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faith & Love
for Others

Chapter 1

FAITH AND LOVE FOR OTHERS

THE BOOK (Qur'an):

“And hold together fast to the rope (lifeline) which Allah (stretches out to you) and do not be divided among yourselves, and remember Allah's favor unto you with gratitude, for you were enemies and He joined your hearts in love, so you became brothers by His grace, and you were on the brink of the pit of Fire and He saved you from it. Thus does Allah make His Signs clear to you so you may be guided” (Qur'an, 3:103).

“He it is Who has strengthened you with His aid and with (the company of) the believers: (Moreover) He has put affection between their hearts: Even if you had spent all that is on earth, you could not have produced that affection, but Allah has done it, for He is Exalted in might, Wise” (Qur'an, 8:62-63).

“Believers are but a single brotherhood, so make peace and reconciliation between your two (contending) brothers, and fear Allah so that you may receive mercy” (Qur'an, 49:10).

“But (even so), if they repent, establish regular prayers, and practice regular charity, they are your kin in faith: (Thus) do We explain the Signs in detail for those who understand” (Qur'an, 9:11; 33:5).

HADITH:

1. The Messenger of Allah (?) has said, “Members of my nation shall remain in goodness so long as they love each other, guide each other and return the trust.”[1]

2. The Messenger of Allah (?) has said, "If four things are combined in a believer, Allah will decree that he should enter Paradise; they are: He says the truth, he is generous with his wealth, he has affection in his heart and he provides counsel for one who is present or absent." [2]
3. The Messenger of Allah (?) has said, "When two men love each other, the best among them is the one who loves his friend the most." [3]
4. Imam Ali (?) has said, "Allah, the most Exalted, the most Great, has made Islam a path lit by flag-posts, a shining lighthouse in which hearts feel love for others, for each other, and brothers [thus] become truly brothers." [4]
5. Imam al-Baqir (?) has said, "Be informed that love for others originates from Allah, hatred from Satan." [5]
6. Imam al-Sadiq (?) has said, "The spirit of iman is one: It originates from One, and it is distributed in many bodies. Through it do they have compassion, with it they have loved each other." [6]
7. He (?) has also said, "The faithful love each other, they become used to each other, and their separation is intolerable." [7]
8. He (?) has also said, "Whenever two believers meet, their best is the one who loves his brother the most." [8]
9. Ali ibn Ja'far has said, "I said to my father, al-Hassan, peace with him, 'Which person among us loves his religion the most?' He said, 'It is the one that loves his companion the most.'" [9]

[1] Uyoon Akhbar ar-Ridha; Saheefat ar-Ridha; Jaami' al-Akhbar; Mishkat al-Anwar; Bihar al-Anwar.

[2] Kanz al-Ummal, citing al-Hakim's Tarikh.

[3] Al-Adab al-Mufrad; Al-Mustadrak ala al-Hahihain; Abu Ya'li's Musnad; Tarikh Baghdad; Al-Mu'jam Al-Awsat; Kanz al-Ummal.

[4] Al-Kafi.

[5] Al-Kafi; Tahdheeb al-Ahkam.

[6] Al-Ikhtisas; Bihar al-Anwar.

[7] Al-Ya`qubi's Tarikh.

[8] Al-Kafi; Al-Mu'min; Al-Mahasin, all from Tanbih Al-Khawatir; Bihar al-Anwar.

[9] Masaa'il Ali ibn Ja'far; Al-Khara'ij wal Jaraa'ih; Bihar al-Anwar.

Part 1
VALUE OF LOVE FOR OTHERS

MARK OF STRENGTH OF INTELLIGENCE

1. The Messenger of Allah (?) has said, "After *iman*, the wisest person is the one who is affectionate towards others." [1]
2. He (?) has said, "After belief in Allah, the most Exalted, the most Great, one's peak of intelligence is seeking people's love." [2]
3. He (?) has said, "Love for others is half the measure of rationality." [3]
4. He (?) has said, "Seeking people's love is half the measure of intelligence." [4]
5. Imam Ali (?) has said, "The zenith of reasoning is seeking to be loved by people." [5]
6. He (?) has also said, "The first [step towards] being intelligent is to love others." [6]

HALF THE FAITH

7. The Messenger of Allah (?) has said, "Love for others is half the measure of one's creed." [7]

USEFUL KINSHIP

8. Imam Ali (?) has said, "Love for others is gained kinship." 18.
9. He (?) has also said, "Love for others is kinship." 19.
10. He (?) has also said, "Love for others is kinship gained." 20.
11. He (?) has also said, "Love for others is one of the bonds of kinship." 21.
12. He (?) has also said, "Devotion is generosity, love for others is [like] blood kinship."

CLOSEST KINSHIP

13. Imam Ali (?) has said, "Love for others is the closest [tie of] kinship." [13]

14. He (?) has also said, "Love for others is the closest blood kinship." [14]

15. He (?) has also said, "Love for others is the most bonding of kinships, knowledge is the most honored of one's reputation." [15]

CLOSEST CLOSENESS

16. The Messenger of Allah (?) has said, "A truly close person is one brought closer by love for others even if his kinship is far, and a distant person is one who distances his love for others even if his (tie of) kinship is near." [16]

17. Imam Ali (?) has said, "The closest of closeness are the affinities of the hearts." [17]

18. He (?) has also said, "A brother won in the cause of Allah is the nearest of relatives and is more affectionate [18] than mothers and fathers." [19]

19. He (?) has also said, "A relative may be more distant than a non-relative, and a distant person may be closer to a near in kin." [20]

20. He (?) has also said, "A friend is the closest relative." [21]

ROOT OF KINSHIP

21. Imam Ali (?) has said, "Every [tie of] kinship needs love for others." [22]

22. He (?) is quoted as saying the following in an admonishment attributed to him: "Kinship needs love for others, whereas love for others needs no kinship." [23]

23. He is also quoted as having said, "Father's love for others is kinship among sons. Kinship needs more love for others than love for others needs kinship." [24]

24. He (?) has also said, "A companion may not be a loved one." [25]

25. He (?) has also said, "There may be a brother for you to whom your mother did not give birth." [26]

26. He (?) has also said, "Your friend is your brother by both your parents; not every brother by your parents is your friend." [27]

27. He (?) is quoted as saying the following in the admonishments attributed to him: "A friend is a relative of the soul, a brother is a relative of the body." [28]

MOST USEFUL TREASURE

28. Imam Ali (?) has said, "The most useful treasure is heart's affection." [29]

SWEETEST THING

29. Ibrahim ibn Shu'ayb al-Mazni has said that he heard [Imam] Ja'far ibn Muhammed, peace with him, saying that prophet Dawood (David) asked prophet Sulayman (Solomon), peace with them both, seeking the knowledge of the wisdom which the latter had attained, "What is the sweetest thing?" He (prophet Solomon) said, "It is love; it is a soul from Allah among His servants, so much so that even a mare lifts its hoof from its litter." David smiled at the answer provided by Solomon, peace with him.[30]

[1] Al-Sunan Al-Kubra; Shu'ab Al-Iman; Kanzul Ummal; Uyoon Akhbar al-Rida; Sahifat al-Ridha; Ghawaali Al-La'ali; Bihar al-Anwar.

[2] Al-Khisal; Mishkat Al-Anwar; Rawdhat Al-Waa'izin; Bihar al-Anwar; Al-Mu'jam Al-Awsat; Al-Mu'jam Al-Saghir; Kanzul Ummal.

[3] Al-Firdaws; Hilyat Al-Awliyaa'; Kanzul Ummal; Al-Faqih; Nahjul-Balagha; Khasaa'is Al-A'imma Alayhimis-Salam; Tuhaf Al-Uqul; Bihar al-Anwar.

[4] Al-Kafi; Al-Saraa'ir; Tuhaf Al-Uqul; Munyat Al-Mureed; Bihar al-Anwar; Al-Mu'jam Al-Awsat; Musnad Al-Shihaab; Kanzul Ummal.

[5] Ghurar Al-Hikam.

[6] Ibid.

[7] Tuhaful-Uqool; Shu'ab al-Iman; Kanzul Ummal.

[8] Al-Kafi; Al-Faqih; Nahjul-Balagha; Tuhaful Uqool; Kanzul Fawaa'id; A'laam ad-Deen; Bihar al-Anwar.

[9] Ghurar al-Hikam.

[10] Ibid.

[11] Ibid.

[12] Ibid.

[13] Ibid.

[14] Ibid.

[15] Al-Irshad; Kanzul Fawaa'id; Bihar al-Anwar.

[16] Tarikh Isfaha; Kanzul Ummal; Al-Kafi; Tuhaful Uqool; Bihar al-Anwar .

[17] Gurar al-Hikam.

[18] Al-Nihaya.[

19] Ghurar al-Hikam.

[20] Nahjul-Balagha; Tuhaful Uqool; Al-Kafi; Bihar al-Anwar; Rabee' al-Abrar; Kanzul Ummal.

- [21] Ghurar al-Hikam.
- [22] Matalib al-Sa'ool; Bihar al-Anwar.
- [23] Sharh Nahjul-Balagha.
- [24] Nahjul-Balagha; Ghurar al-Hikam; Mataalib al-Sa'ool.
- [25] Ghurar al-Hikam.
- [26] Ibid.
- [27] Al-Faqih.
- [28] Sharh Nahjul-Balagha.
- [29] Ghurar al-Hikam; Dustoor Ma'aalim al-Hikam.
- [30] Jaami' al-Ahadith.

BENEFITS OF HAVING FRIENDS, MANY OF THEM

1. The Messenger of Allah, peace with him and his progeny, has said, "Seek many brothers, for each believer will have one intercession on the Judgment Day." [1]
2. He, peace of Allah with him and his progeny, has said, "You should have many brothers, for your Lord is Living, Generous, and He is too shy to torment His servant among his brothers on the Judgment Day." [2]
3. He, peace of Allah with him and his progeny, has also said, "With his brother, one becomes many!" [3]
4. He, peace of Allah with him and his progeny, has said, "One becomes many through his Muslim brethren." [4]
5. He, peace of Allah with him and his progeny, has said, "Hold tightly to your truthful brethren, living under their care, for they are adornments in prosperity, provisions for calamity." [5]
6. Imam Ali (?) has said, "A friend is man: He is you, though he is someone else!"
7. He (?) has also said, "Friends are one soul in separate bodies."
8. He (?) has also said, "Among blessings is a truthful friend."
9. He (?) has also said, "Brothers are the decoration in prosperity, the provision for calamity."
10. He (?) has also said, "Hold on to your companions who bring you ease of mind; they are the adornment during the time of prosperity, your helpers during the time of calamity."
11. He (?) has also said, "Truthful brothers are the decoration when one is pleased, the contrivance when he experiences hard times." [6]
12. He (?) has also said, "Hold on to truthful brothers, win as many as you can of them, for they are a provision during prosperity, a protection during calamity." [7]
13. He (?) has also said, "Among people, truthful brothers are better than wealth which is consumed and left behind for heirs. Do not take

your brother lightly, and do not accept a substitute for him if you only see him to be without possessions, having no wealth. None of you should be heedless of blood kinship through which one meets austerity: He meets it from that which, if he spends it, it will not harm him, and if he withholds it, it will not avail him.”[8]

14. He (?) has also said, “The most incapacitated person is one who is unable to win brothers, yet more incapacitated than him is one who loses them after having won them.”[9]

15. He (?) has also said, among pieces of admonishment attributed to him, “The most incapacitated person is one who falls short of seeking friends. Yet worse than him is one who found a friend then lost him.”[10]

16. He (?) has also said, “Let your friends be many, but entrust your secret to only one of them!”[11]

17. He (?) has also said, “One who has no friend has no provision.”[12]

18. He (?) has also said, “A friend is the best provision for both worlds.”[13]

19. He (?) has also said, “One who has no brother (friend) is good for nothing.”[14]

20. He (?) has also said, “One who has no brothers (friends) has no family.”[15]

21. He (?) has also said, “Brothers (friends) remove worries and grief.”[16]

22. He (?) has also said, “Brothers (friends) are the best of all provisions.”[17]

23. He (?) has also said, “Truthful brothers[18] (friends) are the very best provision.”[19]

24. He (?) has also said, “The best of provisions is a true-hearted friend and a truly commended blood brother.”[20]

25. He (?) has also said, “A friend is the best of both provisions [for this life and for the hereafter].”[21]

26. He (?) has also said, “The best provisions are trusted brethren (friends).”[22]

27. He (?) has also said, “Hold tightly to brothers (friends), for they are a provision for this life and a provision for the life to come. Have you not heard how the inmates of the Fire have said, ‘We now have none to intercede (on our behalf), nor a single friend to feel (for us)’ (Qur’an, 26:100-101)?”[23]

28. Imam al-Sadiq (?) has said, “Have as many friends in the life of this world as you can for they will benefit you in this life and in the life

to come. As for this life, they take care of your needs. As for the hereafter, the residents of hell have said, 'We now have none to intercede (on our behalf), nor a single friend to feel (for us)' (Qur'an, 26:100-101)."[24]

29. Imam Zainul Aabidin (?) has said, "Do not be hostile to anyone even if you think that he will not harm you, and you should not take anyone's friendship lightly even if you think that he will be of no benefit to you. You do not know when you will seek a favor of your friend, and you do not know when you will have fears of your enemy. If anyone asks you to excuse him, accept his excuse even if you know that he lies about it."[25]

30. Imam al-Sadiq (?) has said, "Have as many brothers (friends) as you can, for there is a supplication which Allah will answer for each believer."[26]

31. Imam al-Sadiq (?) has also said, "One who does not desire to have many brothers (friends) will be afflicted with loss."[27]

32. Imam al-Sadiq (?) has also said, "Exert yourself in seeking more believing brothers for friends, for they have with Allah Almighty a hand which He will reward on the Judgment Day."[28]

33. Sa'eed cites more than one source saying that the Father of al-Hasan (?) was once asked about the best of means of living in this world, so he said, "They are: a spacious home and many of those who love you."[29]

34. Imam al-Rida (?) has said, "If one has many friends during his lifetime, he will be mourned by many after his death."[30]

35. Luqman (?) said the following to his son, "O son! Have a thousand friends, and the thousand is not enough, and do not take even one enemy, and the one is too many."[31]

36. He (?) has also said, "O son! Have as many friends as possible, and do not feel secure from the enemies, for the grudge in their hearts is like water under the ashes."[32]

37. Imam Ali (?) composed these verses of poetry:

*Have as many friends as you can for they are
Your support when sought and a presence
Not many are a thousand friend and loved ones,
But one enemy is surely too many.[33]*

[1] Al-Jaami' al-Saghir; Kanzul Ummal; Musadaqat al-Ikhwan.

[2] Rabee' al-Abrar.

[3] Tarikh Baghdad; Al-Ikhwan; Dalaa'il al-Nubuwwa; Tarikh Dimashq; Kanzul Ummal; Tuhaful Uqool; Bihar al-Anwar.

[4] Kanzul Ummal.

[5] Kanzul Ummal; Irshad al-Quloob.

[6] Ghurar al-Hikam.

[7] Al-Aamaali; Al-Ikhtisas; Tuhaful Uqool; Bihar al-Anwar.

[8] Al-Zuhd; Bihar al-Anwar.

[9] Nahjul-Balagha; Bihar al-Anwar.

[10] Sharh Nahjul-Balagha.

[11] Ibid.

[12] Ghurar al-Hikam.

[13] Ibid.

[14] Ibid.

[15] Ibid.

[16] Ibid.

[17] Ibid.

[18] In another edition, the text says, "Honesty is the best provision." We verified what we have quoted here with the Egyptian edition.

[19] Ghurar al-Hikam.

[20] Ibid.

[21] Ibid.

[22] Ibid.

[23] Mishkat al-Anwar; Al-Mahajja al-Baydhaa; Mustadrak al-Wasaa'il.

[24] Musadaqat al-Ikhwan.

[25] Al-Durra al-Baahira; A'laam ad-Deen; Bihar al-Anwar.

[26] Musadaqat al-Ikhwan.

[27] Tuhaf al-Uqool; Bihar al-Anwar.

[28] Musadaqat al-Ikhwan.

[29] Al-Kafi; Al-Mahasin; Makarim al-Akhlaq; Bihar al-Anwar.

[30] A'laam ad-Deen; Bihar al-Anwar.

[31] Al-Aamaali; Bihar al-Anwar

[32] Al-Ikhtisas; Bihar al-Anwar.

[33] Al-Aamaali; Kanz al-Fawaa'id; Bihar al-Anwar.

SEPARATION FROM LOVED ONES

1. Imam Ali ibn Abu Talib (?) has said, "No life is there for one who is separated from the ones he loves." [1]
2. He, peace with him, is also quoted as having said, "Three are burners [burn one in hell] and serious offenses: Poverty after wealth, humiliation after dignity and the loss of loved ones." [2]
3. He, peace with him, is also quoted as having said, "Three things deplete one's energy: loss of loved ones, poverty in foreign lands and a continuous hardship." [3]
4. He (?) has also said, "The loss of loved ones is estrangement." [4]
5. He (?) has also said, "When one loses a brother-in-Allah, it is as though he has lost the best of his bodily parts." [5]
6. Admonishing Imam al-Hassan, peace with him, the Imam (?) has also said, "Stranger is one who has none to love him." [6]
7. He (?) has also said, "The loss that causes one's ailment is the loss of loved ones." [7]
8. Imam al-Sadiq (?) has said, "Five things do not sleep: 1) an insinuation to shed one's blood, 2) one having plenty of money but none to trust, 3) a killer among people who seeks a worldly gain through forgery and calumny, 4) one who covets a lot of money while having none, and 5) one who loves someone and expects to part with him [or her]." [8]
9. One of the pieces of admonishment of Imam Ali (?) says, "Honorable people are punished with desertion, not deprivation." [9]
10. He (?) has also said this in verses of poetry,

*I like desertion nights not for their own[10],
 But haply time will bring about reunion,
 And I hate the days of reunion because I see
 How everything we like is doomed to flee.[11]*

- [1] Ghurar al-Hikam.
[2] Ibid.
[3] Ibid.
[4] Nahjul-Balagha; Kashf al-Ghumma; Ghurar al-Hikam; Bihar al-Anwar; Al-Bidaya wal Nihaya.
[5] Ghurar al-Hikam.
[6] Nahjul-Balagha; Tuhaful Uqool; Kashf al-Mahajja; Bihar al-Anwar; Rabee' al-Abrar; Kanzul Ummal.
[7] Ghurar al-Hikam.
[8] Al-Faqih; Al-Khisal; Bihar al-Anwar.
[9] Sharh Nahjul-Balagha.
[10] There is some variation in the wording of these poetic lines from one edition to another. This text is verified by Dr. Abul-Qasim Imami.
[11] These verses are quoted from the diwan (compilation of poems) which is attributed to Imam Ali (?).

INTERESTING ANECDOTES

1. The Messenger of Allah (?) has said, "No place is ever overcrowded by the presence of those who love each other." [1]
2. Imam Ali (?) has said, "Love for others [2] brings goodness." [3]
3. He (?) has also said, "In his world, a companion is like company in one's creed." [4]
4. He (?) has also said, "Manliness starts with a smiling face, and it ends with seeking people's love." [5]
5. He (?) has also said, "The best of people who do others favors is one who initiates love for them." [6]
6. He (?) has also said the following in his will to his son Muhammed ibn al-Hanafiyya: "Never stop seeking people's love. Be patient about seeking others' help. Spend your own self and wealth for the sake of your friend and of your knowledge, whatever you have and whatever you do not. Spend for the public your smile and love and for your enemy your justice and equity. Hold your creed and honor to be more precious than anything [7], for this is safer for your creed and for your life." [8]
7. Imam al-Sadiq (?) has said, "One who is not a man of knowledge should never be regarded as being happy, nor should anyone who does not seek others' love be regarded as praiseworthy." [9]
8. He (?) has also said, "May Allah have mercy on His servant who attracts people's love. Narrate to people according to the extent of their knowledge, and keep from them what they cannot grasp." [10]

[1] Tarikh Baghdad; Kanzul Ummal.

[2] The wording of this statement implies seeking the Almighty's blessing from the love which we award others.

[3] Ghurar al-Hikam.

[4] Ibid.

[5] Ibid.

[6] Ibid.

[7] The Imam (?) means that these things should occupy a special position with everyone.

[8] Al-Khisal; Bihar al-Anwar.

[9] Tuhaful Uqool; Bihar al-Anwar.

[10] Al-Kafi; Al-Ghayba; Mukhtasar Basaa'ir al-Darajat; Al-Khisal; Rawdhat al-Waa'izin; Da'aaim al-Islam; Sharh al-Akhbar; Bihar al-Anwar.

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IN THE AGE OF INFORMATION
IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)