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MIZANUL HIKMAH



XKP

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Ayatullah Mohammed Reyshahri - XKP

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Part 1

`ASHURA

Aashura

عاشوراء والبكاء على الحسين (عليه السلام) وأصحابه

الإمام زين العابدين (عليه السلام): أئمة مؤمنين دمعته عيناه لقتل الحسين (عليه السلام) حتى تسيل على خده، بؤاه الله بها في الجنة 1
عُرِفَ بِسُكُنِهَا أَحْقَابًا.

1- Imam Zayn al-Abidin (AS) said, 'Every single believer whose eyes shed tears for the martyrdom of al-Husayn (AS) such that they roll onto his cheeks, Allah prepares chambers for him in Paradise as a result of them wherein he will dwell for ages.' [Thawab al-A`amal, p. 108, no. 1]

- الإمام الباقر (عليه السلام) - في حديث زيارة الحسين (عليه السلام) يوم عاشوراء من بعد :- تَمَّ لِنَدْبِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) 2
ويبكيه ، ويأمر من في داره ممن لا يتقيه بالبكاء عليه ... وليعز بعضهم بعضا بمصابهم بالحسين (عليه السلام) ... قلت: فكيف يعزي بعضنا بعضاً؟ قال: تقولون: أعظم الله أجورنا بمصابنا بالحسين ، وجعلنا وإياكم من الطالبين بثاره مع وليه الإمام المهدي من آل محمد (ص).

2- Imam al-Baqir (AS) in his discourse about the visitation (ziyara) of al-Husayn (AS) on the day of Aashura, be it from near or far, said, 'Then let him mourn for al-Husayn (AS) and weep over him, and let him enjoin weeping for him on others in his house who are not in a state of dissimulation, and they should condole with each other for their bereavement of al-Husayn (AS). ... I [i.e. the narrator] asked, 'How should they condole with each other' to which he replied, 'They should say 'May Allah make our reward great for our bereavement of al-Husayn, and place us and you among those who avenge his blood with his representative, the Imam Mahdi from the family of Muhammad, peace be upon them.' [Misbah al-Mutahajjid, p. 772]

- الإمام الصادق (عليه السلام): مَنْ أُنْشِدَ فِي الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) بَيْتًا مِنْ شِعْرِ فَبَكَى وَأَبَكَى عَشْرَةَ فَلَهُ وَلَهُمُ الْجَنَّةُ 3

3- Imam al-Sadiq (AS) said, 'Whoever recites a single verse of poetry about al-Husayn (AS), crying as a result and making ten other people cry, becomes deserving of Paradise and so do they.' [Thawab al-A`amal, p. 110, no. 3]

- الإمام الرضا (عليه السلام): مَنْ كَانَ يَوْمَ عَاشُورَاءَ يَوْمَ مُصِيبَتِهِ وَحُزْنِهِ وَبُكَائِهِ ، يَجْعَلِ اللَّهُ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَجِهِ 4
وَسُرُورِهِ.

4- Imam al-Rida (AS) said, 'He for whom the day of Aashura' is a day of grief, sorrow and crying, Allah, Mighty and Exalted, will make the Day of Resurrection a day of joy and happiness for him.' [Aellal al-Share' i`a , p. 227, no. 2]

- الإمام الرضا (عليه السلام): فَعَلَى مِثْلِ الْحُسَيْنِ فَلْيَبْكِ الْبَاكُونَ ؛ فَإِنَّ الْبُكَاءَ عَلَيْهِ يَحُطُّ الذُّنُوبَ الْعِظَامَ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) 5
إِذَا دَخَلَ شَهْرُ الْمُحَرَّمِ لَا يُرَى ضَاحِكًا ، وَكَانَتْ الْكَأَبَةُ تَغْلِبُ عَلَيْهِ حَتَّى تَمُضِيَ عَشْرَةُ أَيَّامٍ ، فَإِذَا كَانَ يَوْمَ الْعَاشِرِ كَانَ ذَلِكَ الْيَوْمَ يَوْمَ (مُصِيبَتِهِ وَحُزْنِهِ وَبُكَائِهِ ، وَيَقُولُ: هُوَ الْيَوْمَ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) .

5- Imam al-Rida (AS) said, 'Let the weepers weep over someone like Husayn, for verily weeping over him reduces the burden of great sins. Then he continued, saying, 'As soon as the month of Muharram would set in my father (AS) was never seen laughing, and he would be overcome by

melancholy until after the first ten days had passed. When the tenth day dawned, it was a day of grief and sorrow and crying for him, and he used to say, 'This is the day when al-Husayn (AS) was martyred.' [Wasael al-Shi`aah , v. 1, p. 394, no. 8]

'Aashura' The tenth day of Muharram, marking the date of Imam Husayn (AS)' s martyrdom at the hands of the Umayyads along with his family and companions in Karbala in 61 A.H (ed.)

Part 2
THE ABASED PEOPLE **المُسْتَضْعَفُ**

فَضْلُ الْمُسْتَضْعَفِينَ The Virtue of Abased People

1- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَلَا أُخْبِرُكُمْ بِشَرِّ عِبَادِ اللهِ؟ الْفَطُّ الْمُتَكَبِّرُ، أَلَا أُخْبِرُكُمْ بِخَيْرِ عِبَادِ اللهِ؟ الضَّعِيفُ الْمُسْتَضْعَفُ

1- The Prophet (SAWA) said, ‘Shall I inform you of the worst of Allah’s servants? It is the rude and arrogant person. And shall I inform you of the best of Allah’s servants? It is the weak, abased person.’ [Kanz al-`Ummal, no. 5944]

2- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَبْعُونِي فِي الضُّعَفَاءِ، فَإِنَّمَا تُرْزَقُونَ وَتُنصَرُونَ بِضَعْفَانِكُمْ

2- The Prophet (SAWA) said, ‘Assist me in seeking out the weak people, for verily you are given sustenance and succour only because of the presence of the weak among you.’ [Kanz al-`Ummal, no. 6019]

3- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِنَّمَا يَنْصُرُ اللهُ هَذِهِ الْأُمَّةَ بِضَعْفِهَا، بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ

3- The Prophet (SAWA) said, ‘Verily Allah gives succour to this community only as a result of [the presence of] the weak among them, their supplication, their prayer and their sincerity.’ [al-Durr al-Manthur, v. 2, p. 724]

وَلَهُ الْمُسْتَضْعِفِينَ **The Return of Power to the Abased People**

- الإمام عليّ (عليه السلام) - في قوله تعالى: «وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا...» :- هُمْ آلُ مُحَمَّدٍ، يَبْعَثُ اللَّهُ مَهْدِيَّهُمْ بَعْدَ 4 جَهْدِهِمْ، فَيُعِزُّهُمْ وَيُذِلُّ عَدُوَّهُمْ .

4- Imam Ali (AS), with regards to the Qur'anic verse: "And we desired to show favour to those who were abased..." said, 'This refers to the progeny of Muhammad. Allah will send them their rightly guided Saviour [the Mahdi] after their struggle, and he will raise their status and abase their enemy.' [Nur al-

الإستِضعافُ المَعنَوِيّ Spiritual Weakness

5- الإمام عليّ (عليه السلام): لا يَقَعُ اسمُ الاستِضعافِ على مَنْ بَلَغَتْهُ الحُجَّةُ فَسَمِعَتْهَا أُذُنُهُ وَوَعَاها قَلْبُهُ

5- Imam Ali (AS) said, 'The term 'weak' cannot be applied to those whom the divine proof has reached, whose ears have heard it and whose hearts have heeded it.' [Nahj al-Balagha, Sermon 189]

6- الإمام الباقر (عليه السلام) - في قوله تعالى: «إِلَّا المُسْتَضْعَفِينَ ...» -: هُوَ الَّذِي لَا يَسْتَطِيعُ الكُفْرَ فَيَكْفُرَ وَلَا يَهْتَدِي سَبِيلَ الإِيمَانِ فَيُؤْمِنُ، وَ الصَّبِيانُ، وَمَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيانِ مَرْفُوعٍ عَنْهُمْ القَلَمُ

6- Imam al-Baqir (AS), with regards to the Qur'anic verse: "Except the ones who are deemed weak...", said, 'This refers to one who is not capable of disbelieving that he may be considered a disbeliever, though neither has he been guided the path of faith that he may have faith. [It also refers to] children, and those people from among men and women who have intellects of children and who are therefore not accountable for their deeds.' [Ma`ani al-Akhbar, p. 201, no. 4]

7- الإمام الكاظم (عليه السلام): الضَّعِيفُ مَنْ لَمْ يُرْفَعْ إِلَيْهِ حُجَّةٌ، وَلَمْ يَعْرِفِ الاختِلافَ، فَإِذَا عَرَفَ الاختِلافَ فَلَيْسَ بِضَعِيفٍ

7- Imam al-Kazim (AS) said, 'The [spiritually] weak person is one whom the divine proof has not reached, and who would not be able to differentiate [even if it did reach him]. If he is able to differentiate [between truth and falsehood] therefore, then he is not considered weak.' [al-Kafi, v. 8, p. 125, no. 95]

* al-mustaz`aafin: people who are abased, deemed weak, or downtrodden by others. People who are spiritually 'weak' are those who are unable or exempt from carrying out religious obligations due to mental or physical incapacity (ed.)

Part 3
THE ACCOUNT الحِساب

The Account الحِسَابِ

1- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : أَلَا وَإِنَّكُمْ فِي يَوْمِ عَمَلٍ وَلَا حِسَابٍ فِيهِ ، وَبُيُوثِكُمْ أَنْ تَكُونُوا فِي يَوْمِ حِسَابٍ لَيْسَ فِيهِ عَمَلٌ 1

1- The Prophet (SAWA) said, ‘Truly right now you live the day of action with no accounting therein, and very soon you will live the day of accounting with no action therein.’[A`alam al-Din, no. 345]

2- الإمامُ عَلِيُّ (عَلَيْهِ السَّلَامُ) : الْحِسَابُ قَبْلَ الْعِقَابِ ، التَّوَابُ بَعْدَ الْحِسَابِ 2

2- Imam Ali (AS) said, ‘Accountability [for one’s actions] will come before the punishment, and the reward will come after the account.’[Ghurar al-Hikam, no. 380]

الحثُّ على مُحاسِبَةِ النَّفْسِ لِتَحْسَبِ النَّفْسَ

3- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا ، وَزِنُوهَا قَبْلَ أَنْ تُوزَنُوا ، وَتَجَهَّزُوا لِلْعَرْضِ الْأَكْبَرِ

3- The Prophet (SAWA) said, 'Take account of your selves before you are held to account, and evaluate them before you are held for evaluation, and prepare yourselves for the Greatest Exposure.' [Bihar al-Anwar, v. 70, p. 73, no. 26]

4- الإمامُ عَلِيُّ (عَلَيْهِ السَّلَامُ) : قَيِّدُوا أَنْفُسَكُمْ بِالْمُحَاسَبَةِ ، وَأَمْلِكُوهَا بِالْمُخَالَفَةِ

4- Imam Ali (AS) said, 'Restrict your lower selves by holding them accountable and control them by opposing them.' [Ghurar al-Hikam, no. 6794]

5- الإمامُ زَيْنُ الْعَابِدِينَ (عَلَيْهِ السَّلَامُ) : ابْنَ آدَمَ ، إِنَّكَ لَا تَزَالُ بِخَيْرٍ مَا كَانَ لَكَ وَاعِظْ مِنْ نَفْسِكَ ، وَمَا كَانَتْ الْمُحَاسَبَةُ مِنْ هَمِّكَ

5- Imam Zayn al-`Aabidin (AS) said, 'O son of Adam! You will continue to thrive as long as you are the admonisher of your self, and as long as accounting for yourself is one of your concerns.' [Tuhaf al-`Uqoul, no. 280]

6- الإمامُ الكَاضِمُ (عَلَيْهِ السَّلَامُ) : لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ ، فَإِنَّ عَمَلًا خَيْرًا اسْتَزَادَ اللهُ مِنْهُ وَحَمَدَ اللهُ عَلَيْهِ ، وَإِنْ عَمِلَ شَيْئًا شَرًّا اسْتَغْفَرَ اللهُ وَتَابَ إِلَيْهِ

6- Imam al-Kazim (AS) said, 'The one who does not take account of himself every single day is not one of us. And when he performs a good deed, he should ask Allah to enable him to do more, and when he commits an evil deed, he must seek Allah's forgiveness and repent for it.' [al-Ikhtisas, p. 26]

The Fruit of Taking Account of Oneself ثَمَرَةُ الْمُحَاسِبَةِ

- الإمام عليّ (عليه السلام) : مَنْ حَاسَبَ نَفْسَهُ وَقَفَّ عَلَى عُيُوبِهِ، وَأَحَاطَ بِذُنُوبِهِ ، وَاسْتَقَالَ الذُّنُوبَ ، وَأَصْلَحَ الْعُيُوبَ 7

7- Imam Ali (AS) said, 'He who takes account of his soul will understand his defects and know his sins. He will repent for the sins and amend the defects.' [Ghurar al-Hikam, no. 8927]

- الإمام عليّ (عليه السلام) : مَنْ حَاسَبَ نَفْسَهُ رِبْحٌ ، وَمَنْ غَفَلَ عَنْهَا خَسِيرٌ ، وَمَنْ خَافَ أَمِنَ 8

8- Imam Ali (AS) said, 'He who takes account of his self profits, he who neglects it is at a loss, and he who fears will be safe.' [Bihar al-Anwar, v. 70, p. 73, no. 27]

- الإمام عليّ (عليه السلام) : مَنْ حَاسَبَ نَفْسَهُ سَعِدَ 9

9- Imam Ali (AS) said, 'He who takes account of his self prospers.' [Mustadrak al-Wasail, v. 12, p. 154, no. 13761]

أَوَّلُ مَا يُسْأَلُ عَنْهُ الْمَرْءُ **The First Thing That Man Will Be Asked About**

. - رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : أَوَّلُ مَا يُسْأَلُ عَنْهُ الْعَبْدُ حُبُّنَا أَهْلَ الْبَيْتِ 10

10- The Prophet (SAWA) said, ‘The first thing that man will be asked about is our love, the people of the Household (ahl al-bayt).’ [ʿUyoun Akhbar al-Ridha (AS), v. 2, p. 62, no. 258]

- الإمامُ الصَّادِقُ (عَلَيْهِ السَّلَامُ) : إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ إِذَا وَقَفَ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ الصَّلَوَاتُ الْمَفْرُوضَاتُ ، وَعَنِ الزَّكَاةِ 11 الْمَفْرُوضَةِ ، وَعَنِ الصِّيَامِ الْمَفْرُوضِ ، وَعَنِ الْحَجِّ الْمَفْرُوضِ ، وَعَنْ وَلايَتِنَا أَهْلَ الْبَيْتِ ، فَإِنْ أَقْرَبَ وَلايَتِنَا نَمَّ مَاتَ عَلَيْهَا قَبِلَتْ مِنْهُ صَلَاتُهُ . وَصَوْمُهُ وَزَكَاتُهُ وَحُجُّهُ .

11- Imam al-Sadiq (AS) said, ‘The first thing that man will be asked about when he stands before Allah, Exalted be His Grandeur, is the obligatory prayers, the obligatory alms-tax (Zakat), the obligatory fasting, the obligatory pilgrimage (Hajj), and our guardianship (wilaya), the people of the household. If he attests to our guardianship and dies believing that, his prayer, fasting, alms and pilgrimage will all be accepted.’ [Amali al-Saduq, p. 212, no. 10]

ما لا يُحاسبُ عَلَيْهِ ما لا يُحاسبُ عَلَيْهِ For That Which One is Not Accountable For

12- رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : كُلُّ نَعِيمٍ مَسْئُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ إِلَّا مَا كَانَ فِي سَبِيلِ اللَّهِ تَعَالَى

12- The Prophet (SAWA) said, 'Every bounty will be asked about on the Day of Resurrection except for what was [used] in the way of Allah, most High.' [Bihar al-Anwar, v. 7, p. 261, no. 10]

13- الإمام علي (عليه السلام) : مَنْ ذَكَرَ اسْمَ اللَّهِ عَلَى الطَّعَامِ لَمْ يُسْأَلْ عَنْ نَعِيمِ ذَلِكَ الطَّعَامِ أَبَدًا

13- Imam Ali (AS) said, 'Whoever utters the name of Allah on some food that he eats will never be asked [to account for] the bounty of that food.' [Amali al-Saduq, p. 246, no. 13]

14- الإمام الباقر أو الإمام الصادق (: ثلاثٌ لا يُسألُ عنها العبدُ : خِرْقَةٌ يُوارِي بها عورتَهُ ، أو كِسْرَةٌ يَسُدُّ بها جَوْعَتَهُ ، أو بَيْتٌ يَكُفُّهُ مِنَ الْحَرِّ وَالْبَرْدِ

14- Imam al-Baqir (AS) said, 'There are three things which the servant will not be asked about: the cloth he used to cover his private parts, the piece of bread he used to sate his hunger with, and the house that used to protect him from the heat and the cold.' [Nur al-Thaqalayn, v. 5, p. 665, no. 26]

ما يُحَاسَبُ عَلَيْهِ ما Which One Will be Held Accountable For

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : لا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ : عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ ، وَ (عَنْ) شَبَابِهِ فِيمَا 15
أَبْلَاهُ ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ ، وَعَنْ حُبْنِ أَهْلِ الْبَيْتِ

15- The Prophet (SAWA) said, ‘On the Day of Resurrection, the feet of the servant will not slip until he is asked about four things: his years and how he spent them, his youth and how he wasted it, his wealth, whence he earned it and how he spent it, and our love, the people of the household (ahl al-bayt).’[al-Khisal, p. 253, no. 125]

إِمَامُ الصُّادِقِ (عَلَيْهِ السَّلَامُ) - فِي قَوْلِهِ تَعَالَى : «لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ» - : تُسْأَلُ هَذِهِ الْأُمَّةُ عَمَّا أَنْعَمَ اللهُ عَلَيْهِمْ بِرَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) ثُمَّ بِأَهْلِ بَيْتِهِ (عَلَيْهِمُ السَّلَامُ) .

16- Imam al-Sadiq (AS), with regards to Allah’s verse: “You will surely be asked on that day concerning the blessing”, said, ‘This community will be asked about the bounty that Allah bestowed on them in the form of the Messenger of Allah (SAWA), and then his household (AS).’[Bihar al-Anwar, v. 7, p. 272, no. 39]

That Which Will Make the Account Easier on the Day of Resurrection

مَا يُهَوِّنُ حِسَابَ يَوْمِ الْقِيَامَةِ

17- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : أَقْنَعْ بِمَا أُوتَيْتَهُ يَخْفَ عَيْنَكَ الْحِسَابُ 17

17- The Prophet (SAWA) said, ‘Be content with what you have been given and your account will be lighter.’ [A`alam al-Din, no. 344]

18- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : حَسِّنْ خُلُقَكَ يُخَفِّفَ اللهُ حِسَابَكَ 18

18- The Prophet (SAWA) said, ‘Improve your temperament, and Allah will lighten your account.’ [Bihar al-Anwar, v. 71, p. 383, no. 20]

19- الإمامُ الصادق (عَلَيْهِ السَّلَامُ) : إِنَّ صَلَّةَ الرَّجْمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ ، ثُمَّ قَرَأَ : « (الَّذِينَ) يَصِلُونَ مَا أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ - الإِمَامُ الصَّادِقُ (عَلَيْهِ السَّلَامُ) : إِنَّ صَلَّةَ الرَّجْمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ ، ثُمَّ قَرَأَ : « (الَّذِينَ) يَصِلُونَ مَا أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ . «وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ» .

19- Imam al-Sadiq (AS) said, ‘Maintaining relations with one’s kin makes the account easier on the Day of Resurrection. Then he recited [the verse]: “And those who join what Allah has commanded to be joined, and fear their Lord, and are afraid of an adverse reckoning.” [Bihar al-Anwar, v. 74, p. 102, no. 54]

The Categories of People during the Account أصنافُ النَّاسِ فِي الْحِسَابِ

الإمامُ عَلِيُّ (عَلَيْهِ السَّلَامُ) : وَالنَّاسُ يَوْمَئِذٍ عَلَى طَبَقَاتٍ وَمَنَازِلَ ، فَمِنْهُمْ مَنْ يُحَاسَبُ حِسَاباً يَسِيراً وَيُنْقَلَبُ إِلَى أَهْلِهِ مَسْروراً ، وَمِنْهُمْ مَنْ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ؛ لِأَنََّّهُمْ لَمْ يَنْتَلِبُوا مِنْ أَمْرِ الدُّنْيَا شَيْئاً ، وَإِنَّمَا الْحِسَابُ هُنَاكَ عَلَى مَنْ تَلَبَّسَ بِهَا هَاهُنَا ، وَمِنْهُمْ مَنْ يُحَاسَبُ عَلَى التَّقْيِيرِ وَالْقَطْمِيرِ وَيَصِيرُ إِلَى عَذَابِ السَّعِيرِ .

20- Imam Ali (AS) said, ‘The people on that day will be of different classes and stations. Some of them will be given an easy account and return to their people happy. Some of them will enter Paradise without giving an account, for they had nothing to do with matters of the worldly life, for indeed the account there is for those who entangle themselves with them [i.e. worldly affairs] here. And some of them will be asked to account for every speck and spot and will be made to suffer the punishment of the Blaze.’[al-Ihtijaj, v. 1, p. 572, no. 137]

The Adverse Account **سوءُ الحِسَابِ**

الإمامُ الصُّادِقُ (عَلَيْهِ السَّلَامُ) - فِي قَوْلِهِ تَعَالَى : «وَيَخَافُونَ سُوءَ الحِسَابِ» - : يُحْسَبُ عَلَيْهِمُ السَّيِّئَاتُ وَيُحْسَبُ لَهُمُ الحَسَنَاتُ، وَهُوَ 21
الاستقصاء.

21- Imam al-Sadiq (AS), with regards to Allah's verse: "and they are afraid of an adverse reckoning"[Qur'an 13:21], said, 'Their bad deeds will be counted against them and their good deeds will be counted for them, and that is the strict reckoning.' [Bihar al-Anwar, v. 7, p. 266, no. 26]

Those Whose Account Will Be Easy مَنْ يُحَاسِبُ حِسَاباً يَسِيراً

.الإمام الباقر (عليه السلام) : قال رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : كُلُّ مُحَاسِبٍ مُعَذَّبٌ ، فَقَالَ لَهُ قَائِلٌ : يَا رَسُولَ اللهِ ، فَأَيْنَ قَوْلُ 22
الله عز وجل : «فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً» ؟ قال : ذلك العَرْضُ ، يَعْنِي التَّنْصِيفُ

22- Imam al-Baqir (AS) narrated, ‘The Prophet (SAWA) said, ‘Every person who stands to give account will suffer chastisement.’ Then someone asked him, ‘O Messenger of Allah! What about Allah’s verse: “he shall soon receive an easy reckoning”?’ He replied, ‘That is the exposition, meaning the display of the pages [of one’s book of deeds].’[Ma`ani al-Akhbar, p. 262, no. 1]

مَنْ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ

حِسَابٍ

- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): يَقُولُ اللهُ تَعَالَى: أَيُّ عِبَادِي الَّذِينَ قَاتَلُوا فِي سَبِيلِي، وَقُتِلُوا وَأَوْذُوا فِي سَبِيلِي، وَجَاهَدُوا فِي سَبِيلِي...
سَبِيلِي، ادْخُلُوا الْجَنَّةَ، فَيَدْخُلُونَهَا بِغَيْرِ عَذَابٍ وَلَا حِسَابٍ.

23- The Prophet (SAWA) said, 'Allah, most High, will say: "O My servants who have fought for My sake, were killed and hurt for My sake, and have struggled for My sake! Enter Paradise!" And they will enter it without punishment or account.' [Kanz al-Ummal, no. 16635]

- الإمامُ زينُ العابدينَ (عَلَيْهِ السَّلَامُ): إِذَا جَمَعَ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ يُنَادِي مُنَادٍ: أَيْنَ الصَّابِرُونَ لِيَدْخُلُوا الْجَنَّةَ جَمِيعًا بِغَيْرِ حِسَابٍ... قَالَتِ الْمَلَائِكَةُ لَهُمْ: - مَنْ أَنْتُمْ؟ قَالُوا: الصَّابِرُونَ. قَالُوا: وَمَا كَانَ صَبْرُكُمْ؟ قَالُوا: صَبَرْنَا عَلَى طَاعَةِ اللهِ، وَصَبَرْنَا عَنِ مَعْصِيَةِ اللهِ.

24- Imam Zayn al-Aabidin (AS) said, 'When Allah will bring together the first and the last of people a caller will call out: 'Where are the patient ones that they may all enter Paradise without account?' ... The Imam then continued, 'The angels will ask them, 'Who are you?' and they will answer, 'The patient ones.' Again they will ask, 'And what were you patient with?' They will say, 'We were patient with acts of obedience to Allah, and we were patient in keeping away from acts of disobedience to Allah.' [Bihar al-Anwar, v. 82, p. 138, no. 22]

الإمامُ زينُ العابدينَ (عَلَيْهِ السَّلَامُ): إِذَا جَمَعَ اللهُ عَزَّوَجَلَّ الْأَوَّلِينَ وَالْآخِرِينَ، قَامَ مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ: أَيْنَ الْمُتَحَابِّينَ فِي 25
الله؟ قال: فيقومون عنق من الناس فيقال لهم: اذهبوا إلى الجنة بغير حساب.

25- Imam Zayn al-Aabidin (AS) said, 'When Allah, Mighty and Exalted, will bring together the first and the last of people, a caller will rise and call out so that all people will hear. He will say, 'Where are those who loved each other for Allah' sake?' and a group of people will rise, and they will be told to enter Paradise without accounting.' [al-Kafi, v. 2, p. 126, no. 8]

- الإمامُ الصادقُ (عَلَيْهِ السَّلَامُ): إِذَا كَانَ يَوْمُ الْقِيَامَةِ قَامَ عَنْقٌ مِنَ النَّاسِ حَتَّى يَأْتُوا بَابَ الْجَنَّةِ فَيَضْرِبُوا بَابَ الْجَنَّةِ، فَيُقَالُ لَهُمْ: مَنْ أَنْتُمْ؟ فيقولون: نحن الفقراء، فيقال لهم: أقبل الحساب! فيقولون: ما أعطينا شئنا نحاسبونا عليه! فيقول الله عز وجل: صدقوا، ادخلوا الجنة.

26- Imam al-Sadiq (AS) said, 'On the Day of Resurrection a group of people will rise; they will come to the gate of Paradise and they will knock at the gate of Paradise. Then they will be asked, 'Who are you?' And they will answer, 'We are the poor.' They will then be asked, '[Have you come] before the Reckoning?!' And they will answer, 'You did not give us anything to hold us accountable for!' Allah, Mighty and Exalted will then say, 'They speak the truth. Enter Paradise!' [al-Kafi, p. 264, no. 19]

الإمامُ الصادقُ (عَلَيْهِ السَّلَامُ): قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِذَا نُشِرَتِ الدَّوَابُّ وَنُصِبَتِ الْمَوَازِينُ لَمْ يُنْصَبْ لِأَهْلِ الْبَلَاءِ 27
«مِيزَانٌ، وَلَمْ يُنْشَرْ لَهُمْ دِيْوَانٌ، وَتَلَا هَذِهِ الْآيَةَ: «... إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

27- Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA) said, 'When the records are spread out and the scales set up, there will be no scales set up for the people of affliction, nor record spread for them.' Then he recited this verse: "Indeed the patient will be paid in full their reward without any reckoning..." [Nur al-Thaqalayn, v. 4, p. 481, no. 28]

Those Who Will Enter the Fire Without Accounting مَن يَدْخُلُ النَّارَ بِغَيْرِ

حِسَابٍ

رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : إِنَّ اللَّهَ عَزَّوَجَلَّ يُحَاسِبُ كُلَّ خَلْقٍ إِلَّا مَنْ أَشْرَكَ بِاللَّهِ ، فَإِنَّهُ لَا يُحَاسَبُ يَوْمَ الْقِيَامَةِ وَيُؤْمَرُ بِهِ إِلَى 28 النَّارِ.

28- The Prophet (SAWA) said, ‘Truly Allah, Mighty and Exalted, will hold all the creatures to account except those who have associated a partner to Allah, for they will not be given the chance to account on the Day of Resurrection and will be ordered straight to the Fire.’ [Uyoun Akhbar al-Ridha (AS), v. 2, p. 34, no. 66]

29- عن رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : سِتَّةٌ يَدْخُلُونَ النَّارَ قَبْلَ الْحِسَابِ بِسِتَّةِ قِيلَ : يَا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْكَ ، مَنْ هُمْ؟ قَالَ : الأُمَرَاءُ بِالْجَوْرِ ، وَالْعَرَبُ بِالْعَصْبِيَّةِ ، وَالذَّهَاقِينُ بِالْكِبْرِ ، وَالتُّجَّارُ بِالْخِيَانَةِ ، وَأَهْلُ الرُّسْتَاقِ بِالْجَهَالَةِ ، وَالْعُلَمَاءُ بِالْحَسَدِ.

29- The Prophet (SAWA) said, ‘Six [groups] will enter the Fire before any account because of six [reasons].’ He was asked, ‘O Messenger of Allah! May Allah’s blessings be upon you! Who are they?’ He replied, ‘The rulers because of their tyranny, the Arabs because of their prejudice, the landowners because of their arrogance, the merchants because of their treachery, the villagers because of their ignorance, and the scholars because of their jealousy.’ [Tanbih al-Khawatir, v. 1, p. 127]

30- الإمام الصادق (عليه السلام) : ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ النَّارَ بِغَيْرِ حِسَابٍ ... إِمَامٌ جَانِرٌ ، وَتَاجِرٌ كَذُوبٌ ، وَشَيْخٌ زَانٍ 30

30- Imam al-Sadiq (AS) said, ‘Allah will make three [groups] enter the Fire without any account... an unjust leader, a lying merchant, and an adulterous old man.’ [al-Khisal, p. 80, no. 1]

Part 4
ACTION الْعَمَلُ

الحثُّ عَلَى الْعَمَلِ Enjoiment of Action

1- رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ ؛ يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ

1- The Prophet (SAWA) said, 'Three things follow a person when he dies his family, his wealth and his deeds. Two of those retreat and only one remains his family and wealth retreat and his deeds remain with him.' [Kanz al-`Ummal, no. 42761]

2- الإمام عليّ (عَلَيْهِ السَّلَامُ): الْعَمَلُ الْعَمَلُ ، ثُمَّ النَّهْيَةُ النَّهْيَةُ ، وَالِاسْتِقَامَةُ الْاسْتِقَامَةُ ، ثُمَّ الصَّبْرُ الصَّبْرُ ، وَالْوَرَعُ الْوَرَعُ ، إِنَّ لَكُمْ نِهَآيَةً فَانْتَهُوا إِلَى نِهَآيَتِكُمْ

2- Imam Ali (AS) said, 'I enjoin you with action indeed, then to take it to its completion, then to maintain it regularly, then to persevere in its performance and then to be pious. Verily you have been destined for a great end, so betake yourselves to your destined end.' [Nahj al-Balagha, Sermon 176]

3- الإمام عليّ (عَلَيْهِ السَّلَامُ): مَنْ أَبْطَأَ بِهِ عَمَلُهُ ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ (حَسَبُهُ)

3- Imam Ali (AS) said, 'He who lags behind as a result of his deeds will not be accorded a front position because of his lineage.' [Nahj al-Balagha, Saying 23]

4- الإمام عليّ (عَلَيْهِ السَّلَامُ): لَا تَكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بِغَيْرِ الْعَمَلِ ... يُحِبُّ الصَّالِحِينَ وَلَا يَعْمَلُ عَمَلَهُمْ ، وَيُبْغِضُ الْمُنْذِبِينَ وَهُوَ أَحَدُهُمْ ... يَخَافُ عَلَى غَيْرِهِ بِأَدْنَى مِنْ ذَنْبِهِ ، وَيَرْجُو لِنَفْسِهِ بِأَكْثَرٍ مِنْ عَمَلِهِ ... يُفَصِّرُ إِذَا عَمِلَ ، وَيُبَالِغُ إِذَا سَأَلَ ... فَهُوَ بِالْقَوْلِ مُدِيلٌ ، وَإِنْ عَمِلَ مُقِلٌ

4- Imam Ali (AS) said, 'Do not be among those who hope for the Hereafter without acting ... admiring the righteous people and yet not acting like them, and despising the sinners whilst he is one of them ... he fears for others worse chastisement than what he himself deserves for his sin, and for himself hopes for greater than his actions deserve ... When he acts he falls short of the action, and when he is asked something, he exaggerates ... so he is presumptuous in his speech though performing little action.' [Nahj al-Balagha, Saying 150]

5- الإمام الصادق (عَلَيْهِ السَّلَامُ): مَنْ قَبِلَ اللهُ مِنْهُ صَلَاةً وَاحِدَةً لَمْ يُعَذِّبْهُ ، وَمَنْ قَبِلَ مِنْهُ حَسَنَةً ... لَمْ يُعَذِّبْهُ

5- Imam al-Sadiq (AS) said, 'He from whom Allah accepts a single prayer, He will not punish, nor he from whom He accepts a single good deed.' [al-Kafi, v. 3, p. 266, no. 11]

6- الإمام الصادق (عَلَيْهِ السَّلَامُ): إِعْمَلُوا قَلِيلًا تَنْعَمُوا كَثِيرًا

6- Imam al-Sadiq (AS) said, 'If you act but a little, you will enjoy many bounties.' [Tanbih al-Khawahir, v. 2, p. 183]

7- الإمام الهاديّ (عَلَيْهِ السَّلَامُ): النَّاسُ فِي الدُّنْيَا بِالْأَمْوَالِ ، وَفِي الْآخِرَةِ بِالْأَعْمَالِ

7- Imam al-Hadi (AS) said, 'People transact through wealth in this world and through deeds in the Hereafter.' [al-Durra al-Bahira, p. 41]

العَمَلُ وَالْجَزَاءُ Action and Recompense

- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): كَمَا لَا يُجْتَنَى مِنَ الشُّوكِ الْعِنَبُ كَذَلِكَ لَا يَنْزِلُ الْفُجَارُ مَنَازِلَ الْأَبْرَارِ ، وَهُمَا طَرِيقَانِ ، فَأَيُّهُمَا أَدْرَكْتُمْ أَدْرَكْتُمْ إِلَيْهِ .

8- The Prophet (SAWA) said, 'Just as grapes can never be harvested from thorn bushes, thus can the wrongdoers never come up to the level of the righteous, for they are two distinct paths, whichever one of them you take is where you will arrive.' [Kanz al-`Ummal, no. 43676]

Maintenance of Continuous Action **المُداوَمَةُ عَلَى الْعَمَلِ**

9- الإمام عليّ (عليه السلام): المُداوَمَةُ المُداوَمَةُ ! فَإِنَّ اللَّهَ لَمْ يَجْعَلْ لِعَمَلِ الْمُؤْمِنِينَ غَايَةً إِلَّا الْمَوْتَ

9- Imam Ali (AS) said, 'Act continuously, act continuously! For verily Allah has not decreed any end to the believer's actions except death.' [Mustadrak al-Wasail, v. 1, p. 130, no. 177]

10- الإمام عليّ (عليه السلام): قَلِيلٌ تَدْوُمٌ عَلَيْهِ ، أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ

10- Imam Ali (AS) said, 'The little that you perform continuously is weightier than the great amount that you perform odiously.' [Nahj al-Balagha, Saying 278]

11- الإمام الباقر (عليه السلام): مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ عَمَلٍ يُدَاوَمُ عَلَيْهِ ، وَإِنْ قَلَّ

11- Imam al-Baqir (AS) said, 'There is nothing more beloved to Allah than the performance of an action that is maintained regularly, even if it be little.' [al-Kafi, v. 2, p. 82, no. 3]

12- الإمام الصادق (عليه السلام): إِذَا كَانَ الرَّجُلُ عَلَى عَمَلٍ فَلْيَدُمْ عَلَيْهِ سَنَةً ، ثُمَّ يَتَحَوَّلْ عَنْهُ إِنْ شَاءَ إِلَى غَيْرِهِ ؛ وَذَلِكَ أَنَّ لَيْلَةَ الْقَدْرِ يَكُونُ فِيهَا فِي عَامِهِ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَكُونَ

12- Imam al-Sadiq (AS) said, 'If a man performs a certain action, he should maintain it regularly for the duration of a year, then he may move on to another act if he wishes, and that is so that the grand Night of Ordainment (laylat al-qadr) is included in his year of performing that particular act, when whatever Allah wills therein happens.' [al-Kafi, v. 2, p. 82, no. 1]

أَفْضَلُ الْأَعْمَالِ The Best of Actions

13- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَفْضَلُ الْأَعْمَالِ أَحْمَرُهَا 13

13- The Prophet (SAWA) said, 'The best of deeds is the most difficult of them.' [Bihar al-Anwar, v. 70, p. 191]

14- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَفْضَلُ الْعَمَلِ أَدْوَمُهُ وَإِنْ قَلَّ 14

14- The Prophet (SAWA) said, 'The best of deeds is that which is most regular, even if be something small.' [Tanbih al-Khawatir, v. 1, p. 63]

15- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَحَبُّ الْأَعْمَالِ إِلَى اللهِ سُورُورٌ (الَّذِي) تُدْخِلُهُ عَلَى الْمُؤْمِنِ ، تَطْرُدُ عَنْهُ جَوْعَتَهُ أَوْ تَكْشِفُ عَنْهُ كُرْبَتَهُ 15

15- The Prophet (SAWA) said, 'The best of deeds in the sight of Allah is the happiness that you bring to a fellow believer, either by driving away his hunger or by relieving him of his distress.' [al-Kafi, v. 2, p. 191, no. 11]

16- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): أَفْضَلُ الْأَعْمَالِ مَا أَكْرَهْتَ عَلَيْهِ نَفْسَكَ 16

16- Imam Ali (AS) said, 'The best of deeds is that which you force yourself to do.' [Bihar al-Anwar, v. 78, p. 69, no. 20]

17- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): أَفْضَلُ الْعَمَلِ مَا أُرِيدُ بِهِ وَجْهَ اللهِ 17

17- Imam Ali (AS) said, 'The best of deeds is that whose objective is Allah's pleasure.' [Ghurar al-Hikam, no. 2958]

18- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): أَفْضَلُ الْأَعْمَالِ لُزُومُ الْحَقِّ 18

18- Imam Ali (AS) said, 'The best of deeds is adherence to the truth.' [Ghurar al-Hikam, no. 3322]

19- الإمامُ الصادق (عَلَيْهِ السَّلَامُ) - لَمَّا سُئِلَ عَنْ أَفْضَلِ الْأَعْمَالِ -: الصَّلَاةُ لَوَقْتِهَا ، وَبِرُّ الْوَالِدَيْنِ ، وَالْجِهَادُ فِي سَبِيلِ اللهِ عَزَّوَجَلَّ 19

19- Imam al-Sadiq (AS), when asked about the best of deeds, replied, 'Performing the prayer at its prescribed time, being kind to one's parents and combat in the way of Allah (jihad), Mighty and Exalted.' [al-Kafi, v. 2, p. 158, no. 4]

He Whose Deeds Do Not Benefit Him مَنْ لَا يَنْفَعُهُ عَمَلُهُ

- رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): ثَلَاثٌ مَنْ لَمْ تُكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ: وَرَعٌ يَحْجُرُهُ عَنِ مَعَاصِي اللهِ عَزَّ وَجَلَّ، وَخُلُقٌ يُدَارِي بِهِ 20
النَّاسَ، وَحِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ.

20- The Prophet (SAWA) said, 'There are three qualities which if a person does not possess, his action remains incomplete piety which safeguards him from acts of disobedience to Allah, a good nature by means of which he maintains amicable relations with people, and clemency by means of which he retorts the rashness of the ignorant.' [al-Kafi, v. 2, p. 116, no. 1]

- رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): ثَلَاثَةٌ لَا يَنْفَعُ مَعَهُنَّ عَمَلٌ: الشَّرْكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَالْفِرَارُ مِنَ الزَّحْفِ 21

21- The Prophet (SAWA) said, 'There are three sins to which the company of a good deed is to no avail association of anything with Allah, insolence to one's parents, and fleeing from the midst of a battle.' [Kanz al-Ummal, no. 43824 and 43937]

- رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَا عَمِلَ مَنْ لَمْ يَحْفَظْ لِسَانَهُ 22

22- The Prophet (SAWA) said, 'He who does not guard his tongue has not performed any good deeds.' [Bihar al-Anwar, v. 77, p. 85]

- الإمام الباقر (عَلَيْهِ السَّلَامُ): لَا يَنْفَعُ مَعَ الشَّكِّ وَالْجُحُودِ عَمَلٌ 23

23- Imam al-Baqir (AS) said, 'A good deed accompanied by doubt and denial is to no avail.' [al-Kafi, v. 2, p. 400, no. 7]

- الإمام الصادق (عَلَيْهِ السَّلَامُ): لَا يَقْبَلُ اللهُ مِنْ مُؤْمِنٍ عَمَلًا وَهُوَ مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءًا 24

24- Imam al-Sadiq (AS) said, 'Allah does not accept a good deed from a believer as long as he harbours ill will against a fellow believing brother.' [al-Kafi, v. 2, p. 361, no. 8]

الأعمال التي يتبغى الحذر منها Deeds That One Must Be Cautious of

25- الإمام عليّ (عليه السلام): احذر كلَّ عملٍ يرضاه صاحبه لنفسه ، ويكرهه لعامة المسلمين .

25- Imam Ali (AS) said, 'Be cautious of every deed which the doer is pleased to perform himself but hates Muslims at large to perform it.' [Sharhe Nahj al-Balagha li Ibn Abi al-Hadid, v. 18, p. 41]

26- الإمام عليّ (عليه السلام): احذر كلَّ عملٍ يُعملُ به في السرِّ ، ويُستحى منه في العلانية .

26- Imam Ali (AS) said, 'Be cautious of every deed which is performed in secret but is embarrassing to perform in public.' [Nahj al-Balagha, Letter 69]

27- الإمام عليّ (عليه السلام): إياك وكلَّ عملٍ إذا ذُكرَ لصاحبه أنكروه .

27- Imam Ali (AS) said, 'Beware of any deed whose performance would be denied by its doer if mentioned to him.' [Bihar al-Anwar, v. 71, p. 369, no. 19]

إِتْقَانُ الْعَمَلِ Perfection of a Good Deed

. - رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ 28

28- The Prophet (SAWA) said, 'Verily Allah, most High, loves for you to perfect a good deed when you perform it.' [Kanz al-`Ummal, no. 9128]

- الإمامُ الصَّادِق (عَلَيْهِ السَّلَامُ): لَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَرَأَى النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فِي قَبْرِهِ 29
خَلَّأَ فَسَوَّاهُ بِيَدِهِ، ثُمَّ قَالَ: إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيَتَّقِنْ

29- Imam al-Sadiq (AS) narrated, 'When Ibrahim, the son of the Prophet (SAWA) passed away, the Prophet (SAWA) saw a gap in his grave, which he filled with his hand, and then said, 'When any of you performs a good deed, he should perfect it.' [Wasael al-Shi`aah , v. 2, p. 883, no. 1]

عَرَضُ الْأَعْمَالِ عَلَى اللَّهِ وَالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالأَئِمَّةِ)

- رسولُ الله (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): تُعَرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ ، فَمِنْ مُسْتَغْفِرٍ فَيُغْفَرُ لَهُ ، وَمِنْ تَائِبٍ فَيَتَّابُ عَلَيْهِ، وَيُرَدُّ 30
أهل الصَّغَائِنِ بِصَّغَائِنِهِمْ حَتَّى يَتُوبُوا.

30- The Prophet (SAWA) said, ‘People’ s deeds are exposed [to me] every Monday and Thursday. The deeds of one who seeks forgiveness are forgiven to him, and those of the repentant are pardoned, whilst the deeds of those who harbour rancour are returned to them because of their rancour until they repent for them.’[al-Tarhib wa al-Tarhib, v. 3, p. 458, no. 17]

- رسولُ الله (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): إِنَّ أَعْمَالَكُمْ تُعَرَضُ عَلَيَّ كُلَّ يَوْمٍ ، فَمَا كَانَ مِنْ حَسَنٍ اسْتَزِدْتُ اللَّهَ لَكُمْ ، وَمَا كَانَ مِنْ قَبِيحٍ 31
اسْتَغْفَرْتُ اللَّهَ لَكُمْ.

31- The Prophet (SAWA) said, ‘Verily your deeds are exposed to me every day, and whatever good I see I ask Allah to increase them for you, and whatever bad I see, I seek forgiveness from Allah for you.’[al-Faqih, v. 1, p. 191, no. 582]

- الإمامُ الحسينُ (عَلَيْهِ السَّلَامُ): إِنَّ أَعْمَالَ هَذِهِ الْأُمَّةِ مَا مِنْ صَبَاحٍ إِلَّا وَتُعَرَضُ عَلَى اللَّهِ تَعَالَى 32

32- Imam al-Husayn (ĀS) said, ‘Verily the deeds of this community are exposed to Allah, most High, every single morning.’[Uyoun Akhbar al-Ridha (AS), v. 2, p. 44, no. 156]

لِإِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَامُ) - لَمَّا سُئِلَ عَنْ قَوْلِهِ تَعَالَى: «وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ» -: إِيَّانَا عَنَى 33

33- Imam al-Sadiq (AS) was asked about Allah’ s verse “And say, ‘Go on working, for Allah will see your conduct, and His Apostle and the faithful [as well]”, replied, ‘It is us that He means [by the faithful].’[Bihar al-Anwar, v. 23, p. 337, no. 22]

- الإمامُ الرِّضَا (عَلَيْهِ السَّلَامُ) - وَقَدْ قَالَ عَبْدُ اللَّهِ بْنُ أَبَانَ لَهُ: إِنَّ قَوْمًا مِنْ مَوَالِيكَ سَأَلُونِي أَنْ تَدْعُوَ اللَّهَ لَهُمْ -: وَإِنَّ اللَّهَ إِنِّي لِأَعْرِضُ 34
أَعْمَالَهُمْ عَلَى اللَّهِ فِي كُلِّ يَوْمٍ .

34- Imam al-Rida (AS), when `Aabdullah b. Aban said to him, ‘Verily a group of your adherents have asked me to request you to supplicate Allah on their behalf’ , replied, ‘By Allah, verily I am the one who presents their deeds to Allah every day.’[Wasael al-Shi`aah , v. 11, p. 392, no. 25]

تابُ الأعمالِ The Book of Deeds

- الإمام عليّ (عليه السلام): صاحبُ اليمينِ يَكْتُبُ الحَسَنَاتِ ، وصاحبُ الشَّمالِ يَكْتُبُ السَّيِّئَاتِ ، ومَلَكَا النَّهَارِ يَكْتُبَانِ عَمَلَ العَبْدِ 35
بِالنَّهَارِ ، ومَلَكَا اللَّيْلِ يَكْتُبَانِ عَمَلَ العَبْدِ فِي اللَّيْلِ

35– Imam Ali (AS) said, ‘The angel on man’s right [shoulder] records his good deeds, whilst the angel on the left records his evil deeds. The two angels of the day record the servant’ s deeds by day, and the two angels of the night record the servant’ s deeds by night.’[Bihar al-Anwar, v. 5, p. 327, no. 22]

Embodiment of Deeds تَجَسُّمُ الْأَعْمَالِ

- رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): إِنَّ الْمُؤْمِنَ إِذَا خَرَجَ مِنْ قَبْرِهِ صُورَ لَهُ عَمَلُهُ فِي صُورَةٍ حَسَنَةٍ ، فَيَقُولُ لَهُ: مَا أَنْتَ فَوَاللَّهِ إِنِّي 36
لَأُرَاكَ أَمْرًا صَادِقًا ؟ ! فَيَقُولُ لَهُ: أَنَا عَمَلُكَ ، فَيَكُونُ لَهُ [نُورًا أَوْ قَائِدًا] إِلَى الْجَنَّةِ . وَإِنَّ الْكَافِرَ إِذَا خَرَجَ مِنْ قَبْرِهِ صُورَ لَهُ عَمَلُهُ فِي
صُورَةٍ سَيِّئَةٍ ، وَبِشَارَةٍ سَيِّئَةٍ فَيَقُولُ: مَنْ أَنْتَ فَوَاللَّهِ إِنِّي لَأُرَاكَ أَمْرًا سَوِيئًا ؟ ! فَيَقُولُ: أَنَا عَمَلُكَ ، فَيَنْطَلِقُ بِهِ حَتَّى يَدْخُلَ النَّارَ .

36- The Prophet (SAWA) said, 'Verily when the believer will come out of his grave, his deeds will come to him personified in a good form, and he will address it asking 'Who are you, for by Allah I see you to be a veracious man indeed!' to which it will reply, 'I am your [good] deed' , and it will be a source of light for him and lead him into Paradise. And verily when the disbeliever comes out of his grave, his deeds will come to him personified in an ugly form with an ugly countenance, to which he will ask, 'Who are you for verily I see you to be an ugly man indeed!' and it will reply, 'I am your [evil] deeds' , and it will rush off with him to plunge into the Fire.' [Kanz al-Ummal, no. 38963]

Part 5
ADORNMENT الزَّيْنَةُ

Adornment الزينة

1- رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِنَّ اللَّهَ يُحِبُّ - إِذَا خَرَجَ عَبْدُهُ الْمُؤْمِنُ إِلَى أَخِيهِ - أَنْ يَتَّهَيَّأَ لَهُ وَأَنْ يَتَّجَمَّلَ 1

1- The Prophet (SAWA) said, 'Verily Allah likes it for a believing servant of His, when he goes to visit a fellow brother, to get ready and adorn himself.' [Bihar al-Anwar, v. 79, p. 307, no. 23]

2- الإمام علي (عليه السلام): لِيَتَّزَيْنَ أَحَدُكُمْ لِأَخِيهِ الْمُسْلِمِ إِذَا أَتَاهُ كَمَا يَتَّزَيْنُ لِلْغَرِيبِ الَّذِي يُحِبُّ أَنْ يَرَاهُ فِي أَحْسَنِ الْهَيْئَةِ 2

2- Imam Ali (AS) said, 'You should adorn yourself for your fellow Muslim brother when you go to visit him just as you adorn yourself for a stranger for whom you want to make a good first impression.' [Bihar al-Anwar, p. 298, no. 3]

3- الإمام علي (عليه السلام): زِينَةُ الْبَوَاطِنِ أَجْمَلُ مِنْ زِينَةِ الظَّوَاهِرِ 3

3- Imam Ali (AS) said, 'The adornment of your inner selves is more beautiful than the adornment of the outer.' [Ghurar al-Hikam, no. 5503]

4- الإمام علي (عليه السلام): زِينُ الْإِيمَانِ طَهَارَةُ السَّرَائِرِ وَحُسْنُ الْعَمَلِ فِي الظَّاهِرِ 4

4- Imam Ali (AS) said, 'The adornment of faith is purity of one's innermost thoughts coupled with good actions manifested outwardly.' [Ghurar al-Hikam, no. 5504]

أَحْسَنُ الزَّيْنَةِ The Best Adornment

5- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَحْسَنُ زِينَةِ الرَّجُلِ السَّكِينَةُ مَعَ إِيمَانٍ 5

5- The Prophet (SAWA) said, 'The best thing a man can adorn himself with is tranquility coupled with faith.' [Bihar al-Anwar, v. 71, p. 337, no. 2]

6- الإمامُ عليُّ (عَلَيْهِ السَّلَامُ): إِنَّ أَحْسَنَ الزِّيِّ مَا خَلَطَكَ بِالنَّاسِ وَجَمَّلَكَ بَيْنَهُمْ وَكَفَّ أَلْسِنَتَهُمْ عَنْكَ 6

6- Imam Ali (AS) said, 'The best attire is that which enables you to blend in with people, which makes you look presentable in front of them, and which does not give tongues an excuse to wag about you.' [Ghurar al-Hikam, no. 3470]

7- الإمامُ عليُّ (عَلَيْهِ السَّلَامُ): مَا تَزَيَّنَ مُتَزَيِّنٌ بِمِثْلِ طَاعَةِ اللهِ 7

7- Imam Ali (AS) said, 'No one can adorn himself with a better adornment than the obedience of Allah.' [Ghurar al-Hikam, no. 9489]

Part 6
AFFLICTION **المُصِيبَة**

The Reward for (Enduring an) Affliction أَجْرُ الْمَصَائِبِ

1- الإمامُ الحسنُ (عَلَيْهِ السَّلَامُ): الْمَصَائِبُ مَفَاتِيحُ الْأَجْرِ

1- Imam al-Hasan (AS) said, 'Afflictions are the keys to reward.'

أشدُّ المصائبِ The Worst of Afflictions

2- Imam Ali (AS) was once asked what the worst affliction was, to which he replied, 'To be afflicted with a blow to one's faith.'

3- الإمام عليّ (عليه السلام): أعظمُ المصائبِ والشقاءِ الولهُ بالدُّنيا

3- Imam Ali (AS) said, 'The greatest affliction and source of wretchedness is infatuation with this world.'

4- الإمام عليّ (عليه السلام): أعظمُ المصائبِ الجهلُ

4- Imam Ali (AS) said, 'The greatest affliction is ignorance.'

5- الإمام الصادق (عليه السلام) - لِرَجُلٍ قَدِ اشْتَدَّ جَزَعُهُ عَلَى وَلَدِهِ -: يَا هَذَا جَزَعْتَ لِلْمُصِيبَةِ الصَّغْرَى، وَغَفَلْتَ عَنِ الْمُصِيبَةِ الْكُبْرَى! . ولو كنتَ لِمَا صَارَ إِلَيْهِ وَلَدُكَ مُسْتَعِدًّا لَمَا اشْتَدَّ عَلَيْهِ جَزَعُكَ، فَمُصَابِكُكَ بِتَرْكِكَ الاسْتِعْدَادَ لَهُ أَعْظَمُ مِنْ مُصَابِكِ بَوْلَدِكَ .

5- Imam al-Sadiq (AS) said to a man who was experiencing intense grief at the loss of his son, 'You are grieving at the minor affliction and are heedless of the major affliction! If only you prepared yourself for the place that your son has passed away to, your grief would not be so intense, for your affliction at having neglected preparation for it [i.e. the Hereafter] is much greater than the loss of your son.' [Uyoun Akhbar al-Ridha (AS), v. 2, p. 5, no. 10]

الاسترجاعُ عندَ المُصيبةِ

To Say “Indeed we belong to Allah and to Him do we indeed return” when Struck with an Affliction

6- الإمام الصادق (عليه السلام): مَنْ أُلْهِمَ الاسْتِرْجَاعَ عِنْدَ الْمُصِيبَةِ وَجَبَتْ لَهُ الْجَنَّةُ

6- He who is inspired to utter the words, 'Indeed we belong to Allah, and to Him do we indeed return' during an affliction, his entrance into Paradise is made obligatory.' [Thawab al-A`amal, p. 235, no. 2]

أَدَبُ الْمُصَابِ The Etiquette of Dealing with an Affliction

7- رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): النَّيَاحَةُ عَمَلُ الْجَاهِلِيَّةِ 7

7- The Prophet (SAWA) said, 'Wailing is an act from the pre-Islamic age of ignorance.' [Bihar al-Anwar, v. 82, p. 103, no. 50]

8- الإمام علي (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مِنْ كُنُوزِ الْبِرِّ: كِتْمَانُ الْمَصَائِبِ وَالْأَمْرَاضِ وَالصَّدَقَاتِ 8

8- The Prophet (SAWA) said, 'Among the hidden treasures of goodness are: concealing one's afflictions, one's illnesses and one's charity [from others].' [Bihar al-Anwar, v. 82, p. 103, no. 50]

9- عن عائشة: لَمَّا مَاتَ إِبْرَاهِيمُ بَنِي النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) حَتَّى جَرَّتْ دُمُوعُهُ عَلَى لِحْيَتِهِ، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ، تَنْتَهَى عَنِ الْبُكَاءِ وَأَنْتَ تَبْكِي؟! فَقَالَ: لَيْسَ هَذَا بُكَاءً، وَإِنَّمَا هَذِهِ رَحْمَةٌ، وَمَنْ لَا يَرْحَمُ لَا يَرْحَمُ .

9- `Aa'isha narrated, 'When Ibrahim [the Prophet's son] passed away, the Prophet (SAWA) cried such that tears rolled onto his beard, so people said to him, 'O Prophet of Allah, you dissuade people from crying and here you are now crying?!' to which he replied, 'This is not crying, it is compassion, for he who does not have compassion [for others] will not be treated with compassion [by Allah].' [Amali al-Tusi, p. 388, no. 227]

10- عن أبي هريرة: مَاتَ مَيِّتٌ مِنْ آلِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَاجْتَمَعَ النِّسَاءُ يَبْكِينَ عَلَيْهِ فَقَامَ عَمْرٌ بِنَهَائِهِنَّ وَيَطْرُدُهُنَّ، فَقَالَ 10 رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): دَعُوهُنَّ يَا عَمْرُ، فَإِنَّ الْعَيْنَ دَامِعَةٌ وَالْقَلْبَ مُصَابٌ وَالْعَهْدَ قَرِيبٌ .

10- Abu Hurayra narrated, 'A man from the family of the Prophet (SAWA) had passed away and the women were gathered around crying for him when `Aumar stood up and prohibited them from doing so, and told them to go away from there. The Prophet (SAWA) then said, 'Leave them O `Aumar, for verily the eye feels teary [at the moment], the heart is afflicted and the pain of the incident is still fresh.' [Sunan al-Nāṣai, p. 4, no. 19]

11- الإمام علي (عَلَيْهِ السَّلَامُ) عَنْ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): صَوْتَانِ مَلْعُونَانِ يُبْغِضُهُمَا اللهُ: إِعْوَالٌ عِنْدَ مُصِيبَةٍ، وَصَوْتٌ عِنْدَ 11 نِعْمَةٍ؛ يَعْنِي النَّوْحَ وَالْغِنَاءَ .

11- Imam Ali (AS) narrated on the authority of the Prophet (SAWA), 'Two voices are cursed and despised by Allah: howling when struck by an affliction, and singing when blessed with a bounty.' [Da`aim al-Islam, v. 1, p. 227]

ما يُهَوِّنُ الْمَصَائِبَ Factors that Ease Afflictions

12- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ

12- The Prophet (SAWA) said, 'Afflictions are easy for one who is abstemious in this world.' [Kanz al-Fawa'id li al-Karajiki, v. 2, p. 163]

13- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ عَظُمَتْ عِنْدَهُ مُصِيبَةٌ فَلْيَذْكُرْ مُصِيبَتَهُ بِي؛ فَإِنَّهَا سَتَهَوِّنُ عَلَيْهِ

13- The Prophet (SAWA) said, 'He who finds an affliction too great to bear should think about [the greatness of his affliction resulting from] my passing away from this world, and his own affliction will become easier to bear.' [Bihar al-Anwar, v. 82, p. 84, no. 26]

14- الإمامُ عليُّ (عَلَيْهِ السَّلَامُ): أَكْثَرُوا ذِكْرَ الْمَوْتِ، وَيَوْمَ خُرُوجِكُمْ مِنَ الْقُبُورِ، وَقِيَامِكُمْ بَيْنَ يَدَيِ اللَّهِ عَزَّوَجَلَّ، تَهَوِّنُ عَلَيْكُمُ الْمَصَائِبُ

14- Imam Ali (AS) said, 'Increase your remembrance of death, the day that you will rise from your graves, and your standing before Allah, Mighty and Exalted, and your afflictions will become easier to bear.' [al-Khisal, p. 616, no. 10]

15- الإمامُ الصادقُ (عَلَيْهِ السَّلَامُ) - إِنَّهُ كَانَ يَقُولُ عِنْدَ الْمُصِيبَةِ -: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي، وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ شَاءَ أَنْ تَكُونَ مُصِيبَتِي أَعْظَمَ مِمَّا كَانَتْ (كَانَتْ)، وَالْحَمْدُ لِلَّهِ عَلَى الْأَمْرِ الَّذِي شَاءَ أَنْ يَكُونَ وَكَانَ

15- Imam al-Sadiq (AS) used to say the following when faced with an affliction, 'All praise is due to Allah, Who did not afflict me in my faith, and all praise is due to Allah Who, if He had willed for my affliction to be greater than it is could have made it so, and all praise is due to Allah for the command that He willed to be and it is.' [Bihar al-Anwar, v. 78, p. 268, no. 183]

16- رسولُ الله (عَلَيْهِ السَّلَامُ): إِنَّ الْمَيِّتَ إِذَا مَاتَ بَعَثَ اللَّهُ مَلَكًا إِلَى أَوْجَعِ أَهْلِهِ، فَمَسَحَ عَلَى قَلْبِهِ فَأَنْسَاهُ لَوْعَةَ الْحُزَنِ، وَلَوْلَا ذَلِكَ لَمْ تَعْمُرِ الدُّنْيَا

16- Imam al-Sadiq (AS) said, 'Verily when someone dies, Allah sends an angel to the most grieved member of his family, who strokes his heart and makes him forget the agony of grief, and if it were not for this, the world would never again thrive.' [al-Kafi, v. 3, p. 227, no. 1]

Gloating at Another's Affliction الشَّمَاتَةُ بِالمُصَابِ

.. الإمام الصادق (عليه السلام): مَنْ شَمِتَ بِمُصِيبَةٍ نَزَلَتْ بِأَخِيهِ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُفْتَنَنَّ 17

17– Imam al-Sadiq (AS) said, ‘Whoever gloats over an affliction that has befallen his fellow brother does not leave this world until he is tried similarly.’ [al-Kafi, v. 2, p. 359, no. 1]

Part 7
AGGRESSION البَغْي

الْبَغْيِ AGGRESSION

1- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِنَّ أَعْجَلَ الشَّرِّ عُقُوبَةً الْبَغْيِ

1- The Prophet (SAWA) said, 'The evil deed to be punished the quickest is aggression.' [al-Kafi, v. 2, p. 327, no. 1]

2- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): مَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ

2- Imam Ali (AS) said, 'Whoever draws the sword of aggression will be killed by it [himself].' [Nahj al-Sa`ada, v. 1, p. 52]

3- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): الْبَغْيُ يَسْلُبُ النِّعْمَةَ

3- Imam Ali (AS) said, 'Aggression removes [Allah's] favor.' [Ghurar al-Hikam, no. 382]

4- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): الْبَغْيُ يُوجِبُ الدَّمَارَ

4- Imam Ali (AS) said, 'Aggression brings about destruction.' [Ibid. no. 795]

5- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): إِيَّاكَ وَالْبَغْيَ فَإِنَّهُ يُعَجِّلُ الصَّرْعَةَ، وَيُجِلُّ بِالْعَامِلِ بِهِ الْعَيْرَ

5- Imam Ali (AS) said, 'Avoid aggression, for it expedites death and makes of its doer a lesson to others.' [Ibid. no. 2657]

6- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): إِنَّ الْبَغْيَ يَقُودُ أَصْحَابَهُ إِلَى النَّارِ

6- Imam Ali (AS) said, 'Aggression leads its perpetrators to the Hellfire.' [al-Kafi, v. 2, p. 327, no. 4]

7- الإمامُ الصادق (عَلَيْهِ السَّلَامُ): انظُرْ أَنْ لَا تَكَلِّمَنَّ بِكَلِمَةٍ بَغْيٍ أَبَدًا، وَإِنْ أَعْجَبَتْكَ نَفْسُكَ وَعَشِيرَتُكَ

7- Imam al-Sadiq (AS) said, 'Make sure that you never utter one aggressive word, even if you admire [the strength of] yourself and your tribe.' [Ibid. no. 3]

The Agressor صِفَةُ الْبَاغِي

8- الإمام الصادق (عليه السلام) - في قوله تعالى: «فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ» -: الباغي الذي يَخْرُجُ عَلَى الإمام

8- Imam al-Sadiq (AS), with regards to the verse: “But should someone be compelled, without being aggressive or rebellious...”⁵⁷, said, ‘The agressor is whoever rises to fight against the Im? m.’[Ma`ani al-Akhbar, p. 213, no. 1]

تَالُ أَهْلِ الْبَغْيِ مِنَ الْمُسْلِمِينَ Fighting Against Muslim Agressors

الإمام عليّ (عليه السلام): الْقِتَالُ قِتَالَانِ: قِتَالُ أَهْلِ الشَّرْكِ لَا يُنْفَرُ عَنْهُمْ حَتَّى يُسَلِّمُوا أَوْ يُؤْتُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ، وَ 10- قِتَالُ لِأَهْلِ الزَّيْغِ لَا يُنْفَرُ عَنْهُمْ حَتَّى يَفِيؤُوا إِلَى أَمْرِ اللَّهِ أَوْ يُقْتَلُوا .

9- Imam Ali (AS) said, ‘There are two kinds of fighting: one is the fighting against polytheists; they must not be left until they accept Islam or pay the tax with humility. The second is the fighting against the people of innovation [from among Muslims]; and they should not be left until they comply with the command of Allah or else they be killed.’[Wasael al-Shi`aah , v. 11, p. 18, no. 3]

الإمام عليّ (عليه السلام): يُقَاتَلُ أَهْلُ الْبَغْيِ وَ يُقْتَلُونَ بِكُلِّ مَا يُقْتَلُ بِهِ الْمُشْرِكُونَ ، وَ يُسْتَعَانُ عَلَيْهِمْ بِمَنْ أَمَكَنَ أَنْ يُسْتَعَانَ بِهِ عَلَيْهِمْ - 11- مِنْ أَهْلِ الْقِبْلَةِ ، وَ يُؤَسِّرُونَ كَمَا يُؤَسِّرُ الْمُشْرِكُونَ إِذَا قُـدِرَ عَلَيْهِمْ .

10- Imam Ali (AS) said, ‘[Rebellious] Agressors [from among Muslims] are to be fought and killed in the same way that one kills polytheists; and Muslims can rally all the support they can against them, and when possible, they can be taken prisoners just as polytheists are taken captive.’[Mustadrak al-Wasail, v. 11, p. 65, no. 12437]

جَوَازُ قِتَالِ مَنْ نَصَبَ الْعِدَاوَةَ لِإِمَامِ الْمُسْلِمِينَ

The Permission to Kill One Who Declares Enmity Towards the Imam of the Muslims

الإمام الصادق (عليه السلام): - فِي النَّاصِبِ - : لَوْلَا أَنَا نَخَافُ عَلَيْكُمْ أَنْ يُقْتَلَ رَجُلٌ مِنْكُمْ بِرَجُلٍ مِنْهُمْ - وَ رَجُلٌ مِنْكُمْ خَيْرٌ مِنْ أَلْفٍ - 12- . رَجُلٌ مِنْهُمْ - لِأَمْرِنَاكُمْ بِالْقِتَالِ لَهُمْ ، وَ لَكُنْ ذَلِكَ إِلَى الْإِمَامِ

11- Imam al-Sadiq (AS) said about one who declares enmity towards the Imam of the Muslims: ‘If it were not for the fact that we were afraid for your sake – that one of you may be killed for killing one of them, and one of you is worth a thousand of their men – we would order you to kill them; but this is left to [the discretion of] the Imam.’[Wasael al-Shi`aah , v. 11, p. 60, no. 2]

Part 8
AGRICULTURE **الزَّرَاعَة**

استِحْبَابُ الزَّرْعِ وَالغَرْسِ The Divine Recommendation of Cultivation and Agriculture

والغرس

1- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ 1 صَدَقَةٌ.

1- The Prophet (SAWA) said, 'Every single Muslim that plants or cultivates anything of which humans, animals or birds may eat from is counted as charity towards them on his behalf.' [Mustadrak al-Wasail, v, 13, p. 460, no. 15892]

2- الإمام الباقر (عَلَيْهِ السَّلَامُ): كَانَ أَبِي يَقُولُ: خَيْرُ الْأَعْمَالِ الْحَرْبُ، تَزْرَعُهُ فَيَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ، أَمَّا الْبَرُّ فَمَا أَكَلَ مِنْ شَيْءٍ 2 اسْتَغْفَرَ لَكَ، وَأَمَّا الْفَاجِرُ فَمَا أَكَلَ مِنْهُ مِنْ شَيْءٍ لَعَنَهُ، وَيَأْكُلُ مِنْهُ الْبَهَائِمُ وَالطَّيْرُ.

2- Imam al-Baqir (AS) narrated that his father used to say, 'The best of occupations is tilling the land, the produce of which is eaten by both the good-doer and the wrongdoer. That which the good-doer eats will seek forgiveness on his [i.e. the grower's] behalf, and that which the wrongdoer eats will curse him [i.e. the wrongdoer]. The birds and animals eat thereof too.' [al-Kafi, v. 5, p. 260, no. 5]

3- الإمام الباقر (عَلَيْهِ السَّلَامُ): كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ: مَنْ وَجَدَ مَاءً وَتُرَابًا تَمَّ افْتَقَرَهُ فَأَبْعَدَهُ اللهُ 3

3- Imam al-Baqir (AS) narrated that Imam Ali (AS) used to say, 'He who, in spite of having water and soil at his disposal, is still poor, is dissociated by Allah.' [Qurb al-Isnad, p. 115, no. 404]

4- الإمام الصادق (عَلَيْهِ السَّلَامُ): الزَّارِعُونَ كُنُوزَ الْأَنْبِيَاءِ، يَزْرَعُونَ طَيِّبًا أَخْرَجَهُ اللهُ عَزَّوَجَلَّ، وَهُمْ يَوْمَ الْقِيَامَةِ أَحْسَنُ النَّاسِ مَقَامًا، 4 وَأَقْرَبُهُمْ مَنْزِلَةً، يُدْعَوْنَ الْمُبَارَكِينَ.

4- Imam al-Sadiq (AS) said, 'The farmers are the treasures of mankind for they plant and harvest the good things that Allah has made grow. On the Day of Resurrection, they will occupy the best and nearest position [to Allah] and will be called the blessed ones.' [al-Kafi, v. 5, p. 261, no. 7]

5- الإمام الصادق (عَلَيْهِ السَّلَامُ) - فِي قَوْلِ اللهِ عَزَّوَجَلَّ: «وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ» -: الزَّارِعُونَ 5

5- Imam al-Sadiq (AS) said that the verse of Allah in the Qur'an: "And on Allah do the believers rely" refers to the farmers.' [Bihar al-Anwar, v. 103, p. 66, no. 16]

6- الإمام الصادق (عَلَيْهِ السَّلَامُ) - لَمَّا سَأَلَهُ يَزِيدُ بْنُ هَارُونَ الْوَاسِطِيُّ عَنِ الْفَلَاحِينَ -: هُمْ الزَّارِعُونَ كُنُوزَ اللهِ فِي أَرْضِهِ، وَمَا فِي 6 الْأَعْمَالِ شَيْءٌ أَحَبَّ إِلَى اللهِ مِنَ الزَّرَاعَةِ، وَمَا بَعَثَ اللهُ نَبِيًّا إِلَّا زَرَّاعًا إِلَّا إِدْرِيسَ (عَلَيْهِ السَّلَامُ) فَإِنَّهُ كَانَ خِيَّاطًا.

6- Imam al-Sadiq (AS) said, 'There is no occupation more beloved to Allah than agriculture, and every single prophet that Allah sent down was a farmer except Prophet Enoch [Prophet Enoch (AS) is known as Idris in the Arabic tradition (ed.)] (AS) who was a tailor.' [Mustadrak al-Wasail, v. 13, p. 461, no. 15898]

Part 9
Alcohol الخمر

الْخَمْرُ Alcohol

1- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : لا تُجْمَعُ الْخَمْرُ وَالْإِيمَانُ فِي جَوْفٍ أَوْ قَلْبٍ رَجُلٍ أَبَدًا

1- The Prophet (SAWA) said, 'Alcohol and faith will never be together in the breast or heart of a man.' [Bihar al-Anwar, v. 79, p. 152, no. 64]

2- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : الْخَمْرُ أُمُّ الْفَوَاحِشِ وَالْكَبَائِرِ

2- The Prophet (SAWA) said, 'Alcohol is the mother of all indecent acts and grave sins.' [Kanz al-Ummal, no. 13181]

3- رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : جُمِعَ الشَّرُّ كُلُّهُ فِي بَيْتٍ ، وَجُعِلَ مِفْتَاحُهُ شُرْبُ الْخَمْرِ

3- The Prophet (SAWA) said, 'All evil in its entirety has been gathered in one house and drinking alcohol is the key to that house.' [Bihar al-Anwar, v. 79, p. 148, no. 63]

The Reason for the Prohibition of Alcohol

4– Imam Ali (AS) said, ‘Allah imposed...the abandonment of drinking alcohol in order to safeguard the intellect.’[Nahj al-Balagha, Saying 252]

5– Imam al-Rida (AS) said, ‘Allah forbade alcohol due the corruption that accompanies it, and due to the way in which it alters the drinkers’ reason, and how it encourages them to deny Allah, Mighty and Exalted, and to slander Him and His messenger, and for all the other accompaniments of corruption and murder.’[Uyoun Akhbar al-Ridha (AS), v. 2, p. 98, no. 2]

The Consequence of Drinking Alcohol

6– Imam Ali (AS) said, ‘When the alcoholic one meets Allah, Mighty and Exalted, he will meet him as an idol worshipper.’[al-Khisal, p. 632, no. 10]

7– Imam Ali (AS) said, ‘The one who drinks an intoxicant, his prayers will not be accepted for forty days and nights.’[al-Khisal, p. 632, no. 10]

Interacting with an Alcohol Drinker

8– The Prophet (SAWA) said, ‘When one who drinks alcohol speaks, do not believe him, and if he proposes do not marry him, if he falls sick do not visit him, and if he dies do not attend his funeral, and do not entrust him with anything.’[Bihar al-Anwar, v. 79, p. 127, no. 7]

9– The Prophet (SAWA) said, ‘The alcohol drinker is like sulphur, so keep away from him lest he pollute you with his stench for sulphur has a bad stench.’[Bihar al-Anwar, v. 79, p. 150, no. 64]

How an Alcohol Drinker Will be Resurrected

10– Imam al-Sadiq (AS) said, ‘The ones who have quenched themselves in this world with an intoxicant [alcohol] will die thirsty, will be resurrected thirsty and will enter the Hellfire thirsty.’ [Thawab al-A`amal, p. 290, no. 5]

Enjoinment of Abandoning Alcohol even if it be for Other Than Allah

11– The Prophet (SAWA) said, ‘Whoever abandons alcohol for other than the sake of Allah, Allah will quench his thirst [in Paradise] with the sealed wine’. Imam Ali (AS) exclaimed, ‘For other than Allah?’ The Prophet (SAWA) replied, ‘Yes, by Allah, for his own protection and well-being.’[Bihar al-Anwar, v. 79, p. 412, no. 2]

The Prohibition of That Which Produces the Same Effects as Alcohol

12– Imam al-Kazim (AS) said, ‘Allah did not prohibit alcohol because of its name, rather He prohibited it due to its effects, so whatever produces the same effects as alcohol is [treated as] alcohol.’[al-Kafi, v. 6, p. 412, no. 2]

Part 10

Allah

The Meaning of Allah

- 1- Imam Ali (AS) said, Allah means the worshipped one, by Whom people are bewildered, and to Whom they are submissive. Allah is the One veiled from the grasp of sights, and the One hidden from imagination and contemplation.[al-Tawhid, p. 89, no. 2]
- 2- Imam Ali (AS) said, Allah is the greatest name from among the names of God, Mighty and Exalted, and it is the name that cannot be used to name anyone but Allah, and no creature has ever been named with it.[Ibid. p. 231, no. 5]
- 3- Imam al-Baqir (AS) said, Allah means the One who is worshipped and by Whom people are too bewildered to comprehend His essence and to fathom His identity.[Ibid. p. 89, no. 2]
- 4- Imam al-Ridha (AS) said, In the name of Allah, Mighty and Exalted, is the attestation to His Lordship and His Oneness.[Uyoun Akhbar al-Ridha (AS), v. 2, p. 93, no. 1]
- 5- Imam al-`Askari (AS) said, Allah is the One \to Whom every creature resorts when he is in need or in hardship, when there is no hope in anyone but Him.[Bihar al-Anwar, v. 3, p. 41, no. 16]

Part 11

Allah's Pleasure

Factors that Elicit Allah's Pleasure

1– It has been narrated that Prophet Moses (AS) addressed Allah, saying, 'My Lord, guide me to an action the performance of which will earn me Your good pleasure.' So Allah revealed to him, 'O son of Amran, verily My pleasure lies in that which you will be averse to and you will not be able to endure it.' So Moses fell prostrate, weeping and cried out, 'My Lord! You have selected me to speak to when You have not spoken to any before me, and yet You do not guide me to that action by which I may earn Your pleasure!' So Allah revealed to him, 'Verily My pleasure lies in your pleasure with whatever I decree.' [Bihar al-Anwar, v. 82, p. 143, no. 17]

2– Imam Ali (AS) said, 'Three things enable a servant to attain Allah's pleasure: persistence in seeking forgiveness, affability towards people, and frequent giving of charity.' [Bihar al-Anwar, v. 78, p. 81, no. 74]

3– Imam Ali (AS) said, 'He who dissatisfies his body earns Allah's pleasure, and he who is not willing to dissatisfy his body defies Allah.' [Bihar al-Anwar, v. 70, p. 312, no. 11]

4– Imam Ali (AS) said, 'He [Allah] has advised you to be Godwary in all things, and has made it the height of His good pleasure and His sole requirement from His creatures.' [Nahj al-Balagha, Sermon 183]

5– Imam Ali (AS) said, 'Allah's pleasure is linked to His obedience.' [Ghurar al-Hikam, no. 5410]

6– Imam Zayn al-Abidin (AS) said, 'Verily the one who Allah is most pleased with from among you is the one who is the most generous towards his own dependents.' [Bihar al-Anwar, v. 78, p. 136, no. 13]

Signs of Allah's Pleasure

7– It is narrated in Bihar al-Anwar that Prophet Moses (AS) said, 'O My Lord, what is a sign of Your pleasure with a servant of Yours?' So Allah revealed to him, saying, 'When you see Me preparing My servant for My obedience and averting him from My disobedience, [know that] it is a sign of My pleasure.' [Bihar al-Anwar, v. 70, p. 26, no. 29]

8– Imam Ali (AS) said, 'The sign of Allah's pleasure with His servant is the satisfaction found in the servant himself with all that Allah decrees, be it in his favour or not.' [Ghurar al-Hikam, no. 6344]

Pleasing People at the Expense of Allah's Displeasure

9– Imam Ali (AS), in a letter that he wrote to Muhammad b. AbU Bakr, said, 'Try to the best of your ability not to displease your Lord by pleasing any of His creatures, for verily Allah can easily substitute a servant for another, but the servant has recourse to no other substitute for Allah.' [Amali al-Tusi, p. 29, no. 31]

10– Imam al-Hasan (AS) said, 'He who seeks to please Allah at the expense of displeasing people, Allah suffices him in everything including his affairs with people. But the one who seeks to please people at the expense of Allah's displeasure, Allah relegates him to those very people.' [Bihar al-Anwar, v. 71, p. 208, no. 17]

Part 12
ALMS-TAX (zakat)

The Obligatory Alms-Tax

1– Imam al-Sadiq (AS) said, 'Allah – exalted be His remembrance – has not obligated anything more difficult for this community than paying the alms-tax, and the downfall of the majority of people lies in [their failure to pay] it.' [Amali al-Tusi, p. 693, no. 1474]

2– Imam al-Sadiq (AS) said, 'The prayer of one who does not give the alms-tax is void, and the alms-tax of the impious is void.' [Mishkat al-Anwar, no. 46]

3– Imam al-Sadiq (AS) said, 'The alms-tax has been prescribed as a test for the rich and an aid to the poor. If people duly paid the alms-tax on their wealth, there would not remain a single poor or needy Muslim, and all would suffice themselves through what Allah has prescribed. Verily people are only impoverished, needy, hungry and naked as a result of the sins of the wealthy.' [al-Faqih, v. 2, p. 7, no. 1579]

The Role of the Alms-Tax in the Increase of Wealth

- 4– The Prophet (SAWA) said, 'If you want Allah to enrich your wealth then give the alms-tax from it.' [Bihar al-Anwar, v. 96, p. 23, no. 54]
- 5– Imam Ali (AS) said, 'Strengthen your capital by paying the alms-tax.' [Bihar al-Anwar, v. 78, p. 60, no. 138]
- 6– Imam al-Hasan (AS) said, 'The giving of the alms-tax never diminishes wealth.' [Bihar al-Anwar, v. 96, p. 23, no. 56]
- 7– Imam al-Baqir (AS) narrated, 'We found the following written in the book of the Prophet (SAWA): ...When the alms-tax is withheld, the earth withholds all its yield of plants, fruits and minerals.' [al-Kafi, v. 2, p. 374, no. 2]
- 8– Imam al-Kazim (AS) said, 'Verily Allah has fixed the alms-tax as a provision for the poor and a proliferation of your wealth.' [al-Kafi, v. 3, p. 498, no. 6]
- 9– Imam al-Rida (AS) said, 'When the alms-tax is not paid, livestock die as a result.' [Bihar al-Anwar, v. 73, p. 373, no. 8]

The One Who Refuses to Pay the Alms-Tax

10– Imam al-Baqir (AS) said, 'He who refuses to pay the alms-tax, on the Day of Resurrection Allah will transform his wealth into a cobra with two venom glands that will coil itself around him and be told, 'Tighten your grip on him just as he was tight-fisted with you in the world.' This is in accordance with Allah's verse in the Qur'an: "They will be collared with what they grudge..."[Qur'an 3:180]

11– Imam al-Sadiq (AS) said, 'Those who refuse to pay the alms-tax ask to be returned to the world at the time of death, as per Allah's verse in the Qur'an: "When death comes to one of them, he says, 'My Lord! Take me back, that I may act righteously in what I have left behind.'"[Qur'an 23:99]

12– Imam al-Sadiq (AS) said, 'There are three types of people that are considered thieves: the one who refuses to pay the alms-tax, the one who spends his wife's dowry unlawfully, and the one who takes a loan with no intention to repay it.'[Bihar al-Anwar, p. 12, no. 15]

13– Imam al-Sadiq (AS) said, 'He who refuses to pay [as meagre an amount as] a sixteen of a dirham in alms-tax may as well die a Jew or a Christian.'[Thawab al-A`amal, p. 281, no. 7]

Those Who are Entitled to Receive the Alms-Tax

14– Imam al-Sadiq (AS), with regards to Allah's verse in the Qur'an: "Charities are only for the poor... ", said, 'The poor man is he who does not beg from people [despite his poverty], the destitute lives in even harsher conditions than him, and the wretched one lives in the most straitened circumstances of all.' [al-Kafi, v. 3, p. 501, no. 16]

There is a zakat for Everything *

15– Imam Ali (AS) said, 'The zakat of power is equity.'[Ghurar al-Hikam, no. 5448]

16– Imam Ali (AS) said, 'The zakat of beauty is chastity.'[Ghurar al-Hikam, no. 5449]

17– Imam Ali (AS) said, 'The zakat of prosperity is goodness to one's neighbours and maintaining relations with one's kin.'[Ghurar al-Hikam, no. 5453]

18– Imam Ali (AS) said, 'The zakat of health is exerting oneself in Allah's obedience.'[Ghurar al-Hikam, no. 5454]

19– Imam Ali (AS) said, 'The zakat of courage is fighting in the way of Allah.'[Ghurar al-Hikam, no. 5455]

20– Imam Ali (AS) said, 'Fast, for that is the zakat of the body.'[Bihar al-Anwar, v. 78, p. 99, no. 1]

21– Imam al-Sadiq (AS) said, 'Verily upon everything is its zakat, and the zakat of knowledge is to teach it to those who are worthy of it.'[Bihar al-Anwar, p. 247, no. 77]

22– Imam al-Sadiq (AS) said, 'Good moral conduct is the zakat of bounties, intercession is the zakat of high status, ailments are the zakat of the body, amnesty is the zakat of victory, and all that you give out zakat on is protected from being snatched away from you.'[Bihar al-Anwar, p. 268, no. 182]

Obligatory Alms-Tax Payable on `Ahd al-Fitr **

23– Imam Ali (AS) said, 'He who pays the obligatory alms-tax at the end of Ramazan, Allah uses it to make up for any deficit in the alms-tax paid on his wealth.' [Wasael al-Shi`aah , v. 6, p. 220, no. 4]

24– Imam al-Sadiq (AS) said, 'Giving the alms-tax at the end of the month of Ramazan constitutes fasting just as sending blessings on the Prophet (SAWA) at the end of the prayer completes and constitutes the prayer. Verily the one who fasts and yet intentionally does not pay the alms-tax due, his fasting is invalid.' [al-Faqih, v. 2, p. 183, no. 2085]

* zakat: in general Islamic terminology and specifically in Islamic jurisprudence and law, this refers to the alms-tax payable on one's wealth or property. Semantically, the word itself means 'purity' and comes from the root zaka (to purify, increase, augment, make thrive). Therefore zakat is that which is given out from something in order to purify it and increase its worth, and the traditions in this section indicate that in addition to the zakat payable on wealth, there is also a zakat payable on all other bounties of Allah that He has bestowed on man, in order to purify them, increase their worth and make them thrive. In this section, therefore, the word zakat has been left in the Arabic to differentiate it from the juristic term 'alms-tax' (ed.)

** termed zakat al-fitra. `Ahd al-Fitr: festival marking the end of the month of Ramazan (ed.)

Part 13
AMICABLENESS

Amicableness

- 1– The Prophet (SAWA) said, ‘Allah has commanded me to treat people amicably just as He has commanded me to fulfil the religious obligations.’[al-Kafi, v. 2, p. 117, no. 4]
- 2– The Prophet (SAWA) said, ‘Being amicable towards people is half of faith, and being gentle and kind to them is half of life.’[al-Kafi, v. 2, p. 117, no. 5]
- 3– The Prophet (SAWA) said, ‘There are three things that if are not present with someone then their actions are incomplete: piety preventing one from disobeying Allah, a character through which one is amicable towards people, and clemency with which to deal with the rashness of the ignorant.’[al-Kafi, v. 2, p. 116, no. 1]
- 4– Imam Ali (AS) said, ‘The fruit of [strong] intellect is amicableness with people.’[Ghurur al-Hikam, no. 4629]
- 5– Imam Ali (AS) said, ‘The security of this world and the Hereafter lies in amicableness with people.’[Ghurur al-Hikam, no. 5610]
- 6– Imam Ali (AS) said, ‘Whoever is amicable towards his enemies is secure from war.’[Ghurur al-Hikam, no. 8539]
- 7– Imam Ali (AS) said, ‘Whoever is not improved by the goodness of amicableness will be improved by the evil consequences [of the absence of it].’[Ghurur al-Hikam, no. 8202]
- 8– Imam Ali (AS) when reprimanding his companions said, ‘How long should I continue to be amicable with you the way one is amicable with camels with a hollow hump, or to worn clothes which when stitched on one side give way on the other... and verily I know what can improve you and how to straighten your crookedness, but I shall not improve your condition by marring myself.’[Nahj al-Balagha, Sermon 69]

Part 14
AMITY

Amity

1- Imam Ali (AS) said, 'Moving mountains is easier than bringing hostile hearts together.' [Bihar al-Anwar, v. 78, p. 11, no. 70]

2- Imam al-Sadiq (AS) said, 'The speed of amity between the hearts of pious people when they meet – even if they do not show their mutual love on their tongues – is like the speed of the rain water when it mixes with the water of rivers. And the distance between the hearts of the wicked when they meet – even if they make a show of love on their tongues – is like the distance between beasts that cannot have mutual affection no matter how long they eat from the same trough.' [Tuhaf al-`Uqoul, no. 373]

There is no Good in Someone who Does not Like others, Nor Is He Liked by Them

3- The Prophet (SAWA) said, ‘The best among you are the ones who have the best moral traits, those who like others and are well-liked.’[Ibid. no. 45]

4- The Prophet (SAWA) said, ‘The best of the believers is the one who is loved by the believers, and there is no good to be found in someone who does not like others nor is he liked by them.’[Bihar al-Anwar, v. 75, p. 265, no. 9]

Part 15
ANGER

Anger is the Key to All Evils

- 1– The Prophet (SAWA) said, ‘Anger is a smouldering ember [kindled by] Satan.’[Bihar al-Anwar, v. 73, p. 265, no. 15]
- 2– Imam Ali (AS) said, ‘Rage is a type of madness because the one enraged feels regret later on, and if he does not feel regret, then his madness has become ingrained.’[Nahj al-Balagha, Saying 255]
- 3– Imam al-Sadiq (AS) said, ‘Anger is the key to all evils.’[al-Kafi, v. 2, p. 303, no. 3]
- 4– Imam al-Sadiq (AS) said, ‘Anger is such that it destroys the heart of even the wise man.’[al-Kafi, v. 2, p. 305, no. 13]

Enjoinment of Controlling One's Anger

5– The Prophet (SAWA) said, ‘The Prophet (SAWA) said, ‘Shall I tell you who is the toughest and strongest from among you? The one who controls himself when he is angry.’[Nathr al-Durar, v. 1, p. 183]

6– Imam al-Baqir (AS) said, ‘There is no strength like being able to repel one’s anger.’[Tuhaf al-`Uqoul, no. 286]

7– Imam al-Sadiq (AS) said, ‘He who has no control over his anger has no control over his reason.’[al-Kafi, v. 2, p. 305, no. 13]

Enjoinment of Suppressing One's Anger

8– The Prophet (SAWA) said, 'Verily there is a door to Hell, the entrance into which will be reserved for one who vented his anger through committing an act of disobedience to Allah, most High.' [Tanbih al-Khawatir, v. 1, p. 121]

9– The Prophet (SAWA) said, 'He who curbs his anger, Allah will curb His punishment from him.' [Bihar al-Anwar, v. 73, p. 263, no. 7]

10– Imam al-Baqir (AS) said, 'He who suppresses his anger despite being able to vent it, Allah will fill his heart with peace and security on the Day of Resurrection.' [al-Kafi, v. 2, p. 110, no. 7]

11– Imam al-Sadiq (AS) said, 'What a good dose anger is for he who can swallow it ...' [al-Kafi, v. 2, p. 109, no. 3]

The Remedy for Anger

12– The Prophet (SAWA) said, ‘O Ali, do not get angry, and if you do get angry, then sit down and reflect upon the power of your Lord over His creation and His clemency towards them in spite of it. And whenever anyone tells you [condescendingly] to fear Allah, expel your anger and remind yourself of your clemency.’[Tuhaf al-`Uqoul, no. 14]

13– Imam Ali (AS) said, ‘Remedy your anger with silence, and your carnal desire through your reason.’[Ghurur al-Hikam, no. 5155]

The Praiseworthiness of Anger for the Sake of Allah

14– Prophet Moses (AS) [addressed Allah] saying, ‘O Lord, who are your special people whom You will shade with the shade of Your Throne on the day when no shade will avail except Your Shade?’ So Allah revealed to him, ‘... and those who are angered when the things that I have prohibited are deemed lawful [by people], the way a leopard is angered when it is wounded!’ [Wasael al-Shi`aah , v. 11, p. 416, no. 3]

15– Imam Ali (AS) said, ‘He (SAWA) [i.e. the Prophet] never used to get angry over worldly matters, but when he did get angry for the sake of the truth, he was unrecognisable and nothing could restrain his anger until he had triumphed in his case [for the truth].’ [al-Mahajjat al-Baydha, v. 5, p. 303]

16– Imam Ali (AS) said, ‘He who displays his ill-feeling towards the immoral people and gets angry for the sake of Allah, Allah will get angry for his sake and will render him well-pleased on the Day of Resurrection.’ [Nahj al-Balagha, Saying 31]

Part 16
ANIMALS

The Rights of Animals

- 1– When the Prophet (SAWA) saw a she-camel, whose knees were tied up, carrying her load, he said, ‘Where is her owner? Tell him that he should prepare for the lawsuit tomorrow [the Day of Resurrection].’[Bihar al-Anwar, v. 7, p. 276, no. 50]
- 2– The Prophet (SAWA) said, ‘Verily Allah loves gentleness and He aids in implementing it, so when you ride a lean animal, dismount it at the right place for if the land is barren and arid then get away from it and if the land is lush and fertile then dismount the animal [and allow it to rest].’[al-Kafi, v. 2, p. 120, no. 12]
- 3– The Prophet (SAWA) said, ‘Mount these animals soundly and look after them properly and do not treat them as chairs for your conversations in the streets and the markets, for many riding animals are better than their rider and are more remembering of Allah – Blessed and most High.’[Kanz al-`Ummal, no. 24957]
- 4– The Prophet (SAWA) said, ‘The animal has six rights over its owner: once the owner has dismounted the animal he should allow it to graze, he should give it access to water if they pass by it, he should not hit the animal except when it truly deserves it, he should not burden it with a load that it cannot bear, he should not overtask it with a journey that it cannot endure and he should not sit on it for lengthy periods of time.’[Mustadrak al-Wasail, v. 8, p. 258, no. 9393]
- 5– The Prophet (SAWA) said, ‘Do not hit animals on their faces for verily they praise and glorify Allah.’[al-Kafi, v. 6, p. 538, no. 4]
- 6– The Prophet (SAWA) said, ‘A prostitute was forgiven when she passed a panting dog almost dying of thirst at the foot of a well, whereby she took off her shoe and tied it to her headscarf and lowered it into the well to extract water [for the dog], and for that action she was forgiven.’[Kanz al-`Ummal, no. 43116]
- 7– The Prophet (SAWA) said, ‘No animal, including a bird or any other kind, is killed unjustly except that it will raise a complaint against him [the killer] on the Day of Resurrection.’[Kanz al-`Ummal, no. 39968]
- 8– The Prophet (SAWA) said, ‘Whoever kills a sparrow in vain, it will cry out to Allah against him on the Day of Resurrection saying, ‘O my Lord, so and so killed me in vain and did not kill me for any useful purpose.’[Kanz al-`Ummal, no. 39971]
- 9– The Prophet (SAWA) said, ‘If the oppression that you have committed towards animals is forgiven for you, then [realize that] you have been forgiven a lot [of your sins].’[Kanz al-`Ummal, no. 24973]
- 10– The Prophet (SAWA) said, ‘Are you not God wary with respect to this animal that Allah has allowed you to possess?! Because verily it has complained to me that you keep it hungry and tire it out.’[Kanz al-`Ummal, no. 24982]
- 11– The Prophet (SAWA) said, ‘May the curse of Allah be on the one who treats an animal harshly.’[Kanz al-`Ummal, no. 24971]
- 12– Ibn `Abbas narrates, ‘The Prophet (SAWA) forbade the killing of any living thing unless it causes harm.’[Kanz al-`Ummal, no. 39981]
- 13– Imam al-Sadiq (AS) said, ‘Verily a woman was chastised for the fact that she tied up a cat and left it till it died of thirst.’[Makarim al-Akhlaq, v. 1, p. 280, no. 864]

Part 17
THE ANSWER

- 1– Imam Ali (AS) said, ‘Where there are several answers, the correct one will remain hidden.’[Nahj al-Balagha, Saying 243]
- 2– Imam Ali (AS) said, ‘Sometimes even the eloquent fails to come up with an answer.’[Ghurar al-Hikam, no. 5378]
- 3– Imam Ali (AS) said, ‘He who rushes to give answers will not perceive the truth.’[Ibid. no. 8640]
- 4– Imam Ali (AS) said, ‘One of the proofs of virtue is giving correct answers.’[Ibid. no. 9417]
- 5– Imam Ali (AS) said, ‘Leave sharpness and reflect instead on the argument, and avoid idle talk in order to be safe from error.’[Ibid. no. 5136]
- 6– Imam Ali (AS) said, ‘If you remain clement with the ignorant, you give him indeed an adequate answer.’[Ibid. no. 4104]
- 7– Imam Ali (AS) said, ‘Many a speech is answered by silence.’[Ibid. no. 5303]
- 8– Imam al-Sadiq (AS) said, ‘He who answers regarding all that is asked is mad.’[Ma`ani al-Akhbar, p. 238, no. 2]

Part 18
[ALLAH'S] ANTIPATHY

Those Whom Allah Despises

- 1- The Prophet (SAWA) said, ‘Allah despises the adulterous old man, the wealthy oppressor, the arrogant pauper, and the persistent beggar; He nullifies the reward of the bragging doner, and he hates the blatantly insolent liar.’[Tuhaf al-`Uqoul, no. 42]
- 2- The Prophet (SAWA) said, ‘Allah, the Exalted, despises anyone who is knowledgeable about this world, but ignorant about the Hereafter.’[Kanz al-`Ummal, 28982]
- 3- The Prophet (SAWA) said, ‘Allah despises anyone who is ill-mannered, swaggering [in his gait], frequenting the markets, a corpse by night, [sleeping] like a donkey during the day, knowledgeable about this world, but ignorant about the Hereafter.’[‘Uyoun Akhbar al-Ridha (AS), v. 2, p. 28, no. 24]
- 4- The Prophet (SAWA) said, ‘Allah despises a man who does not fight intruders in his home.’[Ibid. no. 43679]
- 5- Imam Ali (AS) said, ‘Allah, the Exalted, despises the insolent man who is audacious [in committing] acts of disobedience.’[Ghurar al-Hikam, no. 3437]
- 6- Imam Ali (AS) said, ‘The Prophet (SAWA) used to say, ‘Allah despises the one who frowns at the faces of his brethren.’[Mustadrak al-Wasail, v. 8, p. 321, no. 9552]
- 7- Imam al-Baqir (AS) said, ‘Allah despises the vile person who displays his vices publicly.’[Bihar al-Anwar, v. 71, p. 383, no. 17]

The People Allah Despises Most

8- The Prophet (SAWA) said, 'Three people that Allah despises most are: a man who sleeps a lot in the day without having woken up to pray at night, a man who eats a lot without uttering the name of Allah or praising Him upon starting to eat, and a man who laughs a lot without reason.' [Kanz al-Ummal, no. 21431]

9- The Prophet (SAWA) said, 'Three people that Allah despises most are: an atheist in the Sanctuary [of Makkah], a man who seeks the pre-Islamic pagan practice in the era Islam, and a man who seeks to shed another's blood without any just cause.' [Ibid. no. 43833]

10- The Prophet (SAWA) said, 'The most despised, by Allah, from among you are those who roam about gossiping and separating brothers, and seeking out flaws in innocent people.' [Bihar al-Anwar, v. 71, p. 383, no. 17]

11- The Prophet (SAWA) said, 'The most despised by Allah, the Exalted, from among His creatures is the scholar who frequents the rulers.' [Kanz al-Ummal, no. 28985]

12- The Prophet (SAWA) said, 'Verily the most despicable from among you to me and the farthest away from me on the Day of Judgment are the prattlers, the pretentious, and the mutafayhiqoun.' He was asked, 'O Messenger of Allah! Who are the mutafayhiqoun?' He said, 'Those who are arrogant.' [Ibid. no. 43833]

13- Imam Ali (AS) said, 'The person most despised by Allah from among all His creatures is the backbiter.' [Ghurar al-Hikam, no. 3128]

14- Imam Ali (AS) said, 'The person most despised by Allah, the Exalted, from among His creatures is the one whose greatest concerns are [sating the appetite of] his stomach and his private parts.' [Ibid. no. 3294]

15- Imam Ali (AS) said, 'The person most despised by Allah, the Exalted, is the ignorant one.' [Ibid. no. 3359]

16- Imam Ali (AS) said, 'The most despised of creatures in the sight of Allah is a man who gathers scattered pieces of knowledge, deceiving [people] in the darkness of chaos, and blinded to what lies hidden in tranquility. His peers from among the people call him a scholar, but he himself has never benefited one full day from his knowledge.' [Kanz al-Ummal, no. 44220]

17- Imam Ali (AS) said, 'The person most despised by Allah, the Exalted, is the overbearing scholar.' [Ghurar al-Hikam, no. 3164]

18- Imam al-Baqir (AS) narrated, 'Moses (AS) said, 'O Lord! Who do You despise the most from among Your servants?' He replied, 'The one who [sleeps like] a corpse by night and is idle during the day.' [Bihar al-Anwar, v. 76, p. 180, no. 8]

19- Imam al-Sadiq (AS) said, 'The person most despised from among Allah's creatures is a man whose [sharp] tongue people are wary of.' [al-Kafi, v. 2, p. 323, no. 4]

Acts Despised By Allah

- 20- The Prophet (SAWA) said, ‘Nothing is more despised by Allah than a full stomach.’[Uyoun Akhbar al-Ridha (AS), v. 2, p. 36, no. 89]
- 21- The Prophet (SAWA) said to the archangel Gabriel, ‘Which place is most despised by Allah?’ He said, ‘The marketplaces, and the most despised from among those who frequent them is he who is the first to enter and the last to leave.’[Bihar al-Anwar, v. 84, p. 4, no. 76]
- 22- Imam al-Sadiq (AS) said, ‘Allah despises excessive sleep and excessive idleness.’[Ibid. v. 76, p. 180, no. 10]
- 23- Imam al-Sadiq (AS) said, ‘Three things deserve the antipathy of Allah, the Exalted: [excessive] sleeping without night-vigil, laughing without a cause, and eating on a full stomach.’[al-Khisal, p. 89, no. 25]
- 24- Imam al-Sadiq (AS) said, ‘A man from [the tribe of] Khath`am came to the Prophet (SAWA), asking, ‘Which deeds are the most despised by Allah, the Exalted?’ The Prophet replied, ‘Associating anyone with Allah.’ The man asked, ‘Then what?’ He said, ‘Cutting off one’s kin.’ The man asked, ‘Then what?’ He said, ‘Enjoining evil and forbidding what is good.’[al-Kafi, v. 2, p. 290, no. 4]
- 25- Imam al-Rida (AS) said, ‘Allah, the Exalted, despises gossip, wasting money, and persistent begging.’[Bihar al-Anwar, v. 78, p. 335, no. 16]

Malice

26- The Prophet (SAWA) said, 'You have been sneaked upon by the plague of previous nations: jealousy and malice.' [Ma`ani al-Akhbar, p. 367, no. 1]

27- Imam al-Sadiq (AS) said, 'Three things bring about malice: hypocrisy, oppression, and self-admiration.' [Tuhaf al-`Uqoul, no. 316]

Part 19
ANXIETY

Warning Against Anxiety

- 1- The Prophet (SAWA) said, 'Allah detests two sounds: [the sound of] wailing at a catastrophe, and [the sound of] a flute in the time of prosperity.' [Tuhaf al-`Uqoul, no. 40]
- 2- Imam Ali (AS) said, 'Beware of anxiety, for it cuts off hope, weakens action, and brings sorrow. And know that the way out [of trouble] lies in two things: resourcefulness where a stratagem exists, and perseverance wherever stratagems fail.' [Bihar al-Anwar, v. 82, p. 144, no. 29]
- 3- Imam Ali (AS) said, 'Overcome anxiety with patience, for anxiety erases [Allah's] reward and augments the catastrophe.' [Ghurar al-Hikam, no. 2527]
- 4- Imam Ali (AS), upon hearing the weeping of women for the dead killed in the battle of Siffin, said, 'Do your women prevail over you from what I can hear?! Can you not prohibit them from making this din?!' [Nahj al-Balagha, Saying 322]
- 5- Imam al-Baqir (AS) said, 'The worst expression of grief is screaming and wailing with loud cries, beating one's face and chest, tearing out one's hair; and a man who takes up wailing is a man who has abandoned patience.' [Musakkin al-Fu'ad, p. 99]
- 6- Imam al-Kazim (AS) said, 'The catastrophe is but a single one for the patient man, and two for the anxious one.' [Tuhaf al-`Uqoul, no. 414]

Part 20
ASCETICISM

The Virtue of Asceticism

- 1– The Prophet (SAWA) said, 'People cannot worship Allah with anything better than asceticism from worldly pleasures.' [Bihar al-Anwar, v. 70, p. 322]
- 2– Imam Ali (AS) said, 'Asceticism is the distinguishing characteristic of Godwary people and the natural disposition of those who turn to Allah.' [Ghurar al-Hikam, no. 1713]
- 3– Imam Ali (AS) said, 'Verily among the qualities that greatly develop one's faith is abstention from worldly pleasures.' [al-Kafi, v. 2, p. 128, no. 3]
- 4– Imam al-Baqir (AS) said, 'In one of His conversations with Prophet Moses (AS), Allah told him the following, '...those who seek to adorn themselves [for Me] have no better apparel than abstention from the worldly pleasures that they find indispensable.' [Bihar al-Anwar, v. 13, p. 349, no. 37]
- 5– Imam al-Sadiq (AS) said, 'All goodness has been placed in one house, and its key is asceticism and restraint from worldly pleasures.' [Bihar al-Anwar, v. 73, p. 49, no. 20]

The Real Meaning of Asceticism

6– The Prophet (SAWA) said, ‘Asceticism from worldly pleasures means to cut short one’s hopes of this world, to be grateful for every single bounty, to have piety and to keep away from all that which Allah has prohibited.’ [Tuhaf al-`Uqoul, no. 58]

7– The Prophet (SAWA) said, 'Asceticism is not to prohibit oneself that which is allowed. Rather it is to find that which is with Allah more secure than that which is in one's own possession.' [Bihar al-Anwar, v. 77, p. 172, no. 8]

8– Imam Ali (AS) said, 'Asceticism is summed up between two phrases in the Qur'an, where Allah, most High, says, "So that you may not grieve for what has escaped you, nor be exultant at what He has given you." Therefore, one who neither grieves about past losses nor is overjoyed about the possessions he is granted has perfected his asceticism from both sides.' [Bihar al-Anwar, v. 70, p. 317, no. 23]

9– Imam al-Sadiq (AS) said, 'Asceticism is the key to the door of the Hereafter and immunity from the Fire, and it is to abandon all those things that preoccupy you from Allah, neither experiencing regret upon their loss, nor self-admiration for having abandoned them, nor awaiting deliverance from them, nor seeking praise on account of them, and nor anything else in exchange for them. Rather you see their loss as a source of comfort and their presence as a source of misfortune, such that you consistently run away from misfortune and seek refuge in comfort.' [Bihar al-Anwar, p. 315, no. 20]

Qualities of the One Who Practices Asceticism

10– Imam Ali (AS) said, 'The one who practices asceticism from worldly pleasures is such that he neither allows the prohibited things to overcome his perseverance [in the way of Allah], nor the permissible things to distract him from gratefulness to Allah.' [Bihar al-Anwar, v. 78, p. 37, no. 3]

11– Imam Ali (AS) said, 'Those who restrain themselves from worldly pleasures are such that their hearts are weeping though outwardly they may laugh, they experience great sorrow though they display joy, and they are filled with self-contempt though they rejoice at all that they have been bestowed.' [Nahj al-Balagha, Sermon 113]

12– Imam al-Sadiq (AS), when asked to define the ascetic, said, 'The ascetic is the one who renounces the permissible things in this world for fear of having to account for them, and renounces the forbidden things of this world for fear of punishment for them.' [Auyoun Akhbar al-Ridha (AS), v. 2, p. 52, no. 199]

13– Imam al-Rida (AS), when asked about the qualities of the ascetic, replied, 'He manages to still his hunger without pursuit of food, he is well-prepared for his death, and weary of his life in this world.' [Bihar al-Anwar, v. 78, p. 349, no. 6]

Factors that Elicit Asceticism

14– Imam Ali (AS) said, 'The person best able to practice abstemiousness is he who understands the inferiority of this worldly life.' [Ghurar al-Hikam, no. 3209]

15– Imam Ali (AS) said, 'How can one renounce the pleasures of this world when he has not yet fathomed the worth of the Hereafter?!' [Ghurar al-Hikam, no. 6987]

16– Imam al-Baqir (AS) said, 'Remember death frequently, for no sooner does man increase his remembrance of death than he begins to renounce this world's life.' [Bihar al-Anwar, v. 73, p. 64, no. 31]

17– Imam al-Kazim (AS) once said while standing at a graveside, 'Indeed something that ends with this [i.e. death] is worthy of its beginning being spent in abstemiousness. And indeed something that begins with this is worthy of its end being feared with apprehension.' [Bihar al-Anwar, v. 78, p. 320, no. 9]

18– Imam al-`Aaskari (AS) said, 'If the inhabitants of this world used their intellect, the world would self-destruct [for it would cease to be of any importance].' [Bihar al-Anwar, p. 377, no. 3]

The Benefits of Asceticism

19– The Prophet (SAWA) said, 'Abstaining from the vain pleasures of this world puts the heart and the body at rest, whereas longing for them exhausts the heart and the body.' [Kanz al-`Ummal, no. 6060]

20– Imam Ali (AS) said, 'He who renounces this worldly life, neither concerning himself with its baseness nor vying for its glory, Allah rewards him with a gift that is unobtainable through any of His creatures, grants him knowledge without the need for learning, secures wisdom in his heart and makes it flow upon his tongue.' [Bihar al-Anwar, v. 78, p. 63, no. 155]

21– Imam Ali (AS) said, 'Abstain from the vain pleasures of this world and divine mercy will descend upon you.' [Ghurar al-Hikam, no. 2275]

22– Imam Ali (AS) said, 'Abstaining from the vain pleasures of this world is the greatest source of comfort.' [Ghurar al-Hikam, no. 1316]

23– Imam Zayn al-Abidin (AS) said, 'He who renounces the world's vain pleasures finds its afflictions trivial and is not bothered by them as a result.' [Tuhaf al-`Uqoul, no. 281]

24– Imam al-Sadiq (AS) said, 'It is forbidden for your hearts that they should taste the sweetness of faith until and unless they abstain from the pleasures of this world.' [Bihar al-Anwar, v. 78, p. 63, no. 155]

The Most Abstemious of People

25– The Prophet (SAWA) said, 'The most abstemious of people is he who renounces the prohibited things.' [Amali al-Saduq, p. 27, no. 4]

26– Imam Ali (AS) said, 'Do not be of those who try to secure the Hereafter by means of the worldly life...they disparage this world using ascetic terms, yet act like those who covet it.' [Bihar al-Anwar, v. 78, p. 68, no. 16]

27– Imam Ali (AS) said, 'The best level of asceticism is to conceal one's asceticism.' [Nahj al-Balagha, Saying 28]

28– Imam Ali (AS) said, 'When an abstemious person flees from people, seek after him, and when he seeks after people, flee from him.' [Ghurar al-Hikam, nos. 3078-3079]

29– Imam Zayn al-Abidin (AS) said, 'Allah says, 'O son of Adam, be satisfied with what I have given you and you will be among the most abstemious of people.' [Bihar al-Anwar, v. 78, p. 139, no. 22]

30– Imam al-Kazim (AS) said, 'Verily he who is most persevering in the face of adversity is the most abstemious from among you.' [Bihar al-Anwar, p. 308, no. 1]

Part 21
ASSURANCE

Assurance

1- The Prophet (SAWA) said, 'If a man trusts you with his blood [i.e. that you will spare his life] then do not kill him.' [Kanz al-`Ummal, no. 10909]

2- The Prophet (SAWA) said, 'When a man assures another of sparing his life and then kills him, [know that] I renounce the killer, even if the victim is an unbeliever.' [Ibid. no. 10930]

Adhering To Sureties

3- Imam Ali (AS) said, 'Adhere to sureties [that you are liable for] in all firmness.'[Nahj al-Balagha, Saying 155]

4- Imam Ali (AS) said, in his epistle to M'Álik al-Ashtar: 'And if you make a covenant between yourself and your enemy or give him a surety [against life or property], then stand by your pact with loyalty and observe your liability with trustworthiness. Make yourself the shield for your word, for there is nothing from Allah's mandates that all people agree upon, despite their diverse opinions on everything else, as much as they do with regards to respecting the fulfilment of covenants.'[Ibid. Letter 53]

Respecting Covenants of Protection

5- The Prophet (SAWA) said, ‘It is up to my community to protect those who are under them [i.e. non-Muslims living in Muslim lands][This refers to the free non-Muslim subjects living in Muslim lands who, in return for paying the capital tax, enjoyed protection and safety therein (ed.)].’[Kanz al-`Ummal, no. 10932]

6– The Prophet (SAWA) said, ‘The Muslims are brothers, their blood is co-equal, those under them strive to secure their protection, and they are like one hand against their enemy.’[Bihar al-Anwar, v. 100, p. 46, no. 6]

Part 22
BACKBITING

Prohibition of Backbiting

1– The Prophet (SAWA) said, ‘On the night that I was taken on my Night-Journey [to the heavens], I passed by a group of people scratching their own faces with their nails, so I asked, ‘O Gabriel, who are these people?’ so he replied, ‘These are people who backbit about other people and disparaged their reputations.’[Tanbih al-Khawatir, v. 1, p. 115]

2– The Prophet (SAWA) said, ‘Backbiting is worse than adultery’, at which he was asked, ‘How so?’ He replied, ‘A man commits adultery, then repents, and Allah pardons him for it, whereas the backbiter is not forgiven until his victim forgives him.’[al-Targhib wa al-Tarhib, v. 3, p. 511, no. 24]

3– Imam Ali (AS) said, ‘Backbiting is the attempt of one who is incapable [of doing better himself].’[Nahj al-Balagha, Saying 461]

4– Imam al-Husayn (AS) said to a man who was backbiting about a man in his presence, ‘Stop backbiting, for verily it is the food of the dogs of Hell.’[Tuhaf al-`Uqoul, no. 245]

5– Imam al-Sadiq (AS) said, ‘Do not backbite lest you become a victim of backbiting, and do not dig a hole for your brother lest you fall in it yourself, for you will be paid back whatever you put in.’[Bihar al-Anwar, v. 75, p. 249, no. 16]

6– Imam al-Sadiq (AS) narrated, ‘A man once came and told Ali b. al-Husayn (AS) [i.e. Imam Zayn al-Abidin], ‘Verily x has said that you are astray and that you are an innovator!’ So Ali b. al-Husayn (AS) said to him, ‘Neither have you observed the right of the man you sat with by transmitting to us what he spoke about, nor have you observed my right by informing me of something about my brother which I would not have known! ... Beware of backbiting for verily it is the food of the dogs of Hell, and know that whoever frequently talks about people’s faults, the frequency of his backbiting is a witness [to the fact] that he only finds faults in others according to the extent present in himself.’[Bihar al-Anwar, v. 75, p. 246, no. 8]

Backbiting and Faith

7– The Prophet (SAWA) said, ‘Backbiting eats away at a man’s faith faster than a gangrenous sore can eat away to the inside.’[al-Kafi, v. 2, p. 357, no. 1]

8– The Prophet (SAWA) said, ‘Whoever backbites a fellow Muslim man or woman, Allah neither accepts his prayer nor his fasting for forty days and nights, until and unless the victim of his backbiting forgives him.’[Bihar al-Anwar, v. 75, p. 258, no. 53]

9– The Prophet (SAWA) said, ‘On the Day of Resurrection, a man will be brought forth to stand before Allah, and his book of deeds will be presented to him, and he will not see any of his good deeds therein, upon which he will exclaim, ‘My God, this is not my book! For verily I do not see any of my acts of obedience therein?!’ So he will be told, ‘Verily your Lord neither loses nor forgets [deeds], but your deeds have gone because of your backbiting people.’ Then another man will be brought forth, and will be presented his book of deeds, and he will see many acts of obedience recorded therein, and will exclaim, ‘My God, this is not my book! For verily I did not perform all these acts of obedience!’ and he will be told, ‘It is because so and so backbit you, so his deeds have been transferred to you.’[Jami`a al-Akhbar, p. 412, no. 1144]

The Meaning of Backbiting

10– The Prophet (SAWA) said to Abu Dharr, ‘O Abu Dharr, beware of backbiting, for verily backbiting is worse than adultery...’ [Abu Dharr narrates], I asked, ‘O Prophet of Allah, and what is backbiting?’ to which he replied, ‘Your mentioning something about your fellow brother that he would not like.’ I asked, ‘O Prophet of Allah, and what if the thing mentioned about him was actually true about him?’ so he replied, ‘Know that if you say something about him that is true then you have indeed backbit about him, and if you what you have said is not true, then you have indeed slandered him.’[Bihar al-Anwar, v. 77, p. 89, no. 3]

11– The Prophet (SAWA) said, ‘Backbiting is to say something about your brother that he would not like.’[Kanz al-`Ummal, no. 8024]

12– `Aamr b. Shu`ayb narrated, on the authority of his father, on the authority of his grandfather, that some people spoke about a man in the presence of the Prophet (SAWA), saying, ‘He does not eat unless he is fed, and does not go out unless a mount is made ready for him.’ So the Prophet (SAWA) said, ‘You have talked about him behind his back’ to which they replied, ‘O Prophet of Allah, we have only said what is true!’ so he exclaimed, ‘It is bad enough to talk about your brother regarding what is true [let alone what is false]!’[al-Tarhib wa al-Tarhib, v. 3, p. 506, no. 13]

13– Imam al-Kazim (AS) said, ‘He who talks about someone behind his back, mentioning what is true about him, and what people already know, then he has not backbit about him, whereas he who talks about someone behind his back about something that is true but that people do not know about, then he has backbit about him.’[al-Kafi, v. 2, p. 358, no. 6]

People whom one is allowed to Backbite

14– The Prophet (SAWA) said, ‘Four types of people are such that talking about them behind their backs is not considered backbiting: the immoral person who makes a public display of his immorality; the dishonest leader who, even if you were to be good to would not appreciate you and if you were to be bad to would not forgive you; those who joke about their [and others’] mothers; and one who is a dissenter, who defames my community, and draws his sword against it.’[Bihar al-Anwar, v. 75, p. 261, no. 64]

15– The Prophet (SAWA) said, ‘Until when will you sidestep talking about the impudent person?! Disgrace him [through disclosing his insolent acts] so that people may be on their guard against him.’[Kanz al-`Ummal, no. 8074]

Listening to Backbiting

16– Imam Ali (AS) said, ‘The one who listens to backbiting is as [bad as] the backbiter.’[Ghurar al-Hikam, no. 1171]

17– Imam Ali (AS) saw a man backbiting someone in the presence of his son, al-Hasan (AS), to whom he said, ‘O my son, steer your hearing clear of such a person, for verily he took the most repulsive thing from his mind and poured it into yours!’[al-Ikhtisas, p. 225]

18– Imam Zayn al-Abidin (AS) said, ‘The right of the ears is to keep them pure from listening to backbiting, and from that which is unlawful to listen to.’[al-Khisal, p. 566, no. 1]

The Reward for Deterring Backbiting

19– The Prophet (SAWA) said, ‘Whoever does a good service to his fellow brother by deterring people from talking behind his back in a gathering where he hears them backbiting him, Allah will repel from him a thousand types of evil in this world as well as in the Hereafter.’[Amali al-Saduq, p. 350]

20– The Prophet (SAWA) said, ‘He in whose presence a fellow Muslim brother is talked about behind his back, and who does not defend him despite having the ability to do so, Allah disgraces him in this world as well as in the Hereafter.’[al-Faqih, v. 4, p. 372]

The Penance for Backbiting

21– The Prophet (SAWA) was asked about the penance for backbiting, to which he replied, ‘You must seek Allah’s forgiveness on behalf of the one you have talked about every time you remember him.’[al-Kafi, v. 2, p. 357, no. 4]

22– The Prophet (SAWA) said, ‘When one of you backbites about his fellow brother, he must seek forgiveness from Allah for that is penance for it.’[Kanz al-`Ummal, no. 8037]

Part 23
BANES

1- The Prophet (SAWA) said, 'The bane of humour is lack of shame; the bane of courage is aggression; the bane of generosity is mentioning one's favors to others; the bane of beauty is arrogance; the bane of worship is abeyance; the bane of speech is lying; the bane of knowledge is forgetfulness; the bane of wisdom is foolishness; the bane of good lineage is pride; and the bane of liberality is wastefulness.' [Kanz al-`Ummal, no. 44091]

2- The Prophet (SAWA) said, 'The bane of religion is desire.' [Ibid. no. 44121]

3- Imam Ali (AS) said, 'For everything there is a bane: the bane of knowledge is forgetfulness; the bane of worship is showing-off; the bane of the conscience is self-admiration; the bane of lineage is pride; the bane of humor is lack of shame; the bane of liberality is wastefulness; the bane of bashfulness is weakness; the bane of clemency is submissiveness; and the bane of stamina is degeneracy.' [Ibid. no. 44226]

4- Imam Ali (AS) said, 'Cowardliness is an affliction.' [Ghurur al-Hikam, no. 89]

5- Imam Ali (AS) said, 'Desire is the bane of the hearts.' [Ibid. no. 314]

6- Imam Ali (AS) said, 'The bane of faith is idolatry.' [Ibid. no. 3915]

7- Imam Ali (AS) said, 'The bane of certainty is doubt.' [Ibid. no. 3916]

8- Imam Ali (AS) said, 'The bane of bounty is ingratitude.' [Ibid. no. 3917]

9- Imam Ali (AS) said, 'The bane of obedience is [the ensuing] disobedience.' [Ibid. no. 3918]

10- Imam Ali (AS) said, 'The bane of good lineage is pride.' [Ibid. no. 3919]

11- Imam Ali (AS) said, 'The bane of cleverness is deception.' [Ibid. no. 3920]

12- Imam Ali (AS) said, 'The bane of worship is showing-off.' [Ibid. no. 3921]

13- Imam Ali (AS) said, 'The bane of generosity is mentioning one's favors to others.' [Ibid. no. 3923]

14- Imam Ali (AS) said, 'The bane of religion is suspicion.' [Ibid. no. 3924]

15- Imam Ali (AS) said, 'The bane of the intellect is desire.' [Ibid. no. 3925]

16- Imam Ali (AS) said, 'The obstacles of fate are the bane of glory.' [Ibid. no. 3922]

17- Imam Ali (AS) said, 'The bane of the soul is infatuation with this world.' [Ibid. no. 3926]

18- Imam Ali (AS) said, 'The bane of counsel is the contradiction of opinions.' [Ibid. no. 3927]

19- Imam Ali (AS) said, 'The downfall of kings is bad conduct.' [Ibid. no. 3928]

20- Imam Ali (AS) said, 'The downfall of ministers is a corrupt heart.' [Ibid. no. 3929]

21- Imam Ali (AS) said, 'The ruination of scholars is the love of leadership.' [Ibid. no. 3930]

22- Imam Ali (AS) said, 'The downfall of rulers is weak management.' [Ibid. no. 3931]

23- Imam Ali (AS) said, 'The ruination of soldiers is disobeying their commanders.' [Ibid. no. 3932]

24- Imam Ali (AS) said, 'The bane of training is the triumph of [one's] habit.' [Ibid. no. 3933]

25- Imam Ali (AS) said, 'The ruination of subjects is abandoning obedience.' [Ibid. no. 3934]

26- Imam Ali (AS) said, 'The bane of piety is lack of contentment.' [Ibid. no. 3935]

27- Imam Ali (AS) said, 'The downfall of judges is greed.' [Ibid. no. 3936]

28- Imam Ali (AS) said, 'The downfall of the upright is lack of piety.' [Ibid. no. 3937]

29- Imam Ali (AS) said, 'The ruin of a brave man is the loss of resolve.' [Ibid. no. 3938]

30- Imam Ali (AS) said, 'The downfall of the strong man is underestimating the foe.' [Ibid. no. 3939]

31- Imam Ali (AS) said, 'The bane of clemency is submissiveness.' [Ibid. no. 3940]

32- Imam Ali (AS) said, 'The bane of giving is procrastination.' [Ibid. no. 3941]

33- Imam Ali (AS) said, 'The bane of economy is parsimony.' [Ibid. no. 3942]

34- Imam Ali (AS) said, 'The bane of awe is humor.' [Ibid. no. 3943]

35- Imam Ali (AS) said, 'The bane of the quest is failure.' [Ibid. no. 3944]

36- Imam Ali (AS) said, 'The bane of sovereignty is lack of protection.' [Ibid. no. 3945]

- 37- Imam Ali (AS) said, 'The bane of pacts is lack of compliance.' [Ibid. no. 3946]
- 38- Imam Ali (AS) said, 'The bane of rule is pride.' [Ibid. no. 3950]
- 39- Imam Ali (AS) said, 'The bane of narration is lying.' [Ibid. no. 3947]
- 40- Imam Ali (AS) said, 'The bane of knowledge is not putting it into practice.' [Ibid. no. 3948]
- 41- Imam Ali (AS) said, 'The bane of work is abandoning sincerity.' [Ibid. no. 3949]
- 42- Imam Ali (AS) said, 'The bane of generosity is poverty.' [Ibid. no. 3951]
- 43- Imam Ali (AS) said, 'The ruin of ordinary people is a treacherous scholar.' [Ibid. no. 3952]
- 44- Imam Ali (AS) said, 'The bane of justice is a powerful oppressor.' [Ibid. no. 3953]
- 45- Imam Ali (AS) said, 'The bane of civilization is the tyranny of rulers.' [Ibid. no. 3954]
- 46- Imam Ali (AS) said, 'The bane of power is blocking kind deeds.' [Ibid. no. 3955]
- 47- Imam Ali (AS) said, 'The bane of the heart is self-admiration.' [Ibid. no. 3956]
- 48- Imam Ali (AS) said, 'The bane of talking is lying.' [Ibid. no. 3957]
- 49- Imam Ali (AS) said, 'The bane of works is the incompetence of workers.' [Ibid. no. 3958]
- 50- Imam Ali (AS) said, 'The bane of hope is the arrival of death.' [Ibid. no. 3959]
- 51- Imam Ali (AS) said, 'The bane of loyalty is betrayal.' [Ibid. no. 3960]
- 52- Imam Ali (AS) said, 'The bane of resolve is the passage of opportunity.' [Ibid. no. 3961]
- 53- Imam Ali (AS) said, 'The bane of trust is treachery.' [Ibid. no. 3962]
- 54- Imam Ali (AS) said, 'The ruin of the jurists is lack of piety.' [Ibid. no. 3963]
- 55- Imam Ali (AS) said, 'The bane of liberality is squandering.' [Ibid. no. 3964]
- 56- Imam Ali (AS) said, 'The ruin of livelihood is lack of prudence [in spending].' [Ibid. no. 3965]
- 57- Imam Ali (AS) said, 'The bane of speech is lengthy elaboration.' [Ibid. no. 3966]
- 58- Imam Ali (AS) said, 'The bane of wealth is miserliness.' [Ibid. no. 3969]
- 59- Imam Ali (AS) said, 'The bane of hope is death.' [Ibid. no. 3970]
- 60- Imam Ali (AS) said, 'The bane of goodness is a corrupt companion.' [Ibid. no. 3971]
- 61- Imam Ali (AS) said, 'The bane of power is aggression and tyranny.' [Ibid. no. 3972]
- 62- Imam Ali (AS) said, 'The fountainhead of all afflictions is infatuation with vain pleasures.' [Ibid. no. 5244]
- 63- Imam Ali (AS) said, 'The worst affliction of the intellect is arrogance.' [Ibid. no. 5752]

* The Arabic word *Áfa* means 'bane' when translated as accurately as possible into English, denoting something that is a constant source of misery or annoyance for something else, or something that causes the downfall or ruin of something else, though it has been translated differently according to its various contexts in this chapter, where it may denote an affliction in itself, or a misfortune or plague (ed.)

Part 24
THE BATHHOUSE

The Bathhouse

1– Imam Ali (AS) said, ‘The best of houses is the bathhouse for in it the Fire [of Hell] is remembered and [bodily] dirt is removed.’[al-Faqih, v. 1, p. 115, no. 237]

2– Imam al-Sadiq (AS) said, ‘Three things cause weight gain and three others cause weight loss. As for those that cause weight gain – excessive use of the bathhouse, smelling sweet fragrance and wearing soft clothing. And as for those that cause weight loss, they are: eating too many eggs, fish and unripe dates.’[al-Khisal, p. 155, no. 194]

3– Imam al-Sadiq (AS) said, ‘Three things destroy the body and may even kill it: eating [cooked] meat that has been left overnight, entering the bathhouse after overeating and having intercourse with the elderly.’[Bihar al-Anwar, v. 76, p. 75, no. 19]

4– Imam al-Sadiq (AS) said, ‘Do not enter the bathhouse except after you have put something in your belly that will cool the heat of the stomach for that strengthens your body. And do not enter the bathhouse with a full stomach.’[Makarim al-Akhlaq, v. 1, p. 125, no. 298]

5– Imam al-Kazim (AS) said, ‘Going to the bathhouse every alternate day causes weight gain, and going every day causes the fat around the kidneys to melt away.’[Makarim al-Akhlaq, v. 1, p. 126, no. 303]

Part 25
BEAUTY

Allah is Beautiful and He Loves Beauty

- 1- The Prophet (SAWA) said, 'Allah, most High, is beautiful and He loves beauty. And He likes to see the evidence of His bounty on His servant. He loathes misery and pretending to be miserable.' [Kanz al-`Ummal, no. 17166]
- 2- The Prophet (SAWA) said, 'Allah likes for His servant, when he leaves to meet his brothers, to dress himself well and to beautify himself.' [Makarim al-Akhlaq, v. 1, p. 85, no. 1]
- 3- The Prophet (SAWA) said, 'Each one of you should trim his moustache and the hairs in his nose and he should groom himself for this enhances his beauty.' [Qurb al-Isnad, p. 67, no. 215]
- 4- Imam al-Sadiq (AS) said, 'Dress up and beautify yourself, for Allah is beautiful and He loves beauty; and make sure it is lawful [beautification].' [Wasael al-Shi`ah , v. 3, p. 340, no. 4]

The Beautiful Image

5- The Prophet (SAWA) said, 'The bane of beauty is vanity.' [Bihar al-Anwar, v. 77, p. 59, no. 3]

6- The Prophet (SAWA) said, 'The best thing given to a believer is good character, and the worst thing given to a man is a corrupt heart in a beautiful figure.' [Kanz al-`Ummal, no. 5170]

7- The Prophet (SAWA) said, 'Look for goodness in people with beautiful faces for their deeds are more likely to be good.' [Uyoun Akhbar al-Ridha (AS), v. 2, p. 74, no. 344]

8- Imam Ali (AS) said, 'The beauty of a believer's face is a sign of Allah's care for him.' [Ghurar al-Hikam, no. 4848]

Honoring One's Hair

9- The Prophet (SAWA) said, 'Beautiful hair is part of Allah's dressing [for you], so make sure to honour it.' [Wasael al-Shi`aah , v. 1, p. 432, no. 2]

10- The Prophet (SAWA) said, 'Whoever keeps his hair long should care for it well, otherwise, he must cut it.' [Ibid. no. 1]

Inner Beauty

11- The Prophet (SAWA) said, 'Beauty is in the tongue.' [Tuhaf al-`Uqoul, no. 37]

12- The Prophet (SAWA) said, 'There is no beauty better than the intellect.' [Nahj al-Sa`ada, v. 1, p. 51]

13- The Prophet (SAWA) said, 'There is no clothing more beautiful than good health.' [Bihar al-Anwar, v. 77, p. 381, no. 5]

14- Imam Ali (AS) said, 'Allah, the Exalted, placed the beauty of woman in her face and of man in his speech.' [Ibid. v. 71, p. 293, no. 63]

15- Imam al-`Askari (AS) said, 'Physical beauty is the outer beauty, and the beauty of the intellect is inner beauty.' [A`alam al-Din, no. 313]

Part 26
BETRAYAL

Betrayal

- 1– The Prophet (SAWA) said, ‘Do not betray the one who betrays you lest you be like him.’[Bihar al-Anwar, v. 103, p. 175, no. 3]
- 2– The Prophet (SAWA) said, ‘The one who betrays his trust is not from us.’[Bihar al-Anwar, v. 75, p. 172, no. 14]
- 3– Imam Ali (AS) said, ‘Betrayal is the fountainhead of hypocrisy.’[Ghurar al-Hikam, no. 969]
- 4– Imam al-Sadiq (AS) said, ‘The believer is naturally disposed to all the traits except betrayal and lying.’[al-Ikhtisas, p. 231]
- 5– Mu’awiyah b. `Ammar narrated, ‘I asked Imam al-Sadiq (AS), ‘If I entrust some money with a man and he denies that I entrusted him with anything, and then he [in the future] entrusts me with money, can I keep that money [to make up for the money that he took from me]? Imam al-Sadiq (AS) replied, ‘No, that is betrayal.’[Nur al-Thaqalayn, v. 2, p. 144, no. 68]
- 6– AbU Thumama narrated: ‘I came to Imam al-Sadiq (AS) and said to him, ‘May I be your ransom! I am a man who wishes to go to Makkah but I have an overdue debt so can you please advise me?’ The Imam (AS) replied, ‘Pay your debt and focus on meeting your Lord without any debt on your shoulders, for verily a believer does not betray [his trust].’[`Allal al-Sharai`a, p. 528, no. 7]

Explanation of Betrayal and the Betrayer

- 7– The Prophet (SAWA) said, ‘Disclosing the secret of your brother is betrayal, so keep away from that.’[Bihar al-Anwar, v. 77, p. 89, no. 3]
- 8– The Prophet (SAWA) said, ‘As for the signs of the betrayer, there are four: disobedience to the All-Beneficent, disturbance to neighbours, loathing his associates, and being close to tyranny and oppression.’[Tuhaf al-`Uqoul]
- 9– Imam Ali (AS) said, ‘The betrayer is the one who busies himself with [the affairs of] others and his today is worse than his yesterday.’[Ghurar al-Hikam, no. 2013]
- 10– Imam al-Sadiq (AS) said, ‘Whoever from among our companions seeks assistance from one of his brothers, who does not exercise his full efforts [in trying to help him], then he has betrayed Allah and His messenger and the believers.’[Bihar al-Anwar, v. 75, p. 175, no. 7]
- 11– Imam al-Jawad (AS) said, ‘It is sufficient for someone to be classified as a betrayer if he is the trustee of a disloyal person.’[Bihar al-Anwar, v. 78, p. 364, no. 4]

The Peak of Betrayal

12– Imam Ali (AS) said, ‘The peak of betrayal is disloyalty to a beloved friend and the breaking of vows.’[Ghurar al-Hikam, no. 6374]

13– Imam Ali (AS) said, ‘One of the worst forms of betrayal is being disloyal with things entrusted in one’s possession.’[Ghurar al-Hikam, no. 931]

14– Imam Ali (AS) said, ‘Verily the worst betrayal is the betrayal of the [religious] community, and the most repulsive deceit is that of the leaders.’[Nahj al-Balagha, Letter 26]

Part 27
THE BLESSING

The Blessed

1- Imam al-Sadiq (AS), with regards to the verse:“He has made me blessed, wherever I may be”, said, ‘[Blessed means] very beneficial [to others].’[al-Kafi, v. 2, p. 165, no. 11]

That Which Brings Blessing And That Which Removes It

- 2- The Prophet (SAWA) said, 'Weigh your food, for there is blessing in weighed food.' [Kanz al-Ummal, no. 9434]
- 3- The Prophet (SAWA) said, 'Blessing consists of ten parts: nine parts are contained in trade [i.e. working to earn one's living] and the tenth part lies in endurance.' [Bihar al-Anwar, v. 103, p. 5, no. 13]
- 4- The Prophet (SAWA) said, 'Four things, of which even if only one enters a house, it will destroy it such that it will never again be able to flourish through blessing: betrayal, theft, wine-drinking, and adultery.' [Ibid. v. 79, p. 19, no. 4]
- 5- Imam Ali (AS) said, 'Blessings are multiplied with justice.' [Ghurar al-Hikam, no. 4211]
- 6- Imam Ali (AS) said, 'When crimes prevail, blessings are lifted away.' [Ibid. no. 4030]

Part 28
BRIBERY

Bribery

- 1– The Prophet (SAWA) said, 'Beware of bribery for verily it is sheer infidelity, and the briber will not even smell the fragrance of Paradise.' [Bihar al-Anwar, v. 104, p. 274, no. 12]
- 2– The Prophet (SAWA) said, 'Allah's curse is on the briber, the bribed, and the agent between them.' [Kanz al-`Ummal, no. 1508]
- 3– Imam Ali (AS) said, 'The ruin of your predecessors lay in the fact that they deprived people of their rights and subsequently resorted to buying them back, and they handled people using unethical means, which they followed.' [Nahj al-Balagha, Letter 79]
- 4– Imam Ali (AS) said, 'You know full well that he who is in charge of honour, people's lives, war booty, legal commandments and the leadership of the Muslims must not be a miser... nor should he accept bribes whilst governing for he would forfeit their rights, and base his rulings upon them [the bribes] rather than proper judgment.' [Nahj al-Balagha, Sermon 131]
- 5– Imam Ali (AS) said about Allah's verse in the Qur'an: "eaters of the unlawful"³⁸⁵, 'This refers to the man who fulfils a need for a fellow brother and then accepts a gift from him.' [Bihar al-Anwar, v. 104, p. 273, no. 5]
- 6– Imam al-Sadiq (AS) said, 'Accepting bribes as a judge or ruler is tantamount to disbelief in Allah.' [al-Kafi, v. 7, p. 409, no. 2]

Part 29
THE BROTHER

The Believers Are Brothers

- 1- The Prophet (SAWA) said, 'The believers are brothers, their blood is coequal, and they are one hand against others, the most inferior among them is empowered by their protection [of him].'[Amali al-Mufid, p. 187, no. 13]
- 2- Imam Ali (AS) said, 'Many a brother was not given birth by your own mother.'[Ghurar al-Hikam, no. 5351]
- 3- Imam al-Baqir (AS) said, 'A believer is the brother of another believer [as if] from his own mother and father.'[al-Kafi, v. 2, p. 166, no. 2 and 7]
- 4- Imam al-Sadiq (AS) said, 'A believer is the brother of another believer, his eye and his guide; he does not betray him, nor wrong him, nor deceive him, and nor does he rescind a promise he made to him.'[Ibid. no. 3]
- 5- Imam al-Sadiq (AS) said, 'A believer is the brother of another believer, like a single body. If any part of him suffers, he will feel its pain in his entire body; and their souls are also made of one soul.'[Ibid. no. 4]

True Brothers

6- The Prophet (SAWA) said, 'Seek to increase your brothers [i.e. believing friends], for every believer will make an intercession on the Day of Judgment.' [Kanz al-`Ummal, no. 24642]

7- Imam Ali (AS) said, 'Adopt [the friendship of] true brothers and increase in your acquisition of them, for they are an asset in times of prosperity, and a shield during afflictions.' [Amali al-Saduq, p. 250, no. 8]

Brothers' Amity

8- Imam Ali (AS) said, 'Do not let your brother be stronger than you are in your amity for him.' [Bihar al-Anwar, v. 74, p. 165, no. 29]

9- Imam Ali (AS) said, 'Love brothers in proportion to [their] piety.' [al-Ikhtisas, no. 226]

10- Imam al-Sadiq (AS) said, 'A man's love for his brother is part of his love for his religion.' [Ibid. no. 31]

That Which Ensures the Endurance of Amity

11- Imam al-Sadiq (AS) said, 'O Ibn al-Nu'mani If you want your brother's amity for you to be pure, do not make fun of him, do not dispute with him, do not exchange bragging with him, and do not vie with him in evil acts.' [Bihar al-Anwar, v. 78, p. 291, no. 2]

12- Imam al-Sadiq (AS) said, 'Brothers need three things among them – they either use them, or else dispute and hate one another – fairness, benevolence, and evasion of jealousy.' [Tuhaf al-`Uqoul, no. 322]

Brotherhood for the Sake of Allah

- 13- The Prophet (SAWA) said, 'Looking at a brother you love for the sake of Allah, the Exalted, is [an act of] worship.' [Bihar al-Anwar, v. 74, p. 279, no. 1]
- 14- The Prophet (SAWA) said, 'A Muslim cannot acquire anything as beneficial as his embracing Islam than a brother he benefits from for the sake of Allah.' [Tanbih al-Khawatir, v. 2, p. 179]
- 15- Imam Ali (AS) said, 'Love is purified through cultivating friendship for the sake of Allah.' [Ghurar al-Hikam, no. 6191]
- 16- Imam Ali (AS) said, 'Brothers, [whose brotherhood is] for the sake of Allah, enjoy an enduring amity, due to the firmness of its foundation.' [Ibid. no. 1795]
- 17- Imam Ali (AS) said, 'Brotherhood for the sake of Allah is fruitful.' [Ibid. no. 4225]

Brotherhood For The Sake Of This World

18- Imam Ali (AS) said, 'A man whose friendship is not for the sake of Allah must be avoided, for his friendship is vile, and his company is doomed.' [Ibid. no. 8978]

19- Imam Ali (AS) said, 'A man whose brotherhood is for the sake of Allah is bound to gain, while a man who seeks brothers for the sake of this world is bound to lose.' [Ibid. no. 7776-7777]

20- Imam Ali (AS) said, 'A man who draws close to you for a purpose will abandon you when it is fulfilled.' [Ibid. no. 8552]

Informing One's Brother Of One's Love [For Him]

21- The Prophet (SAWA) said, 'When one of you likes his companion or brother, he should let him know.' [al-Mahasin, v. 1, p. 415, no. 953]

22- A man passed through the mosque, where Abu Ja'far and Abu 'Abdullah [Imam al-Baqir and Imam al-Sadiq (AS)] were seated, when one of the people present said, 'By Allah, I like this man.' Abu Ja'far replied, 'Then let him know, for this will maintain the amity and enhance the affection.' [Bihar al-Anwar, v. 74, p. 181, no. 1]

One's Amity for Another is a Proof of Reciprocity

23- Imam Ali (AS) said, 'Ask your hearts about their amities, for they are witnesses that take no bribes.' [Ghurar al-Hikam, no. 5641]

24- Imam al-Baqir (AS) said, 'Know the amity that your brother has for you in his heart through what you harbour of the same in your own heart.' [Kashf al-Ghamma, v. 2, p. 331]

25- Imam al-Hadi (AS) said, 'Do not seek sincere amity from a man you have insincere sentiment for, nor honest advice from someone you direct your distrust towards, for another's feelings [lit. heart] towards you are similar to your feelings towards him.' [Bihar al-Anwar, v. 74, no. 181]

Cutting Off Relations with Brothers

26- Imam Ali (AS) said, 'If you want to cut off relations with your brother make sure to leave a place for him in your heart, so he can return to it one day when he so wishes.' [Nahj al-Balagha, Letter 31]

27- Imam Ali (AS) said, 'How awful it is to cut off relations after having maintained them, to turn away after brotherhood, and to have animosity after amity.' [Bihar al-Anwar, v. 77, p. 210, no. 1]

28- Imam al-Sadiq (AS) said, 'A man who places his amity in the wrong place is bound to suffer abandonment.' [al-Mahasin, v. 1, p. 415, no. 950]

Maintaining Brotherhood

29- Imam Ali (AS) said, 'Do not let your brother be stronger in his avoidance of you than you are in your maintaining relations with him, and do not be stronger in your harm to him than in your kindness towards him.' [Nahj al-Balagha, Letter 31]

30- Imam al-Husayn (AS) said, 'The best person is the one who maintains relations with one who cuts him off.' [Bihar al-Anwar, v. 78, p. 121, no. 4]

Types of Brothers

31- The Prophet (SAWA) said, 'The most scarce things at the end of time will be a trustworthy brother and a legitimately earned dirham.' [Tuhaf al-`Uqoul, no. 54]

32- The Prophet (SAWA) said, 'The most scarce things at the end of time will be a trustworthy brother and a legitimately earned dirham.' [Tuhaf al-`Uqoul, no. 54] Imam al-Sadiq (AS) said, 'Brothers are of three [kinds]: one, like food, is needed all the time and he is the wise [friend]. Another is similar to disease, and this is the fool. And the third is like medicine, and this is the tactful [friend].' [Ibid. no. 323]

33- Imam al-Sadiq (AS) said, 'Brothers are three [kinds]: one helps with his own self, and another helps with his money, and these are true in their brotherhood. A third is the one who takes from you what he needs and keeps you for some of his pleasure - do not consider him trustworthy.' [Ibid. no. 324]

Warning Against Some Forms Of Brotherhood

- 34- Imam Ali (AS) said, 'The one you need to safeguard yourself against is not your brother.' [Ghurar al-Hikam, no. 7503]
- 35- Imam Ali (AS) said, 'Do not take for brother a man who hides your virtues and exposes your lapses.' [Ibid. no. 1042]
- 36- Imam al-Baqir (AS) said, 'The worst brother is the one who stays with you in your affluence and abandons you in your poverty.' [al-Irshad, v. 2, p. 166]
- 37- Imam al-Baqir (AS) said, 'Do not take for brothers or companions: the fool, the miserly, the coward, and the liar.' [al-Khisal, p. 244, no. 100]
- 38- Imam al-Sadiq (AS) said, 'Be warned against having a brother who wants you for greed, avoidance of fear, or getting food and drink. Instead, seek the
- 39- brotherhood of the pious even if they are in the darkness of the earth and even if you have to spend your life seeking them.' [Bihar al-Anwar, v. 74, p. 282, no. 3]

Preserving Old Brotherhood

40- The Prophet (SAWA) said, 'Allah, the Exalted, likes the maintenance of old brotherhood, so maintain it.' [Kanz al-`Ummal, no. 24759]

41- Imam Ali (AS) said, 'Choose the new of everything, but the oldest one from among brothers.' [Ghurar al-Hikam, no. 2461]

Real Brotherhood

42- Imam Ali (AS) said, 'Your true brother is the one who forgives your lapse, fulfils your need, accepts your excuse, hides your vices, removes your fear, and lives up to your expectation.' [Ibid. no. 3645]

43- Imam Ali (AS) said, 'Your brother is the one who does not abandon you in difficulty, does not forget you at the time of trouble, and does not cheat you when you seek his advice.' [Bihar al-Anwar, v. 77, p. 269, no. 1]

Choosing a Brother

44- Imam Ali (AS) said, 'A man who shuns his brothers for every lapse has few friends.' [Ghurar al-Hikam, no. 8166]

45- Imam al-Sadiq (AS) said, 'A man who does not befriend [anyone] unless they are flawless will have few friends.' [A`alam al-Din, no. 304]

Tolerating the Lapse of a Brother

46- Imam Ali (AS) said, 'Tolerate the lapse of your friend for the time of your enemy's attack.' [Bihar al-Anwar, v. 74, p. 166, no. 29]

47- Imam Ali (AS) said, 'Tolerance is the splendor of companions.' [Ghurar al-Hikam, no. 752]

48- Imam Ali (AS) said, 'A man who does not endure the lapses of a friend will die in loneliness.' [Ibid. no. 9079]

The Best of Brothers

- 49- The Prophet (SAWA) said, 'The best of your brothers is the one who helps you to obey Allah, prevents you from disobeying Him, and orders you to please Him.' [Tanbih al-Khawatir, v. 2, p. 123]
- 50- Imam Ali (AS) said, 'The best of brothers is the one with the least hesitance in offering [harsh] advice.' [Ghurar al-Hikam, no. 4978]
- 51- Imam Ali (AS) said, 'The best of your brothers is the one who stands by you, and better than him is he who suffices himself with you, and even when he is in need of you, he spares you.' [Ibid. no. 4988]
- 52- Imam Ali (AS) said, 'The best brother is the one whose amity is for the sake of Allah.' [Ibid. no. 5017]
- 53- Imam Ali (AS) said, 'The best of your brothers is the one who rushes to do good and draws you alongside him, and orders you to do good and helps you with it.' [Ibid. no. 5021]
- 54- Imam Ali (AS) said, 'The best of your brothers is the one who is roused to anger for your sake in [standing up for] what's right.' [Ibid. no. 5009]
- 55- Imam Ali (AS) said, 'The best of brothers is the one who does not let his fellow brothers need anyone other than himself.' [Ibid. no. 4985]
- 56- Imam al-Sadiq (AS) said, 'The most beloved of my brothers to me is he who confers my faults to me.' [Bihar al-Anwar, v. 74, p. 282, no. 4]

The Worst of Brothers

57- Imam Ali (AS) said, 'The worst of brothers is he for whom one [is made] to go out of one's way.' [Nahj al-Balagha, Saying 479]

58- The Commander of the Faithful (AS) was asked, 'Which is the worst companion?' He replied, 'The one who glamorizes acts of disobedience to Allah to you.' [Ma`ani al-Akhbar, p. 198, no. 4]

Testing Brothers

59- The Prophet (SAWA) said, 'When you see three traits in your brother, place your hope in him: bashfulness, trustworthiness, and truthfulness. If you do not see them, do not place your hope in him.' [Kanz al-`Ummal, no. 24755]

60- Imam Ali (AS) said, 'A man who takes a brother after careful selection is bound to have a lasting companionship and a firm amity, whereas a man who takes a brother without careful testing is bound to resort to the friendship of evil people.' [Ghurar al-Hikam, nos. 8921 and 8923]

61- Imam al-Sadiq (AS) said, 'Test your brothers with two things, which they must possess; otherwise avoid them, avoid them, avoid them: observing the prayers at their prescribed times and helping brothers during hardship as well as ease.' [al-Kafi, v. 2, p. 672, no. 7]

Advising Brothers

62- The Prophet (SAWA) said, ‘A believer is a mirror for his believing brother; he stays faithful to him in his absence and spares him from what he would hate to see.’[Bihar al-Anwar, v. 74, p. 233, no. 29]

63- Imam Ali (AS) said, ‘He who advises his brother in private adorns him, and he who advises him publicly makes him look bad.’[Ibid. p. 166, no. 29]

64- Imam al-Sadiq (AS) said, ‘A man who observes bad behavior in his brother without forbidding him from it – whilst he is able to – has indeed betrayed him.’[Ibid. v. 75, p. 65, no. 2]

Honoring and Glorifying One's Brothers

65- The Prophet (SAWA) said, 'Any person in my community who acts kindly towards his brother in faith, Allah will grant him the service of the servants of Paradise.' [al-Kafi, v. 2, p. 206, no. 4]

66- Imam al-Sadiq (AS) said, 'A man who honors his believing brother when he comes to [visit] him is, by doing so, honoring Allah, Mighty and Exalted.' [Bihar al-Anwar, v. 74, p. 298, no. 32]

Fulfilling Brothers' Needs

67- Imam Ali (AS) said, 'Let none of you compel his brother to ask, if you already know about his need.' [Ibid. p. 166, no. 29]

68- Imam al-Sadiq (AS) said, 'Allah helps the believer as long as the believer helps his brother.' [Ibid. p. 322, no. 89]

69- Imam al-Sadiq (AS) said, 'A man who fulfils one need of his believing brother's Allah will fulfil one hundred thousand needs of his on the Day of Resurrection.' [Ibid. p. 89, no. 90]

70- Imam al-Sadiq (AS) said, 'It suffices for a man to depend on his brother to charge him with his need.' [al-Kafi, v. 2, p. 198, no. 8]

The Etiquette of Brotherhood

71- The Prophet (SAWA) said, 'When one of you takes a brother, he must ask him his name, his father's name, his tribe and his address. This is part of true brotherhood, otherwise it is a foolish amity.' [Bihar al-Anwar, v. 74, p. 166, no. 30]

72- The Prophet (SAWA) said, 'Meet your brother with a joyful face.' [Ibid. p. 171, no. 38]

43- It is narrated in Bihar al-Anwar: When the Prophet (SAWA) missed the company of any of his brothers for three days, he would ask about him. If he was absent, he would pray for him; and if he was in town, he would visit him; and if he was ill, he would go to see him.' [Ibid. v. 16, p. 233, no. 35]

Part 30
BRUSHING ONE'S TEETH

Enjoinment of Brushing One's Teeth

- 1– The Prophet (SAWA) said, 'If it were not for the fact that it would inconvenience my community, I would have commanded them to brush their teeth before every prayer.' [al-Kafi, v. 3, p. 22, no. 1]
- 2– The Prophet (SAWA) said in his advice to Imam Ali (AS), 'You must brush your teeth at every ablution.' [Bihar al-Anwar, v. 77, p. 69, no. 8]
- 3– The Prophet (SAWA) also said in his advice to Imam Ali (AS), 'O Ali, you must brush your teeth as frequently as possible, for verily a single prayer that you perform after having brushed your teeth is better than forty days worth of prayers performed without doing so.' [Bihar al-Anwar, v. 76, p. 137, no. 48]
- 4– The Prophet (SAWA) said, 'Ablution is a main part of faith, and brushing one's teeth is a main part of ablution.' [Kanz al-`Ummal, no. 26200]
- 5– The Prophet (SAWA) said, 'Freshen your mouths by brushing, for verily they are the means to the Qur'an.' [Kanz al-`Ummal, 2753]
- 6– The Prophet (SAWA) said, 'Gabriel continuously advises me about brushing teeth, that I really thought he would lay it down as an obligation.' [Bihar al-Anwar, v. 76, p. 126, no. 2]
- 7– Imam al-Sadiq (AS) was once asked, 'Do you consider all of these people as being real human beings [true to their nature]?' to which he replied, 'Exclude from them the one who does not brush his teeth, ...' [Bihar al-Anwar, p. 128, no. 11].*

The Benefits of Brushing One's Teeth

8– The Prophet (SAWA) said, 'Brushing one's teeth increases one's articulacy.' [Bihar al-Anwar, p. 135, no. 48]

9– Imam al-Sadiq (AS) said, 'There are twelve distinctive features to brushing one's teeth: it is a recommended prophetic practice, it purifies one's mouth, brightens one's eyesight, pleases the Beneficent Lord, whitens the teeth, does away with wretchedness, strengthens one's gums, whets one's appetite for food, takes away phlegm, improves one's memory, multiplies one's rewards for good deeds, and gives pleasure to the angels.' [al-Khisal, p. 481, no. 53]

10– Imam al-Sadiq (AS) said, 'You must brush your teeth for it removes whisperings of the heart.' [Bihar al-Anwar, v. 76, p. 139, no. 52]

11– Imam al-Rida (AS) said, 'Brushing one's teeth brightens the eyesight, increases hair growth, and removes the tendency for frequent weeping.' [Bihar al-Anwar, p. 137, no. 48]

Etiquette of Brushing Teeth

12– The Prophet (SAWA) said, 'Brush your teeth in a horizontal manner and not in a vertical manner.' [al-Da`awat, p. 161, no. 445]

13– It is narrated in Bihar al-Anwar that the Prophet (SAWA) used to brush in a horizontal manner whenever he brushed his teeth, and that he would brush his teeth thrice every night: once before going to bed, once when he would wake up for his night worship, and once before going out to perform the dawn prayer. He used to brush with twigs of Arak (a thorny kind of tree) which the archangel Gabriel had told him to do.' [Bihar al-Anwar, v. 76, p. 135, no. 47]

14– Imam al-Baqir (AS) said, 'Verily brushing one's teeth at dawn before performing the ablution is part of recommended prophetic practice.' [al-Faqih, v. 1, p. 480, no. 1390]

* This is part of a longer tradition where the Imam cites several other categories of people whom he excludes from the banner of humanity for their various faults, in accordance with the verse of the Qur'an (25:44): "Do you suppose that most of them listen or apply reason? They are just like cattle; rather they are further astray from the way." (ed.)

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