223

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَ يُنْسَأَ لَهُ فِي أَجَلِهِ فَلْيَصِلْ رَحِمَهُ.

The Holy Prophet (S) said: “He who wishes that his sustenance be increased for him and his death day be delayed, then he should pay attention to his kinsfolk.”

Bihar al-Anwar, vol. 74, p. 89

Tradition n. 224

: قَالَ الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرَّضَا عَلَيْهِ السَّلَامُ

لَا يَجْتَمِعُ الْمَالُ إِلَّا بِخِصَالٍ خَمْسٍ: بِبُخْلِ شَدِيدٍ وَ أَمَلٍ طَوِيلٍ وَ حِرْصٍ غَالِبٍ وَ قَطِيعَةِ الرَّحِمِ وَ إِثَارِ الدُّنْيَا عَلَى الْآخِرَةِ.

Imam ‘Ali Ibn Musa al-Ridha’ (‘a) said: “Wealth does not (excessively) accumulate but by having five traits: extreme miserliness, high expectations, overwhelming greed, breaking off ties with one’s kindred, and preferring this world to the next.”

Bihar al-Anwar, vol. 73, p. 138

Tradition n. 225

: قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ عَلَيْهِ السَّلَامُ

صِلَةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تَدْفَعُ الْبَلَوَى وَ تُيسِّرُ الْحِسَابَ وَ تُنْسِي فِي الْأَجَلِ

Imam Muhammad Baqir (‘a) said: regard for kinship causes (five advantages):

1. The purification (and acceptance) of deeds.
2. Increase in wealth.
3. Repelling misfortunes.
4. Easiness in Reckoning, (in the Hereafter).
5. Prolonging life.

Tradition n. 226

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: مُدْمِنُ خَمْرٍ وَ مُدْمِنُ سِحْرِ وَ قَاطِعُ رَحِمٍ

The Holy Prophet (S) said: “There are three groups who will not (be allowed to) enter Heaven: drinkers of wine, witches, and renouncers of one's kindred.”

Al-Khisal, p. 179

[1] [1]

SHARES

Kindness To Parents

Tradition n. 227

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

رِضَى اللَّهُ فِي رِضَى الْوَالِدَيْنِ وَ سَخَطُهُ فِي سَخَطِهِمْ

The Holy Prophet (S) said: “The pleasure of Allah lies in the pleasure of one's parents (in the case that it is right), and His wrath lies in their wrath.”

Mustadrak al-Wasa'il ash-Shi'a, vol. 15, p. 176

Tradition n. 228

قال الإمام الصادق عليه السلام :

أَفْضَلُ الْأَعْمَالِ: الصَّلَاةُ لَوَقْتِهَا وَبِرُّ الْوَالِدَيْنِ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ.

Imam as-Sadiq ('a) said: "The best deeds are: punctual prayer, kindness to parents, and contributing to the Holy War (against the pagans) in the path of Allah."

Bihar al-Anwar, vol. 74, p. 85

Tradition n. 229

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ أَحَبَّ أَنْ يُخَفِّفَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ سَكَرَاتِ الْمَوْتِ فَلْيَكُنْ لِقَرَابَتِهِ وَصَوْلًا وَبِوَالِدَيْهِ بَارًّا فَإِذَا كَانَ كَذَلِكَ هَوَّنَ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَلَمْ يُصِبهُ فِي حَيَاتِهِ فَقْرٌ أَبَدًا.

Imam as-Sadiq ('a) said: "He who wishes Allah, Almighty and Glorious, to lighten the agonies of death, he should have regard for his kinship, and treat his parents with goodness. Then, when a person does so, Allah will make the agonies of death easy for him and he will not be stricken by poverty in his life at all."

Safinat al-Bihar, vol. 2, p. 553

Tradition n. 230

قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ نَظَرَ إِلَى آبَوَيْهِ نَظَرَ مَاقِتٍ وَهُمَا ظَالِمَانِ لَهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً.

Imam as-Sadiq ('a) said: "He who glares at his parents with wrathful eyes, although they have been unjust to him, Allah will not accept his prayers (unless he repents)."

Usul al-Kafi, vol. 2, p. 349

Tradition n. 231

قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

بُرُوا آبَاءَكُمْ يَبْرِكُمْ أَبْنَاؤُكُمْ وَ عَفُوا عَنِ نِسَاءِ النَّاسِ تَعَفَّ نِسَاؤُكُمْ.

Imam as-Sadiq ('a) said: "Do treat kindly your parents so that your children do the same to you; and be pious unto the wives of people so that your wives remain pious."

Al-Kafi, vol. 5, p. 554

Tradition n. 232

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: جَاءَ رَجُلٌ وَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ عَنْ بَرِّ الْوَالِدَيْنِ فَقَالَ: اِبْرِرْ أُمَّكَ اِبْرِرْ أُمَّكَ اِبْرِرْ أُمَّكَ، اِبْرِرْ أَبَاكَ اِبْرِرْ أَبَاكَ اِبْرِرْ أَبَاكَ، وَ بَدَأْ بِالْأُمِّ قَبْلَ الْأَبِ.

Imam as-Sadiq ('a) said: "Once a person came to the Prophet (S) and asked him about good treatment to parents. Then, he (S) said 'Treat kindly your mother, treat kindly your mother, and treat kindly your mother; be kind to your father, be kind to your father, and be kind to your father but begin (that kindness) with your mother before your father'."

Al-Kafi, vol. 2, p. 162

[1] [1]

SHARES

The Rights Of Children

Tradition n. 233

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

يَا عَلِيُّ لَعَنَ اللَّهُ وَالِدَيْنِ حَمَلًا وَ لَدَهُمَا عَلَى عُقُوقِهِمَا.

The Holy Prophet (S) told Amir Al-Mu'minin 'Ali ('a): "O' 'Ali! Allah has cursed the parents who would cause their child to be disobedient of them by cursing them."

Wasa'il ash-Shi'a, vol. 21, p. 290

Tradition n. 234

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَوْلِيَاءَهُ وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هَمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ؟

Imam Amir Al-Mu'minin 'Ali ('a) said to one of his followers: "Do not devote most of your activity to your wife and your (grown up) children, because if your wife and children are lovers of Allah, then He will not leave His lovers uncared for, and if they be enemies of Allah, then why should you worry and keep yourself busy about the enemies of Allah."

(There are two opposite extremes that can be taken by men in regards to providing for their families. One is the negligence of his responsibility to them and the other, which is addressed here, is the excessive compiling of wealth for them. Either of these two extremes are advised against).

Nahjul-Balagha, p. 536, saying No. 352

Tradition n. 235

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

بَادِرُوا أَوْلَادَكُمْ بِالْحَدِيثِ، قَبْلَ أَنْ يَسْبِقَكُمْ إِلَيْهِمُ الْمُرْجِيَّةُ.

Imam as-Sadiq ('a) said: "Take action in teaching traditions (of Ahl Al-Bayt) to your children before the corrupted persons precede in corrupting them."

Al-Kafi, vol. 6, p. 47

Tradition n. 236

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

بِرُّ الرَّجُلِ بِوَلَدِهِ بِرُّهُ بِوَالِدِيهِ.

Imam as-Sadiq ('a) said: "Benediction of a man to his child is his benediction to his parents."

Man La Yahduruh ul-Faqih, vol. 3, p. 483

Tradition n. 237

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

وَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ إِسْمَهُ وَ يُحَسِّنَ أَدَبَهُ وَ يُعَلِّمَهُ الْقُرْآنَ.

Imam Amir Al-Mu'minin 'Ali ('a) said: "The right of a child upon his father is that he should give him a nice appellation, train him well and teach him the Qur'an (with its rules)."

Nahjul Balagha, Saying 399

Tradition n. 238

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

عَلِّمُوا أَوْلَادَكُمْ السَّبَّاحَةَ وَ الرَّمَايَةَ.

The Holy Prophet (S) said: "Have your children to learn swimming and arching."

Al-Kafi, vol. 6, p. 47

Tradition n. 239

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

عَلِّمُوا أَوْلَادَكُمْ الصَّلَاةَ إِذَا بَلَغُوا سَبْعَ عَامٍ، وَاضْرِبُوهُمْ عَلَيْهِ إِذَا بَلَغُوا عَشْرًا، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.

The Holy Prophet (S) said: "When your children are grown up to seven years, teach them the prayers, and when they are ten years old, seriously admonish them for it (in order that they establish prayers); and separate their sleeping beds from each other."

Tradition n. 240

قال الإمام السَّجَّادُ عليه السلام :

وَأَمَّا حَقُّ وَلَدِكَ فَأَنْ تَعْلَمَ أَنَّ مِنْكَ وَمُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَشَرِّهِ وَأَنَّكَ مَسْئُولٌ عَمَّا وَلَّيْتَهُ مِنْ حُسْنِ الْأَدَبِ وَالذَّلَالَةِ عَلَى رَبِّهِ عَزَّوَجَلَّ وَالْمَعُونَةَ لَهُ عَلَى طَاعَتِهِ فَاعْمَلْ فِي أَمْرِهِ عَمَلًا مَنْ يَعْلَمُ أَنَّهُ مُثَابٌّ عَلَى الْإِحْسَانِ إِلَيْهِ مُعَاقِبٌ عَلَى الْإِسَاءَةِ إِلَيْهِ.

Imam as-Sajjad, the fourth Imam, (‘a) said: “The right of your child is that you know that he has emerged from you and in this world, his right and wrong are attributed to you. You are responsible of his fine teaching and training, guiding him to his Lord, Almighty and Glorious, and, assisting him to obey Him. Therefore, be sure that if you do a favour to your child, you will obtain it; and if you act viciously against him, it will come back to you, too.”

Man La Yahduruh al-Faqih, vol. 2, p. 622

Tradition n. 241

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

أَكْرِمُوا أَوْلَادَكُمْ وَاحْسِنُوا آدَابَهُمْ يُغْفَرَ لَكُمْ .

The Holy Prophet (S) said: Honour your children and train them well, you will be forgiven by Him.”

Bihar al-Anwar, vol. 104, p. 95

[1] [1]

SHARES

Suckling

Tradition n. 242

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

بَلَى لِلْمَرْأَةِ مَا بَيْنَ حَمْلِهَا إِلَى وَضْعِهَا إِلَى قِطَامِهَا مِنَ الْأَجْرِ كَالْمُرَابِطِ فِي سَبِيلِ اللَّهِ فَإِنْ هَلَكَتْ فِيهَا بَيْنَ ذَلِكَ كَانَ لَهَا مِثْلُ مَنْزِلَةِ الشَّهِيدِ.

The Holy Prophet (S) said: “Yes, the reward of a woman during her pregnancy until childbirth, and unto when she weans the child, is like that of a stationed (soldier guarding the Muslims' borders against the attack of pagan enemies) for the sake of Allah. So, if she dies during that, she will have the rank of a martyr.”

Man La Yahduruh al-Faqih, vol. 3, p. 561

Tradition n. 243

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

. مَا مِنْ لَبَنٍ رَضَعَ بِهِ الصَّبِيُّ أَعْظَمَ بَرَكََةً عَلَيْهِ مِنْ لَبَنِ أُمِّهِ.

Imam Amir Al-Mu'minin 'Ali ('a) said: “No milk is greater in prosperity than the mother's milk for the baby to suck from.”

Wasa'il ash-Shi'a vol. 21, p. 452

Tradition n. 244

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا حَمَلَتِ الْمَرْأَةُ كَانَتْ بِمَنْزِلَةِ الصَّائِمِ الْقَائِمِ الْمُجَاهِدِ بِنَفْسِهِ وَ مَالِهِ فِي سَبِيلِ اللَّهِ فَإِذَا وَضَعَتْ كَانَ لَهَا مِنَ الْأَجْرِ مَا لَا تَدْرِي مَا هُوَ لِعَظَمِهِ فَإِذَا أَرْضَعَتْ كَانَ لَهَا بِكُلِّ مَصَّةٍ كَعِدِ لِعِتْقِ مُحْرَّرٍ مِنْ وُلْدِ إِسْمَاعِيلَ، فَإِذَا فَرَعَتْ مِنْ رِضَاعِهِ ضَرَبَ مَلَكٌ عَلَى جَنْبِهَا وَقَالَ، إِسْتَأْنَفِي الْعَمَلَ فَقَدْ غُفِرَ لَكَ.

The Holy Prophet (S) said: “When a woman conceives with child she will be as a warrior who fasts

during the day and keeps vigil at nights praying, and strives with his soul and wealth on the way of Allah. Then, when she delivers, there will be for her such a great reward with Allah that she does not know how magnificent it is. Thereafter, when she suckles (the child), she will have as much reward as freeing a child from Ismail's descendants for every suck. And, when she brings suckling the child to an end, an angel beside her tells her to begin the action again for she has surely been forgiven.”

Bihar al-Anwar, vol. 104, p. 106

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Tradition n. 245

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَيْسَ لِلصَّبِيِّ لَبَنٌ خَيْرٌ مِنْ لَبَنِ أُمِّهِ.

The Holy Prophet (S) said: “There is no milk for a baby better than the milk of its mother.”

Mustadrak al-Wasa'il, section 48

[1] [1]

SHARES

Marriage, A Great Worship

Tradition n. 246

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لرَكَعَتَانِ يُصَلِّيهِمَا مُتَزَوِّجٌ أَفْضَلُ مِنْ رَجُلٍ عَزَبَ يَقُومُ لَيْلَهُ وَيَصُومُ نَهَارَهُ

The Holy Prophet (S) said: “A two rak'at prayer that a married person establishes is worthier than when a bachelor keeps up prayers at nights and fasts during the days.

Man La Yahduruh al-Faqih, vol. 3, p. 384

Tradition n. 247

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْمُتَزَوِّجُ النَّائِمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّائِمِ الْقَائِمِ الْعَزَبِ.

The Holy Prophet (S) said: “The sleep of a married person is better with Allah than an unmarried one who fasts during the day and keeps vigil at night, establishing prayers.”

Bihar al-Anwar, vol. 103, p. 221

Tradition n. 248

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

خِيَارُ أُمَّتِي آلُ مُتَاهِلُونَ وَشِرَارُ أُمَّتِي آلُ عَزَابُ.

The Holy Prophet (S) said: “(Mostly) the doers of good of my Ummah are the married ones, while the vicious of them are unmarried.”

Bihar al-Anwar, vol. 103, p. 221

Tradition n. 249

: قال الإمام الصادق عليه السلام

جاء رجل إلى أبي، فقال عليه السلام له هل لك زوجة قال: لا، قال لا أحب أن لي الدنيا وما فيها و أني أبيت ليلة و ليس لي زوجة، قال: ثم قال إن ركعتين يصليهما رجل متزوج أف ضل من رجل يقوم ليلة و يصوم نهاره، أع زب. ثم أعطاه أبي سبعة دنانير قال تزوج بهذه

Imam as-Sadiq ('a) said: “Once a man came to my father. He ('a) asked him whether he had a wife and he answered he had not. Then, my father said that he would not like to possess the world and what it includes but sleep one night without having a wife. Then he ('a) added that the two rak'at prayer established by a married man is worthier than that an unmarried man keeps vigil at night praying and

fasts during the day. After that, he ('a) gave him seven golden coins (Dinar) and told him to marry with that.”

Bihar al-Anwar, vol. 103, p. 217

[1] [1]

SHARES

Encouragement For Marriage

Tradition n. 250

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ تَزَوَّجَ أَحْرَزَ نِصْفَ دِينِهِ ، وَ فِي حَدِيثٍ: فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْآخِرِ أَوْ الْبَاقِي.

The Holy Prophet (S) said: “The person who marries gains half of his Faith, then he must fear of Allah for the next remaining half.”

Al-Kafi, vol. 5, p. 328

Tradition n. 251

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَكْثَرُ أَهْلِ النَّارِ الْعُزَّابُ.

The Holy Prophet (S) said: “Most of the people of Hell will be the unmarried (irrespective of male or female).”

Man La Yahduruh al-Faqih, vol. 3, p. 384

Tradition n. 252

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

رِذَالُ مَوْتَاكُمْ الْعُزَابُ.

The Holy Prophet (S) said: “The most depraved of your dead are the unmarried.”

Al-Tahthib, vol. 7, p. 239

Tradition n. 253

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ طَاهِرًا مُطَهَّرًا فَلْيَلِّقْهُ بِزَوْجَةٍ.

The Holy Prophet (S) said: “He who wishes to be cleaned and purified when he meets Allah should marry and have a spouse.”

Man La Yahduruh al-Faqih, vol. 3, p. 385

Tradition n. 254

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَزَوَّجْ وَإِلَّا فَأَنْتَ مِنَ رُهَيَانِ النَّصَارَى (و فِي رِوَايَةٍ) وَإِلَّا فَأَنْتَ مِنْ إِخْوَانِ الشَّيَاطِينِ.

The Holy Prophet (S) said: “Marry, otherwise you will be (counted) among the Christian monks or the brothers of Satan.”

Bihar al-Anwar, vol. 103, p. 221

[1] [1]

SHARES

Marriage Is The Key To Divine Mercy And A Good Temper

Tradition n. 255

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يُفْتَحُ أَبْوَابُ السَّمَاءِ بِالرَّحْمَةِ فِي أَرْبَعَةِ مَوَاضِعَ، عِنْدَ نَزُولِ الْمَطَرِ وَ عِنْدَ نَظَرِ الْوَالِدِ فِي وَجْهِ الْوَالِدِينَ وَ عِنْدَ فَتْحِ بَابِ الْكَعْبَةِ وَ عِنْدَ النِّكَاحِ.

The Holy Prophet (S) said: “The doors of Heaven to mercy will be opened in four situations: when it rains, when a child looks kindly at his parent's face, when the door of the Ka'bah is opened, and when marriage (occurs).”

Bihar al-Anwar, vol. 103, p. 221

Tradition n. 256

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

زَوِّجُوا أَبْنَاءَكُمْ فَإِنَّ اللَّهَ يُحَسِّنُ لَهُمْ فِي أَخْلَاقِهِمْ وَ يُوسِّعُ لَهُمْ فِي أَرْزَاقِهِمْ وَ يَزِيدُهُمْ فِي مُرُواتِهِمْ .

The Holy Prophet (S) said: “Join your children in marriage (boys or girls) because, thereby, Allah renders their tempers good, adds to their sustenance, and increases their sense of honour.”

Bihar al-Anwar, vol. 103, p. 222

Tradition n. 257

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَزَوَّجُوا وَ زَوِّجُوا أَلَا فَمِنْ حَظِّ إِمْرِيٍّ مُسْلِمٍ إِنْفَاقُ قِيَمَةِ أَيْمَةٍ.

The Holy Prophet (S) said: “Get married and give your daughters in marriage, because it is from the good fortune of any Muslim man that he gives his (matured) daughter (or sister) in marriage.”

Al-Kafi, vol. 5, p. 328

Tradition n. 258

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَمَا مِنْ شَيْءٍ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ بَيْتٍ يُعْمَرُ فِي الْإِسْلَامِ بِالنِّكَاحِ، وَ مَا مِنْ شَيْءٍ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ بَيْتٍ يَخْرُبُ فِي الْإِسْلَامِ بِالْفُرْقَةِ يَعْنِي الطَّلَاقَ.

The Holy Prophet (S) said: “There is nothing to Allah, Almighty and Glorious, more beloved than the house which is developed in Islam by marriage; and there is nothing to Allah, Almighty and Glorious, more abhorrent than the house which is ruined in Islam by separation, viz, divorce.”

Al-Kafi, vol. 5, p. 328

[1] [1]

SHARES

Hasten To Marry

Tradition n. 259

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ الْأَبْكَارَ بِمَنْزِلَةِ الثَّمَرِ عَلَى الشَّجَرِ إِذَا أَدْرَكَ ثَمَرُهُ فَلَمْ يُجْتَنَ أَفْسَدَتْهُ الشَّمْسُ وَ نَثَرَتْهُ الرِّيحُ وَ كَذَلِكَ الْأَبْكَارُ إِذَا أَدْرَكَنَّ مَا يُدْرِكُ النِّسَاءَ فَلَيْسَ لَهُنَّ دَوَاءٌ إِلَّا الْبُعُولَةُ وَ إِلَّا لَمْ يُؤْمَنَ عَلَيْهِنَّ الْفَسَادُ لِأَنَّهِنَّ بَشَرٌ.

The Holy Prophet (S) said: “Verily, maidens are like fruits of a tree; when its fruits ripen and are not reaped, sunshine ruins them and the wind scatters them. Maidens are in the same situation. When they comprehend what the women perceive, there is no remedy for them save a husband. If they are not given in marriage, they will not be secured from corruption, because they are human beings, too. (They

have the same human instincts and temperament as others).”

Al-Kafi, vol. 5, p. 337

Tradition n. 261

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاهَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ.

The Holy Prophet (S) said: “O' young people! If one of you is capable of marrying, then do it, because it is good for your eyes (not to stare at women) and protects your privy part (to remain more pious).

Mustadrak Wasa'il ash-Shi'a, vol. 14, p. 153

Tradition n. 260

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا مِنْ شَابٍ تَزَوَّجَ فِي حَدَاثَةِ سِنِّهِ إِلَّا عَجَّ شَيْطَانُهُ يَا وَيْلَهُ، يَا وَيْلَهُ عَصَمَ مِنِّي ثُلْثِي دِينِهِ.

The Holy Prophet (S) said: “Any young man who marries at the beginning of his youth, his devil moans and intensively regrets that he has protected two-third of his Faith from Satan.”

Bihar al-Anwar, vol. 103, p. 221

Tradition n. 262

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّهُ نَهَى عَنِ التَّبَتُّلِ وَنَهَى النِّسَاءَ أَنْ يَتَّبَتَّلْنَ وَيَقَطَعْنَ أَنْ فُسَّهِنَّ مِنَ الْأَزْوَاجِ.

The Holy Prophet (S) forbade the life of celibacy, and prohibited women from living in chastity and allowing their selves to remain unmarried.”

[1] [1]

SHARES

Intercession And Help In Lawful Marriage

Tradition n. 263

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ عَمِلَ فِي تَزْوِيجِ حَلَالٍ حَتَّى يَجْمَعَ اللَّهُ بَيْنَهُمَا زَوْجَهُ اللَّهُ مِنَ الْحُورِ الْعِينِ وَكَانَ لَهُ بِكُلِّ خُطْوَةٍ وَخَطَايَا وَكَلِمَةٍ تَكَلَّمَ بِهَا عِبَادَةُ سَنَةٍ.

The Holy Prophet (S) said: “He who struggles to join two Muslim believers in lawful marriage that they marry under the divine law, Allah will give him in marriage from the black-eyed houri (damsels in Heaven), and there will be for him the reward of one year of worshipping for every step he takes or word he speaks.”

Bihar al-Anwar, vol. 103, p. 221

Tradition n. 264

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

أَفْضَلُ الشَّفَاعَاتِ أَنْ تَشْفَعَ بَيْنَ اثْنَيْنِ فِي نِكَاحٍ حَتَّى يَجْمَعَ اللَّهُ بَيْنَهُمَا.

Imam Amir Al-Mu'minin 'Ali ('a) said: “The best mediations is it that you intercede between two persons for lawful marriage so that they both marry under the law of Allah.

Al-Tahthib, vol.7, p. 415 & Al-Kafi, vol. 5, p. 331

Tradition n. 265

: قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ

ثَلَاثَةٌ يَسْتَتَلُونَ بِظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ رَجُلٌ زَوَّجَ أَخَاهُ الْمُسْلِمَ أَوْ أَعْدَمَهُ أَوْ كَتَمَ لَهُ سِرًّا.

Imam al-Kadhim ('a) said: On the Judgement Day, the Day in which there is no shade except the shade of Allah's Mercy, three varieties will avail of the shade of Allah's Throne: the man who caused the marriage of his Muslim brother, or he who served him, or the one who concealed his secrets for his sake.”

Bihar al-Anwar, vol. 74, p. 356

Tradition n. 266

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

مَنْ زَوَّجَ عَزَبًا كَانَ مِمَّنْ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ.

Imam as-Sadiq ('a) said: “He who unites an unmarried person in wedlock will be of those on whom Allah will look at (mercifully) on the Resurrection Day.”

Al-Tahthib, vol. 7, p. 404

Tradition n. 267

: قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ

إِنَّ لِلَّهِ ظِلًّا تَحْتَ يَدِهِ يَوْمَ الْقِيَامَةِ لَا يَسْتَتِلُ تَحْتَهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ مَوْءِنٌ أَعْتَقَ عَبْدًا مُؤْمِنًا أَوْ مَوْءِنٌ قَضَى مَعْرَمَ مَوْءِنٍ أَوْ مَوْءِنٌ كَفَّ أَيَّ مَوْءِنٍ.

Imam al-Kadhim ('a) said: “On the Reckoning Day, Allah has a special shade of Mercy to spread under which none will reside except the prophets, or their vicegerents, or a believer who frees a believing slave, or a believer who pays the debt of another believing one, or a believer who unites in wedlock a

believing unmarried one.”

Bihar al-Anwar, vol. 74, p. 356

Tradition n. 268

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَمَنْ عَمِلَ فِي تَزْوِيجِ بَيْنَ مُؤْمِنَيْنِ حَتَّى يَجْمَعَ بَيْنَهُمَا زَوْجَةً اللَّهُ عَزَّوَجَلَّ أَلْ فَا إِمْرَةٍ مِنَ الْحُورِ الْعِينِ كُلِّ امْرَأَةٍ فِي قَصْرِ مِنْ دُرٍّ وَ يَاقُوتٍ.

The Holy Prophet (S) said: “He who tries to join two Muslim believers in lawful marriage so that they marry under the divine law, Allah will join one thousand Houries (damsels of Heaven with black large eyes) in marriage with him each of whom will be in a castle from pearls and rubies.”

Wasa'il ash-Shi'a, vol. 20, p. 46

[1] [1]

SHARES

Wife And Her Dower

Tradition n. 269

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

شُرُومُ الْمَرْأَةِ غَلَاءُ مَهْرِهَا وَ سُوءُ خُلُقِهَا.

The Holy Prophet (S) said: “The bad omen of a woman is her expensive dower and her ill temper.”

Bihar al-Anwar, vol. 58, p. 321

Tradition n. 270

: قَالَ الْإِمَامُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ

السُّرَّاقُ ثَلَاثَةٌ: مَانِعُ الزَّكَاةِ وَ مُسْتَحِلُّ مَهْرِ النِّسَاءِ وَ كَذَلِكَ مَنْ اسْتَدَانَ وَ لَمْ يَنْ وَ قَضَاءَهُ

Imam Abu 'Abdullah ('a) said: "Thieves are of three divisions:

1. Those who hinder giving alms;
2. Those who consider the withholding of women's dower sum as lawful;
3. Those who take loans and have not decided to pay it back."

Bihar al-Anwar, vol. 96, p. 12

Tradition n. 271

: (قَالَ الْإِمَامُ الصَّادِقُ (ع)

إِنَّ مِنْ بَرَكَةِ الْمَرْأَةِ قِلَّةُ مَهْرِهَا وَ مِنْ شُومِهَا كَثْرَةُ مَهْرِهَا

Imam as-Sadiq ('a) said: "Verily, one of the blessings of a woman is the inexpensiveness of her dower, while one of her bad omens is the heaviness of her dower."

Man La Yahduruh al-Faqih, vol. 3, p. 387

Tradition n. 272

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

لَا تُغَالُوا بِمُهُورِ النِّسَاءِ فَتَكُونَ عَدَاوَةً.

Imam Amir al-Mu'minin ('a) said: "Do not make the women's dowers heavy, because it creates enmity."

Wasa'il ash-Shi'a, vol. 21, p. 253

Tradition n. 273

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

أَقْرَبُ ذُرِّ الذُّنُوبِ ثَلَاثَةٌ: قَتْلُ الْبَيْهَمَةِ وَحَبْسُ مَهْرِ الْمَرْأَةِ وَمَنْعُ الْأَجِيرِ أَجْرَهُ

Imam as-Sadiq ('a) said: "The worst sins are three:

Labouring animals as murder, restraining the dower of a woman, and withholding the wage of a worker."

Bihar al-Anwar, vol. 64, p. 268

[1] [1]

SHARES

Dower: The Less The Better

Tradition n. 274

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَعْظَمُ النِّكَاحِ بَرَكَهٌ أَيْسَرُهُ مَوْئِنَةً

The Holy Prophet (S) said: "The blessing of that marriage is greater than its expenditure is easier."

Kanz al-'Ummal, vol. 16, p. 299

Tradition n. 275

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَفْضَلُ نِسَاءِ أُمَّتِي أَصْبَحَهُنَّ وَجْهًا وَ أَقَلَّهُنَّ مَهْرًا.

The Holy Prophet (S) said: “The excellent women of my Ummah are those that the more their faces are beautiful the less are their dowers.”

Bihar al-Anwar, vol. 103, p. 236

Tradition n. 276

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ.

The Holy Prophet (S) said: “Marry even with an iron ring (as dower).”

Kanz al-Ummal, vol. 16, p. 321

Tradition n. 277

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَعْطَى فِي صَدَاقٍ مِثْلَ أَكْفَةِ سَوِيْقًا أَوْ تَمْرًا فَقَدِ اسْتَحَلَّ.

The Holy Prophet (S) said: “He who gives as much as a handful of grains or dates as a dowry (with the acceptance of the partner), surely his marriage is lawful and correct.”

Kanz al-Ummal, vol. 16, p. 321

Tradition n. 278

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

رَوَّجَ رَسُولُ اللَّهِ (ص) عَلِيًّا فَاطِمَةَ (ع) عَلَى دِرْعِ حَطْمِيَّةٍ تُسَاوِي ثَلَاثِينَ دِرْهَمًا

Imam as-Sadiq ('a) said: "The Holy Prophet (S) gave Fatimah ('a) in marriage to 'Ali ('a) with (the dower of) an armour at the price of thirty Dirhams."

Wasa'il ash-Shi'a, vol. 21, p. 251

[1] [1]

SHARES

Marriage With Regard To Faith And Honesty

Tradition n. 279

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ وَإِنْ كَانَ دَنِيًّا فِي نَسَبِهِ، قَالَ: إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ إِنَّكُمْ إِلا تَفْعَلُوهُ تَكُنْ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

The Holy Prophet (S) with no regard to the class of the one's generation, emphasized and said: "When someone refers to you for marriage and you approve contently, his manner and his religion, then unite with him in wedlock. If you do not do that, you have caused a grand pest and decadence on the earth."

Al-Tahthib, vol. 7, p. 394

Tradition n. 280

: قَالَ الْإِمَامُ الْجَوَادُّ عَلَيْهِ السَّلَامُ

مَنْ خَطَبَ إِلَيْكُمْ فَرَضِيْتُمْ بَيْنَهُ وَ أَمَانَتَهُ (كَائِنًا مَنْ كَانَ) فَزَوِّجُوهُ

Imam al-Jawad ('a) wrote in a letter: "Whoever solicits you in marriage and you are convinced of his religion and his honesty, then do unite with him in wedlock."

Al-Kafi, vol. 5, p. 347, Man La Yahduruh al-Faqih, vol. 3, p. 393; Al-Tahthib, vol. 7, p. 394

Tradition n. 281

: جَاءَ رَجُلٌ إِلَى الْإِمَامِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَقَالَ

إِنَّ لِي ابْنَةً فَمَنْ تَرَى أَنْ أُزَوِّجَهَا لَهُ، قَالَ: زَوِّجْهَا مِنْ مِمَّنْ يَتَّقِي اللَّهَ عَزَّوَجَلَّ فَإِنْ أَحَبَّهَا أَكْرَمَهَا وَإِنْ أَبْغَضَهَا لَمْ يَظْلِمْهَا.

Once a man told Imam Husayn ('a) that he had a daughter and asked whom he ('a) would advise him to give her to in marriage, and he said: "Give her in marriage to someone who (has Faith and) fears Allah, Almighty and Glorious, because he will love and respect her, and if he becomes angry with her, he will not hurt her."

Al-Mustatraf, vol. 2, p. 218

Tradition n. 282

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَنْ زَوَّجَ كَرِيمَتَهُ مِنْ فَاسِقٍ فَقَدْ قَطَعَ رَحِمَهُ.

The Holy Prophet (S) said: "He who gives his daughter in marriage to an ungodly man has indeed broken off her connection with her kindred."

Al-Muhajjat al-Bayda, vol. 3, p. 94

[1] [1]

SHARES

Man's Intention In Marriage

Tradition n. 283

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ تَزَوَّجَ امْرَأَةً لَا يَتَزَوَّجُهَا إِلَّا لِجَمَالِهَا لَمْ يَرَ فِيهَا مَا يُحِبُّ وَمَنْ تَزَوَّجَهَا لِمَالِهَا لَا يَتَزَوَّجُهَا إِلَّا لَهُ وَكَلَهُ اللَّهُ إِلَيْهِ، فَعَلَيْكُمْ بِذَاتِ الدِّينِ.

The Holy Prophet (S) said: “He who marries a woman only for her beauty (regardless of her Faith), he will not see (gain) what he likes; and he who marries a woman only for her wealth, Allah will leave him with that wealth only. Therefore, it is to you that you look for a religious wife.”

Al-Tahthib, vol. 7, p.399

Tradition n. 284

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ تَزَوَّجَ امْرَأَةً يُرِيدُ مَالَهَا أَلَجَّاهُ اللَّهُ إِلَى ذَلِكَ الْمَالِ.

Imam as-Sadiq ('a) said: “He who marries a woman for the hope of her wealth, Allah leaves him with only that wealth.”

Al-Kafi, vol. 5, p. 333

Tradition n. 285

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ تَزَوَّجَ امْرَأَةً لِمَالِهَا وَكَلَهُ اللَّهُ إِلَيْهِ وَمَنْ تَزَوَّجَهَا لِجَمَالِهَا رَأَى فِيهَا مَا يَكْرَهُ وَمَنْ تَزَوَّجَهَا لِدِينِهَا جَمَعَ اللَّهُ لَهُ ذَلِكَ.

The Holy Prophet (S) said: He who marries a woman for her wealth, Allah will leave him only with that;

and he who marries a woman (only) for her beauty, he will see in her what he does not like; but he who marries a woman for her religion, Allah will gather those merits for him.”

Al-Tahthib, vol. 7, p. 399

Tradition n. 286

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ تَزَوَّجَ امْرَأَةً لِجَمَالِهَا جَعَلَ اللَّهُ جَمَالَهَا وَبِالْأَعْلَى عَلَيْهِ.

The Holy Prophet (S) said: “He who marries a woman (only) for her beauty, Allah will assign the beauty of that woman as a harm and trouble for him.”

Wasa'il ash-Shi'a, vol. 20, p. 53

Tradition n. 287

: قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ

مَنْ تَزَوَّجَ لِلَّهِ عَزَّوَجَلَّ وَ لِصَلَةِ الرَّحْمَنِ تَوَجَّهَ اللَّهُ بِتَاجِ الْمُلْكِ وَالْكَرَامَةِ.

Imam as-Sajjad ('a) said: “He who marries for the sake of Allah, Almighty and Glorious, and for the union of kindred, Allah will grant him the crown of glory and honour.”

Man La Yahduruh al-Faqih, vol. 3, p. 385

Tradition n. 288

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تَنْكِحِ الْمَرْأَةَ لِجَمَالِهَا فَلَعَلَّ جَمَالَهَا يُرْدِيهَا وَلَا لِمَالِهَا فَلَعَلَّ مَالَهَا يُطْغِيهَا وَانكِحِ الْمَرْأَةَ لِدِينِهَا.

The Holy Prophet (S) said: “Do not marry a woman only for her beauty since her beauty may cause her impiety; nor for her wealth because her wealth may cause her disobedience; but marry a religious

woman for her Faith.”

Al-Muhajjat al-Bayda, vol. 3, p. 85

[1] [1]

SHARES

Earning A Livelihood

Tradition n. 289

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَلْعُونٌ مَلْعُونٌ مَنْ يُضَيِّعُ مَنْ يَعُولُ.

The Holy Prophet (S) said: “He who is regardless of those whom he must feed, is cursed and again very much cursed.”

Man La Yahduru al-Faqih, vol. 3, p. 168

Tradition n. 290

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ صَبَرَ عَلَى خُلُقِ امْرَأَةٍ سَيِّئَةِ الْخُلُقِ وَاحْتَسَبَ فِي ذَلِكَ الْأَجْرَ أَعْطَاهُ اللَّهُ تَوَابَ الشَّاكِرِينَ.

The Holy Prophet (S) said: “Any man who is patient with the wife who is bad tempered, and seeks that patience from Allah, He bestows him the reward given to the thankful ones.”

Man La Yahduru al-Faqih, vol. 4, p. 16

Tradition n. 291

قال الإمام الصادق عليه السلام :

أَلْكَادَ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

Imam as-Sadiq ('a) said: "He who tolerates the task of earning money for (the comfort of) his wife, is like the one who fights in the way of Allah.

Man La Yahduru al-Faqih, vol. 3, p. 168

Al-Kafi, vol. 5, p. 88

Tradition n. 292

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَعُولُ.

Imam as-Sadiq ('a) said: "This (sin) is enough for a man that he leaves those dependent on him for sustenance without regard."

Man La Yahduru al-Faqih, vol. 3, p. 168

Tradition n. 293

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَكُونَ الْقَائِمَ عَلَى عِيَالِهِ.

Imam as-Sadiq ('a) said: "Happy is a man who is the administrator of his wife and children himself."

Man La Yahduru al-Faqih, vol. 3, p. 168

[1] [1]

SHARES

Wives And Good Treatment To Their Husbands

Tradition n. 294

قالَ اللهُ تَعَالَى :

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ.

Allah (SwT) said:

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.” (Sura al-Room, 30:21)

Tradition n. 295

في بحار الأنوار عن النبي صلى الله عليه وآله وسلم

جاءت امرأة عثمان بن مظعون إلى بيت أم سلمة فقالت لها: لم عطلت نف سك من الطيب والصبغ والخضاب وغيره؟ فقالت: لأن عثمان بن مظعون زوجي ما قربني مذ كذا وكذا، قالت أم سلمة: ولم ذا؟ قالت: لأنه قد حرم على نفسه النساء وترهب، فأخبرت أم سلمة رسول الله صلى الله عليه وآله وسلم بذلك وخرج إلى أصحابه وقال:

أترغبون عن النساء، إني آتي النساء وأفطر بالنهار وأنا في الليل، فمن رغب عن سنتي فليس مني.

When the Holy Prophet (S) received some information from 'Umm Salamah about 'Uthman Ibn Maz'un, he set out towards his followers and, (addressing some of them), said: “Do you keep away from (your) wives? Surely, I go to women, I eat food during the day, and I sleep at night. So, he who turns away from my way of life is not of me.”

Bihar al-Anwar, vol. 93, p. 73

Tradition n. 296

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

.وَمَنْ تَرَكَ التَّزْوِيجَ مَخَافَةَ الْعِي لَهٗ فَقَدْ أَسَاءَ الظَّنَّ بِاللَّهِ عَزَّوَجَلَّ

Imam as-Sadiq ('a) said: "He who abandons marriage for the fear of the expenses imposed on him, mistrusts Allah, Almighty and Glorious."

Man La Yahduruh al-Faqih, vol. 3, p. 385

Tradition n. 297

عَنِ الْإِمَامِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: إِنَّ امْرَأَةً سَأَلَتْ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ فَقَالَتْ: أَصْلَحَكَ اللَّهُ إِنْني مُتَبَتِّلَةٌ، فَقَالَ لَهَا: وَمَا التَّبْتُلُ عِنْدَكَ؟ قَالَتْ: لَا أُرِيدُ التَّزْوِيجَ أَبَدًا، قَالَ: وَلِمَ؟ قَالَتْ: أَلْ تَمَسُّ فِي ذَلِكَ أَلْفُضْلَ، فَقَالَ عَلَيْهِ السَّلَامُ

إِنْ صَرَفِي، فَلَوْ كَانَ فِي ذَلِكَ فَضْلٌ لَكَانَتْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا أَحَقَّ بِهِ مِنِّي، إِنَّهُ لَيْسَ أَحَدٌ يَسْبِقُهَا إِلَى الْفَضْلِ.

It is narrated from Imam Ridha' ('a) that Imam as-Sadiq ('a), in answer to a woman who wanted not to marry in order to gain a great virtue, said: "Do not do that, because if it was a virtue, Fatimah (May God bless her and give her peace) would be more competent than you, and, surely, there is none (of women) who can excel her in any virtue."

Bihar al-Anwar, vol. 103, p. 219

Tradition n. 298

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ ثَلَاثَ نِسْوَةٍ أَتَيْنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَتْ إِحْدَاهُنَّ: إِنَّ زَوْجِي لَا يَأْكُلُ اللَّحْمَ، وَقَالَتِ الْأُخْرَى: إِنَّ زَوْجِي لَا يَشْمُ الطِّيبَ، وَقَالَتِ الْأُخْرَى: إِنَّ زَوْجِي لَا يَقْرَبُ النِّسَاءَ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَجُرُّ رِدَاءَهُ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَآثَنَى عَلَيْهِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

.مَا بِالْأَقْوَامِ مِنْ أَصْحَابِي لَا يَأْكُلُونَ اللَّحْمَ، وَلَا يَشْمُونَ الطِّيبَ وَلَا يَأْتُونَ النِّسَاءَ

Imam as-Sadiq ('a) is narrated to have said that three women came to the Holy Prophet (S) and said that their husbands avoided eating meat or using perfume or approaching their wives. Then, (protesting their behaviour), he (S) hastened to come out and went up in the pulpit and, after praising Allah said: "What has happened to some groups of my followers that they do not eat meat, do not utilize perfume, and avoid approaching their wives?"

Al-Kafi, vol. 5, p. 496

Tradition n. 299

عَنِ الْإِمَامِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: جَاءَتْ إِمْرَأَةٌ عُثْمَانَ بْنَ مَظْعُونٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ عُثْمَانَ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مُغْضِبًا يَحْمِلُ عَلَيْهِ حَتَّى جَاءَ إِلَى عُثْمَانَ فَوَجَدَهُ يُصَلِّي فَاَنْصَرَفَ عُثْمَانُ حِينَ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ لَهُ:

يَا عُثْمَانُ لَمْ يُرْسِلْنِي اللَّهُ تَعَالَى بِالرَّهْبَانِيَّةِ وَلَكِنْ بَعَثَنِي بِالْحَنِيفِيَّةِ السَّهْلَةِ السَّمْحَةِ، أَصُومُ وَأُصَلِّي وَأَلْمَسُ أَهْلِي فَمَنْ أَحَبَّ فِطْرَتِي فَلْيَسْ تَنْ بَسْتِي وَإِنْ مِنْ سُنَّتِي النَّكَاحِ.

Imam as-Sadiq ('a) said that when Uthman Ibn Maz'un's wife announced to the Prophet (S) that her husband was always busy fasting and praying day and night without paying attention to his life and wife, the Prophet (S) went unto his house and found him praying. When 'Uthman finished his prayer, the Messenger of Allah (S) said: "O 'Uthman, Allah has not sent me for mockery but appointed me for a fluent, easy religion (which protects the rights of the body and soul). I fast, keep up prayers, and associate with my family. Then, he who likes my way and my creed, must follow my way of life, my Sunnah; and, verily, marriage is of my Sunnah."

Al-Kafi, vol. 5, p.494

[1] [1]

SHARES

Honour Your Wives

Tradition n. 300

قال رَسُولُ الله صلى الله عليه وآله وسلم

وَيْلٌ لِلْمَرْأَةِ آغَضَّتْ زَوْجَهَا وَطُوبَى لِلْمَرْأَةِ رَضِيَ عَنْهَا زَوْجُهَا.

Imam Ridha' ('a) narrated from his fathers from Imam Amir al-Mu'minin 'Ali ('a) from the Holy Prophet (S) who said: "Woe to the woman who makes her husband angry, and happy is the woman whose husband is pleasantly contented with her."

Bihar al-Anwar, vol. 8, p. 310

Tradition n. 301

قال رَسُولُ الله صلى الله عليه وآله وسلم

مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا فِي الْقَسَمِ مِنْ نَفْسِهِ وَمَالِهِ جَاءَ يَوْمَ الْقِيَامَةِ مَغْلُولًا مَائِلًا شِقْقُهُ حَتَّى يَدْخُلَ النَّارَ.

The Holy Prophet (S) said: "He who has two wives and does not treat justly in dividing his self and his wealth between them, he will be raised on the Resurrection Day while he is chained in punishment and half of his body is not straight until he enters Hell."

Bihar al-Anwar, vol. 7, p. 214

Tradition n. 302

قال الإمام الباقر عليه السلام :

مَنْ اتَّخَذَ امْرَأَةً فَلْيُكْرِمْهَا، فَإِنَّمَا امْرَأَةٌ أَحَدِكُمْ لِعَبْتَةٍ فَمَنْ اتَّخَذَهَا فَلَا يُضَيِّعْهَا.

Imam al-Baqir ('a) said: "He who takes a woman (marries) should certainly respect her, because the wife of anyone of you is a means of your pleasure, so the one who marries a woman should not spoil or disgrace her (by disregarding her respectable rights)."

Bihar al-Anwar, vol. 103, p. 224

Tradition n. 303

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

فَدَارُوهُنَّ عَلَى كُلِّ حَالٍ وَ أَحْسِنُوا لَهُنَّ الْمَقَالَ لَعَلَّهُنَّ يُحْسِنَنَّ الْفِعَالَ.

Imam Amir al-Mu'minin 'Ali ('a) said: "In any condition conciliate the wives, and talk with them warmly and through kind words, thereby, they may change their actions into good ones."

Bihar al-Anwar, vol. 103, p. 223

Tradition n. 304

: عَنْ مُوسَى بْنِ جَعْفَرٍ، عَنْ آبَائِهِ (ع) قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

كُلَّمَا إِزْدَادَ الْعَبْدُ إِيمَانًا إِزْدَادَ حُبًّا لِلنِّسَاءِ.

Imam Musa Ibn Ja'far ('a) narrated from his father ('a) from the Holy Prophet (S) who said: "However much the Faith of a man increases, his regard for women increases."

Bihar al-Anwar, vol. 103, p. 228

Tradition n. 305

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا ثَلَاثٌ: النِّسَاءُ وَ الطَّيِّبُ، وَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

The Holy Prophet (S) said: "From the things of the world, I regard women and perfume highly, but prayer is the light of my eyes, (the love and worship of Allah).

Al-Khisal, vol. 1, p. 183; Bihar al-Anwar, vol. 76 p. 141

Tradition n. 306

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

.شَرُّ النَّاسِ الْمَضِيقُ عَلَى أَهْلِهِ

Imam Amir al-Mu'minin 'Ali ('a) said: "The worst man is he who restricts his household."

Nur al-Absar Shablanjy

[1] [1]

SHARES

Wife And Pleasing Her Husband

Tradition n. 307

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

.لَا شَفِيعَ لِلْمَرْأَةِ أَنْ جَحَّ عِنْدَ رَبِّهَا مِنْ رِضَا زَوْجِهَا

Imam al-Baqir ('a) said: "No intercessor for a woman, on the Reckoning Day, is more effective with Allah than the consent of her husband."

Bihar al-Anwar, vol. 81, p. 345

Tradition n. 308

: رَوَى أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ امِيرِ الْمُؤْمِنِينَ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ

خَيْرُ نِسَائِكُمْ الْخَمُّ سُ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الْخَمُّ سُ قَالَ الْهَيْئَةُ اللَّيْنَةُ الْمُوَاتِيَةُ الَّتِي إِذَا غَضِبَ زَوْجُهَا لَمْ تَكْتَجِلْ بِغُمُضٍ حَتَّى يَرْضَى وَ إِذَا غَابَ عَنْهَا زَوْجُهَا حَفِظْتَ هُ فِي غَيْبَتِهِ فَتِلْكَ عَامِلٌ مِنْ عُمَالِ اللَّهِ وَ عَامِلُ اللَّهِ لَا

يَخِيبُ.

Imam Abul Hasan ar-Ridha' ('a) narrates from Imam Amir al-Mu'minin 'Ali ('a) who said: The best women among you are those who have five qualities.”

Amir al-Mu'minin ('a) was requested what those five were when he said:

1. She is easy-going, obedient, humble, and economical to her husband.
2. She is good tempered to him.
3. She is cooperative and helpful to him in difficulties.
4. Whenever her husband is angry or depressed, she does not rest until she finds him happy and pleased.
5. When her husband is absent from her, she protects his belongings in his absence.
6. Such a woman is an agent of the agents of Allah and the agent of Allah will not be disappointed, (she gains her correct hopes).”

Al-Kafi, vol. 5, p. 324

Tradition n. 309

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

أَيُّمَا امْرَأَةٍ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ فِي حَقِّ لَمْ تُقْبَلْ مِنْهَا صَلَاةٌ حَتَّى يَرْضَى عَنْهَا.

Imam as-Sadiq ('a) said: “Any woman who spends the night while her husband is rightfully angry with her, her prayer is not accepted from her until he becomes pleased with her.”

Tradition n. 310

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

حَقُّ الرَّجُلِ عَلَى الْمَرْأَةِ، إِنْارَةُ السِّرَاجِ وَ إِصْلَاحُ الطَّعَامِ وَ أَنْ تَسْتَقِ بِلَهُ عِنْدَ بَابِ بَيْتِهَا فَتَرْحَبَ بِهِ وَ أَنْ لَا تَمْنَعَهُ نَفْسَهَا إِلَّا مِنْ عِلَّةٍ.

The Holy Prophet (S) said: “The right of a man upon (his) wife is: lighting the light, preparing food, receiving him at the threshold of the door of the house with pleasant conversation, and avoid refusing to offer herself to him except for the time there is an excuse.”

Makarim al-Akhlaq, vol. 2, p. 246

Tradition n. 311

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تُؤَدِّي الْمَرْأَةُ حَقَّ اللَّهِ عَزَّ وَجَلَّ حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا.

The Holy Prophet (S) said: “A woman has not performed the right of Allah, Almighty and Glorious unless she performs the right of her husband.”

Mustadrak al-Wasa'il ash-Shi'a, vol. 14, p. 257

Tradition n. 312

: قال الإمام الباقر عليه السلام

جاءت امرأة إلى النبي صلى الله عليه وآله وسلم فقالت يا رسول الله ما حق الزوج على المرأة؟ فقال: أن تطيعه ولا تع صبيه.

Imam al-Baqir ('a) said: “Once a woman came to the Prophet (S) and said: “O' Messenger of Allah! What is the right of a husband upon his wife?” Then, he answered her: “That she obeys him and does

not offend him!”

Wasa'il ash-Shi'a, vol. 10, p. 527

[1] [1]

SHARES

Admirable Qualities Of Wives

Tradition n. 313

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا مِنْ امْرَأَةٍ تَسْقِي زَوْجَهَا شَرْبَةً مِنْ مَاءٍ إِلَّا كَانَ خَيْرًا لَهَا مِنْ عِبَادَةِ سَنَةِ صِيَامٍ نَهَارَهَا وَقِيَامٍ لَيْلِهَا.

The Holy Prophet (S) said: “There is no (believing) woman who gives her husband a glass of water but it will be rewarded her better than the worship of one year during which she fasts on days and keeps vigil during the nights.”

Wasa'il ash-Shi'a, vol. 20, p. 172

Tradition n. 314

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَعَلَيْهَا أَنْ تَطِيبَ بِأَطْيَبِ طَبِيبِهَا وَتَلْبَسَ بِأَحْسَنِ ثِيَابِهَا وَتَزَيِّنَ بِأَحْسَنِ زِينَتِهَا وَتَعْرِضَ نَفْسَهَا عَلَيْهِ غُدْوَةً وَعَشِيَّةً.

The Holy Prophet (S) said: “It is to a woman to perfume herself with her best fragrances, wear her best clothes, and ornament herself with her best ornamentation in order to present herself available to her husband whether it is day or night.”

Al-Kafi, vol. 5, p. 508

Tradition n. 315

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

.جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ

Imam Amir al-Mu'minin 'Ali ('a) said: "The Jihad (Fighting in the way of Allah) of a woman is to afford pleasant company to her husband."

Nahjul-Balagha, saying No. 494

Tradition n. 316

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا أَرَدْتُ أَنْ أُجِيعَ مَعَ الْمُسْلِمِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، جَعَلْتُ لَهُ قَلْبًا خَاشِعًا، وَلِسَانًا ذَاكِرًا، وَجَسَدًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجَةً مُؤْمِنَةً تَسْرُهُ إِذَا نَظَرَ إِلَيْهَا وَتَحْفَظُهُ إِذَا غَابَ عَنْهَا فِي نَفْسِهَا وَمَالِهِ.

The Holy Prophet (S) said: "Allah, Almighty and Glorious, has said: 'Had I willed to gather the good of this world and the next for a Muslim believer, I would set for the one a humble heart, a thankful tongue, and a body patient in afflictions. (To a man I would give) a pious wife whom when he looks at, he is delighted and who (she) protects herself and his properties for him when he is away from her.'"

Usul al-Kafi, vol. 5, p. 327

Tradition n. 317

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

.مَلْعُونَةٌ مَلْعُونَةٌ امْرَأَةٌ تُؤْذِي زَوْجَهَا وَتَعْمُهُ وَ سَعِيدَةٌ سَعِيدَةٌ امْرَأَةٌ تَكْرُمُ زَوْجَهَا وَلَا تُؤْذِيهِ وَ تَطِيعُهُ فِي جَمِيعِ أَحْوَالِهِ

Imam as-Sadiq ('a) said: "Intensively is cursed (by Allah) the woman who hurts her husband and makes him grievous, but intensively is prosperous the woman who respects her husband and does not hurt him while she does obey him in all conditions."

Bihar al-Anwar, vol. 103, p. 252

Tradition n. 318

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ مِنْ خَيْرِ نِسَائِكُمْ الْوَلُودَ الْوَدُودَ السَّتِيرَةَ الْعَفِيفَةَ الْعَزِيزَةَ فِي أَهْلِهَا الذَّلِيلَةَ مَعَ بَعْطِهَا الْمُتَبَرِّجَةَ مِنْ زَوْجِهَا الْحَصَانَ عَنْ غَيْرِهِ الَّتِي تَسْمَعُ قَوْلَهُ وَتُطِيعُ أَمْرَهُ وَإِذَا خَلَّابَهَا بَدَلَتْ لَهُ مَا أَرَادَ مِنْهَا، وَلَمْ تَبْدُلْ كَتَبْدُلِ الرَّجُلِ.

The Holy Prophet (S) said: “Verily your best woman is she who is fertile, affectionate, keeps secrets, and is pious. She obeys her husband and is honourably dear among her kinsmen. When she is with her husband, she reveals her ornaments but conceals it from anyone other than him. She hearkens to his speech and obeys his commands. When she is in private, she dresses herself beautifully and is eager to offer him generously whatever he wants from her. She is usually ornamented (for him) and is not plain as men are.”

Bihar al-Anwar, vol. 103, p. 235

Tradition n. 319

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ الزَّوْجَةُ الصَّالِحَةُ وَالْمَسْكَنُ الْوَاسِعُ وَالْمَرْكَبُ الْهَنِيُّ وَالْوَلَدُ الصَّالِحُ.

The Holy Prophet (S) said: “From the prosperity of a Muslim man is that he has a pious wife, a large (comfortable) house, a pleasant mount, and a righteous child.”

Bihar al-Anwar, vol. 104, p. 98

Tradition n. 320

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ وَأَعْظَمُ النَّاسِ حَقًّا عَلَيْهَا زَوْجُهَا.

The Holy Prophet (S) said: “The Jihad (Fighting in the way of Allah) of a woman is to afford pleasant

company to her husband and the right of her husband over her is the greatest right of all people over her.”

Bihar al-Anwar, vol. 103, p. 256

[1] [1]

SHARES

Divorce And Its Effects

Tradition n. 321

: قَالَ اللَّهُ تَعَالَى :

وَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغَ مِنْ أَجَلِهِنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَ مَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَ إِذْ كُرُوا نِعِمَّتَ اللَّهِ عَلَيْكُمْ وَ مَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَ الْحِكْمَةِ يَعِظُكُمْ بِهِ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah (SwT) said:

“And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits; and whoever does this, he indeed is unjust to his own soul; and do not take Allah’s communications for a mockery, and remember the favour of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things” (Sura Al-Baqarah, 2:231)

Tradition n. 322

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ :

تَزَوَّجُوا وَ لَا تُطَلِّقُوا فَإِنَّ الطَّلَاقَ يَهْتَرُ مِنْهُ الْعَرْشُ

The Holy Prophet (S) said: “Marry and do not divorce because the Throne of heaven quakes from divorce.”

Wasa'il ash-Shi'a, vol. 22, p. 9

Tradition n. 323

قال الإمام الصادق عليه السلام :

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْبَيْتَ الَّذِي فِيهِ الْعُرْسُ وَ يُبْ غِضُّ الْبَيْتِ الَّذِي فِيهِ الطَّلَاقُ وَ مَا مِنْ شَيْءٍ أَبْ غِضُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنَ الطَّلَاقِ.

Imam as-Sadiq ('a) said: Allah, Almighty and Glorious, is pleased with the house wherein marriage takes place and is displeased with the house wherein divorce is found, and there is nothing with Allah more hateful than divorce.”

Al-Kafi, vol. 6, p. 54

Tradition n. 324

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ :

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْ غِضُّ أَوْ يَلْ عَنْ كُلِّ ذَوَاقٍ مِنَ الرِّجَالِ وَ كُلِّ ذَوَاقَةٍ مِنَ النِّسَاءِ.

The Holy Prophet (S) said: “Certainly, Allah, Almighty and Glorious, dislikes or curses any man or woman whose intention of divorce or marriage is merely tasting the pleasure of it.”

The Holy Prophet (S) repeated this statement three times to emphasize that any man who divorces his wife for a new marriage and tasting the pleasure of the new wed, as well as if any woman who demands her divorce for the same purpose and marries another man, is involved in the curse of Allah.

Al-Kafi, vol. 6, p. 54

Tradition n. 325

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ :

مَنْ سَلِمَ مِنْ نِسَاءِ أُمَّتِي مِنْ أَرْبَعِ خِصَالٍ فَلَهَا الْجَنَّةُ إِذَا حَفِظَتْ مَا بَيْنَ رِجْلِهَا وَأَطَاعَتْ زَوْجَهَا وَصَلَّتْ حَمَّ سَهَا
وَصَامَتْ شَهْرَهَا.

The Holy Prophet (S) said: “The lady from the women of my Ummah who safely observes four traits deserves Heaven: if she protects her piety, obeys her husband, establishes her five cardinal prayers, and fasts in the month of Ramadan.”

Bihar al-Anwar, vol. 104, p. 107

[1] [1]

SHARES

Lowering The Gaze And Guarding The Modesty

Tradition n. 326

قالَ اللهُ تَعَالَى :

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Allah (SwT) said:

“Tell the believing men to cast down their looks and guard their private parts, that is purer for them, surely Allah is well acquainted with what they do.” (Sura An-Nur, 24:30)

Tradition n. 327

قالَ الإمامُ الصَّادِقُ عَلَيْهِ السَّلَام :

الْتَنَظْرُ سَهْمٌ مِّنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ، مَن تَرَكَهَا لِلَّهِ عَزَّ وَجَلَّ لَا لِغَيْرِهِ أَعْقَبَهُ اللَّهُ إِيْمَانًا يَجِدُ طَعْمَهُ

Imam as-Sadiq (‘a) said: “An unlawful look (at ghayr mahram) is an arrow from the arrows of Satan which is poisonous. He who abandons it for the sake of Allah, Almighty and Glorious, and not for something else, consequently, Allah will give him a Faith that he finds its pleasure (in his self).”

Tradition n. 328

قال الإمام الصادق عليه السلام :

فَزَنَى الْعَيْنَيْنِ النَّظْرُ، وَزَنَى الْفَمِ الْقُبْلَةُ ، وَزَنَى الْيَدَيْنِ اللَّمْسُ صَدَقَ الْفَرْجُ ذَلِكَ أَمْ كَذَّبَ

Imam as-Sadiq ('a) said: “The fornication of the eyes is the intercourse of unlawful (lustful) looks, the fornication of the lips is a forbidden kiss (of ghayr mahram), and the fornication of the hands is touching (hands or other limbs of a ghayr mahram), whether the response of the genital affirm it or disaffirms it”

Al-Kafi, vol. 5, p. 559

Tradition n. 329

قال الإمام الباقر عليه السلام :

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ رَجُلًا يَنْظُرُ إِلَى فَرْجِ امْرَأَةٍ لَا تَحِلُّ لَهُ، وَ رَجُلًا خَانَ أَخَاهُ فِي امْرَأَتِهِ ، وَ رَجُلًا يَحْتاجُ النَّاسُ إِلَى نَفْعِهِ فَسَأَلَهُمُ الرُّشْوَةَ .

Imam al-Baqir ('a) said: “The Holy Prophet (S) cursed the man who looks at the private part of a woman who is not lawful to him, and also the man proves treacherous to his religious brother's wife, and also the man that people need his help (because of his position) but he asks for a bribe from them.”

Al-Kafi, vol. 5, p. 559

[1] [1]

SHARES

Women And Ornamentation

Tradition n. 330

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

قَوْلُ الرَّجُلِ لِلْمَرْأَةِ إِنَّي أُحِبُّكَ لَا يَذُوبُ مِنْ قَلْبِهَا أَبَدًا.

The Holy Prophet (S) said: “A man's word telling his wife: 'I love you' never will quit her heart.”

Wasa'il ash-Shi'a, vol. 14, p. 10

Tradition n. 331

سُئِلَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ عَنِ الْقَرَامِلِ الَّتِي تَضَعُهَا النِّسَاءُ فِي رُؤُوسِهِنَّ يَصِلُ نَهْ بِشُعُورِهِنَّ فَقَالَ: لَا بَأْسَ عَلَيَّ الْمَرْأَةَ بِمَا تَزَيَّنَتْ بِهِ لِزَوْجِهَا.

Imam al-Baqir ('a) said: “It does not matter what a woman ornaments herself with for her husband.”

Al-Kafi, vol. 5, p. 119

Tradition n. 332

: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْ تَتَزَيَّنَ لِغَيْرِ زَوْجِهَا فَإِنْ فَعَلَتْ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُحْرِقَهَا بِالنَّارِ.

Imam Amir al-Mu'minin 'Ali ('a) said that the Prophet (S) prohibited the ornamentation of a woman for someone else other than her husband, and said:

“Thus, if she does so, it is the right of Allah, Almighty and Glorious, to burn her in Hell.” (Unless she repents.)

Man La Yahduruh al-Faqih, vol. 4, p. 6

Tradition n. 333

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كُلُّ مَنْ إِشَّ تَدَّ لَنَا حُبًّا إِشَّ تَدَّ لِلنِّسَاءِ حُبًّا.

Imam as-Sadiq ('a) said: "Everyone who intensifies love for us (Ahl Al-Bayt) intensifies love for his wife, too."

Wasa'il ash-Shi'a, vol. 14, p. 11

Tradition n. 334

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

خَيْرُ نِسَائِكُمُ الْعَفِيفَةُ الْعَلِمَةُ.

The Holy Prophet (S) said: "The best of your women is the one who is pious and obeys her husband in lust and ornamentation (but is impenetrable for others)."

Wasa'il ash-Shi'a, vol 20, p.30

[1] [1]

SHARES

Fornication And Its Harmful Effects

Tradition n. 335

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَكْتُوبٌ فِي التَّوْرَةِ: أَنَا اللَّهُ قَاتِلُ الْقَاتِلِينَ وَ مُفَقِّرُ الزَّانِبِينَ.

The Holy Prophet (S) said: “It is written in the Torah: 'I am Allah, the killer of murderers and distractor of fornicators.’”

Al-Kafi, vol. 5, p. 554

Tradition n. 336

قال الإمام الصادق عليه السلام

لِلزَّانِي سِتُّ خِصَالٍ: ثَلَاثٌ فِي الدُّنْيَا وَثَلَاثٌ فِي الْآخِرَةِ، أَمَّا الَّتِي فِي الدُّنْيَا فَيَذْهَبُ بِنُورِ الْوَجْهِ وَ يُورِثُ الْفَقْرَ وَ يُعَجِّلُ الْفَنَاءَ وَ أَمَّا الَّتِي فِي الْآخِرَةِ فَسَخَطُ الرَّبِّ وَ سُوءُ الْحِسَابِ وَالْخُلُودُ فِي النَّارِ.

Imam as-Sadiq (‘a) said: “There are six effects for a fornicator, three of which are in this world and the other three will be in the next world. Those that occur in this world are: taking the honour of the person and defaming the one; causing the one to become poor; and shortening the length of life, (i.e. hastening one's death). Then, those which will be in the Hereafter are: the wrath of Allah, graveness in Reckoning, and residing in Fire eternally.”

Al-Kafi, vol. 5, p. 541

Tradition n. 337

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله وَ سَلَّمَ

أَيُّهَا النَّاسُ لَا تَزْنُوا فَتَزْنَ نِسَاءُكُمْ ، كَمَا تَدِينُ تَدَانُ

The Holy Prophet (S) said again from the Torah: “O' people, do not commit fornication because your wives will do the same, too. That which you sow, you will reap.” (The same as you do will be done to you).

Al-Kafi, vol.5, p.554

Tradition n. 338

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله وَ سَلَّمَ

وَمَنْ التَزَمَ امْرَأَةً حَرَامًا قُرِنَ فِي سِلْسِلَةٍ مِنْ نَارٍ مَعَ شَيْطَانٍ فَيُقَى نَفَانِ فِي النَّارِ

The Holy Prophet (S) said: "...He who embraces a woman who is unlawful (haram) to him, will be bound by a chain of fire along with Satan and both will be thrown into Hell."

Man La Yahduru al-Faqih, vol. 4, p. 14

Tradition n. 339

قال الإمام الصادق عليه السلام :

كُلُّ مَا أَنْ زَلَّ بِهِ الرَّجُلُ مَاءَهُ فِي هَذَا وَ شَبَّ هَهُ فَهُوَ زَنَى

Once, 'Ammar Ibn Musa asked Imam as-Sadiq ('a) about committing sexual intercourse with beasts or masturbation by the hand or other limbs of one's own self, and he ('a) replied: "Any form of these kinds and the like of them by which man pours forth his water, is (considered as) fornication (and it is unlawful)."

Al-Kafi, vol. 5, p. 541

Tradition n. 340

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله وَ سَلَّمَ :

مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بِهِمَةً ...

The Holy Prophet (S) said: "Cursed is he, cursed is he who copulates with beasts."

Al-Kafi, vol. 2, p. 270

Tradition n. 341

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله وَ سَلَّمَ :

سِحَاقُ النِّسَاءِ بِي نُهُنَّ زَنَى

The Holy Prophet (S) said: “Lesbianism between themselves is (the same as) fornication.”

Kanz al-'Ummal, vol. 5, p. 316

[1] [1]

SHARES

Hygiene In Islam

Tradition n. 342

قالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

ثَلَاثَةٌ يُحِبُّهَا اللهُ: قِلَّةُ الْكَلَامِ وَ قِلَّةُ الْمَنَامِ وَ قِلَّةُ الطَّعَامِ، ثَلَاثَةٌ يُبْغِضُهَا اللهُ: كَثْرَةُ الْكَلَامِ وَ كَثْرَةُ الْمَنَامِ وَ كَثْرَةُ الطَّعَامِ.

The Holy Prophet (S) said: “There are three traits which Allah loves (in people): briefness in speech, short (length) of sleep, and small (portion) of food; while there are three traits which He dislikes (in them): loquaciousness, oversleeping, and overeating.”

Al-Ithna 'Ashariyyah, p. 92

Tradition n. 343

قالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَنْظَفُوا بِكُلِّ مَا اسْتَطَعْتُمْ ، فَإِنَّ اللَّهَ تَعَالَى بَنَى الْإِسْلَامَ عَلَى النِّظَافَةِ ، وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا كُلُّ نَظِيفٍ

The Holy Prophet (S) said: “Try to be clean as much as you are able to. Verily, Allah has based the foundation of Islam on cleanliness; hence, never can a person enter Paradise but the clean ones.”

Kanz al-'Ummal, Tradition 26002

Tradition n. 344

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

إِدْمَانُ الشَّبَعِ يُورِثُ أَنْوَاعَ الْوَجَعِ.

Imam Amir al-Mu'minin 'Ali ('a) said: "Overindulgence of food causes various kinds of diseases."

Ghurar al-Hikam, p. 359

Tradition n. 345

: عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ: قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ

خَمْسٌ مِنَ السُّنَنِ فِي الرَّأْسِ وَخَمْسٌ فِي الْجَسَدِ: فَأَمَّا الَّتِي فِي الرَّأْسِ: فَالْسَّوَاكُ، وَآخُ ذُ الشَّارِبِ، وَفَرْقُ الشَّعْرِ، وَالمَضْمَضَةُ وَالإِسْتِنَاقُ، وَأَمَّا الَّتِي فِي الْجَسَدِ، فَالْخِتَانُ، وَحَلُّ الْعَانَةِ، وَنَتْفُ الإِبْطِينِ، وَتَقْلِيمُ الأَظْفَارِ، وَالإِسْتِنَاءُ.

Imam Musa Ibn Ja'far, the seventh Imam, ('a) said:

"There are five sunnah about the head and five others related to the body. The first five concerning the head, are: washing the mouth, trimming the moustache, combing the hair, and drawing up water through the mouth and nostrils.

The second five, concerning the body, are: circumcision, shaving the pubic hair, depilating the armpits, clipping the nails, and cleansing the privy parts (with water, tissue, cloth, etc., while water is preferable)."

Khisal by Saduq, p. 125

Tradition n. 346

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ لِلْحَسَنِ عَلَيْهِ السَّلَامُ

أَلَا أَعْلَمُكَ أَرْبَعَ خِصَالٍ تَسْتَعِينِي بِهَا عَنِ الطَّبِّ؟ قَالَ: بَلَى، قَالَ: لَا تَجْ لِسَ عَلَى الطَّعَامِ إِلَّا وَأَنْ تَجَائِعُ وَلَا تَقُمْ عَنِ الطَّعَامِ إِلَّا وَأَنْ تَتَشَّهَّهَ وَجَوِّدِ المَضْغَ وَإِذَا نِمْتَ فَاعْرِضْ نَفْسَكَ عَلَى الْخَلَاءِ فَإِذَا اسْتَمَلْتَ هَذَا إِسْرًا

تَغْنِي تَعْنِ الطَّبَّ

Imam Amir al-Mu'minin 'Ali ('a) told Imam Hasan ('a): "Shall I teach you four traits by which you will be in no need of any medical treatment?"

"Yes," Imam Hasan answered. Then, 'Ali ('a) said:

Do not sit for food (in order to eat) unless you are hungry;

And, do not leave the (table of) food but you still have an appetite for it;

Chew (your food in your mouth) well;

And, when you want to go to bed, (primarily) go to the water-closet to ease nature.

If you take these in action, you will be in no need of any medical treatment."

Wasa'il ash-Shi'a, vol. 24, p. 245

[1] [1]

SHARES

Business And Social Relationships

Tradition n. 347

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَيُّمَا رَجُلٍ أَشْتَرَى طَعَامًا فَكَبَسَهُ أَرْبَعِينَ صَبَاحًا يُرِيدُ بِهِ غِلَاءَ الْمُسْلِمِينَ ثُمَّ بَاعَهُ فَتَصَدَّقَ بِثَمَنِهِ لَمْ يَكُنْ كَفَّارَةً لِمَا صَنَعَ.

The Holy Prophet (S) said: "He who purchases the food stuff which is a public necessity and stores it for forty days with the hope that its price will go up in the Muslim market, then, sells it and gives the entire sum as charity to the poor, it cannot be the atonement for what he has done."

Bihar al-Anwar, vol. 103, p. 89

Tradition n. 348

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

مَنْ أَتَجَرَ بِغَيْرِ فِقْهِ فَقَدِ ارْتَضَمَ فِي الرِّبَا.

Imam Amir al-Mu'minin 'Ali ('a) said: "He who ventures transactions without observing the concerning Islamic rules, has surely run into usury," (while he is not aware of it).

Bihar al-Anwar, vol. 103, p. 93

Tradition n. 349

: عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَنْ بَاعَ وَاشْتَرَى فَلْ يَجْتَنِبْ حَمَّ سَخِصَالٍ وَآفَاقًا يَبِيعَنَّ وَلَا يَشْتَرِينَ: الرِّبَا، وَالْحَلْفُ، وَكَيْتُ مَا نُ الْعِيَابِ،
وَالْمَدْحُ إِذَا بَاعَ، وَالذَّمُّ إِذَا اشْتَرَى.

Imam Amir al-Mu'minin 'Ali ('a) narrates from the Messenger of Allah who said: "He who is in business and buys and sells things must avoid five traits, otherwise he should not buy or sell anything: usury, taking oath, concealing the faults or defects of the goods, praising it wrongly when selling it, and finding faults in it when buying it."

Al-Khisal by Saduq, vol. 1, p. 286

Tradition n. 350

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

مَنْ طَلَبَ الرِّزْقَ فِي الدُّنْيَا إِسْتِعْفَافًا عَنِ النَّاسِ وَتَوَسَّعًا عَلَى أَهْلِهِ وَتَعَطُّفًا عَلَى جَارِهِ لَقِيَ اللَّهَ عَزَّوَجَلَّ يَوْمَ
الْقِيَامَةِ وَوَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ.

Imam al-Baqir, the fifth Imam ('a) said: "He who seeks for sustenance in this world in order to be independent of people for his needs, to provide for his family members, and to stretch affection unto his

neighbours, will meet Allah, Almighty and Glorious, on the Day of Judgement while his face will be as bright as the full moon.”

Al-Kafi, vol. 5, p. 78

[1] [1]

SHARES

Fraud In Bargain

Tradition n. 351

قال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ بَاتَ وَفِي قَلْبِهِ غِشٌّ لِأَخِيهِ الْمُسْلِمِ بَاتَ فِي سَخَطِ اللَّهِ وَاصْبَحَ كَذَلِكَ حَتَّى يَتُوبَ.

The Holy Prophet (S) said: “He who sleeps bearing deceit against his Muslim brother in his heart, has slept in the wrath of Allah and remains in that case until he repents.”

Safinat al-Bihar, vol. 2, p. 318

Tradition n. 352

قال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَمَنْ غَشَّ أَخَاهُ الْمُسْلِمَ نَزَعَ اللَّهُ بَرَكَتَهُ رِزْقَهُ وَأَفْسَدَ عَلَيْهِ مَعِيشَتَهُ وَوَكَّلَهُ إِلَى نَفْسِهِ.

The Holy Prophet (S) said: “...And he who deceives his Muslim brother, Allah takes away the abundance of his sustenance and spoils his livelihood and leaves him to his own self.”

Wasa'il ash-Shi'a, vol. 17, p. 283

Tradition n. 353

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْ يُشَابَ اللَّبَنُ بِالْمَاءِ لِلْبَيْعِ عِ

Imam as-Sadiq ('a) said: "The Holy Prophet (S) prohibited that milk be mixed with water for sale."

At-Tahthib, vol. 7, p. 13

Tradition n. 354

: قَالَ الْإِمَامُ الصَّادِقُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَلَيْ سَ مِنَّْا مَنْ عَشَّنَا

Imam as-Sadiq ('a) said: "Those who play imposture with us (Muslims in general) is not from us."

Man La Yahduruhu al-Faqih, vol. 3, p. 168.

Tradition n. 355

: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَنْ عَشَّنَ مُسْلِمًا فِي شِرَاءٍ أَوْ بَيْعٍ فَلَيْ سَ مِنَّْا وَ يُحْ شَرُّ يَوْمِ الْقِيَامَةِ مَعَ الْيَهُودِ لِأَنَّهُمْ أَغَشُّ الْخَلْقِ لِلْمُسْلِمِينَ

The Holy Prophet (S) said: "The person who deceives a Muslim believer in buying or selling (things), is not of us, and, on the Resurrection Day, will be raised among the Jews, because they have been the most deceitful against Muslims."

Bihar al-Anwar, vol. 103, p. 80

[1] [1]

SHARES

Lusts

Tradition n. 356

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

ثَلَاثٌ أَخَافُهُنَّ عَلَى أُمَّتِي مِنْ بَعْدِي: الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَاتُ الْفِتَنِ وَ شَهْوَةُ الْبَطْنِ وَ الْفَرْجِ.

The Holy Prophet (S) said: “After myself, I fear of three things for my Ummah: misguidance after knowledge, misleading temptations, and the lust of the stomach and the privy parts.”

Al-Kafi, vol. 2, p. 79

Tradition n. 357

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

مَا مِنْ عِبَادَةٍ أَفْ ضَلَّ عِنْدَ اللَّهِ مِنْ عَقَّةِ بَطْنٍ وَ فَرْجٍ.

Imam al-Baqir (‘a) said: “No worship with Allah is worthier than the purity of one's stomach and privy part (from lust).”

Al-Kafi, vol. 2, p. 80

Tradition n. 358

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

... مَنْ عَرَضَتْ لَهُ فَاحِشَةٌ أَوْ شَهْوَةٌ فَاجْتَنَّبَهَا مِنْ مَخَافَةِ اللَّهِ عَزَّ وَجَلَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ وَ آمَنَهُ مِنَ الْفَزَعِ الْأَكْبَرِ .

The Holy Prophet (S) said: “The person for whom lust and vice is readily available but he avoids them for the fear of Allah, Almighty and Glorious, He will bar the Fire for him and ensure him against the Great Fear....”

Tradition n. 359

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ وُقِيَ شَرَّ قَبِّ قَبِهِ وَ ذَبَّ ذَبِّهِ وَ لَقِيَ لَفِّهِ فَقَدْ وُقِيَ.

The Holy Prophet (S) said: “He who is guarded against the vices of his stomach, tongue, and privy parts, is surely safeguarded from all sins.”

Al-Muhajjat ul-Bayda

Tradition n. 360

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

أُنْذِرُوا انْقِطَاعَ الْاَلْ لَذَاتِ وَ بَقَاءَ التَّبِعَاتِ

Imam Amir al-Mu'minin 'Ali ('a) said: “Remember, (when committing sin), that pleasures are fleeting while the consequences remain.

Nahjul Balagha, p. 553

Tradition n. 361

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ قَبَّلَ غُلَامًا مِنْ شَهْ وَةِ الْجَمَّةِ اللَّهُ عَزَّ وَ جَلَّ بِلِجَامٍ مِنْ نَارٍ

The Holy Prophet (S) said: “He who kisses a lad lustily, Allah, Almighty and Glorious, will bridle him with a reign of Fire.”

Al-Kafi, vol. 5, p. 548

Tradition n. 362

قال الإمام الباقر عليه السلام :

أَيُّ الْإِجْتِهَادِ أَفْ ضَلُّ مِنْ عَقَّةِ بَطْنٍ وَ فَرْجٍ

Imam al-Baqir (‘a) said: “What a struggle is better than for the piety of stomach and privity parts.”

Al-Kafi, vol. 2, p. 79

[1] [1]

SHARES

Worldly Possessions And Greedily Compiling Wealth

Tradition n. 363

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ :

مَنْ اسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ

The Holy Prophet (S) said: “He whose two days (of life) are the same (making no spiritual progress) is at loss.”

Bihar al-Anwar, vol. 71, p. 173

Tradition n. 364

قال الإمام الكاظم عليه السلام :

مَثَلُ الدُّنْيَا مَثَلُ مَاءِ الْبَحْرِ كُلُّمَا شَرِبَ مِنْهُ الْعَطْشَانُ إِزْ دَادَ عَطَشًا حَتَّى يَقُ تُلَّهُ.

The seventh Imam, Musa Ibn Ja'far ('a), said: "The likeness of this world is as the water of the sea. However much (water) a thirsty person drinks from it, his thirst increases so much so that the water kills him."

Bihar al-Anwar, vol. 78, p. 311

Tradition n. 365

: قَالَ الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ الْهَادِي عَلَيْهِ السَّلَامُ

الْأَنَاسُ فِي الدُّنْيَا بِالْأَمْوَالِ وَفِي الْآخِرَةِ بِالْأَعْمَالِ.

Imam Hadi, the tenth Imam ('a), said: "People are respected in this world for possessing wealth and in the Hereafter for possessing righteous deeds."

Bihar al-Anwar, vol. 78, p. 368

Tradition n. 366

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

هَلَاكُ نِسَاءِ أُمَّتِي فِي الْأَمْرَيْنِ الذَّهَبِ وَالتَّيَّابِ الرَّقَاقِ وَهَلَاكُ رِجَالِ أُمَّتِي فِي تَرْكِ الْعِلْمِ وَجَمْعِ الْمَالِ.

The Holy Prophet (S) said: "The destruction of my female followers is in two things: gold and immodest clothes; and the destruction of my male followers lies in abandoning knowledge and compiling wealth."

The Collection of Waram

[1] [1]

SHARES

This Fleeting World, Its Attractiveness And Poison

Tradition n. 367

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

إِذَا حُمِلَ الْمَيِّتُ عَلَى نَعِ شَيْهِ رَفَرَفَ رُوحُهُ فَوْقَ النَّعِ شِ وَهُوَ يُنَادِي: يَا أَهْلِي وَيَا أُؤْلِ دِي لَا تَلْعَبَنَّ بِكُمْ الدُّنْيَا كَمَا ...
لَعِبْتُ بِي فَجَمَعْتُ الْمَالَ مِنْ حِلِّهِ وَغَيَّرَ حِلِّهِ ثُمَّ خَلَّفْتُ لِعَيْرِي قَالَ مَهْ نَا لَهُ وَالتَّبَعَةُ عَلَيَّ فَاحْ ذَرُوا مِثْلَ مَا حَلَّ
بِي

The Holy Prophet (S) said: “At the moment when the coffin of a person is being lifted and carried, the concerning soul follows its corpse and regretfully calls: 'O you my children and my relatives! Beware that the world does not cheat you as it did me. I gathered wealth regardless of it being lawful or unlawful and left all of it for others. Now I am left with its burden upon me while they enjoy the fruit of it; therefore, avoid that which is similar to what happened to me!'”

Bihar al-Anwar, vol. 6, p. 161

Tradition n. 368

قال الإمام أمير المؤمنين عليّ عليه السلام

لو رأى العبد دأجله وسر عته إليه لأب غص الأمل وطلب الدنيا

Imam Amir al-Mu'minin 'Ali ('a) said: “If man perceived his death and its speed towards him, he would certainly detest the world and its hopes.”

Bihar al-Anwar, vol. 73, p. 166

Tradition n. 369

قال الإمام الكاظم عليه السلام

مَثَلُ الدُّنْيَا مَثَلُ الْحَيَّةِ مَسُّهَا لَيِّنٌ وَ فِي جَوْفِهَا أَلْسَمٌ الْقَاتِلُ يَحْذَرُهَا الرَّجَالُ ذَوُوا الْعُقُولِ وَ يَهْوِي إِلَيْهَا الصَّبِيَانُ بِأَيْدِيهِمْ.

Imam al-Kadhim, the seventh Imam (‘a), said: “The likeness of this world is as a snake which is soft to the touch while there is killing poison in its inside. Possessors of wisdom avoid it but children (naive ones) are fond of it and like to catch it with their hands.”

Bihar al-Anwar, vol. 78, p. 311

Tradition n. 370

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

.حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

Imam as-Sadiq (‘a) said: “The love of this fleeting world is the origin of all vices.”

Al-Kafi, vol. 2, p. 315

[1] [1]

SHARES

The Neglectful Slaves Of This Deceitful World

Tradition n. 371

: قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ

.إِنَّ النَّاسَ عَبِيدُ الدُّنْيَا وَالدِّينُ لَعِيقٌ عَلَى أَلِّ سِنْتِهِمْ يَحُوطُونَ مَادَرَّتْ مَعَايِشُهُمْ فَإِذَا مَجَّصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ

Imam Husayn (‘a) said: “Verily, people are the slaves of the world and their religion is superficial, only on their tongues. They are attentive to it as long as their material benefits are provided, but when they are tested, the number of true devotees dwindles.”

Tradition n. 372

قال الإمام المُجْتَبَى عليه السلام :

عَجِبْتُ لِمَنْ يَنْفَكِرُ فِي مَأْكُولِهِ كَيْ فَلا يَنْفَكِرُ فِي مَعْقُولِهِ، فَيُجَنَّبُ بَطْنَهُ مَا يُؤْذِيهِ وَيُودِعُ صَدْرَهُ مَا يُرْدِيهِ.

Imam Hasan Ibn 'Ali ('a) said: "I wonder about the person who contemplates about his nutrition but he does not consider (the food of) his intellect. Thus, he avoids of what hurts him in his stomach but he lets his mind to be filled with what destroys him."

Safinat al-Bihar, vol. 2, p. 84

[1] [1]

SHARES

Greed and Futile Hopes

Tradition n. 373

قال الإمام أمير المؤمنين عَلِيُّ عليه السلام :

إِنَّ الْبُخْ لَ وَالْجُبْنَ وَالْحِرْصَ عَرَائِزُ شَتَّى يَجُ مَعَهَا سُوءُ الظَّنِّ بِاللَّهِ.

Imam Amir al-Mu'minin 'Ali ('a) said: "Even though miserliness, cowardice and greed are different qualities, yet they are common in having an incorrect idea about Allah."

Nahjul-Balagha, letter 52

Tradition n. 374

قال الإمام الصَّادِقُ عليه السلام :

لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ يَسِيلَانِ ذَهَبًا وَفِضَّةً لَأَبْ تَغَى إِلَيَّ هُمْ ثَالِثًا.

Imam as-Sadiq ('a) said: "If a son of Adam possessed two vast valleys wherein gold and silver flowed, he would still wish to search for the third one."

Man La Yahduruh al-Faqih, vol. 4, p. 418

Tradition n. 375

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

مَنْ تَعَلَّقَ قَلْبَهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثِ خِصَالٍ: هُمْ لَا يَفِ نَى وَ أَمَلٌ لَا يُدْرِكُ وَ رَجَاءٌ لَا يَنَالُ.

Imam as-Sadiq ('a) said: "He who devotes his heart to this world will be subjected to three conditions: endless grief, unquenchable desire, and futile hope."

Usul al-Kafi, vol. 2 p. 320

Tradition n. 376

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

كَمْ مِنْ شَقِيٍّ حَضَرَهُ أَجَلُهُ وَ هُوَ مُجِدِّ فِي الطَّلَبِ.

Imam Amir al-Mu'minin 'Ali ('a) said: "How many wretched people there are whose days are being numbered but yet they are laboriously seeking wealth."

Ghurur al-Hikam, p. 240

[1] [1]

SHARES

Arrogance And Pride

Tradition n. 377

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

. لَا تَسَّ تَبِدُّ بِرَأُ يَكُ فَمَنْ اسْتَبَدَّ بِرَأُ يَهْ هَلْكَ

Amir al-Mu'minin 'Ali ('a) said: "Do not become obstinate (and do not strictly follow your own ideas), because such a one will meet destruction."

Tasnif Ghurar al-Hikam, p. 443

Tradition n. 378

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

. مَنْ كَانَ عِنْدَ نَفْسِهِ عَظِيمًا كَانَ عِنْدَ اللَّهِ حَقِيرًا

Imam Amir al-Mu'minin ('a) said: "He who considers himself a great one (self-conceited), is naught with Allah.

Tasnif Ghurar al-Hikam, p. 308 & Bihar al-Anwar, vol. 6, p. 91

Tradition n. 379

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

. أَهْ لَكَ النَّاسَ إِثْنَانِ: خَوْفُ الْفَقْرِ وَ طَلْبُ الْفَخْرِ

Imam Amir al-Mu'minin 'Ali ('a) said: "Two things cause people to be destroyed (and lead unto Hell): fear of poverty, and seeking superiority through pride."

Tradition n. 380

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

إِيَّاكَ وَالْإِعْجَابَ وَحُبَّ الْإِطْرَاءِ فَإِنَّ ذَلِكَ مِنْ أَوْثَقِ فُرُصِ الشَّيْطَانِ

Imam Amir al-Mu'minin 'Ali ('a) said: "You should avoid self-admiration, having reliance upon what appears good in yourself, and love of exaggerated praise because this is one of the most reliable opportunities for Satan."

Ghurar al-Hikam, p. 298

Tradition n. 381

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

Imam as-Sadiq ('a) said: "He who has even a little arrogance in his heart will not be allowed to enter Heaven."

Al-Kafi, vol. 2, p. 310

[1] [1]

SHARES

Moderation In Economic Affairs

Tradition n. 382

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

ضَمِنَ تَ لِمَنْ اِق تَصَدَّ أَنْ لَا يَف تَقَرَّ .

Imam as-Sadiq ('a) said: "I ensure that he who economizes will never become indigent."

Bihar al-Anwar, vol. 71, p. 346

Tradition n. 383

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

.رَأَى سِ السِّيَاسَةَ إِسْ تَع مَالُ الرِّفِّ قِ

Imam Amir al-Mu'minin 'Ali ('a) said: "The best policy is the application of benevolence."

Ghurar al-Hikam, p. 182

Tradition n. 384

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

.مَا فَوْقَ الْكَفَافِ إِسْرَافٌ

Imam Amir al-Mu'minin 'Ali ('a) said: "(To consume) more than needed is extravagance."

Mustadrak al-Wasa'il, vol. 15, p. 271

Tradition n. 385

: قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ

. لَوْ أَنَّ النَّاسَ قَصَدُوا فِي الْمَطْعَمِ لَأَسْ تَقَامَتْ أَبْ دَانُهُمْ

Imam al-Kadhim ('a) said: "Had people a moderate habit in eating, their bodies would become strengthened."

Tradition n. 386

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَا مِنْ أَحَدٍ يَمُرُّ بِمَقْبَرَةٍ إِلَّا وَآهَ لُ الْمَقْبَرَةِ يُنَادُونَ: يَا غَافِلُ! لَوْ عَلِمْتَ مَا عَلِمْنَا لَذَابَ لَحْمِكَ عَلَى جَسَدِكَ

The Holy Prophet (S) said: “None passes a graveyard except that the dead call out to him: 'O you neglectful person! Were you aware of what we have been made aware of, it would make your blood run cold.'”

Irshad al-Qulub

[1] [1]

SHARES

Consultation

Tradition n. 387

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

إِذَا كَانَ أَمْرُكُمْ خِيَارَكُمْ وَ أَعْنِيَاؤُكُمْ سُمَحَاءَكُمْ وَ أَمْرُكُمْ سُورَى بَيْنَكُمْ فَظَهَرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ أَمْرُكُمْ شِرَارَكُمْ وَ أَعْنِيَاؤُكُمْ بُخَلَاءَكُمْ وَ لَمْ تَكُنْ أَمْرُكُمْ سُورَى بَيْنَكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا

The Holy Prophet (S) said: “If your rulers are the good doers of you, rich ones are from the gracious ones of you, and your affairs go on through consultation among you, then (living) on the earth is better for you than (being) under it. But, if your rulers are the wicked ones of you, your rich ones from the misers of you, and your affairs go on without consultation among you, then (being) under the ground is better for you than (living) on it.”

Minhaj as-Sadiqeen, commentary, vol. 2, p. 373

Tradition n. 388

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

مَنْ شَاوَرَ ذَوِي الْعُقُولِ اسْتَضَاءَ بِأَنْوَارِ الْعُقُولِ

Imam Amir al-Mu'minin 'Ali ('a) said: "He who consults with the wise, seeks for the lights of intelligence to be enlightened with", (and will recognize right from wrong).

Ghurar al-Hikam, p. 336

Tradition n. 389

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

مَنْ شَاوَرَ ذَوِي الْأَلْبَابِ دَلَّ عَلَى الرَّشَادِ، وَ نَالَ النَّصْحَ مِمَّنْ قَبِلَهُ

Imam Amir al-Mu'minin 'Ali ('a) said: "He who consults with men of understanding, shows his development...."

Bihar al-Anwar, vol. 75, p. 105

Tradition n. 390

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

مَا شَقِيَ عَبْدٌ قَطُّ بِمَشُورَةٍ وَمَا سَعَدَ بِاسْتِغْنَاءٍ بِرَأْيٍ

The Holy Prophet (S) said: "No believer will become wretched by consultation, and none will gain merit through stubbornness."

Nahj al-Fasahah, p. 533

Activity And Idleness

Tradition n. 391

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْعِبَادَةُ سَبْعُونَ جُزْءًا أَفْضَلُهَا طَلَبُ الْحَالِلِ.

The Holy Prophet (S) said: “There are seventy branches of worship, the best of which is earning a living lawfully.”

At-Tahthib, vol. 6, p. 324

Tradition n. 392

قالَ الإمامُ أميرُ المؤمنينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

هِيَاهُتَ مِنْ نَيْلِ السَّعَادَةِ أَلْسُكُونَ إِلَى الْهَوَانِي وَالْبِطَالَةِ.

Imam Amir al-Mu'minin 'Ali ('a) said: “Never, never will prosperity be reached by remaining idle and lazy.”

Ghurar al-Hikam, p. 197

Tradition n. 393

قالَ الإمامُ الباقرُ عَلَيْهِ السَّلَامُ :

إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ فَاتَّهَمَا مِفْتَاحُ كُلِّ شَرٍّ.

Imam al-Baqir, the fifth Imam ('a) said: “Avoid laziness and discontent. These two are the keys to every vice.”

Tradition n. 394

قال رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

رَوَى أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَمَّا أَقْبَلَ مِنْ غَزْوَةِ تَبُوكَ اسْتَقْبَلَهُ سَعْدُ الْأَنْصَارِيِّ فَصَافَحَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ثُمَّ قَالَ لَهُ: مَا هَذَا الَّذِي أَكَّ تَبَّ يَدَيْكَ؟ قَالَ: يَا رَسُولَ اللهِ أَضْرِبُ بِالْمِرِّ وَالْمِسِّ حَاةً فَأَنْفَقُهُ عَلَى عِيَالِي فَقَبَّلَ يَدَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَقَالَ: هَذِهِ يَدٌ لَا تَمَسُّهَا النَّارُ.

When Sa'd Ansari responded to the Holy Prophet (S) that his hands were calloused because he used to work with a rope and a shovel to earn money to spend for his wife and children, he (S) kissed his hand (as an honour) and said: "This is a hand which the Fire (of Hell) will never touch."

Usd al-Ghabah, vol. 2, p. 269

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SHARES

Martyrs And Martyrdom

Tradition n. 395

قال رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

فَوْقَ كُلِّ بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ.

The Holy Prophet (S) said: "There is a goodness above any goodness until when a believing person, (Fighting against the enemies of Islam who slaughter Muslims), is killed in the way of Allah, Almighty and Glorious, then there is no goodness above it."

Bihar al-Anwar, vol. 10, p. 100

Tradition n. 396

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ لَمْ يُعْرَفْ هُ الْلَّهُ شَيْئًا مِنْ سَيِّئَاتِهِ

Imam as-Sadiq ('a) said: "He who is slain in the path of Allah (as a martyr), He will not recount anything of his sins to him, (his sins will be forgiven totally)."

Furu' al-Kafi, vol. 5, p. 54

Tradition n. 397

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَالْأَرْضِ اجْتَمَعُوا عَلَى قَتْلِ مُؤْمِنٍ أَوْ رَضُوا بِهِ لَأَدَّ خَلَهُمُ اللَّهُ فِي النَّارِ...

The Holy Prophet (S) said: "...By the One in Whose hand is my soul, if all the members in the skies and on the earth gather to kill a (sinless) believer or be persuaded to it, Allah will surely put them all in the Fire."

Bihar al-Anwar, vol. 75, p. 149

Tradition n. 398

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّوَجَلَّ مِنْ قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ

The Holy Prophet (S) said: "No drop is more beloved with Allah, Almighty and Glorious, than the drop of blood which is poured in the way of Allah."

Wasa'il ash-Shi'a, vol. 15, p. 14

The Expected Mahdi ('A) And His Government Of Justice

Tradition n. 399

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَلْ مَهْدِيٍّ مِنْ عِتْرَتِي مِنْ وُلْدِ فَاطِمَةَ.

The Holy Prophet (S) said: “Al-Mahdi is of my progeny from the sons of Fatimah (‘a).”

Sunan Abu Dawud, vol. 4, p. 107

Tradition n. 400

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

طُوبَى لِمَنْ أَدْرَكَ قَائِمَ أَهْلِ بَيْتِي وَهُوَ مُقْتَدٍ بِهِ قَبْلَ قِيَامِهِ، يَتَوَلَّى وَلِيَّهُ وَ يَتَبَرَّأُ مِنْ عَدُوِّهِ وَ يَتَوَلَّى الْأَئِمَّةَ الْهَادِيَةَ مِنْ قَبْلِهِ، أُولَئِكَ رُفَقَائِي وَ ذُؤُورَا وُدِّي وَ مَوَدَّتِي وَ أَكْ رَمُّ أُمَّتِي عَلَيَّ.

The Holy Prophet (S) said: “Happiness is for the one who will attend the Qaim of my Ahl Al-Bayt and will follow him before his rise. This person will love his (Qaim's) lovers and hate his enemies, and will accept the leadership of the Imams from before his advent. These ones are my friends, and are the most sincere members of my Ummah whom I honour very much.”

Bihar al-Anwar, vol. 52, p. 129

Tradition n. 401

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَبْعَثُ اللَّهُ رَجُلًا مِنْ عِتْرَتِي مِنْ أَهْلِ بَيْتِي فَيَمْلَأُ بِهِ الْأَرْضَ قِسْطًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْرًا.

The Holy Prophet (S) said: “Allah will raise a man from my progeny, from my Ahl Al-Bayt, by whom the earth will be filled with justice thoroughly the same as it has been filled with injustice and oppression.”

Al-Musannif, vol. 11, p. 371

Tradition n. 402

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةَ جَاهِلِيَّةٍ.

The Holy Prophet (S) said: “The person who dies and has not known the Imam of his time (Imam Mahdi (‘a) is that of the present time) has died the same as one who died during the Age of Ignorance.”

Musnad Ahmad Ibn Hanbal, vol. 2, p. 83; vol. 3, p. 446 & vol. 4, p. 96; Sahih Bukhari, vol. 5, p. 13 & Sahih Muslim vol. 6, p. 21, No. 1849. In addition to 25 other references introduced by Sunni scholars.

Tradition n. 403

قالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَوْ قَدِ قَامَ قَائِمُنَا لَأَنْزَلَتْ السَّمَاءُ قَطْرَهَا، وَالأَخْرَجَتْ الأَرْضُ نَبَاتَهَا، وَلَذَهَبَتْ الشَّحْنَاءُ مِنْ قُلُوبِ الْعِبَادِ وَاصْطَلَحَتِ السَّبَاعُ وَالبِهَائِمُ.

Imam Amir al-Mu'minin 'Ali (‘a) said: “When our Qaim rises, the sky will send down its drops, the earth will grow its plants, enmity will come out from the servants' hearts (in order that they live in peace and brotherly love), and savages and beasts will continue to live together peacefully....”

Bihar al-Anwar, vol. 52, p. 316

Tradition n. 404

عَنْهُ، عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: يَا بَنَ رَسُولِ اللَّهِ هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ وَانْقِطَاعِي إِلَيْكُمْ وَ مُوَالَاتِي إِيَّاكُمْ؟ قَالَ: فَقَالَ: نَعَمْ، قَالَ:

فَقُلْتُ: فَأَتَيْتُ أَسْ أَلَّكَ مَسْأَلَةً تُجِيبُنِي فِيهَا فَأَتَيْتُ مَكْفُوفٌ الْبَصَرَ قَلِيلُ الْمَشْيِ وَلَا أَسْ تَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ قَالَ:
هَاتِ حَاجَتَكَ، قُلْتُ: أَخْبِرْ نِي بِدِينِكَ الَّذِي تَدِينُ اللَّهُ عَزَّوَجَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لِأَدِينُ اللَّهَ عَزَّوَجَلَّ بِهِ، قَالَ:

إِنْ كُنْتَ أَقْ صَرْتَ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ أَلْ مَسْ أَلَّةً، وَ اللَّهُ لَأَعْ طِينَكَ دِينِي وَ دِينَ آبَائِي الَّذِي تَدِينُ اللَّهُ عَزَّوَجَلَّ
بِهِ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، وَ الْإِقْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ،
وَ الْوَلَايَةَ لِوَالِدِنَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا، وَ التَّسْلِيمَ لِأَمْرِنَا، وَ أَنْتَ ظَارَ قَائِمِنَا، وَ الْإِجْتِهَادَ وَ الْوَرَعَ

Abil Jarud said: “I asked Imam al-Baqir (‘a) whether he knew about my love and sincerity for him and he answered he did. Then, I said I had a question for him to answer me, for my eyes were blind and I scarcely walked, so I could not always go to visit him. He wanted me to express my question. I requested him to inform me of the creed by which he and his household adored Allah, Almighty and Glorious, so that I could worship Him, too, by it. He responded:

‘You asked a great thing, though you stated a short expression. By Allah, I give you (your answer of) my religion and the religion of my fathers by which we worship Allah, Almighty and Glorious. It is: the confession of faith that there is no god but Allah, that Muhammad (S) is the Messenger of Allah, with affirmation that what has come to him (the Qur’an) is from Allah, having affection (for us and) for the lovers and obedient to us (Ahl Al-Bayt) and hatred to our enemies, surrender to our cause, awaiting our Qaim (the twelfth Imam, for whom there is a domination that will come whenever Allah wills), and endeavouring (for establishing divine obligatories and lawful matters) and being pious, (with avoiding unlawful things).’”

Al-Kafi, vol. 1, p. 34

Tradition n. 405

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

إِذَا قَامَ قَائِمُنَا وَضَعَ يَدَهُ عَلَى رُؤُوسِ الْعِبَادِ فَجَمَعَ بِهِ عُقُولَهُمْ، وَ كَمَلَتْ بِهِ أَحْ لَامُهُمْ ، ثُمَّ مَدَّ اللَّهُ فِي أَبْصَارِهِمْ وَ ...
!أَسْ مَا عِهِمْ حَتَّى لَا يَكُونَ بَيْنَهُمْ وَ بَيْنَ الْقَائِمِ حِجَابٌ يُرِيدُ أَنْ يُكَلِّمَهُمْ فَيَسَّ مَعُونَ، وَ يَنْظُرُونَ إِلَيْهِ وَ هُوَ فِي مَكَانِهِ

Imam al-Baqir (‘a) said: “When our Qaim rises, sets his hand (authority) over the heads of the servants, then, he will give them intellectual development and complete their patience and insights. After that, Allah will extend their sights and their hearing so that there will be no barrier between them and the Qaim when he decides to speak with them, then they hear, and they can watch him while he is in his place.”

Tradition n. 406

قال الإمام الصادق عليه السلام :

إِنَّ أَلْ مُؤْمِنَ فِي زَمَانِ الْقَائِمِ، وَهُوَ بِالْمَشْرِقِ، لَيَرَى أَخَاهُ الَّذِي هُوَ فِي الْمَغْرِبِ، وَكَذَا الَّذِي فِي الْمَغْرِبِ يَرَى أَخَاهُ
الَّذِي فِي الْمَشْرِقِ.

Imam as-Sadiq ('a) said: "At the time of Al-Qaim (Al-Mahdi) ('a) a believer who is in the East can see his (Muslim) brother who is in the West, and vice versa, the one who is in the West can see his (Muslim) brother who is the East."

Bihar al-Anwar, vol. 52, p. 391

Note

Dear reader! Surely the existence of the means of communication such as satellites, televisions and the like can be helpful for us to understand this tradition although none of these technological devices existed when these precious words were uttered.

Tradition n. 407

قال الإمام الصادق عليه السلام :

يَقِفُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَيَصْرُخُ صَرْخَةً فَيَقُولُ: يَا مَعَاشِرَ نِقْبَائِي، وَأَهْلَ خَاصَّتِي، وَمَنْ ذَخَرَهُمُ اللَّهُ لِنُصْرِ...
رَتِي قَبْلَ ظُهُورِي عَلَى وَجْهِ الْأَرْضِ: إِئِ تَوْنِي طَائِعِينَ!. فَتَرِدُ صَيِّ حَتُّهُ عَلَيْهِمْ وَهُمْ فِي مَحَارِبِهِمْ وَعَلَى فُرُشِهِمْ فِي
شَرْقِ الْأَرْضِ وَغَرْبِهَا، فَيَسْمَعُونَهُ فِي صِيحَةٍ وَاحِدَةٍ فِي أُذُنِ كُلِّ رَجُلٍ، فَيَجِئُونَ نَحْوَهَا، وَلَا يَمْضِي لَهُمْ إِلَّا كَلِمَ حَتِّ
بَصْرِ حَتَّى يَكُونُوا كُلُّهُمْ بَيْنَ يَدَيَّ هِ عَلَيْهِ السَّلَامُ بَيْنَ الرُّكْنِ وَالْمَقَامِ.

Imam as-Sadiq ('a) said: "He (Al-Mahdi) will stay (in a place close to the Kabah) between the Pillar and the Standing place (of Abraham) and will call out saying: "O' group of my administrators and the prominent people of mine whom Allah has stored preparing for my triumph before my advent over the face of the earth! Come to me obediently." Then, his call will reach them while they are in their praying places and at home in their beds whether in the East of the Earth or in its West. So, they hear him with this single call which reaches the ears of every one, and, they totally respond (by coming to him) as well. Then, it takes for them but a moment that all of them gather there, between the Pillar and the Standing-

place (of Abraham), attending him ('a).”

Bihar al-Anwar, vol. 53, p. 7

Tradition n. 408

: قَالَ الْمُفَضَّلُ: سُبْحَانَ اللَّهِ، أَجَلَ هَذَا مِنْ عِلِّمٍ، قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ

نَعَمْ ، يَا مُفَضَّلُ قَالَ قَهْ إِلَى شَيْعَتِنَا لِنَلَّا يَشْكُوا فِي الدِّينِ

Imam as-Sadiq ('a) told his sincere companion, Al-Mufaddal, somethings from the story of Al-Mahdi and his advent, thus: “O' Mufaddal! tell our followers the data (about Al-Mahdi) in order that they may not doubt in (their) religion.”

Bihar al-Anwar, vol. 53, p. 6

Tradition n. 409

: قَالَ الْإِمَامُ الْمَهْدِيُّ عَجَلَ اللَّهُ تَعَالَى فَرَجَهُ الشَّرِيفُ

أَنَا الْإِمَامُ الْمَهْدِيُّ وَأَنَا قَائِمُ الزَّمَانِ، أَنَا الَّذِي أَمُّ لَأُهَا عَدْلًا كَمَا مُلِئَتْ جَوْرًا، إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ وَلَا يَبْقَى النَّاسُ فِي فِتْرَةٍ وَهَذِهِ أَمَانَةٌ لَا تُحَدِّثُ بِهَا إِلَّا إِخْوَانُكَ مِنْ أَهْلِ الْحَقِّ

Imam Mahdi ('a) said: I am Al-Mahdi and I am the still-living one who will establish justice throughout the world the same as it has been filled with oppression. Surely the earth will never remain without a witness, and people will not live in lack of a leader. Thus, do not retell this except to your (Muslim) brothers who are people of Truth.”

Kamal ad-Din, p. 445

Tradition n. 410

: قَالَ الْإِمَامُ الْمَهْدِيُّ عَجَلَ اللَّهُ تَعَالَى فَرَجَهُ الشَّرِيفُ

. أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ ...

Imam Mahdi (‘a) said: “But for the incidents that happen (for Muslims), refer to the narrators of our traditions, (i.e. scholars), because they are my witnesses upon you and I am the witness of Allah upon them.”

Kamal ad-Din, p. 484

Tradition n. 411

(كَتَبَ الْإِمَامُ الْمَهْدِيُّ عَجَلَ اللَّهُ تَعَالَى فَرَجَهُ الشَّرِيفَ فِي رِسَالَةٍ إِلَى الشَّيْخِ الْمُفِيدِ رَه):

فَإِنَّا يُحِيطُ عَلَ مِنَّا بِأَنْبَاءِكُمْ وَلَا يَعْ زُبُّ عَنَّا شَيْءٌ مِّنْ أَخْبَارِكُمْ.

Imam Al-Mahdi (‘a) wrote in a letter to Ash-Shaykh Al-Mufid: “We are aware of your circumstances and nothing of your affairs is concealed from us.”

Bihar al-Anwar, vol. 53, p. 175

Tradition n. 412

: وَ كَذَلِكَ كُتِبَ فِي هَذِهِ الرِّسَالَةِ

إِنَّا غَيْرُ مُهْمَلِينَ لِمُرَاعَاتِكُمْ وَ لَا نَاسِينَ لِنَدِكِ رِكْمٍ وَ لَوْلَا ذَلِكَ لَنَزَلَ بِكُمْ الِ سَاءُ وَأُ وَا صَ طَلَمَكُمُ الْأَعْدَاءُ فَاتَّقُوا اللَّهَ
... جَلَّ جَلَالُهُ .

Imam Mahdi (‘a) wrote in a letter to Ash-Shaykh Al-Mufid: “We are not regardless of considering you nor are we forgetful of you, because if it were not so, afflictions would shower upon you and enemies would eradicate you. Hence, fear Allah and obey Him, Glory be to His Majesty.”

Bihar al-Anwar, vol. 53, p. 175

Supplication

May Allah (SwT) hasten the reappearance of our 12th Imam (‘a) to establish equality, truth, and justice throughout the world.

[1] [1]

SHARES

The Muslim Ummah At The End Of The Time

Tradition n. 413

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُكْرِمُونَ الْعُلَمَاءَ إِلَّا بِثَوْبٍ حَسَنٍ وَلَا يَسْمَعُونَ الْقُرْآنَ إِلَّا بِصَوْتٍ حَسَنٍ وَلَا يَعْبُدُونَ اللَّهَ إِلَّا فِي شَهْرِ رَمَضَانَ، لَا حَيَاءَ لِنِسَائِهِمْ وَلَا صَبْرَ لِفُقْرَائِهِمْ، وَلَا سَخَاءَ لِأَغْنِيائِهِمْ لَا يَفْنَعُونَ بِالْقَلِيلِ، وَلَا يَشْبَعُونَ بِالكَثِيرِ، هَمَّتْهُمُ بَطُونُهُمْ، وَدِينُهُمْ دَرَاهِمُهُمْ، وَنِسَاؤُهُمْ قِبَلَتُهُمْ، وَبُيُوتُهُمْ مَسَاجِدُهُمْ يَفْرُونَ مِنَ الْعُلَمَاءِ كَمَا تَفِرُّ الْغَنَمُ مِنَ الذِّئْبِ، فَإِذَا كَانَ ذَلِكَ ابْتَلَاهُمُ اللَّهُ بِثَلَاثِ خِصَالٍ: أَوَّلُهَا يَرْفَعُ الْبَرَكَاتَةَ مِنْ أَمْوَالِهِمْ. وَالثَّانِيَةُ يُسَلِّطُ اللَّهُ عَلَيْهِمْ سُلْطَانًا جَائِرًا. وَالثَّلَاثَةُ يَخْرِجُونَ مِنَ الدُّنْيَا بِغَيْرِ إِيْمَانٍ.

The Holy Prophet (S) said: “There will come a time for people that: they will not respect their scholars except for their good clothing; they will not hearken to the Qur'an except for the pleasant voice; and they will not worship Allah except for during the fasting month; there will be no shyness in their women, no patience in their poor ones; and no prosperity for their rich ones, they will not be contented with a small (portion), and they will not be satiated with abundance. They will strive (only) for their stomach; their religion is their money (wealth); their women are their Qiblah (direction of worship); and their homes are their mosques; they run away from their scholars just as lambs run away from wolves.

Then, when they become like that, the Lord will afflict them with three conditions. At first, He takes the prosperity from their properties. The second is that a cruel ruler will dominate them. The third is that they will pass away from this world without having (true) Faith.”

Waqayi' al-'Ayyam, p. 439

Tradition n. 414

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَأْتِي عَلَى أُمَّتِي زَمَانٌ يَكُونُ أَمْرًاؤُهُمْ عَلَى الْجَوْرِ وَعُلَمَاؤُهُمْ عَلَى الطَّمَعِ وَقَلَّةِ الْوَرَعِ، وَعِبَادُهُمْ عَلَى الرِّبَا، وَتُجَارُهُمْ عَلَى أَكْلِ الرِّبَا وَكَيْتْمَانِ الْعِيْبِ فِي الْبَيْعِ وَالشَّرِيِّ، وَنِسَاؤُهُمْ عَلَى زِينَةِ الدُّنْيَا فَعِنْدَ ذَلِكَ يُسَلِّطُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو خِيَارَهُمْ فَلَا يَسْتَجَابُ لَهُمْ.

The Holy Prophet (S) said: “There will come a time for my Ummah when their rulers will be cruel, their

scholars will be greedy and have little piety, their worshippers (will act) hypocritically, their merchants will commit usury and conceal the defects of their buyings and sellings and their women will be busy with the ornaments of the world. Hence, at this time, the most vicious of them will dominate over them, and their good doers will invoke but they will not be answered.”

Bihar al-Anwar, vol. 23, p. 22

Tradition n. 415

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي يُحِبُّونَ خَمَّ سَاءً وَبَيْنَ سَوْنِ خَمِّ سَاءً: يُحِبُّونَ الدُّنْيَا وَبَيْنَ سَوْنِ الآخِرَةِ، وَيُحِبُّونَ المَالَ وَبَيْنَ سَوْنِ الحِسَابِ، وَيُحِبُّونَ النِّسَاءَ وَبَيْنَ سَوْنِ الحُورِ، وَيُحِبُّونَ القُصُورَ وَبَيْنَ سَوْنِ القُبُورِ، وَيُحِبُّونَ النَّفْسَ وَبَيْنَ سَوْنِ الرَّبِّ، أُولَئِكَ بَرِيئُونَ مِنِّي وَأَنَا بَرِيءٌ مِنْهُمْ .

The Holy Prophet (S) said: “There will come a time for my Ummah when they will love five things while neglecting five others:

They will love this world and neglect the next world.

They will love wealth and forget (the Day of) Reckoning.

They (their men) will love (corruptive) women and forget the houries.

They will love buildings and forget the graves.

And, they will love (their) selves and forget the Lord. Those (such people) dislike me and I, too, dislike them.”

Al-Ithna 'Ashariyyah, p. 202

[1] [1]

SHARES

Lifetime Should Be Well Spent

Tradition n. 416

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَا أَبَا ذَرٍّ اغْتَنِمْ حَمَّ سَاءِ قَبْلِ حَمِّ سِ شَبَابِكَ قَبْلَ هَرَمِكَ وَ صِحَّتَكَ قَبْلَ سُقْمِكَ وَ غِنَاكَ قَبْلَ فَقْرِكَ وَ فَرَاغَكَ قَبْلَ شُغْلِكَ وَ حَيَاتَكَ قَبْلَ مَوْتِكَ.

The Holy Prophet (S) told Abu Dharr: “Take advantage of five opportunities before five other things:

Your youth before your senescence, your health before your illness, your wealth before your poverty, your leisure before your haste, and your life before your death.”

Bihar al-Anwar, vol. 77, p. 77

Tradition n. 417

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

لِي سَ شَيْءٌ أَعَزُّ مِنَ الْكَبْرِيتِ الْأَحْمَرِ إِلَّا مَا بَقِيَ مِنْ عَمَلِ الْمُؤْمِنِ

Imam Amir al-Mu'minin 'Ali ('a) said: “There is nothing worthier than gold save what remains of a true believer's life.”

Ghurar al-Hikam, p. 257

Tradition n. 418

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَفُومُ عُنُقُ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَبُحُّ رُبُونَهُ فَيُقَالُ لَهُمْ: مَنْ أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الصَّبْرِ فَيُقَالُ لَهُمْ: عَلَى مَا صَبَرْتُمْ؟ فَيَقُولُونَ: كُنَّا نَصِرُ بِرُءُوسِنَا عَلَى طَاعَةِ اللَّهِ وَ نَصِرُ بِرُءُوسِنَا عَنْ مَعَاصِي اللَّهِ، فَيَقُولُ اللَّهُ: عَزَّوَجَلَّ صَدَقُوا، أَدْخِلُوهُمْ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Imam as-Sadiq ('a) said: “When it is the Day of Judgement, a group of people stand and then come to the door of Heaven to knock on it. They will be asked who they are and they will say: 'We are the people of patience.' Then, they will be inquired upon what they were patient about, and they will respond: 'We were patient with the obedience of Allah and were patient with avoiding the sins against Him'. So Allah, Almighty and Glorious, will say they are right and He will let them enter Heaven. This is the word of Allah, Almighty and Glorious, Who says:

“Those who patiently persevere will truly receive a reward without measure!” (Sura az-Zumar,

39: 10)

Al-Kafi, vol. 2, p. 75

Tradition n. 419

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

طُوبَى لِمَنْ قَصَرَ أَمَلُهُ وَاعْتَمَرَ مَهَلَهُ

Imam Amir al-Mu'minin 'Ali ('a) said: "Happy is he who has not great expectations and wishes (in his life) and tries to make the most of his remaining life-time."

Ghurar al-Hikam, p. 206

[1] [1]

SHARES

Religion And Studying Its Affairs

Tradition n. 420

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَفْ لِكُلِّ مُسْلِمٍ لَمْ يَجْعَلْ فِي كُلِّ جُمُعَةٍ يَوْمًا يَتَفَقَّهُ فِيهِ أُمَّ رَدِينِهِ وَيَسْأَلُ عَنْ دِينِهِ

The Holy Prophet (S) said: "Fie upon that Muslim who does not allocate (at least) one day a week to the study of the details of his religion and to explore (the affairs) of his religion."

Bihar al-Anwar, vol. 1, p. 176

Tradition n. 421

: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَنْ تَفَقَّهَ فِي دِينِ اللَّهِ كَفَاهُ اللَّهُ هَمَّهُ وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

The Holy Prophet (S) said: “He who studies the religion of Allah, He is sufficient to remove his grief and provides him with sustenance from whence he could never imagine.”

Mahajjat al-Bayda vol. 1, p. 15

Tradition n. 422

قال الإمام الصادق عليه السلام :

لَوْ أُتَيْتُ بِشَابٍّ مِنْ شَبَابِ الشَّيْعَةِ لَا يَتَفَقَّهُ لَأَدَّبْتُه.

Imam as-Sadiq ('a) said: “(Shi'ah youth should have religious instructional programs.) If I see a young one from Shi'ah who does not have this program, I will teach him a lesson.”

Bihar al-Anwar, vol. 1, p. 214

Tradition n. 423

قال الإمام الباقر عليه السلام :

أَبْ لَعِ شَيْعَتَنَا أَنَّهُمْ إِذَا قَامُوا بِمَا أُمُّرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

Imam al-Baqir ('a) said: “Inform our followers that they will surely be among the saved on the Resurrection Day if they establish what they are commanded to.”

Bihar al-Anwar, vol. 2, p. 29

Tradition n. 424

قال رسولُ الله صلى الله عليه و آله و سلم :

مَنْ حَفِظَ مِنْ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِمَّا يَحْتَاجُونَ إِلَيَّ مِنْ أَمْرِ دِينِهِمْ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَقِيهًا عَالِمًا.

The Holy Prophet (S) said: “The one amongst my Ummah who memorizes forty traditions from among those which people need for their religious life (to propagate and instruct), Allah will raise him from the dead as a jurist on the Day of Resurrection.”

Bihar al-Anwar, vol. 2, p. 153

[1] [1]

SHARES

Good Temper And Its Good Results

Tradition n. 425

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ الْعَبَّ دَلِيْدُ رِكِّ بِحُسْنِ خُلِّ قِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

The Holy Prophet (S) said: “Verily, a servant can gain the rank of he who both fasts during the day and keeps vigil at night, keeping up prayers, through his good disposition.”

Bihar al-Anwar, vol. 71, p. 373

Tradition n. 426

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ لِابْنِهِ الْحَسَنِ

يَا بُنَيَّ! لَا غِنَى أَكْبَرُ مِنَ الْعَقْلِ، وَلَا فَقْرٌ مِثْلُ الْجَهْلِ، وَلَا وَحْشَةٌ أَشَدُّ مِنَ الْعُجْبِ، وَلَا عِيْ شَأْنٌ أَلْدُّ مِنَ حُسْنِ الْخُلُقِ.

Imam Amir al-Mu'minin 'Ali ('a) told his son, Imam Hasan ('a): “O' my son! No wealth is more valuable than intelligence and no poverty is similar to ignorance; no terror is worse than arrogance, and no life is more pleasant than being good tempered.”

Bihar al-Anwar, vol. 78, p. 111

Tradition n. 427

: رَوَايَةٌ عَنِ الْإِمَامِ الْحَسَنِ عَلَيْهِ السَّلَامُ

حَدَّثَنَا الْحَسَنُ عَنِ الْحَسَنِ عَلَيْهِ السَّلَامُ إِنَّ أَحْسَنَ أَلْ خُلُقِ الْخُلُقُ الْحَسَنُ.

Imam Hasan Ibn 'Ali ('a) said: "Verily, the best of bests is a good temper."

Khisal al-Saduq, p. 29

Tradition n. 428

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

حُسْنُ الْخُلُقِ فِي ثَلَاثٍ: اجْتِنَابُ الْمَحَارِمِ، وَطَلَبُ الْحَالِلِ، وَالتَّوَسُّعُ عَلَى الْعِيَالِ.

Imam Amir al-Mu'minin 'Ali ('a) said: "Good behaviour lies in three traits: Avoiding unlawful things, acquiring the lawful ones, and being fair to one's family members."

Bihar al-Anwar, vol. 71, p. 394

Tradition n. 429

: حَدَّثَنَا أَبُو حَمزة الثُّمَالِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ

. أَلْ قَوْلُ الْحَسَنِ يُثْرِي الْمَالَ وَ يُنْ مِي الرِّزْقَ، وَ يُنْ سِي فِي أَلْ أَجَلِ، وَ يُحِبِّبُ إِلَى الْأَهْلِ، وَ يُدْخِلُ الْجَنَّةَ

Imam 'Ali Ibn Husayn, the fourth Imam, ('a) said: "Fair speech increases wealth, stretches sustenance, postpones death, creates love among family members, and causes the person to enter Heaven."

Khisal by Saduq, p. 317

Tradition n. 430

قال الإمام الصادق عليه السلام :

ثَلَاثٌ مَنْ أَتَى اللَّهَ بِوَاحِدَةٍ مِنْ هُنَّ أَوْ جَبَّ اللَّهُ لَهُ الْجَنَّةَ: الْإِنْفَاقُ مِنْ إِقْتَارٍ، وَالْبِرُّ شَرُّ لِكُلِّ عَالَمٍ، وَالْإِنْصَافُ مِنْ نَفْسِهِ.

Imam as-Sadiq ('a) said: "There are three things that each of which is brought by a person to Allah, He will necessitate Heaven for the one: donation in poverty, a good temper with all people, and justice to one's self."

Al-Kafi, vol. 2, p. 103

Tradition n. 431

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

أَكْثَرُ مَا تَلَجُّ بِهِ أُمَّتِي آلَ جَنَّةٍ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ.

The Holy Prophet (S) said: "The things by which my Ummah can enjoy Heaven most of all are godliness, and a good temper."

Al-Kafi, vol. 2, p. 100

[1] [1]

SHARES

The Disadvantages Of Anger And An Ill-Temper

Tradition n. 432

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

أَلْ غَضَبٌ يُفِ سِدُّ الْإِيمَانِ كَمَا يُفِ سِدُّ الْخَلِّ أَلْ عَسَلٌ.

The Holy Prophet (S) said: “Anger spoils Faith as much as vinegar spoils honey.”

Al-Kafi, vol. 2, p. 302

Tradition n. 433

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

أَلْ غَضَبٌ مِف تَا حُ كُلِّ شَرٍّ

Imam as-Sadiq (‘a) said: “Wrath is the key to all vices.”

Al-Kafi, vol. 2, p. 303

Tradition n. 434

: عَنِ الرَّضَا عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ، عَنِ أَمِيرِالِ مُؤْمِنِينَ عَلَيْهِ السَّلَامُ

قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَلِّمْنِي عَمَلًا لَا يُحَالُ بِي نَهْ وَبِي نَ الْجَنَّةِ، قَالَ: لَا تَغْ ضَبَّ وَلَا تَسْ أَلْ
النَّاسَ شَيْئًا، وَارْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ .

Imam Ridha (‘a) narrated from his father (‘a) from Imam Amir al-Mu’minin (‘a) who said that a man once asked the Prophet (S) to teach him an action to prevent a barrier between him and Paradise.

The Holy Prophet (S) said: “Do not get angry; do not ask people for things; wish for people whatever you wish for yourself.”

Bihar al-Anwar, vol. 75, p. 27

Tradition n. 435

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

Imam as-Sadiq ('a) said: "He who restrains his anger, Allah will cover his blemishes."

Al-Kafi, vol. 2, p. 303

Tradition n. 436

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

أَلْ غَضَبٌ مِمَّ حَقَّةٌ لِقَلِّ بِ أَلِ حَكِيمٍ، وَ قَالَ: مَنْ لَمْ يَمِ لِكَ غَضَبَهُ لَمْ يَمِ لِكَ عَقَ لَهُ.

Imam as-Sadiq ('a) said: "Anger is a destroyer for the heart of a sage; and he who does not have his anger under his control does not have his wisdom under his control, either."

Al-Kafi, vol. 2, p. 303

[1] [1]

SHARES

Asking For Divine Pardon

Tradition n. 437

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ

تَعَطَّرُوا بِأَلِ إِسِّ تَغْفَارٍ لَا تَفِ ضَحْنَكُم رَوَائِحُ الذُّنُوبِ.

Imam Amir al-Mu'minin 'Ali ('a) said: "Perfume yourself with penitence so that the stench of your sins do not disgrace you."

Bihar al-Anwar, vol. 6, p. 22

Tradition n. 438

: قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ

أَلْ حَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ، وَ أَسْ أَلُ اللَّهَ مِنْ كُلِّ خَيْرٍ وَ أَعُوذُ بِاللَّهِ مِنْ كُلِّ شَرٍّ، وَ أَسْ تَعْفُ اللَّهُ مِنْ كُلِّ ذَنْبٍ

Imam Amir al-Mu'minin 'Ali ('a) taught someone to seek Allah in invocation in brief by saying: "Praise is (only) Allah's for every blessing; and I ask Him for all goodness; and I take refuge in Allah from all vices; and, I seek Allah's forgiveness for all sins."

Bihar al-Anwar, vol. 94, p. 242

Tradition n. 439

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله وَ سَلَّمَ عَنْ خِيَارِ الْعِبَادِ، فَقَالَ: إِذَا أَحْسَنُوا إِسْتَبْرَأُوا، وَ إِذَا أَسَؤُوا إِسْتَعْفَرُوا، وَ إِذَا أُعْطُوا شَكَرُوا، وَ إِذَا أُبْتُ تَلَّوْا صَبْرًا، وَ إِذَا غَضِبُوا عَفَرُوا.

Imam al-Baqir ('a) said that the Holy Prophet (S) was once asked about the best servants and he replied:

"They are such that: when they do good, they are cheerful about it; when they do wrong, they seek forgiveness; when they are granted (something), they are thankful; when they are involved in a difficulty, they show patience; and when they become angry (with someone), they pardon."

Khisal by Saduq, p. 317

Tradition n. 440

: قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ

إِذَا أَكْثَرَ الْعَبْدُ مِنَ اللَّهِ تَعَفَّرَ فَارْتَفَعَتْ رُفْعَةً صَحِيفَتُهُ وَ هِيَ تَتَلَأَلُ

Imam as-Sadiq ('a) said: "When a believing Muslim frequently asks Allah for forgiveness, his record (of deeds) will ascend while it will be glowing."

[1] [1]

SHARES

Congregation Prayer

Tradition n. 441

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ اللَّهَ يَسْتَحْيِي مَنْ عَبَدَهُ إِذَا صَلَّى فِي جَمَاعَةٍ ثُمَّ سَأَلَهُ حَاجَةً أَنْ يَنْصَرِفَ حَتَّى يَقْضِيَهُ.

The Holy Prophet (S) said: “Verily, when one of His servants establishes a prayer in congregation and asks Him something which He does not grant, Allah will be ashamed until He fulfils it.”

Bihar al-Anwar, vol. 88, p. 4

Tradition n. 442

قالَ الإمامُ الرِّضَا عَلَيْهِ السَّلَامُ :

فَضْلُ الْجَمَاعَةِ عَلَى الْفَرْدِ بِكُلِّ رَكْعَةٍ أَلْفَ رَكْعَةٍ.

Imam ‘Ali Ibn Musa al-Ridha, the eighth Imam, (‘a) said: “The excellence of the congregational prayer, comparing with solitary prayer, is one rak'at to two thousand rak'ats.”

Bihar al-Anwar, vol. 88, p. 4 & Wasa'il ash-Shi'a, vol. 8, p. 290

Tradition n. 443

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ خَيْرٌ مِنْ صَلَاتِهِ فِي بَيْتِهِ أَرْبَعِينَ سَنَةً .

The Holy Prophet (S) said: “One prayer of a man in congregation is worthier than his forty years of prayers at home (alone).”

Mustadrak al-Wasa'il, vol. 6, p. 446

Tradition n. 444

قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

وَأَمَّا الْجَمَاعَةُ فَإِنَّ صُفُوفَ أُمَّتِي فِي الْأَرْضِ كَصُفُوفِ الْمَلَائِكَةِ فِي السَّمَاءِ، وَالرَّكَعَةُ فِي جَمَاعَةٍ أَرْبَعَةٌ وَعِشْرُونَ رُكْعَةً كُلُّ رُكْعَةٍ أَحَبُّ إِلَيَّ اللَّهُ عَزَّ وَجَلَّ مِنْ عِبَادَةٍ أَرْبَعِينَ سَنَةً، وَأَمَّا يَوْمَ الْقِيَامَةِ فَيَجِئُ مَعَهُ اللَّهُ فِيهِ الْأُولَى وَالْآخِرِينَ لِلْحِسَابِ، فَمَا مِنْ مُؤْمِنٍ مَشَى إِلَى الْجُمُعَةِ إِلَّا خَفَّفَ اللَّهُ عَلَيْهِ عَزَّ وَجَلَّ أَهْ وَالْيَوْمَ الْقِيَامَةِ ثُمَّ يَأْتِيهِ إِلَى الْجَنَّةِ

The Holy Prophet (S) said: “The rows of my followers in the congregational prayer on the earth are like the rows of angels in the sky; and a rak'at of prayer in congregation is equivalent with twenty-four rak'ats, and every rak'at with Allah, Almighty and Glorious, is more beloved than forty years of worship. Therefore, on the Day of Justice, when Allah gathers all human beings from the beginning to the end for Reckoning, there will be no believer who has attended the congregational prayer but for whom Allah will decrease the grievousness of the Day of Reckoning and after that the one will be told to enter Heaven.

Bihar al-Anwar, vol. 88, p. 6

Tradition n. 445

قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَتَى رَجُلٌ أَعْمَى رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ضَرِيرُ الْبَصَرِ وَرُبَّمَا أُسِّمُ مِنَ النَّدَاءِ وَلَا أَجِدُ مَنْ يَقُودُنِي إِلَى الْجَمَاعَةِ وَالصَّلَاةِ مَعَكَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ شُدَّ مِنْ مَنْ زَلَّكَ إِلَى الْمَسْجِدِ حَبٌّ لَأَوْ أَحْضُرَ الْجَمَاعَةَ

Once a blind man came to the Holy Prophet (S) and said that there was not anybody to take him to the mosque to attend the congregational prayer with him (S) when he heard the prayer call. Then the Holy Prophet (S) said: Stretch a thread from your house unto the mosque and attend the congregational

prayer.”

At-Tahtib, vol. 3, p. 266

Tradition n. 446

: قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ

. مَنْ تَرَكَ الِجَمَاعَةَ رَغْبَةً عَنْهَا وَعَنِ جَمَاعَةِ الْمُسْلِمِينَ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ .

Imam al-Baqir (‘a) said: “The person who abandons the congregation (of prayer) without having an excuse but only for unwillingness, and in order to avoid attending the folk of Muslims, there will not be (considered) any prayer for him.”

Bihar al-Anwar, vol. 88, p. 11

Tradition n. 447

: قَالَ الْإِمَامُ الرَّضَا عَلَيْهِ السَّلَامُ

إِنَّمَا جُعِلَتِ الِجَمَاعَةُ قِبَلَ لَيْلًا يَكُونُ الْإِخْلَاصُ وَالتَّوْحِيدُ وَالْإِسْلَامُ وَ الْعِبَادَةُ لِلَّهِ إِلَّا طَاهِرًا مَكَ شَوْفًا مَشْهُودًا لِأَنَّ فِي إِظْهَارِهِ حُجَّةٌ عَلَى أَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ لِلَّهِ عَزَّوَجَلَّ وَحَدَهُ وَ لِيَكُونَ الِجَمَاعَةُ الْمُنَافِقُ وَالْمُسْتَخْفُ مُؤَدِّيًا لِمَا أَقْرَبَ بِهِ يُظْهِرُ الِإِسْلَامَ وَالْمُرَاقَبَةَ وَ لِيَكُونَ شَهَادَاتُ النَّاسِ بِالْإِسْلَامِ مِنْ بَعْضِهِمْ لِبَعْضٍ جَائِزَةً مُمَكِّنَةً مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَى الْبِرِّ وَالتَّقْوَى وَالزَّجْرَ عَنْ كَثِيرٍ مِنْ مَعَاصِي اللَّهِ عَزَّوَجَلَّ .

Imam Ridha (‘a) said: “Certainly the congregational prayer has been decreed in order that the pure Faith in Unity, in Islam, and in worshipping Allah be openly revealed and (publicly) manifested, because, thereby and with its apparency the reason of Allah, Almighty and Glorious, will be completed for the totality of people in the East and West (of the world). (Thus, the reality of Islam will be manifested and known and infidelity and paganism before Islam will be like darkness before light which cannot resist and vanishes at last.) Another reason (for decreeing the congregational prayer) is that those who are far from the truth, the hypocrite, and those who take it light but claim Islam, then they may, willy or nilly, treat accordingly and show Islam from them and try to protect (its laws in the society).

Again, the congregational prayer causes people to know each other which makes it allowed and possible that some of them bear witness for some others about their Islam, wherein there is the means of facility and association for righteous deeds and godly actions which prevents too much disobedience against

Allah, Almighty and Glorious.”

Bihar al-Anwar, vol. 88, p. 12

Tradition n. 448 – Supplication

قال الإمام الباقر عليه السلام :

اللَّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعَزُّ بِهَا الْإِسْلَامَ وَ أَهْلَهُ وَ تُذِلُّ بِهَا النِّفَاقَ وَ أَهْلَهُ وَ تَجْ عَلْنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَالْقَادَةَ إِلَى سَبِيلِكَ وَ تَرْزُقْنَا بِهَا كَرَامَةَ الدُّنْيَا وَالْآخِرَةِ.

Imam al-Baqir (‘a) said:

O' Lord! We eagerly desire that You assign us to the just, fair Islamic government, (the which is really the rightful government of Imam Mahdi, may Allah hasten his reappearance). Through his auspicious government, thou reactivate and dearly love Islam and its followers while thou humiliate hypocrisy and the hypocrite. And, in that period, include us among those who invite people unto Thy obedience and lead them to Thy path of guidance; and, endow us the honour and grandeur of both this world and the next.

Bihar al-Anwar, vol. 91, p. 6

[1] [1]

SHARES

Friendship With Ahl Al-Bayt (‘A) Or With Their Enemies?

Tradition n. 449

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ :

مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النِّجَاةِ وَ يَسْتَمْسِكُ بِالْعُرْوَةِ الْوُثْقَى وَ يَعْتَصِمُ بِحَبْلِ اللَّهِ الْمَتِينِ، فَلْيُؤَالَ عَلِيًّا بَعْدِي وَلْيُعَادِ عَدُوَّهُ وَلْيَاتِمَ بِالْأَيْمَةِ الْهُدَاةِ مِنْ وَدِّهِ، فَإِنَّهُمْ خُلَفَائِي وَ أَوْصِيَائِي وَ حُجَجِ اللَّهِ عَلَي خَلْقِهِ بَعْدِي وَ سَادَاتُ أُمَّتِي.

'Allamah Muhaddith Hamadani has narrated from Ali ('a) that the Messenger of Allah (S) said:

“He who likes to embark the ship of salvation and to grasp the firmest handle, and holds fast by the strong cord of Allah, then he must, after me, loves Ali and should be inimical to his enemy; and he must follow the Imams (leaders) of right guidance from his offspring since they are my vicegerents, and my legates, and Allah's witnesses over His servants after me, and the chiefs of my Ummah. ?

Mawassat al-Qurba, the tenth Mawaddah, p. 96, Labur Edition; and Yanabi al-Mawaddah, pp. 254 and 256, Eslambul Edition, and pp, 301 and 331 Heydarriyah Edition.

Tradition n. 450

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً.

أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ

أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً

أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ

أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٍ وَ نَكِيرٍ

أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ يَزِفُّ إِلَيَّ الْجَنَّةَ كَمَا تَزِفُّ الْعُرُوسُ إِلَيَّ بَيْتِ زَوْجِهَا

أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ فُتِحَ لَهُ فِي قَبْرِهِ بَابَانِ إِلَيَّ الْجَنَّةِ

أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ جَعَلَ زُورَ قَبْرِهِ (قبره مزار) ملائكة الرَّحْمَةِ

أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَيَّ السُّنَّةِ وَ الْجَمَاعَةِ

أَلَا وَ مَنْ مَاتَ عَلَي بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوبًا بَيْنَ عَيْنَيْهِ: آيَسٌ مِنْ رَحْمَةِ اللَّهِ

أَلَا وَ مَنْ مَاتَ عَلَي بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِرًا

أَلَا وَ مَنْ مَاتَ عَلَي بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشُمَّ رَائِحَةَ الْجَنَّةِ

“Allamah Abu-'Isbaq Tha'labi, one of the outstanding commentators of Sunnites, with reference to this document, has narrated from the Messenger of Allah (S), who said:

“Whoever dies with the love of Muhammad's progeny, has died as a martyr.”

“Beware! Whoever dies with the love of Muhammad's progeny, has died with forgiveness (of his sins).”

“Beware! Whoever dies with the love of Muhammad's progeny, has died with repentance,”

“Beware! Whoever dies with the love of Muhammad's progeny, has died while he is a believer whose Faith is complete.”

“Beware! Whoever dies with the love of Muhammad's progeny, the angel of death and then Munkar and Nak'ir (two angels commissioned to question him at his arrival in the grave) will give him the glad tidings of Paradise.”

“Beware! Whoever dies with the love of Muhammad's progeny, will be ornamented for going into Paradise like ornamenting the bride when going into the house of her husband,”

“Beware! Whoever dies with the love of Muhammad's progeny, two doors will be opened for him in his grave to the Paradise.”

“Beware! Whoever dies with the love of Muhammad's progeny, Allah will appoint the angels of mercy to be pilgrims of his grave. ‘

“Beware! Whoever dies with the love of Muhammad's progeny, has died on the Sunnah and Jama'ah.”

“Beware! Whoever dies with the hostility of Muhammad's progeny, comes on the Day of Hereafter while it is written on his forehead: 'disappointed to the Mercy of Allah'.”

“Beware! Whoever dies with the hostility of Muhammad's progeny, has died heathen,'

“Beware! Whoever dies with the hostility of Muhammad's progeny, will not breathe the odour of Paradise.”¹

There are about thirty persons of the Sunnite commentators, traditionists and the men among historians and theologians who have narrated the above-mentioned holy tradition exactly, or with omitting some words or sentences, from Tha'labi among whom, for the sake of brevity, we suffice to mention six names here; so, those are interested in knowing all of the narrators of the tradition can refer to the concerning Islamic sources.

1. Zamakhshari in Kashshaf vol. 3, p. 403, Egypt Edition, and vol. 4, pp. 200–221 Beyrut Edition.
2. Mafatih al-Qayb, by Fakhr-i-Razi, vol. 7, p. 40, Egypt, Dar al-'Amirah Edition.
3. Mawaddat al-Qurba, by Sayyid Ali Hamadani, the thirteenth Mawaddah, p. 117, Lahore Edition.
4. Al-Kashif, by Ibn-Hajar 'Aghani, p. 145, Egypt, Mustafa Mohammad Edition.

[1.](#) Tafsi al-Kashfi wa al-Bayat, following Sura Shu'ara, 42:23.

[1] [1]

SHARES

A Gift From Fatimah, The Prophet's Daughter

[Tradition n. 451](#)

قَالَتْ فَاطِمَةُ الزَّهْرَاءُ سَلَامُ اللَّهِ عَلَيْهَا

خِيَارُكُمْ أَلَيْنَكُمْ مَنَاكِبُهُ وَأَكْرَمُهُمْ لِنِسَائِهِمْ.

Fatimah az-Zahra' ('a) said: “The best of you is the one whose treatment (with people) is the most moderate (and affectionate), and the worthiest of them are those who behave graciously (and honourably) with their wives.”

Daia'il al-'Ilmimah

Tradition n. 452

قَالَتْ فَاطِمَةُ الزُّهْرَاءُ سَلَامَ اللَّهِ عَلَيْهَا:

!رُوحِي لِرُوحِكَ الْفِدَاءُ وَ نَفْسِي لِنَفْسِكَ الْوَقَاءُ يَا أَبَا الْحَسَنِ

.إِنْ كُنْتَ فِي خَيْرٍ كُنْتُ مَعَكَ وَإِنْ كُنْتَ فِي شَرٍّ كُنْتُ مَعَكَ

Fatimah az-Zahra' ('a) addressing Ali ('a) said:

“May my soul be sacrificed for your soul, and my self be as a shield (against disasters) for yourself. O' Hassan's father! if you be in a good condition, I will be with you; and if you be in disasters, I will be with you, too.”

Al-Kaukab-ud-Durri, vol. 1, p. 196

Tradition n. 453

Imam Hasan al-Mujtaba ('a) saw his mother was uttering invocation for the neighbours, the believers, and other people. He asked her why she did not invoke for herself, and she answered:

قَالَتْ فَاطِمَةُ الزُّهْرَاءُ سَلَامَ اللَّهِ عَلَيْهَا: الْجَارُ ثُمَّ الدَّارُ

“First the neighbours, and then (the members of) the house.”

Kashf al-Ghummah, vol.2, p. 25

[1] [1]

SHARES

The Recommendation Of Fatimah, The Prophet's Daughter To People

Tradition n. 454

قَالَتْ فَاطِمَةُ الزَّهْرَاءُ سَلَامَ اللَّهِ عَلَيْهَا بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

فَجَعَلَ اللَّهُ الْإِيمَانَ تَطْهِيراً لَهُمْ مِنَ الشِّرْكِ، وَ الصَّلَاةَ تَنْزِيهاً لَكُمْ عَنِ الْكِبْرِ، وَ الزَّكَاةَ تَزْكِيَةً لِلنَّفْسِ وَ نَمَاءً فِي الرِّزْقِ، وَ الصِّيَامَ تَنْبِيهاً لِلْإِخْلَاصِ، وَ الْحَجَّ تَشْيِيداً لِلدِّينِ، وَ الْعَدْلَ تَنْسِيهاً لِلْقُلُوبِ، وَ طَاعَتَنَا نِظَاماً لِلْمِلَّةِ، وَ أَمَامَتَنَا أَمَاناً مِنَ الْفُرْقَةِ، وَ الْجِهَادَ عِزّاً لِلْإِسْلَامِ، وَ الصَّبْرَ مَعُونَةً عَلَيَّ اسْتِجَابَ الْأَجْرِ، وَ الْأَمْرَ بِالْمَعْرُوفِ مَصْلِحَةً لِلْعَامَّةِ، وَ بَرَّ الْوَالِدِينَ وَ قَايَةً مِنَ السُّخْطِ، وَ صِلَةَ الْأَرْحَامِ مِنْمَاءً لِلْعَدَدِ، وَ الْقِصَاصَ حِقْناً لِلدِّمَاءِ، وَ الْوَفَاءَ بِالنَّذْرِ تَعْرِيضاً لِلْمَغْفِرَةِ وَ تَوْفِيَةَ الْمَكَايِلِ وَ الْمَوَازِينَ تَغْيِيراً لِلْبَخْسِ، وَ النَّهْيَ عَنِ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ الرَّجْسِ، وَ اجْتِنَابَ الْقَذْفِ حِجَاباً عَنِ اللَّعْنَةِ وَ تَرْكَ السَّرِقَةِ إِجَاباً لِلْعَفَّةِ وَ حَرَمَ اللَّهُ الشِّرْكَ إِخْلَاصاً لَهُ بِالرُّبُوبِيَّةِ.

“فَاتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ”

وَ أَطِيعُوا اللَّهَ فِيمَا أَمَرَكُمْ بِهِ وَ نَهَاكُمْ عَنْهُ

Fatimah az-Zahra ('a) in one of her sermons, addressing people, said:

“... Allah assigned Faith for you as purification from polytheism;

Prayers as being free from pride;

Alms-tax as refinement of the soul and increase of the sustenance;

Fasting for fixing the sincerity;

Hajj, pilgrimage, as a cause of strength in the religion (of Islam);

Justice as a means of harmonization of the hearts;

Our obedience as a source of organization of (Islamic) community;

Our mastership as a protection from dispersion;

Holy struggle as the glory of Islam;

Patience as a means of absorbing rewards (from Allah);

Enjoining right and forbidding wrong as a means of improvement of common people;

Doing goodness to the parents as a barrier for the Wrath (of Allah);

Strengthening blood-kinship as a cause of increase in population and power;

Retaliation as a prevention of bloodsheds (a security of lives);

Fulfilment of the promise as an extension of forgiveness;

Hindering from defrauding in scales and measures as a means against deficiencies;

Discourage of drinking wine (alcoholic liquors) as a cause of purification from abominations

Avoiding from accusation as a curtain before the curse of Allah;

Abandoning theft for the protection of modesty of the self;

Prohibition of polytheism as sincerity in servitude to Him and the lordship of the Lord.”

“Now that it is so, ' ***Then be in awe of Allah as it is due to him: and do not die unless you are Muslims.***” (Sura Aali- 'Imran, 3: 102).

And obey Allah, in what He has commanded you to, and in what He has prohibited you from; and pave the way of knowledge.”

Bihar al-Anwar, vol. 8, p. 108; Ibn Abi al-Hadid in his commentary on Nahj al-Balaghah; Mas'udi in Muruj al-Dhahab.; Sayyid Murtada in al-Shafi, on the authority of Aisha; Ahmad ibn Musa ibn Mardawayh al-Isfahani in al-Manaqib, on the authority of Aisha.

Tradition n. 455

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

يَا سَلْمَانُ مَنْ أَحَبَّ فَاطِمَةَ بِنْتِي فَهُوَ فِي الْجَنَّةِ مَعِي، وَمَنْ أَبْغَضَهَا فَهُوَ فِي النَّارِ

The Holy Prophet (S), about the virtue of Fatimah, said: “O' Salman! whoever loves Fatimah, my daughter, will be in Heaven with me; and whoever dislikes her, then the one will be in (Hell) Fire.”

Faraid as-Samtayn, vol.2, p.67

Tradition n. 456

قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَنْكَرَ الْقَائِمَ مِنْ وُلْدِي فِي غَيْبَتِهِ مَاتَ مِثَّةَ الْجَاهِلِيَّةِ.

The Messenger of Allah (S) said: “He who rejects Qa'im (the Upholder) from my progeny in his absence, has died like the death in the Age of Ignorance,”

Bihar al-Anwar, Vol 51, p. 72

Tradition n. 457

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

طُوبَى لِلصَّابِرِينَ فِي غَيْبَتِهِ، طُوبَى لِلْمُتَّقِينَ عَلَيَّ مُحَجَّتِهِمْ، أُولَئِكَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ: «وَالَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ» وَ قَالَ: «أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ».

The Holy Prophet (S) said: “Happy are those who are patient in his absence, and happy are those who remain steadfast in having their love (Ahl al-Bayt's). Allah has explained (their qualities) in His Book. saying:

“Those who believe in the Unseen” (Sura Al-Baqarah, 2:3).

And he added:

“These are Allah's party, now surely the party of Allah are the successful ones” (Sura Al-Mujadilah, 58:22).

Bihar al-Anwar, Vol. 52, p. 143

Tradition n. 458

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ :

يَا أَبَا بَصِيرٍ طُوبَى لِشِيعَةِ قَائِمِنَا الْمُنْتَظَرِينَ لِظُهُورِهِ، فِي غَيْبَتِهِ، وَ الْمُطِيعِينَ لَهُ فِي ظُهُورِهِ، أُولَئِكَ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا

..خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Imam as-Sadiq ('a) said: "O' Abu Basir! Happy is he who is among the followers of our Qa'im (the Upholder), these who wait for his reappearance in his absence and obey him at the time of his advent These are the saints of Allah, those who no fear shall be upon them, nor shall they grieve:'

Bihar al-Anwar, vol. 52, p. 150

Tradition n. 459

: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ

مَنْ سَرَّهُ أَنْ يَكُونَ مِنْ أَصْحَابِ الْقَائِمِ فَلْيَنْتَظِرْ، وَلْيَعْمَلْ بِالْوَرَعِ وَ مَحَاسِنِ الْأَخْلَاقِ وَ هُوَ مُنْتَظَرٌ

Imam as-Sadiq ('a) said: "He who wishes to be among the companions of Hadrat Mahdi (May Allah hasten his reappearance) should wait (for him) and act piously while behaves with high moral standards,"

Bihar al-Anwar, vol. 52, p. 140

Tradition n. 460

: عَنِ الْإِمَامِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ لِابْنِ بَابُوَيْهِ

وَأَعْلَيْكَ بِالصَّبْرِ وَ إِنْتِظَارِ الْفَرَجِ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ: أَفْضَلُ أَعْمَالِ أُمَّتِي إِنْتِظَارُ الْفَرَجِ ...

Imam Hasan al-Askari ('a) once told Ibn-Babiwayh:

"It is to you to be patient and wait for the reappearance, for the Prophet (S) said: "The best deeds of my Ummat is expectation for reappearance'."

Muntakhab al-Athar, p. 234

Tradition n. 461

: قَالَ الْكَاطِمُ عَلَيْهِ السَّلَامُ

طُوبَى لِشِيعَتِنَا الْمُتَمَسِّكِينَ بِحُبِّنَا فِي غَيْبَةِ قَائِمِنَا أَلْتَّابِتِينَ عَلَي مَوْلَاتِنَا وَالْبِرَائَةِ مِن أَعْدَائِنَا أَوْلَيْكَ مِنَّا وَ نَحْنُ مِنْهُمْ وَ قَدْ رَضُوا بِنَا أَيْمَةً وَ رَضِينَا بِهِمْ شِيعَةً وَ طُوبَى لَهُمْ، هُمْ وَ اللَّهُ مَعَنَا فِي دَرَجَاتِنَا يَوْمَ الْقِيَامَةِ.

Imam Al-Kadhim ('a) said: "Happy are our followers who clasp to the love of us at the time of absence of our Qa'im (the Upholder) and are steadfast in loving us and having aversion from our enemies. These are of us and we are of them; they are pleased with us as (their) leaders, and we are pleased with them as (our) followers, and happy they are. By Allah, they will be with us and in our rank on the Day of Hereafter."

Bihar al-Anwar, vol. 51, p. 151

Tradition n. 462

: قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ

.طُوبَى لِمَنْ تَمَسَّكَ بِأَمْرِنَا فِي غَيْبَةِ قَائِمِنَا، فَلَمْ يَزِغْ قَلْبُهُ بِالْهَدَايَةِ.

Imam as-Sadiq ('a) said: "Happy is he who grasps our command when our Qa'im (the Upholder) is absent and his guided heart does not incline to falsehood."

Bihar al-Anwar, vol 52, p. 123

Tradition n. 463

:عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ

.يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغِيبُ عَنْهُمْ إِمَامُهُمْ فَيَا طُوبَى لِلتَّابِتِينَ عَلَي أَمْرِنَا فِي ذَلِكَ الزَّمَانِ.

Imam al-Baqir ('a) said: "There will come a time unto people when their Imam is absent. Then happy are those who are steadfast in our command at that time."

Bihar al-Anwar, vol. 52, p. 145

Tradition n. 464

:قَالَ حُجَّةُ ابْنِ الْحَسَنِ الْمَهْدِيِّ عَجَلَ اللَّهُ تَعَالَى فَرْجَهُ الشَّرِيفِ

طَلَبُ الْمَعَارِفِ مِنْ غَيْرِ طَرِيقِنَا أَهْلَ الْبَيْتِ مُسَاوِقٌ لِإِنكَارِنَا

Imam al-Mahdi ('a) said: "Seeking knowledge from (any way) other than our way. The Ahl al-Bayt, is equal to rejecting us."

'Ihtijaj, vol. 2, p. 497

Tradition n. 465

قَالَ حُجَّةُ ابْنِ الْحَسَنِ الْمَهْدِيِّ عَجَلَ اللَّهُ تَعَالَى فَرَجَهُ الشَّرِيفُ:

فَأَنَا يَحِيطُ عَلْمُنَا بِأَنْبَائِكُمْ وَ لَا يَعْزُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ إِنَّا غَيْرُ مُهْمَلِينَ لِمُرَاعَاتِكُمْ وَ لَا نَاسِينَ لِذِكْرِكُمْ

Imam al-Mahdi ('a) said: "Then, verily our cognizance envelops your circumstances and nothing of your news is concealed to us.

Verily we do not neglect considering you (your circumstances), and do not forsake your remembrance."

Bihar al-Anwar, vol. 53, p. 175

Tradition n. 466

قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

يَا عَلِيُّ أَنْتَ وَصِيِّي، حَرْبُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي، وَ أَنْتَ الْإِمَامُ أَبُو آيْتَمَةَ إِحْدَى عَشَرَ، الَّذِينَ هُمُ الْمُطَهَّرُونَ الْمَعْصُومُونَ، وَ مِنْهُمْ الْمَهْدِيُّ الَّذِي يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا قَوْلًا لِمُبْغِضِيهِمْ

يَا عَلِيُّ لَوْ أَنَّ رَجُلًا أَحْبَبَكَ وَ أَوْلَادَكَ فِي اللَّهِ، لَحَشَرَهُ اللَّهُ مَعَكَ وَ مَعَ أَوْلَادِكَ، وَ أَنْتُمْ مَعِيَ فِي الدَّرَجَاتِ الْعُلَى وَ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ

'Allimah Ghanduzi narrates from Abu-Tufayl' Amir Ibn Wathilah, one of the companions of the Prophet (S), who died as the last one of them, and he has narrated from Ali ('a) who said that the Prophet (S) said: "O' Ali! You are my vicegerent that fighting against you is a fight against me and peace with you is peace with me; and you are Imam and the father (If the eleven Imams, those who are all purified and Immaculate, among whom is Mahdi" who will fill the earth with equity and justice, then woe on their

enemies.

O' Ali! If a man loves you and your children in the cause of Allah, He will muster him with you and with your children; and you (you, your children, and your followers) will be with me in the high degrees (of Heaven); and you will be the divider of Paradise and Hell, (you will let your friends enter into Paradise and your enemies into Hell).

Yanabi al-Mawaddah, chapter 16, p. 91, Heydariyyah Edition, and p. 85 Eslambul Edition.

Tradition n. 467

قال النبي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

فاطمةُ بهجةٌ قلبي، وَاَبْنَاؤُهَا ثَمَرَةٌ فُؤَادِي، وَبَعْلُهَا نُورٌ بَصْرِي، وَالأئِمَّةُ مِنْ وُلْدِهَا أَمْنَاءُ رَبِّي، وَ حَبْلُهُ المَمْدُودُ بَيْنَهُ وَ بَيْنَ خَلْقِهِ، مَنْ اعْتَصَمَ بِهِمْ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُمْ هَوِيَ

The Holy Prophet (S) said: “Farirnah is the joy of my heart, and her two sons are the fruits of my heart, and her husband is the light of my eyes, and the Imams from her progeny are the trustees of my Lord and are as a stretched line between Him and His creatures. Whoever grasps fast to them will prosper and whoever offends them will ruin.”

Manaqib az-Zamakhshari, p. 213; Ihqaq al-Haqq, vol. 13, p. 79; Maqatal al-Husayn, Kharazmi, vol. 1, p. 59; Fara'id as-Samtayn, by Hamwini, vol. 2, p. 66, No. 390; Bahr al-Ma'arif by Ibn al-Hasmtiyah Musili, p. 106 (handwritten); Yanabi' al-Mawaddah, by Ghanduzi, chapter 5, p. 93, Najaf Edition, and p. 82 Eslambul Edition; 'Arba'in, by 'Abilfawaris, p. 14 (handwritten) by Jabir Ibn 'Abdillah, (the Index of 'Ihqaq, vol. 4, p. 288).

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SHARES

The First And The Last One Of The Eleven Vicegerents

Tradition n. 468

قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ أَوْلِيَّائِي وَ أَوْصِيَّائِي وَ حُجَجُ اللَّهِ عَلَيِ الْخَلْقِ بَعْدِي اثْنَا عَشَرَ، أَوَّلُهُمْ أَخِي وَ آخِرُهُمْ وَلَدِي. قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَخُوكَ؟ قَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ. قِيلَ: فَمَنْ وُلْدُكَ؟ قَالَ: الْمَهْدِيُّ، الَّذِي يَمْلَأُهَا قِسْطًا وَ عَدْلًا كَمَا مُلِئَتْ جَوْرًا وَ ظُلْمًا...

Hafiz Ebrahim Hamwini, as well as other traditionists, documenting from 'Abdullah Ibn 'Abbas has narrated from the Holy Prophet (S) who said: “Verily my successors and my vicegerents and the witnesses over people after me are twelve, the first of whom is my brother and the last of them is my son.” He was asked: “O Messenger of Allah! Who is your brother?” He said: “Ali- Ibn-Abitalib.” It was said: “Then who is your son?” He said: “Al-Mahdi who will fill it (the world) with equity and justice, the same as it has been filled with cruelty and injustice.”

Fara'id as-Samtayn, vol. 2, p. 312, No. 562; Rudat al-Ahbab, by 'Ata' al-lah Ibn Fadl-Shirazi known as Jamal-ud-Din Muhaddith (Abaghat, part Thaghalayn, vol. 3, p. 337); and Yanabi al-Mawaddah, by Ghanduzi, at the beginning of chapter 78, p. 536

Note

Regarding the word 'vicegerent' and mentioning the name of Ali ('a) as the first vicegerent and Hadrat Mahdi ('a) as the last vicegerent out of twelve vicegerents, there will remain no doubt that this tradition and the like are the true documents for the real vicegerents.

[1] [1]

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