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# A BUNDLE OF FLOWERS

From the garden of of tradition of the prophet & Ahlul-bayt (a.s.)

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**In the Name of God, Most Gracious, Most Merciful**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## INTRODUCTION

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

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

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

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

So, for the present time, the very humble endeavour was prepared and entitled: 'A Bundle of flowers from the Garden of Traditions of the Holy Prophet & Ahlul Bayt [a.s.]' to indicate, firstly, the origin of the materials and, secondly, that the collection is merely a small portion of their vast ocean of varying knowledge which is linked to the illimitable knowledge of Allah, because the Holy Ahlul-Bayt [a.s.] are the same ones whom Allah has called "ar-rasikhuna fil 'ilm" (those deeply established in knowledge), where He (s.w.t.) says:

"... But no one knows its hidden meaning except Allah, and those who are firmly grounded in knowledge..." (Sura Al-I-Imran, No.3, verse 7).

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

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

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

The Scientific, Religious Research Center, Amir-ul-Mu'mineen Ali (as.)  
Public Library, Isfahan, Iran.

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

**Was-Salam:**

**Sayyid Abbas Sadr-'ameli**

**Translator**

**August 1997**

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ اللَّهُ تَعَالَى:

...فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

سورة النحل 16 آية 43 و سورة الانبياء... 21 آية 7

“If you do not know, ask the men of wisdom (among Ummah).” Sura Nahl, no 16, verse 43, Sura Anbiya, No. 21, verse 7

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

This verse was revealed in order to introduce Ahlul-Bayt [a.s.], viz, Muhammad [p.b.u.h.], Ali, Fatimah, Hassan and Husayn, who are called the five holy lights known as 'Al-i-'Aba' to whom, there have been added nine other blessed ones from the descendants of Imam Husayn. The Messenger of Allah, in different suitable occasions, introduced them as the guiding Imams, the torches in darkneses, and those deeply rooted in knowledge, upon whom surely Allah (s.w.t.), has bestowed 'the Knowledge of the Book'.

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

- 1- Imam Tha'labi in his great commentary book upon the meaning of verse 42 from Sura An-Nahl, No. 16.
- 2- Tafsir Ibn Kathir, vol.2, p. 591.
- 3- Tals Tabari, vol.14, p.75.
- 4- Tafsir-i-Alusi, known as: 'Ruhul-Bayan', vol.14, p.134.
- 5- Tafsir-i-Qartabi, vol.11, p.272.
- 6- Tafsir-i-Hakim, or Shawahid-ut-Tanzil, vol.1, p. 334.
- 7- Tafsir-i-Shabistary, or: Ihqaaq-ul-Haqq, vol.3, p.482.
- 8- Yanani-ul-Mawaddah, by Qanduzi Hanafi, p. 119.

Basing on the very reality, we must approach the Immaculate Household, Ahlul-Bayt, and practice their guiding words to instruct our lives well. In this regard, Imam al-Hadi [a.s.] says:

كَلَامُكُمْ نُورٌ وَ أَمْرُكُمْ رُشْدٌ وَ وَصِيَّتُكُمْ التَّقْوَى.

من لا يحضره الفقيه و التهذيب و عيون اخبار الرضا

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

Man La Yahduru-ul-Faqih, Tahthib & 'Uyun-i-Akhbar-ur-Rida  
BEWARE O' DEAR READER!

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

بِكُمْ أَخْرَجَنَا اللَّهُ مِنَ الذَّلِّ وَفَرَّجَ عَنَّا عَمْرَاتِ الْكُتُوبِ وَأَنْقَذَنَا مِنْ شَفَاغِزِفِ الْهَلَكَاتِ وَ  
مِنَ النَّارِ.

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

Man La Yahduru-ul-Faqih, Tahthib & 'Uyun-i-Akhbar-ur-Rida

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

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

Man La Yahduru-ul-Faqih, Tahthib & 'Uyun-i-Akhbar-ur-Rida

Well, if we leave following those blessed ones, we will fail in all aspects. So, the Prophet [p.b.u.h.]has said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ :

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

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

روى هذا الحديث ثمانية من الصحابة و ثمانية من التابعين و ستين من الحفاظ  
والعلماء... و أكثر من 90 نفر من مؤلفي اهل السنة راجع مشكاة المصابيح ص 523  
عن احمد بن حنبل و فرائد السمطين ج 2 ص 242 والصواعق المحرقة ص 234 و عيون  
الاجبار ج 1 ص 211 و غيرها من مصادر الفريقين وان شئت راجع نفحات الازهار ج 4  
ص 127.

This tradition has been narrated by eight companions of the Prophet [p.b.u.h.] and eight persons from the disciples of the companions, and by sixty well-known scholars, and more than 90 authors from the brothers os Sunni school, mentioned in Mishkat-ul-Masabih, p.523, from Ahmad-ibn-Hanbal; Fara'id-us-Simtayn, vol.2, p. 242; As-Sawaiq-ul-Muharraqah, p.234; Uyun-ul-Akhbar, Vol.1, p.211; and others from the references of both schools, which if you wish to refer to, are, mentioned in Nafahat-ul-Azhar, vol.4, p.127.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ :

يُوشِكُ أَنْ أُدْعَى فَأُجِيبُ، إِنِّي تَارِكٌ فِيكُمْ التَّقْلِينَ كِتَابَ اللَّهِ وَ عِتْرَتِي ، كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِتْرَتِي أَهْلُ بَيْتِي وَ إِنَّ اللَّطِيفَ الْحَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَنَنْظُرُوا بِمَاذَا تَخَلُّفُونِي وَ فِي حَدِيثٍ آخَرَ: لَنْ تَضِلُّوْا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا.

The Messenger of Allah said: “It is probable that I be called soon and I will respond. Then, I leave behind me among you two weighty (very worthy and important) things:

The Book of Allah (i.e. the Qur'an), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, the Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful how you will treat due to those two in my absence.”

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

نَقَلَ هَذَا الْحَدِيثَ أَكْثَرُ مِنْ عِشْرِينَ صَحَابِيًّا وَ مَا يُقَارِبُ مِنْ 185 رَاوِيًّا مِنْ رُؤَاةِ الْحَدِيثِ رَاجِعِ كِتَابِ صَحِيحِ مُسْلِمٍ ج 2 ص 238 وَ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ ج 5 ص 181-182 وَ صَحِيحِ التِّرْمِذِيِّ ج 2 ص 220 وَغَيْرِهَا مِنْ مَصَادِرِ الْفَرِيقَيْنِ وَ إِنْ شِئْتَ رَاجِعِ نَفْحَاتِ الْأَزْهَارِ فِي خِلَاصَةِ عِبَقَاتِ الْأَنْوَارِ ج 1 ص 199-210.

This tradition is narrated by more than twenty persons from the companions of the Prophet [p.b.u.h.] and it is also narrated by over 185 narrators mentioned in Sahih Muslim, vol. 2, p. 238 & Musnad Ahmad ibn Hanbal, vol.5, p. 181-182; Sahih-i-Tarmathi, vol.2, p.220, and others from the references of both schools which, if you like to see, are mentioned on pp. 199 to 210, vol. 1, in Nafahat-ul-Azhar fi Khulasat-i-Abaqat-ul-Anwar.

Thus, what honour is more excellent than that the Qur'an, the Messenger of Allah [p.b.u.h.], and Ahlul-Bayt [a.s.] be our example, teacher, and leader. That is why we, with a great mass of sincerity and devotion, say:

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

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

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

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

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

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

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

A part of the sayings of Hazrat Imam (May God be pleased) in Sahofah Inqilab.

## **NOW, O' DEAR BROTHER AND SISTER!**

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

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

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

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

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

## BUT, O' DEAR FRIEND

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

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

Now, at the threshold of the sixth print of those sacred commentary books, the present book as 'A bundle of

Flowers' enriched from the statements of the leaders of the instructive school of Islam, that is the very Ahlul-Bayt, is offered to all of those who seek for the Noblest and latest Divine school. We expect that with utilizing the perfum of these everlasting fresh flowers best, contemplate the following expression from the eighth Imam [a.s.]:

قال الإمام الرضا عليه السلام :

رَحِمَ اللهُ عَبْدًا أَحْيَا أَمْرَنَا فَقُلْتُ لَهُ: وَكَيْفَ يُحْيِي أَمْرَكُمْ قَالَ: يَتَعَلَّمُ عُلُومَنَا وَ يُعَلِّمُهَا

النَّاسَ فَآتَاهُمْ لَوْ عَلِمُوا مَحَاسِنَ كَلَامِنَا لَاتَّبَعُونَا.

بحارالانوار/30/2 - معاني الاخبار ص180 - وسائل الشيعة 92/27

Imam Rida [a.s.] said: “May the Mercy of Allah be upon the servant who keeps alive our commandment”. I asked him [a.s.] how the one could keep your commandment alive. He [a.s.] said: “He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodness of our speech, surely they would follow us.”

Bihar-ul-Anwar, vol.2, p.40; Ma'aniy-uI-Akhbar, by Saduq, p.180; and Wasa'il ush-Shi'ah, vol.27, p.92

## **A BENEVOLENT EXPECTATION**

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

## AT THE END

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

السَّلَامُ عَلَىٰ مَحَالِّ مَعْرِفَةِ اللَّهِ وَ مَسَاكِينِ بَرَكَاتِهِ وَ مَعَادِنِ حِكْمَةِ اللَّهِ وَ حَفَظَةِ سِرِّ اللَّهِ وَ  
حَمَلَةِ كِتَابِ اللَّهِ وَ أَوْصِيَاءِ نَبِيِّ اللَّهِ وَ ذُرِّيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ.

من لا يحضره الفقيه و التهذيب و عيون اخبار الرضا

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

Man La YahduruhuI Faqih, Tahthib & 'Uyun-i-Akhbar-ur-Rida

وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ.

سَيِّد كَمَال فَقِيهِ إِمَانِي (ايران - اصفهان)

And Peace to all who follow guidance.

Sayyid Kamal Faghih Imani

Esfahan-Iran

## THE OPENING TRADITION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 - قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ :

أَلْحَمْدُ لِلَّهِ وَالْحَمْدُ حَقُّهُ كَمَا يَسْتَحِقُّهُ حَمْدًا كَثِيرًا. وَأَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي، إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي.

وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي يَزِيدُنِي ذَنْبًا إِلَى ذَنْبِي، وَأَحْتَرِّزُ بِهِ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ، وَسُلْطَانٍ جَائِرٍ، وَعَدُوِّ قَاهِرٍ.

اللَّهُمَّ اجْعَلْنِي مِنْ جُنْدِكَ فَإِنَّ جُنْدَكَ هُمُ الْغَالِبُونَ، وَاجْعَلْنِي مِنْ حِزْبِكَ; فَإِنَّ حِزْبَكَ هُمُ الْمُفْلِحُونَ، وَاجْعَلْنِي مِنْ أَوْلِيَاءِكَ; فَإِنَّ أَوْلِيَاءَكَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

اللَّهُمَّ أَصْلِحْ لِي دِينِي فَإِنَّهُ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقَرِّي، وَإِلَيْهَا مِنْ مُجَاوَزَةِ اللَّعَامِ مَقَرِّي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَالْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَمَنِّامِ عِدَّةِ الْمُرْسَلِينَ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَأَصْحَابِهِ الْمُتَنْجِبِينَ وَهَبْ لِي فِي الثَّلَاثَةِ ثَلَاثًا: لَا تَدْعُ لِي ذَنْبًا إِلَّا عَفَرْتَهُ، وَلَا عَمَّا إِلَّا أَذْهَبْتَهُ، وَلَا عَدُوًّا إِلَّا دَفَعْتَهُ. بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ، بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ...

بحارالانوار/187/90 و ملحقات الصحيفة السجادية/572

### THE OPENING TRADITION

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

"O' Lord! assign me as one of Your soldiers, because it is sure that Your troops are totally victorious; and assign me among Your party, for truly, it is Your party that will achieve Felicity; and accept me as one of Your lovers, for, certainly, on the lovers of Allah there is no fear, nor shall they grieve."

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

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

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

## KNOWING ALLAH, HIS GREATNESS AND HIS GRACE

2- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِيَّهَا النَّاسُ إِنَّهُ لَا نَبِيَّ بَعْدِي وَ لَا أُمَّةَ بَعْدَكُمْ أَلَا فَاعْبُدُوا رَبَّكُمْ وَصَلُّوا حَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَ حِجُّوا بَيْتَ رَبِّكُمْ وَ آدُوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِهَا أَنْفُسُكُمْ وَ أَطِيعُوا وُلاةَ أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ.

الخصال/322

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

Khisal-al-Saduq, p. 152

3- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

عَظُمَ الْخَالِقُ عِنْدَكَ يُصَغِّرُ الْمَخْلُوقَ فِي عَيْنِكَ.

نهج البلاغه الكلمات القصار 129

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “Having the Greatness of the Creator in your mind would make you realize the insignificance of the creatures in your view.”

Nahjul-Balagha, Statement 129

4- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

طُوبَى لِمَنْ أَخْلَصَ لِلَّهِ عَمَلَهُ وَ عِلْمَهُ وَ حُبَّهُ وَ بُغْضَهُ وَ أَخَذَهُ وَ تَرَكَهُ وَ كَلَامَهُ وَ صَمْتَهُ وَ فِعْلَهُ وَ قَوْلَهُ.

بحار الانوار/289/77

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “ Blessed is he who sincerely devotes the entirety of his actions, knowledge, love, hatred, receiving, relinquishing, speech, silence, deeds, and statements absolutely to Allah.”

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

5- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَلْقَلْبُ حَرَمٌ اللَّهُ فَلَا تُسْكِنُ حَرَمَ اللَّهِ غَيْرَ اللَّهِ.

بحار الانوار/25/70

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

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

6- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

شَيْعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ كَثِيرًا.

بحارالانوار/162/93

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

Bihar-ul-Anwar, vol. 93, p. 162

7- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

لَا وَاللَّهِ مَا أَرَادَ اللَّهُ تَعَالَى مِنَ النَّاسِ إِلَّا حَاصِلَتَيْنِ: أَنْ يُقَرَّوْا لَهُ بِالنِّعَمِ فَيَزِيدَهُمْ وَ بِالذُّنُوبِ فَيَغْفِرَ لَهَا لَهُمْ.

الكافي/426/2

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

Al-Kafi, vol. 2, p. 426

8- قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ :

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

سفينة البحار/180/2

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

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

9- قَالَ الْإِمَامُ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ :

لَا يُهْلِكُ مُؤْمِنٌ بَيْنَ ثَلَاثٍ خِصَالٍ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ شَفَاعَةَ رَسُولِ اللَّهِ، وَ سِعَةَ رَحْمَةِ اللَّهِ.

سفينة البحار/517

The fourth Imam, Ali ibn Husayn [a.s.] said: “There is no destruction (Hell) for a believer having three qualities:

Confessing that there is no god besides Allah, the One Who has no partner; the intercession of the Messenger of Allah and the vastness of the Grace of Allah.

Safinat-ul-Bihar, p. 517



## PRAYER AND ITS EFFECTS

10 - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَيْسَ مِنَّا مَنْ اسْتَحَفَّ بِصَلَوَاتِهِ، لَا يَرِدُ عَلَيَّ الْحَوْضَ لَا وَاللَّهِ.

من لا يحضره الفقيه/206/1

The Holy Prophet [p.b.u.h.] said: “The one who takes prayer light is not of me. No, by Allah such a person will not reach the Haud, Pond of abundant.”

Man La Yahduruhul Faqih, vol. 1, p. 206

11 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

لَوْ كَانَ عَلَى بَابِ أَحَدِكُمْ نَهْرٌ فَاغْتَسَلَ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ كَانَ يَبْقَى عَلَى جَسَدِهِ مِنَ الدَّرَنِ شَيْءٌ إِمَّا مِثْلُ الصَّلَاةِ مِثْلُ النَّهْرِ الَّذِي يُبْقِي كُلَّمَا صَلَّى صَلَاةً كَانَ كَفَّارَةً لِذُنُوبِهِ إِلَّا ذَنْبَ أَخْرَجَهُ مِنَ الْإِيمَانِ مُقِيمٌ عَلَيْهِ.

بحارالانوار/236/82

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

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

12 - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَ صَلَاةٌ فَرِيضَةٌ تَعْدِلُ عِنْدَ اللَّهِ أَلْفَ حِجَّةٍ وَ أَلْفَ عُمْرَةٍ مَبْرُورَاتٍ مُتَقَبَّلَاتٍ.

بحارالانوار/14/99

The Holy Prophet [p.b.u.h.] said: An obligatory prayer, with Allah, is equivalent to one thousand Hajj pilgrimages and one thousand Umrah performances (voluntary pilgrimages to Ka'ba) which are right and accepted.”

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

13 - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تُضَيِّعُوا صَلَوَاتِكُمْ، فَإِنَّ مَنْ ضَيَّعَ صَلَاتَهُ خُشِرَ مَعَ قَارُونَ وَهَامَانَ وَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ النَّارَ مَعَ الْمُنَافِقِينَ.

بحارالانوار/14/83

The Holy Prophet [p.b.u.h.] said: “Do not waste your prayers, because, surely, the person who wastes them will be raised with Croesus (Qarun) and Haman so that it is rightfully certain for Allah to put the one in Hell with hypocrites.”

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

14 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا صَلَّيْتَ صَلَاةً فَصَلِّ صَلَاةً مُوَدَّعٍ.

بحارالانوار/408/69

The Holy Prophet [p.b.u.h.] said: "Say each of your prayer as if it were your last prayer."

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

15 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

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

تصنيف غررالحكم/175

Imam Amir ul Mu'mineen Ali [a.s.] said: "If a praying person knew to what extent he was surrounded by His Mercy, he would never raise his head from (the state of) prostration.

Tasnif-I-Ghurar-ul-Hikam, p. 175

16 - قَالَ الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ فَإِنْ قُبِلَتْ قُبِلَ مَا سِوَاهَا.

بحارالانوار/267/7

Imam Baqir [a.s.] said: "On the Reckoning Day, the first thing that a servant will be reckoned for is the prayer; therefore, if it is accepted, the rest (good actions) will be accepted, too, (otherwise, his other good deeds will not avail him)."

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

17 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

إِنَّ شَفَاعَتَنَا لَنْ تَنَالَ مُسْتَحْفًا بِالصَّلَاةِ.

بحارالانوار/236/82

At the last moments of his life, Imam Sadiq [a.s.] called his relations and companions and told them: "Verily, our intercession never reaches the one who takes prayers lightly."

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

18 - قَالَ الْإِمَامُ مُحَمَّدُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

عَشْرٌ مِنْ لَقِيَّ اللَّهُ عَزَّ وَجَلَّ بِهِنَّ دَخَلَ الْجَنَّةَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ، وَ إِقَامُ الصَّلَاةِ، وَ إِيْتَاءُ الزَّكَاةِ وَ صَوْمُ شَهْرِ رَمَضَانَ، وَ حِجُّ الْبَيْتِ، وَ الْوِلَايَةُ لِأَوْلِيَاءِ اللَّهِ، وَ الْبِرَاءَةُ مِنْ أَعْدَاءِ اللَّهِ، وَ اجْتِنَابُ كُلِّ مُسْكِرٍ.

الخصال/432

Imam Baqir, the fifth Imam, [a.s.] said: “There are ten things that when a person meets Allah the Almighty and Glorious, with them, he will enter Heaven:

- 1- Confessing that there is no god besides Allah
  - 2- And that Muhammad is the Messenger of Allah
  - 3- Acknowledging what has come down to the Prophet [p.b.u.h.] from Allah (the Qur'an).
  - 4- Establishing regular prayers.
  - 5- Giving alms.
  - 6- Fasting in Ramadan.
  - 7- Performing the Pilgrimage (Hajj) to the Sacred House.
  - 8- Kindness to the lovers of Allah
  - 9- Detachment from the enemies of Allah
  - 10- And, avoiding any alcoholic beverage.”
- Khisal by Saduq, p.432

19 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

الصَّلَاةُ قُرْبَانٌ كُلُّ تَقِيٍّ, وَالْحَجُّ جِهَادٌ كُلِّ ضَعِيفٍ, وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْبَدَنِ  
الصِّيَامُ, وَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ.  
نَهَجِ الْبَلَاغَةِ, الْكَلِمَاتِ الْقَصَارِ/136

Imam Amir ul Mu'mineen Ali [a.s.] said: “For the God-fearing, prayer is a means of seeking nearness to Allah and for the weak, the Hajj (pilgrimage to Mecca) is as good as Jihad (fighting in the way of Allah). For every thing there is a levy, and the levy of the body is fasting. The Jihad of a woman is to afford pleasant company to her husband.”

Nahjul Balagha, saying 136

20 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

مَا مِنْ لَيْلَةٍ إِلَّا وَ مَلَكَ الْمَوْتِ يُنَادِي يَا أَهْلَ الْقُبُورِ لِمَنْ تَغِيظُونَ الْيَوْمَ وَ قَدْ عَايَنْتُمْ هَوَلَ  
الْمَطَّلَعِ, فَيَقُولُ الْمَوْتَى إِنَّمَا نَغِيظُ الْمُؤْمِنِينَ فِي مَسَاجِدِهِمْ لِأَنَّهُمْ يُصَلُّونَ وَ لَا نُصَلِّي, وَ يُؤْتُونَ  
الزَّكَاةَ وَ لَا تُزَكِّي, وَ يَصُومُونَ شَهْرَ رَمَضَانَ وَ لَا نَصُومُ, وَ يَتَصَدَّقُونَ بِمَا فَضَّلَ عَنْ عِيَالِهِمْ وَ  
نَحْنُ لَا نَتَصَدَّقُ...  
ارشادالقلوب/53

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

Irshad-ul-Qulub, p.53

21 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

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

مستدرک الوسائل/102/3

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

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

22- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

بحارالانوار/202/82

The Holy Prophet [p.b.u.h.] said: “Be careful of the prayers, for, on the Day of Resurrection, when Allah the Exalted, will bring the servant (for reckoning), the first thing that He will ask him about will be the prayer. If one brings it completely, he will be of the people of salvation, otherwise, he will be thrown into Fire.”

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

23- عَنْ أَبِي بصيرٍ، قَالَ دَخَلْتُ عَلَى أُمِّ حَمِيدَةَ أُعْزِبَهَا بِأبي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَبَكَتْ وَ بَكَتْ لِإِكَاثِهِ ثُمَّ قَالَتْ: يَا أَبَا مُحَمَّدٍ لَوْ رَأَيْتَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عِنْدَ الْمَوْتِ لَرَأَيْتَ عَجَبًا، فَتَخَّ عَيْنَيْهِ ثُمَّ قَالَ إِجْمَعُوا كُلَّ مَنْ بَيْنِي وَ بَيْنَهُ قَرَابَةً، قَالَتْ: فَمَا تَرَكْنَا أَحَدًا إِلَّا جَمَعْنَاهُ فَنَظَرَ إِلَيْهِمْ ثُمَّ قَالَ: إِنَّ شَفَاعَتَنَا لَا تَنَالُ مُسْتَحْفًا بِالصَّلَاةِ.

وسائل الشيعة/26/4

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

Wasa'il-ush-Shi'ah vol. 4, p. 26

24- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْعِبَادَةُ مَعَ أَكْلِ الْحَرَامِ كَالْبِنَاءِ عَلَى الرَّمْلِ.

بحارالانوار/258/84

The Holy Prophet [p.b.u.h.] said: “The worship done by the one who earns his living on unlawful money is similar to a building constructed upon sand.”

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

## MIDNIGHT PRAYERS

25- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

شَرَفُ الْمُؤْمِنِ قِيَامُهُ بِاللَّيْلِ وَ عِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ.

بحار الانوار/20/77

The Holy Prophet [p.b.u.h.] said: “The honour of a believer lies in his vigilance at night and his esteem lies in his autonomy from people.”

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

26- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

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

غرر الحكم/289

Imam Amir ul Mu'mineen Ali [a.s.] said: “He who sleeps too much at night, will lose something of his deeds (i.e., night prayers) which he cannot gain during the day-time.”

Ghurur-ul-Hikam, p.289

27- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ فِيمَا نَاجَى اللَّهَ عَزَّ وَجَلَّ بِهِ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ

السَّلَامُ قَالَ:

يَا بَنَ عِمْرَانَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُجْنِبُنِي فَإِذَا جَنَّتْ اللَّيْلُ نَامَ عَنِّي.

بحار الانوار/329/13

Imam Sadiq [a.s.] said that Allah (s.w.t.) in a revelation told Moses, the son of 'Imran [a.s.]: “O' you son of 'Imran! Those who only claim that they love Me, tell a lie, for when the night falls they neglect Me.”

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

28- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

لَا تَدْعُ قِيَامَ اللَّيْلِ فَإِنَّ الْمَغْبُوتَ مِنْ حُرْمِ قِيَامِ اللَّيْلِ.

بحار الانوار/127/83

Imam Sadiq [a.s.] said: “Never miss midnight prayers, because, in fact, the real loser is he who misses (the advantage of) the midnight prayer.”

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

29- عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ

سَلِمَ جِبْرِئِيلُ عِظَنِي فَقَالَ: يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ, وَ أَحِبْ مَا شِئْتَ فَإِنَّكَ

مُفَارِقُهُ, وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ, شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ, وَ عِزُّهُ كَفُّهُ عَنِ أَعْرَاضِ

النَّاسِ.

الخصال/72

Imam Sadiq [a.s.] said: “The Messenger of Allah [p.b.u.h.] told Gabriel to preach to him, and he said: 'Live howsoever you like but you will surely

die; love whatsoever you like but you will surely depart from it; do whatsoever you like but you will certainly meet it (and receive its reward). The honour of a (Muslim) believer is his midnight prayers, and his nobility is his refraining from (ruining) people's reputation”

Khisal by Saduq, p. 7

30- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

ثَلَاثَةٌ هُنَّ فَخْرُ الْمُؤْمِنِ وَ زِينَةُ فِي الدُّنْيَا وَ الْآخِرَةِ: الصَّلَاةُ فِي آخِرِ اللَّيْلِ, وَ يَأْسُهُ بِمَا فِي  
أَيْدِي النَّاسِ, وَ وِلَايَةُ الْإِمَامِ مِنْ آلِ مُحَمَّدٍ.

بحارالانوار/107/75

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

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

30- قَالَ الْإِمَامُ الْجَوَادُ عَلَيْهِ السَّلَامُ :

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

بحارالانوار/79/78

Imam Muhammad-ibn-Ali, Jawad-ul-'A'immah, [a.s.] said: “He who has confidence in Allah, sees joy; and he who trusts on Him, He will suffice his affairs.”

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

## FAITH IN ALLAH AND ATTAINING HIS PLEASURE

31- قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ :

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

بحارالانوار/208/71

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

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

32- قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ :

مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ خَيْرِ النَّاسِ.

الكافي/81/2

Imam Ali ibn Husayn [a.s.] said: “He who acts according to what Allah has enjoined for him, is of the best people.”

AI-Kafi, vol. 2, p. 81

33- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

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

الكافي/142/2

Imam Sadiq [a.s.] said: “The one who loves for Allah, hates for Allah, and donates (things) for Allah, thus he is one of those whose Faith is complete.”

Al-Kafi, vol. 2, p. 124

34- قَالَ الْإِمَامُ الْحَسَنُ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ :

خِصْلَتَانِ لَيْسَ فَوْقَهُمَا شَيْءٌ: الْإِيمَانُ بِاللَّهِ، وَ نَفْعُ الْإِحْوَانِ.

بحارالانوار/218/17

Imam Hassan 'Askari, the eleventh Imam, [a.s.] said: “There are no qualities above these two: Faith in Allah and being beneficial to Muslims.”

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



## PIETY AND ITS NECESSITY IN A MUSLIM

35- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَكْثَرُ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ.

بحارالانوار/373/71

The Holy Prophet [p.b.u.h.] said: “The most (important ) things that cause people to reach Heaven are divine piety and a good temper.”

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

36- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا هَمَمْتَ بِأَمْرٍ فَتَدَبَّرْ عَاقِبَتَهُ، فَإِنْ يَكُ خَيْرًا وَرُشْدًا فَاتَّبِعْهُ، وَإِنْ يَكُ غَيًّا فَدَعْهُ.

بحارالانوار/130/77

The Holy Prophet [p.b.u.h.] advised: “When making a decision to do something, think about its outcome. If it is good for your advancement and development, follow it, but if it is misleading, leave it out....”

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

37- سُئِلَ الصَّادِقُ عَلَيْهِ السَّلَامُ عَنِ تَفْسِيرِ التَّقْوَى، فَقَالَ:

أَنْ لَا يَفْقُدَكَ حَيْثُ أَمَرَكَ وَ لَا يَرَاكَ حَيْثُ نَهَاكَ.

سفينة البحار/678/2

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

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

38- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِسْتَحْيِ مِنَ اللَّهِ كَمَا تَسْتَحْيِ مِنَ الرَّجُلِ الصَّالِحِ مِنْ قَوْمِكَ.

مستدرک الوسائل/466/8 رقم 10027

The Holy Prophet [p.b.u.h.] said: “Show veneration for Allah similar to the way that you would mind your manners in front of a righteous person among your kinsmen.”

Mustadrak Al-Wasa'il-ush Shi'ah, vol. 8, p. 466, No.10027

39- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

نِعَمَ صَارِفُ الشَّهَوَاتِ غَضُّ الْأَبْصَارِ.

غررالحكم/321

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “Lowering one's eyes will serve well as a barrier against one's passions.”

Ghurar-ul-Hikam, p. 321

40- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ لِلْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ لَمَا ضَرَبَهُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ:

أَوْصِيكُمَا بِتَقْوَى اللَّهِ، وَ أَلَّا تَبْغِيَا الدُّنْيَا وَ إِنْ بَعَثْتُمَا، وَ لَا تَأْسَفَا عَلَى شَيْءٍ مِنْهَا زُوِيَ عَنْكُمَا، وَ قَوْلًا بِالْحَقِّ، وَ أَعْمَلًا لِلْآخِرِ، وَ كُونَا لِلظَّالِمِ حَصَمًا، وَ لِلْمَظْلُومِ عَوْنًا.

نهج البلاغه الرسالة رقم/47

Imam Amir ul Mu'mineen Ali [a.s.] said to Imam al-Hassan and Imam al-Husayn (peace be upon them) when 'Abd-ur-Rahman ibn Muljam (the curse of Allah be upon him) had struck him (fatally with a sword):

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

Nahj-ul-Balagha, letter 47

41- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

فَإِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ . أَتَى بُئِي . وَ لُزُومِ أَمْرِهِ، وَ عِمَارَةِ قَلْبِكَ بِذِكْرِهِ، وَ الْإِعْتِصَامِ بِحَبْلِهِ . وَ أَيُّ سَبَبٍ أَؤْتَقُّ مِنْ سَبَبٍ يَبِينُكَ وَ بَيْنَ اللَّهِ إِنْ أَنْتَ أَخَذْتَ بِهِ!

نهج البلاغه الرسالة 31

Imam Amir ul Mu'mineen Ali [a.s.] said: “I advise you to fear Allah, 'O my child, to abide by His commands, to fill your heart with remembrance of Him and to cling to hope in Him. No connection is more reliable than the connection between you and Allah provided you take hold of it.”

Nahj-ul-Balagha, letter 31

42- عَنْ أَبِي أُسَامَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ:

عَلَيْكَ بِتَقْوَى اللَّهِ، وَ الْوَرَعِ، وَ الْإِحْتِهَادِ، وَ صِدْقِ الْحَدِيثِ، وَ آدَاءِ الْأَمَانَةِ، وَ حُسْنِ الْخُلُقِ، وَ حُسْنِ الْجَوَارِ، وَ كُونُوا دُعَاةً إِلَى أَنْفُسِكُمْ بِغَيْرِ السِّتِّكُمْ، وَ كُونُوا زَيْنًا، وَ لَا تَكُونُوا شَيْنًا، وَ عَلَيْكُمْ بِطُولِ الرُّكُوعِ وَ السُّجُودِ، فَإِنَّ أَحَدَكُمْ إِذَا طَالَ الرُّكُوعَ وَ السُّجُودَ، هَتَفَ إِبْلِيسُ مِنْ خَلْفِهِ وَ قَالَ: يَا وَيْلَهُ، أَطَاعَ وَ عَصَيْتُ، وَ سَجَدَ وَ أَبَيْتُ.

الكافي/77/2

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

Al-Kafi, vol. 2, p. 77

43- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ وَجَدْنَا فِي كِتَابِ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ :  
(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) إِذَا أَدَّوْا فَرَائِضَ اللَّهِ وَ أَخَذُوا سُنَنَ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلِمَ وَ تَوَزَّعُوا عَنِ مَحَارِمِ اللَّهِ وَ زَهَدُوا فِي عَاجِلِ زَهْرَةِ الدُّنْيَا وَ  
رَغِبُوا فِيمَا عِنْدَ اللَّهِ وَ اِكْتَسَبُوا الطَّيِّبَ مِنْ رِزْقِ اللَّهِ لِيُوجِبَهُ اللَّهُ لَا يُرِيدُونَ بِهِ التَّفَاخَرَ وَ التَّكَاثُرَ ثُمَّ  
أَنْفَقُوا فِيمَا يَلْزَمُهُمْ مِنْ حُقُوقٍ وَاجِبَةٍ فَأُولَئِكَ الَّذِينَ بَارَكَ اللَّهُ لَهُمْ فِيمَا اِكْتَسَبُوا وَ يُثَابُونَ عَلَى  
مَا قَدَّمُوا لِآخِرَتِهِمْ.

بحار الانوار/277/69

Imam Ali ibn Husayn [a.s.] said: “Behold! Verily, on the friends of Allah there will be no fear nor shall they grieve if they keep up the obligatories of Allah, follow the traditions of the Messenger Allah [p.b.u.h.], avoid the things forbidden by Allah, be pious in worldly wealth and rank and eager for what there is with Allah, strive to earn His sustenance of what is pure, and decide not to boast or compile wealth but donate and give the obligatory alms they have been enjoined to. Hence, these are those (friends of Allah!) whose earnings are divinely blessed and will be rewarded for what they have sent forth unto their next world.”

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

44- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلِمَ:  
إِنَّ النَّاسَ مِنْ عَهْدِ آدَمَ إِلَى يَوْمِنَا هَذَا مِثْلُ أُسْنَانِ الْمِشْطِ, لَا فَضْلَ لِلْعَرَبِيِّ عَلَى الْعَجَمِيِّ  
وَ لَا لِلْأَحْمَرِ عَلَى الْأَسْوَدِ إِلَّا بِالتَّقْوَى.

مستدرک الوسائل/89/12

The Holy Prophet [p.b.u.h.] said: “Surely, human beings from the time of Adam up to now are the same as the teeth of a comb are, and there is no superiority for the Arab over non-Arab or for the red race over the black race except for piety.”

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

45- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :  
إِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوَى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلا تَقْوَى.  
الكافي/76/2

Imam Sadiq [a.s.] said: “Surely, a little action (of worshipping) with piety is better than many deeds with no virtue.”

Al-Kafi, vol. 2, p. 76

## INVOCATION

46- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

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

الكافي/2/493

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

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

47- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

يَتَمَتَّى الْمَوْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنْ حُسْنِ الثَّوَابِ.

الكافي/2/491

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

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

48- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي الْأَرْضِ الدُّعَاءُ وَأَفْضَلُ الْعِبَادَةِ الْعِفَافُ.

بحارالانوار/93/295

Imam Amir ul Mu'mineen Ali [a.s.] said: “The most beloved deed on the earth with Allah, Almighty and Glorious is invocation, and the best worship is modesty and piety.”

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

49- عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ حَدَّثَنِي أَبِي عَنْ

جَدِّي عَنْ آبَائِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ فِيمَا عَلَّمَ أَصْحَابَهُ، تُفْتَحُ أَبْوَابُ السَّمَاءِ فِي خَمْسَةِ مَوَاقِيَتٍ: عِنْدَ نُزُولِ الْغَيْثِ، وَ عِنْدَ الرَّحْفِ، وَ عِنْدَ الْأَذَانِ، وَ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَ مَعَ زَوَالِ الشَّمْسِ، وَ عِنْدَ طُلُوعِ الْفَجْرِ.

الخصال/302

Imam Amir ul Mu'mineen Ali [a.s.], when teaching (some of) his followers, said: “The doors of heaven are opened at five times: When it is raining; at the time of Holy War; at the time of Call to prayer; at the time of recitation of the Qur'an with the setting of the sun, and at the break of dawn.”

Al-Khisal, by Saduq, p. 302

50- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

إِغْتَنِمُوا الدُّعَاءَ عِنْدَ حَمْسَةِ مَوَاطِنَ: عِنْدَ قِرَاءَةِ الْقُرْآنِ, وَ عِنْدَ الْأَذَانِ, وَ عِنْدَ نُزُولِ الْغَيْثِ, وَ عِنْدَ التَّقَاءِ الصَّغْفَرِ لِلشَّهَادَةِ, وَ عِنْدَ دَعْوَةِ الْمَظْلُومِ فَإِنَّهَا لَيْسَ لَهَا حِجَابٌ دُونَ الْعَرْشِ.

بحار الانوار/343/93

Again, Imam Amir-ul-Mu'mineen Ali [a.s.] said: "Avail yourselves of the invocation in five situations: At the time of recitation of the Qur'an, at the time of prayer call, when it is raining, when attending the Holy War ready for martyrdom, when an oppressed person supplicates, because, certainly, there is no barrier for it beneath the Throne."

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

51- قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ :

اللَّهُمَّ إِنَّكَ أَقْرَبُ مَنْ دُعِيَ, وَ أَسْرَعُ مَنْ أَجَابَ, وَ أَكْرَمُ مَنْ عَفَا, وَ أَوْسَعُ مَنْ أَعْطَى, وَ أَسْمَعُ مَنْ سُئِلَ, يَا رَحْمَنَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا.  
دعاء عرفة

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

'Arafah Invocation

52- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَنْ أَعْطِيَ أَرْبَعًا لَمْ يُحْرَمِ أَرْبَعًا: مَنْ أَعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ, وَ مَنْ أَعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ, وَ مَنْ أَعْطِيَ الْإِسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ, وَ مَنْ أَعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ.

نهج البلاغه, الكلمات القصار/135

Imam Amir ul Mu'mineen Ali [a.s.] said: "He who is bestowed four things is not deprived of four things: he who is allowed to pray is not deprived of the response to it; he who is allowed to offer repentance is not deprived of its acceptance; he who is allowed to seek forgiveness is not deprived of forgiveness; and he who is allowed to be grateful is not deprived of furtherance of favours."

Nahjul Balagha, Saying 135

Note:

The compiler of Nahjul Balagha, as-Sayyid ar-Radi says: This is confirmed by the Book of Allah. About praying, Allah says: " Call You to Me, I will answer you' (the Qur'an, 4:60). About forgiveness Allah says: 'And whoever does evil, or wrongs his own self and thereafter seeks the pardon of Allah shall find Allah Oft-Forgiving, Merciful' (the Qur'an, 4:110). About gratefulness He says: 'If you be grateful, I will increase (My favours) to you' (the Qur'an, 14:7). About repentance He says: 'Verily,

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

53- عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رِسَالَةِ طَوِيلَةٍ:

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

بجارات الانوار/216/78

Imam Sadiq [a.s.] said: “On the Reckoning Day, Allah will count the invocations of believers as some good actions for them and thereby He will promote their position in Heaven.”

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

54- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

دَاوُوا مَرْضَاتِكُمْ بِالصَّدَقَةِ وَادْفَعُوا أَبْوَابَ الْبَلَاءِ بِالْإِدْعَاءِ.

التهديب/112/4

Imam Sadiq [a.s.] said: “Treat your ailments with charity and repel varieties of affliction by invocation.”

At-Tahthib, vol. 4, p.112

55- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

سَلْ حَاجَتَكَ وَ أَلِحْ فِي الطَّلَبِ فَإِنَّ اللَّهَ يُحِبُّ الْحَاحِ الْمَلْحِينَ مِنْ عِبَادِهِ الْمُؤْمِنِينَ

وسائل الشيعة/60/7

Imam Sadiq [a.s.] said: “Ask (Allah) for your requisite and insist on demanding because Allah likes the persistence of the insisting believers of His servants.”

Wasa'il-ush-Shi'ah, vol. 7, p. 60

56- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

عَلَيْكُمْ بِالْإِدْعَاءِ فَإِنَّكُمْ لَا تُفَرِّقُونَ بَيْنَهُ.

الكافي/467/2

Imam Sadiq [a.s.] said: “I recommend you to invocation, because you can not get nigh to Allah by any means like it.”

Al-Kafi, vol. 2, p. 467

57- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهُ وَ أُعْطِيتَ خَيْرًا مِنْهُ.

غرر الحكم/185

Imam Amir ul Mu'mineen Ali [a.s.] said: “It may happen that you ask (Allah) for something and He does not give it to you in order to endow you with (something) of better quality (later).”

Ghurur-ul-Hikam, p.185



## AHLUL BAYT

58- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

بحار الأنوار/113/27

The Holy Prophet [p.b.u.h.] said: “The likeness of my Ahlul-Bayt (progeny) amongst my Ummah (followers) is similar to Noah's Ark. Those who embarked on it were rescued and those who rejected it perished....”

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

59- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

إِنَّ حَدِيثَنَا يُحْيِي الْقُلُوبَ.

بحار الأنوار/144/2

Imam Baqir, the fifth Imam, [a.s.] said: “Our traditions (Ahlul-Bayt) survive in the hearts.”

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

60- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

زَيَّنُوا بِمَجَالِسِكُمْ بِذِكْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

بحار الأنوار/199/38

The Holy Prophet [p.b.u.h.] said: “Make your gatherings lively with the remembrance of Ali-ibn-Abi-Talib.” (Talk about the excellencies of Ali [a.s.]).

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

61- فِي إِكْمَالِ الدِّينِ فِي حَدِيثٍ عَنِ جَابِرِ الْجُعْفِيِّ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ عَرَفْنَا اللَّهَ وَرَسُولَهُ، فَمَنْ أَوْلُوا الْأَمْرَ الَّذِي نَقَرَنَ اللَّهُ طَاعَتَهُمْ

بِطَاعَتِكَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خُلَفَائِي يَا جَابِرُ، وَ أَيْمَّةَ الْمُسْلِمِينَ مِنْ بَعْدِي

أَوْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَيْنُ، ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ

الْمَعْرُوفُ فِي التَّوَرَاةِ بِالْبَاقِرِ، وَسُتَدْرِكُهُ يَا جَابِرُ، فَإِذَا لَقَيْتَهُ فَاقْرَأْهُ مِنِّي السَّلَامَ، ثُمَّ الصَّادِقُ

جَعْفَرُ بْنُ مُحَمَّدٍ، ثُمَّ مُوسَى بْنُ جَعْفَرٍ، ثُمَّ عَلِيُّ بْنُ مُوسَى، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ عَلِيُّ بْنُ

مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ، ثُمَّ سَمِيِّ وَ كِنِيِّ حُجَّةَ اللَّهِ فِي أَرْضِهِ، وَ بَقِيَّتُهُ فِي عِبَادِهِ ابْنُ

الْحَسَنِ بْنِ عَلِيٍّ، ذَاكَ الَّذِي يَفْتَحُ اللَّهُ تَعَالَى ذِكْرَهُ عَلَى يَدَيْهِ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهُ، ذَاكَ

الَّذِي يَغِيثُ عَنِ شَيْعَتِهِ وَ أَوْلِيَائِهِ غَيْبَةً لَا يَثْبُثُ فِيهَا عَلَى الْقَوْلِ بِإِمَامَتِهِ لَا مَنْ امْتَحَنَ اللَّهُ

قَلْبَهُ لِلْإِيمَانِ قَالَ جَابِرُ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ فَهَلْ يَقَعُ لِشَيْعَتِهِ الْإِنْتِفَاعُ بِهِ فِي غَيْبَتِهِ، فَقَالَ

إِي وَالَّذِي بَعَثَنِي بِالنَّبُوَّةِ إِنَّهُمْ يَسْتَضِيئُونَ بِنُورِهِ وَ يَتَنَفَعُونَ بِوِلَايَتِهِ فِي غَيْبَتِهِ كَانْتِفَاعِ النَّاسِ  
بِالشَّمْسِ وَإِنْ جَلَّتْهَا سَحَابٌ.

اكمال الدين/1/253

In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from 'Jabir-ibn-'Abdillah' thus: "I said: 'O Messenger of Allah we have known Allah and His Apostle; then who is 'Ulul-Amr', those that Allah has made their obedience the same as your obedience?' Then, the Prophet (p.h.u.h.) said: 'O' Jabir! They are, after me, my successors and the guides of Muslims; the first of them is Ali ibn Abi Talib; then (Imam) Hassan, and (Imam) Husayn; then Ali ibn Husayn; then Mohammad ibn Ali; known in the Turah as Baqir, whom you will see, O' Jabir! When you visit him, give my regards to him. After him, there is Sadiq, Ja'far ibn Muhammad; and after him Musa ibn Ja'far; then Ali ibn Musa; then Muhammad ibn Ali; then Ali ibn Muhammad, then Hassan ibn Ali; and after him (there comes) Al-Qaim, whose name and epithet is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-'Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and those who love him, in which his mastership cannot be proved by a statement of anyone except for the one whose heart Allah tests for Faith."

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

(Ikmal-ud-Din, vol. 1, p. 253, with nearly similar meaning in Yanabir-ul-Mawaddah, p. 117)

62 - قَالَ مَالِكُ بْنُ أَنَسٍ عَنِ فَضْلِ الْإِمَامِ الصَّادِقِ عَلَيْهِ السَّلَامُ :

مَا رَأَتْ عَيْنٌ وَ لَا سَمِعَتْ أُذُنٌ وَ لَا حَطَرَ عَلَى قَلْبٍ بَشَرٍ أَفْضَلُ مِنْ جَعْفَرِ الصَّادِقِ فَضلاً  
وَ عِلماً وَ عِبَادَةً وَ وَرَعاً.

بحار الأنوار/28/47

Malik-ibn-Anas said about the virtue of Imam Sadiq [a.s.]: "No eye has ever seen, no ear has ever heard, and no heart (soul) has ever been striken that there can (contemporaneously) be anybody higher than (Imam) Ja'far Sadiq [a.s.] from the point of virtue, knowledge, worship, and piety."

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

63 - قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ :

فَلَعَمْرِي مَا الْإِمَامُ إِلَّا الْحَاكِمُ بِالْكِتَابِ، الْفَائِزُ بِالْقِسْطِ، الْدَائِمُ بِدِينِ الْحَقِّ، الْحَائِسُ نَفْسَهُ  
عَلَى ذَاتِ اللَّهِ.

الارشاد/204

Imam Husayn [a.s.] said: “By my soul, there is no Imam but he issues judgement upon the Book, establishes justice, believes in the religion of Truth, and restrains his self alongside the way of Allah.

Al-Irshad, vol. 204

## THE LOVE OF AHLUL-BAYT

64- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَدَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثٍ: حُبِّ نَبِيِّكُمْ وَحُبِّ أَهْلِ بَيْتِهِ وَعَلَى قِرَاءَةِ الْقُرْآنِ.

الجامع الصغير/14/1

The Holy Prophet [p.b.u.h.] said: “Train your children in three things: the love of your Prophet, the love of his progeny, i.e. Ahlul-Bayt, and recitation of the Qur'an.”

AI-Jami'-ul-Saghir, vol. 1, p. 14

65- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

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

بحار الأنوار/354/74

Imam Sadiq [a.s.] said: “He who is not able to do any good unto us (Ahlul-Bayt) then he may do good to our pious adherents; and he who is not able to visit us, he may visit our righteous followers by which the reward of visiting us (pilgrimage) will be recorded for him.”

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

66- قَالَ الْإِمَامُ مُحَمَّدُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

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

الكافي/187/1

Imam Baqir [a.s.] said: “The best means by which servants can obtain nearness to Allah, Mighty and Glorious, is the obedience to Allah, the obedience to His Messenger, and the obedience to those charged with (spiritual) authority.”

Then, he [a.s.] added: “The love of us (Ahlul Bayt) is Faith and the hatred of us is infidelity.”

Al-Kafi, vol. 1, p. 187

67- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

إِنَّ فَوْقَ كُلِّ عِبَادَةِ عِبَادَةٌ وَ حُبُّنَا أَهْلَ الْبَيْتِ أَفْضَلُ عِبَادَةٍ.

بحار الأنوار/91/27

Imam Sadiq [a.s.] said: “Verily, there are various degrees of serving Allah, but affection (and cordial inclination) for us, Ahlul Bayt, is the highest one.”

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

## THE ACCEPTABLE CHARACTERISTICS

68- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَلَا أَنْ يُبَيِّنَ بِلْمِ الْبَلِغِ؟ مَنْ ائْتَمَنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ، أَلَا أُبَيِّنُكُمْ بِالْمُسْلِمِ؟ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ... وَ الْمُؤْمِنُ حَرَامٌ عَلَى الْمُؤْمِنِ أَنْ يَظْلِمَهُ أَوْ يَخْذُلَهُ أَوْ يَغْتَابَهُ أَوْ يَدْفَعَهُ دَفْعَةً.

الكافي/2/235

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

AI-Kafi, vol. 2, p. 235

69- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِسًا يُعْصَى اللَّهُ فِيهِ وَلَا يَقْدِرُ عَلَى تَغْيِيرِهِ.

الكافي/2/374

Imam Sadiq [a.s.] said: “A Muslim believer must not attend a meeting wherein Allah laws are being disobeyed and the one is not in a position to stop it.”

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

70- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ صَدَقَ لِسَانُهُ زَكَى عَمَلُهُ، وَ مَنْ حَسُنَتْ نِيَّتُهُ زَادَ اللَّهُ فِي رِزْقِهِ وَ مَنْ حَسَنَ بُرْهُ بِأَهْلِهِ زَادَ اللَّهُ فِي عُمرِهِ.

الخصال/1/88

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

Khisal by Saduq, vol. 1 p. 88

71- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: فَقَالَ عَلِمَنِي عَمَلًا يُحِبُّنِي اللَّهُ تَعَالَى عَلَيْهِ وَ يُحِبُّنِي الْمَخْلُوقُونَ وَ يُثْرِي اللَّهُ مَالِي وَ يُصِحُّ بَدَنِي وَ يُطِيلُ عُمرِي وَ يَحْشُرُنِي مَعَكَ، قَالَ: هَذِهِ سِتُّ خِصَالٍ تَحْتَاجُ إِلَى سِتِّ خِصَالٍ: إِذَا أَرَدْتَ أَنْ يُحِبَّكَ اللَّهُ فَحَفِّهِ وَآتِقِهِ، وَ إِذَا أَرَدْتَ أَنْ يُحِبَّكَ الْمَخْلُوقُونَ فَأَحْسِنِ إِلَيْهِمْ وَ إِزْفِضْ مَا فِي أَيْدِيهِمْ، وَ إِذَا أَرَدْتَ أَنْ يُثْرِي اللَّهُ مَالَكَ فَزَكِّهِ، وَ إِذَا أَرَدْتَ أَنْ يُصِحَّ اللَّهُ بَدَنَكَ فَأَكْثِرْ مِنَ الصَّدَقَةِ، وَ إِذَا أَرَدْتَ أَنْ يُطِيلَ اللَّهُ عُمرَكَ

فَصِلْ ذَوِي أَرْحَامِكَ، وَ إِذْ أَرَدْتَ أَنْ يَحْشُرَكَ اللَّهُ مَعِيَ فَأَطِِّلِ السُّجُودَ بَيْنَ يَدَيْ اللَّهِ الْوَاحِدِ الْقَهَّارِ.

سفينة البحار/1/599

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

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

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

72- عَنِ الْحَارِثِ بْنِ الدِّهَاتِ مَوْلَى الرِّضَا عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثٌ خِصَالٍ: سُنَّةٌ مِنْ رَبِّهِ، وَ سُنَّةٌ مِنْ نَبِيِّهِ، وَ سُنَّةٌ مِنْ وَلِيِّهِ، فَالسُّنَّةُ مِنْ رَبِّهِ: كِتْمَانُ سِرِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ (عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ) (1) وَ أَمَّا السُّنَّةُ مِنْ نَبِيِّهِ: فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ بِمُدَارَاةِ النَّاسِ فَقَالَ (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ) (2) وَ أَمَّا السُّنَّةُ مِنْ وَلِيِّهِ: فَالصَّبْرُ فِي الْبَأْسَاءِ وَ الضَّرَاءِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ (وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ) (3)

عيون أخبار الرضا/1/256

Imam Rida, the eighth Imam, [a.s.] said: A Muslim believer is not a true believer unless there are three virtues in him: the manner of his lord, the manner of his Prophet, and the manner of his Imam. Then, the manner of his Lord is: concealing his secrets; hence Allah, to Whom belong Might and Majesty, said: 'The Knower of the Unseen! So He does not reveal His secrets to any, except to him whom He chooses as an apostle,...'<sup>[1]</sup>

Then, the manner of his Prophet is compliance with people, when surely, Allah, Almighty and Glorious, commissioned His prophet to favour people and He has said: 'Practice forgiveness and enjoin good and turn away from the ignorant.'<sup>[2]</sup>

Then the manner of his Imam is (to be firm and) being patient on good days and bad days, when, verily, Allah to whom belong Might and Majesty, says: 'And (they) are patient in distress and affliction'.<sup>[3]</sup>

'Uyun-ul-Akhbar-ur-Rida, vol.1, p.256

73- قَالَ الْإِمَامُ الْجَوَادُ عَلَيْهِ السَّلَامُ :

الْمُؤْمِنُ يَحْتَاجُ إِلَى ثَلَاثِ خِصَالٍ: تَوْفِيقٌ مِنَ اللَّهِ، وَ وَاعِظٌ مِنْ نَفْسِهِ، وَ قَبُولٌ مِمَّنْ يَنْصَحُهُ.

منتهى الآمال/2/554

Imam Muhammad ibn Ali, the ninth Imam [a.s.] said:

“A Muslim believer should obtain these three virtues:

Success granted by Allah, be an admonisher of his self, and find approval from the one who advises him.”

Muntah-al-'Amal, p.229

74- قِيلَ لِغَلِيْبِ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ كَيْفَ أَصْبَحْتَ يَا بِنَ رَسُولِ اللَّهِ؟ قَالَ: أَصْبَحْتُ

مَطْلُوبًا بِثَمَانِ خِصَالٍ: اللَّهُ تَعَالَى يَطْلُبُنِي بِالْفَرَائِضِ، وَالتَّيَّبُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالسُّنَّةِ وَالْعِيَالُ بِالْقَوْتِ، وَالتَّنَفُّسُ بِالشَّهْوَةِ، وَ الشَّيْطَانُ بِالمَعْصِيَةِ وَالْحَافِظَانِ بِصِدْقِ الْعَمَلِ، وَ مَلَكُ الْمَوْتِ بِالرُّوحِ، وَالْقَبْرُ بِالجَسَدِ، فَأَنَا بَيْنَ هَذِهِ الخِصَالِ مَطْلُوبٌ.

بحار الأنوار/15/76

Ali ibn Husayn [a.s.] the fourth Imam, was once asked how he, the son of the Messenger of Allah began each morning, and he [a.s.] replied: “I begin each morning while I am demanded of eight virtues:

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

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

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

75- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

إِنَّ الْمُؤْمِنَ مَنْ يَخَافُهُ كُلُّ شَيْءٍ وَ ذَلِكَ أَنَّهُ عَزِيزٌ فِي دِينِ اللَّهِ وَ لَا يَخَافُ مِنْ شَيْءٍ وَ هُوَ

عَلَامَةٌ كُلِّ مُؤْمِنٍ.

بحار الأنوار/305/67

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

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

## THE REAL FOLLOWERS OF AHLUL-BAYT AND THEIR QUALITIES

76- عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي: يَا جَابِرُ أَيَكْتَفِي مَنْ يَنْتَحِلُ التَّشْبِيحَ أَنْ يَقُولَ بِحَبِينَا أَهْلَ الْبَيْتِ فَوَاللَّهِ مَا شَبِعْتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَ أَطَاعَهُ، وَ مَا كَانُوا يُعْرِفُونُ يَا جَابِرُ إِلَّا بِالتَّوَاضُّعِ وَالتَّخَشُّعِ وَ الْأَمَانَةِ، وَ كَثْرَةِ ذِكْرِ اللَّهِ وَ الصَّوْمِ وَ الصَّلَاةِ وَ الْبِرِّ بِالْوَالِدَيْنِ وَ التَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَ أَهْلِ الْمَسْكِنَةِ وَ الْغَارِمِينَ وَ الْأَيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ تِلَاوَةِ الْقُرْآنِ وَ كَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ، وَ كَانُوا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ... الْحَدِيثِ.

الكافي/2/74

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

Al-Kafi, vol. 2, p. 74

77- قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ مَهْرَانَ قَالَ دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَ عِنْدَهُ نَفَرٌ مِنَ الشَّيْعَةِ، فَسَمِعْتُهُ وَ هُوَ يَقُولُ مَعَاشِرَ الشَّيْعَةِ: كُونُوا لَنَا زِينًا وَ لَا تَكُونُوا عَلَيْنَا شَيْنًا، قُولُوا لِلنَّاسِ حُسْنًا، وَ احْفَظُوا أَلْسِنَتَكُمْ وَ كُفُّوا عَنِ الْفُضُولِ وَ قَبِيحِ الْقَوْلِ.

الامالي/؟/400

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

Al-Amali, by Saduq, p. 142

78- عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهَمًّا فَصِيحًا حَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيًّا، إِنَّ اللَّهَ عَزَّوَجَلَّ حَصَّ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ بِمَكَارِمِ الْأَخْلَاقِ، فَمَنْ كَانَتْ فِيهِ فَلْيَحْمَدِ اللَّهَ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَيْسَأَلُهُ إِيَّاهُ، قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هُنَّ؟

قال: هُنَّ الْوَرَعُ، وَالْفَنَاعَةُ، وَالصَّبْرُ، وَالشُّكْرُ، وَالْحِلْمُ، وَالْحَيَاءُ، وَالسَّخَاءُ، وَالشَّجَاعَةُ،  
وَالْغَيْرَةُ وَالْبِرُّ، وَ صِدْقُ الْحَدِيثِ، وَ آدَاءُ الْإِمَانَةِ.

الكافي/56/2

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

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

Al-Kafi, vol. 2, p. 56

79- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

مَنْ كَانَ لِلَّهِ مُطِيعاً فَهُوَ لَنَا وَليٌّ وَ مَنْ كَانَ لِلَّهِ عَاصِياً فَهُوَ لَنَا عَدُوٌّ.

الكافي/75/2

Imam Baqir [a.s.] said: “... He who obeys Allah is a lover of us, and the one who disobeys Him then he is an enemy for us (AhIul-Bayt)...”

Al-Kafi, vol. 2, p. 75

SIN AND ITS EFFECTS

80- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

لَا تَنْظُرْ إِلَى صِغَرِ الْحَطِيئَةِ وَلَكِنْ انظُرْ إِلَى مَنْ عَصَيْتَ.

مستدرک الوسائل/330/11 & بحار الأنوار/79/77

The Holy Prophet [p.b.u.h.] said: “Do not look at the minuteness of the sin, but see Whom you have sinned against.”

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

81- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

مَنْ أَرَادَ مِنْكُمْ أَنْ يَعْلَمَ كَيْفَ مَنَزِلَتُهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنَزِلَةُ اللَّهِ مِنْهُ عِنْدَ الذُّنُوبِ،

كَذَلِكَ مَنَزِلَتُهُ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

بحار الأنوار/18/70

Imam Amir ul Mu'mineen Ali [a.s.] said: “If one of you desires to know his standing with Allah he may evaluate his situation in relation to his sins against Allah, such is his worthiness to Allah, the Blessed and Exalted.”

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

82- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَمَا تَعْلَمُونَ أَنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيْهِ فَإِذَا رَأَى فِيهَا مَعْصِيَةً سَاءَةً ذَلِكَ فَلَا تَسْتَوْوُوا رَسُولَ  
اللَّهِ وَ سُرُوءَهُ.

الكافي/1/219

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

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

83- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :  
قَلَّةُ الْعَفْوِ أَقْبَحُ الْعُيُوبِ وَالتَّسْرِعُ إِلَى الْإِنْتِقَامِ أَعْظَمُ الدُّنُوبِ  
غرر الحكم/235

Imam Amir ul Mu'mineen Ali [a.s.] said: “Lacking forgiveness is the worst of deficiencies and hastening in vengeance is (among) the greatest (of all) sins.”

Ghurur-ul-Hikam, p. 235

84- عَنِ الْأَصْبَغِ بْنِ نَبَاتَةَ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
آلِهِ وَ سَلَّمَ: إِذَا غَضِبَ اللَّهُ عَزَّوَجَلَّ عَلَى أُمَّةٍ وَ لَمْ يَنْزِلْ بِهَا الْعَذَابُ عَلَّتْ أَسْعَارُهَا، وَ قَصُرَتْ  
أَعْمَارُهَا، وَ لَمْ تَرَبِّحْ بُحَارُهَا، وَ لَمْ تَرَكَ ثِمَارُهَا، وَ لَمْ تَعُزَّرْ أَهْلُهَا، وَ حُسِبَ عَنْهَا أَمْطَارُهَا، وَ سَلِطَ  
عَلَيْهَا شِرَارُهَا.

الخصال/2/360

Asbaq-ibn-Nubatah has narrated from the first Imam, Amir ul Mu'mineen Ali [a.s.], who said the Prophet [p.b.u.h.] said: “When Allah Almighty and Glorious sends His wrath on a nation and does not punish (them) by it, then; their prices will go up (expensive), their lifetimes will shorten, their merchants will not gain profits, their fruits will not be abundant, their streams will not become brimful, their rain will be withheld from them, and their vicious ones will dominate over them.”

Khisal by Saduq, vol. 2, p.360

Note:

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

85- عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ:  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: إِذَا ظَهَرَ الرِّثَا كَثُرَ مَوْتُ الْفُجَاءَةِ، وَ إِذَا طُقِفَ  
الْمِكْيَالُ أَحَدَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ، وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَاتِهَا مِنَ الزَّرْعِ وَ

الْتِمَارِ وَ الْمَعَادِنِ كُلِّهَا، وَ إِذَا جَاؤُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ، وَ إِذَا نَقَضُوا الْعُهُودَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ، وَ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتْ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ، وَ إِذَا لَمْ يَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ يَنْهَوْا عَنِ مُنْكَرٍ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو عِنْدَ ذَلِكَ خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ

سفينه البحار/2/630

Imam Baqir [a.s.], the fifth Imam, said that he found in the book of Amir ul Mu'mineen Ali [a.s.] that he has said that the Holy Prophet [p.b.u.h.] said: "When adultery appears (abundantly in a society) the (number of) sudden deaths increases; and when there is fraud, Allah takes them in expensiveness and loss. When people stop giving alms tax, the earth holds back its blessings from plants (crops), fruits, mines, and all such things. When they act unjustly according to (divine) ordinances, they have helped injustice and aggression. When they breach (their) promises, the Lord will set their enemies as absolute masters over them. When they break off connections with their kindred, possession of properties will be put in the hands of the wicked. And, when they do not perform enjoining right and forbidding wrong and, also, do not follow the chosen ones of my Ahlul-Bayt, Allah will set their vicious ones over them and, in this condition, their good doers utter invocations but they are not responded to."

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

86- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

مَا جَفَّتِ الدَّمُوعُ إِلَّا لِقَسْوَةِ الْقُلُوبِ وَ مَا قَسَتِ الْقُلُوبُ إِلَّا لِكَثْرَةِ الدُّنُوبِ

بحار الأنوار/70/55

Imam Amir ul Mu'mineen Ali [a.s.] said: "The tears do not dry up save for the hearts being hard, and hearts do not harden but because of the abundance of sins."

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

87- قَالَ اللَّهُ تَعَالَى لِداوُدَ:

يا داوُدُ! بَشِّرِ الْمَدِينِينَ بِسَعَةِ رَحْمَتِي الْمَطْلَمَةِ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ لِقَلَّابِقِنَطُوا مِنْ رَحْمَتِي وَ أَنْذِرِ الصَّادِقِينَ بِسَطْوَةِ غَضَبِي لِقَلَّابِعْتَرُوا بِطَاعَتِهِمْ لِأَنَّ الْإِغْتِرَارَ مُوجِبُ الْعُجْبِ وَالْعُجْبُ أَشَدُّ الدُّنُوبِ.

اثنى عشره/59

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

Al-Ithna 'Ashariyyah, p. 59

## KNOWLEDGE AND ITS VALUE

88- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ وَ لَا خَيْرَ فِي سَائِرِ النَّاسِ.

بحار الأنوار/25/2

The Holy Prophet [p.b.u.h.] said: “Teachers and students both share in rewards but other people are deprived of them.”

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

89- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

بحار الأنوار/121/2

The Holy Prophet [p.b.u.h.] said: “He who propagates religious affairs without having required competency does a disservice to the religion rather than serving it.”

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

90- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

قِيَمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ.

نَهج البلاغة/482

Imam Amir ul Mu'mineen Ali [a.s.] said: “The worth of every man is in his attainments.”

Nahjul-Balagha, saying No. 482

Note:

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

The worth of every person is according to the extent of his knowledge.

Ghurur-ul-Hikam, p. 341

1- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْعِلْمُ وَدِيْعَةُ اللَّهِ فِي أَرْضِهِ ، وَ الْعُلَمَاءُ أَمْنَاؤُهُ عَلَيْهِ، فَمَنْ عَمِلَ بِعِلْمِهِ أَذَى أَمَانَتَهُ. ...

بحار الأنوار/36/2

The Holy Prophet [p.b.u.h.] said: “ Knowledge is Allah's deposit on the earth and scholars are His trustees of it. Therefore, he who acts according to his knowledge, has really delivered His deposit....”

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

92- قَالَ الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

تَعَلَّمُوا الْعِلْمَ فَإِنَّ تَعَلُّمَهُ حَسَنَةٌ وَ طَلَبُهُ عِبَادَةٌ.

بحار الأنوار/189/78

Imam Baqir [a.s.] said: “Try to learn knowledge because learning it is a good action and study is itself a worship.”

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

93- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

أَلْتَشَاحِصُ فِي طَلَبِ الْعِلْمِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

بحار الأنوار/179/1

Imam Amir ul Mu'mineen Ali [a.s.] said: “The one who seeks for knowledge is like a warrior in the cause of religion for the way of Allah.”

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

94- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

فَانظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ.

بحار الأنوار/92/2

Imam Sadiq [a.s.] said: “ Be careful of your knowledge and see from whom you get it.”

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

95- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَطْلُبُوا الْعِلْمَ وَ تَزَيَّنُوا مَعَهُ بِالْحِلْمِ وَالْوَقَارِ وَ تَوَاضَعُوا لِمَنْ تُعَلِّمُونَهُ الْعِلْمَ.

الكافي/36/1

Imam Sadiq [a.s.] said: “Try to obtain knowledge and ornament it with patience and dignity; and be humble for the one who learns knowledge from you.”

Al-Kafi, vol.1, p. 36

96- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ تَعَلَّمَ الْعِلْمَ وَ عَمِلَ بِهِ وَ تَعَلَّمَ لِلَّهِ دُعَايَ فِي مَلَكَوَاتِ السَّمَاوَاتِ عَظِيمًا.

الكافي/35/1

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

Al-Kafi, vol.1, p.35

96- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَمَ:

خَيْرُ الدُّنْيَا وَالْآخِرَةِ مَعَ الْعِلْمِ.

بحار الأنوار/204/1

The Holy Prophet [p.b.u.h.] said: “The good of this world and the world to come is with knowledge.”

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

## KNOWLEDGE AND THE VIRTUE OF LEARNING IT

97- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ طَلَبَ الْعِلْمَ فَهُوَ كَالصَّائِمِ حَارَهُ الْقَائِمِ لَيْلَهُ وَ إِنَّ بَاباً مِنَ الْعِلْمِ يَتَعَلَّمُهُ الرَّجُلُ خَيْرٌ لَهُ  
مِنْ أَنْ يَكُونَ لَهُ أَبُو قُبَيْسٍ ذَهَباً فَأَنْفَقَهُ فِي سَبِيلِ اللَّهِ.

بحار الأنوار/1/184

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

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

98- قَالَ الْإِمَامُ زَيْنُ الْعَابِدِينَ عَلَيْهِ السَّلَامُ :

لَوْ يَعْلَمُ النَّاسُ مَا فِي طَلَبِ الْعِلْمِ لَطَلَبُوهُ وَلَوْ بِسَفْكِ الْمَهْجِ وَ حَوْضِ اللَّجْجِ.

الكافي/1/35

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

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

99- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَا يُدْرِكُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

غرر الحكم/348

Imam Amir ul Mu'mineen Ali [a.s.] said: “Acquiring knowledge is not possible while the body (person) is tranquil.”

Ghurar-ul-Hikam, p. 348

100- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

إِحْتَفِظُوا بِكُتُبِكُمْ فَإِنَّكُمْ سَوْفَ تَحْتَاجُونَ إِلَيْهَا.

بحار الأنوار/2/152

Imam Sadiq [a.s.] said: “Safeguard your writings and books because soon the occasion will arise that you will be in need of them.”

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

101- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

إِنَّ كَمَالَ الدِّينِ طَلَبُ الْعِلْمِ وَ الْعَمَلُ بِهِ، أَلَا وَ إِنَّ طَلَبَ الْعِلْمِ أَوْجِبُ عَلَيْكُمْ مِنْ طَلَبِ

المال.

الكافي/30/1

Imam Amir ul Mu'mineen Ali [a.s.] said: "Surely, the completion of religion is due to the obtaining of knowledge and acting on it (accordingly), and beware that the obtaining of knowledge is more obligatory for you than earning wealth."  
Usul-ul-Kafi, vol.1, p. 23

102 - قَالَ الْإِمَامُ الْحَسَنُ عَلَيْهِ السَّلَامُ :

عَلِّمِ النَّاسَ عِلْمَكَ وَتَعَلَّمْ عِلْمَ غَيْرِكَ.

بحار الأنوار/111/78

Imam Hassan [a.s.] said: "Teach your knowledge to others and (try to) learn yourself the knowledge of others."  
Bihar-ul-Anwar, vol. 78, p. 111

103 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

فَضْلُ الْعِلْمِ أَحَبُّ إِلَى اللَّهِ مِنْ فَضْلِ الْعِبَادَةِ.

بحار الأنوار/167/1

The Holy Prophet [p.b.u.h.] said: "The virtue of knowledge is more beloved with Allah than the virtue of worship."  
Bihar-ul-Anwar, vol. 1, p. 167

## KNOWLEDGE AND THE VIRTUE OF TEACHING IT

104 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكَتَمَهُ أَلْجِمَ بِلِجَامٍ مِنَ النَّارِ.

اثني عشره/11

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

Al -'Ithna-'Ashariyyah, p. 11

105 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْقُرْآنُ مَأْدِبَةُ اللَّهِ فَتَعَلَّمُوا مَا دَبَّتْهُ مَا اسْتَطَعْتُمْ.

بحار الأنوار/19/92

The Holy Prophet [p.b.u.h.] said: “The Quran is Allah's university; so, learn as much as you can in this university.”

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

106 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ: عِلْمٌ عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا

تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ.

سنن ابن ماجه/88/1

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

Sunan-i-Ibn-Majeh, vol. 1, p. 88

107 - قَالَ الْإِمَامُ الرَّضَا عَلَيْهِ السَّلَامُ :

رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا فَقُلْتُ لَهُ فَكَيْفَ يُحْيِي أَمْرَكُمْ؟ قَالَ عَلَيْهِ السَّلَامُ يَتَعَلَّمُ عُلُومَنَا وَ

يُعَلِّمُهَا النَّاسَ فَإِنَّ النَّاسَ لَوْ عَلِمُوا مَحَاسِنَ كَلَامِنَا لَا تَبَعُونَا.

معاني الاخبار/180

Abul-Hassan-ir-Rida (as.), the eighth Imam, said: “May the Mercy of Allah be upon the servant who keeps alive our commandment.” Then the person attending the Imam asked him [a.s.] how their commandment could be kept alive and he [a.s.] replied: “He (can) learn our sciences and teach

them to people. In fact, if people knew (the merits and) the goodness of our statements, surely they would follow us.”

Ma'ani-ul-Akhbar, p.180 & 'Uyun-il-Akhbar-ir-Rida, vol.1, p.2007

## THE EXCELLENCE AND IMPORTANCE OF SCHOLARS

108 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

صِنْفَانِ مِنْ أُمَّتِي إِذَا صَلَّحَا صَلَّحَتْ أُمَّتِي وَ إِذَا فَسَدَا فَسَدَتْ أُمَّتِي، قِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ هُمَا؟ قَالَ: الْفُقَهَاءُ وَ الْأُمَرَاءُ.  
بحار الأنوار/49/2

The Holy Prophet [p.b.u.h.] said: “There are two groups of my Ummah that when they are pious, my Ummah will be upright and when they are immoral my Ummah will be corrupt.”

The Messenger of Allah [p.b.u.h.] was asked who they were, and he answered: “The religious scholars and rulers.”

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

109 - قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

إِذَا جَلَسْتَ إِلَى عَالِمٍ فَكُنْ عَلَى أَنْ تَسْمَعَ أَحْرَصَ مِنْكَ عَلَى أَنْ تَقُولَ وَ تَعَلَّمَ حُسْنَ الْإِسْتِمَاعِ كَمَا تَتَعَلَّمُ حُسْنَ الْقَوْلِ وَلَا تَقْطَعْ عَلَى أَحَدٍ حَدِيثَهُ.  
بحار الأنوار/222/1

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

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

110 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَا عَلِيُّ تَمَنَّى جِبْرَائِيلُ أَنْ يَكُونَ مِنْ بَنِي آدَمَ بِسَبْعِ خِصَالٍ: وَ هِيَ الصَّلَاةُ فِي الْجَمَاعَةِ، وَ مُجَالَسَةُ الْعُلَمَاءِ، وَ الصَّلْحُ بَيْنَ الْإِثْنَيْنِ، وَ إِكْرَامُ الْيَتِيمِ، وَ عِيَادَةُ الْمَرِيضِ، وَ تَشْيِيعُ الْجِنَازَةِ، وَ سَقْيُ الْمَاءِ فِي الْحَجِّ، فَاحْرِصْ عَلَى ذَلِكَ.  
الاثني عشرية/245

The Holy Prophet [p.b.u.h.] said: “O' Ali! Gabriel wished to become a human being for seven reasons, which are:

- 1- Congregational prayer.
- 2- Companionship with scholars.
- 3- Establishing peace between two persons.
- 4- Honouring the orphans.
- 5- Visiting the sick.
- 6- Attending a funeral procession.
- 7- Giving of water to Pilgrims.

Then, be desirous of these things.”

Al -Ithna 'Ashariyyah, p. 245

111 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

إِنَّ كَلَامَ الْحُكَمَاءِ إِذَا كَانَ صَوَابًا كَانَ دَوَاءً، وَ إِذَا كَانَ حَطَاءً كَانَ دَاءً.

نصح البلاغة الكلمات القصار/265

Imam Amir ul Mu'mineen Ali [a.s.] said: "When the utterance of the wise is to the point, it serves as a remedy, but if it is wrong it proves like an illness."

Nahjul-Balagha, saying No. 265

112 - قَالَ الْإِمَامُ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ :

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

الاحتجاج/155/2

Imam Hassan 'Askari, the eleventh Imam, [a.s.] said:

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

AI-Ihtijaj, vol. 2, p. 155

113 - قَالَ الْإِمَامُ الرِّضَا عَلَيْهِ السَّلَامُ :

أَلَا إِنَّ الْفَقِيهَ مَنْ أَفَاضَ عَلَى النَّاسِ حَيْرَهُ وَ أَنْقَذَهُمْ مِنْ أَعْدَائِهِمْ وَ وَقَّرَ عَلَيْهِمْ نِعَمَ جَنَّاتِ اللَّهِ وَ حَصَّلَ لَهُمْ رِضْوَانَ اللَّهِ تَعَالَى.

بحار الأنوار/5/2

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

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

114 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

...فَإِنَّ الْعَالِمَ أَعْظَمُ أَجْرًا مِنَ الصَّائِمِ الْقَائِمِ الْمِجَاهِدِ فِي سَبِيلِ اللَّهِ فَإِذَا مَاتَ الْعَالِمُ تُلِمَ فِي الْإِسْلَامِ ثُلْمَةٌ لَا يَشُدُّهَا إِلَّا خَلْفٌ مِنْهُ.

بحار الأنوار/43/2

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

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

115 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

هَلَكَ خِزَانُ الْأَمْوَالِ وَ هُمْ أَحْيَاءُ، وَ الْعُلَمَاءُ بِأَقْوَانِ مَا بَقِيَ الدَّهْرُ، أَعْيَانُهُمْ مَفْقُودَةٌ، وَ  
أَمْثَانُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ.

#### تَحِجُّ الْبَلَاغَةِ الْكَلِمَاتِ الْقَصَارِ 147

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

Nahjul-Balagha, saying No.147

#### 116 - قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ :

...إِنَّ مَجَارِي الْأُمُورِ وَالْأَحْكَامِ عَلَى أَيْدِي الْعُلَمَاءِ بِاللَّهِ، الْأُمْنَاءِ عَلَى حَلَالِهِ وَ حَرَامِهِ ...

#### تَحْفُ الْعُقُولِ/172

Imam Husayn [a.s.] said: “...Verily, the paths to Muslims' affairs and the religious ordinances are in the hands of the godly scholars who are the trustees of Allah in His lawful and unlawful things. ...”

Tuhaful-'Uql, p.172

## BEING ATTENTIVE TO THE HEREAFTER

117 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

بحار الأنوار/203/1

The Holy Prophet [p.b.u.h.] said that the disciples of Jesus [a.s.] asked him with whom they should make friends, and he [a.s.] replied: “With one whose presence reminds you of God, his speech increases your knowledge and his deed inspires you (to work righteously for) the next world.”

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

118 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَا يَشْغَلَنَّكَ عَنِ الْعَمَلِ لِلْآخِرَةِ شُغْلٌ فَإِنَّ الْمِدَّةَ قَصِيرَةٌ.

غرر الحكم/335

Amir ul Mu'mineen Ali [a.s.] said: “No business should hinder you from being busy doing good for the coming world, hence, surely, the length of opportunity is a very short time.”

Ghurar-ul-Hikam, p. 335

119 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاةٍ حَسِيرَتُهُمَا.

غرر الحكم/274

Amir ul Mu'mineen Ali [a.s.] said: “He who sells his next life for his present life in this world, loses both of them.”

Ghurar-ul-Hikam, p. 274

120 - قَالَ الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ الْهَادِي عَلَيْهِ السَّلَامُ :

أَذْكَرُ مَصْرَعَكَ بَيْنَ يَدَيْ أَهْلِكَ فَلَا طَبِيبٌ يَمْنَعُكَ وَلَا حَبِيبٌ يَنْفَعُكَ.

بحار الأنوار/370/78

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

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

## REPENTANCE

121 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ أَكْثَرَ صِيَاحِ أَهْلِ النَّارِ مِنَ التَّسْوِيفِ.

المحجة البيضاء

The Holy Prophet [p.b.u.h.] said: “The sigh of the people of Hell is mostly because of the postponement of repenting.”

Al-Mahajjat-ul-Bayda

122 - قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ .

وسائل الشيعة/74/16

Imam Baqir [a.s.] said: “He who repents of his sins is as the one who has not any (burden of) sin.

Wasa'il-ush-Shi'ah vol. 16, p. 74

123 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ الْأَجَلُ.

غرر الحكم/240

Imam Amir ul Mu'mineen Ali [a.s.] said: “How numerous procrastinators there are who postpone (repenting and doing good deeds) until when death overtakes them!

Ghurar-ul-Hikam, p. 240

124 - قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ :

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

بحار الأنوار/63/77

The Holy Prophet [p.b.u.h.] told Ali-ibn-Abi-Talib [a.s.]: “O' Ali! Blessed is he who Allah looks upon while he is weeping for the sin that none is aware of except Allah.

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

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

125 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُنَزِّلُ مَلَكَ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ فِي الثَّلَاثِ الْأَخِيرِ وَ لَيْلَةَ الْجُمُعَةِ

فِي أَوَّلِ اللَّيْلِ فَيَأْمُرُهُ فَيُنَادِي: هَلْ مِنْ سَائِلٍ فَأَعْطِيَهُ؟ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ؟ هَلْ مِنْ

مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟

بحار الأنوار/3/314

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

Note:

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

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

126 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَغْلِقُوا أَبْوَابَ الْمَعْصِيَةِ بِالْإِسْتِعَادَةِ وَافْتَحُوا أَبْوَابَ الطَّاعَةِ بِالتَّسْمِيَةِ.

بحار الأنوار/92/216

Imam Sadiq, the sixth Imam, [a.s.] said: “Shut the doors of sins through seeking refuge to God, and open the doors of obedience by (reciting) 'Bismillah'.”<sup>[4]</sup>

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

## PROTECTING THE HONOUR OF BELIEVERS

127 - قَالَ الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً.

بحار الأنوار/301/74

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

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

128 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

إِقْبَلْ عُذْرَ أَخِيكَ وَ إِنْ لَمْ يَكُنْ لَهُ عُذْرٌ فَالْتَمِسْ لَهُ عُذْرًا.

بحار الأنوار/165/74

Imam Amir ul Mu'mineen Ali [a.s.] said: “Accept the apology of your Muslim brother and if he has not any, invent one for him yourself.”

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

129 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

أَقْبِحُ الْعُذْرَ إِذَاعَةَ السِّرِّ.

مستدرک الوسائل/305/12 رقم 14155

Imam Amir ul Mu'mineen [a.s.] said: “The worst form of betrayal is the disclosure of confidential information.”

Mustadrak Al-Wasa'il-ush Shi'ah, vol. 12, p. 305, No.14155

130 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

تُصْحَكُ بَيْنَ الْمَلَأِ تَقْرِيعٌ.

غرر الحكم/322

Imam Amir ul Mu'mineen Ali [a.s.] said: “Your admonition (to the wrong-doer) in the presence of people is to humiliate him.” (You must talk to him in private).

Ghurar-ul-Hikam, p. 322

131 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّوَجَلَّ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ: إِشْبَاعُ جُوعَتِهِ أَوْ تَنْفِيسُ

كَرْبَتِهِ أَوْ قَضَاءُ دِينِهِ.

الكافي/192/2

Imam Sadiq [a.s.] said: “From the most beloved deeds with Allah, Almighty and Glorious, is bringing happiness to a Muslim believer such as: satiating his hunger, removing his grief, or paying his debt.”

Al-Kafi, vol. 2, p. 192

## RIGHTEOUS DEEDS

132 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِصْلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَالصَّوْمِ.

بحار الأنوار/43/76

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

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

133 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ.

نصح البلاغة/511

Imam Amir ul Mu'mineen [a.s.] said: “If a person thinks well of you, make his idea hold true.”

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

134 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الِدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ.

بحار الأنوار/119/96

The Holy Prophet [p.b.u.h.] said: “He who leads (others) to piety (will be rewarded) the same as the doer of that good action.”

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

135 - عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سِتُّ خِصَالٍ يَنْتَفِعُ بِهَا الْمُؤْمِنُ بَعْدَ مَوْتِهِ: وَكَدِّ صَالِحٍ يَسْتَغْفِرُ لَهُ، وَ مِصْحَفٍ يُقْرَأُ فِيهِ، وَ قَلْبٍ يَحْفَرُهُ، وَعَرَسٍ يَغْرِسُهُ، وَ صَدَقَةٍ مَاءٍ يُجْرِيهِ، وَ سُنَّةٍ حَسَنَةٍ يُؤْخَذُ بِهَا بَعْدَهُ.

الخصال/323

Imam Sadiq [a.s.] said: “There are six things that a Muslim believer can be profited by after his death:

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

Khisal by Saduq, p.323

136 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَوْلَا أَنَّ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ.

بحار الأنوار/126/76

The Holy Prophet [p.b.u.h.] said: “If it were not hard upon my Ummah, I would enjoin them to brush (their teeth) with every prayer.”  
Bihar-ul-Anwar, vol. 76, p. 126

## INJUSTICE AND TRANSGRESSION

137- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيُّنَ الظَّالِمَةِ وَأَعْوَانُهُمْ وَمَنْ لاقَ هُمْ دَوَاةً أَوْ رِيطَ هُمْ كَيْسًا أَوْ مَدَّ هُمْ مَدَّةَ قَلَمٍ فَاحْشُرُوهُمْ مَعَهُمْ.  
ثواب الأعمال/309

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

Thawabab-ul-'A'mal, p. 309

138- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

وَاللَّهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفلاكِهَا عَلَى أَنْ أَعْصِي اللَّهَ فِي نَمْلَةٍ أَسْلُبُهَا جَلْبَ شَعِيرَةٍ مَا فَعَلْتُهُ.  
نهج البلاغة/347

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

Nahjul-Balagha, p. 347

139- قَالَ الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

الظُّلْمُ ثَلَاثَةٌ: ظَلَمْتُ يَغْفِرُهُ اللَّهُ عَزَّوَجَلَّ وَظَلَمْتُ لَا يَغْفِرُهُ، وَظَلَمْتُ لَا يَدْعُهُ اللَّهُ، فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالشِّرْكُ بِاللَّهِ عَزَّوَجَلَّ، وَ أَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ اللَّهُ فَظَلَمْتُ الرَّجُلِ نَفْسَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّوَجَلَّ، وَ أَمَّا الظُّلْمُ الَّذِي لَا يَدْعُهُ فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ.  
الكافي/330/2

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

## EXPLANATION

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

AI-Kafi, vol. 2, p. 330

140 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

الظُّلْمُ يُزِيلُ الْقَدَمَ وَ يَسْلُبُ النَّعَمَ وَ يُهْلِكُ الْأُمَّةَ.

تصنيف غرر الحكم/456

Imam Amir ul Mu'mineen Ali [a.s.] said: "Transgression causes the foot to go astray, takes the blessings, and kills the nations."

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

141 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

لَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللَّهِ وَ تَعْجِيلِ نَقْمَتِهِ مِنْ إِقَامَةِ عُلَى ظُلْمٍ، فَإِنَّ اللَّهَ سَمِيعٌ

دَعْوَةُ الْمُضْطَّهِدِينَ وَ هُوَ لِلظَّالِمِينَ بِالْمُرْصَادِ.

نهج البلاغة الرسالة 53

Imam Amir ul Mu'mineen Ali [a.s.] said: "... Nothing is more inducive of the reversal of Allah's bounty or for hastening of His retribution than continuance in oppression, because Allah hears the prayer of the oppressed and is on the look-out for the oppressors."

Nahjul-Balagha, Letter 53

## THE RIGHTS OF FELLOW MUSLIMS

142 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَحَزَنَ مُؤْمِنًا ثُمَّ أَعْطَاهُ الدُّنْيَا لَمْ يَكُنْ ذَلِكَ كَفَّارَتَهُ وَلَمْ يُؤَجَّرْ عَلَيْهِ.

بحار الأنوار/150/75

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

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

143 - قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

مِنْ أَوْجِبِ حَقِّ أَخِيكَ أَلَّا تَكْتُمَهُ شَيْئًا يَنْفَعُهُ لَا مِنْ دُنْيَاهُ وَ لَا مِنْ آخِرَتِهِ.

بحار الأنوار/75/2

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

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

144 - قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ :

صَاحِبِ النَّاسِ مِثْلَ مَا تُحِبُّ أَنْ يُصَاحِبُوكَ بِهِ.

بحار الأنوار/116/78

Imam Hassan, the second Imam [a.s.], said: “Treat others similar to the way you would like for them to treat you.”

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

145 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

رَحِمَ اللَّهُ إِمْرَةً أَحْيَا حَقًّا وَ أَمَاتَ بَاطِلًا وَ دَخَضَ الْجَوْرَ وَ أَقَامَ الْعَدْلَ.

غرر الحكم/181

Imam Amir ul Mu'mineen Ali [a.s.] said: “May Allah have mercy upon the person who services a right and removes a wrong, or refutes an injustice and establishes justice.”

Ghurar-ul-Hikam, p. 181

146 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَرْبَعَةٌ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ: الْكِبْرُ، وَالسَّخَاءُ، وَالصَّبْرُ عَلَى النَّائِبَةِ، وَالْقِيَامُ بِحَقِّ

الْمُؤْمِنِ.

تحف العقول/277

Imam Sadiq [a.s.] said: “These four characteristics are from the manners of Prophets [a.s.]: righteousness, graciousness, patience and perseverance in tolerating misfortunes, and rising for the right of a believer.”

Tuhaf-ul-Uqul, p. 277

147 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

إِنَّمَا عِمَادُ الدِّينِ، وَ جَمَاعُ الْمُسْلِمِينَ، وَالْعُدَّةُ لِلْأَعْدَاءِ، الْعَامَّةُ مِنَ الْأُمَّةِ، فَلْيَكُنْ صِعُوكَ  
لَهُمْ، وَمَيْلَكَ مَعَهُمْ.

نَهج البلاغة الرسالة/429/53

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

Nahjul Balagha, Letter 53

148 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ آدَاءِ حَقِّ الْمُؤْمِنِ.

الكافي/170/2

Imam Sadiq [a.s.] said: "In no way is Allah worshipped better than by fulfilling the right of a believer."

Al-Kafi, Vol.2, p. 170

149 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَمَ:

مَنْ آذَى مُؤْمِنًا فَقَدْ آذَانِي.

بحار الأنوار/72/67

The Holy Prophet [p.b.u.h.] said: "He who hurts a Muslim believer, surely he has hurt me."

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

150 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَمَ:

مَنْ افْتَطَعَ مَالَ مُؤْمِنٍ غَضَبًا بَعِيرٍ حَقِّ لَمْ يَزَلِ اللَّهُ مُعْرِضًا عَنْهُ، مَا قَتْنَا لِأَعْمَالِهِ الَّتِي يَعْمَلُهَا  
مِنَ الْبِرِّ وَ الْحَيْرِ لَا يُنْبِتُهَا فِي حَسَنَاتِهِ حَتَّى يَتُوبَ وَ يَرُدَّ الْمَالَ الَّذِي أَخَذَهُ إِلَى صَاحِبِهِ.

مستدرک الوسائل/89/17

The Holy Prophet [p.b.u.h.] said: "He who unlawfully and usurpingly deprives a believer of wealth, Allah will continue to be displeased with him and does not accept his good actions that he fulfills; and none of them will be recorded among his good deeds until he repents and returns the wealth which he had taken to its owner."

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

## GREETINGS

151 - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

إِذَا تَلَّاقَيْتُمْ فَتَلَّاقُوا بِالتَّسْلِيمِ وَالتَّصَافِحِ، وَإِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالِاسْتِغْفَارِ.

بحار الأنوار/4/76

The Holy Prophet [p.b.u.h.] said: “When you meet each other then initiate greeting (salam) and embrace; and when you separate from each other, then depart with seeking forgiveness.”

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

152 - قَالَ الْحُسَيْنُ بْنُ عَلِيِّ عَلَيْهِ السَّلَامُ :

لِلسَّلَامِ سَبْعُونَ حَسَنَةً تِسْعٌ وَ سِتُّونَ لِلْمُبْتَدِي وَ وَاحِدَةٌ لِلرَّادِّ.

بحار الأنوار/120/78

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

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

153 - عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

بَنِي عَبْدِ الْمُطَّلِبِ فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَفْشُوا السَّلَامَ وَصَلُّوا الْأَرْحَامَ وَ تَهَجَّدُوا وَ النَّاسُ نِيَامٌ وَ اطْعَمُوا الطَّعَامَ وَ أَطِيبُوا الْكَلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

بحار الأنوار/393/69

Imam Sadiq [a.s.] said that the Messenger of Allah [p.b.u.h.] gathered the children of 'Abd-il-Muttallib and said: “O' children of 'Abd-il-Muttallib! Initiate greetings, have regard for kinship, perform the night prayers while people are asleep, feed (others) food, and deliver good speech and thereby you will enter paradise in peace.”

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

154 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

الْبَادِيُ بِالسَّلَامِ أَوْلَى بِاللَّهِ وَ رَسُولِهِ.

وسائل الشيعة/55/12

Imam Sadiq [a.s.] said: “He who initiates a greeting is more beloved with Allah and His Messenger.”

Wasa'il-ush-Shiah vol.12, p. 55

## ENJOINING RIGHT AND FORBIDDING WRONG

155 - قَالَ اللهُ تَعَالَى:

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

سورة آل عمران رقم 3 آية 104

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

'Al-i-'Imran, No. 3, verse 104

156 - قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا أُمَّتِي تَوَاكَلَتِ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَلْتَأْتِدُنَّ بِوِقَاعٍ مِنَ اللهِ تَعَالَى.

بحار الأنوار/100/92

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

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

157 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ:

مَنْ تَرَكَ انْكَارَ الْمُنْكَرِ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ فَهُوَ مَيِّتٌ تَبَيَّنَ الْأَحْيَاءُ.

بحار الأنوار/100/94

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

Bihar-ul-Anwar, vol. 100, p. 94

158 - قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَرُدِّ الْمُؤْمِنِ حَرَاماً يَعْدِلُ عِنْدَ اللهِ سَبْعِينَ حِجَّةً مَبْرُورَةً.

مستدرک وسائل الشيعة/11/278

The Holy Prophet [p.b.u.h.] said: “To prevent a Muslim from doing an unlawful action is equivalent with Allah to the performance of seventy accepted Hajj.”

Mustadrak Al-Wasa'iI-ush-Shia'h, vol. 11, p. 278

159 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ:

وَأَمْرٌ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَ أَنْكَرِ الْمُنْكَرَ بِيَدِكَ وَ لِسَانِكَ، وَ بَابِنِ مَنْ فَعَلَهُ يُجْهِدِكَ، وَ جَاهِدْ فِي اللهِ حَقَّ جِهَادِهِ، وَ لَا تَأْخُذْكَ فِي اللهِ لَوْمَةٌ لَائِمٌ وَخُضِ الْعَمْرَاتِ لِلْحَقِّ حَيْثُ كَانَ.

نصح البلاغة/392 الرسالة 31

Imam Amir ul Mu'mineen Ali [a.s.] said: "Ask others to do good; you will thus be among the good doers. Desist others from evil with your action as well as your speech, and stay away, to the best of your ability, from he who commits it. Struggle for Allah as is His due; and the reviling of a reviler should not deter you in matters of Allah. Leap into danger for the sake of right wherever it may be."

Nahjul Balagha, p. 392 letter 31

160 - قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ سَبِيلُ الْأَنْبِيَاءِ، وَ مِنْهَاجُ الصَّالِحِينَ، فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْقَرَائِصُ، وَ تُأْمَنُ الْمَذَاهِبُ وَ تُحْلَى الْمَكَاسِبُ وَ تُرَدُّ الْمَظَالِمُ وَ تُعْمَرُ الْأَرْضُ.

الكافي/56/5

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

Al-Kafi, vol. 5, p. 56

161 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

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

غرر الحكم/236

Imam Amir ul Mu'mineen Ali [a.s.] said: "The firmness of the religion is due to enjoining what is good and forbidding what is wrong, and observing the limits of Allah.

Ghurur-ul-Hikam, p. 236

162 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

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

وسائل الشيعة/135/16

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

Wasa'il-ush-Shi'ah, vol. 16, p. 135

163 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

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

مستدرک الوسائل/12/179

The Holy Prophet [p.b.u.h.] said: "He who enjoins right and prohibits wrong is the vicegerent of both Allah and His Messenger on the earth."

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

164 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ تَعَاوَنُوا عَلَيَّ الْبِرِّ وَالتَّقْوَى فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ نَزَعْتُ مِنْهُمْ الْبَرَكَاتُ.

التهديب/181/6

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

At-Tahthib, vol. 6, p. 181

165 - مِنْ وَصِيَّةِ الْإِمَامِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ لِلْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ

لَمَّا ضَرَبَهُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ:

وَاللَّهِ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَلْسِنَتِكُمْ فِي سَبِيلِ اللَّهِ،... لَا تَتْرُكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالتَّهْيِ عَنِ الْمُنْكَرِ فَيُؤْتَى عَلَيْكُمْ شِرَارِكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ.

نصح البلاغة/422 الرسالة 47

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

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

Nahjul Balagha, Letter 47, p. 422

166 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

الْأَمْرُ بِالْمَعْرُوفِ أَفْضَلُ أَعْمَالِ الْخَلْقِ.

مستدرک الوسائل/185/12

Imam Amir ul Mu'mineen Ali [a.s.] said: “Enjoining good is the most excellent deed of people.”

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

167 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

وَ مَا أَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالتَّهْيِ عَنِ الْمُنْكَرِ إِلَّا كَنْفَثَةٌ فِي بَحْرِ الْجَنَّةِ.

بحار الأنوار/89/100

Imam Sadiq [a.s.] said: “All good deeds totally, including even the struggle in the Holy War in the way of Allah, comparing with enjoining

right and forbidding wrong, is like a small amount of saliva compared with a deep ocean.

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

168 - قَالَ الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

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

الكافي/56/5

Imam Baqir, the fifth Imam, (a.s.) said: "Allah, Almighty and Glorious, revealed to Prophet Jethro (Shu'ayb) (a.s.): 'I will punish one hundred thousand people of your folk. Forty thousand people are from their vicious ones but sixty thousand of them are from their good-doers. Jethro (a.s.) inquired: 'These are the vicious (who deserve punishment), but what about the good-doers?' Then, Allah, Almighty and Glorious, revealed to him: 'They (the good-doers) associated with the sinners and did not become angry because of My wrath.'"

Al-Kafi, vol. 5, p. 56

169 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

فَأْمُرُوا بِالْمَعْرُوفِ وَأَنْهَوْا عَنِ الْمُنْكَرِ وَأَعْلَمُوا أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَنْ يُقَرَّبَا  
أَجَلًا وَلَنْ يَقْطَعَا رِزْقًا.

وسائل الشيعة/16/120

Imam Amir-u-Mu'mineen Ali [a.s.] said: "Ask others to do good and forbid evil and do know that 'enjoining right and forbidding wrong' never draws death near nor ceases sustenance."

Wasa'il-ush-Shi'ah, vol. 16, p. 120

169 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

وَيْلٌ لِقَوْمٍ لَا يُدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ.

مستدرک الوسائل/12/181

Imam Sadiq [a.s.] said: "Woe to the people who do not support the religion of Allah by enjoining good and forbidding evil."

Mustadrak Al-Wasa'il-ush-Shi'ah, vol. 12, p. 181

## THE TONGUE AND ITS EVILS

170 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

فِتْنَةُ اللِّسَانِ أَشَدُّ مِنْ ضَرْبِ السَّيْفِ.

بحار الأنوار/286/71

The Holy Prophet [p.b.u.h.] said: “Affliction caused by the tongue is worse than (that caused by) the strike of the blade of a sword.”

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

171 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا مِنْ شَيْءٍ أَحَقُّ بِطُولِ السِّجْنِ مِنَ اللِّسَانِ.

بحار الأنوار/277/71

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

Bihar-ul-Anwar vol. 71, p. 277

172 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

فَكِّرْ ثُمَّ تَكَلَّمْ تَسَلَّمَ مِنَ الرَّئِيلِ .

غرر الحكم/228

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “Do contemplate before speaking so that you may guard yourself from (committing) errs.”

Ghurar-ul-Hikam, p. 228

173 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

هَلَاكُ المرءِ فِي ثَلَاثٍ: فِي قَبْضِهِ وَدَبْدَبِهِ وَ لَفْلَقِهِ.

وقايح الأيام/297

The Holy Prophet [p.b.u.h.] said: “The destruction of man lies in three (things): his stomach, his lusts, and his tongue.”

Waqayi'-ul-'Ayyam, p. 297

174 - قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

لَا يُسَلِّمُ أَحَدٌ مِنَ الذُّنُوبِ حَتَّى يَحْتَرْنَ لِسَانَهُ.

بحار الأنوار/178/78

Imam Baqir, the fifth Imam, [a.s.] said: “No one is safe from sins unless the one controls his/her tongue.”

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

## BACKBITING AND FAULTFINDING

175 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الغيبية أسرع في دين الرجل المسلم من الأكلة في جوفه.

الكافي/357/2

The Holy Prophet [p.b.u.h.] said: "Slander acts quicker against the faith of a Muslim believer than leprosy does against his body."

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

176 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

السَّمِيعُ لِلْغَيْبَةِ كَالْمُعْتَابِ.

غرر الحكم/307

Imam Amir-ul-Mu'mineen Mi [a.s.] said: "The listener to backbiting is the same as the backbiter."

Ghurar-ul-Hikam, p. 307

177 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَرْكُ الْغَيْبَةِ أَحَبُّ إِلَى اللَّهِ عَزَّوَجَلَّ مِنْ عَشْرَةِ آلَافِ رَكْعَةٍ تَطَوُّعًا.

بحار الأنوار/261/75

The Holy Prophet [p.b.u.h.] said: "The abandoning of backbiting is more valuable to Allah, Almighty and Glorious, than the performance of ten thousand rak'at of recommended prayers."

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

178 - قَالَ عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ: دَخَلْتُ عَلَى الْإِمَامِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ

عليه السلام وَعِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ فَتَبَسَّسْتُ إِلَيْهِ فَقَالَ أَتُحِبُّهُ؟ فَقُلْتُ: نَعَمْ وَ مَا أَحَبُّبُهُ إِلَّا لَكُمْ، فَقَالَ هُوَ أَحْوَكُ وَالْمُؤْمِنُ أَحْوُ الْمُؤْمِنِ لِأُمَّهِ وَ أَبِيهِ وَ إِنْ لَمْ يَلِدْهُ أَبُوهُ، مَلْعُونٌ مَنِ اتَّهَمَ أَخَاهُ مَلْعُونٌ مَنِ عَشَّ أَخَاهُ، مَلْعُونٌ مَنْ لَمْ يَنْصَحْ أَخَاهُ، مَلْعُونٌ مَنْ اغْتَابَ أَخَاهُ.

بحار الأنوار/262/75

'Abd-ul-Mu'min-il-Ansari said that once he himself arrived in the presence of Imam Abil-Hassan Musa ibn Ja'far [a.s.] where Abdillah-il-Ja'fari had attended and Abdul-Mu'min smiled at him. Then he [a.s.] inquired whether Abdul-Mu'min liked Abdillah Al-Ja'fari when he replied to the Imam [a.s.] that he did not like him ('Abdillah) but on his account (the seventh Imam). Then Imam [a.s.] said: "He is your brother, and a Muslim believer is the brother of another Muslim believer though their fathers are not the same. Hence, cursed is he who accuses his (Muslim) brother, cursed is he who deceives his (Muslim) brother, cursed is he who does not advise his (Muslim) brother, and cursed is he who slanders his (Muslim) brother."

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

179 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

شَرُّ النَّاسِ مَنْ كَانَ مُتَتَبِعًا لِعُيُوبِ النَّاسِ عَمِيًّا عَنِ مَعَايِبِهِ.

طرائف الحكم/176

Imam Amir-ul-Mu'mineen Ali [a.s.] said: "The most vicious person is he who looks for other people's defects while he overlooks his own faults."

Tara'if-ul-Hikam, p. 176

180 - قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ :

مَلْعُونٌ مَنْ اغْتَابَ أَخَاهُ.

بحار الأنوار/232/74

Imam Kazim [a.s.] said: "Cursed is the one who backbites against one's brother (fellow Muslim)."

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

## TELLING LIES

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

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

الخصال/321

'Anas-ibn-Mlaik narrates from the Messenger of Allah [p.b.u.h.] who said: "Accept six things from me, then I will accept (and guarantee) the entrance of Heaven for you:

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

Khisal-i-Saduq, p. 321

182 - قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ :

جُعِلَتِ الْخَبَائِثُ فِي بَيْتٍ وَ جُعِلَ مِفَاخُهُ الْكِذْبُ .

بحار الأنوار/263/72

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

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

183 - قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ :

اتَّقُوا الْكِذْبَ، الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كَلِّ جِدٍّ وَ هَزَلٍ، فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ

اجْتَرَأَ عَلَى الْكَبِيرِ.

تحف العقول/201

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

Tuhaf-ul-Uqul, p. 201

184 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

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

بحار الأنوار/196/75

Once Imam Amir-ul-Mu'mineen Ali [a.s.] was asked about the distance between the truth and untruth and, while he [a.s.] was showing the distance

between his eye and ear with his four fingers in order to illustrate this distance as his answer, he said:

“What your eyes see is 'truth' and what your ears hear is for the most part 'untruth'.”

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

185 - قَالَ الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

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

الكافي/2/339

Imam Baqir [a.s.] said: “Verily, Allah, the exalted, has put some locks on vices, the key of which He has put in wine, but the vice of lying is worse than wine.”

AI-Kafi, vol. 2, p. 339

186 - قَالَ الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرَّضَا عَلَيْهِ السَّلَامُ :

عَلَيْكُمْ بِالصِّدْقِ وَ إِيَّاكُمْ وَالْكَذِبَ.

بحار الأنوار/78/347

Imam Rida [a.s.] said: “Be truthful and avoid telling lies.”

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

## COMPANIONS & FRIENDSHIP

187 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ.

بحار الأنوار/192/74

The Holy Prophet [p.b.u.h.] said: "Man is influenced by the faith of his friends. Therefore, be careful of whom you associate with."

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

188 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

إِصْحَابٌ مَنْ تَتَرْتَبُونَ بِهِ وَ لَا تَصْحَابٌ مَنْ يَتَرْتَبُونَ بِكَ.

بحار الأنوار/267/76

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

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

189 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى عُيُوبِي إِلَيَّ .

بحار الأنوار/282/74

Imam Sadiq [a.s.] said: "My most beloved brother is he who (makes me aware of) my faults."

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

190 - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ

إِنَّ لِلْمَرْءِ الْمُسْلِمِ ثَلَاثَ أَخْلَاقٍ: فَخَلِيلٌ يَقُولُ أَنَا مَعَكَ حَيًّا وَ مَيِّتًا وَ هُوَ عَمَلُهُ وَ خَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ إِلَى بَابِ قَبْرِكَ ثُمَّ أُخْلِيكَ وَ هُوَ وَلَدُهُ وَ خَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ إِلَى أَنْ تَمُوتَ وَ هُوَ مَالُهُ فَإِذَا مَاتَ صَارَ لِلوَارِثِ.

الخصال/114/1

Imam Amir-ul-Mu'mineen Ali [a.s.] said: "Verily, there are three (types of) friends for a Muslim:

1- The friend who says: 'I am with you whether you are alive or dead', and this is his deed.

2- The friend who says: 'I am with you unto the threshold of your grave and then I will leave you', and this is his child.

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

Note:

From this tradition, and the like, we understand that the only thing which will avail for individuals in the Hereafter is Faith and good deeds. This is

also referred to in many Islamic traditions as well as the verses of the Holy Qur'an, for example:

“For those who believe and work righteousness is

1- (every) blessedness and a beautiful place of (final) return.” (13:29)

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

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

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

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

191 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

عَلَيْكَ بِإِخْوَانِ الصِّدِّيقِ فَكَثِيرٌ مِّنْ اِكْتِسَابِهِمْ فَإِنَّهُمْ عُدَّةٌ عِنْدَ الرَّخَاءِ وَ جُنَّةٌ عِنْدَ الْبَلَاءِ.

بحار الأنوار/187/74

Imam Sadiq [a.s.] said: “Be careful to have truthful friends and try to obtain them, for they are your support when you are in welfare, and your advocator when you have misfortune.

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

192 - قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ :

مَجَالِسُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ.

بحار الأنوار/141/78

Imam Sajjad [a.s.] said: “The meeting of the righteous invites you to goodness.”

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

193 - قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ :

إِيَّاكُمْ وَ صُحْبَةَ الْعَاصِينَ وَ مَعُونَةَ الظَّالِمِينَ.

بحار الأنوار/151/78

Imam Sajjad [a.s.] said: “Beware of the companionship of the sinful, and helping of the unjust.”

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

## IMMORAL FRIENDS

194 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ فَعَدَ عِنْدَ سَبَابِ لِإَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى.

الكافي/379/2

Imam Sadiq [a.s.] said: “He who seeks the company of those who insult the lovers of Allah has surely disobeyed Him, the Sublime.”

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

195 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

لَوْ أَنَّكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ شَيْءٌ تَمَشَّيْتُمْ إِلَيْهِ فُقُلْتُمْ يَا هَذَا إِمَّا أَنْ تَعْتَرِلَنَا وَ تَجْتَنِبَنَا وَ إِمَّا أَنْ تَكْفُفَ عَن هَذَا فَإِنْ فَعَلَ وَ إِلَّا فَاجْتَنِبُوهُ.

وسائل الشيعة/146/16

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

Wasa'il-ush-Shi'ah, vol. 16, p. 146

196 - عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ، قَالَ لِي أَبِي عَلِيِّ بْنُ

الْحُسَيْنِ عَلَيْهِ السَّلَامُ : يَا بَنِيَّ انظُرْ حَمْسَةً فَلَا تُصَاحِبْهُمْ وَلَا تُحَادِثْهُمْ وَلَا تُرَافِقْهُمْ فِي طَرِيقٍ، فَقُلْتُ يَا أَبَتِ مَنْ هُمْ عَزَّفْنِيهِمْ؟ قَالَ: إِيَّاكَ وَ مُصَاحَبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ، يُقَرِّبُ لَكَ الْبَعِيدَ وَ يُبْعِدُ لَكَ الْقَرِيبَ، وَ إِيَّاكَ وَ مُصَاحَبَةَ الْفَاسِقِ فَإِنَّهُ بَايِعُكَ بِأَكْلَةٍ أَوْ أَقْلٍ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْبَخِيلِ فَإِنَّهُ يَحْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ، وَ إِيَّاكَ وَ مُصَاحَبَةَ الْقَاطِعِ لِرِجْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فِي ثَلَاثَةِ مَوَاضِعَ.

الكافي/641/2

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

Then, Imam Baqir [a.s.] asked his father who they were and might he introduce them to him. He responded:

1- “Beware of and do not associate with the one who tells lies. He is as a mirage which makes near for you what is far, and makes far to you what is near.”

2- “Beware of and do not associate with an immoral person, because he will sell you at the price of a morsel or less than that.”

3- “Beware of and do not associate with a miser because he will deprive you of his wealth when you are seriously in need of it.”

4- “Beware of and do not associate with a fool, because he wants to be of avail to you but he harms you.”

5- “Beware of and do not associate with the one who disregards his kinfolks, because I found him (such a person) cursed in the Book Allah, Almighty and Glorious, in three occurrences.”

They are: (Sura Al-Baqarah, No.2, verse 27; Sura Ar-Ra'd, No.13, verse 25; and Sura Muhammad, No.47, verse 22).

Al-Kafi, vol. 2, p. 641

197 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

يَا كُمْيَلُ! قُلِ الْحَقُّ عَلَى كُلِّ حَالٍ وَ وَادِّ الْمُتَّقِينَ، وَاهْجُرِ الْفَاسِقِينَ، وَ جَانِبِ الْمُنَافِقِينَ وَ لَا تُصَاحِبِ الْخَائِنِينَ.

مستدرک الوسائل/12/197

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

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

SERVING PEOPLE

198 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

مَنْ فَرَّجَ عَن أَخِيهِ كُرْبَةً مِّنْ كُرْبِ الدُّنْيَا فَرَّجَ اللَّهُ عَنهُ كُرْبَةً مِّنْ كُرْبِ يَوْمِ الْقِيَامَةِ.

شهاب الأخبار/194

The Holy Prophet [p.b.u.h.] said: “He who decreases a grief out of the grieves of this world for his Muslim brother, Allah will decrease for him a grief out of the grieves of the Hereafter.”

Shahab-ul-Akhbar, p. 194

199 - قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ :

إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِّنْ نِّعَمِ اللَّهِ عَلَيْكُمْ، فَلَا تَمْلُوا النَّعَمَ.

بحار الأنوار/318/74

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

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

200 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَا يُكَلِّفُ أَحَدُكُمْ أَخَاهُ الطَّلَبَ إِذَا عَرَفَ حَاجَتَهُ .

بحار الأنوار/166/74

Imam Amir ul Mu'mineen Ali [a.s.] said: “Whenever you find that your Muslim brother is in need, try to see to it.” (Do not let him feel compelled to verbalize his need).

Bihar-ul-Anwar, vol. 74, p. 166

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

بحار الأنوار/382/74

Imam Sadiq [a.s.] narrates from his forefathers [a.s.], from the Messenger of Allah [p.b.u.h.], who said: “He who feeds a believer to satiate him, Allah will feed him from the fruits of Heaven; he who dresses him to cover his nakedness, Allah will give him clothing of brocade and silk; he who quenches the thirst of a believer, Allah will give him drink of the sealed container; and he who helps him or removes his grief, Allah will settle him under the shade of His Throne on the Day of Reckoning when there is no shade except for His Shade.”

Bihar-ul-Anwar, vol. 74, p. 382

202- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

الكافي/164/2

The Holy Prophet [p.b.u.h.] said: “People are the dependents of Allah for sustenance, so the most beloved one of people with Him is the one who is helpful to the dependents Allah and makes the family members of a house happy.”

AI-Kafi, vol. 2, p. 164

203- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

الكافي/199/2

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

Al-Kafi, vol. 2, p.199

## GIVING LOAN

204- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ شَكَأَ إِلَيْهِ أَخُوهُ الْمُسْلِمَ فَلَمْ يُقْرِضْهُ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ يَوْمَ يَجْزَى الْمُحْسِنِينَ.

بحار الأنوار/369/76

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

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

205- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَحْتَاجَ إِلَيْهِ أَخُوهُ الْمُسْلِمَ فِي قَرْضٍ فَلَمْ يُقْرِضْهُ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ يَوْمَ يَجْزَى الْمُحْسِنِينَ

بحار الأنوار/367/76

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

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

## HELPING THE NEEDY

206- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

سَأَلُوا الْعُلَمَاءَ، وَخَاطَبُوا الْحُكَمَاءَ، وَجَالَسُوا الْفُقَرَاءَ.

تحف العقول/34

The Holy Prophet [p.b.u.h.] said: “Ask (questions from) the learned, speak with the wise, and associate with the poor.”

Tuhaf-ul-'Uqul, p. 34

207- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

سَبَبُ زَوَالِ الْيَسَارِ مَنَعُ الْمِحْتَاجِ.

غرر الحكم/190/4

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

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

208- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْ اللَّهِ تَعَالَى فِي لَيْلَةِ الْمِعْرَاجِ: يَا أَحْمَدُ مَحَبَّتِي مَحَبَّةُ

الْفُقَرَاءِ، فَأَذِنِ الْفُقَرَاءَ وَقَرَّبْ مَجْلِسَهُمْ مِنْكَ أُوذُنِكَ وَ...

الحياة/51/2

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “The Holy Prophet [p.b.u.h.] narrated from Allah, the Exalted, on the night of ascent, Who said: 'O' Ahmad, My love is the loving of the poor. Bring the poor nearer to yourself and situate them close to yourself in order that I approach you...”

Al-Hayat, vol. 2, p. 51

209- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ أَطْعَمَ مُؤْمِنًا حَتَّى يَشْبَعَهُ لَمْ يَدْرِ أَحَدٌ مِنْ خَلْقِ اللَّهِ مَالَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ لَا مَلَكَ

مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ. ثُمَّ قَالَ: مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ

السَّغْبَانَ ثُمَّ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ: “أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْعَةِ \* يَتِيمًا ذَا مَقْرَبَةٍ \* أَوْ

مِسْكِينًا ذَا مَتْرَبَةٍ.”

الكافي/201/2

Imam Sadiq [a.s.] said: “Whoever satiates a hungry believer so that the one is satisfied fully, neither a human being among people nor a near-stationed angel nor a divine Messenger knows how great his reward is in the Hereafter except Allah, the Lord of the Worlds.” Then, he added: “Feeding a hungry Muslim is from among the means of forgiveness.” After that he recited the word of Allah, Almighty and Glorious: “Or the feeding on a day of hunger, of an orphan near of kin, or to the indigent (down) in the dust.” (Sura Balad, No. 90, verses 14 to 16).

Al-Kafi, vol. 2, p. 201

## DONATION & PLEASING THE BELIEVERS

210- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا حَرَجْتَ الصَّدَقَةَ مِنْ يَدِ صَاحِبِهَا تَتَكَلَّمُ بِخَمْسِ كَلِمَاتٍ: أَوَّلُهَا كُنْتُ فَايئاً فَأَثَبْتَنِي وَ كُنْتُ صَغِيراً فَكَبَّرْتَنِي وَ كُنْتُ عَدُوًّا فَأَحَبَّبْتَنِي وَ كُنْتُ تَحْرُسُنِي وَالْآنَ أَنَا أَخْرُسُكَ إِلَى يَوْمِ الْقِيَامَةِ.

الاثني عشرية/223

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

Al-Ithna 'Ashariyyah, p.223

211- قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

مَنْ سَرَّ مُؤْمِناً فَبِاللَّهِ بَدَأَ وَ بِالنَّبِيِّ تَتَى وَ بِنَا ثَلَّثَ.

بحار الأنوار/314/74

Imam Kazim, the seventh Imam, [a.s.], said: “He who makes a Muslim believer happy, then, he has initially pleased Allah, secondly the Prophet and thirdly us (Ahlul-Bayt).”

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

212- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

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

نهج البلاغة/533 الكلمات القصار/328

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

Nahjul Balagha, p. 533, saying No. 328

213- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَيُّ مُؤْمِنٍ حَبَسَ مُؤْمِناً عَن مَالِهِ وَ هُوَ يَحْتَاجُ إِلَيْهِ لَمْ يَذُقْ وَاللَّهُ مِنْ طَعَامِ الْجَنَّةِ وَ لَا يَشْرَبُ مِنَ الرَّحِيقِ الْمَخْتُومِ.

بحار الأنوار/314/75

Imam Sadiq [a.s.] said: “By Allah, he who withholds his wealth from helping a needy believer will never taste the food of Heaven nor drink from the drink sealed there.”

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



## CHARITY AND ALMS

214- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا لَمْ يَتَخَاوُنُوا، وَآدُوا الْأَمَانَةَ، وَآتَوْا الزَّكَاةَ، وَإِذَا لَمْ يَفْعَلُوا ذَلِكَ أُبْتُلُوا بِالْفَحْطِ وَالسِّنِينَ.

وسائل الشيعة/6/13

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

Wasa'il-ush Shia'ah, vol. 6, p.13

215- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

يَابْنَ آدَمَ، كُنْ وَصِيَّ نَفْسِكَ فِي مَالِكَ وَاعْمَلْ فِيهِ مَا تُؤْتِرُ أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ .

نهج البلاغة/512 الكلمات القصار/254

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “O' children of Adam! Be your own representative in the matter of your property and do with it whatever you like to be done with it after your death.”

Note:

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

Nahjul-Balagha, p. 512 Saying No. 254

216- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَصَدَّقُوا وَ دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ، فَإِنَّ الصَّدَقَةَ تَدْفَعُ عَنِ الْأَعْرَاضِ وَالْأَمْرَاضِ وَ هِيَ زِيَادَةٌ فِي أَعْمَارِكُمْ وَ حَسَنَاتِكُمْ.

كنز العمال/6/371

The Holy Prophet [p.b.u.h.] said: “Give alms and cure your sick persons by it, because alms can surely remove your bad fortunes and ailments; and it causes prolongation of your lifetimes and increases your rewards.”

Kanz-ul-Ummal, vol. 6, p. 371

217- رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى بَابِ الْجَنَّةِ ثَلَاثَةَ أَسْطُرٍ، الْأَسْطُرُ الْأَوَّلُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا سَبَقَتْ رَحْمَتِي غَضَبِي وَ السَّطْرُ الثَّانِي: بِسْمِ اللَّهِ الرَّحْمَنِ

الرَّحِيمِ الصَّدَقَةُ بِعَشْرَةٍ، وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ، وَصِلَةُ الْأَرْحَامِ بِثَلَاثِينَ وَالسَّطْرُ الثَّلَاثُ: مَنْ عَرَفَ قَدْرِي وَرُؤْيَيْتِي فَلَا يَتَّهَمْنِي فِي الرِّزْقِ .  
الاثنى عشرية/85

It is narrated from the Holy Prophet [p.b.u.h.] who said:

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

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

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

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

Al - Ithna 'Ashariyyah, p. 85

218- عَنْ طَاوُوسِ بْنِ الْيَمَانِ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: عَلَامَاتُ الْمُؤْمِنِ حَمْسٌ، قُلْتُ: وَ مَا هُنَّ يَا بَنَ رَسُولِ اللَّهِ؟ قَالَ: الْوَرَعُ فِي الْخَلْوَةِ، وَالصَّدَقَةُ فِي الْقِلَّةِ، وَالصَّبْرُ عِنْدَ الْمَصِيبَةِ، وَالْحِلْمُ عِنْدَ الْعَضْبِ، وَالصِّدْقُ عِنْدَ الْخَوْفِ.

الخصال/127

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

Al-Khisal by Saduq, p. 127

## REGARD FOR KINSHIP

219- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:  
مَنْ سَرَّهُ أَنْ يُسَيَّرَ لَهُ فِي رِزْقِهِ وَ يُسَأَّ لَهُ فِي أَجَلِهِ فَلْيَصِلْ رَحِمَهُ.  
بحار الأنوار/89/74

The Holy Prophet [p.b.u.h.] said: “He who wishes that his sustenance be increased for him and his death day be delayed, then he should pay attention to his kinsfolk.”

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

220- قَالَ الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرَّضَا عَلَيْهِ السَّلَامُ:  
لَا يَجْتَمِعُ الْمَالُ إِلَّا بِخِصَالٍ خَمْسٍ: بِبُخْلِ شَدِيدٍ وَ أَمَلٍ طَوِيلٍ وَ حِرْصٍ غَالِبٍ وَ قَطِيعَةٍ  
الرَّحِمِ وَ إِيثارِ الدُّنْيَا عَلَى الْآخِرَةِ.  
بحار الأنوار/138/73

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

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

221- قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ عَلَيْهِ السَّلَامُ:  
صَلَّةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تَدْفَعُ الْبَلْوَى وَ تُبَيِّرُ الْحِسَابَ وَ تُنْسِي  
فِي الْأَجَلِ.  
الكافي/150/2

Imam Muhammad Baqir [a.s.] said: regard for kinship causes (five advantages):

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

Usul-i-Kafi, vol. 2, p. 150

222- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:  
ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: مُدْمِنُ خَمْرٍ وَ مُدْمِنُ سِحْرِ وَ قَاطِعُ رَحِمٍ.  
الخصال/179

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

Al-Khisal, p. 179

## KINDNESS TO PARENTS

223- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

رَضِيَ اللَّهُ فِي رِضَى الْوَالِدَيْنِ وَ سَخَطُهُ فِي سَخَطِهِمْ.

مستدرک الوسائل/15/176

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

Mustadrak-ul-Wasa'il-ush-Shi'ah, vol. 15, p. 176

224- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَفْضَلُ الْأَعْمَالِ: الصَّلَاةُ لِقَوْتِهَا وَ بِرُّ الْوَالِدَيْنِ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ.

بحار الأنوار/74/85

Imam Sadiq [a.s.] said: “The best deeds are: punctual prayer, kindness to parents, and contributing to the Holy War (against the pagans) in the path of Allah.”

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

225- عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ :

مَنْ أَحَبَّ أَنْ يُخَفِّفَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سَكَرَاتِ الْمَوْتِ فَلْيَكُنْ لِقَرَابَتِهِ وَصَوْلًا وَ بِوَالِدَيْهِ

بَارًّا فَإِذَا كَانَ كَذَلِكَ هَوَّنَ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ لَمْ يُصِبهُ فِي حَيَاتِهِ فَقْرٌ أَبَدًا.

سفينة البحار/2/553

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

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

226- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ نَظَرَ إِلَى أَبِيهِ نَظْرَ مَاقِتٍ وَ هُمَا ظَالِمَانِ لَهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً.

الكافي/2/349

Imam Sadiq [a.s.] said: “He who glares at his parents with wrathful eyes, although they have been unjust to him, Allah will not accept his prayers (unless he repents).”

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

227- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

بَرُّوا آبَاءَكُمْ يَبْرِكْكُمْ أَبْنَاؤُكُمْ وَ عَفُّوا عَنِ نِسَاءِ النَّاسِ تَعِفَّ نِسَاؤُكُمْ.

الكافي/5/554

Imam Sadiq [a.s.] said: “Do treat kindly your parents so that your children do the same to you; and be pious unto the wives of people so that your wives remain pious.”

AI-Kafi, vol. 5, p. 554

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

الكافي/2/162

Imam Sadiq [a.s.] said: “Once a person came to the Prophet [p.b.u.h.] and asked him about good treatment to parents. Then, he [p.b.u.h.] said 'Treat kindly your mother, treat kindly your mother, and treat kindly your mother; be kind to your father, be kind to your father, and be kind to your father but begin (that kindness) with your mother before your father.'”

Al-Kafi, vol. 2, p. 162

## THE RIGHTS OF CHILDREN

229- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَا عَلِيُّ لَعَنَ اللَّهُ وَالِدَيْنِ حَمَلًا وَلَدَهُمَا عَلَى عُثُوقِهِمَا.

وسائل الشيعة/21/290

The Holy Prophet [p.b.u.h.] told Amir-ul-Mu'mineen Ali [a.s.]: "O' Ali! Allah has cursed the parents who would cause their child to be disobedient of them by cursing them."

Wasa'il-ush Shiah, vol. 21, p. 290

230- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ فَإِنَّ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا

يُضَيِّعُ أَوْلِيَاءَهُ وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُمْكَ وَ شُغْلُكَ بِأَعْدَاءِ اللَّهِ؟

نصح البلاغة/352/536

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

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

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

231- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

بَادِرُوا أَوْلَادَكُمْ بِالْحَدِيثِ، قَبْلَ أَنْ يَسْبِقَكُمْ إِلَيْهِمُ الْمَرْجَةُ.

الكافي/6/47

Imam Sadiq [a.s.] said: "Take action in teaching traditions (of Ahlul-Bayt) to your children before the corrupted persons precede in corrupting them."

Al-Kafi, vol. 6, p. 47

232- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

بِرُّ الرَّجُلِ بِوَلَدِهِ بُرُّهُ بِوَالِدَيْهِ.

من لا يحضره الفقيه/3/483

Imam Sadiq [a.s.] said: "Benediction of a man to his child is his benediction to his parents."

Man La YahduruhuI Faqih, vol. 3, p. 483

233- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

وَ حَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ وَ يُحَسِّنَ أَدَبَهُ وَ يُعَلِّمَهُ الْقُرْآنَ.

نصح البلاغة/546 الكلمات القصار/399

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

Nahjul Balagha, Saying 399

234- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

عَلِّمُوا أَوْلَادَكُمْ السَّبَاحَةَ وَ الرِّمَاطَةَ.

الكافي/47/6

The Holy Prophet [p.b.u.h.] said: "Have your children to learn swimming and and shooting."

AI-Kafi, vol. 6, p. 47

235- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

عَلِّمُوا أَوْلَادَكُمْ الصَّلَاةَ إِذَا بَلَغُوا سَبْعًا، وَ اضْرِبُوهُمْ عَلَيْهِ إِذَا بَلَغُوا عَشْرًا، وَ فَرِّقُوا بَيْنَهُمْ فِي

المضاجع.

كنز العمال/16/45330

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

Kanz-ul-Ummal, vol. 16, No. 45330

236- قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ :

وَ أَمَّا حَقُّ وَلَدِكَ فَإِنَّ تَعَلَّمَ أَنَّهُ مِنْكَ وَ مُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَ شَرِّهِ وَ أَنَّكَ مَسْئُولٌ عَمَّا وَلِيْتَهُ مِنْ حُسْنِ الْأَدَبِ وَ الدَّلَالَةِ عَلَى رَبِّهِ عَزَّ وَجَلَّ وَ الْمُعُونَةَ لَهُ عَلَى طَاعَتِهِ فَاعْمَلْ فِي أَمْرِهِ عَمَلٌ مَنْ يَعْلَمُ أَنَّهُ مُثَابٌّ عَلَى الْإِحْسَانِ إِلَيْهِ مُعَاقَبٌ عَلَى الْإِسَاءَةِ إِلَيْهِ.

من لا يحضره الفقيه/2/622

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

Man La Yahdurhul Faqih, vol. 2, p. 622

236- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

أَكْرِمُوا أَوْلَادَكُمْ وَ أَحْسِنُوا آدَابَهُمْ يُعْفَرَ لَكُمْ.

بحار الأنوار/95/104

The Holy Prophet [p.b.u.h.] said: Honour your children and train them well, you will be forgiven by Him.”

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

## SUCKLING

237- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

من لا يحضره الفقيه/3/ 561

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

Man La Yahduruhul Faqih, vol. 3, p. 561

238- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَا مِنْ لَبَنٍ رَضِعَ بِهِ الصَّبِيُّ أَعْظَمَ بَرَكَتَهُ عَلَيْهِ مِنْ لَبَنِ أُمِّهِ.

وسائل الشيعة/21/ 452

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “No milk is greater in prosperity than the mother's milk for the baby to suck from.”

Wasa'il-ush Shi'ah vol. 21, p. 452

239- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا حَمَلَتِ الْمَرْءَةَ كَانَتْ بِمَنْزِلَةِ الصَّائِمِ الْقَائِمِ الْمُجَاهِدِ بِنَفْسِهِ وَ مَالِهِ فِي سَبِيلِ اللَّهِ فَإِذَا وَضَعَتْ كَانَ لَهَا مِنَ الْأَجْرِ مَا لَا تَدْرِي مَا هُوَ لِعِظَمِهِ فَإِذَا أَرْضَعَتْ كَانَ لَهَا بِكُلِّ مَصَّةٍ كَعْدِلِ عَتَقِ مُحَرَّرٍ مِنْ وُلْدِ إِسْمَاعِيلَ، فَإِذَا فَرَعَتْ مِنْ رِضَاعِهِ ضَرَبَ مَلَكٌ عَلَى جَنْبِهَا وَ قَالَ، اسْتَأْنِفِي الْعَمَلَ فَقَدْ غُفِرَ لَكَ.

بحار الأنوار/104/ 106

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

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

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

مستدرک الوسائل باب 48

The Holy Prophet [p.b.u.h.] said: “There is no milk for a baby better than the milk of its mother.”

Mustadrak-ul-Wasa'il, section 48

## MARRIAGE, A GREAT WORSHIP

240- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لرَكْعَتَانِ يُصَلِّيهِمَا مُتَزَوِّجٌ أَفْضَلُ مِنْ رَجُلٍ عَزَبٍ يَتَقَوْمَ لَيْلَهُ وَ يَصُومُ نَهَارَهُ

من لا يحضره الفقيه/384/3

The Holy Prophet [p.b.u.h.] said: “A two rak'at prayer that a married person establishes is worthier than when a bachelor keeps up prayers at nights and fasts during the days.

Man La Yahduruhul Faqih, vol. 3, p. 384

241- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْمُتَزَوِّجُ النَّائِمُ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّائِمِ الْقَائِمِ الْعَزَبِ.

بحار الأنوار/221/103

The Holy Prophet [p.b.u.h.] said: “The sleep of a married person is better with Allah than an unmarried one who fasts during the day and keeps vigil at night, establishing prayers.”

Bihar ul Anwar, vol. 103, p. 221

242- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

خَيْرُ أُمَّتِي الْمُتَأَهِّلُونَ وَ شِرَارُ أُمَّتِي الْعَزَابُ.

بحار الأنوار/221/103

The Holy Prophet [p.b.u.h.] said: “(Mostly) the doers of good of my Ummah are the married ones, while the vicious of them are unmarried.”

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

243- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

جَاءَ رَجُلٌ إِلَى أَبِي، فَقَالَ عَلَيْهِ السَّلَامُ لَهْ هَلْ لَكَ زَوْجَةٌ قَالَ: لَا، قَالَ لَا أُحِبُّ أَنْ لِي الدُّنْيَا وَ مَا فِيهَا وَ أَبِي أَبِيتُ لَيْلَةً وَ لَيْسَ لِي زَوْجَةٌ، قَالَ: ثُمَّ قَالَ إِنَّ رَكْعَتَيْنِ يُصَلِّيهِمَا رَجُلٌ مُتَزَوِّجٌ أَفْضَلُ مِنْ رَجُلٍ يَتَقَوْمَ لَيْلَهُ وَ يَصُومُ نَهَارَهُ، أَعَزَبَ ثُمَّ أَعْطَاهُ أَبِي سَبْعَةَ دِينَارٍ قَالَ تَزَوَّجْ بِهَذِهِ.

بحار الأنوار/217/103

Imam Sadiq [a.s.] said: “Once a man came to my father. He [a.s.] asked him whether he had a wife and he answered he had not. Then, my father said that he would not like to possess the world and what it includes but sleep one night without having a wife. Then he [a.s.] added that the two rak'at prayer established by a married man is worthier than that an unmarried man keeps vigil at night praying and fasts during the day. After that, he [a.s.] gave him seven golden coins (Dinar) and told him to marry with that.”

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



## ENCOURAGEMENT FOR MARRIAGE

244- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

الكافي/328/5

The Holy Prophet [p.b.u.h.] said: “The person who marries gains half of his Faith, then he must fear of Allah for the next remaining half.”

Al-Kafi, vol. 5, p. 328

245- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَكْثَرُ أَهْلِ النَّارِ الْعَزَابُ.

من لا يحضره الفقيه/384/3

The Holy Prophet [p.b.u.h.] said: “Most of the people of Hell will be the unmarried (irrespective of male or female).”

Man La Yahduruhul Faqih, vol. 3, p. 384

246- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

رِذَالُ مَوْتَاكُمْ الْعَزَابُ .

التهديب/239/7

The Holy Prophet [p.b.u.h.] said: “The most depraved of your dead are the unmarried.”

Al-Tahtib, vol. 7, p. 239

247- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ طَاهِرًا مُطَهَّرًا فَلْيَلْقَهُ بِزَوْجَةٍ.

من لا يحضره الفقيه/385/3

The Holy Prophet [p.b.u.h.] said: “He who wishes to be cleaned and purified when he meets Allah should marry and have a spouse.”

Man La Yahduruhul Faqih, vol. 3, p. 385

248- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَزَوَّجْ وَ إِلَّا فَأَنْتَ مِنْ رُهْبَانِ النَّصَارَى (و فِي رِوَايَةٍ) وَ إِلَّا فَأَنْتَ مِنْ إِخْوَانِ الشَّيَاطِينِ.

بحار الأنوار/221/103

The Holy Prophet [p.b.u.h.] said: “Marry, otherwise you will be (counted) among the Christian monks or the brothers of satan.”

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

## MARRIAGE IS THE KEY TO DIVINE MERCY AND A GOOD TEMPER

249- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

بحار الأنوار/221/103

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

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

250- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

زَوِّجُوا أَيَامَكُمْ فَإِنَّ اللَّهَ يُحَسِّنُ لَهُمْ فِي أَخْلَاقِهِمْ وَ يُوسِّعُ لَهُمْ فِي أَرْزَاقِهِمْ وَ يَزِيدُهُمْ فِي  
مُرْوَاتِهِمْ.

بحار الأنوار/222/103

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

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

251- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَزَوَّجُوا وَ زَوِّجُوا أَلَا فَمِنْ حَظِّ امْرِئٍ مُسْلِمٍ إِنْفَاقُ قِيَمَةِ أُمَّةٍ.

الكافي/328/5

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

Al-Kafi, vol. 5, p. 328

252- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ بَيْتٍ يُعَمَّرُ فِي الْإِسْلَامِ بِالنِّكَاحِ، وَ مَا مِنْ  
شَيْءٍ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ بَيْتٍ يَحْرَبُ فِي الْإِسْلَامِ بِالْفُرْقَةِ يَعْنِي الطَّلَاقَ.

الكافي/328/5

The Holy Prophet [p.b.u.h.] said: “There is nothing to Allah, Almighty and Glorious, more beloved than the house which is developed in Islam by marriage; and there is nothing to Allah, Almighty and Glorious, more abhorrent than the house which is ruined in Islam by separation, viz, divorce.”

Al-Kafi, vol. 5, p. 328



## HASTEN TO MARRY

253- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

الكافي/337/5

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

Al-Kafi, vol. 5, p. 337

254- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا مِنْ شَابٍّ تَزَوَّجَ فِي حَدَائِثِهِ سِوَةَ إِلَّا عَجَّ شَيْطَانُهُ يَا وَيْلَهُ، يَا وَيْلَهُ عَصَمَ مِنِّي ثُلْثِي دِينِهِ .

بحار الأنوار/221/103

The Holy Prophet [p.b.u.h.] said: “Any young man who marries at the beginning of his youth, his devil moans and intensively regrets that he has protected two-third of his Faith from Satan.”

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

255- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ.

مستدرک وسائل الشیعة/153/14

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

Mustadrak Wasa'il-ush Shi'ah, vol.14, p.153

256- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّهُ نَهَى عَنِ التَّبَتُّلِ وَ نَهَى النِّسَاءَ أَنْ يَتَّبَتَّلْنَ وَ يَقْطَعْنَ أَنْفُسَهُنَّ مِنَ الْأَزْوَاجِ.

مستدرک وسائل الشیعة/248/14

The Holy Prophet [p.b.u.h.] forbade the life of celibacy, and prohibited women from living in chastity and allowing their selves to remain unmarried.”

Mustadrak Wasa'il-ush Shi'ah, vol.14, p. 248

## INTERCESSION AND HELP IN LAWFUL MARRIAGE

257- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ عَمِلَ فِي تَرْوِيجِ حَلَالٍ حَتَّى يَجْمَعَ اللَّهُ بَيْنَهُمَا زَوْجَهُ اللَّهُ مِنَ الْحُورِ الْعِينِ وَكَانَ لَهُ بِكُلِّ حُطُوتٍ خَطَايَا وَكَلِمَةٍ تَكَلَّمَ بِهَا عِبَادَةٌ سَنَةٍ.

بحار الأنوار/103/221

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

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

258- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

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

التهديب/7/415 و الكافي/5/331

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “The best mediations is it that you intercede between two persons for lawful marriage so that they both marry under the law of Allah.

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

259- قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

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

بحار الأنوار/74/356

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

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

260- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ زَوَّجَ عَزَبًا كَانَ مِمَّنْ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ.

التهديب/7/404

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

AI-Tahtib, vol. 7, p. 404

261- قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

إِنَّ لِلَّهِ ظِلًّا تَحْتَهُ يَدِهِ يَوْمَ الْقِيَامَةِ لَا يَسْتَظِلُّ تَحْتَهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ مُؤْمِنٌ أَعْتَقَ عَبْدًا  
مُؤْمِنًا أَوْ مُؤْمِنٌ قَضَى مَعْرَمَ مُؤْمِنٍ أَوْ مُؤْمِنٌ كَفَّ أَيْمَةً مُؤْمِنٍ.

بحار الأنوار/356/74

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

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

262- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَ مَنْ عَمِلَ فِي تَزْوِيجِ بَيْنَ مُؤْمِنِينَ حَتَّى يَجْمَعَ بَيْنَهُمَا رَوْجَهُ اللَّهُ عَزَّوَجَلَّ أَلْفَ امْرَأَةٍ مِنَ  
الْحُورِ الْعِينِ كُلِّ امْرَأَةٍ فِي قَصْرِ مِنْ دُرٍّ وَ يَأْقُوتٍ.

وسائل الشيعة/46/20

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

Wasa'il ush-Shi'ah, vol. 20, p. 46

## INTERCESSION AND HELP IN LAWFUL MARRIAGE

257- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ عَمِلَ فِي تَزْوِيجِ حَلَالٍ حَتَّى يَجْمَعَ اللَّهُ بَيْنَهُمَا زَوْجَهُ اللَّهُ مِنَ الْحُورِ الْعِينِ وَكَانَ لَهُ بِكُلِّ حُطُوتٍ خَطَايَا وَكَلِمَةٍ تَكَلَّمَ بِهَا عِبَادَةٌ سَنَةٍ.

بحار الأنوار/103/221

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

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

258- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

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

التهديب/7/415 و الكافي/5/331

Imam Amir-ul-Mu'mineen Ali [a.s.] said: “The best mediations is it that you intercede between two persons for lawful marriage so that they both marry under the law of Allah.

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

259- قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

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

بحار الأنوار/74/356

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

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

260- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ زَوَّجَ عَزَبًا كَانَ مِمَّنْ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ.

التهديب/7/404

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

Al-Tahtib, vol. 7, p. 404

261 - قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

إِنَّ لِلَّهِ ظِلًّا تَحْتَهُ يَوْمَ الْقِيَامَةِ لَا يَسْتَظِلُّ حَتَّىٰ إِلَّا نَبِيًّا أَوْ وَصِيًّا نَبِيًّا أَوْ مُؤْمِنًا أَعْتَقَ عَبْدًا  
مُؤْمِنًا أَوْ مُؤْمِنًا قَضَىٰ مَعْرَمَ مُؤْمِنٍ أَوْ مُؤْمِنًا كَفَّ أَيْمَةً مُؤْمِنًا.

بحار الأنوار/356/74

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

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

262 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَ مَنْ عَمِلَ فِي تَزْوِيجِ بَيْنَ مُؤْمِنِينَ حَتَّىٰ يَجْمَعَ بَيْنَهُمَا زَوْجَهُ اللَّهُ عَزَّوَجَلَّ أَلْفَ امْرَأَةٍ مِنَ  
الْحُورِ الْعِينِ كُلِّ امْرَأَةٍ فِي قَصْرِ مِنْ دُرٍّ وَ يَأْقُوتٍ.

وسائل الشيعة/46/20

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

Wasa'il ush-Shi'ah, vol. 20, p. 46

## WIFE AND HER DOWER

263- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

شَوْمُ الْمَرْأَةِ غَلَاءٌ مَهْرُهَا وَ سُوءُ خُلُقِهَا.

بحار الأنوار/321/58

The Holy Prophet [p.b.u.h.] said: “The bad omen of a woman is her expensive dower and her ill temper.”

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

264- قَالَ الْإِمَامُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :

السَّرَاقُ ثَلَاثَةٌ: مَانِعُ الزَّكَاةِ وَ مُسْتَحِلُّ مَهْوَرِ النِّسَاءِ وَ كَذَلِكِ مَنْ اسْتَدَانَ وَ لَمْ يَنْوِ قَضَاءَهُ.

بحار الأنوار/12/96

Imam Abu 'Abdullah said: “Thieves are of three divisions:

1- Those who hinder giving alms;

2- Those who consider the withholding of women's dower sum as lawful;

3- Those who take loans and have not decided to pay it back.”

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

265- قَالَ الْإِمَامُ الصَّادِقُ (ع):

إِنَّ مِنْ بَرَكَةِ الْمَرْأَةِ قِلَّةُ مَهْرِهَا وَ مِنْ شَوْمِهَا كَثْرَةُ مَهْرِهَا.

من لا يحضره الفقيه/387/3

Imam Sadiq [a.s.] said: “Verily, one of the blessings of a woman is the inexpensiveness of her dower, while one of her bad omens is the heaviness of her dower.”

Man La Yahdurulul Faqih, vol. 3, p. 387

266- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَا تُعَالُوا بِمَهْوَرِ النِّسَاءِ فَتَكُونَ عَدَاوَةً.

وسائل الشيعة/253/21

Imam Amir ul Mu'mineen [a.s.] said: “Do not make the women's dowers heavy, because it creates enmity.”

Wasa'il-ush Shi'ah, vol. 21, p. 253

267- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

أَقْدَرُ الدُّنُوبِ ثَلَاثَةٌ: قَتْلُ الْبَهِيمَةِ وَ حَبْسُ مَهْرِ الْمَرْأَةِ وَ مَنْعُ الْأَجِيرِ أَجْرَهُ.

بحار الأنوار/268/64

Imam Sadiq [a.s.] said: “The worst sins are three:

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

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

## DOWER: THE LESS THE BETTER

268- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَعْظَمُ النِّكَاحِ بَرَكَهٌ أَيْسَرُهُ مَوْثِقُهُ.

كنز العُمّال/299/16

The Holy Prophet [p.b.u.h.] said: “The blessing of that marriage is greater that its expenditure is easier.”

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

269- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَفْضَلُ نِسَاءِ أُمَّتِي أَصْبَحَهُنَّ وَجْهًا وَ أَقَلَّهُنَّ مَهْرًا.

بحار الأنوار/236/103

The Holy Prophet [p.b.u.h.] said: “The excellent women of my Ummah are those that the more their faces are beautiful the less are their dowers.”

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

270- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ .

كنز العُمّال/321/16

The Holy Prophet [p.b.u.h.] said: “Marry even with an iron ring (as dower).”

Kanz-ul-'Ummal, vol. 16, p. 321

271- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَعْطَى فِي صَدَاقٍ مِثْلَ كَفِّهِ سَوِيْقًا أَوْ تَمْرًا فَقَدْ اسْتَحَلَّ.

كنز العُمّال/321/16

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

Kanz-ul-'Ummal, vol. 16, p. 321

272- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

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

وسائل الشيعة/251/21

Imam Sadiq [a.s.] said: “The Holy Prophet [p.b.u.h.] gave Fatimah [a.s.] in marriage to Ali [a.s.] with (the dower of) an armor at the price of thirty Dirhams.”

Wasa'il-ush Shi'ah, vol. 21, p. 251

## MARRIAGE WITH REGARD TO FAITH AND HONESTY

273- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَ دِينَهُ فَرَّوْجُوهُ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ وَ إِنْ كَانَ دِينًا فِي نَسَبِهِ، قَالَ: إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَ دِينَهُ فَرَّوْجُوهُ إِنَّكُمْ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَ فَسَادًا كَبِيرًا.

التهديب/394/7

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

AI-Tahtib, vol. 7, p. 394

274- قَالَ الْإِمَامُ الْجَوَادُ عَلَيْهِ السَّلَامُ :

مَنْ حَاطَبَ إِلَيْكُمْ فَرَضِيئَتُمْ دِينَهُ وَ أَمَانَتَهُ (كَائِنًا مَنْ كَانَ) فَرَّوْجُوهُ.

من لا يحضره الفقيه/393/3

Imam al-Jawad [a.s.] wrote in a letter: “Whoever solicits you in marriage and you are convinced of his religion and his honesty, then do unite with him in wedlock.”

AI-Kafi, vol. 5, p. 347

Man La Yahdhuruhul-Faqih, vol. 3, p. 393; AI-Tahtib, vol. 7, p. 394

275- جَاءَ رَجُلٌ إِلَى الْإِمَامِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَقَالَ:

إِنَّ لِي ابْنَةً فَمَنْ تَرَى أَنْ أُزَوِّجَهَا لَهُ، قَالَ: زَوِّجْهَا مِمَّنْ يَتَّقِي اللَّهَ عَزَّوَجَلَّ فَإِنْ أَحَبَّهَا أَكْرَمَهَا وَ إِنْ أَبْغَضَهَا أَمْ يَظْلِمُهَا.

المستطرف/218/2

Once a man told Imam Husayn [a.s.] that he had a daughter and asked whom he [a.s.] would advise him to give her to in marriage, and he said: “Give her in marriage to someone who (has Faith and) fears Allah, Almighty and Glorious, because he will love and respect her, and if he becomes angry with her, he will not hurt her.”

AI-Mustatraf, vol. 2, p. 218

276- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ زَوَّجَ كَرِيْمَتَهُ مِنْ فَاسِقٍ فَقَدْ قَطَعَ رَحْمَتَهُ.

الحجة البيضاء/94/3

The Holy Prophet [p.b.u.h.] said: “He who gives his daughter in marriage to an ungodly man has indeed broken off her connection with her kindred.”

AI-Muhajjat-ul-Bayda, vol. 3, p. 94

## MAN'S INTENTION IN MARRIAGE

277- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ تَزَوَّجَ امْرَأَةً لَا يَتَزَوَّجُهَا إِلَّا لِجَمَالِهَا لَمْ يَرَّ فِيهَا مَا يُحِبُّ وَ مَنْ تَزَوَّجَهَا لِمَالِهَا لَا يَتَزَوَّجُهَا إِلَّا لَهُ وَ كَلَهُ اللَّهُ إِلَيْهِ، فَعَلَيْكُمْ بِذَاتِ الدِّينِ.

التهديب/399/7

The Holy Prophet [p.b.u.h.] said: “He who marries a woman only for her beauty (regardless of her Faith), he will not see (gain) what he likes; and he who marries a woman only for her wealth, Allah will leave him with that wealth only. Therefore, it is to you that you look for a religious wife.”

Al-Tahthib, vol. 7, p.399

278- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ تَزَوَّجَ امْرَأَةً يُرِيدُ مَالَهَا الْجَأَهُ اللَّهُ إِلَى ذَلِكَ الْمَالِ.

الكافي/333/5

Imam Sadiq [a.s.] said: “He who marries a woman for the hope of her wealth, Allah leaves him with only that wealth.”

AI-Kafi, vol. 5, p. 333

279- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ تَزَوَّجَ امْرَأَةً لِمَالِهَا وَكَلَهُ اللَّهُ إِلَيْهِ وَ مَنْ تَزَوَّجَهَا لِجَمَالِهَا رَأَى فِيهَا مَا يَكْرَهُ وَ مَنْ تَزَوَّجَهَا لِدِينِهَا جَمَعَ اللَّهُ لَهُ ذَلِكَ.

التهديب/399/7

The Holy Prophet [p.b.u.h.] said: He who marries a woman for her wealth, Allah will leave him only with that; and he who marries a woman (only) for her beauty, he will see in her what he does not like; but he who marries a woman for her religion, Allah will gather those merits for him.”

Al-Tahthib, vol. 7, p. 399

280- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ تَزَوَّجَ امْرَأَةً لِجَمَالِهَا جَعَلَ اللَّهُ جَمَالَهَا وَبَالًا عَلَيْهِ.

وسائل الشيعة/53/20

The Holy Prophet [p.b.u.h.] said: “He who marries a woman (only) for her beauty, Allah will assign the beauty of that woman as a harm and trouble for him.”

Wasa'il-ush Shi'ah, vol. 20, p. 53

281- قَالَ الْإِمَامُ السَّجَّادُ عَلَيْهِ السَّلَامُ :

مَنْ تَزَوَّجَ لِلَّهِ عَزَّوَجَلَّ وَ لِصَلَةِ الرَّحِمِ تَوَجَّهَ اللَّهُ بِتَاجِ الْمَلِكِ وَالْكَرَامَةِ.

من لا يحضره الفقيه/385/3

Imam Sajjad [a.s.] said: “He who marries for the sake of Allah, Almighty and Glorious, and for the union of kindred, Allah will grant him the crown of glory and honour.”

Man La Yahduruhul Faqih, vol. 3, p. 385

282- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تَنْكِحِ الْمَرْأَةَ لِحَمَالِهَا فَلَعَلَّ جَمَالَهَا يُزِدِيهَا وَلَا لِمَالِهَا فَلَعَلَّ مَالَهَا يُطْعِمُهَا وَانْكِحِ الْمَرْأَةَ

لِدِينِهَا.

المحجة البيضاء/385/3

The Holy Prophet [p.b.u.h.] said: “Do not marry a woman only for her beauty since her beauty may cause her impiety; nor for her wealth because her wealth may cause her disobedience; but marry a religious woman for her Faith.”

Al-Muhajjat-ul-Bayda, vol. 3, p. 85

## EARNING A LIVELIHOOD

283- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَلْعُونٌ مَلْعُونٌ مَنْ يُضَيِّعُ مَنْ يَعُولُ.

من لا يحضره الفقيه/168/3

The Holy Prophet [p.b.u.h.] said: “He who is regardless of those whom he must feed, is cursed and again very much cursed.”

Man La Yahduruhul Faqih, vol. 3, p. 168

284- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ صَبَرَ عَلَى خُلُقِ امْرَأَةٍ سَيِّئَةِ الْخُلُقِ وَاحْتَسَبَ فِي ذَلِكَ الْأَجْرَ أَعْطَاهُ اللَّهُ ثَوَابَ

الشَّاكِرِينَ.

من لا يحضره الفقيه/16/4

The Holy Prophet [p.b.u.h.] said: “Any man who is patient with the wife who is bad tempered, and seeks that patience from Allah, He bestows him the reward given to the thankful ones.”

Man La Yahduruhul Faqih, vol. 4, p. 16

285- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

الكَادِّ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ .

الكافي/88/5 & من لا يحضره الفقيه/168/3

Imam Sadiq [a.s.] said: “He who tolerates the task of earning money for (the comfort of) his wife, is like the one who fights in the way of Allah.

Man La Yahduruhul Faqih, vol. 3, p. 168

Al-Kafi, vol. 5, p. 88

286- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَعُولُ.

من لا يحضره الفقيه/168/3

Imam Sadiq [a.s.] said: “This (sin) is enough for a man that he leaves those dependant on him for sustenance without regard.”

Man La Yahduruhul Faqih, vol. 3, p. 168

287- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَكُونَ الْقَيِّمَ عَلَى عِيَالِهِ.

من لا يحضره الفقيه/168/3

Imam Sadiq [a.s.] said: “Happy is a man who is the administrator of his wife and children himself.”

Man La Yahduruhul Faqih, vol. 3, p. 168

## WIVES AND GOOD TREATMENT TO THEIR HUSBANDS

288 - قَالَ اللهُ تَعَالَى:

«وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ.»

سورة الروم/21/30

Allah (s.w.t.) said: “And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.”

Sura al-Room, No. 30, Verse 21

289 - فِي بَحَارِ الْأَنْوَارِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

جاءت امرأة عثمان بن مظعون إلى بيت أم سلمة فقالت لها: لِمَ عَطَلْتِ نَفْسَكَ مِنَ الطَّيِّبِ وَالصَّبْغِ وَالخَضَابِ وَغَيْرِهِ؟ فقالت: لِأَنَّ عُثْمَانَ بَنَ مَظْعُونَ زَوْجِي مَا فَرَّتَنِي مُذْ كَذَا وَكَذَا، قَالَتْ أُمُّ سَلَمَةَ: وَ لِمَ ذَا؟ قَالَتْ: لِأَنَّهُ قَدْ حَرَّمَ عَلَيَّ نَفْسَهُ النِّسَاءَ وَ تَرَهَّبَ، فَأَخْبَرْتُ أُمَّ سَلَمَةَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِذَلِكَ وَ خَرَجَ إِلَى أَصْحَابِهِ وَ قَالَ: أَا تَرْتَمُونَ عَنِ النِّسَاءِ، إِنِّي آتِي النِّسَاءَ وَأُفْطِرُ بِالنَّهَارِ وَ أَنَامُ اللَّيْلَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي .

بحار الأنوار/73/93

When the Holy Prophet (p.b.u.k.) received some information from 'Umm Salamah about 'Uthman ibn Maz'un, he set out towards his followers and, (addressing some of them), said: “Do you keep away from (your) wives? Surely, I go to women, I eat food during the day, and I sleep at night. So, he who turns away from my way of life is not of me.”

Bihar-ul-Anwar, vol. 93, p. 73

290 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ:

وَ مَنْ تَرَكَ التَّرْوِيجَ مَخَافَةَ الْعَيْلَةِ فَقَدْ آسَأَ الظَّنَّ بِاللَّهِ عَزَّوَجَلَّ.

من لا يحضره الفقيه/385/3

Imam Sadiq [a.s.] said: “He who abandons marriage for the fear of the expenses imposed on him, mistrusts Allah, Almighty and Glorious.”

Man La Yahduruhul Faqih, vol. 3, p. 385

291- عَنِ الْإِمَامِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: إِنَّ امْرَأَةً سَأَلَتْ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ فَقَالَتْ: أَصْلَحَكَ اللَّهُ إِلَيَّ مُتَبَيِّلَةً، فَقَالَ لَهَا: وَمَا التَّبَيُّلُ عِنْدَكَ؟ قَالَتْ: لَا أُرِيدُ التَّزْوِيجَ أَبَدًا، قَالَ: وَمِمَّ؟ قَالَتْ: أَلْتَمِسُ فِي ذَلِكَ الْفَضْلَ، فَقَالَ عَلَيْهِ السَّلَامُ: أَنْصِرِي، فَلَوْ كَانَ فِي ذَلِكَ فَضْلٌ لَكَانَتْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا أَحَقَّ بِهِ مِنْكَ، إِنَّهُ لَيْسَ أَحَدٌ يَسْبِقُهَا إِلَى الْفَضْلِ.

بحار الأنوار/219/103

It is narrated from Imam Rida [a.s.] that Imam Sadiq [a.s.], in answer to a woman who wanted not to marry in order to gain a great virtue, said: “Do not do that, because if it was a virtue, Fatimah (May God bless her and give her peace) would be more competent than you, and, surely, there is none (of women) who can excel her in any virtue.”

Bihar-ul-Anwar, vol. 103, p. 219

292- عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ ثَلَاثَ نِسْوَةٍ أَتَيْنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَتْ إِحْدَاهُنَّ: إِنَّ زَوْجِي لَا يَأْكُلُ اللَّحْمَ، وَ قَالَتِ الْآخَرَى: إِنَّ زَوْجِي لَا يَشْتُمُ الطِّيبَ، وَ قَالَتِ الْآخَرَى: إِنَّ زَوْجِي لَا يَقْرُبُ النِّسَاءَ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَجُزُّ رِدَاءَهُ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَصَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ:

مَا بَالُ أَقْوَامٍ مِنْ أَصْحَابِي لَا يَأْكُلُونَ اللَّحْمَ، وَلَا يَشْتُمُونَ الطِّيبَ وَ لَا يَأْتُونَ النِّسَاءَ.

الكافي/496/5

Imam Sadiq [a.s.] is narrated to have said that three women came to the Holy Prophet [p.b.u.h.] and said that their husbands avoided eating meat or using perfume or approaching their wives. Then, (protesting their behaviour), he [p.b.u.h.] hastened to come out and went up in the pulpit and, after praising Allah said: “What has happened to some groups of my followers that they do not eat meat, do not utilize perfume, and avoid approaching their wives?”

AI-Kafi, vol. 5, p. 496

293- عَنِ الْإِمَامِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: جَاءَتْ امْرَأَةٌ عُثْمَانَ بْنَ مَطْعُونٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ عُثْمَانَ يَصُومُ النَّهَارَ وَ يَفُومُ اللَّيْلَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مُغْضِبًا يَحْمِلُ نَ عَلَيْهِ حَتَّى جَاءَ إِلَى عُثْمَانَ فَوَجَدَهُ يُصَلِّي فَانصرفت عُثْمَانُ حِينَ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ لَهُ: يَا عُثْمَانُ لَمْ يُرْسَلَنِي اللَّهُ تَعَالَى بِالرَّهْبَانِيَّةِ وَلَكِنْ بَعَثَنِي بِالْحَيْفِيَّةِ السَّهْلَةِ السَّمْحَةِ، أَصُومُ وَ أَصَلِّي وَ أَلْمِسُ أَهْلِي فَمَنْ أَحَبَّ فِطْرَتِي فَلْيَسْتَنَّ بِسُنَّتِي وَ إِنَّ مِنْ سُنَّتِي النَّكَاحَ.

الكافي/494/5

Imam Sadiq [a.s.] said that when Uthman ibn Maz'un's wife announced to the Prophet [p.b.u.h.] that her husband was always busy fasting and praying day and night without paying attention to his life and wife, the Prophet [p.b.u.h.] went unto his house and found him praying. When 'Uthman finished his prayer, the Messenger of Allah [p.b.u.h.] said: "O' 'Uthman, Allah has not sent me for monkery but appointed me for a fluent, easy religion (which protects the rights of the body and soul). I fast, keep up prayers, and associate with my family. Then, he who likes my way and my creed, must follow my way of life, my Sunnah; and, verily, marriage is of my Sunnah."

AI-Kafi, vol. 5, p.494

## HONOUR YOUR WIVES

294- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَيْلٌ لِمَرْأَةٍ أَغْضَبَتْ زَوْجَهَا وَطَوَى لِمَرْأَةٍ رَضِيَ عَنْهَا زَوْجُهَا.

بحار الأنوار/310/8

Imam Rida [a.s.] narrated from his fathers from Imam Amir ul Mu'mineen Ali [a.s.] from the Holy Prophet [p.b.u.h.] who said: "Woe to the woman who makes her husband angry, and happy is the woman whose husband is pleasantly contented with her."

Bihar-ul-Anwar, vol. 8, p. 310

295- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا فِي الْقَسْمِ مِنْ نَفْسِهِ وَ مَالِهِ جَاءَ يَوْمَ الْقِيَامَةِ مَغْلُولًا

مَائِلًا شِقْمُهُ حَتَّى يَدْخُلَ النَّارَ.

بحار الأنوار/214/7

The Holy Prophet [p.b.u.h.] said: "He who has two wives and does not treat justly in dividing his self and his wealth between them, he will be raised on the Resurrection Day while he is chained in punishment and half of his body is not straight until he enters Hell."

Bihar-ul-Anwar, vol. 7, p. 214

296- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

مَنْ اتَّخَذَ امْرَأَةً فَلْيُكْرِمِهَا، فَإِنَّمَا امْرَأَةٌ أَحَدِكُمْ لُغْبَةٌ فَمَنْ اتَّخَذَهَا فَلَا يُضَيِّعْهَا.

بحار الأنوار/224/103

Imam Baqir [a.s.] said: "He who takes a woman (marries) should certainly respect her, because the wife of anyone of you is a means of your pleasure, so the one who marries a woman should not spoil or disgrace her (by disregarding her respectable rights)."

Bihar-ul-Anwar, vol. 103, p. 224

297- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

فَدَارُوهُنَّ عَلَى كُلِّ حَالٍ وَ أَحْسِنُوا لَهُنَّ الْمَقَالَ لَعَلَّهُنَّ يُحْسِنَنَّ الْفِعَالَ.

بحار الأنوار/223/103

Imam Amir ul Mu'mineen Ali [a.s.] said: "In any condition conciliate the wives, and talk with them warmly and through kind words, thereby, they may change their actions into good ones."

Bihar-ul-Anwar, vol. 103, p. 223

298- عَنْ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ (ع) قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ

سَلَّمَ:

كُلَّمَا زَادَ الْعَبْدُ إِيمَانًا زَادَ حُبًّا لِلنِّسَاءِ.

بحار الأنوار/103/228

Imam Musa ibn Ja'far [a.s.] narrated from his father [a.s.] from the Holy Prophet [p.b.u.h.] who said: “However much the Faith of a man increases, his regard for women increases.”

Bihar-ul-Anwar, vol. 103, p. 228

299 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

حُبُّ الْإِيَّ مِنْ الدُّنْيَا ثَلَاثٌ: النِّسَاءُ وَالطِّيبُ، وَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

بحار الأنوار/141/76 & الخصال/183/1

The Holy Prophet [p.b.u.h.] said: “From the things of the world, I regard women and perfume highly, but prayer is the light of my eyes, (the love and worship of Allah).

Al-Khisal, vol. 1, p. 183 & Bihar-ul-Anwar, vol. 76 p. 141

299 - قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ :

شَرُّ النَّاسِ الْمَضِيقُ عَلَى أَهْلِهِ.

نورالابصار شبلىنجى

Imam Amir ul Mu'mineen Ali [a.s.] said: “The worst man is he who restricts his household.”

Nur-ul-Absar Shablanjy

## WIFE AND PLEASING HER HUSBAND

300- قَالَ الإمام الباقر عليه السلام :

لا شَفِيعَ لِلْمَرْأَةِ أَنْجَحُ عِنْدَ رَبِّهَا مِنْ رِضَا زَوْجِهَا.

بحار الأنوار/345/81

Imam Baqir [a.s.] said: “No intercessor for a woman, on the Reckoning Day, is more effective with Allah than the consent of her husband.”

Bihar-ul-Anwar, vol. 81, p. 345

301- رَوَى أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ:

خَيْرُ نِسَائِكُمْ أَحْسَنُ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا أَحْسَنُ قَالَ الْهَيْئَةُ اللَّيْنَةُ الْمَوَاتِيَةُ الَّتِي إِذَا غَضِبَ زَوْجُهَا لَمْ تَكْتَجِلْ بِعُضْوٍ حَتَّى يَرْضَى وَ إِذَا غَابَ عَنْهَا زَوْجُهَا حَفِظْتَهُ فِي غَيْبِهِ فَبَلَغَ عَامِلٌ مِنْ عُمَّالِ اللَّهِ وَ عَامِلٌ اللَّهُ لَا يَخِيبُ.

الكافي/324/5

Imam Abi-l-Hassan-ir-Rida [a.s.] narrates from Imam Amir ul Mu'mineen Ali [a.s.] who said: The best women among you are those who have five qualities.”

Amir ul Mu'mineen [a.s.] was requested what those five were when he said:

- 1- She is easy-going, obedient, humble, and economical to her husband.
- 2- She is good tempered to him.
- 3- She is cooperative and helpful to him in difficulties.
- 4- Whenever her husband is angry or depressed, she does not rest until she finds him happy and pleased.
- 5- When her husband is absent from her, she protects his belongings in his absence.

Such a woman is an agent of the agents of Allah and the agent of Allah will not be disappointed, (she gains her correct hopes).”

Al-Kafi, vol. 5, p. 324

302- قَالَ الإمام الصادق عليه السلام :

إِنَّمَا امْرَأَةٌ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ فِي حَقِّ لَمْ تُقْبَلْ مِنْهَا صَلَوةٌ حَتَّى يَرْضَى عَنْهَا.

الكافي/507/5

Imam Sadiq [a.s.] said: “Any woman who spends the night while her husband is rightfully angry with her, her prayer is not accepted from her until he becomes pleased with her.”

AI-Kafi, vol. 5, p. 507

303- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سلم:

حَقُّ الرَّجُلِ عَلَى الْمَرْأَةِ، إِنَارَةُ السِّرَاجِ وَ إِصْلَاحُ الطَّعَامِ وَ أَنْ تَسْتَقْبِلَهُ عِنْدَ بَابِ بَيْتِهَا فَتَرْحَبَ بِهِ وَ أَنْ لَا تَمْنَعَهُ نَفْسَهَا إِلَّا مِنْ عِلَّةٍ .

مكارم الاخلاق/246/2

The Holy Prophet [p.b.u.h.] said: “The right of a man upon (his) wife is: lighting the light, preparing food, receiving him at the threshold of the door of the house with pleasant conversation, and avoid refusing to offer herself to him except for the time there is an excuse.”

Makarim-ul-Akhlaq, vol. 2, p. 246

304 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا تُؤَدِّي الْمَرْأَةُ حَقَّ اللَّهِ عَزَّ وَجَلَّ حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا.

مستدرک الوسائل/14/257

The Holy Prophet [p.b.u.h.] said: “A woman has not performed the right of Allah, Almighty and Glorious unless she performs the right of her husband.”

Mustadrak-ul-Wasa'il-ush Shi'ah, vol. 14, p. 257

305 - قَالَ الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا حَقُّ الزَّوْجِ عَلَيَّ

الْمَرْأَةُ؟ فَقَالَ: أَنْ تُطِيعَهُ وَلَا تَعْصِيَهُ.

وسائل الشيعة/10/527

Imam Baqir [a.s.] said: “Once a woman came to the Prophet [p.b.u.h.] and said: “O' Messenger of Allah! What is the right of a husband upon his wife?” Then, he answered her: “That she obeys him and does not offend him!”

Wasa'il-ush Shi'ah, vol. 10, p. 527

## ADMIRABLE QUALITIES OF WIVES

306- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا مِنْ امْرَأَةٍ تَسْقِي زَوْجَهَا شَرْبَةً مِنْ مَاءٍ إِلَّا كَانَ خَيْرًا لَهَا مِنْ عِبَادَةِ سَنَةِ صِيَامٍ نَهَارًا وَ قِيَامٍ لَيْلًا.

وسائل الشيعة/172/20

The Holy Prophet [p.b.u.h.] said: “There is no (believing) woman who gives her husband a glass of water but it will be rewarded her better than the worship of one year during which she fasts on days and keeps vigil during the nights.”

Wasa'il-ush Shi'ah, vol. 20, p. 172

307- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

...وَعَلَيْهَا أَنْ تَطِيبَ بِأَطْيَبِ طَيْبِهَا وَ تَلْبَسَ بِأَحْسَنِ ثِيَابِهَا وَ تَزَيِّنَ بِأَحْسَنِ زِينَتِهَا وَ تَعْرِضَ نَفْسَهَا عَلَيْهِ عُذْوَةً وَ عَشِيَّةً.

الكافي/508/5

The Holy Prophet [p.b.u.h.] said: “It is to a woman to perfume herself with her best fragrances, wear her best clothes, and ornament herself with her best ornamentation in order to present herself available to her husband whether it is day or night.”

AI-Kafi, vol. 5, p. 508

308- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ.

نُجْحُ الْبَلَاغَةِ، الْكَلِمَاتُ الْقَصَار/494

Imam Amir ul Mu'mineen Ali [a.s.] said: “The Jihad (fighting in the way of Allah) of a woman is to afford pleasant company to her husband.”

Nahjul-Balagha, saying No. 494

309- عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا أَرَدْتُ أَنْ أَجْمَعَ لِلْمُسْلِمِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ، جَعَلْتُ لَهُ قَلْبًا خَاشِعًا، وَ لِسَانًا ذَاكِرًا، وَ جَسَدًا عَلَى الْبَلَاءِ صَابِرًا، وَ زَوْجَةً مُؤْمِنَةً تَسْرُهُ إِذَا نَظَرَ إِلَيْهَا وَ تَحْفَظُهُ إِذَا غَابَ عَنْهَا فِي نَفْسِهَا وَ مَالِهِ.

الكافي/327/5

The Holy Prophet [p.b.u.h.] said: “Allah, Almighty and Glorious, has said: 'Had I willed to gather the good of this world and the next for a Muslim believer, I would set for the one a humble heart, a thankful tongue, and a body patient in afflictions. (To a man I would give) a pious wife whom

when he looks at he is delighted and who (she) protects herself and his properties for him when he is away from her.”

Usul-i-Kafi, vol. 5, p. 327

310- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَلْعُونَةٌ مَلْعُونَةٌ امْرَأَةٌ تُؤْذِي زَوْجَهَا وَ تَعْمُهُ وَ سَعِيدَةٌ سَعِيدَةٌ امْرَأَةٌ تُكْرِمُ زَوْجَهَا وَلَا تُؤْذِيهِ وَ تُطِيعُهُ فِي جَمِيعِ أَحْوَالِهِ.

بحار الأنوار/103/252

Imam Sadiq [a.s.] said: “Intensively is cursed (by Allah) the woman who hurts her husband and makes him grievous, but intensively is prosperous the woman who respects her husband and does not hurt him while she does obey him in all conditions.”

Bihar-uI-Anwar, vol. 103, p. 252

311- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

إِنَّ مِنْ خَيْرِ نِسَائِكُمْ الْوَلُودَ الْوَدُودَ السَّتِيرَةَ الْعَفِيفَةَ الْعَزِيزَةَ فِي أَهْلِهَا الْذَلِيلَةَ مَعَ بَعْلِهَا الْمُبْتَرِّجَةَ مِنْ زَوْجِهَا الْخِصَانَ عَنْ غَيْرِهِ الَّتِي تَسْمَعُ قَوْلَهُ وَ تُطِيعُ أَمْرَهُ وَ إِذَا خَلَا بِهَا بَدَلَتْ لَهُ مَا أَرَادَ مِنْهَا، وَ لَمْ تَبَدَّلْ كَتَبَ اللَّهُ ذُلَّ الرَّجُلِ.

بحار الأنوار/103/235

The Holy Prophet [p.b.u.h.] said: “Verily your best woman is she who is fertile, affectionate, keeps secrets, and is pious. She obeys her husband and is honourably dear among her kinsmen. When she is with her husband, she reveals her ornaments but conceals it from anyone other than him. She hearkens to his speech and obeys his commands. When she is in private, she dresses herself beautifully and is eager to offer him generously whatever he wants from her. She is usually ornamented (for him) and is not plain as men are.”

Bihar-ul-Anwar, vol. 103, p. 235

312- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ الزَّوْجَةُ الصَّالِحَةُ وَالْمَسْكَنُ الْوَاسِعُ وَالْمَرْكَبُ الْهَنِيءُ وَالْوَلَدُ الصَّالِحُ.

بحار الأنوار/104/98

The Holy Prophet [p.b.u.h.] said: “From the prosperity of a Muslim man is that he has a pious wife, a large (comfortable) house, a pleasant mount, and a righteous child.”

Bihar-ul-Anwar, vol. 104, p. 98

313- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ وَ أَعْظَمُ النَّاسِ حَقًّا عَلَيْهَا زَوْجُهَا.

بحار الأنوار/256/103

The Holy Prophet [p.b.u.h.] said: “The Jihad (fighting in the way of Allah) of a woman is to afford pleasant company to her husband and the right of her husband over her is the greatest right of all people over her.”

Bihar-ul-Anwar, vol. 103, p. 256

## DIVORCE AND ITS EFFECTS

314- قَالَ اللهُ تَعَالَى:

وَ إِذَا طَلَقْتُمْ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا وَ مَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللهِ عَلَيْكُمْ وَ مَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَ الْحِكْمَةِ يَعِظُكُمْ بِهِ وَ اتَّقُوا اللهَ وَ اعْلَمُوا أَنَّ اللهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

سورة بقره/231/2

Allah (s.w.t.) said: “And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits; and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.”

Sura Al-Baqarah, No. 2, Verse 231

315- قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آله وَ سَلَم:

تَزَوَّجُوا وَلَا تُطَلِّقُوا فَإِنَّ الطَّلَاقَ يَهْتَرُ مِنْهُ الْعَرْشُ .

وسائل الشيعة/9/22

The Holy Prophet [p.b.u.h.] said: “Marry and do not divorce because the Throne of heaven quakes from divorce.”

Wasa'il ush Shiah, vol. 22, p. 9

316- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَام :

إِنَّ اللهَ عَزَّ وَ جَلَّ يُحِبُّ الْبَيْتَ الَّذِي فِيهِ الْعُرْسُ وَ يُبْغِضُ الْبَيْتَ الَّذِي فِيهِ الطَّلَاقُ وَ مَا مِنْ شَيْءٍ أَنْبَعُضُ إِلَى اللهِ عَزَّ وَ جَلَّ مِنَ الطَّلَاقِ.

الكافي/54/6

Imam Sadiq [a.s.] said: Allah, Almighty and Glorious, is pleased with the house wherein marriage takes place and is displeased with the house wherein divorce is found, and there is nothing with Allah more hateful than divorce.”

Al-Kafi, vol. 6, p. 54

317- قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آله وَ سَلَم:

إِنَّ اللهَ عَزَّ وَ جَلَّ يُبْغِضُ أَوْ يَلْعَنُ كُلَّ ذَوَاقٍ مِنَ الرِّجَالِ وَ كُلَّ ذَوَاقَةٍ مِنَ النِّسَاءِ.

الكافي/54/6

The Holy Prophet [p.b.u.h.] said: “Certainly, Allah, Almighty and Glorious, dislikes or curses any man or woman whose intention of divorce or marriage is merely tasting the pleasure of it.”

The Holy Prophet [p.b.u.h.] repeated this statement three times to emphasize that any man who divorces his wife for a new marriage and tasting the pleasure of the new wed, as well as if any woman who demands her divorce for the same purpose and marries another man, is involved in the curse of Allah.

Al-Kafi, vol. 6, p. 54

318- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ سَلِمَ مِنْ نِسَاءِ أُمَّتِي مِنْ أَرْبَعِ خِصَالٍ فَلَهَا الْجَنَّةُ إِذَا حَفِظَتْ مَا بَيْنَ رِجْلَيْهَا وَ أَطَاعَتْ  
زَوْجَهَا وَصَلَّتْ حَمْسَهَا وَ صَامَتْ شَهْرَهَا.

بحار الأنوار/104/107

The Holy Prophet [p.b.u.h.] said: “The lady from the women of my Ummah who safely observes four traits deserves Heaven: if she protects her piety, obeys her husband, establishes her five cardinal prayers, and fasts in the month of Ramadan.”

Bihar-ul-Anwar, vol. 104, p. 107

## LOWERING THE GAZE AND GUARDING THE MODESTY

319 - قَالَ اللَّهُ تَعَالَى:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ حَبِيرٌ بِمَا يَصْنَعُونَ.

سورة النور الرقم 24 الآية 30

Allah (s.w.t.) said: "Tell the believing men to cast down their looks and guard their private parts, that is purer for them, surely Allah is well acquainted with what they do."

Sura An-Nur, No. 24, verse 30

320 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

النَّظَرُ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ، مَنْ تَرَكَهَا لِلَّهِ عَزَّ وَجَلَّ لَا لِعَبْرَةٍ أَعْقَبَهُ اللَّهُ إِيْمَانًا يَجِدُ طَعْمَهُ.

من لا يحضره الفقيه/18/4

Imam Sadiq [a.s.] said: "An unlawful look (at na-mahram) is an arrow from the arrows of Satan which is poisonous. He who abandons it for the sake of Allah, Almighty and Glorious, and not for something else, consequently, Allah will give him a Faith that he finds its pleasure (in his self)."

Man La Yahduruhul Faqih, vol. 4, p. 18

321 - قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

فَرِي الْعَيْنَيْنِ النَّظَرُ، وَزِي الْقَمِ الْقُبْلَةُ، وَزِي الْيَدَيْنِ اللَّمْسُ صَدَقَ الْفَرْجُ ذَلِكَ أَمْ كَذَّبَ.

الكافي/559/5

Imam Sadiq [a.s.] said: "The fornication of the eyes is the intercourse of unlawful (lustful) looks, the fornication of the lips is a forbidden kiss (of na-mahram), and the fornication of the hands is touching (hands or other limbs of a na-mahram), whether the response of the genital affirm it or disaffirms it."

Al-Kafi, vol. 5, p. 559

322 - قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ رَجُلًا يَنْظُرُ إِلَى فَرْجِ امْرَأَةٍ لَا تَحِلُّ لَهُ، وَ رَجُلًا خَانَ أَخَاهُ فِي امْرَأَتِهِ، وَ رَجُلًا يَخْتَانُ النَّاسَ إِلَى نَفْعِهِ فَسَأَلَهُمُ الرُّشُوءَ.

الكافي/559/5

Imam Baqir [a.s.] said: "The Holy Prophet [p.b.u.h.] cursed the man who looks at the private part of a woman who is not lawful to him, and also the

man proves treacherous to his religious brother's wife, and also the man that people need his help (because of his position) but he asks for a bribe from them.”

AI-Kafi, vol. 5, p. 559

## WOMEN AND ORNAMENTATION

323- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

قَوْلُ الرَّجُلِ لِلْمَرْأَةِ إِنِّي أُحِبُّكَ لَا يَذْهَبُ مِنْ قَلْبِهَا أَبَدًا.

وسائل الشيعة/10/14

The Holy Prophet [p.b.u.h.] said: “A man's word telling his wife: 'I love you' never will quit her heart.”

Wasa'il-ush Shi'ah, vol. 14, p. 10

324- سَمِعَ الْإِمَامَ الْبَاقِرَ عَلَيْهِ السَّلَامُ عَنِ الْقَرَامِلِ الَّتِي تَضَعُهَا النِّسَاءُ فِي رُؤُوسِهِنَّ

يَصِلُنَّهُ بِشُعُورِهِنَّ فَقَالَ: لَا بَأْسَ عَلَى الْمَرْأَةِ بِمَا تَزَيَّنَتْ بِهِ لِزَوْجِهَا.

الكافي/119/5

Imam Baqir [a.s.] said: “It does not matter what a women ornaments herseff with for her husband.”

AI-Kafi, vol. 5, p. 119

325- قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

هَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّ تَتَزَيَّنَ لِغَيْرِ زَوْجِهَا فَإِن فَعَلَتْ كَانَ حَقًّا

عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُحْرِقَهَا بِالنَّارِ .

من لا يحضره الفقيه/6/4

Imam Amir ul Mu'mineen Ali [a.s.] said that the Prophet [p.b.u.h.] prohibited the ornamentation of a woman for someone else other than her husband, and said:

“Thus, if she does so, it is the right of Allah, Almighty and Glorious, to burn her in Hell.” (Unless she repents.)

Man La YahduruhuI Faqih, vol. 4, p. 6

326- عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كُلُّ مَنْ اِسْتَدَّ لَنَا حُبًّا اِسْتَدَّ لِلنِّسَاءِ حُبًّا .

وسائل الشيعة/11/14

Imam Sadiq [a.s.] said: “Everyone who intensifies love for us (AhIul-Bayt) intensifies love for his wife, too.”

Wasa'il-ush Shi'ah, vol. 14, p. 11

327- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

خَيْرُ نِسَائِكُمُ الْعَفِيفَةُ الْعَلِمَةُ.

وسائل الشيعة/30/20

The Holy Prophet [p.b.u.h.] said: “The best of your women is the one who is pious and obeys her husband in lust and ornamentation (but is impenetrable for others).”

Wasa'il-ush Shi'ah, vol 20, p.30

## FORNICATION AND ITS HARMFUL EFFECTS

328- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَكْتُوبٌ فِي التَّوْرَةِ: أَنَا اللَّهُ فَاتِلُ الْقَاتِلِينَ وَ مُفَقِّرُ الزَّانِينَ.

الكافي/5/554

The Holy Prophet [p.b.u.h.] said: “It is written in the Turah: ‘I am Allah, the killer of murderers and distractor of fornicators.’”

Al-Kafi, vol. 5, p. 554

329- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

لِلزَّانِي سِتُّ خِصَالٍ: ثَلَاثٌ فِي الدُّنْيَا وَ ثَلَاثٌ فِي الْآخِرَةِ، أَمَّا الَّتِي فِي الدُّنْيَا فَيَذْهَبُ بِنُورِ الْوَجْهِ وَ يُورِثُ الْفَقْرَ وَ يُعَجِّلُ الْفَنَاءَ وَ أَمَّا الَّتِي فِي الْآخِرَةِ فَسَحَطُ الرَّبِّ وَ سُوءُ الْحِسَابِ وَ الْخُلُودُ فِي النَّارِ.

الكافي/5/541

Imam Sadiq [a.s.] said: “There are six effects for a fornicator, three of which are in this world and the other three will be in the next world. Those that occur in this world are: taking the honour of the person and defaming the one; causing the one to become poor; and shortening the length of life, (i.e. hastening one's death). Then, those which will be in the Hereafter are: the wrath of Allah, graveness in Reckoning, and residing in Fire eternally.”

Al-Kafi, vol. 5, p. 541

330- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَيُّهَا النَّاسُ لَا تَزْنُوا فَتَزْنِي نِسَاءُكُمْ، كَمَا تَدِينُ تُدَانُ.

الكافي/5/554

The Holy Prophet [p.b.u.h.] said again from the Turah:

“O’ people, do not commit fornication because your wives will do the same, too. That which you sow, you will reap.” (The same as you do will be done to you).

Al-Kafi, vol.5, p.554

331- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَ مَنْ التَزَمَ امْرَأَةً حَرَامًا قُرْنَ فِي سِلْسِلَةٍ مِنْ نَارٍ مَعَ شَيْطَانٍ فَيُقَدَّفَانِ فِي النَّارِ.

من لا يحضره الفقيه/4/14

The Holy Prophet [p.b.u.h.] said: “...He who embraces a woman who is unlawful (haram) to him, will be bound by a chain of fire alongwith Satan and both will be thrown into Hell.”

Man La Yahduruhul Faqih, vol. 4, p. 14

332- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

كُلُّ مَا أَنْزَلَ بِهِ الرَّجُلُ مَاءَهُ فِي هَذَا وَ شَبَّهَهُ فَهُوَ زِنَى.

الكافي/5/541

Once, 'Ammar ibn Musa asked Imam Sadiq [a.s.] about committing sexual intercourse with beasts or masturbation by the hand or other limbs of one's ownself, and he [a.s.] replied: “Any form of these kinds and the like of them by which man pours forth his water, is (considered as) fornication (and it is unlawful).”

AI-Kafi, vol. 5, p. 541

333- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

...مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بَيْمَةً.

الكافي/2/270

The Holy Prophet [p.b.u.h.] said: “Cursed is he, cursed is he who copulates with beasts.”

AI-Kafi, vol. 2, p. 270

334- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

سِحَاقُ النِّسَاءِ بَيْنَهُنَّ زِنَى.

كنز العمال/5/316

The Holy Prophet [p.b.u.h.] said: “Lesbianism between themselves is (the same as) fornication.”

Kanz-ul-'Ummal, vol. 5, p. 316

## HYGIENE IN ISLAM

335- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

ثَلَاثَةٌ يُحِبُّهَا اللَّهُ: قِلَّةُ الْكَلَامِ وَ قِلَّةُ الْمَنَامِ وَ قِلَّةُ الطَّعَامِ، ثَلَاثَةٌ يُبْغِضُهَا اللَّهُ: كَثْرَةُ الْكَلَامِ وَ كَثْرَةُ الْمَنَامِ وَ كَثْرَةُ الطَّعَامِ.

اثنى عشره/92

The Holy Prophet [p.b.u.h.] said: “There are three traits which Allah loves (in people): briefness in speech, short (length) of sleep, and small (portion) of food; while there are three traits which He dislikes (in them): loquaciousness, oversleeping, and overeating.”

Al Ithna'Ashariyyah, p. 92

336- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَنْظَفُوا بِكُلِّ مَا اسْتَطَعْتُمْ، فَإِنَّ اللَّهَ تَعَالَى بَنَى الْإِسْلَامَ عَلَى النِّظَافَةِ، وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا كُلُّ نَظِيفٍ.

كنز العمال/26002

The Holy Prophet [p.b.u.h.] said: “Try to be clean as much as you are able to. Verily, Allah has based the foundation of Islam on cleanliness; hence, never can a person enter Paradise but the clean ones.”

Kanz-ul-'Ummal, Tradition 26002

337- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

إِذْمَانُ الشَّبَعِ يُورِثُ أَنْوَاعَ الْوَجَعِ.

غرر الحكم/359

Imam Amir ul Mu'mineen Ali [a.s.] said: “Overindulgence of food causes various kinds of diseases.”

Ghurar-ul-Hikam, p. 359

338- عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ: قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ :

خَمْسٌ مِنَ السُّنَنِ فِي الرَّأْسِ وَ خَمْسٌ فِي الْجَسَدِ: فَأَمَّا الَّتِي فِي الرَّأْسِ: فَالْسِّوَالُ، وَ أَخَذُ الشَّارِبِ، وَ فَرَقُ الشَّعْرِ، وَ الْمُضْمَضَةُ وَ الْإِسْتِنْشَاقُ، وَ أَمَّا الَّتِي فِي الْجَسَدِ، فَالْحِتَانُ، وَ حَلْقُ الْعَانَةِ، وَ نَتْفُ الْإِبْطَيْنِ، وَ تَقْلِيمُ الْأَطْفَارِ، وَ الْإِسْتِنْجَاءُ.

الخصال/125

Imam Musa ibn Ja'far, the seventh Imam, [a.s.] said:

“There are five sunnah about the head and five others related to the body. The first five concerning the head, are: washing the mouth, trimming the moustache, combing the hair, and drawing up water through the mouth and nostrils.

The second five, concerning the body, are: circumcision, shaving the pubic hair, depilating the armpits, clipping the nails, and cleansing the privy parts (with water, tissue, cloth, etc., while water is preferable).”  
Khisal by Saduq, p. 125

339- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ لِلْحَسَنِ عَلَيْهِ السَّلَامُ :  
أَلَا أَعْلَمُكَ أَرْبَعَ خِصَالٍ تَسْتَعِينِي بِهَا عَنِ الطِّبِّ؟ قَالَ: بَلَى، قَالَ: لَا تَجْلِسْ عَلَى الطَّعَامِ إِلَّا  
وَأَنْتَ جَائِعٌ وَلَا تَقُمْ عَنِ الطَّعَامِ إِلَّا وَأَنْتَ تَشْتَهِيهِ وَ جَوِّدِ الْمَضْعَ وَإِذَا نِمْتَ فَاعْرِضْ  
نَفْسَكَ عَلَى الْخَلَاءِ فَإِذَا اسْتَعْمَلْتَ هَذَا اسْتَعْنَيْتَ عَنِ الطِّبِّ  
وسائل الشيعة/24/245

Imam Amir ul Mu'mineen Ali [a.s.] told Imam Hassan [a.s.]: “Shall I teach you four traits by which you will be in no need of any medical treatment?”

“Yes,” Imam Hassan answered. Then, Ali [a.s.] said:

- 1- Do not sit for food (in order to eat) unless you are hungry;
- 2- And, do not leave the (table of) food but you still have an appetite for it;
- 3- Chew (your food in your mouth) well;
- 4- And, when you want to go to bed, (primarily) go to the water-closet to ease nature.

If you take these in action, you will be in no need of any medical treatment.”

Wasa'il-ush Shi'ah, vol. 24, p. 245

## BUSINESS AND SOCIAL RELATIONSHIPS

340- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَمَّا رَجُلٌ اشْتَرَى طَعَامًا فَكَبَسَهُ أَرْبَعِينَ صَبَاحًا يُرِيدُ بِهِ غِلَاءَ الْمُسْلِمِينَ ثُمَّ بَاعَهُ فَتَصَدَّقَ بِشَمْنِهِ لَمْ يَكُنْ كَفَّارَةً لِمَا صَنَعَ.

بحار الأنوار/89/103

The Holy Prophet [p.b.u.h.] said: “He who purchases the food stuff which is a public necessity and stores it for forty days with the hope that its price will go up in the Muslim market, then, sells it and gives the entire sum as charity to the poor, it can not be the atonement for what he has done.”

Bihar-ul-Anwar, vol. 103, p. 89

341- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَنْ ابْتَجَرَ بِغَيْرِ فِقْهِ فَقَدْ ارْتَضَمَ فِي الرِّبَا.

بحار الأنوار/93/103

Imam Amir ul Mu'mineen Ali [a.s.] said: “He who ventures transactions without observing the concerning Islamic rules, has surely run into usury,” (while he is not aware of it).

Bihar-ul-Anwar, vol. 103, p. 93

342- عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

سلم:

مَنْ بَاعَ وَاشْتَرَى فَلْيَجْتَنِبْ خَمْسَ خِصَالٍ وَ إِلَّا فَلَا يَبِيعَنَّ وَ لَا يَشْتَرِيَنَّ: الرِّبَا، وَالْحَلْفُ، وَ كِتْمَانُ الْعَيْبِ، وَالْمِدْحُ إِذَا بَاعَ، وَالذَّمُّ إِذَا اشْتَرَى.

الخصال/286/1

Imam Amir ul Mu'mineen Ali [a.s.] narrates from the Messenger of Allah who said: “He who is in business and buys and sells things must avoid five traits, otherwise he should not buy or sell anything: usury, taking oath, concealing the faults or defects of the goods, praising it wrongly when selling it, and finding faults in it when buying it.”

AI-Khisal by Saduq, vol. 1, p. 286

343- قَالَ الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ :

مَنْ طَلَبَ الرِّزْقَ فِي الدُّنْيَا اسْتِعْفَافًا عَنِ النَّاسِ وَ تَوْسِيْعًا عَلَى أَهْلِهِ وَ تَعَطُّفًا عَلَى جَارِهِ لَقِيَ اللَّهَ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ.

الكافي/78/5

Imam Baqir, the fifth Imam [a.s.] said: “He who seeks for sustenance in this world in order to be independent of people for his needs, to provide for his family members, and to stretch affection unto his neighbours, will meet

Allah, Almighty and Glorious, on the Day of Judgement while his face will be as bright as the full moon.”

Al-Kafi, vol. 5, p. 78

## FRAUD IN BARGAIN

344- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ بَاتَ وَ فِي قَلْبِهِ غِشٌّ لِأَخِيهِ الْمُسْلِمِ بَاتَ فِي سَخَطِ اللَّهِ وَ أَصْحَحَ كَذَلِكَ حَتَّى يَتُوبَ.

سفينة البحار/2/318

The Holy Prophet [p.b.u.h.] said: “He who sleeps bearing deceit against his Muslim brother in his heart, has slept in the wrath of Allah and remains in that case until he repents.”

Safinat-ul-Bihar, vol. 2, p. 318

345- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَ مَنْ غَشَّ أَخَاهُ الْمُسْلِمَ نَزَعَ اللَّهُ بَرَكَتَهُ رِزْقَهُ وَ أَفْسَدَ عَلَيْهِ مَعِيشَتَهُ وَ وَكَلَهُ إِلَى نَفْسِهِ.

وسائل الشيعة/17/283

The Holy Prophet [p.b.u.h.] said: “...And he who deceives his Muslim brother, Allah takes away the abundancy of his sustenance and spoils his livelihood and leaves him to his ownself.”

Wasa'il-ush Shi'ah, vol. 17, p. 283

346- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْ يُشَابَ اللَّبَنُ بِالْمَاءِ لِلْبَيْعِ.

التهديب/7/13

Imam Sadiq [a.s.] said: “The Holy Prophet [p.b.u.h.] prohibited that milk be mixed with water for sale.”

At-Tahthib, vol. 7, p. 13

347- قَالَ الْإِمَامُ الصَّادِقُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَيْسَ مِنَّا مَنْ غَشَّنَا.

Imam Sadiq [a.s.] said: “Those who play imposture with us (Muslims in general) is not from us.”

348- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ غَشَّ مُسْلِمًا فِي شِرَاءٍ أَوْ بَيْعٍ فَلَيْسَ مِنَّا وَ يُحْشَرُ يَوْمَ الْقِيَامَةِ مَعَ الْيَهُودِ لِأَنَّهُمْ أَعَشُّ الْخَلْقِ لِلْمُسْلِمِينَ.

بحار الأنوار/103/80

The Holy Prophet [p.b.u.h.] said: “The person who deceives a Muslim believer in buying or selling (things), is not of us, and, on the Resurrection Day, will be raised among the Jews, because they have been the most deceitful against Muslims.”

Bihar-ul-Anwar, vol. 103, p. 80



## LUSTS

349- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

ثَلَاثٌ أَخَافُهُنَّ عَلَى أُمَّتِي مِنْ بَعْدِي: الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَّاتُ الْفِتَنِ وَ شَهْوَةُ  
الْبَطْنِ وَ الْفَرْجِ.  
الكافي/79/2

The Holy Prophet [p.b.u.h.] said: “After myself, I fear of three things for my Ummah: misguidance after knowledge, misleading temptations, and the lust of the stomach and the privy parts.”

Al-Kafi, vol. 2, p. 79

350- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَا مِنْ عِبَادَةٍ أَفْضَلُ عِنْدَ اللَّهِ مِنْ عِقَّةِ بَطْنٍ وَ فَرْجٍ.  
الكافي/80/2

Imam Baqir [a.s.] said: “No worship with Allah is worthier than the purity of one’s stomach and privy part (from lust).”

Al-Kafi, vol. 2, p. 80

351- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ عَرَضَتْ لَهُ فَاحِشَةٌ أَوْ شَهْوَةٌ فَاجْتَنَبَهَا مِنْ مَخَافَةِ اللَّهِ عَزَّ وَ جَلَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ وَ  
آمَنَهُ مِنَ الْفَرْجِ الْأَكْبَرِ. ...  
مكارم الاخلاق/429

The Holy Prophet [p.b.u.h.] said: “The person for whom lust and vice is readily available but he avoids them for the fear of Allah, Almighty and Glorious, He will bar the Fire for him and ensure him against the Great Fear....”

Makarim-ul-Akhlaq

352- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ وُقِيَ شَرَّ قَبْئِهِ وَ ذَبَدِبَهُ وَ لَقَلِقَهُ فَقَدْ وُقِيَ.  
الحجة البيضاء

The Holy Prophet [p.b.u.h.] said: “He who is guarded against the vices of his stomach, tongue, and privy parts, is surely safeguarded from all sins.”

Al-Muhajjat-ul Bayda

353- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

أَذْكُرُوا انْقِطَاعَ اللَّذَاتِ وَ بَقَاءَ التَّبَعَاتِ .  
نصح البلاغة/553

Imam Amir ul Mu'mineen Ali [a.s.] said: "Remember, (when committing sin), that pleasures are fleeting while the consequences remain.  
Nahjul Balagha, p. 553

354 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:  
مَنْ قَبَّلَ غُلَامًا مِنْ شَهْوَةِ الْجَمَةِ اللَّهُ عَزَّ وَجَلَّ يَلْجَأُ مِنْ نَارٍ.  
الكافي/5/548

The Holy Prophet [p.b.u.h.] said: "He who kisses a lad lustily, Allah, Almighty and Glorious, will bridle him with a reign of Fire."  
Al-Kafi, vol. 5, p. 548

355 - قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :  
أَيُّ الْإِجْتِهَادِ أَفْضَلُ مِنْ عَقَّةِ بَطْنٍ وَفَرْجٍ.  
الكافي/2/79

Imam Baqir [a.s.] said: "What a struggle is better than for the piety of stomach and privity parts."  
Al-Kafi, vol. 2, p. 79

## WORLDLY POSSESSIONS AND GREEDILY COMPILING WEALTH

356- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ اسْتَوَى يَوْمَهُ فَهُوَ مَغْبُوتٌ.

بحار الأنوار/173/71

The Holy Prophet [p.b.u.h.] said: “He whose two days (of life) are the same (making no spiritual progress) is at loss.”

Bihar-ul-Anwar, vol. 71, p. 173

357- قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

مَثَلُ الدُّنْيَا مَثَلُ مَاءِ الْبَحْرِ كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ إِزْدَادَ عَطْشًا حَتَّى يَقْتُلَهُ.

بحار الأنوار/311/78

The seventh Imam, Musa ibn Ja'far [a.s.], said: “The likeness of this world is as the water of the sea. However much (water) a thirsty person drinks from it, his thirst increases so much so that the water kills him.”

Bihar-ul-Anwar, vol. 78, p. 311

358- قَالَ الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ الْهَادِي عَلَيْهِ السَّلَامُ :

الْتَّاسُ فِي الدُّنْيَا بِالْأَمْوَالِ وَ فِي الْآخِرَةِ بِالْأَعْمَالِ.

بحار الأنوار/368/78

Imam Hadi, the tenth Imam [a.s.], said: “People are respected in this world for possessing wealth and in the Hereafter for possessing righteous deeds.”

Bihar-ul-Anwar, vol. 78, p. 368

359- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

هَلَاكُ نِسَاءِ أُمَّتِي فِي الْأَمْرَيْنِ الذَّهَبِ وَالْتِّيَابِ الرِّقَاقِ وَ هَلَاكُ رِجَالِ أُمَّتِي فِي تَرْكِ الْعِلْمِ وَ

جَمْعِ الْمَالِ.

مجموعة ورام

The Holy Prophet [p.b.u.h.] said: “The destruction of my female followers is in two things: gold and immodest clothes; and the destruction of my male followers lies in abandoning knowledge and compiling wealth.”

The Collection of Waram

## THIS FLEETING WORLD, ITS ATTRACTIVENESS AND POISON

360- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

...إِذَا حُمِلَ الْمَيِّتُ عَلَى نَعْتِهِ زَفَرَتْ رُوحُهُ فَوْقَ النَّعْشِ وَهُوَ يُنَادِي: يَا أَهْلِي وَ يَا وُلْدِي لَا تَلْعَبَنَّ بِكُمْ الدُّنْيَا كَمَا لَعَبْتُ بِي فَجَمَعْتُ الْمَالَ مِنْ جِلِّهِ وَ عَيْرَ جِلِّهِ ثُمَّ خَلَفْتُهُ لِعَيْرِي فَأَلْمَهْنَا لَهُ وَالتَّبَعَةُ عَلَيَّ فَاحْذَرُوا مِثْلَ مَا حَلَّ بِي.

بحار الأنوار/161/6

The Holy Prophet [p.b.u.h.] said: “At the moment when the coffin of a person is being lifted and carried, the concerning soul follows its corpse and regretfully calls: 'O you my children and my relatives! Beware that the world does not cheat you as it did me. I gathered wealth regardless of it being lawful or unlawful and left all of it for others. Now I am left with its burden upon me while they enjoy the fruit of it; therefore, avoid that which is similar to what happened to me'.”

Bihar-ul-Anwar, vol. 6, p. 161

361- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَوْ رَأَى الْعَبْدُ أَجَلَهُ وَ سُرْعَتَهُ إِلَيْهِ لَأَبْغَضَ الْأَمَلَ وَ طَلَبَ الدُّنْيَا .

بحار الأنوار/166/73

Imam Amir ul Mu'mineen Ali [a.s.] said: “If man perceived his death and its speed towards him, he would certainly detest the world and its hopes.”

Bihar-ul-Anwar, vol. 73, p. 166

362- قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

مِثْلُ الدُّنْيَا مِثْلُ الْحَيَّةِ مَسُّهَا لَيْسَ وَ فِي جَوْفِهَا السَّمُّ الْقَاتِلُ يَحْدَرُهَا الرَّجَالُ ذَوُوا الْعُقُولِ وَ يَهْوِي إِلَيْهَا الصَّبِيَانُ بِأَيْدِيهِمْ.

بحار الأنوار/311/78

Imam Kadhim, the seventh Imam [a.s.], said: “The likeness of this world is as a snake which is soft to the touch while there is killing poison in its inside. Possessors of wisdom avoid it but children (naive ones) are fond of it and like to catch it with their hands.”

Bihar-ul-Anwar, vol. 78, p. 311

363- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

الكافي/315/2

Imam Sadiq [a.s.] said: “The love of this fleeting world is the origin of all vices.”

AI-Kafi, vol. 2, p. 315



## THE NEGLECTFUL SLAVES OF THIS DECEITFUL WORLD

364- قَالَ الْإِمَامُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ :

إِنَّ النَّاسَ عَبِيدُ الدُّنْيَا وَالدِّينُ لَعِيقٌ عَلَى أَلْسِنَتِهِمْ يَحُوطُونَ مَادَرَّتْ مَعَايِشُهُمْ فَإِذَا مُحِصُوا  
بِالْبَلَاءِ قَلَّ الدَّيَّانُونَ.

بحار الأنوار/117/78

Imam Husayn [a.s.] said: “Verily, people are the slaves of the world and their religion is superficial, only on their tongues. They are attentive to it as long as their material benefits are provided, but when they are tested, the number of true devotees dwindles.”

Tuhaful-'Uqul & Bihar-ul-Anwar, vol. 44, p. 374

365- قَالَ الْإِمَامُ الْمُجْتَبَى عَلَيْهِ السَّلَامُ :

عَجِبْتُ لِمَنْ يَتَفَكَّرُ فِي مَأْكُولِهِ كَيْفَ لَا يَتَفَكَّرُ فِي مَعْقُولِهِ، فَيُجَنَّبُ بَطْنَهُ مَا يُؤْذِيهِ وَ  
يُودِعُ صَدْرَهُ مَا يُرْدِيهِ.

سفينة البحار/84/2

Imam Hassan ibn Ali [a.s.] said: “I wonder about the person who contemplates about his nutrition but he does not consider (the food of) his intellect. Thus, he avoids of what hurts him in his stomach but he lets his mind to be filled with what destroys him.”

Safinat-ul-Bihar, vol. 2, p. 84

## GREED AND FUTILE HOPES

366- قَالَ الإمام أمير المؤمنين عَلِيٌّ عَلَيْهِ السَّلَامُ :  
إِنَّ الْبُحْلَ وَالْجُبْنَ وَالْحِرْصَ غَرَائِزُ شَتَّى يَجْمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ.

نهج البلاغة الرسالة/53

Imam Amir ul Mu'mineen Ali [a.s.] said: "Even though miserliness, cowardice and greed are different qualities, yet they are common in having an incorrect idea about Allah."

Nahjul-Balagha, letter 52

367- قَالَ الإمام الصادق عَلَيْهِ السَّلَامُ :  
لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ يَسِيلَانِ ذَهَبًا وَ فِضَّةً لَأَبْتَغَى إِلَيْهِمُ ثَالِثًا.  
من لا يحضره الفقيه/4/418

Imam Sadiq [a.s.] said: "If a son of Adam possessed two vast valleys wherein gold and silver flowed, he would still wish to search for the third one."

Man La Yahduruhul Faqih, vol. 4, p. 418

368- قَالَ الإمام الصادق عَلَيْهِ السَّلَامُ :  
مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثِ خِصَالٍ: هَمٌّ لَا يَنْفَى وَ أَمَلٌ لَا يُدْرِكُ وَ رَجَاءٌ لَا  
يُنَالُ.

الكافي/2/320

Imam Sadiq [a.s.] said: "He who devotes his heart to this world will be subjected to three conditions: endless grief, unquenchable desire, and futile hope."

Usul-I-Kafi, vol. 2 p. 320

369- قَالَ الإمام أمير المؤمنين عَلِيٌّ عَلَيْهِ السَّلَامُ :  
كَمْ مِنْ شَقِيٍّ حَضَرَهُ أَجَلُهُ وَ هُوَ مُجِدِّ فِي الطَّلَبِ.  
غرر الحكم/240

Imam Amir ul Mu'mineen Ali [a.s.] said: "How many wretched people there are whose days are being numbered but yet they are laboriously seeking wealth."

Ghurur-ul-Hikam, p. 240

## ARROGANCE AND PRIDE

370- قَالَ الإمامُ أميرُ المؤمنينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَا تَسْتَبِدَّ بِرَأْيِكَ فَمَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ.

تصنيف غرر الحكم/443

Amir ul Mu'mineen Ali [a.s.] said: "Do not become obstinate (and do not strictly follow your own ideas), because such a one will meet destruction."

Tasnif-I-Ghurar-ul-Hikam, p. 443

371- قَالَ الإمامُ أميرُ المؤمنينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَنْ كَانَ عِنْدَ نَفْسِهِ عَظِيمًا كَانَ عِنْدَ اللَّهِ حَقِيرًا.

تصنيف غرر الحكم/308

Imam Amir ul Mu'mineen [a.s.] said: "He who considers himself a great one (self-conceited), is naught with Allah."

Tasnif-I-Ghurar-ul-Hikam, p. 308 & Bihar-ul-Anwar, vol. 6, p. 91

372- قَالَ الإمامُ أميرُ المؤمنينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

أَهْلَكَ النَّاسَ اثْنَانِ: خَوْفُ الْفَقْرِ وَ طَلَبُ الْفَخْرِ.

بحار الأنوار/39/72

Imam Amir ul Mu'mineen Ali [a.s.] said: "Two things cause people to be destroyed (and lead unto Hell): fear of poverty, and seeking superiority through pride."

Bihar-ul-Anwar, vol. 72, p. 39

373- قَالَ الإمامُ أميرُ المؤمنينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

إِيَّاكَ وَالْإِعْجَابَ وَحُبَّ الْإِطْرَاءِ فَإِنَّ ذَلِكَ مِنْ أَوْثِقِ فُرْصِ الشَّيْطَانِ.

غرر الحكم/298

Imam Amir ul Mu'mineen Ali [a.s.] said: "You should avoid self-admiration, having reliance upon what appears good in yourself, and love of exaggerated praise because this is one of the most reliable opportunities for Satan."

Ghurar-ul-Hikam, p. 298

374- قَالَ الإمامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ.

الكافي/310/2

Imam Sadiq [a.s.] said: "He who has even a little arrogance in his heart will not be allowed to enter Heaven."

Al-Kafi, vol. 2, p. 310

## MODERATION IN ECONOMIC AFFAIRS

375- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

ضَمِنْتُ لِمَنْ اقْتَصَدَ أَنْ لَا يَفْتَقِرَ.

بحار الأنوار/346/71

Imam Sadiq [a.s.] said: "I ensure that he who economizes will never become indigent."

Bihar-ul-Anwar, vol. 71, p. 346

376- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

رَأْسُ السِّيَاسَةِ اسْتِعْمَالُ الرَّفْقِ.

غرر الحكم/182

Imam Amir ul Mu'mineen Ali [a.s.] said: "The best policy is the application of benevolence."

Ghurur-ul-Hikam, p. 182

377- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَا فَوْقَ الْكَفَافِ إِسْرَافٌ.

مستدرک الوسائل/271/15

Imam Amir ul Mu'mineen Ali [a.s.] said: "(To consume) more than needed is extravagance."

Mustadrak-ul-Wasa'iI, vol. 15, p. 271

378- قَالَ الْإِمَامُ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

لَوْ أَنَّ النَّاسَ قَصَدُوا فِي الْمِطْعَمِ لَأَسْتَقَامَتْ أَبْدَانُهُمْ.

بحار الأنوار/334/66

Imam Kadhim [a.s.] said: "Had people a moderate habit in eating, their bodies would become strengthened."

Bihar-ul-Anwar, vol. 66, p. 334

379- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا مِنْ أَحَدٍ يَمُرُّ بِمَقْبَرَةٍ إِلَّا وَ أَهْلُ الْمَقْبَرَةِ يُنَادُونَ: يَا غَافِلٌ! لَوْ عَلِمْتَ مَا عَلِمْنَا لَدَابَّ

لِحُمُكَ عَلَى جَسَدِكَ.

ارشادالقلوب

The Holy Prophet [p.b.u.h.] said: "None passes a graveyard except that the dead call out to him: 'O you neglectful person! Were you aware of what we have been made aware of, it would make your blood run cold.'"

Irshad-ul-Qulub

## CONSULTATION

380- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِذَا كَانَ أُمْرَاؤُكُمْ خَيْرًاكُمْ وَأَغْنِيَاؤُكُمْ سَمَحَاتِكُمْ وَأَمْرُكُمْ سُورَى بَيْنَكُمْ فَظَهَرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ أُمْرَاؤُكُمْ شَرَارَكُمْ وَأَغْنِيَاؤُكُمْ بُحْلَاءَكُمْ وَ لَمْ تَكُنْ أَمْرُكُمْ سُورَى بَيْنَكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا.

منهج الصادقين/373/2

The Holy Prophet [p.b.u.h.] said: “If your rulers are the good doers of you, rich ones are from the gracious ones of you, and your affairs go on through consultation among you, then (living) on the earth is better for you than (being) under it. But, if your rulers are the wicked ones of you, your rich ones from the misers of you, and your affairs go on without consultation among you, then (being) under the ground is better for you than (living) on it.”

Manhaj-us-Sadiqeen, commentary, vol. 2, p. 373

381- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَنْ شَاوَرَ ذَوِي الْعُقُولِ اسْتِضَاءَ بِأَنْوَارِ الْعُقُولِ.

غرر الحكم/336

Imam Amir ul Mu'mineen Ali [a.s.] said: “He who consults with the wise, seeks for the lights of intelligence to be enlightened with”, (and will recognize right from wrong).

Ghurar-ul-Hikam, p. 336

382- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

مَنْ شَاوَرَ ذَوِي الْأَلْبَابِ دَلَّ عَلَى الرَّشَادِ، وَ نَالَ التُّصَحُّحَ مِمَّنْ قَبْلَهُ.

بحار الأنوار/105/75

Imam Amir ul Mu'mineen Ali [a.s.] said: “He who consults with men of understanding, shows his development....”

Bihar-ul-Anwar, vol. 75, p. 105

383- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا شَقِيَ عَبْدٌ قَطُّ بِمَشْوَرَةٍ وَمَا سَعَدَ بِاسْتِغْنَاءٍ بِرَأْيٍ.

نهج الفصاحة/533

The Holy Prophet [p.b.u.h.] said: “No believer will become wretched by consultation, and none will gain merit through stubbornness.”

Nahj-ul-Fisahah, p. 533

## ACTIVITY AND IDLENESS

384- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْعِبَادَةُ سَبْعُونَ جُزْءًا أَفْضَلُهَا طَلَبُ الْحَالِلِ.

التهديب/324/6

The Holy Prophet [p.b.u.h.] said: “There are seventy branches of worship, the best of which is earning a living lawfully.”

At-Tahthib, vol. 6, p. 324

385- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

هَيْهَاتَ مِنْ نَيْلِ السَّعَادَةِ الْسُّكُونُ إِلَى الْهَوَانِي وَالْبِطَالَةِ.

غرر الحكم/197

Imam Amir ul Mu'mineen Ali [a.s.] said: “Never, never will prosperity be reached by remaining idle and lazy.”

Ghurar-ul-Hikam, p.197

386- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ فَإِنَّهُمَا مِفْتَاحُ كُلِّ شَرٍّ.

بحار الأنوار/175/78

Imam Baqir, the fifth Imam [a.s.] said: “Avoid laziness and discontent. These two are the keys to every vice.”

Bihar-ul-Anwar, vol. 78, p. 175

387- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

رَوَى أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَمَّا أَقْبَلَ مِنْ غَزْوَةِ تَبُوكَ اسْتَقْبَلَهُ سَعْدُ الْأَنْصَارِيِّ فَصَافَحَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ثُمَّ قَالَ لَهُ: مَا هَذَا الَّذِي أَكْتَبَ يَدَيْكَ؟ قَالَ: يَا رَسُولَ اللَّهِ أَضْرِبُ بِالْمَرِّ وَالْمِسْحَاةِ فَأَنْفِقُهُ عَلَى عِيَالِي فَقَبَّلَ يَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَقَالَ: هَذِهِ يَدٌ لَا تَمَسُّهَا النَّارُ.

أسد الغابة/269/2

When Sa'd Ansari responded to the Holy Prophet [p.b.u.h.] that his hands were calloused because he used to work with a rope and a shovel to earn money to spend for his wife and children, he [p.b.u.h.] kissed his hand (as an honour) and said: “This is a hand which the Fire (of Hell) will never touch.”

Usd-ul-Ghabah, vol. 2, p. 269

## MARTYRS AND MARTYRDOM

388- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

فَوْقَ كُلِّ بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ.

بحار الأنوار/10/100

The Holy Prophet [p.b.u.h.] said: “There is a goodness above any goodness until when a believing person, (fighting against the enemies of Islam who slaughter Muslims), is killed in the way of Allah, Almighty and Glorious, then there is no goodness above it.”

Bihar-ul-Anwar, vol. 10, p. 100

389- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ لَمْ يُعْرِفْهُ اللَّهُ شَيْئاً مِنْ سَيِّئَاتِهِ.

الكافي/54/5

Imam Sadiq [a.s.] said: “He who is slain in the path of Allah (as a martyr), He will not recount anything of his sins to him, (his sins will be forgiven totally).”

Furu-I-Kafi, vol. 5, p. 54

390- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

...وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَالْأَرْضِ اجْتَمَعُوا عَلَى قَتْلِ مُؤْمِنٍ أَوْ رَضُوا بِهِ

لَأَدْخَلَهُمُ اللَّهُ فِي النَّارِ.

بحار الأنوار/149/75

The Holy Prophet [p.b.u.h.] said: “...By the One in Whose hand is my soul, if all the members in the skies and on the earth gather to kill a (sinless) believer or be persuaded to it, Allah will surely put them all in the Fire.”

Bihar-ul-Anwar, vol. 75, p. 149

391- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ قَطْرَةِ دَمٍ فِي سَبِيلِ اللَّهِ.

وسائل الشيعة/14/15

The Holy Prophet [p.b.u.h.] said: “No drop is more beloved with Allah, Almighty and Glorious, than the drop of blood which is poured in the way of Allah.

Wasa'il-ush Shi'ah, vol. 15, p. 14

## THE EXPECTED MAHDI [A.S.] AND HIS GOVERNMENT OF JUSTICE

392- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْمَهْدِيُّ مِنْ عِتْرَتِي مِنْ وُلْدِ فَاطِمَةَ.

سنن أبي داود/107/4

The Holy Prophet [p.b.u.h.] said: “Al-Mahdi is of my progeny from the sons of Fatimah [a.s.]”

Sunan-I-Abu Dawud, vol. 4, p. 107

393- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

طُوبَى لِمَنْ أَدْرَكَ قَائِمَ أَهْلِ بَيْتِي وَهُوَ مُقْتَدٍ بِهِ قَبْلَ قِيَامِهِ، يَتَوَلَّى وَلِيَّهُ وَ يَتَبَرَّأُ مِنْ عَدُوِّهِ وَ يَتَوَلَّى الْأَيْمَةَ الْهَادِيَةَ مِنْ قَبْلِهِ، أَوْلِيكَ رُفَقَائِي وَ ذُؤُورَا وَدِّي وَ مَوَدَّتِي وَ أَكْرَمُ أُمَّتِي عَلَيَّ .

بحار الأنوار/129/52

The Holy Prophet [p.b.u.h.] said: “Happiness is for the one who will attend the Qaim of my Ahlul Bayt and will follow him before his rise. This person will love his (Qaim's) lovers and hate his enemies, and will accept the leadership of the Imams from before his advent. These ones are my friends, and are the most sincere members of my Ummah whom I honour very much.”

Bihar-ul-Anwar, vol. 52, p. 129

394- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَبْعَثُ اللَّهُ رَجُلًا مِنْ عِتْرَتِي مِنْ أَهْلِ بَيْتِي فَيَمْلَأُ بِهِ الْأَرْضَ قِسْطًا كَمَا مُلِئَتْ ظُلْمًا وَ

جَوْرًا.

المصنف/371/11

The Holy Prophet [p.b.u.h.] said: “Allah will raise a man from my progeny, from my Ahlul Bayt, by whom the earth will be filled with justice thoroughly the same as it has been filled with injustice and oppression.”

Al-Musannif, vol. 11, p. 371

395- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مَيِّتَةً جَاهِلِيَّةً.

مسند احمد بن حنبل/83/2 و 446/3 و 96/4

صحيح البخاري/13/5 و صحيح مسلم/21/6 الرقم 1849

و 25 مصدرًا آخر من مصادر علماء العامة

The Holy Prophet [p.b.u.h.] said: “The person who dies and has not known the Imam of his time (Imam Mahdi [a.s.] is that of the present time) has died the same as one who died during the Age of Ignorance.”

Musnad-i-Ahmad-ibn-Hanbal, vol. 2, p. 83; vol. 3, p. 446 & vol. 4, p. 96: Sahih-i-Bukhari, vol. 5, p. 13 & Sahih-i-Muslim vol. 6, p. 21, No.1849. In addition to 25 other references introduced by Sunni scholars.

396- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَوْ قَدَ قَامَ قَائِمُنَا لَأَنزَلَتِ السَّمَاءُ قَطْرَهَا، وَ لَأَخْرَجَتِ الْأَرْضُ نَبَاتَهَا، وَ لَذَهَبَتِ الشَّحْنَاءُ مِنَ قُلُوبِ الْعِبَادِ وَ اصْطَلَحَتِ السَّبَاعُ وَ الْبَهَائِمُ.

بحار الأنوار/316/52

Imam Amir ul Mu'mineen Ali [a.s.] said: "When our Qaim rises, the sky will send down its drops, the earth will grow its plants, enmity will come out from the servants' hearts (in order that they live in peace and brotherly love), and savages and beasts will continue to live together peacefully...."

Bihar-ul-Anwar, vol. 52, p. 316

397- عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : يَا بَنَ رَسُولَ اللَّهِ هَلْ

تَعْرِفُ مَوَدَّتِي لَكُمْ وَانْقِطَاعِي إِلَيْكُمْ وَ مُوَالَاتِي إِيَّاكُمْ؟ قَالَ: فَقَالَ: نَعَمْ، قَالَ :

فَقُلْتُ: فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيهَا فَإِنِّي مَكْفُوفُ الْبَصَرِ قَلِيلُ الْمَشْيِ وَلَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ قَالَ: هَاتِ حَاجَتَكَ، قُلْتُ: أَحْبَبْتَنِي بِدِينِكَ الَّذِي تَدِينُ اللَّهُ عَزَّوَجَلَّ بِهِ أَنْتَ وَ أَهْلَ بَيْتِكَ لِأَدِينُ اللَّهَ عَزَّوَجَلَّ بِهِ، قَالَ:

إِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ، وَ اللَّهُ لَأَعْظَمَ دِينِي وَ دِينَ آبَائِي الَّذِي نَدِينُ اللَّهَ عَزَّوَجَلَّ بِهِ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، وَ الْإِقْرَارَ بِمَاجَاءِ بِهِ مِنْ عِنْدِ اللَّهِ، وَ الْوَلَايَةَ لَوْلِيَانَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا، وَ التَّسْلِيمَ لِأَمْرِنَا، وَ انْتِظَارَ قَائِمِنَا، وَ الْإِجْتِهَادَ وَ الْوَرَعَ.

الكافي/34/1

Abil-Jarud said: "I asked Imam Baqir [a.s.] whether he knew about my love and sincerity for him and he answered he did. Then, I said I had a question for him to answer me, for my eyes were blind and I scarcely walked, so I could not always go to visit him. He wanted me to express my question. I requested him to inform me of the creed by which he and his household adored Allah, Almighty and Glorious, so that I could worship Him, too, by it. He responded:

'You asked a great thing, though you stated a short expression. By Allah, I give you (your answer of) my religion and the religion of my fathers by which we worship Allah, Almighty and Glorious. It is: the confession of faith that there is no god but Allah, that Muhammad [p.b.u.h.] is the Messenger of Allah, with affirmation that what has come to him (the Qur'an) is from Allah, having affection (for us and) for the lovers and obedient to us (Ahlul Bayt) and hatred to our enemies, surrender to our cause, awaiting our Qaim (the twelfth Imam, for whom there is a

domination that will come whenever Allah wills), and endeavouring (for establishing divine obligatories and lawful matters) and being pious, (with avoiding unlawful things).”

Al-Kafi, vol. 1, p. 34

398- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

...إِذَا قَامَ قَائِمُنَا وَضَعَ يَدَهُ عَلَى رُؤُوسِ الْعِبَادِ فَجَمَعَ بِهِ عُقُولَهُمْ، وَكَمَلَتْ بِهِ أَحْلَامُهُمْ، ثُمَّ مَدَّ اللَّهُ فِي أَبْصَارِهِمْ وَ أَسْمَاعِهِمْ حَتَّى لَا يَكُونُ بَيْنَهُمْ وَ بَيْنَ الْقَائِمِ حِجَابٌ يُرِيدُ أَنْ يُكَلِّمَهُمْ فَيَسْمَعُونَ، وَ يَنْظُرُونَ إِلَيْهِ وَ هُوَ فِي مَكَانِهِ!

يوم الخلاص/269

Imam Baqir [a.s.] said: “When our Qaim rises, sets his hand (authority) over the heads of the servants, then, he will give them intellectual development and complete their patience and insights. After that, Allah will extend their sights and their hearing so that there will be no barrier between them and the Qaim when he decides to speak with them, then they hear, and they can watch him while he is in his place.”

Yaumul Khalas, p. 269

399- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

إِنَّ الْمُؤْمِنَ فِي زَمَانِ الْقَائِمِ، وَ هُوَ بِالْمَشْرِقِ، لَيَرَى أَخَاهُ الَّذِي هُوَ فِي الْمَغْرِبِ، وَ كَذَا الَّذِي فِي الْمَغْرِبِ يَرَى أَخَاهُ الَّذِي فِي الْمَشْرِقِ.

بحار الأنوار/391/52

Imam Sadiq [a.s.] said: “At the time of Al-Qaim (Al-Mahdi) [a.s.] a believer who is in the East can see his

(Muslim) brother who is in the West, and vice versa, the one who is in the West can see his (Muslim) brother who is the East.”

Bihar-ul-Anwar, vol. 52, p. 391

Note:

Dear reader! Surely the existence of the means of communication such as satellites, televisions and the like can be helpful for us to understand this tradition although none of these technological devices existed when these precious words were uttered.

400- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

...يَقِفُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَيَصْرُخُ صَرْخَةً فَيَقُولُ: يَا مَعَاشِرَ نُقَبَائِي، وَ أَهْلَ خَاصَّتِي، وَ مَنْ دَخَرَهُمُ اللَّهُ لِنُصْرَتِي قَبْلَ ظُهُورِي عَلَى وَجْهِ الْأَرْضِ: ائْتُونِي طَائِعِينَ!. فَتَرُدُّ صَيْحَتَهُ عَلَيْهِمْ وَ هُمْ فِي مَحَارِبِهِمْ وَ عَلَى فُرُشِهِمْ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا، فَيَسْمَعُونَهُ فِي صَيْحَةٍ

وَاحِدَةٍ فِي أُذُنِ كُلِّ رَجُلٍ، فَيَجِئُونَ نَحْوَهَا، وَلَا يَمْضِي لَهُمْ إِلَّا كَلِمَةٌ بَصْرٍ حَتَّى يَكُونُوا كُلُّهُمْ  
بَيْنَ يَدَيْهِ عَلَيْهِ السَّلَامُ بَيْنَ الرَّكْنِ وَالْمَقَامِ.

بحار الأنوار/7/53

Imam Sadiq [a.s.] said: “He (Al-Mahdi) will stay (in a place close to the Kabah) between the Pillar and the Standing place (of Abraham) and will call out saying: “O' group of my administrators and the prominent people of mine whom Allah has stored preparing for my triumph before my advent over the face of the earth! Come to me obediently.” Then, his call will reach them while they are in their praying places and at home in their beds whether in the East of the Earth or in its West. So, they hear him with this single call which reaches the ears of every one, and, they totally respond (by coming to him) as well. Then, it takes for them but a moment that all of them gather there, between the Pillar and the Standing-place (of Abraham), attending him [a.s.]”

Bihar-ul-Anwar, vol. 53, p. 7

401- قَالَ الْمُفَضَّلُ: سُبْحَانَ اللَّهِ، أَجَلَ هَذَا مِنْ عِلْمٍ، قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ:

نَعَمْ، يَا مُفَضَّلُ فَأَلْفِهِ إِلَى شِيعَتِنَا لِقَالَا يَشْكُوا فِي الدِّينِ.

بحار الأنوار/6/53

Imam Sadiq [a.s.] told his sincere companion, Al-Mufaddal, somethings from the story of Al-Mahdi and his advent, thus: “O' Mufaddal! tell our followers the data (about Al-Mahdi) in order that they may not doubt in (their) religion.”

Bihar-ul-Anwar, vol. 53, p. 6

402- قَالَ الْإِمَامُ الْمَهْدِيَّعَجَلُ اللَّهُ تَعَالَى فَرَجَهُ الشَّرِيفُ:

أَنَا الْمَهْدِيُّ وَأَنَا قَائِمُ الزَّمَانِ، أَنَا الَّذِي أَمْلَأُهَا عَدْلًا كَمَا مَلَأْتُ جَوْرًا، إِنَّ الْأَرْضَ لَا تَخْلُو  
مِنْ حُجَّةٍ وَلَا يَبْقَى النَّاسُ فِي فِتْرَةٍ وَهَذِهِ أَمَانَةٌ لَا تُحَدَّثُ بِهَا إِلَّا إِخْوَانُكَ مِنْ أَهْلِ الْحَقِّ.

كمال الدين/445

Imam Mahdi [a.s.] said: I am Al-Mahdi and I am the still-living one who will establish justice throughout the world the same as it has been filled with oppression. Surely the earth will never remain without a witness, and people will not live in lack of a leader. Thus, do not retell this deposite except for your (Muslim) brothers who are Men of God.”

Kamal-ud-Din, p. 445

403- قَالَ الْإِمَامُ الْمَهْدِيَّعَجَلُ اللَّهُ تَعَالَى فَرَجَهُ الشَّرِيفُ:

...أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى زُورَةِ حَدِيثِنَا فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَأَنَا حُجَّةُ اللَّهِ

عليهم.

كمال الدين/484

Imam Mahdi [a.s.] said: “But for the incidents that happen (for Muslims), refer to the narrators of our traditions, (i.e. scholars), because they are my witnesses upon you and I am the witness of Allah upon them.”

Kamal-ud-Din, p. 484

404- كَتَبَ الْإِمَامُ الْمَهْدِيُّعَجَلُ اللهُ تَعَالَى فَرَجَهُ الشَّرِيفِ فِي رِسَالَةٍ إِلَى الشَّيْخِ

المُفِيدِ(ره): )

فَإِنَّا يُحِيطُ عَلْمُنَا بِأَنْبَاءِكُمْ وَلَا يَعْزُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ.

بحار الأنوار/175/53

Imam Al-Mahdi [a.s.] wrote in a letter to Ash-Shaykh Al-Mufid: “We are aware of your circumstances and nothing of your affairs is concealed from us.”

Bihar-ul-Anwar, vol. 53, p. 175

405- وَكَذَلِكَ كُتِبَ فِي هَذِهِ الرِّسَالَةِ:

إِنَّا غَيْرُ مُهْمِلِينَ لِمُرَاعَاتِكُمْ وَ لَا نَاسِيِينَ لِذِكْرِكُمْ وَ لَوْلَا ذَلِكَ لَنَزَلَ بِكُمْ الْأَوَاءُ

وَاصْطَلَمَكُمُ الْأَعْدَاءُ فَاتَّقُوا اللَّهَ جَلَّ جَلَالُهُ. ...

بحار الأنوار/175/53

Imam Mahdi [a.s.] wrote in a letter to Ash-Shaykh Al-Mufid: “We are not regardless of considering you nor are we forgetful of you, because if it were not so, afflictions would shower upon you and enemies would eradicate you. Hence, fear Allah and obey Him, Glory be to His Majesty.”

Bihar-ul-Anwar, vol. 53, p. 175

Supplication

May Allah (s.w.t.) hasten the reappearance of our 12th Imam [a.s.] to establish equality, truth, and justice throughout the world

## THE MUSLIM UMMAH AT THE END OF THE TIME

406- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُكْرِمُونَ الْعُلَمَاءَ إِلَّا بِقَوْبِ حَسَنِ وَ لَا يَسْمَعُونَ الْقُرْآنَ إِلَّا بِصَوْتِ حَسَنِ وَلَا يَعْبُدُونَ اللَّهَ إِلَّا فِي شَهْرِ رَمَضَانَ، لَا حَيَاءَ لِنِسَائِهِمْ وَ لَا صَبْرَ لِفُقَرَائِهِمْ، وَ لَا سَخَاءَ لِأَغْنِيائِهِمْ لَا يَقْنَعُونَ بِالْقَلِيلِ، وَ لَا يَشْبَعُونَ بِالْكَثِيرِ، هَمَّتْهُمْ بُطُونُهُمْ، وَ دِينُهُمْ دَرَاهِمُهُمْ، وَ نِسَاؤُهُمْ قَيْلَتُهُمْ، وَ بِيوتُهُمْ مَسَاجِدُهُمْ يَفِرُّونَ مِنَ الْعُلَمَاءِ كَمَا تَفِرُّ الْعَنَمُ مِنَ الذِّئْبِ، فَإِذَا كَانَ ذَلِكَ إِتَّيَلَاهُمْ اللَّهُ بِثَلَاثِ خِصَالٍ: أَوَّلُهَا يَرْفَعُ الْبَرَكَةَ مِنْ أَمْوَالِهِمْ. وَ الثَّانِيَةُ يُسَلِّطُ اللَّهُ عَلَيْهِمْ سُلْطَانًا جَائِرًا. وَ الثَّلَاثَةُ يَخْرِجُونَ مِنَ الدُّنْيَا بَعِيرَ إِيْمَانٍ.

وقايح الأيام/439

The Holy Prophet [p.b.u.h.] said: “There will come a time for people that: they will not respect their scholars except for their good clothing; they will not hearken to the Qur'an except for the pleasant voice; and they will not worship Allah except for during the fasting month; there will be no shyness in their women, no patience in their poor ones; and no prosperity for their rich ones, they will not be contented with a small (portion), and they will not be satiated with abundance. They will strive (only) for their stomach; their religion is their money (wealth); their women are their Qiblah (direction of worship); and their homes are their mosques; they run away from their scholars just as lambs run away from wolves.

Then, when they become like that, the Lord will afflict them with three conditions. At first, He takes the prosperity from their properties. The second is that a cruel ruler will dominate them. The third is that they will pass away from this world without having (true) Faith.”

Waqayi'-ul-'Ayyam, p. 439

407- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَأْتِي عَلَى أُمَّتِي زَمَانٌ يَكُونُ أُمْرَاؤُهُمْ عَلَى الْجَوْرِ وَ عُلَمَاؤُهُمْ عَلَى الطَّمَعِ وَ قَلَّةِ الْوَرَعِ، وَ عُبَادُهُمْ عَلَى الرِّبَا، وَ بُحَارُهُمْ عَلَى أَكْلِ الرِّبَا وَ كِتْمَانِ الْعَيْبِ فِي الْبَيْعِ وَ الشَّرِيِّ، وَ نِسَاؤُهُمْ عَلَى زِينَةِ الدُّنْيَا فَعِنْدَ ذَلِكَ يُسَلِّطُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

بحار الأنوار/22/23

The Holy Prophet [p.b.u.h.] said: “There will come a time for my Ummah when their rulers will be cruel, their scholars will be greedy and have little piety, their worshippers (will act) hypocritically, their merchants will commit usury and conceal the defects of their buyings and sellings and their women will be busy with the ornaments of the world. Hence, at this time, the most vicious of them will dominate over them, and their good doers will invoke but they will not be answered.”

Bihar-uI-Anwar, vol. 23, p. 22

408- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي يُحِبُّونَ حَمْسًا وَ  
يَنْسُونَ حَمْسًا: يُحِبُّونَ الدُّنْيَا وَ يَنْسُونَ الْآخِرَةَ، وَ يُحِبُّونَ الْمَالَ وَ يَنْسُونَ الْحِسَابَ، وَ يُحِبُّونَ  
النِّسَاءَ وَ يَنْسُونَ الْحُورَ، وَ يُحِبُّونَ الْقُصُورَ وَ يَنْسُونَ الْقُبُورَ، وَ يُحِبُّونَ النَّفْسَ وَ يَنْسُونَ الرَّبَّ،  
أُولَئِكَ بَرِيئُونَ مِنِّي وَ أَنَّ بَرِيءٌ مِنْهُمْ.  
اثنى عشره/202

The Holy Prophet [p.b.u.h.] said: “There will come a time for my Ummah when they will love five things while neglecting five others:  
They will love this world and neglect the next world.  
They will love wealth and forget (the Day of) Reckoning.  
They (their men) will love (corruptive) women and forget the houries.  
They will love buildings and forget the graves.  
And, they will love (their) selves and forget the Lord. Those (such people) dislike me and I, too, dislike them.”  
Al-Ithna 'Ashariyyah, p. 202

## LIFETIME SHOULD BE WELL SPENT

409- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَا أَبَا ذَرٍّ اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سُقْمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ.  
بحار الأنوار/77/77

The holy Prophet [p.b.u.h.] told Abu Dharr: “Take advantage of five opportunities before five other things:

Your youth before your senescence, your health before your illness, your wealth before your poverty, your leisure before your haste, and your life before your death.”

Bihar-ul-Anwar, vol. 77, p. 77

410- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَيْسَ شَيْءٌ أَعَزَّ مِنَ الْكَبِيرَةِ الْأَحْمَرِ إِلَّا مَا بَقِيَ مِنْ عُمْرِ الْمُؤْمِنِ.  
غرر الحكم/257

Imam Amir ul Mu'mineen Ali [a.s.] said: “There is nothing worthier than gold save what remains of a true believer's life.”

Ghurar-ul-Hikam, p. 257

411- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

إِذَا كَانَ يَوْمَ الْقِيَامَةِ يَقُومُ عُنُقٌ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَضْرِبُونَهُ فَيَقَالُ لَهُمْ: مَنْ أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الصَّبْرِ فَيَقَالُ لَهُمْ: عَلَى مَا صَبَرْتُمْ؟ فَيَقُولُونَ: كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ وَ نَصْبِرُ عَنِ مَعَاصِي اللَّهِ، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ صَدَقُوا، أَدْخِلُوهُمْ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.  
الكافي/75/2

Imam Sadiq [a.s.] said: “When it is the Day of Judgement, a group of people stand and then come to the door of Heaven to knock on it. They will be asked who they are and they will say: 'We are the people of patience.' Then, they will be inquired upon what they were patient about, and they will respond: 'We were patient with the obedience of Allah and were patient with avoiding the sins against Him'. So Allah, Almighty and Glorious, will say they are right and He will let them enter Heaven. This is the word of Allah, Almighty and Glorious, Who says: 'Those who patiently persevere will truly receive a reward without measure!'“ (Sura 39. Verse 10)

AI-Kafi, vol. 2, p. 75

412- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

طُوبَى لِمَنْ قَصُرَ أَمَلُهُ وَاعْتَنَمَ مُهْلَهُ.

غرر الحکم/206

Imam Amir ul Mu'mineen Ali [a.s.] said: "Happy is he who has not great expectations and wishes (in his life) and tries to make the most of his remaining life-time."

Ghurar-ul-Hikam, p. 206

## RELIGION AND STUDYING ITS AFFAIRS

413- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَفِ لِكُلِّ مُسْلِمٍ لَا يَجْعَلُ فِي كُلِّ جُمُعَةٍ يَوْمًا يَتَفَقَّهُ فِيهِ أَمْرَ دِينِهِ وَ يَسْأَلُ عَنْ دِينِهِ.

بحار الأنوار/1/176

The Holy Prophet [p.b.u.h.] said: “Fie upon that Muslim who does not allocate (at least) one day a week to the study of the details of his religion and to explore (the affairs) of his religion.”

Bihar-ul-Anwar, vol. 1, p. 176

414- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ تَفَقَّهَ فِي دِينِ اللَّهِ كَفَاهُ اللَّهُ هَمَّهُ وَ رَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

المحجّة البيضاء/1/15

The Holy Prophet [p.b.u.h.] said: “He who studies the religion of Allah, He is sufficient to remove his grief and provides him with sustenance from whence he could never imagine.”

Mahajjat-ul Bayda vol. 1, p.15

415- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

لَوْ أُتَيْتُ بِشَابٍّ مِنْ شَبَابِ الشَّيْعَةِ لَا يَتَفَقَّهُ لَأَدَّبْتُهُ .

بحار الأنوار/1/214

Imam Sadiq [a.s.] said: “(Shi'ah youth should have religious instructional programs.) If I see a young one from Shi'ah who does not have this program, I will teach him a lesson.”

Bihar-ul-Anwar, vol. 1, p. 214

416- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

أَبْلَغُ شَيْعَتِنَا أَنَّهُمْ إِذَا قَامُوا بِمَا أُمُّوا أَنَّهُمْ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

بحار الأنوار/2/29

Imam Baqir [a.s.] said: “Inform our followers that they will surely be among the saved on the Resurrection Day if they establish what they are commanded to.”

Bihar-ul-Anwar, vol. 2, p. 29

417- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ حَفِظَ مِنْ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِمَّا يَحْتَاجُونَ إِلَيْهِ مِنْ أَمْرِ دِينِهِمْ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَفِيهَا عَالِمًا.

بحار الأنوار/2/153

The Holy Prophet [p.b.u.h.] said: “The one amongst my Ummah who memorizes forty traditions from among those which people need for their

religious life (to propagate and instruct), Allah will raise him from the dead as a jurist on the Day of Resurrection.”

Bihar-ul-Anwar, vol. 2, p. 153

## GOOD TEMPER AND ITS GOOD RESULTS

418- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ الْعَبْدَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

بحار الأنوار/373/71

The Holy Prophet [p.b.u.h.] said: “Verily, a servant can gain the rank of he who both fasts during the day and keeps vigil at night, keeping up prayers, through his good disposition.”

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

419- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ لِابْنِهِ الْحَسَنِ:

يَا بُنَيَّ! لَا غِنَى أَكْبَرَ مِنَ الْعَقْلِ، وَ لَا فَقْرَ مِثْلَ الْجَهْلِ، وَ لَا وَخْشَةَ أَشَدَّ مِنَ الْعُجْبِ، وَ لَا عَيْشَ أَلَدُّ مِنْ حُسْنِ الْخُلُقِ.

بحار الأنوار/111/78

Imam Amir ul Mu'mineen Ali [a.s.] told his son, Imam Hassan [a.s.]: “O my son! No wealth is more valuable than intelligence and no poverty is similar to ignorance; no terror is worse than arrogance, and no life is more pleasant than being good tempered.”

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

420- رَوَايَةٌ عَنِ الْإِمَامِ الْحَسَنِ عَلَيْهِ السَّلَامُ:

حَدَّثَنَا الْحَسَنُ عَنِ الْحَسَنِ عَنِ الْحَسَنِ عَلَيْهِ السَّلَامُ إِنَّ أَحْسَنَ الْخُلُقِ الْحَسَنُ.

الخصال/29

Imam Hassan ibn Ali [a.s.] said: “Verily, the best of bests is a good temper.”

Khisal-I-Saduq, p. 29

421- قَالَ الْإِمَامُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ:

حُسْنُ الْخُلُقِ فِي ثَلَاثٍ: اجْتِنَابُ الْمَحَارِمِ، وَ طَلَبُ الْحَلَالِ، وَ التَّوَسُّعُ عَلَى الْعِيَالِ.

بحار الأنوار/394/71

Imam Amir ul Mu'mineen Ali [a.s.] said: “Good behaviour lies in three traits: Avoiding unlawful things, acquiring the lawful ones, and being fair to one's family members.”

Bihar-ul-Anwar, vol. 71, p. 394

422- حَدَّثَنَا أَبُو حَمْرَةَ الثُّمَالِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:

الْقَوْلُ الْحَسَنُ يُتْرَى الْمَالَ وَ يُنْمَى الرِّزْقَ، وَ يُنْسَى فِي الْأَجْلِ، وَ يُحِبُّ إِلَى الْأَهْلِ، وَ يُدْخِلُ الْجَنَّةَ.

الخصال/317

Imam Ali ibn Husayn, the fourth Imam, [a.s.] said: “Fair speech increases wealth, stretches sustenance, postpones death, creates love among family members, and causes the person to enter Heaven.”

Khisal by Saduq, p. 317

423- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

ثَلَاثٌ مَنْ أَتَى اللَّهَ بِوَاحِدَةٍ مِنْهُنَّ أُوجِبَ اللَّهُ لَهُ الْجَنَّةَ: الْإِنْفَاقُ مِنْ إِقْتَارٍ، وَالْبِشْرُ  
لِجَمِيعِ الْعَالَمِ وَالْإِنصَافُ مِنْ نَفْسِهِ.

الكافي/103/2

Imam Sadiq [a.s.] said: “There are three things that each of which is brought by a person to Allah, He will necessitate Heaven for the one: donation in poverty, a good temper with all people, and justice to one's self.”

Al-Kafi, vol. 2, p. 103

424- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِي الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ.

الكافي/100/2

The Holy Prophet [p.b.u.h.] said: “The things by which my Ummah can enjoy Heaven most of all are godliness, and a good temper.”

Al-Kafi, vol. 2, p. 100

## THE DISADVANTAGES OF ANGER AND AN ILL TEMPER

425- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْعُضْبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

الكافي/2/302

The Holy Prophet [p.b.u.h.] said: “Anger spoils Faith as much as vinegar spoils honey.”

AI-Kafi, vol. 2, p. 302

426- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

الْعُضْبُ مِفْتَاحُ كُلِّ شَرٍّ.

الكافي/2/303

Imam Sadiq [a.s.] said: “Wrath is the key to all vices.”

AI-Kafi, vol. 2, p. 303

427- عَنِ الرَّضَا عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ :

قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَلَّمَنِي عَمَلًا لَا يُجَالُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ، قَالَ:

لَا تَعْضَبْ وَلَا تَسْأَلِ النَّاسَ شَيْئًا، وَارْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ.

بحار الأنوار/27/75

Imam Ridha [a.s.] narrated from his father [a.s.] from Imam Amir ul Mu'mineen [a.s.] who said that a man once asked the Prophet [p.b.u.h.] to teach him an action to prevent a barrier between him and Paradise.

The Holy Prophet [p.b.u.h.] said: “Do not get angry; do not ask people for things; wish for people whatever you wish for yourself.”

Bihar-ul-Anwar, vol. 75, p. 27

428- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

مَنْ كَفَّ عَضْبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

الكافي/2/303

Imam Sadiq [a.s.] said: “He who restrains his anger, Allah will cover his blemishes.”

AI-Kafi, vol. 2, p. 303

429- قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

الْعُضْبُ مَمْحَقَةٌ لِقَلْبِ الْحَكِيمِ، وَ قَالَ: مَنْ لَمْ يَمْلِكْ عَضْبَهُ لَمْ يَمْلِكْ عَقْلَهُ.

الكافي/2/303

Imam Sadiq [a.s.] said: “Anger is a destroyer for the heart of a sage; and he who does not have his anger under his control does not have his wisdom under his control, either.”

AI-Kafi, vol. 2, p. 303

## ASKING FOR DIVINE PARDON

430- قَالَ الإمامُ أميرُ المؤمنينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

تَعَطَّرُوا بِالْإِسْتِغْفَارِ لَا تَفْضَحَنَّكُمْ رَوَائِحُ الذُّنُوبِ.

بحار الأنوار/6/22

Imam Amir ul Mu'mineen Ali [a.s.] said: "Perfume yourself with penitence so that the stench of your sins do not disgrace you."

Bihar-ul-Anwar, vol. 6, p. 22

431- قَالَ الإمامُ أميرُ المؤمنينَ عَلِيُّ عَلَيْهِ السَّلَامُ :

الْحَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ، وَ أَسْأَلُ اللَّهَ مِنْ كُلِّ خَيْرٍ وَ أَعُوذُ بِاللَّهِ مِنْ كُلِّ شَرٍّ، وَ أَسْتَغْفِرُ

اللَّهِ مِنْ كُلِّ ذَنْبٍ.

بحار الأنوار/94/242

Imam Amir ul Mu'mineen Ali [a.s.] taught someone to seek Allah in invocation in brief by saying: "Praise is (only) Allah's for every blessing; and I ask Him for all goodness; and I take refuge in Allah from all vices; and, I seek Allah's forgiveness for all sins."

Bihar-ul-Anwar, vol. 94, p. 242

432- عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَ آلِهِ وَ سَلَّمَ عَنْ خِيَارِ الْعِبَادِ، فَقَالَ: إِذَا أَحْسَنُوا اسْتَبَشَرُوا، وَ إِذَا أَسَاؤُوا اسْتَبَغَرُوا، وَ إِذَا أُعْطُوا شَكَرُوا، وَ إِذَا أُبْتُلُوا صَبَرُوا، وَ إِذَا غَضِبُوا عَفَرُوا.

الخصال/317

Imam Baqir [a.s.] said that the Holy Prophet [p.b.u.h.] was once asked about the best servants and he replied:

"They are such that: when they do good, they are cheerful about it; when they do wrong, they seek forgiveness; when they are granted (something), they are thankful; when they are involved in a difficulty, they show patience; and when they become angry (with someone), they pardon."

Khisal by Saduq, p. 317

433- قَالَ الإمامُ الصَّادِقُ عَلَيْهِ السَّلَامُ :

إِذَا أَكْثَرَ الْعَبْدُ مِنَ الْإِسْتِغْفَارِ رُفِعَتْ صَحِيفَتُهُ وَ هِيَ تَتَلَأَلُ.

مكارم الأخلاق/313

Imam Sadiq [a.s.] said: "When a believing Muslim frequently asks Allah for forgiveness, his record (of deeds) will ascend while it will be glowing."

Makarim-ul-Akhlaq, p. 313

## CONGREGATION PRAYER

434- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ اللَّهَ يَسْتَحْشِي مِنْ عَبْدِهِ إِذَا صَلَّى فِي جَمَاعَةٍ ثُمَّ سَأَلَهُ حَاجَةً أَنْ يَنْصَرِفَ حَتَّى يَفْضِيَهُ.

بحار الأنوار/4/88

The Holy Prophet [p.b.u.h.] said: “Verily, when one of His servants establishes a prayer in congregation and asks Him something which He does not grant, Allah will be ashamed until He fulfils it.”

Bihar-ul-Anwar, vol. 88, p. 4

435- قَالَ الْإِمَامُ الرَّضَا عَلَيْهِ السَّلَامُ :

فَضْلُ الْجَمَاعَةِ عَلَى الْفَرْدِ بِكُلِّ رُكْعَةٍ أَلْفَا رُكْعَةٍ.

بحار الأنوار/4/88 & وسائل الشيعة/290/8

Imam Ali ibn Musa al-Ridha, the eighth Imam, [a.s.] said: “The excellence of the congregational prayer, comparing with solitary prayer, is one rak'at to two thousand rak'ats.”

Bihar-ul-Anwar, vol. 88, p. 4 & Wasa'il-ush Shi'ah, vol. 8, p. 290

436- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ خَيْرٌ مِنْ صَلَاتِهِ فِي بَيْتِهِ أَرْبَعِينَ سَنَةً.

مستدرک الوسائل/6/446

The Holy Prophet [p.b.u.h.] said: “One prayer of a man in congregation is worthier than his forty years of prayers at home (alone).”

Mustadrak-ul-Wasa'il, vol. 6, p. 446

437- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَ أَمَّا الْجَمَاعَةُ فَإِنَّ صُفُوفَ أُمَّتِي فِي الْأَرْضِ كَصُفُوفِ الْمَلَائِكَةِ فِي السَّمَاءِ، وَ الرَّكْعَةُ فِي

جَمَاعَةٍ أَرْبَعَةٌ وَ عِشْرُونَ رُكْعَةً كُلُّ رُكْعَةٍ أَحَبُّ إِلَيَّ عَزَّ وَ جَلَّ مِنْ عِبَادَةِ أَرْبَعِينَ سَنَةً، وَ أَمَّا

يَوْمَ الْقِيَامَةِ فَيَجْمَعُ اللَّهُ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ لِلْحِسَابِ، فَمَا مِنْ مُؤْمِنٍ مَشَى إِلَى الْجُمُعَةِ إِلَّا

حَفَّفَ اللَّهُ عَلَيْهِ عَزَّ وَ جَلَّ أَهْوَالَ يَوْمِ الْقِيَامَةِ ثُمَّ يَأْتُرُ بِهِ إِلَى الْجَنَّةِ.

بحار الأنوار/6/88

The Holy Prophet [p.b.u.h.] said: “The rows of my followers in the congregational prayer on the earth are like the rows of angels in the sky; and a rak'at of prayer in congregation is equivalent with twenty-four rak'ats, and every rak'at with Allah, Almighty and Glorious, is more beloved than forty years of worship. Therefore, on the Day of Justice, when Allah gathers all human beings from the beginning to the end for Reckoning, there will be no believer who has attended the congregational prayer but for whom Allah will decrease the grievousness of the Day of

Reckoning and after that the one will be told to enter Heaven.

Bihar-ul-Anwar, vol. 88, p. 6

438- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَتَى رَجُلٌ أَعْمَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ضَرِيرٌ  
الْبَصَرِ وَرُبَّمَا أَسْمَعُ التَّدَاءَ وَلَا أَجِدُ مَنْ يَفُودُنِي إِلَى الْجَمَاعَةِ وَالصَّلَاةِ مَعَكَ فَقَالَ لَهُ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ شُدَّ مِنْ مَنْزِلِكَ إِلَى الْمَسْجِدِ حَبْلًا وَ أَحْضِرِ الْجَمَاعَةَ.

التهديب/3/266

Once a blind man came to the Holy Prophet [p.b.u.h.] and said that there was not anybody to take him to the mosque to attend the congregational prayer with him [p.b.u.h.] when he heard the prayer call. Then the Holy Prophet [p.b.u.h.] said: Stretch a thread from your house unto the mosque and attend the congregational prayer.”

At-Tahthib, vol. 3, p. 266

439- قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ :

مَنْ تَرَكَ الْجَمَاعَةَ رَغْبَةً عَنْهَا وَ عَنِ جَمَاعَةِ الْمُسْلِمِينَ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ.

بحار الأنوار/11/88

Imam Baqir [a.s.] said: “The person who abandons the congregation (of prayer) without having an excuse but only for unwillingness, and in order to avoid attending the folk of Muslims, there will not be (considered) any prayer for him.”

Bihar-ul-Anwar, vol. 88, p. 11

440- قَالَ الْإِمَامُ الرَّضَا عَلَيْهِ السَّلَامُ :

إِنَّمَا جُعِلَتِ الْجَمَاعَةُ قِبَلِ لَيْلًا يَكُونُ الْإِخْلَاصُ وَالتَّوْحِيدُ وَالْإِسْلَامُ وَ الْعِبَادَةُ لِلَّهِ إِلَّا طَاهِرًا  
مَكْشُوفًا مَشْهُودًا لِأَنَّ فِي إِظْهَارِهِ حُجَّةٌ عَلَى أَهْلِ الْمَشْرِقِ وَ الْمَغْرِبِ لِلَّهِ عَزَّوَجَلَّ وَحْدَهُ وَ  
لِيَكُونَ الْمُنَافِقُ وَالْمُسْتَخْفُ مُؤَدِّيًا لِمَا أَقَرَّ بِهِ يُظْهِرُ الْإِسْلَامَ وَ الْمُرَاقَبَةَ وَ لِيَتَكُونَ شَهَادَاتُ النَّاسِ  
بِالْإِسْلَامِ مِنْ بَعْضِهِمْ لِبَعْضٍ جَائِزَةً مُمَكِّنَةً مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَى الْبِرِّ وَالتَّقْوَى وَ الزَّجْرِ  
عَنْ كَثِيرٍ مِنْ مَعَاصِي اللَّهِ عَزَّوَجَلَّ.

بحار الأنوار/12/88

Imam Ridha [a.s.] said: “Certainly the congregational prayer has been decreed in order that the pure Faith in Unity, in Islam, and in worshipping Allah be openly revealed and (publicly) manifested, because, thereby and with its apparency the reason of Allah, Almighty and Glorious, will be completed for the totality of people in the East and West (of the world). (Thus, the reality of Islam will be manifested and known and infidelity and paganism before Islam will be like darkness before light which cannot resist and vanishes at last.) Another reason (for decreeing the congregational prayer) is that those who are far from the truth, the hypocrite, and those who take it light but claim Islam, then they may, willy or nilly, treat

accordingly and show Islam from them and try to protect (its laws in the society).

Again, the congregational prayer causes people to know each other which makes it allowed and possible that some of them bear witness for some others about their Islam, wherein there is the means of facility and association for righteous deeds and godly actions which prevents too much disobedience against Allah, Almighty and Glorious.”

Bihar-ul-Anwar, vol. 88, p. 12

## SUPPLICATION

قال الإمام الباقر عليه السلام :

اللَّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعْزِزُ بِهَا الْإِسْلَامَ وَ أَهْلَهُ وَ تُدِلُّ بِهَا التِّفَاقَ وَ أَهْلَهُ وَ  
تَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَالْقَادَةِ إِلَى سَبِيلِكَ وَ تَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا وَالْآخِرَةِ.  
بحار الأنوار/6/91

O' Lord! We eagerly desire that You assign us to the just, fair Islamic government, (the which is really the rightful government of Imam Mahdi, may Allah hasten his reappearance). Through his auspicious government, thou reactivate and dearly love Islam and its followers while thou humiliate hypocrisy and the hypocrite. And, in that period, include us among those who invite people unto Thy obedience and lead them to Thy path of guidance; and, endow us the honour and grandeur of both this world and the next.

Bihar-ul-Anwar, vol. 91, p. 6

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- 18- Al-'Ithna-'Ashariyyah, by Al-Hurr-ul-'Amili, printed in Dar-ul-Kutub-il-'Ilmiyyah, Qum, Iran, 1400 AH.
- 19- La'aliy-ul-Akhbar, by Muhammad Nabit-Tuysirkani, Maktabat-ul-'Allamah, Qum, Iran
- 20- Safinat-ul-Bihar, by Ash-Shaykh-ul-Qummi, Maktabab, Sana'I, Tehran
- 21- Mustadrak Safinat-ul-Bihar, by Ash-Shaykh-ul-Ansari, Mu'assisat-ul-Bi'thah, Tehran, 1410 AH.
- 22- Sharh-I-Nahjul-Balagha, by Ibn Abil-Hadid, Dar 'Thya'-it-Turath-il-'Arabi, Beirut, 1960 AD.

- 23- Tara'if-ul-Hikam, by Mirza Ahmad 'Ashtiyani, Maktabat-yl-Saduq, Tehran, 1381 AH.
- 24- Majmuah Warram, by Al-Amir Warram-ul-Maliki, Dar-ul-Kutub-il-Ismmiyyah, Tehran.
- 25- 'Irshad-ul-Qulub, by Ash-Shaykh-ud-Diylami, printed in Al-A'lami, Beirut, 1978 AD.
- 26- Al-Irshad, by Ash-Shaykh-ul-Mufid, printed in Al-A'lami, Beirut, 1979 AD.
- 27- Ma'ani-ul-Akhbar, by Ash-Shaykh-us-Saduq, printed in Mu'assisat-un-Nashr-ul-Islamiyyah, Qum, Iran, 1379 AH.
- 28- Waghayi'-ul-'Ayyam, by Ash-Shaykh Abbas Qummi, Majma' Nashr-i-Tehran, Tehran, 1351,1392 AH.
- 29- Misbah-ul-Mutuhajjid, by Ash-Shaykh-ut-Tusi, printed in Fiqh-ush-Shi'ah Institute of, Beirut, 1991 AD.
- 30- Sifat-ush-Shi'ah, by Ash-Shaykh-us-Saduq,...
- 31- Al-'Amaly-us-Saduq, by Ash-Shaykh-us-Saduq, printed in Al-Maktabat-ul-Islamiyyah, Tehran, 1404 AH.
- 32- 'Uyun 'Akhbar-ur-Rida, by Ash-Shaykh-us-Saduq, Nashr-ul-'Alam, Tehran, 1377 AH.
- 33- Muntah-al-'Amal, by Ash-Shaykh-ul-Qummi, printed in An-Nashr-ul-Islamiyyah, Qum, Iran, 1415 AH.
- 34- Al-Hayat, by Muhammad Rida Al-Hakimi, Maktab Nashr-uth-Thiqafat-ul-Islamiyyah, Tehran, 1399 AH.
- 35- Tuhaf-ul-Uqul, by Ibn Shu'bat-ul-Bahrani, printed in Al-Matba'at-ul-Islamiyyah, Tehran, 1354/1391 AH.
- 36- Al-'Ihtijaj, by Ash-Shaykh-ut-Tabarsi, An-Nu'man, An-Najaf-ul-Ashraf, 1906 AD.
- 37- 'Usd-ul-Ghabah, by Ibn-il-Athir, Al-Maktab-ul-Islamiyyah, Tehran, 1342 AH.
- 38- Shahab-ul-Akhbar, by Qadi Qada'i, printed in Markaz-un-Nashr-ul-'Ilmi-wal-Thaqafi, Tehran, 1361/1402 AH.
- 39- 'Iqab-ul-'A'mal, by Ash-Shaykh-us-Saduq, printed in Maktabat-us-Saduq, Tehran, 1391 AH.
- 40- 'Alam-ul-Wara, by Ash-Shaykh-ut-Tabarsi, Dar-ul-Kutub Al-Islamiyyah, Tehran
- 41- Al-Imam-ul-Mahdi 'Inda Ahl-is-Sunnah, by Mahdi Al-Faghih Imani, Maktabat-ul-Imam Amir ul Mu'mineen Ali [a.s.], Isfahan, 1402 AH.
- 42- Yaum-ul-Khalas, by KasiI Sulayman, Dar-ul-Kitab-Al-Lubnani, Beirut, 1979 AD., 1399 AH.
- 43- Sunan-I-ibn-I-Majih, by Ibn-i-Majih-Al-Qazwini, Dar-ul-Jabal, Beirut
- 44- Sunan-i-Abu-Dawud, Abu-Dawud Sulayman Sajistani Al-'Azdi, Dar-i-'Ihya'-it-Turath-il-Arabi, Beirut, Lebanon
- 45- Al-Musannif, by Al-Hafiz Abubakr Al-sanani, Al-Majlisul-'Ilmi, Beirut, 1970.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:  
مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النِّجَاةِ وَ يَسْتَمْسِكُ بِالْعُرْوَةِ الْوُثْقَى وَ يَعْتَصِمُ بِحَبْلِ اللَّهِ الْمَتِينِ،  
فَلْيُوَالِ عَلِيًّا بَعْدِي وَلِيَعَادِ عَدُوَّهُ وَلِيَاتِمَّ بِإِيْمَةِ الْهُدَاةِ مِنْ وُلْدِهِ، فَإِنَّهُمْ خُلَفَائِي وَ أَوْصِيَائِي وَ  
حُجَجِ اللَّهِ عَلَيَّ خَلْقِهِ بَعْدِي وَ سَادَاتُ أُمَّتِي.

'Allmah Muhaddith Hamadani has narrated from Ali (a.s.) that the Messenger of Allah (p.b.u.h .. ) said:

“He who likes to embark the ship of salvation and to grasp the firmest handle, and holds fast by the strong cord of Allah, then he must, after me, loves Ali and should be inimical to his enemy; and he must follow the Imams (leaders) of right guidance from his offspring since they are my vicegerents, and my legates, and Allah's witnesses over His servants after me, and the chiefs of my Ummah.”<sup>[5]</sup>

## FRIENDSHIP WITH AHL-UL-BAYT (A.S.) OR WITH THEIR ENEMIES?

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:  
مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً.  
أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ  
أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً  
أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ.  
أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مَنَّكَرٍ وَ نَكِيرٍ.  
أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ يَزِفُّ إِلَى الْجَنَّةِ كَمَا تَزِفُّ الْعُرْسُ إِلَى بَيْتِ زَوْجِهَا.  
أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ فُتِحَ لَهُ فِي قَبْرِهِ بَابَانِ إِلَى الْجَنَّةِ.  
أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ جَعَلَ زُورَ قَبْرِهِ (قبره مزار) ملائكة الرَّحمةِ.  
أَلَا وَ مَنْ مَاتَ عَلَيَّ حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَيَّ السُّنَّةِ وَ الْجَمَاعَةِ.  
أَلَا وَ مَنْ مَاتَ عَلَيَّ بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ: آيسُ مِنْ رَحْمَةِ  
اللَّهِ.

أَلَا وَ مَنْ مَاتَ عَلَيَّ بُغْضِ آلِ مُحَمَّدٍ آلِ مُحَمَّدٍ مَاتَ كَافِراً.  
أَلَا وَ مَنْ مَاتَ عَلَيَّ بُغْضِ آلِ مُحَمَّدٍ آلِ مُحَمَّدٍ لَمْ يَشُمَّ رَائِحَةَ الْجَنَّةِ.

“Allamah Abu-'Isbaq Tha'Iabl, one of the outstanding commentators of Sunnites, with reference to this document, has narrated from the Messenger of Allah (p.b.u.h.), who said:

“Whoever dies with the love of Muhammad's progeny, has died as a martyr.”

“Beware! Whoever dies with he love of Muhammad's progeny, has died with forgiveness (of his sins).”

“Beware! Whoever dies with the love of Muhammad's progeny, has died with repentance,”

“Beware! Whoever dies with the love of Muhammad's progeny, has died while he is a believer whose Faith is complete.”

“Beware! Whoever dies with the love of Muhammad's progeny, the angel of death and then Munkar and Nak'ir (two angels commissioned to question him at his arrival in the grave) will give him the glad tidings of Paradise.”

“Beware! Whoever dies with the love of Muhammad's progeny, will be ornamented for going into Paradise like ornamenting the bride when going into the house of her husband,”

“Beware! Whoever dies with the love of Muhammad's progeny, two doors will be opened for him in his grave to the Paradise.”

“Beware! Whoever dies with the love of Muhammad's progeny, Allah will appoint the angels of mercy to be pilgrims of his grave. “

“Beware! Whoever dies with the love of Muhammad's progeny, has died on the Sunnah and Jama'ah.”

“Beware! Whoever dies with the hostility of Muhammad's progeny, comes on the Day of Hereafter while it is written on his forehead: 'disappointed to the Mercy of Allah'.”

“Beware! Whoever dies with the hostility of Muhammad's progeny, has died heathen,'

“Beware! Whoever dies with the hostility of Muhammad's progeny, will not breathe the odour of Paradise.”<sup>[6]</sup>

There are about thirty persons of the Sunnite commentators, traditionists and the men among historians and theologians who have narrated the abovementioned haly tradition exaetly, or with omitting some words or sentences, from Tha'labi among whom, for the sake of brevity, we suffice to mention six names here; so, those are interested in knowing all of the narrators of the tradition can refer to the concerning Islamic sources.

1. Zamakhshari in Kashshaf vol. 3, p. 403, Egypt Edition, and vol. 4, pp. 200-221 Beyrut Edition.

2. Mafitih-ul-Qayb, by Fakhr-i-RazI, vol. 7, p. 40, Egypt, Dar-ul-'Amirah Edition.

3. Mawaddat-il-Qurba, by Sayyid Ali Hamadani, the thirteenth Mawaddah, p. 117, Lahur Edition.

4. AI-Kishif, by Ibn-Hajar 'Aghani, p. 145, Egypt, Mustafa Mohammad Edition.

## A GIFT FROM FATIMAH, THE PROPHET'S DAUGHTER (P.B.U.H.)

قالت فاطمة الزهراء سلام الله عليها:

خياركم أليّنكم مناكبهُ و أكرمهم لئسائهم.

B. Fatimat-uz-zahra (a.s.) said:”The best of you is the one whose treatment (with people) is the most moderate (and affectionate), and the worthiest of them are those who behave graciously (and honourably) with their wives.”

Daia'il-ul-'Imimah

قالت فاطمة الزهراء سلام الله عليها:

رُوحِي لِرُوحِكَ الْفِدَاءِ وَ نَفْسِي لِنَفْسِكَ لَوْ قَا يَا أَبَا الْحَسَنِ!  
إِنْ كُنْتُ فِي خَيْرٍ كُنْتُ مَعَكَ وَ إِنْ كُنْتُ فِي شَرٍّ كُنْتُ مَعَكَ.

الكواكب الدرّى ج 1 ص 196

A. Fatimat-uz-zahra (a.s.) addressing Ali (a.s.) said:

“May my soul be sacrificed for your soul, and my self be as a shield (against disasters) for your self. O' Hassan's fathed! if you be in a good condition, I will be with you; and if you be in disasters, I will be with you, too.”

Al-Kaukab-ud-Durri, vol. 1, p. 196

C. Imam Hassan Mujtaba (a.s.) saw his mother was uttering invocation for the neighbours, the believers, and other people. He asked her why she did not invoke for herself, and she answered:

قالت فاطمة الزهراء سلام الله عليها: الجار ثم الدار.

كشف الغمّه ج 2 ص 25

“First the neighbours, and then (the members of) the house.”

Kashf-ul-Qummah, vol.2, p. 25

## THE RECOMONDATION OF FATIMAH, THE PROPHET'S DAUGHTER (P.B.U.H.) TO PEOPLE

قالت فاطمة الزهراء سلام الله عليها بنت رسول الله صلى الله عليه وآله وسلم:  
فَجَعَلَ اللهُ الْإِيمَانَ تَطْهِيراً لِمَنْ مِنَ الشِّرْكِ، وَ الصَّلَاةَ تَنْزِيهاً لَكُمْ عَنِ الْكِبْرِ، وَ الزَّكَاةَ تَرْكِيةً  
لِلنَّفْسِ وَ نَمَاءً فِي الرِّزْقِ، وَ الصِّيَامَ تَنْبِيهاً لِلْإِخْلَاصِ، وَ الْحَجَّ تَشْيِيداً لِلدِّينِ، وَ الْعَدْلَ تَنْسِيهاً  
لِللُّغُوبِ، وَ طَاعَتَنَا نِظَاماً لِلْمِلَّةِ، وَ أَمَامَتَنَا أَمَاناً مِنَ الْفُرْقَةِ، وَ الْجِهَادَ عِزّاً لِلْإِسْلَامِ، وَ الصَّبْرَ  
مَعُونَةً عَلَيَّ اسْتِيحَابِ الْأَجْرِ، وَ الْأَمْرَ بِالْمَعْرُوفِ مَصْلِحَةً لِلْعَامَّةِ، وَ بَرَّ الْوَالِدَيْنِ وَقَايةً مِنَ  
السُّخْطِ، وَ صِلَةَ الْأَرْحَامِ مِنْمَاءً لِلْعَدَدِ، وَ الْقِصَاصَ حَقناً لِلدِّمَاءِ، وَ الْوَفَاءَ بِالنَّذْرِ تَعْرِيفاً  
لِلْمَغْفِرَةِ وَ تَوْفِيَةً لِلْمَكَايِلِ وَ الْمَوَازِينَ تَغْيِيراً لِلْبَخْسِ، وَ النَّهْيَ عَنِ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ  
الرِّجْسِ، وَ اجْتِنَابَ الْقَذْفِ حِجَاباً عَنِ اللَّعْنَةِ وَ تَرْكَ السَّرْقَةِ إِجَاباً لِلْعَقَّةِ وَ حَرَمَ اللهُ الشِّرْكَ  
إِخْلَاصاً لَهُ بِالرُّبُوبِيَّةِ.

”فَاتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ“

وَ أَطِيعُوا اللَّهَ فِيْمَا أَمَرَكُمْ بِهِ وَ هَاكُمْ عَنْهُ.

بحار الانوار ج 8 ص 108.

ابن ابي الحديد في شرح نهج البلاغه

مسعودي في ”مروج الذهب“

سيد مرتضي في ”الشايفي“، عَنِ عَايشَةَ

احمد بن موسى ابن مردويه اصفهاني في ”المناقب“ عَنِ عَايشَةَ

- D. Fatimat-uz-Zahra (a.s.) in one of her sermons, addressing people, said:  
“... Allah assigned Faith for you as purification from polytheism;  
Prayers as being free from pride;  
Alms-tax as refinement of the soul and increase of the sustenance;  
Fasting for fixing the sincerity;  
Hajj pillimage as a cause of strength in the religion (of Islam);  
Justice as a means of harmonization of the hearts;  
Our obedience as a source of organization of (Islamic) community;  
Our mastership as a protection from dispersion;  
Holy struggle as the glory of Islam;  
Patience as a means of absorbing rewards (from Allah);  
Enjoining right and forbidding wrong as a means of improvement of  
common people;  
Doing goodness to the parents as a barrier for the Wrath (of Allah);  
Strengthening blood-kinship as a cause of increase in population and  
power;  
Retaliation as a prevention of bloodsheds (a security of lives);  
Fulfillment of the promise as an extension of forgiveness;

Hindering from defrauding in scales and measures as a means against deficiencies;

Discourage of drinking wine ( alcoholic liquors) as a cause of purification from abominations

Avoiding from accusation as a curtain before the curse of Allah;

Abandoning theft for the protection of modesty of the self;

Prohibition of polytheism as sincerity in servitude to Him and the lordship of the Lord.”

“Now that it is so, ' Then be in awe of Allah as it is due to him: and do not die unless you are Muslims'. ”<sup>[7]</sup>

“ And obey Allah, in what He has commanded you to, and in what He has prohibited you from; and pave the way of knowledge. .... ”

Sharh-i-Nahjul-Ballqah by Ibn-Abil-Hadid;

Muruj-uz-Zahab by Masudi;

Shafi; by Sayyid-i-Murtada, narrated from 'Ayishah;

Al-Manaqib, by Abmad-ibn-Musa Ibn-Mardiwayh Esfahani

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

يَا سَلْمَانَ مَنْ أَحَبَّ فَاطِمَةَ بِنْتِي فَهُوَ فِي الْجَنَّةِ مَعِي، وَ مَنْ أَبْغَضَهَا فَهُوَ فِي النَّارِ

فرائد السمطين، ج 2 ص 67

The holy Prophet (p.b.u.h.), about the virtue of Fatimah, said: “O' Salman! whoever loves Fatimah, my daughter, will be in Heaven with me; and whoever dislikes her, then the one will be in (Hell) Fire.”

Faraid-us-Samtayn, vol.2, p.67

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَنْكَرَ الْقَائِمَ مِنْ وُلْدِي فِي غَيْبَتِهِ مَاتَ مِيتَةَ الْجَاهِلِيَّةِ.

The Messenger of Allah (p.b.u.h.) said: “He who rejects Qa'im (the Upholder) from my progeny in his absence, has died like the death in the Age of Ignorance,”

Bihar-ul-'Anwar, VoL 51, p. 72

قال النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

طُوبَى لِلصَّابِرِينَ فِي غَيْبَتِهِ، طُوبَى لِلْمُتَّقِينَ عَلَيَّ مُحَمَّدًا عَلَيْهِمُ، أُولَئِكَ وَ صَفَّهُمُ اللَّهُ فِي كِتَابِهِ

فَقَالَ: «وَالَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ» وَ قَالَ: «أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ.»

The holy Prophet (p.b.u.h.) said: “Happy are those who are patient in his absence, and happy are those who remain steadfast in having their love (Ahl-ul-Bayt's). Allah has explained (their qualities) in His Book. saying: “Those who believe in Unseen”,<sup>[8]</sup> and he added: 'These are Allah's party, now surely the party of Allah are the successful ones'. ”<sup>[9]</sup>

Bihar-ul-' Anwar,. Vol. 52, P. 143

قال الصَّادِقُ عَلَيْهِ السَّلَامُ :

يا أبا بصير طُوبى لِشِيعَةِ قَائِمِنَا الْمُنْتَظِرِينَ لِظُهُورِهِ، فِي غَيْبَتِهِ، وَ الْمُطِيعِينَ لَهُ فِي ظُهُورِهِ،  
أُولَئِكَ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ..

Imam Sadiq (a.s.) said: "O' Abubasir! Happy is he who is among the followers of our Qa'im (the Upholder), these who wait for his reappearance in his absence and obey him at the time of his advent These are the saints of Allah, those who no fear shall be upon them, nor shan they grieve."

Bihar-ul-'Anwar, vol. 52, p. 150

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :

مَنْ سَرَّهُ أَنْ يَكُونَ مِنْ أَصْحَابِ الْقَائِمِ فَلْيَنْتَظِرْ، وَلْيَعْمَلْ بِالْوَرَعِ وَ مُحَاسِنِ الْأَخْلَاقِ وَ هُوَ مُنْتَظِرٌ.

Imam Sadiq (a.s.) said: "He who wishes to be among the companions of Hadrat Mahdi (May Allah hasten his reappearance) should wait (for him) and act piously while behaves with high moral standards,"

Bihar-ul-'Anwar, vol. 52, p. 140

عَنِ الْإِمَامِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ لِابْنِ بَابُوِيَه:

...وَ عَلَيْكَ بِالصَّبْرِ وَ إِنْتِظَارِ الْفَرَجِ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ: أَفْضَلُ أَعْمَالِ أُمَّتِي إِنْتِظَارُ الْفَرَجِ.

Imam Hassan ' Askari (a.s.) once told Ibn-Babiwayh:

"It is to you to be patient and wait for the reappearance, for the Prophet (p.b.u.h.) said: "The best deeds of my Ummat is expectation for reappearance'."

Muntakhab-ul -Athar, p. 234

قَالَ الْكَاطِمُ عَلَيْهِ السَّلَامُ :

طُوبَى لِشِيعَتِنَا الْمُتَمَسِّكِينَ بِحُبِّنَا فِي غَيْبَةِ قَائِمِنَا الثَّابِتِينَ عَلَي مُؤَالَتِنَا وَالْبَرَاءَةِ مِنْ أَعْدَائِنَا  
أُولَئِكَ مِنَّا وَ نَحْنُ مِنْهُمْ وَ قَدْ رَضُوا بِنَا أَيْمَةً وَ رَضِينَا بِهِمْ شِيعَةً وَ طُوبَى لَهُمْ، هُمْ وَ اللَّهُ مَعَنَا فِي  
دَرَجَتِنَا يَوْمَ الْقِيَامَةِ.

Imam Kazim (a.s.) said: "Happy are our followers who clasp to the love of us at the time of absence of our Qa'im (the Upholder) and are steadfast in loving us and having aversion from our enemies. These are of us and we are of them; they are pleased with us as (their) leaders, and we are pleased with them as (our) followers, and happy they are. By Allah, they will be with us and in our rank on the Day of Hereafter."

Bihar-ul-'Anwar, vol. 51, p. 151

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ :

طُوبَى لِمَنْ تَمَسَّكَ بِأَمْرِنَا فِي غَيْبَةِ قَائِمِنَا، فَلَمْ يَزِغْ قَلْبُهُ بِإِهْدَائِيَةٍ.

Imam Sadiq (a.s.) said: "Happy is he who grasps our command when our Qa'im (the Upholder) is absent and his guided heart does not incline to falsehood."

Bihar-ul- 'Anwar, vol 52, p. 123

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

يَأْتِي عَلَيَّ النَّاسُ زَمَانًا يَغِيبُ عَنْهُمْ إِمَامُهُمْ فَيَا طُوبَى لِلثَّابِتِينَ عَلَيَّ أَمْرِنَا فِي ذَلِكَ الزَّمَانِ.

Imam Baqir (a.s.) said: “There will come a time unto people when their Imam is absent. Then happy are those who are steadfast in our command at that time.”

Bihar-ul-' Anwar, vol. 52, p. 145

قَالَ حُجَّجَةُ ابْنِ الْحَسَنِ الْمَهْدِيِّ عَجَّلَ اللَّهُ تَعَالَى فَرْجَهُ الشَّرِيفِ:

طَلَبُ الْمَعَارِفِ مِنْ غَيْرِ طَرِيقِنَا أَهْلِ الْبَيْتِ مُسَاوِقٌ لِانْكَارِنَا.

Imam Mahdi (a.s.) said: “Seeking knowledge from (any way) other than our way. The Ahl-ul-Bayt, is equal to rejecting us.”

'Ihtijaj, vol. 2, p. 497

قَالَ حُجَّجَةُ ابْنِ الْحَسَنِ الْمَهْدِيِّ عَجَّلَ اللَّهُ تَعَالَى فَرْجَهُ الشَّرِيفِ:

فَإِنَّا يَحِيطُ عَلَمُنَا بِأَبَائِكُمْ وَ لَا يَعْزُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ إِنَّا غَيْرُ مُهْمِلِينَ لِمُرَاعَاتِكُمْ وَ

لَا نَاسِينَ لِذِكْرِكُمْ.

Imam Mahdi (a.s.) said: “Then, verily our cognizance envelops your circumstances and nothing of your news is concealed to us.

Verily we do not neglect considering you (your circumstances), and do not forsake your remembrance.” (Bihar-ul-Anwar, vol. 53, p. 175)

5. Al-Hawadith-ul-Jami'ah, by Ibn-i-Futi, p. 15.3, Baqdad Edition.

6. Ashsharaf-ul-Mu'abbad Li-'Ali-Muhammad (p.b.u.h.), by BanhanI, p. 74, Egypt Edition.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

يَا عَلِيُّ أَنْتَ وَصِيِّي، حَرْبُكَ حَرْبِي وَ سِلْمُكَ سِلْمِي، وَ أَنْتَ الْإِمَامُ أَبُو أَيَّمَةَ الْجَدِي

عَشْرًا، الَّذِينَ هُمُ الْمَطْهُرُونَ الْمَعْصُومُونَ، وَ مِنْهُمْ الْمَهْدِيُّ الَّذِي يَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا

قَوْلًا لِمُبْغِضِيهِمْ.

يَا عَلِيُّ لَوْ أَنَّ رَجُلًا أَحْبَبَكَ وَ أَوْلَادَكَ فِي اللَّهِ، لَحَشَرَهُ اللَّهُ مَعَكَ وَ مَعَ أَوْلَادِكَ، وَ أَنْتُمْ

مَعِي فِي الدَّرَجَاتِ الْعُلْيَا وَ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ.

'Allimah Ghanduzi narrates from Abu-Tufayl' Amir -ibn-Wathilah, one of the companions of the Prophet (p.h.u.h.), who died as the last one of them, and he has narrated from Ali (a.s.) who said that the Prophet (p.b.u.h.) said: “O' Ali! You are my vicegerent that fighting against you is a fight against me and peace with you is peace with me; and you are Imam and the father (If the eleven Imams, those who are all purified and Immaculate, among whom is Mahdi” who will fill the earth with equity and justice, then woe on their enemies.

O' Ali! If a man loves you and your children in the cause of Allah, He will muster him with you and with your children; and you (you, your children, and your followers) will be with me in the high degrees (of

Heaven); and you will be the divider of Paradise and Hell, (you will let your friends enter into Paradise and your enemies into Hell).<sup>[10]</sup>

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

فَاطِمَةُ بَهْجَةُ قَلْبِي، وَ أَبْنَاؤُهَا ثَمَرَةُ قُرْأِدِي، وَ بَعْلُهَا نُورٌ بَصْرِي، وَ ائِمَّةٌ مِنْ وُلْدِهَا أَمْنَاءُ

رَبِّي، وَ حَبْلُهُ الْمَمْدُودُ بَيْنَهُ وَ بَيْنَ خَلْقِهِ، مَنْ اعْتَصَمَ بِهِمْ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُمْ هَوِيَ.

The Holy Prophet (p.b.u.h.) said: “Farirnah is the joy of my heart, and her two sons are the fruits of my heart, and her husband is the light of my eyes, and the Imams from her progeny are the trustees of my Lord and are as a stretched line between Him and His creatures. Whoever grasps fast to them will prosper and whoever offends them will ruin.” (Manaqib-i-Zamakhshari, p. 213 (Ihghagh-ul- Haghgh, vel, 13, p. 79) Maghtal-ul-Husayn, Kharazmi, vol. 1, p. 59; Fara'id-us-Samtayn, by Hamwini, vol. 2, p. 66) No. 390; Bahr-ul-Ma'arif by Ibn-i-Hasmtiyah Musili, p. 106 (handwritten) (Ihghagh-ul-Haghgh, vol, 13, p, 79); Yanabi'-ul-Mawaddah, by Ghanduzl, chapter 5, p. 93, Najaf Edition, and p. 82 Eslambul Edition; 'Arba'in, by 'Abilfawaris, p. 14 (handwritten) by Jabir-ibn-' Abdillah, (the Index of 'Ihghagh, vol. 4, p. 288).)

## THE FIRST AND THE LAST ONE OF THE ELEVEN VICEGERENT

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:  
إِنَّ أَوْلِيَّائِي وَ أَوْصِيَّائِي وَ حُجَجَ اللَّهِ عَلَيَّ الْخَلْقِ بَعْدِي اثْنَا عَشَرَ، أَوَّلُهُمْ أَخِي وَ آخِرُهُمْ  
وَلَدِي. قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَحْوَكُ؟ قَالَ: عَلِيٌّ بْنُ أَبِيطَالِبٍ. قِيلَ: فَمَنْ وُلْدَكَ؟ قَالَ:  
الْمَهْدِيِّ، الَّذِي يَمْلَأُهَا قِسْطًا وَ عَدْلًا كَمَا مُلِئَتْ جَوْرًا وَ ظُلْمًا...

Hafiz Ebrahim Hamwini, as well as other traditionists, documenting from 'Abdullah-ibn- 'Abbas has narrated from the holy Prophet (p.b.u.h.) who said: “Verily my successors and my vicegerents and the witnesses over people after me are twelve, the first of whom is my brother and the last of them is my son.” He was asked: “O' Messenger of Allah! Who is your brother?” He said: “Ali- ibn-Abitalib.” It was said: “Then who is your son?” He said: “Al-Mahdi who will fill it (the world) with equity and justice, the same as it has been filled with cruelty and injustice.”<sup>[11]</sup>

Regarding the word 'vicegerent' and mentioning the name of Ali (a.s.) as the first vicegerent and Hadrat Mahdi (a.s.) as the last vicegerent out of twelve vicegerents, there will remain no doubt that this tradition and the like are the true documents for the real vicegerents.

## END NOTE

1. Sura Al-Jinn, No.72, verses 26 & 27
2. Space
3. Sura Al-Baqarah, No.2, verse 177
4. Bismillah, here is a short form of /bismillah-ir-rahman-ir-rahim
5. Mwassat-ul-Qurba the tenth Mawaddah, p. 96, Labur Edition; and Yanabi-ul-Mawaddah, pp. 254 and 256, Eslambul Edition, and pp. 301 and 331 Heydarriyah Edition.
6. Tafsi-i-Kashf-i-wal Bayat, following Sura Shuora, No. 42, verse 23.
7. Sura 'Al-i-Imran, No. 3, verse 102.
8. Sura Al-Baqarah, No. 2, verse 5.
9. Sura Al-Mujadilah, No. 58, verse 22.
10. Yanabi-ul-Mawadah, chapter 16, p. 91, Heydariyyah Edition, and p. 85 Eslambul Edition.
11. Fara-id-us-Samtayn, vol. 2, p. 312, No. 562; Rudat-ul-Ahbab, by 'Ata'-ul-lah-ibn-Fadl-Shirazi known as Jamal-ud-Din Muhaddith (Abaghat, part Thaghalayn, vol. 3, p. 337); and Yanabi-ul-Mawaddah, by Ghanduzi, at the beginning of chapter 78, p. 536

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