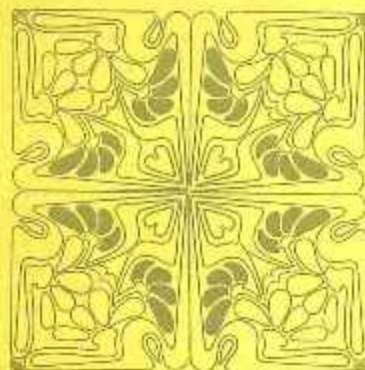
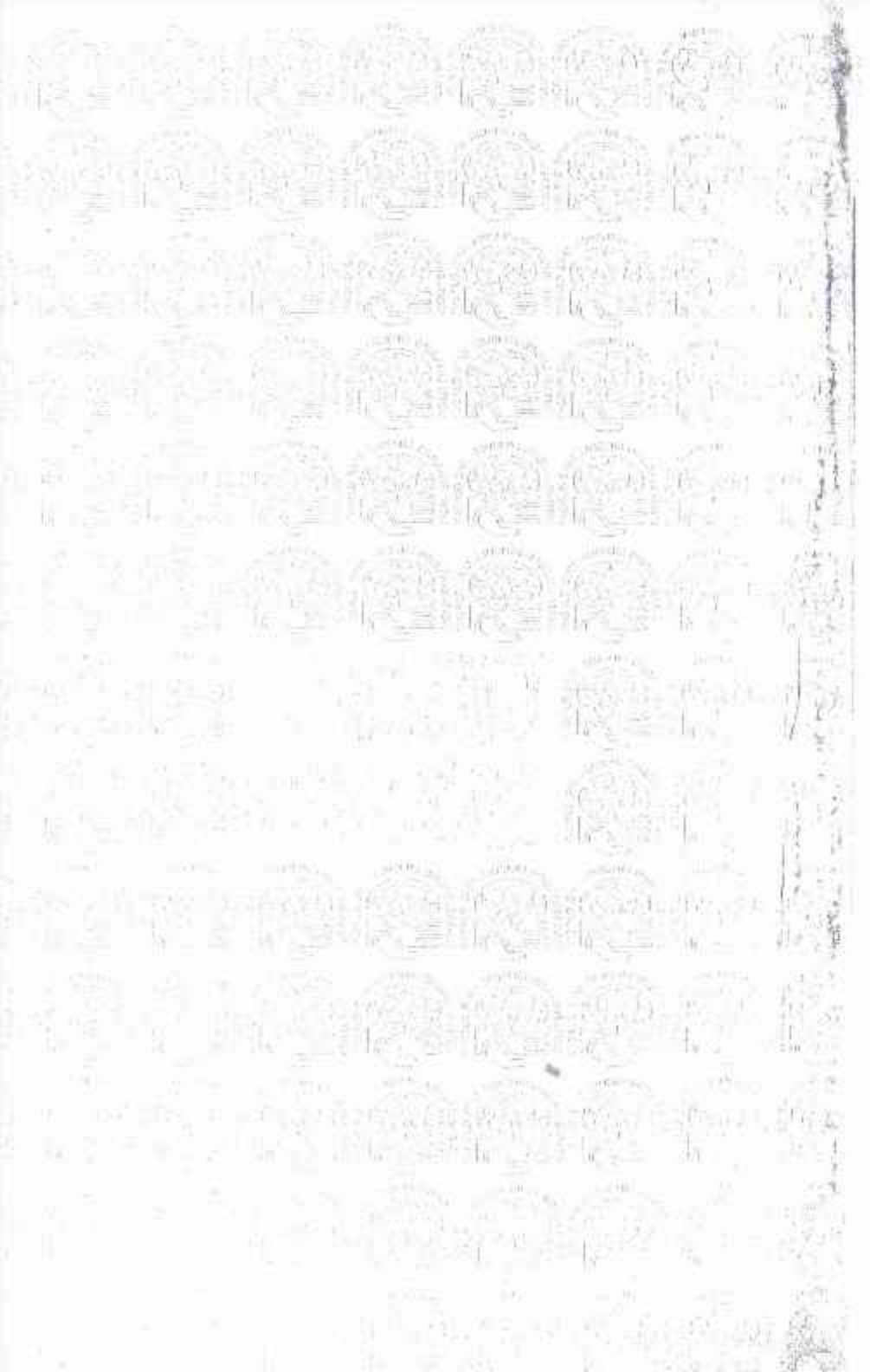


ISLAMIC SEMINARY PUBLICATIONS

ISLAM  
a  
code  
of  
social  
life





297

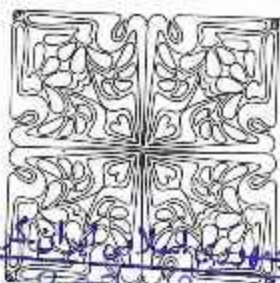
08



1900  
1901  
1902  
1903  
1904  
1905  
1906  
1907  
1908  
1909  
1910

ISLAMIC SEMINARY PUBLICATIONS

# ISLAM a code of social life



خانه فرهنگ جمهوری اسلامی ایران، اچس

297108	شماره دیوی:
8807	شماره ثبت:
	تاریخ ثبت:

ISLAMIC SEMINARY PUBLICATIONS

Accra Bombay Freetown Karachi London New York

**ISLAM — A CODE OF SOCIAL LIFE**

Original Title: *ISLAM DAR QALB-I UJTIMA'*  
&  
*TUHAFUL UQŪL 'AN ĀLE RASŪL*

Fourth Revised and Enlarged Edition 1985  
Copyright Y. K. Nafsi

**ISBN 0-941724-14-X**

Translators: M. Fazal Haq & S.M. Wasi; Editors: A. A. Aini &  
R. H. Rizwani, Compositor: G. H. Mirza; Title Designer:  
Muhammad Haroon; Printer: Al-Abbas Printers.

\*\*\*

This book or any part thereof is sold subject to the condition that it shall not by way of any trade or otherwise be lent or resold, hired out or otherwise circulated in any form of binding or cover other than what it is published in, without a similar condition including this condition being imposed on the subsequent purchaser or donee, except with prior written permission of the copyright owner.

## ABOUT OURSELVES

An alert mind today notices a change in the intellectual life of man. Science and technology with their wondrous achievements seem to have reached their zenith. Material needs together with the passion for authority and supremacy have led man towards an apparent bankruptcy of the moral values. In this desperate situation one is forced to pause and reassess the potential dangers threatening mankind as a whole. Man, has once again set his eyes on Allah, the Beneficent, the Merciful as he has now realized that the solution to his problems and his ultimate salvation lies in following the Divine commandments.

This shift from the material to the spiritual thinking is fully in keeping with the aims and objects of the **Islamic Seminary**. Religious precepts, abreast with the developments of our time, provide the much-needed sanctuary for the troubled and anxious mind. It is a result of increasing awareness, that it is being realized that the secret of living a virtuous life in this world leads to the eternal bliss of life in the Hereafter. This is the universal message of ISLAM.

The **Islamic Seminary** seeks to hold aloft the torch of spiritual guidance and to help in all earnest to promote mankind's spiritual heritage. It presents Qur'anic way of life in its pristine glory. It presents only that which is authoritative and authentic. Its publications are designed to meet the spiritual need of our times. It will serve as a perennial spring to those who are thirsty of knowledge.

The **Islamic Seminary** is a world organization endeavouring for Islamic fraternity. It enjoys the contributions of the best brains, in addition to having an international support for the fulfilment of its great objective. It has centres in Asia, Africa, Europe, America, Canada and Far East.

A list of addresses appears in the closing pages of this book. Readers can write to any of these centres for our publications.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ISLAMIC SEMINARY PUBLICATIONS



Dear Reader,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

This book is an Islamic Seminary publication. Its publications are designed to cater for the spiritual needs of the age with a particular emphasis on grooming Muslim mind and thinking. Utmost efforts have been made by the Seminary to put forward in its publications what is really authoritative and authentic in Islam.

You are requested to kindly go through this book in the spirit in which it is intended. You are also requested to communicate to us your free comments on our publication, which will be highly appreciated.

Propagating the message of Islam is a task which calls for the co-operation of all. The Seminary invites you to join it in this task complying cordially with the verse of the holy Qur'an: "Say: I give you but one admonition, that you stand for Allah's sake jointly and singly". (34:46)

May Allah bless you!

Yours in Islam,  
Publication Secretary.



## CONTENTS

### PART - I

Page	Topic
9	Foreword
16	Campaign against Ignorance
22	Dispute is Forbidden
24	Social Responsibilities
28	Education and Training of Child
33	Duties of the Children
36	Service to Humanity
40	Good Deeds
42	Helping the Poòr
44	Mutual Co-operation amongst Muslims
47	Behaviour with the Servants
49	Zakat - The Share of the Needy
53	The Financial Rights
55	Charity in the Cause of Allah
57	Don't Cast Favour in the Teeth
60	Moderation
61	Granting Loan

67	Forgiveness and Toleration	
69	Hypocrisy and Double-dealing	
72	Mutual Trust	
74	Truthfulness	
77	Trustworthiness	
79	Visiting the Sick	
82	Sympathy with the Bereaved	
84	Friendship	
87	The Decencies	
89	Redeeming the Promise	
91	Consultation	
94	During Journey	
99	Jihad	
102	In the Battlefield	
105	On the Seat of Justice	
109	Work and Effort	
111	Farming, Animal Husbandry and Trade	
114	What the Businessmen should Know	
120	Formation of a Family	
124	What Married Couples should Know	
129	Cleanliness and Piety	
134	The Dress We should Wear	
138	Relation of Kinsmanship	
141	Hospitality	
145	Showing Love to Orphans	
147	Respect for the Dead	
150	Protection of Animals	

## PART - II

- 155 A Few Words
- 157 Desire - Gift - Goodness
- 158 Sincerity - Good morals - Management of the household - Perseverance - Prodigality
- 159 Moderation - Friendship - Honesty
- 160 Equity - Charity in the Path of Allah - Faith
- 161 Parsimony - Mistrust - Brotherhood - Forbearance
- 162 Goodness - Rebellion
- 163 The Helpless - Independence and poverty - Regret
- 164 Resignation and fortitude - Piety
- 165 Pride - Laziness - Humility
- 166 Wealth - Repentance
- 167 Trust in Allah - Calumny
- 168 Peeping at the Sins of Others - Jihād - Flattery  
Love for worldly passions - Jealousy
- 169 Truth - Wisdom - Modesty
- 170 Deceit - Intellect - Humility
- 171 Sincerity - Cheerfulness - Dishonesty
- 172 Using abusive Language - Remembering Allah  
Friendship - Leniency
- 173 Hypocrisy - Piety - Generosity
- 174 Salutation - Ill-nature - Evil deeds
- 175 Thanksgiving - Patience - Truth
- 176 Observation of relationship - Feast
- 177 Covetousness - Oppression - Welfare - Self-conceit

- 178 Justice – Honour  
179 Forgiveness – Forgiveness and remission  
180 Knowledge and learning – Table manners  
181 Vanity – Anger  
182 Negligence – Worrying for sustenance – Backbiting  
Corruption  
183 Wickedness – Hard-heartedness – Retaliation  
Contentment – Falsehood  
184 Lawful earning – Curbing one's anger – Ingratitude  
Begging  
185 Obstinacy – Manliness – To brush the teeth  
Consultation  
186 Knowledge – Deceit – Hypocrisy – Tale-bearing  
187 Deceit and fraud – Keeping one's promise – Gift  
Neighbour  
188 Despair

#### APPENDIX

- 189 Contributors  
190 Bibliography  
199 Arabic Text

## FOREWORD

*In the Name of Allah, the Beneficent, the Merciful.*

It is true that whatever the difficulties may be, they can be solved by resolute courage, firm determination and steady efforts. Our social problems are not a few in number but they are too many and each one of them have to be tackled with in right earnest.

We have powerful and relentless enemies who are keen to suck even the last drop of our blood. If they want to see us alive it is for the reason that we should serve their interests.

We have also some foolish friends amongst us who miss no opportunity to create dissensions and dispersion. It so appears that they have been created only to cause conflicts among the people and to sow the seeds of dispersion and disunity. In fact these people are unpaid agents of our enemies and they provide an effective assistance to them to succeed in their nefarious designs.

When the intelligentsia have not yet succeeded in filling even one fissure of disunity among our ranks and file that one of these lunatics comes round and throws a fresh stone in the well so as to create fresh ripples of dissension and dispersion!

We do not know why the temperament of our society, too, is much more prepared to accept the material which

leads to differences and disputes as compared with the programmes which end in unity, fraternity, friendliness and brotherly feelings. At times we find that if ten persons participate in a meeting they suggest ten different views, ten ways of thinking and consequently ten contradictory schemes and programmes. Able minded and influential people in our society usually harp on their own tune and the spirit of co-operation and collective efforts are hardly found in them. Everyone of them is like an individual piece of a cloud which passes on, drizzles and vanishes. It is quite evident that the edifice of our society cannot be built up in this slipshod manner.

This spirit of diversity and dispersion has taken roots in all sections of our society like a malignant tumor and it is for this very reason that collective efforts are not usually made so much so that even the economy of our country is not supported by the real sense of co-operative spirit. Those which are run on partnership basis are in a state of disarray much like the unstable atoms of uranium; and those which are stable and flourishing are in fact one man's show with only the name and structure of partnership-based enterprise.

The present-day world complexion is such that individuals, to whatever extent they may be competent, skilled and intelligent, are bound to face defeat as the world today is the world of collective bodies, unions and organizations and not of individuals.

Now the question arises as to why are we in this deplorable condition? Have we not yet realized that nothing can be achieved through dissensions or by individual activities?

May be that we have received a wrong guidance which has prompted different sections of our society towards individual activities instead of collective performance. Or perhaps we have not as yet acquired sufficient moral strength, spirit of self-sacrifice, tolerance, broad mindedness and high qualities of character which are essential for

nurturing a collective system of social activities.

These are the questions replies to which are unfortunately beyond the scope of the task undertaken by us. However, it is our duty to acquaint the Muslims with those problems and to seek solutions for them.

For quite some time class distinction has appeared in our society which has divided it into two divergent groups. One group consists of enlightened individuals and the other of those who cling to old ideas.

The second group considers the first to consist of persons who are new-comers, raw and immature, superficial and brainless and unrestrained and careless whereas the first group considers the second to be stubborn, fanatical, static and ignorant. Thus they are engaged in constant state of confrontation.

It is a fact that our age is an age of revolutionary change and our society is entering a new historical phase. In other words we are leaving behind the times of oil lamps and are entering the era of electricity, atom and rockets. And the conflict between the newer elements and those of the past age is a natural phenomenon in every transitional period. However, we do not consider it necessary that we should give up everything for fear of these conflicts. The best thing would be that we should profit from this contrariety and competition in such a manner that we should adopt whatever is beneficial and useful under the new circumstances and discard all that entails deviation, misfortune and backwardness.

Ours is a strange country. It consists of areas with different dialects, different races, different customs and traditions and different climates. For example, there is no common factor which may unify the residents of northern areas with those of the southern areas except, one factor. Yes! The only factor which unifies all these people with different languages, races and geographical zones is Islam which is the religion of an absolute majority constituting its population. It is only this common factor which can

serve as a symbol of unity, fraternity and solidarity amongst the people.

Now, please ponder on this point! In this world which is spending huge sums of money to create artificial and unstable common values, under one or the other group formation or party affiliation, how immensely valuable is the existence of a really strong and stable common value which can bring all of us on one common platform.

However, it may be stated with great regret that this common value is also being neglected like other resources of the Muslim Ummah. Not only that it is not being utilized beneficially but we ourselves are also creating means to weaken it!

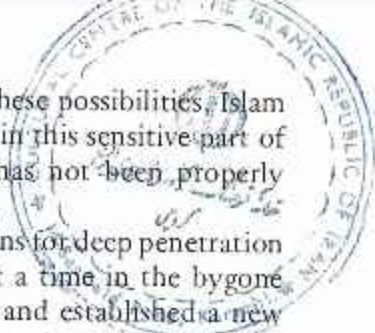
What should we do so that we may derive maximum possible benefit from this common value (Islam) which once had made Muslims to reach the height of glory and splendour under the glow of its radiant light.

There is certainly no better way than to present Islam in its true perspective and without any pretensions and ostentations to the masses. This is the best and the most effective means of attracting people's attention to this Divine religion. If some thoughts and beliefs need to be presented in an exaggerated manner with apparent praise and commendation Islam does not need any such instruments of glorification and ornamentations because its teachings and guidance are so genuine that they appeal the mind and touch the soul. Hence it is vitally important that Islam should be presented in its pristine purity so that its blessings could be derived easily by the people.

In the modern times the hearts of some of our educated young men have turned away from Islam. We feel that it is only because they have not been informed of the realities of this sacred religion.

Well-informed sources say: "At present more readiness is observed in the western world for embracing Islam and it can be said that the civilized world is on the cross-road either to accept Islam or to go atheist. There is no third way".





However, notwithstanding all these possibilities, Islam is not making appropriate headway in this sensitive part of the world. Why? It is because it has not been properly introduced to the western countries.

We believe that one of the reasons for deep penetration and expansion of Islam in so short a time in the bygone days that it stormed the old world and established a new world with a new zest of life, wisdom, virtues and blessings was that it was presented to the people in its right perspective on realistic ground.

It is this very thing which can provide an atmosphere of honesty, resolution, truth and goodness to a world which is burning in the fire of corruption, strife, dispersion, nerve wars, armed conflicts, racial discrimination, mischief and imperialistic designs.

Thus it should be admitted once again that the most effective method of introducing Islam to the outside world is to present its teachings in pure and simple manner.

It is a matter of great regret that some persons residing at distant places think that Islam is confined to prayers, fasting and occasionally performing Hajj of the Holy Ka'bah. Some, who do not perhaps know even this much, believe Islam to consist of lamentation at the time of commemorating the tragedy of Karbala. It may be admitted that the behaviour of some followers of Islam who have practically dissociated themselves from all social activities also lend much support to this misunderstanding.

It should also be admitted that our organizations imparting religious instruction are not yet so well-equipped that they should make at least those people who live in our own environments to understand Islam in its original form.

Books on 'Islamic Studies' are, no doubt, included in the syllabus of our schools. However, that too is nothing more than a dry, insipid, difficult and intricate set of teachings which, instead of acquainting our young ones with the true spirit and the realities of Islam, distracts them from Islam and makes them weary and disgusted.

Our people who have visited the West also have some queer ideas about Islam. Whatever they have seen of the practices and religious ceremonies of the Christians is declared by them to be a pattern for Islam viz. they consider the extensive teachings of Islam to be at par with the insipid ceremonials and brief worship of the Christians performed once in a week in the church accompanied with music which have very little social value. On the contrary Islam is the religion of life and contains the most sublime rules and regulations for a prosperous life.

Islam possesses such an extensive, self-contained and rich programme that it specifies the itinerary of human prosperity from cradle to grave, from the confines of the house to the theatre of war and from business institutions to the seat of justice.

At the same time, in view of the stimulating strength inherent in this religion, it conforms with the conditions of space age and quenches the needs of man in different matters. Not only that Islam also lays down man's obligations towards animal care too for which the modern civilization is bragging too much under the 'Prevention of cruelties to animals' and 'Preservation of wild life'.

The object of compilation of this book is to present to the readers the text of the sublime Islamic laws without any ornamentation or embellishment. To achieve this end more than 1900 verses of the Holy Qur'an and traditions were collected and out of them 582 which were found to be more interesting, simple and clear have been selected and incorporated in this book. Here we would like to secure the attention of the readers to the following points:

(i) As stated above 582 verses of the Holy Qur'an and traditions of the Prophet of Islam and his progeny have been selected out of more than 1900. The task of collecting the traditions from scores of relevant authentic books was performed by as many as 30 scholars whose names are mentioned in Appendix-I.

(ii) The texts of the traditions have been compared with original sources.

(iii) In order to present the original text of Islamic rules and regulations the following method has been adopted:

(a) English translation of the verses and traditions has been given in the book itself.

(b) References of the verses and traditions have been given in Appendix—II.

(c) Complete Arabic texts of the verses and traditions have been quoted in Appendix—III. This is for the benefit of those who wish to study the original Arabic texts or to conduct further research on the subject.

In some cases only short sentences have been added to elucidate the meanings of some traditions and to show their relationship with one another. At the same time care has been taken to record such sentences separately so that they do not mingle up with the translation of the traditions.

(iv) Care has been taken to give simple and intelligible translation instead of word-for-word translation which is often difficult to understand.

It appears necessary to mention here that in this book only some rules and regulations pertaining to social life have been collected and many books must be prepared to deal with all of them.

We hope that the book in hand will enable different sections of the society and especially the educated young men and women, to observe new horizons of the social laws of Islam and will induce them to recognize Islam as a meaningful Code of Life.

The Publishers

## CAMPAIGN AGAINST IGNORANCE

The first and foremost condition for the vitality of a nation is acquisition of knowledge. It is for this reason that in the term of modern writers the nations which are advanced in the matter of knowledge and culture are called 'live' and on the contrary the backward communities are styled as 'dead' and 'uncultured'. Roots of this interpretation can be observed in the light of the sayings of the pioneer leaders of Islam. The Holy Prophet, peace be on him and his progeny, says: "Learned discussions enliven the dead hearts provided they lead to Allah and His commands".<sup>1</sup>

A person who dies while acquiring education with a purpose to enliven the Muslims will be one degree below the prophets in Paradise.<sup>2</sup>

In view of this, Islam has encouraged the people soundly to acquire knowledge and wisdom. As a matter of fact it has made it obligatory for them. The Holy Prophet, peace be on him and his progeny, says: "It is obligatory for every Muslim to acquire knowledge. Allah likes those who seek knowledge".<sup>3</sup> "It is obligatory for every Muslim to acquire knowledge. Acquire it from its proper place and impart it to the one who deserves it because imparting knowledge for the sake of Allah is virtue, seeking it is worship, having discussion on it is like praising and glorifying Allah, acting on it is like proceeding on to Jihad in the

cause of Allah, teaching it to an ignorant person is like giving alms and passing it on to learned persons is the source of coming in close proximity of Allah".<sup>4</sup> "A person who seeks knowledge is like the one who observes fast during day time and prays during night. It is better for a man to acquire a part of knowledge than to possess a mountain of gold as big as of Abu Qubays and to distribute it in the way of Allah".<sup>5</sup>

And after all the Holy Qur'an says: *"Whoever is given wisdom and knowledge is blessed with bounties in good abundance"*.<sup>6</sup>

Imam Sajjad, peace be on him, says: "If people had known the advantages of acquiring knowledge they would have acquired it even if it had necessitated the shedding of their hearts' blood or of their going down into the deep seas".<sup>7</sup>

Islam attaches so much importance to the acquisition of knowledge that it has declared the path of knowledge and wisdom to be the path leading to Paradise. The Holy Prophet, peace be on him and his progeny, says: "Allah opens the path of Paradise to one who takes a step on the path of acquisition of knowledge".<sup>8</sup>

Islam considers knowledge to be one of the best legacies which man leaves behind himself. The Holy Prophet, peace be on him and his progeny, says: "The best monuments and legacies which a man leaves behind himself are a dutiful son, useful buildings, knowledge and wisdom which are benefited by the people after him".<sup>9</sup>

Islam has introduced knowledge and wisdom as a means of deliverance from the Fire of Hell. No doubt, a true scholar cannot deviate or diverge from the right path and cannot fall a prey to the Flames of Hell. On the other hand his knowledge and wisdom lead him to Paradise.

The Holy Prophet, peace be on him and his progeny, says: "One who wishes to see those who are safe from the Fire of Hell should look at the seekers of knowledge".<sup>10</sup>

Islam has not prescribed any limits for the acquisition of knowledge and wisdom.

The Holy Prophet, peace be on him and his progeny, says: "Acquire knowledge even if it be in China",<sup>11</sup> (i.e. there is no restriction of place and distance).

Islam has condemned bashfulness in the matter of acquisition of knowledge at any age or in any situation. Imam Ali, peace be on him, says: "Do not feel shy of learning what you do not know".<sup>12</sup>

It must, however, be remembered that the pioneers of Islam have always approved of that knowledge only which is accompanied with action and have commended only that wisdom which is associated with lofty character. Imam Ali, peace be on him, says: "O People! Remember that the excellence of your faith lies in acquiring knowledge and acting upon it. It is more essential for you to crave for knowledge than for riches".<sup>13</sup> And Imam Ja'far Sadiq, peace be on him, says: "Knowledge and action are associated with each other because whoever possesses knowledge acts upon it (as the real sign of knowledge is action) and the knowledge and wisdom of the one who puts them into practice remains unimpaired. Knowledge is a Divine voice which invites its bearer to act upon it. If he accepts its invitation and acts (according to his knowledge) his knowledge lasts but if he does not give a positive response it forsakes him".<sup>14</sup>

Islam always commends that knowledge only which is for the sake of Allah. Imam Ja'far Sadiq, peace be on him, says: "A person who learns a tradition for worldly gains does not benefit from it in the Hereafter, and if he learns it for his betterment in the next world, Allah blesses him in this world as well as in the Hereafter".<sup>15</sup>

Islam has prescribed precise duties for the teacher and the pupil with regard to each other. The gist thereof can be found in the following narrative:

Imam Ja'far Sadiq, peace be on him, says: "Your teacher enjoys the right over you that you should honour him and pay him respect in different assemblies. You should be very attentive to his words. You should not raise

your voice above his. If anybody asks him a question you should not give a reply thereto. You should not converse with others in his presence and you should allow the people to benefit from his knowledge. You should not speak ill of anyone before him. If anybody speaks ill of him in your presence you should defend him. You should conceal his shortcomings and bring his virtues to light. You should not associate with his enemies and should not dispute with his friends. If you act on these lines the angels of Allah will testify that you have paid attention to him and have acquired knowledge for the sake of Allah and not to attract the attention of the people. And the right of your pupils on you is that you should realize that in granting you knowledge and opening its path for you, Allah has appointed you to be their guardian. In case, therefore, you teach them properly and do not frighten them and are not furious with them Allah will, through His kindness, increase your knowledge. But if you drive the people away from knowledge and as and when they approach you for it you frighten them and get annoyed with them it will be only appropriate that Almighty Allah may take away the light of knowledge from you and may degrade you in the eyes of the people".<sup>16</sup>

One of the real targets of Islam is the establishment of a perfect social and political system and the creation of environments in which people should live as humans and refrain from any act of barbarity and savagery.

There are some pre-requisites for the achievement of this end and at the top of them is the existence of able, learned and faithful persons who should invite the society to virtuous deeds and to the worship of Allah. Hence Islam attaches extraordinary importance to the scholars and leaders of this ideal society. The Holy Prophet, peace be on him and his progeny, has given them the status as good as of the prophets.<sup>17</sup>

The Holy Qur'an considers the difference and the long distance between the learned persons and the ignorant

ones to be an established fact and calls human conscience and intellect to witness it and says: "*Say: Are the learned and the ignorant at par with each other? (Never). Only the wise persons take heed*"<sup>18</sup>

The Holy Qur'an further says: "Allah elevates to high positions those from amongst you who are faithful and those who have acquired knowledge"<sup>19</sup>

Imam Ali, peace be on him, says: "The learned men and scholars will continue to exist till the world lasts. Although their bodies may be hidden from the eyes their impressions will for ever remain imprinted in the hearts of the people"<sup>20</sup>

Islam insists particularly that the scholars should be accorded respect superior to that of the devout and the pious because the latter are mindful of themselves only but the former take care of others also.

The Holy Prophet, peace be on him and his progeny, says: "Sleep of a scholar is superior to one thousand rak'ats of prayers offered by a devout person"<sup>21</sup>

"A scholar (although he may not offer prayers other than the obligatory ones) is like a person who always observes fast and offers prayers and he is like a mujahid who sacrifices his life in the cause of Allah. As and when a scholar dies a breach takes place in Islam which cannot be filled till the Day of Judgement"<sup>22</sup>

It is on this very account that the prayers offered by a scholar are many times superior to those offered by other persons because it is a good deed based on knowledge.

Imam Ali, peace be on him, says: "Two rak'ats of prayers offered by a scholar are better than seventy rak'ats of prayers offered by an ignorant person"<sup>23</sup>

Islam also encourages people to associate with learned persons because this affords opportunities for profiting from their knowledge.

The Holy Prophet, peace be on him and his progeny, says: "Having the company of learned scholars is (Allah's) worship."<sup>24</sup> "Looking at their faces is (also) worship"<sup>25</sup>



Luqman, the sage, says to his son: "My son! Associate with the scholars and always sit with them because Allah enlivens the hearts with the light of knowledge".<sup>26</sup>

This matter is so extensive and important that according to the religious leaders, the Pleasure and Wrath of Allah depends on the pleasure and wrath of a scholar.

Imam Ja'far Sadiq, peace be on him, says: "On the Day of Judgement Allah will be pleased with a person who honours and respects a Muslim scholar; and He will be annoyed with one who insults a Muslim scholar".<sup>27</sup>

Islam attaches great importance to the aged and the elders of every group and community and looks at them with due respect.

Imam Ja'far Sadiq, peace be on him, says: "Respect to the aged persons is a sign of respect to Allah".<sup>28</sup> "One who does not show respect to the aged is not one of us".<sup>29</sup>

The Holy Prophet, peace be on him and his progeny, says: "As and when the elder of a community or a nation meets you, honour him and respect him".<sup>30</sup>

\* \* \* \* \*

## DISPUTE IS FORBIDDEN

It is true that debates and discussions are the key to the solution of difficulties. However, this is so only if discussion is pursued on the basis of search for truth and discovery of facts. In case one or both the two parties commence dispute and contention to assert superiority over the other and to support their own points of view, the result will be nothing except malice, discord, enmity and concealment of truth.

Islam condemns dispute and contention in worldly affairs as well as in academic discussions and considers it to be the cause of hostility.

Imam Ali, peace be on him, says: "Refrain from dispute and controversy because it offends two brother-in-faith and creates mutual enmity".<sup>31</sup>

Imam Ja'far Sadiq, peace be on him, says: "Refrain from contention in your discourse because it creates anger and exposes one's secrets".<sup>32</sup> He also says: "One who disputes with others loses manliness".<sup>33</sup>

Imam Ali, peace be on him, says: "Whoever loves self-respect, avoids dispute".<sup>34</sup>

Imam Ja'far Sadiq, peace be on him, says: "Refrain from dispute because it occupies one's intellect with itself and places discord and enmity in its place and creates jealousy and hatred".<sup>35</sup>

Islam not only prohibits unjustified dispute and

controversy but also forbids a truthful person from indulging in such an act.

Imam Ali, peace be on him, says: "A person cannot attain perfect faith except when he abandons dispute, even though he may happen to be a truthful person".<sup>36</sup>

The Holy Prophet, peace be on him and his progeny, says: "I enjoy authority over a House above Paradise, another House within Paradise and still another House in the Garden of Paradise. They are for one who abandons dispute and controversy even though he may be right".<sup>37</sup>

For this very reason Islam declares that some actions like *A'tikāf* (Retirement to a masjid for worship) and Hajj are invalidated by dispute. Imam Ja'far Sadiq, peace be on him, interprets it in this way: You might be swearing "By Allah, yes" and "By Allah, no"<sup>38</sup> and this is the lowest stage of strife and controversy.

\* \* \* \* \*

## SOCIAL RESPONSIBILITIES

In the capacity of being the first guardians of their children the parents should do their utmost to equip their children with outstanding and noble human qualities. The only way to decorate them with these qualities is "character building". After proper moral and spiritual training and education, the next phase for the man of Islam, is to prepare himself to reconstruct his social environment and to transform it into the light of Islam, filled with justice and virtue.

According to the logic of Islam, Islamic brotherhood is the most deep-rooted unity which creates mutual relationship and responsibility.

It is the duty of every Muslim to exhort others to do good and to combat corruption. These two duties, which are known, in Islamic Jurisprudence, as *'Amr bil Ma'ruf* and *Nahy 'anil Munkar*, enjoin upon all Muslims to keep a constant watch on the society. If they find anybody deviating from the path of justice and truth, they must invite him to the right path and if they find anybody committing a crime or sin, they restrain him from doing so.

Islam asks every Muslim to keep his social spirit fully alive and hold dear the collective interests. It calls upon every individual to be responsible to all other members of the society and the society to be responsible to all the individuals. All the Muslims have a right to criticize and

reform each other and play their role in the formation of a healthy society.

The subject of "exhortation to do good and restraint from doing evil" has been repeated in many verses of the Holy Qur'an. At times the Holy Book praises Muslims for having performed this duty<sup>39</sup> and at others it introduces it as a part of good actions.<sup>40</sup> And at times it also encourages Muslims to practice this good act by mentioning the exhortations of Luqman to his son.<sup>41</sup> And on some occasions Allah's Blessings are promised to those who discharge this important duty.<sup>42</sup>

Islam says if you desire that cruelty and injustice should not prevail in your society and the society should not face destruction, do not forget to make a general scrutiny and constructive criticism.

Imam Ali Riza, peace be on him, says: "Invite others to good and check corruption otherwise the tyrants will prevail upon you. At that time those among you who are good will invoke Allah's Mercy, but their invocations will not be accepted".<sup>43</sup>

Imam Ali, peace be on him, says: "The earlier nations perished because they committed sins and their religious heads did not prevent them from doing so".<sup>44</sup>

Again, the Holy Prophet, peace be on him and his progeny, says: "My followers will always be endowed with beneficence and prosperity, provided they invite others to goodness and restrain them from doing evil deeds and co-operate in good actions. However, if they fail to do so some of them will prevail upon others and they will find no helper either on earth or in the heavens".<sup>45</sup>

If some persons can prevent others from committing corruption but do not do so, Islam considers them to be accomplices of sinners.

Imam Baqir, peace be on him, says: "Allah addressed Prophet Shu'ayb, peace be on him, and said, "I shall torture 100,000 of your followers out of whom 40,000 persons will be evil-doers and 60,000 will be good ones".

Shu'ayb, peace be on him, said, "O Allah! So far as the bad persons are concerned it is quite right but why should you torture the good ones?" The revelation came: "Because they did not admonish the wicked and did not get annoyed with them for My sake".<sup>46</sup>

The order to bid to do good and forbid the evil is subject to some special conditions. One of the conditions is the possibility of its being efficacious. The least that a person should do is that he should not look at the sinner with a cheerful face.

Imam Ali, peace be on him, says: "The Holy Prophet ordered us to meet the sinners with grim and dejected faces".<sup>47</sup>

Human beings are not equal to one another in the matter of taking into consideration the goodness or evil involved in various fields. On the other hand since the standard of knowledge, strong intellect, age, maturity and experience vary from individual to individual, it often happens that one's interest in something makes one deaf and blind and conceals its defects from one's eyes. In that event it becomes necessary that people should render intellectual help to one another and protect one another from falling into error.

Islam, therefore, ordains that Muslims should not fail to tender advice to one another and should communicate to others whatever they know about the goodness or badness of something and should not be negligent in doing their utmost in this behalf.

The Holy Prophet, peace be on him and his progeny, says: "On the Day of Judgement Allah will accord a higher status to one who has been more active in tendering advice to the people".<sup>48</sup> "Everyone should tender advice to his brother just as he is vigilant himself".<sup>49</sup>

Imam Ja'far Sadiq, peace be on him, says: "You should tender advice to Allah's creatures for you will not find an act better than this".<sup>50</sup>

Islam has insisted on the performance of this social

duty so much so that it considers stinginess in the matter of tendering advice to others to be 'dishonesty'.

Imam Ja'far Sadiq, peace be on him, says: "A person who observes his brother doing something improper and does not prevent him from doing it in spite of being in a position to do so, has betrayed him".<sup>51</sup>

\* \* \* \* \*

## EDUCATION AND TRAINING OF CHILD

Islam attaches much importance to the training of children and has held the parents responsible in this regard.

The Holy Prophet, peace be on him and his progeny says: "The parents are responsible with regard to their children in the same manner in which the children are responsible with regard to their parents".<sup>52</sup> "Allah blesses those who assist their children in doing good things which they do themselves".<sup>53</sup>

At times the burden of this responsibility has been placed more on the shoulders of the father and it has been given a priority to the rights of a father.

Imam Ali, peace be on him, says: "The child has a right on his father and the father too has a right on his child".<sup>54</sup>

Islam considers training during childhood to be very important because the soul of a child is ready to accept every impression.

As Imam Ali, peace be on him, says: "The heart of a newly-born child is like a virgin soil which accepts every seed that is sown on it".<sup>55</sup>

The Holy Prophet, peace be on him and his progeny has considered the selection of a nice name for the child and giving him proper training as well as the selection of an appropriate profession for him to be the responsibilities of the parents.<sup>56</sup>



There is no doubt about the fact that from the psychological point of view the name of a person has a special effect on his mentality and mode of thinking and throughout his life he remains subconsciously under its influence. It is for this reason that Islam takes so much care in the matter of selection of a name and says: "The most appropriate name is one which makes man remember that he is the servant of Allah and similar is the case with the names of the prophets who were the embodiment of human virtues and an emblem of perfection".<sup>57</sup>

Islam abhors such names which make man egoistic, proud and negligent like Hārith, Mālik, Khalid etc.<sup>58</sup>

Islam considers that people with good names shall be given good respect.

The Holy Prophet, peace be on him and his progeny, says: "When you name a child 'Muhammad' give him due respect, make room for him in the assemblies and do not be peevish towards him".<sup>59</sup>

Islam also attaches a greater importance to religious instruction.

Imam Ali, peace be on him, says: "One of the rights of a child is that his father should teach him the Holy Qur'an".<sup>60</sup> And also orders that: "When the children complete their fifth year and can distinguish between their right and left hands, make them sit facing the *Qibla* and order them to perform *Sajda* (prostration). When they complete their sixth year, teach them prayers. And after they have attained the seventh year make them learn the essentialities of *Wuzu* (ablution). And when they become nine years old, make them perform *Wuzu* and offer prayers in full and be strict with them on this account".<sup>61</sup>

Islam also considers archery and swimming important.

Imam Ali, peace on him, says: "Teach your children swimming and archery".<sup>62</sup>

Islam considers the first seven years to be a period of playful life for the children and orders that they should be given full liberty in this regard.

Imam Ja'far Sadiq, peace be on him, says: "Upto seven years of age, a child should play, for another seven years he should be taught how to read and write and for still another seven years he should learn about lawful and unlawful things".<sup>63</sup>

In fact even the initial seven years form a part of his training period. On the very day of the birth of a child, *Azān* and *Iqāma*, which aims at the declaration of the Oneness of Allah and the invitation to Islam and the exhortation to perform good deeds, should be recited in his ears.<sup>64</sup>

In order to ensure that the children acquire full freedom in life during youth, Islam indicates two periods of their upbringing viz. the first seven years which is the playing period of a child the next seven years is considered to be the period of his complete absorption in learning and acquisition of knowledge about various affairs of life and still another seven years is considered to be a part of the half of the life span for the active participation in life's affairs.

It is as the Holy Prophet, peace be on him and his progeny, says: "A child is a master for seven years, a slave for another seven years and a minister for the next seven years".<sup>65</sup>

Islam lays much stress on being kind to the children. The Holy Prophet, peace be on him and his progeny, says: "A good act is written in the record of virtuous deeds for one who gives a kiss to his child".<sup>66</sup>

A person came before the Holy Prophet, peace be on him and his progeny, and said: "I have never kissed a child". When he turned and left, the Holy Prophet, peace be on him and his progeny, said to those present: "This stone-hearted person is one of the people of Fire".<sup>67</sup> (i.e. he will go to Hell).

Islam has forbidden beating a crying child. The Holy Prophet, peace be on him and his progeny, says: "Do not beat a child who is crying because for the first four months

his crying is the testimony of the Oneness of Allah and for the following four months it is for blessings on the Holy Prophet and his progeny and for the next four months it is an invocation for the parents".<sup>68</sup>

Islam ordains that the male children should be circumcised as early as possible. The Holy Prophet, peace be on him and his progeny, says: "Purify (circumcise) your sons on the seventh day because the tissues then build-up quickly and the wound heals up easily".<sup>69</sup>

Knowledge and experience has proved that milk has a great effect on the morals and mentality of a child and, therefore, Islam has prescribed special conditions for a nursing-maid. The Holy Prophet, peace on him and his progeny, says: "Keep your children away from the milk of women who are insane or adultresses because through the milk baser traits are transmitted to the child".<sup>70</sup>

In order that the ears of the child should become acquainted with the remembrance of Allah and the realities of Islam from the moment of its birth, Imam Ja'far Sadiq, peace be on him, says: "When a child arrives in the world, recite *Azān* in its right ear and *Iqāma* in its left ear".<sup>71</sup>

Islam ordains that *Aqiqah* should be performed on a child i.e. an animal should be slaughtered for its sake by way of alms. Imam Ja'far Sadiq, peace be on him, says: "*Aqiqah* is necessary for a well-to-do man. As regards a poor person he should also do it when his circumstances permit. And in case it is not possible for him to give it, he is under no obligation in this behalf. Every child that is born is under pledge in respect of his *Aqiqah*".<sup>72</sup>

In this manner the person of a newly-born child has been made a means of help to the poor.

In order to keep the spirit of children perpetually vigorous and fresh and to protect them from psychological problems, Islam has forbidden giving a preferential treatment to one over another.

The Holy Prophet, peace be on him and his progeny, says: "Observe justice in dealing with your children in the

same manner in which you expect them to observe justice in being kind and good to you".<sup>73</sup>

However, in contrast with the vicious practice of the Dark Age of Ignorance (before the advent of Islam), when the new-born daughters were buried alive, Islam permits that daughters may be given preference over sons.

The Holy Prophet, peace be on him and his progeny, says: "Whoever goes to the bazaar and purchases a present for the members of his family and brings it to them is like one who spends on the needy. However, (at the time of division) he should prefer daughters to sons because whoever pleases his daughter is like one who frees a slave from among the descendants of Prophet Ismā'il".<sup>74</sup>

\* \* \* \* \*

## DUTIES OF THE CHILDREN

Father and mother are two precious beings. Everyone knows their value and looks upon them with respect. Islam, too, has stimulated this internal inclination of man which emanates from a sentimental and rational source and has indicated their value in a becoming manner through detailed and repeated statements and has ordered the children that they should not neglect the respect for their parents even for one moment.

In the Holy Qur'an obedience to parents has been mentioned at many places along with the obedience to Allah and in some cases it has been mentioned as the first recommendation to the children of Adam.

At one place the Holy Qur'an says: *"Your Lord has ordained that you must not worship anything other than Him and that you must be kind to your parents. If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment. Never yell at them but always speak to them with kindness. Be humble and merciful towards them and say, "Lord, have mercy upon them as they cherished me during my childhood".*<sup>75</sup>

And on another occasion it says: *"We enjoined man to show kindness to his parents, for with much pain his mother bears him and he is not weaned before he is two years of age. We said: Give thanks to Me and to your parents. To me shall all things return".*<sup>76</sup>

The Holy Prophet says: "Goodness and benevolence towards father and mother is superior to prayers, fasting, Hajj, Umra and Jihad and carries a greater recompense".<sup>77</sup> "Two doors of Paradise are opened for a person whose day commences when his parents are pleased with him".<sup>78</sup>

The following tradition quoted from Imam Ja'far Sadiq, peace be on him, confirms that the recompense for doing good to parents excels that for Jihad:

"A man came in the presence of the Holy Prophet and said: I like to perform Jihad in the cause of Allah, but my mother is not at all inclined towards my doing so. The Holy Prophet replied: Go back and remain with your mother. I swear by the Lord who has sent me on a true mission that to remain with one's mother for one night (and serving her and doing good to her) is better than performing Jihad in the cause of Allah for a year".<sup>79</sup>

In another place he said: "Go back and remain with your mother because Paradise lies underneath the feet of one's mother".<sup>80</sup>

Islam considers kindness to parents to be the criterion of excellence and virtue. Imam Ja'far Sadiq, peace be on him, narrates as under: "One day when the Holy Prophet was in the company of some persons, his foster-sister came. The Holy Prophet accorded her due respect. He was extremely pleased to see her. He spread a sheath of cloth for her to sit and then began conversing with her. The girl departed and some time later her brother (who was the fosterbrother of the Holy Prophet) came. The Holy Prophet did not, however, accord similar respect to him. One of those present asked: O Prophet of Allah! What was the reason for this different treatment when this person happens to be a man? The Holy Prophet replied: The reason is that the girl is more respectful to her parents".<sup>81</sup>

Islam considers the right of parents to be the greatest of all rights and prefers it to everything else. Once a man came to Imam Ja'far Sadiq, peace be on him, and said: "My parents are Sunnis. The Holy Imam replied: Do good

to them in the same manner in which you are under obligation to do good to those who believe in our *Walāyat*: that is who are our followers".<sup>82</sup>

And one who neglects to perform this duty or becomes the source of his parents' wrath is really very unfortunate. The Holy Prophet said: "Two doors of Hell are opened towards a person who causes the wrath of his parents".<sup>83</sup> "Be afraid of being disobedient to your parents or becoming the object of their wrath because the fragrance of Paradise covers a distance of five hundred years' time and reaches the nostrils of a man but it does not reach at all those with whom their parents are annoyed".<sup>84</sup>

And as we learned from the verse of the Holy Qur'an (mentioned earlier) the lowest degree of such disobedience is that one should display weariness before them.

Imam Ja'far Sadiq, peace be on him, says: "If the Lord had considered anything to be lower than 'Uf' (word of disgust) he would have prohibited it. One of the stages of disobedience is that one should cast a fierce glance on his parents".<sup>85</sup>

This fact should also be kept in view that the Prophet says: "The right of an elder brother over his younger brother is similar to the right of a father over his child".<sup>86</sup>

\* \* \* \* \*

## SERVICE TO HUMANITY

There are a number of problems which cannot be solved by one person alone but if he is assisted by some others he can overcome the difficulties involved in them.

In principle, human life has no meaning without co-operation and, without it, it is transformed into animal life. It is for this reason that Islam insists on its followers to assist their brethren-in-faith in solving their problems and not to leave them alone to face difficulties.

The Holy Prophet, peace be on him, says: "One who does not take interest in the affairs of Muslims is not a Muslim. And that person, too, is not a Muslim who hears a Muslim calling for help and does not respond to his call".<sup>87</sup>

Imam Ja'far Sadiq, peace be on him, says: "If a brother-in-faith comes to a person and seeks help from him and he does not help him in spite of being in a position to do so, Allah makes him help one of our enemies and then tortures him on this account".<sup>88</sup>

"If a person possesses a house and a brother-in-faith needs it for purposes of residence and he does not give it to him, Almighty Allah addresses the angels and says: 'O My angels! Here is a creature of mine who observes stinginess in lending his house to another creature of Mine. I swear by My Glory and Dignity that I will not provide him with a residence in Paradise'.<sup>89</sup> "If a brother-in-faith seeks help from a person and he, in spite of being in a position to



help him, does not do so Allah will resurrect him on the Day of Judgement in such a condition that his hands will be tied to his neck and will keep him in the same condition till the account of all the people has been settled".<sup>90</sup>

On the other hand the spiritual reward fixed by Allah for such an act is so important and precious that similar reward has been promised for a very few other acts.

The Holy Prophet, peace be on him and his progeny, says: "Allah has inhabited Paradise with some persons who rule there (and enjoy a dignified position). They are the persons who have been meeting the needs of their brethren".<sup>91</sup> "One who fulfills the needs of a brother Muslim is like one who has been worshipping Allah throughout his life".<sup>92</sup>

"Allah makes Paradise obligatory for one who helps a Muslim and diverts devastating water and fire from him (i.e. one who rushes to assist victims of flood and fire and saves them)".<sup>93</sup>

And Imam Baqir, peace be on him, says: "whenever a person seeks my assistance I hasten to provide it to him lest he should become in a position to dispense with it and hence I may be deprived of the blessings attached to it".<sup>94</sup>

Similarly Imam Ja'far Sadiq, peace be on him, says: "A Muslim who helps another Muslim to fulfil the latter's need is like one who has performed Jihad in the cause of Allah".<sup>95</sup>

"It never happened that a Muslim fulfilled a want of a fellow Muslim and Allah has not proclaimed that His blessings were with Him and that He would not give him anything short of Paradise".<sup>96</sup>

On the Day of Judgement Allah will fulfil 100,000 wishes of a person who fulfills one of the wishes of a brother-in-faith of his. The first of them will be Paradise for himself and the other will be Paradise for his kinsmen and friends and brethren-in-faith provided they are not idol-worshippers.<sup>97</sup>

"Allah will make matters easy for a believer who

solves the problem of a brother and if he conceals his (i.e. brother Muslim's) error or secret, Allah will conceal seventy of his secrets. By Allah! So long as a person is the helper of his Muslim brother Allah remains his Helper".<sup>98</sup>

Safwān Jammāl, one of the companions of Imam Ja'far Sadiq and Imam Musa Kazim, peace be on them, says: "I was present before Imam Ja'far Sadiq, peace be on him, Maymun, a resident of Makkah, arrived and complained about his indigence and lack of means to undertake journey to his home town. The Holy Imam ordered me to get up and assist him. I got up and with Allah's help succeeded in meeting his needs and then returned to the assembly. Imam enquired from me about the development and I told him that Allah had granted that man's needs.

The Holy Imam said: "Remember! In my view assisting a brother Muslim is better than going round the Ka'bah seven times".<sup>99</sup>

And in the end the Holy Imam says: "Almighty Allah has said thus: People get their sustenance from Me (and they are My creatures). Hence I like him more who is more kind to them and strives to meet their needs".<sup>100</sup>

No doubt, making Muslims happy becomes the source of one's happiness on the Day of Judgement. Imam Musa Kazim, peace be on him, says: "There is a group of Allah's servants who strive to meet the needs of the people. They will enjoy peace of mind on the Day of Judgement. And Allah will make him happy on the Day of Judgement who makes one believer happy".<sup>101</sup>

In short helping one's fellow-beings is so much important that Allah gives spiritual reward even for an intention and resolution to perform it. Imam Muhammad Baqir, peace be on him, says: "At times it so happens that a Muslim seeks help from another Muslim and the latter, though inclined to help him but is not in a position to do so, Allah will send him to Paradise for this very resolution".<sup>102</sup>

The conclusion of this discussion is contained in the following words of Imam Husayn son of Imam Ali, peace

be on them: "The requests which people make to you are Blessings of Allah. So do not feel weary and uneasy".<sup>103</sup>

Imam Ali, peace be on him, says: "How surprising it is on the part of a person who is approached by a brother Muslim for help and he fails to help him and does not consider himself fit for performing a good act. Does this act not carry any spiritual award which he should covet? Or can he not mitigate Allah's wrath by this means? Really, should one observe abstemiousness even in the matter of morals and virtues?"<sup>104</sup>

Hence, by taking together these explicit statements quoted from the pioneers of Islam and other traditions which it is not possible to amplify here, it becomes quite clear that Islam considers extension of help to the needy Muslims and taking steps for public welfare to be at par with the most important and most sublime worship and has made every Muslim responsible for the performance of this great duty and does not permit negligence or carelessness in this regard.

\* \* \* \* \*

## GOOD DEEDS

Contrary to the thinking of some narrow-minded persons that religion does not care for things other than various forms of worship and obligatory and unlawful matters, Islam attaches great importance to public welfare like construction of Masjids, orphanages, propagation centres, bridges and water reservoirs and improvement of roads. In short, every thing which contributes to the welfare and the well-being of the people.

The Holy Prophet, peace be on him and his progeny, says: "One who passes his days and nights and does not care for the affairs of the Muslims (and does not strive to solve any problem of the society) is not a Muslim".<sup>105</sup>

When the Holy Prophet, peace be on him and his progeny, was asked about the person whom Allah likes most, he replied: "He is the person who is more useful to the Muslim society than all others".<sup>106</sup> And he said in other words: "The best among the people is the one from whom people benefit more".<sup>107</sup>

To such good deeds, Islam gives the name of alms recurring benefits.

Imam Ja'far Sadiq, peace be on him, says: "The record of the activities of everyone is closed after his death and thereafter he does not receive any reward or punishment except in three cases: The first one is the 'alms recurring benefits' (useful works) which he leaves behind

himself and another is a good habit which he leaves as his remembrance and the third one is a dutiful child who prays for his deliverance (and if he has committed any sin his child makes amends for it".<sup>108</sup>

The Holy Qur'an says: "*Wealth and children are the bounties of this life. But deeds of lasting merit are better rewarded by your Lord*".<sup>109</sup>

Besides attaching so much importance to 'alms recurring benefits' viz. sacred buildings and endowments, Islam particularly stresses on the construction of Masjid which is the very basis for Islamic propagation and teachings, and it has made special recommendations in this behalf.

The Holy Prophet, peace be on him and his progeny, says: "One who constructs a Masjid, the Omnipotent Allah will grant him a house in Paradise".<sup>110</sup>

And the Holy Qur'an says: "*And those persons who build Masjids and visit them, who believe in Allah and the Day of Judgement, attend to their prayers and pay Zakat (religious tax) and who fear none but Allah*".<sup>111</sup>

Islam's view with regard to social matters becomes clear from this that a comparatively small matter like levelling the streets of Muslims has been given so much importance. The Holy Prophet, peace be on him and his progeny, says: "Allah gives spiritual reward equal to that of reciting four hundred verses of the Holy Qur'an to a person who removes from the path of the Muslims that which inconveniences them".<sup>112</sup>

Whenever Imam Sajjad, peace be on him, passed through a road and saw a stumbling block lying on it he used to dismount from the animal on which he was riding so that he might remove it with his own hand.<sup>113</sup>

The Holy Prophet, peace be on him and his progeny, said: "It is incumbent upon every Muslim to give alms (and do favours to others) every day". Someone said: "How is it possible for anyone to do such a good deed every day?" The Holy Prophet replied: "When a person removes impediments from the path of the Muslims it is treated to be 'alms'.<sup>114</sup>

## HELPING THE OPPRESSED

Islam appeared in a society in which cruelty and oppression were fully current along with other evils. Rich and powerful tyrants oppressed their subjects and other weak people as much as possible and made them submit to their authority. There were also some who kept silent on account of fear or for some other reasons and thus practically endorsed the action of the tyrants by their silence. Hence the oppressors continued their oppressions as far as possible.

Islam besides having threatened and condemned the oppressors and considered them distant from Allah's Blessings also seriously taken to task the second group of people who remain silent and do not strive to rescue the oppressed and has warned them of Divine Wrath.

Imam Ja'far Sadiq, peace be on him, says: "When a Muslim, in spite of being in a position to assist his brother, abstains from doing so, Allah also abstains from assisting him in this world as well as in the Hereafter",<sup>115</sup>

Islam strictly orders its followers to campaign against the tyrants and to assist the oppressed.

Imam Ali, peace be on him, says to his son: "Always campaign against the tyrant and help the oppressed",<sup>116</sup>

The Holy Prophet, peace be on him and his progeny, says: "Allah appoints an angel to keep that person safe from the Fire of Hell on the Day of Judgement, who saves

a believer from the oppression of a cruel person".<sup>117</sup>

Imam Ja'far Sadiq, peace be on him, also says: "It is better for a Muslim to help his oppressed brother than to fast and to sit in *A'tikâf* (seclusion) for one month in Masjidul Harâm".<sup>118</sup>

Imam Muhammad Baqir, peace be on him, says: "Once a true believer lived in the country of a cruel king. The king was very keen to oppress the true believers. The man was, therefore, compelled to leave his country and seek refuge in the country of non-believers and there he took up abode in the house of an infidel.

The infidel accorded him respect and gave him asylum. When the time of the infidel's death drew nearer Allah revealed to him thus: "I swear by My Dignity and Glory that if there had been a place in Paradise for the infidels I would have rewarded you but Paradise is forbidden to the infidels. However, O fire! Take hold of him but do not hurt him".<sup>119</sup>

In one of his remarks about assisting the oppressed, Imam Ja'far Sadiq, peace be on him, says clearly: "It is the duty of every Muslim and it is incumbent upon him to assist a Muslim (against the tyrants)".<sup>120</sup>

\* \* \* \* \*

## MUTUAL CO-OPERATION AMONGST MUSLIMS

At the time of the advent of Islam, the entire Arabia presented a scene of battlefield and was burning in the fire of corruption, contention, mischief and disturbance. People of that peninsula had always been at loggerheads with one another and their hearts were filled with acute rancour. However, Islam declared the mutual love amongst them to be the basis of its programme of inviting people to Allah. The Holy Prophet recited the following verse before them: *"The believers are a band of brothers. Make peace among your brothers and fear Allah so that you may be shown mercy"*.<sup>121</sup>

Then the Holy Prophet, peace be on him and his progeny, embarked upon this task with high ambition and practically established brotherly relationship between two groups of Muslims. From that day onwards the phrase brethren-in-faith along with the phrase kinsmen became current and the former became more in vogue.

In order to root out rancour and animosity Islam ordains to establish peace and tranquillity among your brethren-in-faith.

At the time of his last moment Imam Ali, peace be on him, advised his children as under:

"My children! I advise you to adopt piety, keep your affairs organized and always make peace between yourselves because I have heard your grandfather, the Holy



Prophet, peace be on him and his progeny, saying that Allah regards creating of peace between two persons to be superior to offering prayers and fasting for one year".<sup>122</sup>

For these very reasons the great leaders of Islam attached much importance to this subject so much so that they kept some money with some of their companions so that if there was some financial dispute between two persons the same should be settled through that money.

Abu Hanifa, the Hajj guide says: "Once I was disputing with a person in connection with an inheritance. Mufazzal bin Umar passed by us. He observed us for a moment and then invited us to his residence. He settled the affair between us for four hundred dirhams and himself paid the amount to us. Then he said: "Remember! This money is not mine. Imam Ja'far Sadiq, peace be on him, gave it to me and ordered that as and when two faithful persons are disputing over some property, the matter should be settled by means of this money".<sup>123</sup>

Islam has imposed mutual responsibilities upon Muslims and called them the 'rights of brethren-in-faith'.

Imam Ali, peace be on him, quotes from the Holy Prophet, peace be on him and his progeny, as saying: "Every Muslim has thirty rights over another Muslim which he should either perform or the other should spare him from performance thereof; a Muslim should overlook the errors of his brother-in-faith and should have pity on him when he is in trouble, should guard his secrets, should not talk about his shortcomings, should accept his apology, should defend him when others degrade him, give him good counselling and preserve mutual friendship with him, should pay his debts, should visit him when he is sick and should escort his funeral in the event of his death, should accept his invitation and his presents, should recompense him for his gifts, and thank him for his favours, should render him proper assistance, should protect his honour and meet his needs and make him achieve his purpose. If he sneezes he should invoke

benediction for him. He should guide him to his lost things, answer his salutation, treat his statements to be correct, consider his gift to be good, confirm his oaths and be friendly with his friends. In case he is the oppressor, he should be stopped from doing evil and in case he is the oppressed one, the requisite assistance is to help him in receiving his dues. He should not leave him alone to face hardships and should consider that thing good for him which he considers to be good for himself and should not desire that thing for him which he does not desire for himself".<sup>124</sup>

Imam Ja'far Sadiq also quotes the Holy Prophet, peace be on him and his progeny, saying: "A believer has seven rights over another believer which the latter must discharge: He should respect him openly and be friendly with him in his heart. He should make him partake in his wealth, visit him when he is sick and escort his funeral on his death. And even after his death he should not say anything except good about him".<sup>125</sup>

Imam Muhammad Baqir, peace on him, said: "Some of the rights of a believer upon his brother are: He should satiate him when he is hungry, conceal his secrets, make his difficulties easy for him (assist him in his difficulties), pay his debts and protect his children after his death".<sup>126</sup>

Imam Ja'far Sadiq, peace be on him, also says: "A believer is the brother of the other believer and he is like an eye and a guide for him. He does not commit breach of trust with him, does not oppress him, does not deceive him and he fulfils the promise made with him".<sup>127</sup>

\* \* \* \* \*

## BEHAVIOUR WITH THE SERVANTS

Even today the treatment of some persons with their servants is just like that meted out by the masters to their slaves during the Dark Age of Ignorance.

Islam has seriously campaigned against this way of thinking and has considered the relationship between the master and the servant to be a relationship of mutual assistance on the basis of mutual respect and protection based on the concept of human rights and freedom.

The biographies of the leaders of Islam, besides their sayings, clearly indicate that they fully observed equality and respect in the matter of their servants and treated them like helpers and not like beasts of burden.

The Holy Prophet, peace be on him and his progeny, says: "They are your brothers whom Allah has made your subordinates. Hence, if a person has a brother subordinate to himself, he should give him to eat what he eats himself and to wear what he wears himself and should assist him in doing difficult jobs".<sup>128</sup> "As and when you order your slaves (and servants) to do a difficult job, assist them yourselves".<sup>129</sup>

"The worst person is he who travels alone and turns away his guest and beats his slave".<sup>130</sup>

Imam Ali Riza, peace be on him, instructed his two servants named Yāsir and Nādir, "If you see me standing by your side at the time when you are taking your meals,

do not move from your place (do not pay me any respect) until you have finished with your meals".<sup>131</sup>

Imam Ali, peace be on him, purchased two shirts, one of which cost three dirhams and the other two dirhams. He kept the cheaper one himself and gave the other to Qambar (his servant). Qambar said: "You are better suited to wear this shirt because you mount the pulpit and address the people". Imam Ali replied: "Qambar! You are young and still enjoy the prime of youth. I feel ashamed before Allah that I should seek precedence over you in the matter of dress because I have heard the Holy Prophet, peace be on him and his progeny, saying: "Give them (slaves and servants) to wear whatever you wear yourselves and to eat what you eat yourselves".<sup>132</sup>

Some people are of the view that so long as they are not harsh with their servants, the latter do not obey them. This way of thinking is, however, incorrect because they are more obedient when they are treated well.

The Holy Prophet, peace be on him and his progeny, says: "Be kind and cheerful with your servants because by doing so your wishes are complied with more properly".<sup>133</sup>

In fact the methods of looking after household affairs should be learnt from Islam. Islam enjoins us to observe good system even in the case of servants and entrust a particular job to everyone of them. Imam Ali, peace be on him, says to his son: "Ask each one of your workers to perform a particular job because in this way they do not pass on jobs to one another".<sup>134</sup>

On the other hand the servants too should not exceed their limits and they should pay due regard to the rights of their masters. It is said that Imam Ja'far Sadiq, peace be on him, once sent a slave of his for some work. He went and did not return in time. The Holy Imam went after him and found him asleep. He kept standing there till the man woke up. Then the Imam said to him: "O man! Why do you sleep during the night and during the day? Let the night be yours to sleep but let the day to be mine".<sup>135</sup>

## ZAKAT – THE SHARE OF THE NEEDY

In the modern world the indigence and poverty of a large number of people and the glaring class distinctions have attracted the attention of the intelligentsia who are striving hard to remedy this ailment and to reduce this dangerous gap between different classes.

In order to prevent accumulation of wealth and eradicate the evils of poverty, Islam has prescribed the law of alms and Zakat. According to this law the rich persons are under obligation to pay every year a fixed percentage of their wealth to the needy and destitute.

The Holy Qur'an has mentioned it at numerous places (e.g. Surah al-Baqarah verses 40, 104 and 173; Surah al-A'raf verse 155; Surah al-Hajj verse 42 and Surah al-Mo'minun, verse 4) and it has given it so much importance that it has usually been mentioned along with the greatest of all religious duties namely the offering of prayers (*Salât*). For example it says: "*Offer prayers and pay Zakat for you will be rewarded for whatever good work you do*".<sup>136</sup>

The leaders of Islam have mentioned the philosophy underlying the law of Zakat and have thereby encouraged the people to pay it. Imam Ja'far Sadiq, peace be on him, says: "Zakat has been prescribed for the purpose that the rich people should be tested and the poor should be helped. If people had paid Zakat for their wealth there would have been no indigent Muslim. On the other hand

by means of this right fixed for the poor by Allah the poor would have become free from need. Hence, if poor and hungry persons are found, it is on account of the sin committed by the rich and it is only appropriate that Allah may withhold His Blessings from those people who have not attended to the rights of the needy".<sup>137</sup>

He also says: "Allah has fixed a share for the poor in the wealth of the rich and made the poor as partners in their assets. No rich person deserves praise unless he pays that right viz. Zakat. By means of Zakat the lives of the poor are guaranteed and with this act, a Muslim is called a Muslim".<sup>138</sup>

The following words of Imam Ja'far Sadiq, peace be on him, also deserve attention: "Allah has fixed 25 dirhams as Zakat out of 1000 dirhams because He has created the human beings and knows the extent of their needs. He knows that out of every 1000 persons 25 are poor (i.e. the number of weak persons and those who cannot do any work and those who are in need of immediate help is within these limits) and has fixed their share accordingly. And if the number of such persons had been more than this He would have fixed a larger share for them because Allah is their Creator and is aware of their condition".<sup>139</sup>

Islam has strictly warned the rich and informed them of the dangers which spring out of class differences. The Holy Prophet, peace be on him and his progeny, says: "Ensure your wealth by paying Zakat".<sup>140</sup>

This is so because it is evident that most of the wicked deeds, corruption and thefts and above all the inauspicious melody of communism crop up from poverty and acute need.

Whatever has been said above was with regard to the payment of Zakat from the economic point of view. However, it should not be forgotten that its spiritual aspect also enjoys at least as much importance.

Imam Ali, peace be on him, says: "Zakat, along with prayers, has been held for Muslims to be a means of proxi-

mity to Allah. It becomes an atonement for the sins of a person who pays it willingly and protects him from the fire of Hell. Hence none should pay it with a heavy heart and feel sad on account of its payment".<sup>141</sup>

On another occasion he says: "Do not forget to pay Zakat, for Zakat quenches the wrath of Allah".<sup>142</sup>

For the above mentioned reasons Islam has strongly condemned non-payment of Zakat and has threatened the well-to-do people who refrain from paying it.

Imam Muhammad Baqir quotes from Imam Ali, who quoted from the Holy Prophet, peace be on him and his progeny: "If people refrain from paying Zakat, Allah's Blessings will also be withheld from the earth".<sup>143</sup>

Imam Ja'far Sadiq, peace be on him, also says: "One who refrains from paying the minimum amount of Zakat (one carat) is neither a believer nor a Muslim".<sup>144</sup>

Islam attaches so much importance to this social act that the Holy Prophet, peace be on him and his progeny, formally turned out of the Masjid some persons who considered this vital activity to be something quite ordinary and had failed to pay the rights of the poor. He said: "Anyone of you who do not pay Zakat should leave 'our Masjid' and should not offer prayers in it".<sup>145</sup>

Although Islam accords due consideration to economic freedom and aquisition of personal property yet it says: "Allah has made gold and silver coins (money and wealth) to be means of the welfare of the people so that they may meet their needs in different walks of life and achieve their ends. Hence the entire wealth of those who accumulate a good deal of it but comply with Allah's orders and pay Zakat (i.e. the rights of the poor) shall become pure and lawful".<sup>146</sup>

But at the same time Islam considers the non-payment of the rights of the poor to be an unpardonable sin and says: "A person who accumulates sufficient belongings and gold and silver and practises stinginess and does not pay Allah's right (and in its stead) coverts it into gold and

silver utensils (and leads a luxurious life) shall deserve Divine wrath". Almighty Allah says: "*A day (will arrive when) these coins will be made red hot with the fire of Hell and will be tattooed on their foreheads, backs and the lateral sides*". (Surah Tawbah, 9:35)

\* \* \* \* \*



## THE FINANCIAL RIGHTS

In order to reduce the grave distance between different classes Islam has fixed, besides Zakat, other rights of the needy in the wealth of the well-to-do people and the rich and praises those people, "Who have themselves opened an account in their wealth and have determined a right in it for the indigent persons of the society — besides Zakat which is their established right".<sup>1+7</sup>

Imam Ja'far Sadiq, peace be on him, says thus in connection with such rights: "Almighty Allah has fixed other rights, besides Zakat, in the property of the rich and He says: "Only those persons can withstand hardships who determine a right in their wealth for the poor. This right is besides Zakat and is a right which a person makes obligatory upon himself. He should fix it according to his means and pay it daily or once in a week or once in a month. And Allah says again: "Make a good loan to Allah". This is in addition to Zakat and further says: "Those people who spend in the way of Allah openly and secretly".

"And again *mā'oun* (whose objectors are reproached by Allah) is also the same thing that money should be lent or something may be given on loan or a good deed may be done. And one of the things which are counted as assets besides Zakat in the sympathetic consideration about which Allah says: *And the people who hold it firmly and about which Allah has given orders. Hence anyone who*

*acquits himself of the duties which Allah has made obligatory upon him has performed what was due from him*".<sup>148</sup>

Imam Ja'far Sadiq, peace be on him, says again: "Do you think that Allah has fixed only Zakat in your wealth? (If it is so, you are mistaken). That which Allah has fixed besides Zakat is more than Zakat and the same should be spent on your relatives and on those who ask you for it".<sup>149</sup> The Holy Imam was asked again as to whether Allah by saying: "Those who fix a right in their wealth for those who ask for it or are needy" meant something other than Zakat? He replied: Yes, by it those people are meant whom Allah has given wealth and who take out of it 1000 or 2000 or 3000 or something more or less than that and give it to their relatives or spend it on the helpless people of their community".<sup>150</sup>

However, Islam considers those rich persons to be virtuous who meet all financial obligations consisting of Zakat and rights of the relatives, the beggars and the needy.

Imam Ja'far Sadiq, peace be on him, said to Ammār Sābātī: "Have you much wealth? He replied: "Yes". The Imam asked: "Do you pay Zakat which Allah has made obligatory? He replied in the affirmative. Then the Holy Imam said: "Do you segregate a certain amount of your wealth for the poor?" He replied: "Yes, I do". The Imam said: "Do you give something to your relatives?" He said: "Yes". The Imam asked: "Do you help your brother-in-faith also? He replied: "Yes". Then the Holy Imam (encouraged him and) said: "O Ammār! Wealth exhausts, human body decays but the action lasts. And the Reckoner is alive and He does not die. O Ammār! Whatever you send in advance belongs to you but whatever you leave behind will never reach you".<sup>151</sup>

\* \* \* \* \*

## CHARITY IN THE CAUSE OF ALLAH

The topic of charity in the cause of Allah which is sometimes called *Sadaqa* in the terminology of tradition (*Sadaqa* is charity in the cause of Allah). It is in itself such a wonderful thing that very few of the recommended precepts have perhaps been given an importance equal to it.

From the view-point of Islam charity exercises great influence upon everything including life, wealth and riches and above all the Blessings of Allah. The Holy Prophet, peace be on him and his progeny, says: "On the Day of Judgement everyone will rest under the shadow of his charity until the matters are settled between the people".<sup>152</sup>

"Secret charity in the cause of Allah quenches the Flame of Allah's Wrath".<sup>153</sup>

Imam Ja'far Sadiq, peace be on him, says: "Every Muslim who clothes a destitute Muslim remains under Allah's Protection till the shreds of that cloth lasts".<sup>154</sup>

"Treat your sick kindly in the cause of Allah. Seek your sustenance by means of charity for before it reaches the creature it reaches the Hand of the Creator".<sup>155</sup>

Imam Muhammad Baqir, peace be on him, says: 'Goodness and kindness in the path of Allah eradicates poverty, increases one's longevity and protects him from seventy different types of dangerous deaths'.<sup>156</sup>

It is, however, much better that one should do this noble act while he possesses good health and stamina and

not in the shape of a will at the time of his death.

The Holy Prophet, peace be on him and his progeny, was asked as to which charity is better. He replied: "That one which you give personally when you are alive and in control of your affairs, when you hope to live and are afraid of indigence and not that you should postpone it till you are about to die and then you say to give that much to one and that much to another".<sup>157</sup>

\* \* \* \* \*

### DON'T CAST A FAVOUR IN THE TEETH

There is no doubt about the fact that all these recommendations and insistence about charity have mostly been with a view to relieve the indigent from their pitiable condition and to remove their mental agony by meeting their financial needs. And the person who spends attains a higher moral and spiritual satisfaction by means of this pious act and thus he adorns himself with fresh virtue and excellence.

In case, however, spending and charity is motivated by making the recipient feel obliged of this charity then on the one hand not only the real object is not achieved but a severe damage is also done to the spirit of the recipients and on the other hand it becomes known that this act in fact was not for Allah's sake and consequently one who spends does not derive any moral or spiritual benefit. For this very reason the Holy Qur'an, while mentioning the subject of charity in the way of Allah, invites the attention of the people on many occasions to the fact that this act should be for Allah's sake only and should not be followed by letting the recipients feel obliged on account of that.

At one place it says: "Those who spend their property in the cause of Allah and do not make the recipient feel obliged or insulted shall receive their reward from Allah. They shall have no fear nor will they be grieved".<sup>158</sup>

And in two other verses following this it considers such an act to be the cause of loss of spiritual reward and benefit of charity and by comparing an act purely for the sake of Allah with the one other than this it says: *"Believers, do not make your charities fruitless by reproachfully reminding the recipient of your favour or making them insulted, like the one who spends his property to show off and who has no faith in Allah or belief in the Day of Judgement. The example of his deed is as though some soil has gathered on a rock and after a rainfall it turns hard and barren. Such people can not benefit from what they have earned. Allah does not guide the unbelievers. The example of those who spend their property to please Allah out of their firm and sincere intention is like the garden on a fertile land which after a heavy rainfall or even a drizzle yields double produce"*.<sup>159</sup>

And in many statements of the leaders of Islam also it has been mentioned clearly that the spiritual reward of a good action is lost by reminding the recipient of the favours done to him. The Holy Prophet, peace be on him and his progeny, says: "Allah nullifies the charity of a person who does good to a Muslim and then hurts him by reminding him of the favours done to him".<sup>160</sup> "And Allah does not pay any attention to a person and He does not purify his heart if that person reminds the recipient of the favour done to him".<sup>161</sup>

Hence, for the achievement of this very end it has been ordered that if anything is given to a person he should not be considered to be low but should be respected. Imam Ali, peace be on him, says: "When you give something to a person who requests for it, take your hands upto your mouth and kiss them because charity is accepted by Allah".<sup>162</sup>

It is perhaps for this very reason that it has been ordered that charity should, as far as possible, be given secretly. The Holy Prophet, peace be on him and his progeny, says: "There are seven groups of people whom

Allah will keep under the shadow of His Blessings on the Day of Judgement. One of them are the people who give charity and keep it a secret so much so that even their right hand does not know what they give with their left hand".<sup>163</sup>

\* \* \* \* \*

## MODERATION

As the foundation of true social life has been laid on moderation and maintenance of equilibrium, the sacred religion of Islam has not ignored moderation and equilibrium in any circumstances and even in the matter of daily expenditure it praises those persons "who are neither extravagant nor niggardly but keep the golden mean".<sup>164</sup>

Extravagance and lavishness are condemned by Islam and are considered to be a great defect in a man.

Imam Ja'far Sadiq, peace be on him, says: "Perfection lies in three things and one of them is moderation in life".<sup>165</sup>

Imam Muhammad Baqir, peace be on him, says: "There is no goodness in the one who is not moderate in his life because this thing (i.e. not being moderate) is not beneficial for him either in this world or in the Hereafter".<sup>166</sup> And the Holy Qur'an says: "*Do not squander your wealth wastefully for the wasteful are Satan's brothers*".<sup>167</sup>

\*\*\*\*\*



## GRANTING A LOAN

While the religion of Islam has considered different types of purchase and sale to be lawful it has declared usury to be unlawful, in whatever shape it may be i.e. whether in connection with purchase and sale or in connection with lending and borrowing.<sup>168</sup>

However, as one is compelled to take loan at one time or another, Islam encourages the wealthy persons to grant loans to others.

Imam Ja'far Sadiq, peace be on him, says: "If a Muslim grants a loan to a brother Muslim for the sake of Allah (and not for interest) that loan is considered to be a 'Charity' till such time that it is repaid".<sup>169</sup>

The Holy Prophet, peace be on him and his progeny, says: "There is a writing on the gate of Paradise to the effect that the reward for charity is 10 times and the reward for loan is 70 times thereof. I enquired from Jibril as to why it was so when the property of one who gives charity does not return to him whereas a loan is repayable. Jibril replied that it was so because one who takes charity may not be in need of it whereas one who takes a loan really needs it.

Hence charity is sometimes given to a man who deserves it and at other times to one who does not deserve it. It is for this reason that the reward for a loan is greater than that for charity and munificence".<sup>170</sup>

However, on the other hand Islam does not permit everyone to obtain loan and considers it to be justified for only those people who really need it because being a debtor is the cause of humiliation for a person.

The Holy Prophet says: "Refrain from becoming a debtor because debt is a matter of shame for man. During the night it keeps him busy with itself and during day it makes him feel ashamed before the creditor".<sup>171</sup> And as anxiety, agitation and disturbance of mind wears out one's nerves it is possible that debt may shorten the life of man. It is on this account that Imam Ja'far Sadiq, peace be on him, says: "Reduce your debts as far as possible because life increases by their reduction".<sup>172</sup>

For these very reasons the Holy Prophet, peace be on him and his progeny, says: "I seek refuge in Allah (from two things) – from blasphemy and from debt". The people asked: "Do you consider blasphemy and debt to be at par with each other?" The Holy Prophet, peace be on him and his progeny, replied: "Yes!"<sup>173</sup>

It is perhaps for this reason that at times a debt becomes the cause of blasphemy.

However, none of these things prevents a needy persons from taking a loan. Imam Musa Kazim, peace be on him, says: "Whoever makes efforts to earn the requirements of life equal to his personal needs as well as the needs of his family is like one who performs Jihad in the way of Allah. However, when his expenses exceed his income he may take loan from others. It is for Allah and His Messenger to provide him the needs of his family and if he dies without having cleared his debt it is necessary for the Imam to repay the same from the public treasury of the Muslims".<sup>174</sup>

The Holy Prophet, peace be on him and his progeny, says: "Allah is with the debtor provided he has not committed a sin against Allah with that loan".<sup>175</sup>

Furthermore, when Imam Ja'far Sadiq, peace be on him, was asked about the correctness of the following

incident: "A man from amongst the Ansar died when he owed a debt of two dinars and the Holy Prophet, peace be on him and his progeny, did not perform his funeral prayers but asked others to perform the prayers although another person had undertaken to repay his debt. They were under the impression that borrowing is an unlawful act and it was on this account that the Holy Prophet, peace be on him and his progeny, had declined to perform his funeral prayers. The Holy Imam said: "Yes. This incident is correct. The Holy Prophet did so because others should take responsibility in the very first instance for the repayment of his debt (and thus comfort him) and besides people should also have taken a lesson and should not have considered 'debt' to be something unimportant but in spite of this, borrowing is not a sin."<sup>176</sup>

Just as Islam declares borrowing to be lawful and encourages the rich to advance loans, it also makes the debtors responsible for the repayment of the loan as early as possible.

Imam Ja'far Sadiq, peace be on him, says: "Amends can be made for every sin by means of Jihad in the cause of Allah and martyrdom except for a loan for which there is no expiation or atonement other than its repayment or its being forgiven by the creditor."<sup>177</sup>

Hence the Holy Prophet says: "After the mortal sins there is nothing more serious than a person should die in debt and should not leave anything for its repayment".<sup>178</sup>

One of the cases in which Islam attaches importance to intention also besides action is with regard to the repayment of a debt because it says that in case a person is not in a position to make immediate repayment of a loan it is necessary for him to be keen to repay it.

Imam Ja'far Sadiq, peace be on him, says: "My son! You should know that if a person takes a loan and has it in view that he has to repay it he is in Allah's Protection till he puts his intention into practice. However, if he does not care for its repayment he is a thief".<sup>180</sup>

Islam says that when a person is in a position to repay his debt he should not be negligent in this behalf. The Holy Prophet, peace be on him and his progeny, says: "If a person, not withstanding his being in a position to repay another's right, shows negligence and carelessness in its repayment, his daily recompense is like that of a person who forcibly usurps the property of others as punitive taxes"<sup>181</sup>

Imam Muhammad Baqir, peace be on him, says: "If a person withholds the right of a Muslim, in spite of being in a position to pay it, fearing that if he pays it he would become poor he should know that Allah is more competent to make him poor as compared with his wish to become independent of needy by withholding the rights of others"<sup>182</sup>

However, Islam also orders the creditors that they should not demand repayment of loan at an inappropriate time and should not press a debtor for repayment when he is not in a position to make it.

Imam Ali Riza, peace be on him, says: "Just as it is not lawful for a debtor not to repay the loan in spite of being in a position to do so it is also not lawful for a creditor to put the debtor under pressure"<sup>183</sup>

In this connection the Holy Qur'an says clearly: "*If your debtor be in straits, grant him a time until he can discharge his debt; but if you waive the sum as charity it will be better for you, though you know it*"<sup>184</sup>

Islam considers it necessary for the debtors to make repayment of loans at the appointed time by whatever means possible even though they may be obliged to sell their belongings. However, the necessities of life like residential house etc. are exempted from this rule.

Imam Ja'far Sadiq, peace be on him, says: "A house cannot be sold for repayment of loan because it is necessary for everyone to have a shelter to rest under it"<sup>185</sup>

It is reported that Muhammad bin Abi Umayr, a distinguished companion of Imam Ja'far Sadiq, peace be

on him, was a draper and he became bankrupt. His entire property was lost and he became extremely poor. However, he had a claim of ten thousand dirhams against a man. When that man came to know about his need he sold his residential house for 10,000 dirhams and brought the money to him. Muhammad bin Abi Umayr asked: "What is it?" He replied, "It is the debt which I owe you". Muhammad said: "Have you inherited this amount?" The man replied: 'No'. Muhammad then said: 'Has any one given it to you as a gift?' The man said: 'No!' Muhammad again asked: "Have you sold a garden or an orchard?" The man said: 'No'. Muhammad asked: "Then how have you been able to possess this money?" The man replied: "I had a house which I have sold to repay your debt". Muhammad bin Abi Umayr said: "It has been reported to me from Imam Ja'far Sadiq, peace be on him, that he said: "No one should sell his house for the sake of repaying the debt". Pick up your money. I do not need it. Although I need every penny but I will not take this amount".<sup>186</sup>

To ensure that the rights of creditors are not lost Islam orders that after the death of a debtor his debt should be paid first and thereafter his property should be divided among his heirs. It is only his shroud which is provided for earlier than debt out of his property.

The Holy Prophet, peace be on him and his progeny, says: "The first thing which should be provided for out of the property of a dead person is his shroud. Then comes the turn of his debt and thereafter the property is divided between his heirs".<sup>187</sup>

Even if the time fixed for the repayment of debt has not yet arrived, it becomes payable with immediate effect, in the event of the death of the debtor.

Imam Muhammad Baqir, peace be on him, says: "If a debt is payable by a person at an appointed time but he dies before that time, the debt becomes payable with immediate effect".<sup>188</sup>

However, if another person stands surety for the repay-

ment of a debt, the responsibility of the debtor to the creditor comes to an end.

Imam Ali Riza, peace be on him, says: "If a person who owes a debt dies and another person guarantees its repayment the responsibility for the repayment of the debt is transferred to the surety".<sup>189</sup>

\* \* \* \* \*

## FORGIVENESS AND TOLERATION

In order to suppress and crush their adversaries some persons resort to pay them in the same coin and meet wickedness with wickedness. However, Imam Ali, peace be on him, says: "Punish your opponents with kindness and ward off the harm done by them by means of a good reward".<sup>190</sup>

It means that to forgive a mistake is the best method of stopping its repetition. Hence, the Qur'an says in connection with the qualities of the pious people: "People who control their anger and forgive the shortcomings of the people".<sup>191</sup> And then orders that the Muslims: "Should forgive and overlook. Don't you wish Allah to forgive you? He is Forgiving and Merciful".<sup>192</sup> And again it says: "He that forgives and seeks reconciliation shall be rewarded by Allah".<sup>193</sup>

Forgiveness and toleration are qualities which ensure success and prosperity in this world as well as in the Hereafter. The Holy Prophet, peace be on him and his progeny, says: "Should I lead you to goodness in this world as well as in the Hereafter? Visit him who has abandoned relations with you. Do good to him who has deprived you. And forgive him who has oppressed you".<sup>194</sup> "It is necessary for you to be forgiving because forgiveness and toleration increase the honour of man. Forgive so that Allah may make you respectable".<sup>195</sup>

However, it should be remembered that forgiveness carries value when one is in a position to take revenge and it behoves only that person to forgive who possesses the necessary power. Imam Ali, peace be on him, says: "Forgive your enemy when you have the upper hand over him and consider it to be thanksgiving for the power which you possess".<sup>196</sup> "The person most suited to forgive is he who possesses more power to punish".<sup>197</sup>

We can understand the importance of forgiveness when we see that while emphasizing the infallibility of *Ahlul Bayt* (the chosen descendants of the Holy Prophet) Imam Ja'far Sadiq, peace be on him, says: "We come of the family whose second nature is to forgive those who have oppressed us".<sup>198</sup> He also says: "To forgive, while possessing power to punish is the way of the prophets and the pious people".<sup>199</sup>

\* \* \* \* \*



## HYPOCRISY AND DOUBLE-DEALING

Islam has campaigned seriously against hypocrisy or double-dealing and has warned its followers sternly against it. There are numerous verses of the Holy Qur'an and the traditions of the leaders of Islam which condemn hypocrisy and double-facedness.

The Holy Qur'an in this connection with some hypocrites and their end says: *"There are some who declare: We believe in Allah and the Day of Judgement", but they are not true believers. They deceive Allah and the believers. However, they have deceived none but themselves, a fact of which they are not aware. A sickness exists in their hearts to which Allah adds more sickness. Besides this they will suffer a painful punishment as a result of the lie which they tell. When they are asked not to commit corruption in the land, they reply, "We are only reformers". They are corrupt but do not realize it. When they are asked to believe as everyone else does, they say, "Should we believe as fools do?" In fact, they are fools but they do not know it. To the believers they profess belief but in secret to their own devils they say, "We were only mocking". In fact Allah mocks them and gives them time to continue blindly in their transgressions. They have traded guidance for error but their bargain has had no profit and they have missed the right guidance. Their case is like that of one who kindles a fire and when it grows bright Allah takes*

*away their light leaving him in darkness. They cannot see. They are blind, deaf and dumb and cannot regain their senses. Or it is like that of a rainstorm with darkness, thunder and lightening approaching. They cover their ears for fear of thunder and death. (Allah encompasses those who deny His Words). The lightening almost takes away their vision. When the lightening brightens their surroundings, they walk and when it is dark, they stand still. Had Allah wanted, He could have taken away their hearing and their vision. Allah has power over all things".<sup>200</sup>*

Allah will not forgive or guide those to the right path who first believe, then disbelieve, again believe and disbelieve, and then increase their disbelief.

The Holy Qur'an further says: *"Tell the hypocrites that for them there will be a painful torment. Do those who establish friendship with the disbelievers instead of the believers seek honour? Let them know that all honour belongs to Allah".<sup>201</sup>*

*For the hypocrites and the disbelievers, Allah has prepared Hell wherein they will live forever. Hell is their proper punishment. Allah has condemned them and they will suffer a permanent torment like that of those who lived before you, whose power, wealth and children were much greater than yours.<sup>202</sup>*

The Holy Prophet, peace be on him and his progeny, says: "A hypocrite is like the branch of a date-palm tree which has been cut off from the tree and its owner intends to utilize it for a building but it is not suitable for it and then he wishes to use it for some other purpose but is disappointed again and in the end he has no alternative left but to burn it and destroy it".<sup>203</sup> (In short the hypocrites are not only useless persons but dangerous and poisonous elements in whichever society they may be).

The Holy Prophet, peace be on him and his progeny, says: "Hypocrisy is to project oneself to be more pious outwardly than what actually he is internally".<sup>204</sup>

He also mentions the sign of a hypocrite as under:

"A hypocrite is one who tells lies when he speaks and does not keep his promises and commits breach of trust".<sup>205</sup>

Imam Ja'far Sadiq, peace be on him, quotes from Luqman as under: "A hypocrite is one whose words and deeds do not accord with his internal thoughts and his appearance is different from his actual personality".<sup>206</sup>

People who practise hypocrisy with others are called 'double-faced' and 'double-tongued' in the terminology of tradition. Imam Muhammad Baqir, peace be on him, says thus about the hypocrites: "One who possesses two faces and two tongues is a bad person. He is one who praises his brother-in-faith in his presence and slanders him in his absence. If his brother attains a status he envies him and if he is involved in some difficulty he leaves him alone and does not help him".<sup>207</sup>

The Holy Prophet, peace be on him and his progeny, says: "One who is a hypocrite in this world will be having two tongues of fire on the Dooms Day".<sup>208</sup>

\* \* \* \* \*

## MUTUAL TRUST

It is evident that before everything else society needs 'mutual trust and confidence' of its members because unless the people trust one another and look upon one another with confidence and respect they cannot smoothly continue their social life, solve their problems by mutual help and maintain proper relations. The dangers of lack of mutual trust are so obvious that they need not be discussed in detail.

In order to expand and strengthen mutual trust among its followers Islam prohibits them from suspecting one another and considers it to be a sin. The Holy Qur'an says: "*Believers, avoid immoderate suspicion, for in some cases suspicion is a crime*".<sup>209</sup>

Imam Ali, peace be on him, says: "Bad opinion about a good person is one of the greatest crimes and worst kind of injustice".<sup>210</sup> "It is unjust that one should decide about a reliable person according to his own supposition".<sup>211</sup>

Islam orders that the words of a brother-in-faith should be taken in good faith. Imam Ali, peace be on him, says: "Till such time a word carries a good sense do not attach a bad meaning to it".<sup>212</sup>

Islam has declared mutual trust and good opinion to be the right of Muslims over one another. Imam Ja'far Sadiq, peace be on him, says: "One of the rights of a believer over his brother is that he should corroborate what he says and

should not contradict it".<sup>213</sup>

However, Islam considers bad supposition to be peculiar to those who are themselves ill-bred and wicked. Imam Ali, peace be on him, says: "A wicked person does not hold a good opinion about his brother and is always suspicious about him because man by virtue of his instinct considers everyone according to his own nature".<sup>214</sup>

It should, however, be kept in mind that it is the duty of Muslims not to place themselves in a situation which may invite calumny viz. they should not do anything which may make others suspect them. And if such a situation does arise they should clarify the real position. It was on this account that while the Holy Prophet, peace be on him and his progeny, was once sitting with one of his wives named Safia and a man from amongst the Ansar happened to pass by and the Holy Prophet made it known to him that the woman was his wife. The man said, "O Prophet of Allah! Is it possible that I should entertain any suspicion about you?" The Holy Prophet then said, "O man! Satan penetrates into human body like blood. I, therefore, feared lest it should misguide you to hold a bad opinion".<sup>215</sup>

Islam has strictly prohibited all such things as may possibly cause mutual suspicion among the Muslims e.g. back-biting, hearing a person slandering others, peeping at the secrets of others etc. etc.

\* \* \* \* \*

## TRUTHFULNESS

Truthfulness is one of the most basic fundamentals for the establishment of mutual social relations. Islam has, therefore, attached much importance to truthfulness as a moral value and the Holy Qur'an has mentioned it on various occasions.

To evince the importance which truthfulness enjoys in the eyes of Islam it is sufficient to say that whenever the Holy Qur'an wants to praise a prophet it makes a selection out of his virtues and introduces him to be a truthful person.

The Holy Qur'an has mentioned Prophet Ibrahim, peace be on him, along with this attribute.<sup>216</sup> It has also glorified Prophet Yusuf, peace be on him, with this virtue.<sup>217</sup> It also praises Prophet Ismā'il, peace be on him, for truthfulness<sup>218</sup> and also extols Prophet Idrees, peace be on him, on this account.<sup>219</sup> It also narrates about other distinguished personalities and true servants of Allah that they 'possessed truthful tongues'.<sup>220</sup>

Imam Ja'far Sadiq, also says: "Allah has never appointed anyone to the Prophetic Mission except the one who has been truthful and honest".<sup>221</sup>

Islam considers truthfulness to be the excellent sign of man's merits. Imam Ja'far Sadiq, peace be on him, says: "Do not be misled by one's praying or fasting too much because many persons develop a habit in this behalf and cannot forsake it. On the other hand judge people in the

light of their truthfulness and honesty and test them keeping in view these two merits.<sup>222</sup>

Islam considers goodness of an action to be dependent upon truthfulness. Imam Ja'far Sadiq, peace be on him, says: "If a man has a truthful tongue, his action is also correct and pious".<sup>223</sup>

The Holy Prophet, peace be on him and his progeny, promises the intercession to those people who are truthful<sup>224</sup> and the first advice which he tendered to Imam Ali, peace be on him, was to be truthful and never to utter a lie".<sup>225</sup>

Islam considers salvation to be accompanied by truthfulness. Imam Ali, peace be on him, says: "Make truthfulness your second nature because salvation depends on truthfulness".<sup>226</sup>

All these are recommendations made by Islam about truthfulness. However, the reproaches and threats which it attaches to falsehood are more serious. The Holy Qur'an declares liars to be the persons who do not believe in Allah<sup>227</sup> and considers them to be devoid of Divine guidance<sup>228</sup> and thus it says about their fate: "On the Day of Judgement you will see the liars with black faces and those who insinuated false things to Allah".<sup>229</sup>

Imam Ja'far Sadiq, peace be on him, says: "Excessive falsehood causes light from one's heart and brightness from one's face to disappear".<sup>230</sup>

Hence, in order that the badness of this act may become patently clear, Imam Muhammad Baqir, peace be on him, says: "Allah has closed the door of every evil deed with a lock the key whereof is drinking wine because when a person gets intoxicated he becomes liable to commit any crime as he loses his sense of proportion which normally stops him from committing crimes, but falsehood is worse than intoxication because its consequences are more evil and inauspicious".<sup>231</sup>

On another occasion Imam Hasan Askari, peace be on him, has directly declared falsehood to be the key to curses.

and evils<sup>232</sup> and it is for this very reason that Imam Baqir, peace be on him, calls it the destroyer of faith.<sup>233</sup>

Imam Ali, peace be on him, says: "One does not enjoy the taste of faith unless he forsakes falsehood whether this falsehood be in seriousness or in jest".<sup>234</sup>

The Holy Prophet, peace be on him and his progeny, says: "It is possible that a believer may be timid or miser but it is not possible that he may be a liar".<sup>235</sup>

Besides all this, falsehood is not beneficial even in the worldly life. The Holy Prophet, peace be on him and his progeny, says: "Falsehood decreases the means of man's sustenance".<sup>236</sup>

Imam Ali, peace be on him, says: "Being habituated to falsehood results in indigence and adversity".<sup>237</sup>

The Holy Prophet says: "Refrain from falsehood even if you consider it to be advantageous for you because it contains perdition and adversity of which you are not aware".<sup>238</sup>

Islam orders that one should also refrain from associating with the liars. Imam Ali, peace be on him, says: "It is appropriate that a Muslim should not associate with a liar".<sup>239</sup>

Imam Sajjad, peace be on him, advises his son Imam Muhammad Baqir, peace be on him, in the following words: "Refrain from associating with people of five categories and do not converse nor travel with them. Out of them the first one is that of the liars because they are like a mirage which shows far off things nearer to and the things which are near are shown to be far off".<sup>240</sup>

\* \* \* \* \*



## TRUSTWORTHINESS

In the foregoing discussion the stress laid on truthfulness by Islam has become clear in a brief manner and presumably you noticed at that stage that in most of the traditions the subject of trustworthiness has also been mentioned along with truthfulness. The importance of trustworthiness in the eyes of Islam can well be understood by this because it is one of the most important bases for the prosperity of human society.

On one occasion the Holy Qur'an orders the Muslims explicitly to return to the owners the things left by them in their custody.<sup>241</sup> And at another place it has mentioned trustworthiness to be one of the primary qualities of the believers.<sup>242</sup> It has also introduced the Prophets like Noah, Hud, Sâleh, Lot, Sho'ayb and Musa, peace be on them, as trustworthy messengers.<sup>243</sup>

The Holy Prophet, peace be on him and his progeny, says: "A person who is not trustworthy is devoid of a strong and complete faith".<sup>244</sup>

Islam considers trustworthiness to be the first trait of a companion. When Imam Ja'far Sadiq, peace be on him, was asked about the rules of companionship during journeys he replied: "Protect the thing entrusted by him (i.e. by your companion) to you and return it to him".<sup>245</sup>

Imam Ja'far Sadiq, peace be on him, says: "Whenever a person entrusts anything to you do not commit a breach

of trust even if that person may happen to be the murderer of Imam Husayn".<sup>246</sup>

"If the murderer of Imam Ali entrusts his sword to me and I accept the trust I shall not misappropriate it and shall return it to him as and when he asks for it".<sup>247</sup>

Islam declares that trustworthiness also creates a good impression on one's life. Imam Ja'far Sadiq, peace be on him, tells his son: "My son! Trustworthiness guards the faith and the worldly affairs of man. Be trustworthy so that you may always be free from want".<sup>248</sup> And on another occasion he says to one of his companions: "I recommend two things to you: one of them is truthfulness and the other is trustworthiness for these two are the key to the means of sustenance".<sup>249</sup>

The Holy Prophet, peace be on him and his progeny, also says: "Trustworthiness increases one's means of sustenance and breach of trust is the cause of poverty and indigence".<sup>250</sup>

\* \* \* \* \*

## VISITING THE SICK

The sick are usually broken-hearted and dejected persons who are soundly in need of affability, kindness and spiritual contentment, because they consider themselves helpless and disabled and at times lose hope completely. It is evident that in such circumstances visiting friends and brother-in-faith is a source of great consolation for them and which provides them comfort and mental satisfaction. In view of this Islam recommends very strongly that the sick should be visited and the act of enquiring about their health should not be neglected.

The Holy Prophet, peace be on him and his progeny, says: "Every Muslim who visits a sick person is absorbed in Allah's Blessings and during the time he is seated by the sick he is benefited by the Divine Mercy. If he visits the sick man in the morning 70,000 angels pray for him till evening and if he visits him in the evening 70,000 angels pray for him till morning".<sup>251</sup>

Islam orders that when you visit the sick you should enquire about their health and pray for them because it is possible that by this means their hearts may be consoled.

The Holy Prophet, peace be on him and his progeny, says: "Visit the sick and escort the funerals of the dead so that you may be reminded of the next world. Pray for the sick person and and say: "O Allah! Cure him and treat him with Your medicine and keep him safe from calamity".

When you visit a sick person, take with you a present for him, even if it may be very small. The Holy Prophet, peace be on him and his progeny, says: "Whoever is willing to feed a sick person shall be provided by Allah with the fruits of Paradise".<sup>252</sup>

Once when some companions of Imam Ja'far Sadiq, peace be on him, were going to visit a sick person he met them on the way and asked them to stop. When they stopped he asked them: "Are you carrying with you an apple or quince or citron or some perfume or a piece of aloeswood?" They replied in the negative. Thereupon, the Holy Imam said: "Don't you know that such things ensure peace of mind of a sick person?"<sup>253</sup>

One who visits a sick person should not expect reception or victuals from him. So much so that the Holy Prophet, peace be on him and his progeny, has said that one should not eat anything while sitting with a sick person or else he would lose the spiritual reward accompanying the visit.<sup>254</sup>

Islam tells that one should not disturb a sick person for three days (during which period the nature of his ailment is not usually clear). Imam Ali, peace be on him, says: "A sick person should be visited after three days. . . . ."<sup>255</sup>

It is also necessary that the visit should not be a source of inconvenience and uneasiness to the patient. It is, therefore, proper that one should not sit with him for a long time.

Imam Ali, peace be on him, says: "Among those who visit the sick that person is rewarded more who stays with the patient for a short time unless he knows that he desires him to stay further".<sup>256</sup>

Imam Ja'far Sadiq, peace be on him, says: "It is better that while you visit a sick person you should place your hand on his hand and should get up soon from his side. The fact is that the visit of a foolish person is more troublesome to a patient than his own ailment" (because

it causes him more inconvenience)"<sup>257</sup>

Islam orders the Muslims to assist the sick persons in discharging their daily requirements. The Holy Prophet, peace be on him and his progeny, says: "One who assists a sick person in meeting his needs is absolved of his sins whether he succeeds in this task or not"<sup>258</sup>

\* \* \* \* \*

## SYMPATHY WITH THE BEREAVED

Whatever consoles an afflicted and bereaved person to some extent and reduces his grief and gloom amounts to condolence with him. Islam has, therefore, stressed upon this subject and a great reward has been promised for it in a number of traditions. Imam Ja'far Sadiq, peace be on him, says: "One who consoles a bereaved person earns a reward equal to his without losing anything as the bereaved person is entitled to a great reward)"<sup>259</sup>.

It is evident that members of a bereaved family are too much disturbed for some days to think of themselves or of their food. Hence, Islam has ordered that (contrary to what has become customary these days!) their neighbours should arrange for their food for three days. Imam Ja'far Sadiq, peace be on him, says: "It is appropriate that the neighbours of a bereaved person should feed him for three days"<sup>260</sup>. He also says: "To prepare meals in the presence of the bereaved people is one of the customs of the Dark Age of Ignorance and the course prescribed by Islam is that food should be taken for them in the manner recommended by the Holy Prophet, peace be on him and his progeny, with regard to the family of Ja'far son of Abu Talib, peace be on him"<sup>261</sup>.

Islam has not only made sympathy with the afflicted people necessary but, as a matter of principle, its entire programme is based on sympathetic care and service to

humanity. While praising the companions of the Holy Prophet the Holy Qur'an says: *Mubammad is the Messenger of Allah and those with him are stern to the disbelievers yet kind among themselves*".<sup>262</sup> And while praising some of them it says: *"Those who enjoin fortitude, mercy and kindness"*.<sup>263</sup>

Imam Ja'far Sadiq, peace be on him, says: "There are three types of people whose prayer is certainly accepted (out of them one is) a Muslim who prays for such Muslim who has been sympathetic towards him and similarly a Muslim who curses that one who could help him and could meet his need but shirked it".<sup>264</sup>

\* \* \* \* \*

## FRIENDSHIP

Islam has attached great importance to the subject of friendship and always instructed its followers to mingle with good and pious men.

The Holy Prophet, peace be on him and his progeny, said: "Whenever you see one of the gardens of Paradise open before you, benefit from it". The people asked: "O Prophet of Allah! Where is the garden of Paradise?" The Holy Prophet, peace be on him and his progeny, replied: "I mean association with the believers and those who have faith in their Lord".<sup>265</sup>

The Almighty Allah in the Holy Qur'an instructs His Prophet thus: "*Be patient with those who worship their Lord in the morning and evening seeking His pleasure. Do not overlook them to seek the worldly pleasure, nor obey those whose hearts We have made heedless of Our remembrance and who follow their own desires beyond all limits*".<sup>266</sup>

The Holy Prophet, peace be on him and his progeny, says: "A good friend is better than solitude, but solitude is better than mingling with bad people".<sup>267</sup>

"The most lucky person is he who associates with noble-minded people".<sup>268</sup>

"One always absorbs the ways of his friend".<sup>269</sup>

The Holy Prophet, peace be on him and his progeny, defines a good friend in these words: "He is the one whose



very sight makes you remember Allah, whose conversation increases your knowledge and whose deeds remind you of the world in the Hereafter".<sup>270</sup>

Islam says that two friends should act as preachers for each other and each one of them should point out the shortcomings of the other. The better friend is he who performs this duty in a better way. Imam Ja'far Sadiq, peace be on him, says: "My most beloved friend is he who points out my faults to me".<sup>271</sup> "When a person finds his friend in error and can prevent him from it but does not do so he commits a breach of trust with him".<sup>272</sup>

Islam has encouraged the Muslims so much to associate with pious people that Imam Ja'far Sadiq, peace be on him, says: "The enemy (Satan) overpowers a person whose heart does not give him good counsel and whose soul does not prevent him to commit sins and above all who also does not possess a pious friend".<sup>273</sup>

Islam similarly prohibits the association of mean and ignorant persons. The Holy Prophet, peace be on him and his progeny, says: "The wisest person is he who shuns the company of ignorant people".<sup>274</sup> Imam Ali, peace be on him, says: "The company of bad people becomes the cause of low esteem of the good people".<sup>275</sup> "A bad companion is one who justifies the sins committed against Allah before the eyes of the people".<sup>276</sup>

The leaders of Islam have prohibited mingling with the persons who are devoid of decent human qualities and moral virtues.

Imam Muhammad Baqir, peace be on him, says: "Do not associate with a fool, a miser, a liar and a timid person, because a foolish friend, while thinking that he is doing you good, will cause you harm and a miserly friend will take from you but will not give you anything. In time of need, the timid friend will run away from you as well as from his own parents and a liar who tells too many lies says that which cannot be believed and it is not, therefore, possible to benefit from his ideas and thoughts".<sup>277</sup>

The Holy Prophet, peace be on him and his progeny, has called a bad friend 'a dead body' and he says: "Association with the dead makes the human heart die and 'the dead' are persons who have lost their faith and are ignorant of the Laws of religion".<sup>278</sup>

Imam Ja'far Sadiq, peace be on him, says: "Test your friends in respect of two qualities and in case they possess these two, associate with them otherwise shun their company: Offering obligatory prayers at their proper time and doing good to their brother-in-faith in weal as well as in woe".<sup>279</sup>

\* \* \* \* \*

## THE DECENCIES

Many people think that prosperity and adversity are the direct result of factors like riches, status and authority. However, according to Islam, prosperity springs from matters which increase man's spiritual and moral values and the fundamentals thereof have been explained in the sayings of the leaders of Islam — one of them being cheerfulness and decent behaviour. Imam Ja'far Sadiq, peace be on him, says: "Good behaviour is one of the factors of human prosperity".<sup>280</sup>

And that being so it is not surprising that the Almighty Allah commends His Prophet for his noble character and He says: "*Yours is a sublime nature*".<sup>281</sup> And Allah also bases the rapid advancement of Islam on this factor and says: "*Had you been harsh and cold-blooded they would have surely deserted you*".<sup>282</sup>

Islam accords a special consideration to sublime nature and decent behaviour. Imam Ali, peace be on him, says: "The faith of one who possesses decent morals is more complete".<sup>283</sup>

Imam Ja'far Sadiq, peace be on him, says: "Whoever is more well-behaved is wiser than the others".<sup>284</sup>

"The Lord has granted you Islam. You, too should guard it well by being forgiving and tolerant".<sup>285</sup>

At times Islam invites people to think about the good spiritual effects of proper behaviour and good

morals. For example the Holy Prophet, peace be on him and his progeny, says: "The spiritual reward of one who possesses good morals is like that of one who fasts and worships continuously".<sup>286</sup> "Piety and good morals are the things which will lead most of my followers to Paradise".<sup>287</sup>

Imam Ja'far Sadiq, peace be on him and his progeny, says: "The spiritual reward given by Allah for decent behaviour and good morals is equal to that of struggling in His path".<sup>288</sup>

"Good morals melt the sins (and make them disappear) just as the sun melts snow on the face of the earth".<sup>289</sup> "And (on the other side) misconduct spoils the good deeds of man just as vinegar spoils honey".<sup>290</sup>

The Holy Prophet, peace be on him and his progeny, says: "An immoral person can never repent for his sins for whenever he forsakes one sin he will become involved in still a graver sin".<sup>291</sup>

At time Islam mentions the social and individual losses which man has to face on account of bad morals and also describes the advantages which accrue from good morals. Imam Ja'far Sadiq, peace be on him, says: "Doing good to the people and behaving properly with them makes the cities populous and increases the span of life".<sup>292</sup>

"An immoral person remains involved in torture and anguish".<sup>293</sup>

The Holy Prophet, peace be on him and his progeny, tells his kinsmen: "O sons of Abdul Muttalib! You cannot please all the people with money but you can meet them with cheerful faces and good behaviour so that you may be liked by them for wealth is limited in any case but the decent morals and cheerfulness is inexhaustible".<sup>294</sup>

Imam Ja'far Sadiq, peace be on him, when asked about good behaviour, replied: "Good behaviour is that you should be kind to the people and speak with them in a nice manner and meet them with a cheerful face".<sup>295</sup>

## REDEEMING THE PROMISE

Fidelity is a sacred word which is received with respect everywhere and enjoys extraordinary importance.

Islam considers fidelity to one's promise to be one of the most excellent human traits and considers that man to be 'righteous' who keeps his promise.<sup>296</sup> The Holy Qur'an explicitly orders that: "*Keep your promises because you will be called to account for your promises*".<sup>297</sup> Almighty Allah commends Prophet Ismā'il, peace be on him, a great Prophet of Allah in these words: "He was a man of his words, a Messenger and a Prophet".<sup>298</sup>

Islam considers 'keeping of promise' to be one of the essentials of the faith. Imam Ali, peace be on him, says: "Redeeming of the promise is one of the signs of the believers".<sup>299</sup> The Holy Prophet, peace be on him and his progeny, says: "One who does not keep his promise, has no faith".<sup>300</sup> "One who believes in Allah and the Day of Judgement, keeps his promise when he makes it".<sup>301</sup> And again Imam Ali, peace be on him, says: "To fulfil one's promise is a sign of faith".<sup>302</sup>

Islam considers going back on one's promise to be a sign of hypocrisy. The Holy Prophet, peace be on him and his progeny says: "There are four signs of a hypocrite. One of them is going back on one's promise".<sup>303</sup>

As already mentioned above the Holy Qur'an praises Prophet Ismā'il, peace be on him, for being 'a man of his

word'. Imam Ja'far Sadiq, peace be on him, says: "Prophet Ismā'il, peace be on him, promised to meet a man at Safah, a place situated outside Makkah. The Prophet stayed there for a long time but that man did not turn up. People of Makkah were trying to find out his whereabouts but they could not know where he was. At last a man chanced to pass by him and said: 'O Prophet of Allah! We have become weak and have been ruined in your absence'. Prophet Ismā'il, peace be on him, said: 'I have made a promise to such and such person that I would stay here and shall not move away till he comes'. The people went to that man and said: 'O enemy of Allah! You have made a promise with Allah's Prophet and failed to fulfil it!' The man then recollected and came to Prophet Ismā'il, peace be on him, and said: 'O Prophet of Allah! Forgive me for I had forgotten my promise'. It was on this account that the Almighty Allah revealed the verse about him".<sup>304</sup>

Imam Ja'far Sadiq, also says: "The Holy Prophet, peace be on him and his progeny, promised a man that he would sit on a stone till he comes back. That man went away and the sun rose and the weather became hot. The companions of the Holy Prophet said "O Prophet of Allah! What difference would it make if you come and stay under a shade? The Holy Prophet replied: "I have promised to meet him here and if he does not turn up I will stay here till the Day of Judgement".<sup>305</sup>

In fact this is a lesson which makes the importance of keeping a promise abundantly clear. It is that principle the observance whereof in our social life can solve most of our problems.

\* \* \* \* \*

## CONSULTATION

Everyone reflects as to how he should solve the problems of his life and what policy he should adopt to acquit himself well of his responsibilities. One of the best methods of surmounting the difficulties is to make consultations and to benefit from the advice of others.

Imam Ali, peace be on him, says: "There is no support like consultation".<sup>306</sup> "Consultation is next to guidance".<sup>307</sup>

Imam Ja'far Sadiq, peace be on him, says: "No one can be misled by consultation".<sup>308</sup>

The Holy Prophet, peace be on him and his progeny, says: "The prudent way of doing things is that you should consult others to follow their advice".<sup>309</sup> And the Holy Qur'an itself directs the Holy Prophet, to consult his companions<sup>310</sup> and praises those persons who accept the Divine invitation and consult others in their affairs.<sup>311</sup>

Islam forbids obstinacy and stubbornness. Imam Ali, peace be on him, says: "One who is adamant in his views does not achieve his purpose. However, if he consults others he shares their wisdom".<sup>312</sup>

Imam Ja'far Sadiq, peace be on him, says: "One who persists in his views is sitting on a precipice".<sup>313</sup>

Imam Ali, peace be on him, tells his son Muhammad: "One who insists on his words involves himself in difficulties and one who seeks assistance from the views of others

becomes aware of his mistakes and errors".<sup>314</sup>

Islam does not permit us to consult everyone. On the other hand it describes the persons who are pious, experts and competent to do this job. Imam Ja'far Sadiq, peace be on him, says: "Consult that person about your affairs who fears his Lord".<sup>315</sup> "Always consult those people who are wise and pious because such persons do not utter anything except good and do not oppose them because this will be harmful to your faith as well as to your worldly affairs".<sup>316</sup> On another occasion he says: "Consultation has some limitations which must be observed failing which more loss will accrue from it than gain. The person whom you consult should be wise, free, friendly and intelligent so that he may realize your purpose. For if he is wise you will gain and if he is free and pious he will try to advise and guide you and if he is your genuine friend he will guard your secrets and if he understands your purpose properly it will be possible for him to tender you his best advice".<sup>317</sup>

Islam does not give any consideration to one's status as we have seen that Almighty Allah orders even His Prophet to consult his companions. Imam Ja'far Sadiq, peace be on him says: "Do not imagine that one becomes inferior by consulting others. On the other hand Allah exalts him and makes him successful in his affairs and he comes in close proximity to Allah".<sup>318</sup>

Imam Ali Riza says in praise of his father, Imam Musa Kazim, son of Imam Ja'far Sadiq, peace be on them: "Although he excelled all others in wisdom yet he used to consult a black slave of his and said: "Often it so happens that Allah solves many problems through his tongue".<sup>319</sup>

Islam forbids consultation with those who are devoid of good qualities and possess undesirable habits. The Holy Prophet said to Imam Ali, peace be on them: "Do not consult a timid person because he will make matters difficult for you and do not consult a covetous person, because he will encourage you to do something and to make your inclination intense and he will not care for



expediency in the matter".<sup>320</sup>

Just as Islam recommends that people should consult one another it also gives strict orders to Muslims not to deceive anyone while tendering advice but to think of his betterment and suggest their honest views. Imam Ali, peace be on him, says: "I hate one who deceives a Muslim while tendering advice".<sup>321</sup> "One who tenders advice is supposed to be honest".<sup>322</sup>

\* \* \* \* \*

## DURING JOURNEY

As most of the gifts of life and successes and experiences can be acquired by travelling in different parts of the world the leaders of Islam have encouraged the people to undertake journeys and to have a change for a while in the schedule of their daily lives. The Holy Prophet, peace be on him and his progeny, says: "Travel so that you may remain hale and hearty. Travel so that you may derive benefit and get a windfall".<sup>323</sup>

However, numerous rules have been prescribed for a person for the period he is away from his home and every one of which is important from the spiritual and social view-point. One of these rules is that as and when a person gets ready to undertake a journey he should, as soon as possible, find out a companion for himself. The Holy Prophet, peace be on him and his progeny, says: "Should I tell you who the worst man is? He is the one who travels alone and turns away his guest and beats his slave".<sup>324</sup>

Islam has directed the people to remember Allah in all circumstances and orders that while undertaking a journey one should not forget invocation.

The Holy Prophet, peace be on him and his progeny, says: "The best protection of a traveller for his family is that while proceeding on his journey he should perform two rak'ats of prayers and say: 'O Lord! I entrust to you my ownself, my family, my property, my children, my life

in this world as well as the next, my trusts and my prospects of life in the Hereafter are under your trust and custody'. Without doubt Allah grants the wishes to the one who performs this act",<sup>325</sup> (and protects him as well as what belongs to him).

As opposed to the belief of the Arabs who considered certain hours to be good for journeying and others to be inauspicious, Islam says travel whenever you like and entrust yourselves to Allah and spend in His way. Imam Ja'far Sadiq, peace be on him, says: "Give alms and leave your house as and when you like".<sup>326</sup> The Holy Imam was again asked: "Is it abominable to undertake a journey on certain days, for example on Wednesday?" He replied: "Whenever you wish to go on a journey commence it by giving alms and recite '*Ayatul Kursi*'" (Surah al-Baqarah, 2:257).<sup>327</sup>

Again Imam Muhammad Baqir or Imam Ja'far Sadiq, peace be on them, says: "Whenever my father undertook a journey on the last Wednesday of a month or on any other day which the people consider inauspicious for journeying he used to give alms and then leave the house".<sup>328</sup>

Fellow-travellers should observe love and affection for one another and should end their journey with cheerfulness. The Holy Prophet, peace be on him and his progeny, says: "Magnanimity of a traveller lies in that he should make others share with his provisions and should behave well with them and should not commit sin".<sup>329</sup>

Imam Ja'far Sadiq, peace be on him, says: "Magnanimity during the course of journey lies in that you should carry abundant provisions (for the journey) and distribute it among your fellow travellers. When you part with your fellow travellers you should guard their secrets and while travelling you should cut jokes with them but not in such a way that it displeases Allah".<sup>330</sup>

The Holy Prophet, peace be on him and his Progeny, also says: "One of the good deeds is that when some persons undertake a journey they should share the provi-

sions collectively because doing so is more pleasant for them and is also praise-worthy from the view-point of good morals".<sup>331</sup>

"It is magnanimous on the part of a man that he should carry good provisions for his journey".<sup>332</sup>

Fellow-travellers should consider themselves equal to one another and should not seek preference over others and everyone of them should pride himself for having served the other. The Holy Prophet, peace be on him and his progeny, says: "The chief of a group is one who serves others while performing a journey".<sup>333</sup>

Once the Holy Prophet, peace be on him and his progeny, was travelling along with others. On the way it was decided to slaughter a sheep and prepare food. One of his co-travellers said: "I shall slaughter the sheep". Another took the responsibility of stripping the sheep of its skin. Still another undertook to cut the meat into pieces. It was also decided that a fourth person should cook the meat. The Holy Prophet then said: "I, too, shall collect firewood". His companions, however, said: "O Prophet of Allah! We shall do this job as well". The Holy Prophet replied: "I am aware that you can do this job but Allah is not pleased with a servant of His who is with his companions and claims a special position among them". Then he stood up and began collecting firewood.<sup>334</sup>

Furthermore, Imam Sajjad, peace be on him, always travelled with those people who did not know him and settled with them that he would serve them during the course of the journey. Once, while he was travelling with some persons, a man saw him on the way and identified him. He went up to the fellow travellers of the Holy Imam and said to them: "Do you know who this man is?" They replied in the negative. Thereupon, he told them that he was Imam Sajjad, son of Imam Husayn, peace be on them. When they came to know about the Holy Imam they fell on their knees and kissed his feet and then said: "O son of the Prophet of Allah! Did you wish us to fall a

prey to the Fire of Hell? Just imagine, had we misbehaved with you with our hands or tongues was it not certain that we would have been annihilated? What was the reason for behaving in this manner?" The Holy Imam replied: "Once I was travelling with some people who knew me and paid me undue respect on account of (my relationship with) the Prophet of Allah so I was afraid that you too might act in the same way and for this reason I considered it appropriate not to introduce myself to you".<sup>335</sup>

Islam also orders its followers to respect the rights of their fellow-travellers and to discharge the same in an appropriate manner. It is for this reason that the Holy Prophet, peace be on him and his progeny, says: "If a traveller falls sick on the way he has a right over his fellow-travellers to wait for him for three days".<sup>336</sup>

Islam orders that when a person wishes to part with his fellow-traveller, he should escort him a few steps and then bid him farewell. Imam Ja'far Sadiq, peace be on him, says: "Once Imam Ali, peace be on him, happened to travel with a *Zimmi* (a non-Muslim who lives under the protection of Islam). The *Zimmi* asked him about his destination. Imam Ali told him that he was going to Kufa. When they reached the cross-roads the Holy Imam proceeded on the way on which his fellow-traveller was going. The *Zimmi* was surprised and asked: "Did you not intend to go to Kufa?" Imam Ali replied: "Yes! The *Zimmi* said: "Then the way of Kufa is that one and you have passed beyond it". Imam Ali replied: "I know it". Then the man said, "Then why are you coming along with me?" Imam Ali, replied: "No doubt, good companionship lies in that one should escort one's companion at the time of separation and our Holy Prophet Muhammad, peace be on him and his progeny, has ordered us accordingly". The *Zimmi* wondered and said: "Has your Prophet given such orders?" Imam Ali, replied: "Yes" Then the man said: "People do not follow him without just cause. People have been inclined towards him for his supreme morality and that is

why they obey him. Hence I too hereby declare that I have adopted your religion". Then he accompanied Imam Ali to Kufa and when he came to know as to who he was he embraced Islam on his hand".<sup>337</sup>

Islam prefers that when a person returns from a journey he should not forget to bring a present, however small it may be, because such an act promotes love and affection between the traveller and the members of his family. Imam Ja'far Sadiq, peace be on him, says: "If one of you goes on a journey and then intends to return, he should bring a present for his family according to his means, even though it may be a piece of stone".<sup>338</sup>

According to Islam the pilgrims and other persons who undertake journeys for religious purposes are entitled to special respect. Imam Sajjad, peace be on him, says: "If a person looks after the household affairs of one who has gone to perform pilgrimage of the House of Allah, his spiritual reward is like that of the one who has gone to Makkah and has kissed the Black Stone".<sup>339</sup> He also says: "O people! Those of you who have not gone to perform the Hajj, please the pilgrims, shake hands with them and pay them due respect because this behaviour will make you share the spiritual reward with them".<sup>340</sup>

Islam also orders that a traveller should end his journey with invocation in the same manner in which he commenced it with invocation.

Imam Ja'far Sadiq, peace be on him, says: "When a traveller returns from his journey and reaches home he should not commence any work unless he has washed his body and made himself clean. Thereafter, he should offer two rak'ats of prayers and prostrate before Allah and thank him 100 times".<sup>341</sup>

\* \* \* \* \*

## JIHAD

It should not be imagined that a revolutionary movement and a public-spirited campaign based on truth and righteousness, can make its headway without being confronted with opposition and obstruction. It is but natural that profiteers and self-seekers who find their interests in jeopardy or persons who cannot realize the true facts in their true perspective and possibly consider them against their interests try as far as possible to overthrow the new regime and create obstructions in its way.

The Divine religion of Islam, too, which was not only contented with making certain things obligatory or unlawful but considered the enforcement of a correct and useful social system to be one of its basic targets, could not be exempted from confrontations.

It is evident that the advancement and success which springs from Islam necessitates self-sacrifice and devotion in the path of Allah which is called 'Jihad', and which has been made obligatory for the Muslims who possess competence and who fulfil certain special conditions. It is for this reason that Islam which in itself is a supreme and sacred code of life and which governs the individual as well as the social system of life has acquired its grandeur and glory. Imam Ali, peace be on him, says: "Allah has made Jihad obligatory in order to ensure the glory and grandeur of Islam".<sup>342</sup>

The Holy Prophet, peace be on him and his progeny, says: "Perform Jihad so that you may leave honour and supremacy as a remembrance for your children".<sup>343</sup>

"Good qualities are under the shadow of the sword and it is only the sword which keeps the people upright (and makes them follow the right path). The sword is the key to Paradise and Hell".<sup>344</sup>

Imam Ali, peace be on him, considers the glory of this world and of the Hereafter to be lying under the shadow of Jihad and says: "Allah has made Jihad obligatory and given it grandeur and treated it to be the support of the faith. By Allah! Without Jihad neither the life in this world nor in the Hereafter can be prosperous".<sup>345</sup>

It is evident that if negligence is observed in the performance of this sacred duty and the Muslims fall into a state of terror this sacred religion will become weak owing to the transgressions and encroachments of the unbelievers and its followers, too, will be humiliated and will become subjects of foreign despotic rule. Gradually they will also be subdued in the matter of belief and laws.

The Holy Prophet, peace be on him and his progeny, says: "If a person forsakes Jihad Allah makes him degraded and helpless in his life and he also falls prey to perdition and deviation in the matter of his faith".<sup>346</sup>

Imam Ali, peace be on him, Says: "Jihad (struggling in the cause of Allah) is one of the gates of Paradise which the Almighty has opened for His distinguished servants. Jihad is the dress of piety and a strong Divine armour and shield. If one abstains from Jihad intentionally Allah disgraces and involves him in various difficulties. And on account of his having considered this great obligation to be ordinary he deviates from the right path and falls in adversity and will not get any share of justice and equity".<sup>347</sup>

Almighty Allah has attached so much importance to this great duty that He mentioned it in more than 140 verses of the Holy Qur'an and also considers the Mujahids and fighters to be entitled to glory and supreme position



and says: "You must not think that those who were slain in the cause of Allah are dead. They are alive, and well provided for by their Lord; pleased with His gifts and rejoicing than those whom they left behind, and who have not yet joined them have nothing to fear or to regret; rejoicing in Allah's Grace and Bounty. Allah will reward the faithful".<sup>348</sup>

Once, when Imam Ali, peace be on him, was encouraging his companions and friends to perform jihad, a young man stood up and enquired from him about the spiritual reward for the Muslim Mujahids. The Holy Imam said: "I was riding a camel in the row of the Holy Prophet, peace be on him and his progeny, and we were returning from the Battle of 'Zātus Salāsil'. I then put the same question (regarding the spiritual reward for those who fight in the path of Allah) to him and he replied: "When Mujahids decide to perform Jihad Allah decides to free them from the Fire of Hell and when they prepare to proceed for Jihad He is proud of them before the angels and when they take leave of their families the doors, the walls and the house weep for them and they become free from sins just as a snake sloughs its skin".<sup>349</sup>

Islam does not make Jihad obligatory for everyone and it has exempted the women, the old men, the blind, the disabled persons and those involved in financial difficulties, from the obligation of Jihad.<sup>350</sup>

Islam grants high status to the soldiers. Imam Ja'far Sadiq, says: "There are three groups of people whose prayers are granted and one of them are the soldiers. You should, therefore, be careful as to how you remember them in their absence".<sup>351</sup>

The Holy Prophet, peace be on him and his progeny, says: "A person who conveys the message of a soldier is like the one who frees a slave and has a share in his spiritual reward".<sup>352</sup> "And Allah's angels will welcome and greet the person, on the Day of Judgement, who encourages a soldier and applauds him".<sup>353</sup>

## IN THE BATTLEFIELD

In the battles and campaigns in which the non-Muslims took part before as well as after the advent of Islam there was no obstacle or impediment in the way of the soldiers indulging in murder, assault and theft of property because the battles were based on force and subjugation and not on faith, principles and humanity. However, with the dawn of Islam a new chapter was opened in the matter of Jihad because Islam forbade all sorts of campaigns and battles except those which were fought for the prevention of oppression or eradication of corruptions and tribulations.

The Holy Qur'an says: "*Fight those for the sake of Allah who fight against you but do not attack them first. Allah does not love the aggressors*".<sup>354</sup>

Hence it is evident that the basis for the battles fought by Islam was nothing else then prevention of cruelty and oppression and there was no other underlying motive either political or economic. Hence the Holy Qur'an says: "*Fight against them until trouble terminates and Allah's religion reigns supreme. But if they mend their ways, fight none except the oppressors*".<sup>355</sup>

These and other similar verses clearly indicate the real purpose of Islamic battles and put an end to the idle and spiteful gossips of the enemies of Islam in this regard.

Hence, it is to achieve this very end that the Muslim

warriors are under obligation, as and when they encounter a group or a community, to invite them, in the first instance, to accept Islam and to make known to them their readiness for reconciliation in case they embrace Islam or agree to pay *Jizya* (i.e. tax paid by non-Muslims residing in areas controlled by Muslims in return for the protection accorded to them).

The Holy Prophet said to Imam Ali, peace be on them: "Never fight against a man without first inviting him to Islam. By Allah if He makes you to guide one person only it would be better than ruling the whole world".<sup>356</sup>

Islam orders that Muslim warriors should always keep their real target in view and should know that the object of Jihad is to quench the fire of mischief, to prevent cruelty and oppression and to invite people to the right path. Furthermore, they should always commence their war slogans with the Name of Allah. Imam Ali, peace on him, says: "The Holy Prophet, peace be on him and his progeny, ordered us that before participating in a battle we should specify a slogan and should recite the Name of Allah".<sup>357</sup>

Again, Islam says that Muslims should fight with those people only who obstruct the advancement of this sacred object and act as an impediment. Therefore, the Holy Prophet, peace be on him and his progeny, says: "Do not hurt their old people and children" (i.e. of the unbelievers).<sup>358</sup>

In short, Islam has forbidden every act which may be contrary to this sacred object. Imam Ja'far Sadiq, peace be on him, says: "As and when the Holy Prophet, peace be on him and his progeny, decided to send an army to fight a battle he used to call the soldiers and exhort them thus: "Proceed with the Name of Allah and in the path of Allah and as the Prophet of Allah. Do not commit breach of trust with your enemies or mutilate their bodies or deceive them. Do not kill their old men, women and children. Do not plunder the trees unless it becomes absolutely necessary to do so. Everyone among the Muslims, whether big or

small, should take care of one unbeliever and provide him asylum. He should be under protection so as to attend the Word of Allah. If he follows you he will become one of your brother-in-faith and if he abstains from doing so send him to his place and seek help from Allah".<sup>359</sup>

Here remains one point which is considered to be the distinction of Islam that every Muslim is entitled to provide asylum to one or more unbelievers (the number has been quoted to be upto ten).

The Holy Prophet, peace be on him and his progeny, says: "The responsibility and pledge of all Muslims is one and the same and even the smallest among them can take advantage of it".<sup>360</sup> Imam Ja'far Sadiq, peace be on him, explains this tradition as under: "If a Muslim army besieges a group of unbelievers and then one of the unbelievers comes and says: "Provide me a shelter so that I may meet your chief and converse with him. And if any Muslim gives him an asylum it is incumbent upon all distinguished Muslims to honour that pledge".<sup>361</sup>

Imam Ja'far Sadiq, peace be on him, again says: "Imam Ali, peace be on him, approved the action of a slave who was under protection and who had given protection to the unbelievers, said: "He too is one of the believers".<sup>362</sup>

It appears from this that besides according respect to the Muslim warriors generally and treating all Muslims to be equal to one another Islam uses every opportunity to end warfare and seeks to find out some justification for ending strife through reconciliation. Imam Ja'far Sadiq, peace be on him, says: "If a group of Muslims besieges a city and its residents become helpless and ask for refuge, and the Muslims, for some reason or the other reject their request and despite this the besieged people get the impression of having been granted asylum and they surrendered themselves, in that case they will be treated as having been given protection".<sup>363</sup>

\* \* \* \* \*

## ON THE SEAT OF JUSTICE

Islam does not approve of differences and confrontations. Imam Ali, peace be on him, in this connection says: "Refrain from differences and disputes because these things poison the minds of the brother-in-faith against one another and sow the seeds of discord in them".<sup>364</sup>

It cannot, however, be denied that due to clash of interests, people are sometimes compelled to have to resort to trial and judgement, Islam orders that in that event they should refer to persons who are competent to give decisions. And, in order to encourage competent persons to adjudicate, Imam Ali, peace be on him, says: "The best people are those who decide justly".<sup>365</sup>

Imam Ali, peace be on him, gave the following orders to Málík Ashtar to find out such persons: "Select the wisest person in the land for administration of justice among the people. He should be a person for whom this task is not hard and the litigating parties should not be able to prevail upon his views. He should not persist in his mistake and should not be incapable of returning to truth when he recognizes it. He should not be covetous. He should not consider a matter superficially in arriving at a decision and should give very deep thought to it in case of doubt. Above all he should depend on reason and should not be annoyed by the lengthy explanations proposed by the litigating parties. He should be more patient than

anyone else in bringing truth to light and when the real position becomes crystal clear his judgement should be explicit and decisive. He should be a person who is not elated by the praise of the people and who is not influenced by the words of deceitful persons. And such persons are very rare".<sup>366</sup>

Islam has forbidden women from acting as judges and Imam Baqir, peace be on him, says in this regard: "A woman should not adjudicate and should not be a ruler".<sup>367</sup>

Islam has strongly repressed unjust adjudication and has severely reprimanded oppressive judges so much so that the Holy Qur'an has declared them to be transgressors,<sup>368</sup> and at another as tyrants<sup>369</sup> and at still another as unbelievers.<sup>370</sup> Furthermore, Imam Ja'far Sadiq, peace be on him, says: "Whoever gives a wrong decision which is opposed to Divine orders, even with regard to two dirhams, is an unbeliever".<sup>371</sup>

Besides all this Islam considers such state of affairs as a root cause of the cessation of Divine blessings. Imam Ja'far Sadiq, peace be on him, says: "When the rulers become oppressive in their decisions the sky withholds rains".<sup>372</sup>

And in order to present the status of a judge in its true perspective the Holy Prophet, peace be on him and his progeny, says: "The tongue of a judge is between two flames of fire, and when he arrives at a decision regarding a case his destiny is decided. If he takes a just decision he goes towards Paradise and if he does not do so, he is drawn towards Hell".<sup>373</sup>

Islam has prescribed some code of conduct for a judge which fully indicates the great efforts made by this Divine religion for the establishment of justice.

Imam Ali, peace be on him, says to Muhammad son of Abi Bakr, who was appointed by him as the Governor of Egypt: "Spread your plumage for the people of Egypt and keep your flanks level for them and remain cheerful in their presence. Observe equality even in the matter of

looking at them so that the strong may not expect injustice on your part for the protection of their interests and the weak may not lose hope of receiving justice from you".<sup>374</sup> And the Holy Prophet, peace be on him and his progeny, orders: "Whoever wishes to arbitrate between the people should observe equality between them in all respect so that he may not differentiate between them in the matter of casting a glance or making a sign or allotting a place. He should also not raise his voice against anyone of them unless he does so with the other also".<sup>375</sup>

When Imam Ali, peace be on him, deputed Abul Aswad Duwayli to act as his agent in a case but suspended him before the end of the proceedings of the case. He asked the reason at which the Holy Imam replied: "Because I found that your voice was louder than the voice of your colleagues".<sup>376</sup>

Islam has forbidden the judges to help anyone of the litigating parties in any manner whatsoever. Hence, the Holy Prophet, peace be on him and his progeny, has forbidden a judge to prompt a witness.<sup>377</sup>

To ensure that a judge is always accessible to the people, Islam has prohibited him from keeping a mediator.

The Holy Prophet, peace be on him and his progeny, says: "If a person enjoys authority over the people in some manner and appoints a mediator for himself Allah will not be kind to him on the Day of Judgement although on that day he will be helpless and needy".<sup>378</sup> And Imam Ali, peace be on him, also directed Shurayh to hold court in Masjid (and any other place where people had access to him and the proceedings assumed the shape of an open court) and desisted from adjudicating at his house.<sup>379</sup>

It is evident that when a person is hungry or angry or is feeling sleepy it is very difficult for him to give a correct decision. Hence the Holy Prophet, peace be on him and his progeny, has prohibited a judge from deciding a case while he is angry or hungry or is feeling sleepy.<sup>380</sup>

It is interesting to note that, with a view to ensure

that the judges and persons who rule over the people do not make any distinction between them, Islam has prohibited them from making transaction in purchase, sale and trade except with those persons who do not know them because it is possible that by means of such transactions mutual acquaintance or friendship may influence them and which may hinder the administration of justice. Hence Imam Ali, peace be on him, says: "If a governor engages himself in trade he cannot administer justice".<sup>381</sup>

It has also been related that once Imam Ali, peace be on him, went to the bazaar to purchase a shirt. There he met two sellers but as they knew him he refrained from purchasing the shirt from them. Eventually he came across a third person who did not know him and bought the required shirt from him for three dirhams.<sup>382</sup>

Islam has also prohibited a judge from making one of the litigating parties his guest. It so happened that once a person was the guest of Imam Ali and later came before him along with his adversary regarding a case. When Imam Ali, peace be on him, realized that the man had been his guest for this purpose he was very much annoyed and said to him: "Don't stay with me for the Holy Prophet, peace be on him and his progeny, has forbidden the judge to accord hospitality to one of the two litigating parties".<sup>383</sup>

It must be mentioned here that Islam has made strenuous efforts to uproot the giving and taking of bribes in a Muslim society so much so that in many traditions a man who accepts a bribe has been called an unbeliever.<sup>384</sup> The Holy Prophet, peace be on him and his progeny, says: "May Allah curse the one who gives a bribe and the one who takes it and still the other one who acts as a mediator between the two".<sup>385</sup> He has also said: "Refrain from taking bribe because it is a blasphemous act and one who takes bribe is deprived of Paradise".<sup>386</sup> And with this object in view Imam Ali, peace be on him, instructs Mālik Ashtar: "Give him (the judge) ample means and make his life so comfortable that there should be no excuse left for him and he should not need anything from the people".<sup>387</sup>



## WORK AND EFFORT

Although the real object of Islam is to guide and to ensure the intellectual and spiritual magnificence and moral excellence of the people yet it also attaches much importance to a sound and respectable economy which is one of the prerequisites for the achievement of this end. Hence it considers these two things to be associated with each other and believes that with the betterment of economic condition, efforts can be made for spiritual evolution as on the other hand indigent persons soon become involved in various deviations. The Holy Prophet, peace be on him and his progeny, therefore says: "Affluence is a good help to achieve piety".<sup>388</sup> And Imam Ja'far Sadiq, peace be on him, says: "The world is a good means to acquire the benefits of the Hereafter".<sup>389</sup>

Islam exhorts the Muslims not to depend on others because besides other things, it is possible that by depending on others one may become involved in different kinds of sins. Imam Ja'far Sadiq, peace be on him, says: "One who depends on others and is a burden on the society is devoid of the Blessings of Allah".<sup>390</sup>

For this reason Islam has always encouraged the people to work hard and to refrain from indolence. Imam Musa Kazim, peace be on him, says: "Allah hates a lazy person".<sup>391</sup>

Imam Ja'far Sadiq, peace be on him, says: "There are

three types of persons whose invocations are not granted, out of them one is a man who sits at home and does not go in search of his daily bread and says: "O Lord! Provide me sustenance". Allah replies: "Have I not opened for you the way for your sustenance?"<sup>392</sup>

"Do not get weary of earning the expenses of your life. Our forefathers also made efforts for their sustenance and searched for it".<sup>393</sup> Imam Ali, peace be on him, says: "Allah likes an honest worker".<sup>394</sup> Imam Musa Kazim, peace be on him, says: "Whoever seeks his sustenance by lawful means to meet his own expenses as well as those of his family is like one who performs Jihad in the way of Allah".<sup>395</sup>

It was for this reason that the leaders of Islam also remained busy in work and when some superficial observers who thought that Islam consisted of a set of prosaic prayers only – raised objections to their hard work received harsh replies. One of such persons named Muhammad bin Munkadar says: "One hot day I went out of Madina. Imam Baqir, peace be on him, saw me. He was an obese person and was leaning on two of his slaves. I said to myself: "Allah be praised. It is strange that an old man from among the elders of Quraysh is busy in his worldly affairs!" I decided to give him an advice. So I went upto him and greeted him. He replied in a loud voice when his face was sweating. I said: "May Allah bless you! You are an old man from among the elders of Quraysh! Why are you after worldly affairs in this heat with all the inconvenience? How would you like it that you may die in this condition?" The Holy Imam replied: "If I die in this condition, I will be dying while obeying the Commands of Allah. It is this merit for which the members of my family and I are not dependent on your help nor that of other people."<sup>396</sup>

\* \* \* \* \*

## FARMING, ANIMAL HUSBANDRY AND TRADE

We have discussed in the foregoing pages that on the whole Islam has asked man to work and to shun lethargy. However, while mentioning the type of vocations it encourages three of them most viz. farming, animal husbandry and trade and gives them greater importance.

(i) **Farming:** On many occasions farming has been declared to be the best profession.

Imam Ja'far Sadiq, peace be on him, says: "In the eyes of Allah no profession is better than farming".<sup>397</sup>

A man said to him: "I have heard some people saying that farming is a disapproved and abominable profession".

The Holy Imam replied: "They are mistaken. Engage yourselves in farming and in planting trees. By Allah! There is no profession more preferable than farming".<sup>398</sup>

Furthermore, the Holy Prophet, peace be on him and his progeny, was asked once as to which commodity is good. He replied: "It is the agricultural produce which one has raised himself and has paid its requisite dues".<sup>399</sup>

Islam says that farming is the source which generates wealth. Hence Imam Ali, peace be on him, says: "If a person possesses water and earth and is still poor, Allah deprives him of His Blessings".<sup>400</sup>

(ii) **Animal Husbandry:** From Islamic point of view 'animal husbandry' is one of the sources of blessings. Hence, the Holy Prophet, peace be on him and his progeny,

once asked one of his relatives: "Why don't you have (the source of) blessing in your house? He asked: "In what does blessing lie?" The Holy Prophet, peace be on him and his progeny, replied: "A milch sheep! Whoever has a milch sheep or a she-camel or a cow he possesses the source of blessings for these are the stock of prosperity".<sup>401</sup> He also said: "Possess sheep. Sheep are good assets".<sup>402</sup> "You should rear sheep and engage yourself in farming".<sup>403</sup>

Islam wishes that Muslims should always remain self-respected, honourable and powerful. Hence it encourages them to procure various means of achieving respectability and it has attached great importance in this behalf to the possession of an easy-paced animal for riding. Imam Ja'far Sadiq, peace be on him, says: "Keep an animal for riding because such animals are auspicious and you meet your needs through them and their sustenance is with Allah".<sup>404</sup> And he also says: "It is good luck for a man to possess an animal which he rides at times of need and thus pays the rights of his brethren".<sup>405</sup>

The Holy Prophet, peace be on him and his progeny, has also considered possession of a easy-paced animals for riding to be something auspicious for man.<sup>406</sup>

It should be remembered that in those days animals were the only means of transport and the motor vehicles had not yet been invented. However, in any case, the Holy Qur'an considers all means of transport to be a divine blessing for man and recommends that one should remember Allah while boarding them.

It says: "It is He Who has created everything in pairs and the ships and the cattle for you to ride so that perhaps when you ride them you will recall the bounties of your Lord and when you establish your control over it you would say "Glory belongs to Him who has made it subservient to us when we would not have been able to do so ourselves. To our Lord we shall all return".<sup>407</sup>

(iii) Trade: The Holy Prophet, peace be on him and his progeny, says: "If blessing is divided into ten parts, nine

parts thereof would be found in trade".<sup>408</sup>

On the Day of Judgement the honest traders will be associated with righteous people".<sup>409</sup> And Imam Ja'far Sadiq, peace be on him, says: "There are three types of persons who will enter Paradise without any account. They are the just leader, the truthful trader and the old man who ends his life while having remained obedient to Allah".<sup>410</sup>

Imam Ali, peace be on him, says: "Engage yourself in trade for by this means you will become independent of the wealth of the people".<sup>411</sup> And Imam Ja'far Sadiq, peace be on him, also says: "Trade sharpens one's wisdom".<sup>412</sup> "And abandoning of it reduces wisdom".<sup>413</sup> "Do not forsake trade lest you should be humiliated. Engage yourself in trade and Allah will bless you".<sup>414</sup>

\* \* \* \* \*

### WHAT THE BUSINESSMEN SHOULD KNOW

In the foregoing discussions the importance of work and effort (including trade and business) in the eyes of Islam has been clarified to some extent. However, it should be remembered that trade is respectable when it is associated with the remembrance of Allah and the observance of the principles of justice. Hence, the Holy Qur'an praises those persons whose trade and transactions do not make them forget the Almighty Allah.<sup>415</sup>

Imam Ali Riza, peace be on him, says: "When you are busy in purchase and sale and the time for prayers arrives you should leave your transaction and rush to offer the prayers and the trade should not entangle you all by yourself. The Almighty Allah has commended a group of persons and says: 'Men whom neither trade nor profit can divert from remembering Him'. These were the persons who traded but when it was time to offer prayers they left their work and came in the masjid. The spiritual reward and recompense of such persons is more than those (the monks) who leave work and business and engage themselves in worship and prayers only".<sup>416</sup>

However, it is much better that one should run one's trade and business in one's own town and one should, by this means, serve one's own people. Imam Ja'far Sadiq, peace be on him, says: "It is auspicious for a man that his place

of business should be in his own town and he should be having good friends and obedient children".<sup>417</sup>

In Islam only those transactions are treated to be lawful which are useful for the individuals and the society. However, transactions which involve interest and which are certainly harmful for a proper economy have been prohibited and are unlawful. Hence, Islam orders that before engaging oneself in trade it is necessary for the people to learn its rules and regulations so that they may not be guilty of unlawful acts.

Imam Ali, peace be on him, said thrice: "Jurisprudence (knowledge of legal matters) comes first and then comes trade".<sup>418</sup> "And when anyone engages himself in trade without knowledge (of laws relating to it), he gets himself involved in 'interest'.<sup>419</sup>

In Islam that trade is good which is accompanied by good manners and excellent qualities. The Holy Prophet, peace be on him and his progeny, says: "Whoever buys or sells should possess five qualities or else he should neither buy nor sell. He should refrain from taking interest; should not swear; should not hide the defect of a thing; should not praise a thing while selling it and should not find fault with it after purchasing it".<sup>420</sup>

And Imam Ali, peace be on him, says: "O people of the bazaar! Fear Allah and do not swear for although swearing creates market for a commodity it takes away blessings from it".<sup>421</sup>

Islam offers every opportunity to remind one about Allah. It, therefore, recommends that while visiting the bazaar one should remember Allah.

Imam Ja'far Sadiq, peace be on him, says: "When you enter the bazaar say: "O Lord! I seek from you the goodness of the bazaar and its people and seek your protection from its mischief and corruption. O Lord! I seek refuge in you from oppressing anyone or being oppressed by others. O Lord! I seek refuge in you from Satan and his hordes and from persecution by the licentious sinners. Allah

is sufficient for me and there is no god but He. I rely on Him and he is the Lord of the Great Throne".<sup>422</sup>

Islam orders that Muslims should be fully conversant with the code of business and condemns ignorance about commercial matters. Hence, when a person enquired from Imam Muhammad Baqir about the method of purchase and sale he replied: "If you settle with your brother that you will sell something to him at the purchased price you may do so otherwise you should be cautious in business transactions".<sup>423</sup> He also says: "It is good for you to talk frankly with the buyer otherwise in business a buyer is likely to be deceived. From Religion's view-point this deal is a total loss".<sup>424</sup> However, this situation is till such time that an agreement is not reached and after that it is not proper for either the seller or the buyer to discuss about the price of the commodity anymore. Imam Ja'far Sadiq, peace be on him, says: "The Holy Prophet, peace be on him and his progeny, has forbidden reduction in price after an agreement has been concluded".<sup>425</sup> However, a Muslim trader should not be impatient and if on a certain day he does not make any profit he should not get discouraged. The Holy Prophet, peace be on him and his progeny, says: "People come across a time when they complain against their Lord. For example they say: "By Allah! I have not made any profit since such and such day and have throughout been feeding on my capital". What happens to them? Has not Allah given them the capital?"<sup>426</sup>

Islam orders that if a buyer regrets having purchased a commodity the seller should cancel the transaction and take back the commodity from him. Imam Ja'far Sadiq, peace be on him, says: "On the Day of Judgement Almighty Allah will forgive the shortcomings of a believer who agrees to return the commodity purchased by him from a Muslim or take back the commodity sold to a Muslim".<sup>427</sup>

Islam orders that one should not interfere in the transactions of others and one should not disengage them from each other and the Holy Prophet, peace be on him and



his progeny, has prohibited the people from doing so.<sup>428</sup>

Islam insists upon the sellers that they should procure good stuff. Imam Ja'far Sadiq, peace be on him, said to a dealer of wheat: "Purchase and sell good material because when you sell something good, people will say: 'May Allah bless you and the one who supplied this material to you'".<sup>429</sup>

Islam strongly prohibits hoarding and withholding of commodities so that their prices may go up and it declares such activities to be unlawful. The Holy Prophet, peace be on him and his progeny, says: "If a person purchases wheat and keeps it for forty days so that its price may go up and then sells it, this sin of his cannot be covered even if he gives away the entire sale proceeds in charity".<sup>430</sup>

As a matter of principle Islam lays down that there should be no black marketing of commodities in any case.

Imam Ja'far Sadiq, peace be on him, once gave 1000 dinars to one of his slaves so that he might invest it in trade on his behalf. He bought some commodity and proceeded to Egypt along with a caravan of traders. When they reached the gate of the city they were informed by some persons coming out of it that the commodity which they had brought was dearly wanted and scarce there. When they understood the delicacy of the situation they swore collectively that they would not accept less than one hundred per cent profit. In this way the slave of the Holy Imam also earned 1000 dinars as profit on an equal amount of capital. He put each of these sums in separate bags and, on his return to Madina placed the two bags before the Imam. Imam Ja'far Sadiq, peace be on him, was surprised and enquired about the matter. When he came to know the facts of the case he picked up his own capital and returned the profit to the slave and said: "I do not need this interest on my capital". He then added: "It is easier to fight with a sword than to earn lawful means of living".<sup>431</sup>

The leaders of Islam attached great importance to the conditions of the bazaar and the observance of the

principles of justice. Hence, we read in the biography of the Commander of the Faithful, Imam Ali, peace be on him, that during the period of his rule he inspected the bazaars of Kufa every day. At that time he used to carry a particular bifurcate lash on his shoulder and stood at the end of every bazaar and uttered these words with a loud voice: "O traders! Fear Allah!" As soon as the voice of the Holy Imam was heard, all people stopped work and listened to him attentively: "Do not consider the blessings of labour to be rigorous. Seek proximity with the customers. Adorn yourselves with patience. Refrain from falsehood and swearing. Avoid cruelty and oppression and procure the rights of the oppressed and the afflicted. Shun usury. Do not sell lesser. Do not buy commodities from people at under-cut prices and do not spread corruption on earth". Then he walked throughout the bazaars and thereafter returned to his headquarters to look after public affairs".<sup>432</sup>

Islam permits the religious rulers to supervise the work of the traders and craftsmen especially in the matter of fixation of reasonably fair prices for various commodities and merchandise. Imam Ali, peace be on him, says to Mālik Ashtar: "Accept my recommendation with regard to the traders and craftsmen and advise them to do good, whether they may be those residing in the town and are doing business or those who move about peddling their goods or those who serve the people with their physical labour because they are the source of profit and the backbone of the country's economy and they procure their stock through difficult way from amidst wilderness and distant seas and dangerous hills and deserts and from places where no one lives and where no one dare go. They are peace-loving and mild persons who never create any disturbance. Supervise their activities in your own presence and in different parts of the town.

In spite of all this, however, you should know that some of them are exacting and stingy who hoard goods

for their gain and fix the prices of things in various transactions according to their own discretion. People usually talk about this complaint and it is indeed bad for the ruler of the town. Hence you should prevent hoarding because the Holy Prophet, peace be on him and his progeny, has prohibited it. You should ensure that their transactions should take place in a fair and just manner and with correct scales and fair prices so that injustice may not be done either to the buyer or to the seller. And when anyone of them is guilty of hoarding after having been prohibited by you, award him proper punishment which should not be too harsh or severe".<sup>433</sup>

\* \* \* \* \*



## FORMATION OF A FAMILY

Like other inherent instincts the sexual power of man is something natural which has been endowed by Almighty Allah since the very first day. It is evident that if this instinct is not satisfied by marriage which is the only legal method the people will either be compelled to satisfy it by unlawful means or this power will be completely wasted and in either case there will follow a chain of moral, social and hygienic evils.

For this reason Islam has attached great importance to this vital matter and the Holy Prophet, peace be on him and his progeny, therefore, says: "The worst among your dead are those who remained unmarried".<sup>434</sup>

Imam Ja'far Sadiq, peace be on him, says: "Two rak'at of prayers offered by a married person are better than 70 rak'ats offered by a bachelor".<sup>435</sup>

And the Holy Prophet, peace be on him and his progeny, says: "Whoever marries, ensures half of his faith".<sup>436</sup> "Allah has not sent me with a law prescribing monastic or secluded life. On the contrary He has appointed me as a Prophet with a moderate and simple religion. I fast and offer prayers. I have my spouse too. Whoever loves me should follow my tradition. Matrimony is my tradition".<sup>437</sup>

The thing which deserves attention is the intense friendship and kindness which is generated by conjugal alliance and makes life sweet, happy and peaceful.

The Holy Qur'an says: "And one of His signs is that He created mates for you from yourselves that you may find peace in them and He creates between you love and compassion".<sup>438</sup>

It should, however, be remembered that conjugal life should not be established for sexual satisfaction only. On the contrary its primary object should be to procreate useful and pious progeny so that the number of the followers of truth should keep on increasing. The Holy Prophet, peace be on him and his progeny, says: "Marry and produce offsprings so that you may multiply because on the Day of Judgement I shall pride myself on the number of my followers as also of miscarried children".<sup>439</sup>

"What restrains faithful persons from entering into matrimony? It is possible that Allah may give them a child who may honour the earth by saying, 'There is no god, but Allah'".<sup>440</sup>

There are many who avoid performing this vital act of conjugal life on account of some superstitions and do not marry especially on account of fear that it may later involve them in financial difficulties. Such persons should be told that adverse financial conditions should not prevent them from entering into matrimonial alliance. The Holy Prophet, peace be on him and his progeny, says: "One who does not marry on account of poverty and indigence has entertained a bad opinion about the Almighty because He says: 'If those who marry have been needy and poor Allah will make them independent by His Blessings'".<sup>441</sup>

The Holy Prophet, peace be on him and his progeny, also says: "Marry to acquire your sustenance because blessing has been placed among women".<sup>442</sup>

Islam also considers it a great service to make efforts for the conjugal life of two persons and to arrange for the preliminaries thereof.

The Holy Prophet, peace be on him and his progeny, says: "Allah provides houris to the person who makes efforts to arrange the matrimony of two believers so that they may be united".<sup>443</sup>

Islam considers marriage to be a sacred and religious matter and, therefore, considers purity of faith to be a pre-requisite for a spouse. The Holy Prophet, peace be on him and is progeny, says: "One who chooses a woman for her beauty only does not find in her what he desires and Allah ignores a person who marries a woman for her wealth. It is, therefore, necessary that you should select a faithful and pious spouse".<sup>444</sup>

And Imam Ja'far Sadiq, peace be on him, says: "When a man marries a woman for her wealth or beauty Allah leaves him to himself and if he selects a faithful and pious woman Allah gives him wealth as well as beauty".<sup>445</sup>

Islam forbids marriage with ignorant and foolish women. Imam Ali, peace be on him, says: "Avoid matrimonial alliance with foolish and ignorant women because association with them is a calamity and the child born out of such a wedlock would be good-for-nothing and worthless".<sup>446</sup>

Notwithstanding what has been mentioned above Islam has left the selection of a spouse at the sweet will of a husband and considers the interference and imposition by the parents to be inopportune. Hence when a person said to Imam Ja'far Sadiq, peace be on him: 'I wish to marry and have also selected a woman, but my parents have another woman in view', the Holy Imam replied: 'Marry the woman whom you like and leave the other'.<sup>447</sup>

It is evident that this recommendation applies only when a person is not influenced by infatuation and sudden outbursts of emotions.

It should be admitted that a great difficulty which has cropped up these days for the young men and makes them desist from marrying is the heavy amount fixed for a dower and the cumbersome ceremonies and the undue demands of many women.

No doubt Islam considers the dower of a woman to be her admitted legal right and it is payable by man howmuch enormous it may be. It is for this reason that the

Holy Qur'an says: "If you wish to divorce a woman in order to wed another, do not take back from her the dower you have given her even if it happened to be a gilded hide of a cow".<sup>448</sup>

However, morally, Islam considers heavy dower and excessive expectation to be misfortune on the part of woman and extols those women whose dower is light and whose expenses are moderate and who are more fit for multiplication of the offsprings.

The Holy Prophet, peace be on him and his progeny, says: "Inauspiciousness lies in three things viz. a woman, an animal for riding and a house. The inauspiciousness of a woman consists of this that her dower should be heavy and she may with severe difficulty give birth to offsprings".<sup>449</sup>

"The best women from among my followers are those who are more beautiful and whose dower is lesser".<sup>450</sup> And Imam Ja'far Sadiq, peace be on him, also says: "The auspiciousness of a woman lies in the lightness of her dower and in her fertility and her inauspiciousness lies in her excessive expenses and infertility".<sup>451</sup>

\* \* \* \* \*

## WHAT MARRIED COUPLES SHOULD KNOW

The number of divorce cases are increasing year after year and the demon of domestic strife is showing off with a still more dreadful appearance. All are anxious to find out the reason for this unfortunate state of affairs and have not yet realized that as a matter of fact the main reason for this is that married couples do not perform their duties properly.

Islam has determined certain responsibilities for husband and wife the proper discharge of which would not only reduce mutual differences and the number of divorce cases but would also create a sort of mutual love and affection in the family which would make their life sweet, pleasant and peaceful.

The Holy Prophet, peace be on him and his progeny, describes a good woman in these words: "The best of your women is she who gives birth to many children, is loving and chaste, lives honourably in the family and is humble before her husband, adorns herself only for her husband and protects herself from others, pays heed to what her husband says and obeys his orders, accedes to his wishes in the privacy and safeguards his property and never spends or bestows gifts from her husband's property".<sup>452</sup> He further says: "After being a Muslim the greatest gain for a man is a faithful woman who, when she sees him, becomes happy and obeys his orders and protects his



property and her own honour in his absence".<sup>453</sup>

Islam has strongly recommended that a woman should show humility and respect to her husband. The Holy Prophet, peace be on him and his progeny, says: "If I wished to direct that a person should prostrate before another (i.e. if it had been permissible to prostrate before anyone except Allah) I would have ordered the women to prostrate before their husbands".<sup>454</sup>

Islam also makes it clear that if a woman obeys her husband it means that she has performed one of the best acts of her life. Imam Musa Kazim, peace be on him, says: "Jihad of a woman is to lead a good conjugal life".<sup>455</sup>

And the Holy Prophet, peace be on him and his progeny, also says: "If a woman does not perform her duty towards her husband she has failed to obey Allah".<sup>456</sup>

It should not be forgotten that as against the duties of wives Islam has also placed heavy responsibilities on men towards their wives. Islam orders that husbands should behave kindly with their wives. Imam Sajjad, peace be on him, says: "Allah likes that man more who provides better means of comfort for the inmates of his family".<sup>457</sup>

The Holy Prophet, peace be on him and his progeny, says: "The best among you is he who is co-operative with his family".<sup>458</sup> "The duty of man towards his wife is that he should treat her as his equal partner in the matter of food and dress and should not slap her and should not quarrel with her".<sup>459</sup>

Imam Ali Riza, peace be on him, says: "It is proper for a man that he should not be harsh with his wife and children so that they may not pray to Allah for his death".<sup>460</sup>

Islam has given so much importance to the rights of women that according to some traditions it permits the religious ruler that when a man does not discharge his responsibilities, the religious ruler may in special and specified conditions bring about separation between them. Imam Muhammad Baqir, peace be on him, says: "If a person has a wife whom he does not give her dress to cover herself or

food to satisfy her hunger, the Imam (or religious ruler) is authorized to bring about their separation".<sup>461</sup>

Islam has strongly recommended that a wife should be provided assistance and her needs should be met by her husband. Imam Sajjad, peace be on him, says: "If I enter the bazaar and purchase some meat for my family with the money that I am carrying this act is better for me than setting a slave free".<sup>462</sup>

Furthermore, when the Holy Prophet, peace be on him and his progeny, saw Imam Ali assisting Fatima Zahra, peace be on them, in some household affairs he encouraged him to do so and mentioned that this behaviour carried Divine reward. He further says in this connection: "If a person helps his spouse in household affairs, Allah records for him spiritual reward equal to the number of hair on his body as if he had fasted during days and offered prayers during nights for one year". And after uttering a few words he says: "A person who does not disdain serving and assisting his wife and children will be admitted by Allah into Paradise without taking any account of his deeds". In the end he says: "No one serves his spouse except the one who is one of the very truthful persons or martyrs or a man for whom Allah has desired the goodness of this world as well as of the Hereafter".<sup>463</sup>

Islam prefers that married couples should co-operate as far as possible by adjusting themselves with each other's habits and should overlook the inconvenience which they experience from each other. The Holy Prophet, peace be on him and his progeny, says: "If a man tolerates the behaviour of his wife, Allah grants him spiritual reward equal to that earned by Prophet Ayub, peace be on him, for his contentment and patience and if a woman tolerates the behaviour of her husband the Almighty grants her the position of Asiya, daughter of Muzāhim and the wife of Pharaoh".<sup>464</sup>

Islam prohibits hurting a woman. The Holy Prophet, peace be on him and his progeny, says: "The best man

among the Muslims is he who is gentle with his wife and treats her kindly".<sup>465</sup> He also says: "Is it proper that one should beat one's wife and thereafter share her bed?"<sup>466</sup>

Islam also recommends that women should be shown extraordinary kindness. The Holy Prophet, peace be on him and his progeny, says: "Jibril recommended to me so much about a wife that I thought that she should not at all be divorced except when she is guilty of unchastity".<sup>467</sup> He further says: "If a man places a morsel of food in the mouth of his wife he earns spiritual reward for his behaviour".<sup>468</sup>

Besides all this Islam also orders women to behave with their husbands properly and in a loving manner. The Holy Prophet, peace be on him and his progeny, says: "If a woman does not behave with her husband modestly and compels him to do things which are beyond his means none of her prayers and good acts will be acceptable and the Lord is displeased with her".<sup>469</sup> "If a woman troubles her husband with her tongue Allah will on no account spare her from punishment and will not accept her good deeds until and unless she pleases her husband. This is so even though she fasts during days and prays during nights and frees slaves for the sake of Allah and mounts easy-paced animals in the path of the Lord yet she will be the first person who will be thrown in the Fire (of Hell). And similar is the case of a man who maltreats his wife".<sup>470</sup>

One of the matters to which Islam has attached importance is the adornment and ornamentation. Islam says that woman should adorn herself before her husband in a pleasant and decent manner so that his eyes and thoughts do not turn towards other women.

Imam Muhammad Baqir or Imam Ja'far Sadiq, peace be on them, says: "It is better for a woman to adorn herself with gold and should not refrain from ornamentation. Let it be with only a necklace. It is also not appropriate for her to give up the use of henna (which was in vogue in those days as a means of adornment) even if she is past her prime".<sup>471</sup>

Islam similarly orders men to adorn themselves for their wives so that they (i.e. women) may not get attracted to someone else.

Imam Ali Riza, peace be on him, says: "Adornment of man for the sake of his wife adds to her chastity".<sup>472</sup> And then a person asked him perhaps by way of criticism: "Have you dyed your hair?" He replied: "Yes, with henna and 'Kitam' (name of a special grass). Don't you know that this act carries spiritual reward because the woman expects the same thing from you which you expect from her. And there are many women who deviate from the path of chastity due to the carelessness and faults of their husbands".<sup>473</sup>

\* \* \* \* \*

## CLEANLINESS AND PIETY

Some non-Muslim writers have expressed the view that Islam has not given any detailed orders about the health and hygiene of the people. This view is not, however, correct because this Divine religion has made particular recommendations about cleanliness which is a prerequisite of health and hygiene.

Islam has given important hygienic orders regarding the cleanliness of everything ranging from drinking water to residence, dress and even the deep well of water. The Holy Qur'an, while enumerating Allah's Blessings on mankind says: *"Have We not placed high mountains upon it (earth) and given you fresh water for you to drink?"*<sup>474</sup>

Islam recommends the use of clean utensils. It was on this account that the Holy Prophet, peace be on him and his progeny, preferred to drink water in Syrian cups (which were considered to be clean and fine utensils in those days) and used to say that those were the best containers for that purpose".<sup>475</sup>

The matter which modern medical science wishes to control and calls it 'microbes' was checked in earlier ages and given different names. The Holy Prophet, peace be on him and his progeny, forbade the blowing of breath into water.<sup>476</sup> And Imam Ali, peace be on him, says: "Do not drink water from the broken side of a vessel and similarly from the side of its handle (which is naturally contaminated)

because Satan sits there".<sup>477</sup> And the Holy Prophet, peace be on him and his progeny, says: "Do not drink from side of the handle of a vessel because dirt gets collected there".<sup>478</sup> And Imam Ja'far Sadiq, peace be on him, says: "Do not drink water from the nozzle of a vessel or from its broken portion because demons drink water from there".<sup>479</sup>

Furthermore, the Holy Prophet, peace be on him and his progeny has prohibited the contamination of drinking water with water contained in one's mouth. He has also prohibited drinking from flowing water like animals.<sup>480</sup>

After drinking water, the next important topic is that of eating food. In order that one's hands should be clean Islam orders that one should perform ablution before taking one's meals.

The Holy Prophet, peace be on him and his progeny, says: "The life of a person, who performs ablution before taking his meals, is prolonged and his body becomes secure against diseases".<sup>481</sup>

Performing of ablution before taking meals prevents one from poverty and indigence and performing of it after having taken meals prevents him from insanity and keeps his eyesight good".<sup>482</sup>

Islam has given detailed instructions regarding the cleanliness of one's body and commends everything which helps the achievement of this sacred object.

Imam Ali, peace be on him and his progeny, says: "*Hamman* (bath-house) is a good place because (on the one hand) it reminds one of Hell and (on the other hand) removes dirt and impurities from the body".<sup>483</sup>

Imam Ja'far Sadiq, peace be on him, says about the purity of the water of the bath-house: "If it be possible for you to sip the bath-house water, sip it".<sup>484</sup>

It means that the bath-house water ought to be so clean and pure that it should be fit for drinking.

The Holy Imam recommends the washing of head with marsh-mallow. Imam Ja'far Sadiq, peace be on him, says: "Washing the head with marsh-mallow (blue in colour)

keeps one safe from headache and keeps one secure from poverty and indigence and prevents one from dandruff".<sup>485</sup>

Islam orders to shorten the hair of the moustache and shaving the armpit to ensure safety from dirt. The Holy Prophet, peace be on him and his progeny, says: "No one should let the hair of his moustache grow long because Satan takes his abode there and conceals itself in them"<sup>486</sup> "And one should also not let the hair of one's armpit grow long because Satan takes its abode there also"<sup>487</sup> Imam Ali, peace be on him, says: "Removing the hair of the armpit makes their bad odour disappear".

It is evident that there is much more possibility of dirt being accumulated under the nails. Hence the Holy Prophet, peace be on him and his progeny, orders the people that they should cut their nails.<sup>489</sup> However, he has prohibited them from cutting them with their teeth<sup>490</sup> because in that event the dirt collected under the nails reaches one's mouth.

To ensure that people get inclined towards one another Islam recommends the use of perfumes and similarly other oils which are the means of adornment. Imam Musa Kazim, peace be on him, says: "It is not appropriate for a man to forsake the use of perfume on any day"<sup>491</sup>

It was one of the attributes of the Holy Prophet, peace be on him and his progeny, that he liked to oil his hair and felt uneasy on account of dishevelled hair and used to say: "Oiling one's head wards off grief and worry"<sup>492</sup>

And more important than all these things is the brushing of the teeth and keeping them clean. The Holy Prophet, peace be on him and his progeny, says: "Angel Jibril laid so much stress on the brushing of the teeth that I thought that the Almighty Allah was going to make it obligatory"<sup>493</sup> "If it had not been difficult for my followers I would have ordered them to brush their teeth before every prayer". (i.e. I would have made it obligatory for them five times a day).<sup>494</sup>

Imam Ja'far Sadiq, peace be, on him, says: "Brushing

of the teeth is one of the routines of the prophets".<sup>495</sup>

Furthermore, Islam recommends the rinsing of the mouth with water (*Mazmaza*) and inhaling water through the nostrils and then expelling it (*Istinsbâq*) to ensure purification of mouth and nose. Imam Ali, peace be on him, says: "*Mazmaza* and *Istinsbâq* have been recommended to keep the mouth and the nose clean".<sup>496</sup>

Although Islam does not attach any importance to the quality of dress, it attaches much importance to its cleanliness. The Holy Prophet, peace be on him and his progeny, says: "Whoever procures a dress should cleanse it".<sup>497</sup>

Imam Ja'far Sadiq, peace be on him, says: "Clean dress humiliates one's enemy".<sup>498</sup>

Islam abhors houses which are filthy and filled with dirt and considers it to be a trait of dirty Jews. The Holy Prophet, peace be on him and his progeny, says: "Keep your houses clean and do not be like dirty Jews".<sup>499</sup> And Imam Muhammad Baqir, peace be on him, says: "Keeping one's house clean keeps poverty and miseries away".<sup>500</sup> Imam Ali, peace be on him, says: "Keep your house clean of cobweb because it is the cause of poverty".<sup>501</sup>

It is interesting to note that in all cases Islam considers uncleanness to be a source of poverty.

Besides the fact that Islam considers the desecrating of Masjid to be unlawful and declares its consecration to be compulsory it has also laid great stress on its purification from dirt and filth. As such the Holy Prophet, peace be on him and his progeny, says: "Allah forgives the one who sweeps a Masjid on Thursday and removes dust from it, even if it may be equal to the collyrium of an eye".<sup>502</sup> "And if a person keeps a Masjid neat and clean, the Lord grants him spiritual reward equal to that of setting free a slave".<sup>503</sup>

The Holy Prophet has forbidden the habit of spitting in a Masjid and says: "A man who refrains from spitting in a Masjid will meet Allah on the Day of Judgement in a



happy mood and his record of actions will be placed in his right hand".<sup>505</sup>

It is an undeniable fact that contamination of ground under fruit-bearing trees and the banks of wells and canals from which drinking water is drawn is the cause of various ailments. Hence the Holy Prophet has forbidden excreting at such places and similarly Imam Ali, peace be on him, has prohibited urinating in flowing water.<sup>507</sup>

\* \* \* \* \*

## THE DRESS WE SHOULD WEAR

Notwithstanding the fact that Islam has restrained its followers from indulging in luxuries and ornamentation and leads them towards virtues, spiritualism and blessings of the next world, it has also prohibited monastic life and abstention from the bounties of this world. The Holy Qur'an explicitly objects to the mode of thinking of the monks and says: *"Say: 'Who has forbidden you to benefit from the bounties of Allah (wear decent clothes or to eat good things) which He has bestowed upon his servants?'"*<sup>508</sup>

Hence this Divine religion orders its followers to wear decent and respectable dress. Imam Ja'far Sadiq, peace be on him, says: "Wear good dress, for Allah is the source of goodness and likes goodness, but be careful that you should procure your dress by lawful means".<sup>509</sup> And on another occasion he says: "There are three things regarding which Allah does not take any account from his faithful servant and one of them is the dress which he wears".<sup>510</sup>

It should, however, be remembered that Islam allows the use of adornments when they are utilized for Allah and in the path of Allah and orders that while wearing a new dress one must remember the Almighty. Imam Ali, peace be on him, says: "The Holy Prophet, peace be on him and his progeny, advised me that whenever I wore a new dress I should say: I praise the Lord who has given me this new dress so that I may be respectable among the people. O

Lord! make this dress auspicious for me so that by using it I should endeavour to seek your pleasure and should make your Masjids populous".<sup>511</sup>

Imam Ja'far Sadiq, peace be on him, says: "When you wear a dress say: O Lord! Cover me with the dress of faith and adorn me with piety. O Lord! Grant me strength to wear away this dress with constant use while remaining obedient to you and your Prophet".<sup>512</sup>

Islam exhorts its followers to keep the dress and its accessories neat and clean. Imam Ja'far Sadiq, peace be on him, says: "Allah is the source of beauty and likes beauty and dislikes depression because, when He endows a blessing on a servant of His, He likes to see its effect". People asked the Holy Imam as to how man displays the effect of Divine blessings, he replied: "One should keep his dress tidy and use perfume, white-wash his house and keep it clean from dirt. Allah likes lighting of a lamp before sunset as doing so wards off poverty and enhances the source of man's livelihood".<sup>513</sup>

Imam Ali, peace be on him, says: "Neat dress clear off worry and grief from the heart of man".<sup>514</sup>

At the same time Islam condemns the wearing of a delicate, thin and soft dress which habituates one to self-indulgence. Imam Ali, peace be on him, says: "Wear coarsely woven dresses and refrain from wearing delicate ones".<sup>515</sup>

Imam Sajjad, peace be on him, also says: "If human body wears a delicate dress it rebels and commits sins against the Lord".<sup>516</sup>

The Holy Prophet, peace be on him and his progeny, says to Abu Zar: "Wear rough and coarsely woven dress so that pride may not overpower you".<sup>517</sup>

However, Islam also prohibits wearing of an unusual dress with the object of presenting oneself in the eyes of the people as a religious and pious person.

Imam Sajjad, peace be on him, says: "If a person wears a dress by means of which he intends to become famous and renowned, Allah will make him wear a dress of

fire on the Day of Judgement".<sup>518</sup>

And it is surprising that at times some people who were ignorant of the realities of Islam also objected to the leaders of the faith wearing decent dress instead of coarse dress, just as a man appeared before Imam Ja'far Sadiq, peace be on him, and said: "I have heard that your grandfather Imam Ali, peace be on him wore coarse dress and his shirt used to cost about four dirhams only but now I see that you are wearing a decent dress". The Holy Imam replied: "Yes. Imam Ali, peace be on him, used to wear such a dress when it was not something unusual. However, such dress is out of fashion these days and if anyone uses such dress now he will make himself conspicuous among the people. The best dress is that which is in vogue at a particular time".<sup>519</sup>

Islam prohibits wearing of a dress by which one may pride himself over others and the Holy Prophet thus spoke to Abu Zar: "Before the advent of Imam Mahdi there will be some people who will wear woolen dresses during winter as well as during summer so that they may pride themselves over others. The inmates of the heavens and of earth curse such people".<sup>520</sup> He also said: "If a person wears a dress and prides himself over others a Flame of Hell overtakes him and he will be rocking in it till the Day of Judgement".<sup>521</sup>

Islam has prohibited the wearing of a long flowing dress which was considered to be a source of pride by the Arabs in those days and which was likely to get soiled. It was for this reason that when Imam Muhammad Baqir once saw his son Imam Ja'far Sadiq, peace be on them, in an assembly, said to him: "My son! Make your dress tidy". Imam Ja'far Sadiq, peace be on him, got up and left the place and then returned. Those present thought that the dress of Imam Ja'far Sadiq had been dirty or impure but Imam Muhammad Baqir, peace be on him, told them that it was long and he had, therefore, asked him to shorten it".<sup>522</sup>

Islam has prohibited men from wearing the dress of women and vice versa. Imam Ja'far Sadiq, peace be on him, says: "If the Holy Prophet saw a man wearing a dress resembling that of a woman or a woman having made herself resemble a man he used to admonished them".<sup>523</sup>

\* \* \* \* \*

## RELATION OF KINSMANSHIP

Among the different relations in the society the relation of kinsmanship carries special respect by Islam and we have already learnt assistance to one's relations has been treated to be a part of financial rights of the people over their prosperous kinsmen. It is for this reason that wherever the Holy Qur'an mentions assistance to one's relatives it gives it a preference over spending on the needy person. In this connection a mention may be made of the 26th verse of Surah Bani Israel<sup>524</sup> and the 38th verse of Surah al-Rum.<sup>525</sup>

In the narrations of the leaders of Islam great stress has been laid on the fact that giving importance to the relation of kinsmanship and considering it to be an honourable act ensures long life, prosperity and acceptance of good deeds and prayers.

Imam Ali Riza, peace be on him, says: "At times it so happens that if a man who does not have more than three years to live treats his kinsmen well and speaks affably with them Allah extends his age by thirty years (i.e. ten times). And Allah does what He likes".<sup>526</sup>

Imam Ja'far Sadiq, peace be on him, says: "Treat your relations with compassion even if it be with a sip of water. The best thing with which you can maintain relationship is that you should protect your relatives from the cruelty and oppression of others. Observance of relation-

ship postpones death and makes a man praiseworthy.”<sup>527</sup>

Imam Muhammad Baqir, peace be on him, says: “Observance of relationship makes one’s actions sacred, averts calamities, increases wealth, prolongs one’s age, enhances the means of sustenance and a source of one’s becoming popular. So fear Allah and be kind to your relations.”<sup>528</sup>

Protection of ties of relationship is important not only from the religious point of view but from the social point of view also. Hence Imam Ali, peace be on him, says: “Hold your relatives dear because they are your wings with which you can fly and they are your roots to which you can return and they are your hands with which you can attack your enemies.”<sup>529</sup>

It is on this account that the Holy Prophet, peace be on him and his progeny, says about persons who do not observe relationship with their kinsmen: “One who does not observe relationship will not enter Paradise.”<sup>530</sup>

The ties of kinship are respectable in the eyes of Islam in all events so much so that even Muslims and unbelievers are at par with each other in this behalf. Hence, when a person said to Imam Ja’far Sadiq: “I have relatives who are not like me (i.e. they are not Muslims). Do they enjoy any rights over me?” The Holy Imam replied: “Yes. The right of kinship cannot be cut off by anything. If they had been Muslims they would have enjoyed two rights over you, one of kinship and the other of being Muslims.”<sup>531</sup>

The tie of kinship is so strong that even if it is cut off from one side it is incumbent upon the other side to maintain it. As such, when a person said to the Holy Prophet: “My kinsmen did nothing to me except that they oppressed me, separated from me and abused me. I have also forsaken them”. The Holy Prophet, peace be on him, replied: “Allah, too, will forsake you on this account”. He said: “Then what should I do?” The Holy Prophet, replied: “You should unite with one who has broken away

from you and should give him who has deprived you and should forgive him who has oppressed you. If you do so Allah will help you".<sup>532</sup>

\* \* \* \* \*



## HOSPITALITY

Entertainment of guests is one of the outstanding moral qualities. The nations who possess a larger share of this moral quality take pride in it and it is justified that they should feel proud. The importance of this matter in the eyes of Islam can be realized from the following words of Imam Ja'far Sadiq, peace be on him: "If two believers arrive at the house of another believer and he feeds them to their fill it is like his having freed a slave".<sup>533</sup>

We can also understand the importance of this matter to a still greater extent from the following tradition quoted from Imam Ja'far Sadiq, peace be on him: "To feed four Muslims to the point of satiety is equal to freeing a slave from among the descendants of Prophet Ismâ'il, peace be on him."<sup>534</sup>

Islam safeguards the personality of a new visitor or a guest and explicitly says that he is not a burden on the family (i.e. the host), but he has come along with his own sustenance and he is a blessing which is brought to the family. The Holy Prophet, peace be on him and his progeny, says: "A guest is a guide who leads to the path of Paradise".<sup>535</sup> And again he says: "When Allah wishes to do good to a family he sends a gift to it. That gift is a guest who comes with his sustenance and carries away the sins of the family with himself".<sup>536</sup> He also says: "A guest never comes to a family except that he brings his sustenance

with himself".<sup>537</sup>

Islam encourages those persons much who are hospitable and praises them for this good quality. Imam Ali, peace be on him, says: "On the Day of Judgement a hospitable believer will arise from his grave in such a condition that his face will be shining like the disc of the moon. The people will wonder and think within themselves as to whether he is a prophet. However, the angel accompanying him will introduce him and say: "He is the man who was hospitable and entertained his guests and thus he has no way other than that of entering Paradise".<sup>538</sup>

Islam glorifies and respects hospitable persons, whatever their belief or creed may be. Imam Ja'far Sadiq, peace be on him, says: "Once some captives were brought before the Holy Prophet, peace be on him and his progeny, for being executed (on account of the offence committed by them). A man was brought forward for the execution of the death sentence. Angel Jibril descended and requested the Holy Prophet, peace be on him and his progeny, for the postponement of that man's execution. The Holy Prophet, peace be on him and his progeny, sent back that man and called him again after man and called him again after execution of his other companions. Jibril again appeared and said: "Your Lord says that this man used to feed others and was hospitable and remained patient in difficult circumstances". The Holy Prophet, peace be on him and his progeny, released him on account of this quality. When that man came to know the matter he wondered and embraced Islam and then said: "I swear by Allah who has chosen you as His Messenger that I have never returned any person without giving him my wealth".<sup>539</sup>

Islam has prescribed some special rules and manners regarding the entertainment of guests. As such Imam Ja'far Sadiq, peace be on him, says: "If a brother-in-faith of yours arrives at your place serve him whatever is available. However, if you invite him to meals entertain him properly".<sup>540</sup>

The Holy Prophet, peace be on him and his progeny,

says: "The host should begin eating first and should finish it last of all so that the guests may eat with complete freedom and get satiated".<sup>541</sup>

Islam also says that one should escort his guest upto the door of the house. The Holy Prophet, peace be on him and his progeny, says: "One of the rights of the guest on the host is that he should escort him from the room to the gate of the house".<sup>542</sup>

Islam has forbidden rendering assistance to a guest for making his departure. It has been reported that once some Arabs were the guests of Imam Ja'far Sadiq, peace be on him. At the time of their departure the Holy Imam gave them presents etc. but forbade his slaves from assisting them from making preparation for their leaving. When asked about the reason for this action he replied: "We are a family which does not assist its guests in their departure".<sup>543</sup> The Holy Imam by his behaviour wanted to make people understand that he was not worried because of the guests and was not at all happy on account of their departure.

On the other hand Islam also makes the guests realize that they should not stay at one place for more than three days lest the host should be disturbed.

The Holy Prophet, peace be on him and his progeny, says: "Whoever believes in Allah and the Day of Judgment honours the guest. Entertainment is for three days only and thereafter it amounts to alms".<sup>544</sup>

No doubt Islam orders the host to do his best to honour and entertain his guest so much so that the Holy Prophet, peace be on him and his progeny, says: "The rights of a guest consist in that you should provide him (even) a tooth-pick".<sup>545</sup>

However, notwithstanding this, Islam orders the guest to behave in such a manner that the host is not disturbed. It directs inter alia that he should sit at the place appointed by the host. As Imam Muhammad Baqir, peace be on him, says: "When one of you arrives at the house of a brother-

in-faith he should sit at the place appointed by the owner of the house as he knows better the situation of the house and the parts of it which should not be made public".<sup>546</sup>

It has also been mentioned in the biography of our great leader, Imam Ali, peace be on him, that one day a person invited him to meals and he replied to him thus: "I accept your invitation on three conditions". The man inquired: "What are those conditions?" The Holy Imam said: "You will not procure anything from outside the house, will not hesitate to offer whatever it is available in the house and will not disturb your family".<sup>547</sup>

\* \* \* \* \*

## SHOWING LOVE TO ORPHANS

One of the unfortunate sections of the society are the children who lose their parents when they are quite young and are deprived from love and affection. It is evident that if such children are left to themselves they would grow up to be careless and mischievous. Islam, therefore, orders its followers to do their best to look after such children and to bring them up under their supervision.

The Holy Qur'an says: *"They ask you about the orphans. Tell them: The best thing to do is what is for their good. They are your brethren if you would associate with them. Allah knows who is corrupt or a reformer. Had Allah wanted He would have brought upon you hardship. Allah is Majestic and All-Wise"*.<sup>548</sup>

There is no doubt about the fact that such children are grieved and broken-hearted on account of the deficiency which they observe in themselves and suffer from an inferiority complex. What a good thing it would be if amends are made for their loss and proper care is provided to them which serves as a source of consolation for them.

The Holy Prophet, peace be on him and his progeny, says: "Allah makes Paradise essential for one who acts as guardian of an orphan and trains him properly so that he may become self-sufficient."<sup>549</sup>

Imam Ja'far Sadiq, peace be on him, says: "Whoever puts an affectionate hand on the head of an orphan will be

awarded by Allah a glow of light on the Day of Judgment, equal to the number of his hair which will pass from below his hand".<sup>550</sup>

Imam Ali, peace be on him, in his bequest says to his children: "Fear Allah in the matter of orphans. Do not leave them satiated at one time and hungry at another and do not pamper them while they are with you".<sup>551</sup>

The practical aspect of kindness shown to orphans may be seen in the following tradition. The Holy Prophet, peace be on him and his progeny, says: "One day Prophet 'Isa, peace be on him, passed through a graveyard and saw with his special insight that one of the dead was being tortured. He again passed from there after a year and saw no signs of torture in that particular grave. He enquired from the Almighty about the matter. It was then revealed to him that the man was a sinner but he had a son who was pious and who had provided food and shelter to an orphan and repaired a road during the year in question and Allah forgave the sins of his father on this account".<sup>552</sup>

The Holy Prophet, peace be on him and his progeny, says again: "If a person looks after an orphan and meets his expenses, he and I will be close to each other in Paradise in the same manner in which fingers of a man's hand are close to one another".<sup>553</sup>

\* \* \* \* \*

## RESPECT FOR THE DEAD

The respect and honour which Islam considers as important for Muslims are of two kinds, one, during the lifetime of a Muslim and the other, after his death.

Just as Islam does not tolerate that a Muslim should be insulted during his lifetime so it prescribes respect and special ceremonies in the event of his death. Hence, it does not allow any disrespect shown to the dead bodies of Muslims. Imam Ali, peace be on him, says: "The same respect is given to a Muslim after his death which he enjoyed during his lifetime".<sup>554</sup>

Islam orders that the dead bodies should be cleansed and washed and it has made this act obligatory for others. The Holy Prophet, peace be on him and his progeny, says: "It is obligatory for my followers to wash their dead and offer prayers for them".<sup>555</sup>

Imam Ja'far Sadiq, peace be on him, says: "It is obligatory that the dead should be washed".<sup>556</sup>

It is also necessary that due attention should be paid to matters relating to modesty with regard to the dead bodies of the Muslims in the same manner in which it is cared for during lifetime. The dead body of a man should be washed by a man and that of a woman by a woman or by those who are their *Mabram* i.e. those who are so closely related with them and with whom marriage is prohibited.

Hence, when Imam Ja'far Sadiq, peace be on him,

was asked about the washing of the dead body of a woman who dies while journeying and is not accompanied by a woman or a *Mabram* he replied: "She should be buried in her own clothes and similarly if a man dies and is not accompanied by anyone except a woman who is not his *Mabram*, he too should be buried in his own clothes".<sup>557</sup>

The dead body of a Muslim should be washed and shrouded and thereafter prayers should be offered for him.

The Holy Prophet, peace be on him and his progeny, says to Abu Zar: "O Abu Zar! Offer prayers for the dead. It is possible that this thing may make you grieve but still grief for the sake of Allah carries a good reward".<sup>558</sup>

The dead bodies of Muslims should be buried as early as possible. The Holy Prophet, peace be on him and his progeny, says: "Honour and respect for a dead person lies in that he should be carried to his grave expeditiously".<sup>559</sup>

Islam orders that funeral of Muslims should be escorted because by doing so one pays homage to them and one is also reminded of his own death. The Holy Prophet, peace be on him and his progeny, says: "Visit the sick and escort the funeral of the dead so that you may be reminded of the Hereafter".<sup>560</sup>

Imam Ali Riza, peace be on him, says: "Whoever escorts the funeral of one of our friends is absolved of his sins and he becomes as innocent and void of sins as a newly born child".<sup>561</sup>

It should, however, be kept in view that while escorting a funeral one should remember Allah and the Hereafter. The Holy Prophet, peace be on him and his progeny, says to Abu Zar: "When you are escorting a funeral remind yourself of your own death and fear it and remember that you too will meet it one day".<sup>562</sup>

Islam orders that one should cherish the good memories of the dead and pray for them so that the Lord may forgive them.

It has been reported that one day the Holy Prophet, peace be on him and his progeny, was escorting the funeral



of a dead person. He heard some persons praising the departed soul and saying that he was a good man. The Holy Prophet, peace be on him and his progeny, said: "I swear by the Lord of the Ka'bah that the path to Paradise has become secure for this man because the believers have witnessed his goodness and Allah does not reject their testimony".<sup>563</sup>

In order to ensure the honour of the dead bodies of the Muslims, Islam orders that when one who washes a dead body he should not tell anyone about the defects which he observed. The Holy Prophet, peace be on him and his progeny, says: "A Muslim who washes (the dead body of) a brother Muslim and does not leave him dirty and does not look at his private parts and does not divulge his defects and thereafter escorts his funeral and offers prayer for him and then stays there till he is buried is absolved of his sins".<sup>564</sup>

Islam also prohibits everything which is a cause of disrespect to the dead. The Holy Prophet, peace be on him and his progeny, says: "If I have to walk over burning desert or fire or to place my foot on the edge of a sharp sword I would prefer it to trampling down the grave of a Muslim".<sup>565</sup> He also says: "The Almighty Allah has considered a few things to be undesirable for my followers. One of them is laughing in the graveyard or between the graves".<sup>566</sup>

However, Islam recommends that people should visit the graves occasionally and remember the departed souls and seek Allah's forgiveness for them. Imam Ja'far Sadiq, peace be on him, says: "It is one of the rights of a Muslim over another Muslim that he should visit his grave".<sup>567</sup>

\* \* \* \* \*

## PROTECTION OF ANIMALS

As opposed to what some people think the problem of 'protection of animals' is not something which has been brought into existence by the present-day world. On the contrary it can be seen in the Islamic instructions in a more extensive and complete form.

Islam has placed the relations between man and animals under a fixed law and given them (i.e. the animals) extensive rights, the gist of it may be observed in the following tradition. The Holy Prophet, peace be on him and his progeny, says: "Every animal for riding has six rights over its master:

- (i) Whenever he halts at a halting place he should first provide it with fodder.
- (ii) Whenever he passes by water he should let it drink water.
- (iii) He should not beat on its face because it praises Allah.
- (iv) He should not ride on its back except in the cause of Allah (i.e. he should keep riding on it only while performing the journey and should dismount it when, for example, he halts to converse with some other person for a long time).
- (v) He should not overburden it beyond its capacity.
- (vi) He should not compel it to go on a path which it is not possible for it to cover".<sup>568</sup>

Besides the above-quoted traditions many other responsibilities of man vis-a-vis animals have been mentioned in the sayings of the religious leaders, a summary whereof is given below:

(i) Be careful in providing them fodder. Imam Musa Kazim, peace be on him, says: "It is an honour for a man that his animals reserved for riding should be fat and fleshy" (viz. that there should be no carelessness on the part of their master in providing them the necessities of life).<sup>569</sup>

When Imam Ali, peace be on him, distributed the war booty and fixed the shares of the warriors, he allocated to the rider who had brought two horses – one for riding and the other as a spare horse three shares each two for their horses and one for themselves and each of the foot-soldiers got only one share".<sup>570</sup>

(ii) Don't keep them thirsty. Imam Muhammad Baqir, peace be on him, says: "Allah likes cooling down the heat of sore livers. If a person quenches the thirst of animals with heart-burns, Allah will accommodate him under His own shadow on the Day on which there will be no shadow available except His".<sup>571</sup>

(iii) Don't hit them on their faces. Imam Ja'far Sadiq, peace be on him, says: "There is a dignity and respect for everything and the dignity of the quadrupeds lies in their faces".<sup>572</sup>

(iv) The Holy Prophet, peace be on him and his progeny, says: "Don't mount on the quadruped with legs flexed together and don't make their backs as your seats".<sup>573</sup>

(v) The Holy Prophet, peace be on him and his progeny, says: "Three of you should not ride a quadruped at a time because the third person is accursed and is far from the Blessings of Allah".<sup>574</sup>

(vi) Lighten the burden of feeble animals at halting place.

(vii) Don't overstay in dry deserts and do not make them your halting place.

(viii) Drive slowly through jungles where water and grass are available so that the animals may make use of them.

The Holy Prophet, peace be on him and his progeny, says: "Almighty Allah likes gentleness and leniency. Hence if you travel with weak quadrupeds bring down their load

at each halting place and if the desert is dry pass through it and halt in green land".<sup>575</sup> Imam Muhammad Baqir, peace be on him, says: "Drive slowly through green lands and try to cross the dry lands quickly".<sup>576</sup>

(ix) Don't drive the animals too fast. Imam Muhammad Baqir, peace be on him, says: "Do not accept the evidence of a pilgrim to Ka'bah who reaches his destination earlier than all others because by doing so he must have tortured his animal".<sup>577</sup>

(x) Don't beat the animals unnecessarily. The Holy Prophet, peace be on him and his progeny, says: "Beat the animals if they are refractory or vicious or run away but refrain from beating them for slipping or falling down on the ground".<sup>578</sup>

(xi) Don't kill the animals (or birds) unnecessarily. The Holy Prophet, peace be on him and his progeny, says: "If a person kills a sparrow it will complain on the Day of Judgement and will say: "O Lord! Ask this person as to why he killed me without any reason".<sup>579</sup>

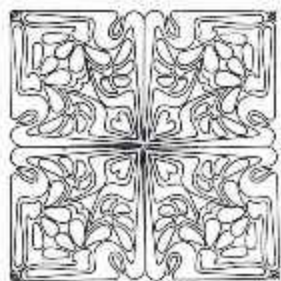
Imam Ja'far Sadiq, peace be on him, says: "A woman was subjected to Divine torture because she had fastened a cat which died of thirst".<sup>580</sup>

(xii) Don't slaughter an animal in presence of another. Imam Ali, peace be on him, says: "Don't slaughter lamb at a time when it is looking at another".<sup>581</sup>

(xiii) It is better that you should not slaughter an animal which has been reared up by you. A man said to Imam Ali Riza, peace be on him: "I reared up a sheep in my house for one year and then I decided to sacrifice it. When I caught it and made it lie on the ground it looked at me. I felt pity for it and, therefore, waited for sometime and then slaughtered it". The Holy Imam replied: "I dislike this behaviour. Don't kill an animal which you have reared up yourself".<sup>582</sup>

ISLAM  
a  
code  
of  
social  
life

part 2





*In the Name of Allah, the Beneficent, the Merciful.*

### A FEW WORDS

In the first part of this book, we have studied some Qur'anic verses and traditions that constitute the code of social life, and now in the second part, we are presenting without any elaboration some more traditions, which talk of moral, ethical and spiritual uplift of an individual; and ultimately of a society.

All the traditions collected in this part have been quoted from *Tuhaful Uqūl 'an Āle Rasūl* compiled by Abu Muhammad al-Hasan bin Sho'ba al-Harrāni, the prominent *mubaddith* (traditionalist) of the fourth century Hegira.

As the name of the book suggests, all the traditions in it are narrated on the authority of Ahlul Bayt, the Chosen Descendants of the Holy Prophet, peace be on them.

Hishām bin Sālim and Hammād bin 'Isa narrate that Imam Ja'far Sadiq, peace be on him, said: "My narration is the narration of my father, his is that of my grandfather, his is that of Husayn, his is that of Hasan, his is that of Ali, the Commander of the Faithful, his is that of the Holy Prophet and the narration of the Holy Prophet is the Command of Allah".\*

"When we reply to a question in any matter, it is from the Holy Prophet. We do not speak of our own will".†

\*Usūlul Kāfi, vol. 1, p. 53.

†Basāirud Darajāt, pp. 300 – 301.

That is why our Holy Prophet, peace be on him and his progeny, urged upon us to adhere to his Ahlul Bayt, who are purified and honoured personages as ordained by Allah in the Holy Qur'an. (Vide, Surah al-Ahzâb, 33:33)

The Holy Prophet, peace be on him and his progeny, has said: "I leave among you two inseparable precious entities i.e. the Book of Allah and my Ahlul Bayt. Whosoever adheres to these two shall be saved from going astray".\*

We pray to Almighty Allah to grant us strength to follow in the footsteps of Ahlul Bayt so that we may be blessed in this world and the Hereafter.

\* \* \* \* \*

\*Sahih Tirmizi, vol. V, p. 328 printed by Darul Fikr, Beirut; Sahih Muslim, vol. V, p. 362 printed by 'Isa al-Halabi.



## SAYINGS OF AHLUL BAYT

### DESIRE

Imam Ali, peace be on him, says: "(O Lord,) Your slave does not prolong his desire except that at last he forgets You".<sup>1</sup>

Imam Ja'far Sadiq, peace be on him, says: "Allah bestows numerous blessings on His slave which he does not desire and there are many desirous persons whose desires are fulfilled by others and there are many persons who meet their death and are deprived of their share".<sup>2</sup>

### GIFT

The Holy Prophet, peace be on him and his progeny, says: "Accept gifts. The best gift is that of perfume which is comparatively light and sweet-smelling".<sup>3</sup>

### GOODNESS

The Holy Prophet, peace be on him and his progeny, says: "Wearing dress reveals one's riches and doing good to one's servant crushes one's enemy".<sup>4</sup>

"Compensate one who does good to you. And if you do not compensate him praise him for praise is his reward".<sup>5</sup>

"It is necessary for one to whom good is done to give compensation for it. And if he does not give it he should praise the person who has done good to him. If he does not do so he is guilty of ingratitude".<sup>6</sup>

## SINCERITY

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of a sincere person: (i) His heart is sound (ii) His limbs are harmless (iii) He does good to others (iv) He refrains from doing evil".<sup>7</sup>

## GOOD MORALS

The Holy Prophet, peace be on him and his progeny, says: "Good behaviour makes its owner attain the level of one who fasts during day-time and prays at night". He was asked: "What is the best gift which one can bestow upon one's slave?" He replied: "Good behaviour".<sup>8</sup>

"Amongst the believers one whose morals are best possesses the most perfect faith".<sup>9</sup>

Imam Musa Kazim, peace be on him, says: "A generous person who possesses noble disposition is under the protection of Allah and He never ignores him and He takes him to Paradise. Allah never sent any prophet who was not generous. And my father always recommended to me to be generous and good-natured till he passed away".<sup>10</sup>

## MANAGEMENT OF THE HOUSEHOLD

Imam Riza, peace be on him, says: "The reward for one who seeks sustenance to support his family is greater than one who fights for the cause of Allah".<sup>11</sup>

## PERSEVERANCE

Imam Ali, peace be on him, says: "Safety lies in perseverance, and prayer is the key to achieve blessing".<sup>12</sup>

## PRODIGALITY

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of a prodigal:

- (i) He prides himself on false things.
- (ii) He eats that which is not suitable for him.
- (iii) He is not inclined to do good.
- (iv) He opposes everyone from whom he cannot derive benefit".<sup>13</sup>

Imam Ali, peace be on him, says: "Thrift is better than affluence and extravagance".<sup>14</sup>

#### MODERATION

The Holy Prophet, peace be on him and his progeny, says: "My Lord has recommended nine things to me:

- (i) To be sincere secretly as well as openly.
- (ii) To maintain justice, whether it is pleasant or not.
- (iii) To be moderate in spending, whether I am poor or rich.
- (iv) To forgive one who has been unjust to me.
- (v) To give to one who has refused to give me something.
- (vi) To befriend one who has severed connections with me.
- (vii) That I should reflect while I am quiet.
- (viii) That my speech should be *Zikr* (supplication).
- (ix) The aim of my seeing is to take a lesson."<sup>15</sup>

#### FRIENDSHIP

Imam Ali, peace be on him, says: "Blessed is he who, while being obedient to Allah, befriends the people and they befriend him".<sup>16</sup>

"The best way to win the hearts of one's friends and remove grudge from the hearts of one's enemies is to meet them cheerfully and enquiring about their welfare during their absence and being happy in their presence".<sup>17</sup>

#### HONESTY

The Holy Prophet, peace be on him and his progeny, says: "Honesty brings sustenance and dishonesty entails poverty and indigence".<sup>18</sup>

Imam Ali, peace be on him, says: "O Kumayl! You should understand and know that none is permitted to withhold the thing entrusted to him. Whoever narrates that we have accorded such a permission says something absurd and commits a sin and will be punished by being thrown into Hell, for he tells a lie. I swear that before breathing his last the Holy Prophet, said to me thrice: O Abul Hasan, return the thing entrusted to you by a good man or a sinner,

whether it is big or as small as a needle and a thread",<sup>19</sup>

"Return to its owner the thing entrusted to you although he may have killed the children of the prophets".<sup>20</sup>

### **EQUITY**

Imam Ja'far Sadiq, peace be on him, says: "Brothers among themselves need three things to do. If they do them they remain firm, otherwise they part with one another and also become enemies. Those three things are: (i) Dealing equitably with one another. (ii) Being kind to one another. (iii) Not envying one another".<sup>21</sup>

### **CHARITY IN THE PATH OF ALLAH**

Imam Zaynul 'Abidin, peace be on him, says: "It is one of the morals of a believer that howsoever meagre his income may be he spends something in the path of Allah".<sup>22</sup>

Imam Musa Kazim, peace be on him, says: "Beware of refusing to spend for the cause of Allah and then spend twice as much in disobeying Allah".<sup>23</sup>

The Holy Prophet, peace be on him and his progeny, says: "The hands are of three kinds: The one that requests, the one that gives and the one which is parsimonious. And the best of the hands is the one that gives".<sup>24</sup>

"Do not wear a ring on your forefinger and middle finger. . . . . Do not keep your little finger bare".<sup>25</sup>

Imam Ja'far Sadiq, peace be on him, says: "Wearing a ring on one's hand is the Sunnah of the Holy Prophet".<sup>26</sup>

### **FAITH**

The Holy Prophet, peace be on him and his progeny, says: "A believer is like an ear of corn which suddenly falls on the ground and then suddenly stands erect. And an unbeliever is like a hard tree which always stands erect possessing no sense (to bow his head before truth)".<sup>27</sup>

Imam Ali, peace be on him, says: "O Kumayl! Faith is either firm or a borrowed one. Take care that you may not be one of those whose faith is a borrowed one. Indeed

it is proper that your faith should be firm, for then you proceed on a lighted path and are not misled".<sup>28</sup>

"The title of the book of a believer is cheerful disposition".<sup>29</sup>

#### **PARSIMONY**

The Holy Prophet, peace be on him and his progeny, says: "From amongst you the person most distant from me is one who is parsimonious and scurrilous".<sup>30</sup>

Imam Husayn, peace be on him, says: "A miser is one who shirks greeting others".<sup>31</sup>

Imam Ja'far Sadiq, peace be on him, says: "One who hates three things acquires three other things viz:

- (i) One who hates doing evil deeds acquires respect.
- (ii) One who hates pride acquires greatness.
- (iii) One who hates stinginess acquires honour".<sup>32</sup>

#### **MISTRUST**

The Holy Prophet, peace be on him and his progeny, says: "Refrain from being suspicious about the people".<sup>33</sup>

#### **BROTHERHOOD**

Imam Ali, peace be on him, says: "How bad is falling apart after uniting, and oppression after friendship and brotherhood, and enmity after kindness".<sup>34</sup>

"The believers are brothers of one another and nothing is more dear to a brother than his brother".<sup>35</sup>

"If you do not love your brother you are not his brother because a believer is one who has faith in what we believe in and whoever goes against it is guilty as regard to us and whoever is guilty regarding us is not amongst us and whoever is not amongst us shall go to Hell".<sup>36</sup>

#### **FORBEARANCE**

Imam Ali, peace be on him, says: "Learn forbearance for forbearance is the friend and helper of a believer and knowledge is his guide and modesty is his brother and

wisdom is his companion and patience is the commander of his army".<sup>37</sup>

Imam Muhammad Baqir, peace be on him, says: "There are no other two things which associate better with each other than forbearance does with knowledge".<sup>38</sup>

Imam Ja'far Sadiq, peace be on him, says: "There are three persons who are not recognized except on three occasions: (i) A forbearing person is not recognized except at the time of anger. (ii) A brave man is not recognized except in the battlefield. (iii) A brother and friend is not recognized till the time when you need his help".<sup>39</sup>

### GOODNESS

The Holy Prophet, peace be on him and his progeny, says: "There are ten signs of a righteous person: (i) His friendship is for the sake of Allah. (ii) His enmity is for the sake of Allah. (iii) He becomes a companion for the sake of Allah. (iv) He parts for the sake of Allah. (v) He is angry for the sake of Allah. (vi) He is pleased for the sake of Allah. (vii) He works for the sake of Allah. (viii) He seeks Allah. (ix) He fears Allah at the time of danger and fear. He is pure and sincere. He is modest and vigilant. (x) He does good to others for the sake of Allah".<sup>40</sup>

"The sign of an ignorant person is that he acts sluggishly while doing something good".<sup>41</sup>

Imam Ja'far Sadiq, peace be on him, says: "Four things are the attributes of the Prophets: (i) Righteousness (ii) Generosity (iii) Bearing unpleasant things with fortitude (iv) Standing up to defend the right of a believer".<sup>42</sup>

### REBELLION

The Holy Prophet, peace be on him and his progeny, says: "The quickest evil is the punishment for rebellion".<sup>43</sup>

Imam Ja'far Sadiq, peace be on him, says: "The following three things, in whomsoever they are, are harmful for him: (i) Deceit (ii) Breach of promise (iii) Aggression. This is what the word of the Almighty Allah means when

He says: *Does not the evil plot recoil only on those who make it?* (Surah Fatir, 35:41) *Now see what the result of their plot was. We destroyed them and their people all together.* (Surah an-Naml, 27:51) And the Almighty Allah says: *Men, it is your own souls against which you revolt. You enjoy this worldly life only for a while.* (10:24)".<sup>44</sup>

Imam Ja'far Sadiq, peace be on him, says: "A believer does not possess the following six attributes: (i) Severity (ii) Ignorance (iii) Jealousy (iv) Obstinacy (v) Falsehood (vi) Aggression".<sup>45</sup>

### THE HELPLESS

Imam Ja'far Sadiq, peace be on him says: "How bad it is to take revenge from the helpless".<sup>46</sup>

Imam Ali, peace be on him, says: "Remember Allah in respect of the helpless. Let them participate in your life".<sup>47</sup>

### INDEPENDENCE AND POVERTY

The Holy Prophet, peace be on him and his progeny, says: "Seeking less assistance from the people is independence and seeking much help from them is abjectness and poverty".<sup>48</sup>

A man said in the presence of Imam Zaynul Abidin, peace be on him: "O Lord! Make me independent of others. The Holy Imam said: "No, it is not so, because people live in society. You should say: "O Lord! Make me independent of wicked people".<sup>49</sup>

Imam Musa Kazim, peace be on him, says: "If you are satisfied to the extent you need, the smallest thing of the world will be sufficient for you. And if you are not satisfied to the extent you need, there is nothing in the world which can satisfy you".<sup>50</sup>

### REGRET

The Holy Prophet, peace be on him and his progeny, says: "Regret itself is repentance".<sup>51</sup>

Imam Ja'far Sadiq, peace be on him, says: "Salvation

lies in three things viz: (i) You should control your tongue (ii) You should stay in your house, and (iii) You should regret your fault".<sup>52</sup>

Imam Ja'far Sadiq, peace be on him, says: "Three things entail regret: (i) Taking pride in something (ii) Boasting, and (iii) Using violence to acquire honour".<sup>53</sup>

#### RESIGNATION AND FORTITUDE

The following is an extract from the letter of condolence sent by the Holy Prophet to Ma'az in connection with the death of his son.

"I learn that you are impatient on account of your son. Allah granted him to you till the time of his death and took away his soul at the appointed time. We are from Allah and we have to return to Him. Beware, that impatience should destroy your spiritual reward. If you attain the spiritual reward attached to your calamity you will come to know that for those who are patient and resign themselves to the Divine Will the calamity is very meagre and brief as compared with the great spiritual reward of Allah. You should know that impatience does not bring back a dead person and cannot restrain the Divine decree. Be cheerful and accept the destiny. It should not be that you may grieve on account of something which is attached to you as well as to all other human beings and shall come at the time fixed for it. Peace be upon you".<sup>54</sup>

#### PIETY

The Holy Prophet, peace be on him and his progeny, says: "Death is sufficient to take a lesson and piety is sufficient for being rich".<sup>55</sup>

Imam Ali, peace be on him, says: "Speak truth in all circumstances, associate with the pious, shun the libertines, keep aloof from the hypocrites and do not associate with the treacherous".<sup>56</sup>

"Truly speaking everyone is proceeding towards the Hereafter and the thing on account of which we are



enamoured by it is the pleasure of Allah and the high ranks in Paradise which every pious person inherits".<sup>57</sup>

### PRIDE

Imam Ali, peace be on him says: "Whoever is self-conceited goes astray and whoever dispenses with his intellect stumbles and whoever treats the people arrogantly is humiliated".<sup>58</sup>

Imam Muhammad Baqir, peace be on him, says: "By Allah, an arrogant person quarrels with the Almighty in the Authority of His Greatness".<sup>59</sup>

### LAZINESS

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of a lazy person: Sluggishness to the extent of negligence; negligence to the extent of giving up one's duty; giving up one's duty to the extent of committing sin, and finally feeling annoyed to perform one's duty".<sup>60</sup>

The Holy Prophet, peace be on him and his progeny, says: "There are three signs of a lazy person: He is sluggish till he becomes negligent. He is negligent till he loses and he loses till he commits sin".<sup>61</sup>

Imam Muhammad Baqir, peace be on him, says: "Abstain from laziness and despondency because these two are the key of all evils. One who is lazy does not pay the right of another and one who is despondent is not contented with his own right".<sup>62</sup>

### HUMILITY

Imam Ali, peace be on him, says: "The best ornament of a believer is humility and his beauty is his modesty and his dignity lies in understanding religion and his honour is in abandoning absurd talk".<sup>63</sup>

Imam Muhammad Baqir, peace be on him, says: "Humility is that you should agree to sit at a place which is below your dignity and salute everyone you meet and do

not contend even though you may be right".<sup>64</sup>

Imam Hasan Askari, peace be on him, says: "Humility is such a blessing as on account of which the people are not jealous".<sup>65</sup>

### WEALTH

The Holy Prophet, peace be on him and his progeny, says: "Wealth does not consist of owning a large quantity of goods. On the other hand it means having a heart which is free from want".<sup>66</sup>

### REPENTANCE

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of a repentant: (i) He acts only to please Allah (ii) He abandons falsehood (iii) He considers truth to be necessary (iv) He is fond of doing good deeds".<sup>67</sup>

Imam Ali, peace be on him, was requested to explain what sincere repentance is. He said in reply: "Heartfelt regret and asking forgiveness with the tongue and determining not to repeat the sin".<sup>68</sup>

Kumayl bin Ziyad said to Imam Ali: "O Commander of the Faithful! A person may commit a sin and then ask forgiveness. What is the limit of asking forgiveness?"

Imam Ali replied: O son of Ziyad! It is repentance.

Kumayl asked: Is that all?

The Imam replied: No.

Kumayl asked: Then how is it?

The Imam replied: Whenever a person commits a sin he should say "I seek Allah's forgiveness" and should move.

Kumayl asked: What is meant by moving?

The Imam replied: He should move his two lips and tongue with the intention that he should be followed by reality.

Kumayl asked: What is reality?

The Imam replied: He should repent sincerely and determine not to repeat the sin for which he asks forgiveness.

Kumayl asked: Suppose I do so, will I be forgiven?

The Imam replied: No.

Kumayl asked: Why is it so?

The Imam said: Because you have not yet reached its root.

Kumayl asked: Then what is the root of asking forgiveness?

The Imam replied: It is return to repentance from the sin for which you have asked forgiveness (and that is the first degree of the devout) and the abandonment of sin. 'Asking forgiveness' is a term which carries six meanings. (i) Regretting the past deeds (ii) Determination of not repeating that sin (iii) Paying the right of every creature to whom you are indebted (iv) Paying all the binding rights of Allah (v) Reducing the flesh which has grown on your body by unlawful means till your skin sticks to your bones and then fresh flesh grows between them. (vi) You should make your body taste the pain of submission as you made it taste the deliciousness of sin".<sup>69</sup>

#### TRUST IN ALLAH

Imam Riza was requested to explain what 'trust in Allah' means. He replied: "It means that you should not fear anyone except Allah".<sup>70</sup>

The Holy Prophet, peace be on him and his progeny, says: "Whoever wishes to become the most powerful person should rely on Allah".<sup>71</sup>

Imam Ali, peace be on him, says: "Recite the name of Allah everyday and say: *La Hawla wa la Quwwata illa billah* (No one possesses power and strength except Allah) and rely on Allah".<sup>72</sup>

#### CALUMNY

The Holy Prophet, peace be on him and his progeny, says: "A person who suffers at the hands of a thief and continuously accuses the innocent people till his sin becomes greater than that of the thief".<sup>73</sup>

Imam Ali, peace be on him, says: "Whoever makes himself the object of calumny should not reproach one who holds a pessimistic view about him and whoever keeps his secret hidden exercises control on himself".<sup>74</sup>

### PEEPING AT THE SINS OF OTHERS

Imam Ja'far Sadiq, peace be on him, says: "Whenever you see that a person peeps at the sins of others and has forgotten his own sins you should conclude that he has been captured by Divine plot".<sup>75</sup>

### JIHĀD (HOLY WAR)

Imam Ali, peace be on him, says: "It is not possible to do *jibād* except in the company of just Imam (leader) and there is no question of booty except in the company of a learned Imam".<sup>76</sup>

Imam Ali, peace be on him, says: "I remind you of Allah in the matter of *jibād* with your wealth, life and tongue. Indeed, only two persons perform *jibād*: A true Imam and one who obeys and follows him".<sup>77</sup>

### FLATTERY

Imam Muhammad Baqir, peace be on him, says: "Flattery and envy do not form part of the morals of a believer except for acquiring knowledge".<sup>78</sup>

### LOVE FOR WORLDLY PASSIONS

Imam Musa Kazim, peace be on him, says: "Allah sent revelation to Dawud, peace be on him; O Dawud, warn your friends against worldly passions, for the hearts of those who hanker after them are far from Me (My Mercy)".<sup>79</sup>

### JEALOUSY

The Holy Prophet, peace be on him and his progeny, says: "A jealous person has three signs: (i) Backbiting (ii) Flattery (iii) Taunting at the time of one's misfortune".<sup>80</sup>

Imam Ali, peace be on him, says: "The jealous persons are not happy, the kings have no friends and the liars lack courage".<sup>81</sup>

The Holy Prophet, peace be on him and his progeny, says: "Go ahead when you take a bad omen and do not take a decision when you are suspicious and do not be

aggressive when you are jealous.”<sup>82</sup>

Imam Ali, peace be on him, says: “A believer is neither a flatterer nor jealous except for acquiring knowledge”.<sup>83</sup>

“I have not seen any oppressor who resembles an oppressed person more than does one who is jealous”.<sup>84</sup>

#### TRUTH

Imam Ali, peace be on him, says: “Indeed, the benefit which you derive from your world is that it should be good for your life in the Hereafter. Spend in the cause of truth and do not be a treasurer for others”.<sup>85</sup>

“Recognize the right of a person who has recognized your right, whether he is exalted or unimportant”.<sup>86</sup>

“You must fear Allah openly and secretly and should speak truth at the time of happiness and anger”.<sup>87</sup>

#### WISDOM

Imam Musa Kazim, peace be on him, says: “Do not teach wisdom to the ignorant for by doing so you will do injustice to it and do not withhold it from those who deserve it for in that event you will do injustice to them”.<sup>88</sup>

“Just as the people have left wisdom for you, you too should leave the world for them”.<sup>89</sup>

The Holy Prophet, peace be on him and his progeny, said: “When you see that a believer is quiet seek his proximity so that he may teach you wisdom. A believer talks less and works much. A hypocrite is talkative and works less”.<sup>90</sup>

#### MODESTY

The Holy Prophet, peace be on him and his progeny, says: “Modesty emanates from faith”.<sup>91</sup>

Imam Zaynul ‘Ābidin, peace be on him, says: “Seeking help from the people brings about abjection and destroys modesty and reduces dignity and brings poverty, and seeking less from the people is independence”.<sup>92</sup>

Imam Muhammad Baqir, peace be on him, says: “Modesty and faith are tied with one string. If one of them goes the other follows it”.<sup>93</sup>

## DECEIT

Imam Ali, peace be on him, says: "Do not neglect the deceit of Satan and say: "Every time I see something unlawful I withdraw my hand".<sup>94</sup>

"Do not practise deceit, for it is a part of the morals of mean people".<sup>95</sup>

## INTELLECT

The Holy Prophet, peace be on him and his progeny, says: "The Almighty has divided intellect into three parts. The intellect of one who possesses all these parts is complete. And he who does not possess even one of these parts does not possess intellect. These three parts are: (i) Recognizing Allah well (ii) Obeying Allah fully (iii) Accepting Divine fate with complete patience".<sup>96</sup>

"Indeed everything good is recognized by means of intellect and whoever does not possess intellect does not possess faith".<sup>97</sup>

Imam Ali, peace be on him, says: "There is no wealth like intellect and no poverty is worse than ignorance".<sup>98</sup>

## HUMILITY

The Holy Prophet, peace be on him and his progeny, says: "Let it not be that you should practise humility hypocritically which means that the body may be humble but the heart may not be humble".<sup>99</sup>

Imam Ali, peace be on him, says: "Be extremely humble before your Lord when you achieve your object and are guided towards your aim".<sup>100</sup>

"O Kumayl, dignity does not lie in offering prayers, fasting, and giving alms; but dignity lies in offering prayers with a pure heart and your deeds should please Allah and your humility should be sincere. You should also see in what and on what you are offering your prayers because if they are not performed in a lawful manner they are not acceptable".<sup>101</sup>

## SINCERITY

Imam Ali, peace be on him, says: "The first step of religion is to accept, understand and realize Him as the Lord; thorough understanding lies in conviction and confirmation, and the right conviction is to sincerely believe that there is no god but He. The true belief in His Oneness is to realize that He is so absolutely Pure and above nature, that nothing can be added to or subtracted from Him; because one should realize that there is no difference between His Being and His Attributes".<sup>102</sup>

"Seek sincerely from your Lord whatever you need because to give or to withhold is in His Hand".<sup>103</sup>

## CHEERFULNESS

The Holy Prophet, peace be on him and his progeny, says: "Cheerfulness destroys grudge".<sup>104</sup>

## DISHONESTY

The Holy Prophet, peace be on him and his progeny, says: "A believer may be habituated to anything except falsehood and dishonesty".<sup>105</sup>

Imam Ja'far Sadiq, peace be on him, says: "If one entrusts something to a dishonest person Allah does not guarantee its return".<sup>106</sup>

"A believer has not been created to tell lies or to commit treachery and there are two things which cannot combine in a hypocrite; a good mien and comprehension of Islamic faith".<sup>107</sup>

## GOODNESS

Imam Hasan, peace be on him, says: "The goodness which has no evil about it is thanking Allah for a blessing and enduring adversities with patience".<sup>108</sup>

Imam Zaynul 'Ābidin, peace be on him, says: "The best thing is that one should guard oneself (from sins)".<sup>109</sup>

"Help one who seeks good from you. If he deserves it you have done your duty. And even if he does not deserve it you yourself deserve it. And if a person abuses you from your right side and then turns to your left side and

apologizes to you, you should accept his apology".<sup>110</sup>

#### USING ABUSIVE LANGUAGE

Imam Muhammad Baqir, peace be on him, says: "Allah hates an impudent person who uses abusive language".<sup>111</sup>

#### REMEMBERING ALLAH

The Holy Prophet, peace be on him and his progeny, says: "The best deeds are three in number: (i) You should pay the rights of the people. (ii) You should become equal to your brother for the sake of Allah (iii) You should remember Allah in all circumstances".<sup>112</sup>

"Allah's *Zikr* (Devotion to Allah) is better than only giving alms".<sup>113</sup>

"Allah rewards the person who always remembers Him".<sup>114</sup>

#### FRIENDSHIP

Imam Muhammad Baqir, peace be on him, says: "Twenty years' friendship is as good as relationship".<sup>115</sup>

Imam Ja'far Sadiq, peace be on him, says: "A friend can be tested by means of three things. If he possesses them he is a true friend, otherwise he is a friend in weal but not in woe: (i) That you may ask him to give you something. (ii) That you may entrust something to him. (iii) That you may be associated with him in adverse circumstances".<sup>116</sup>

"If you wish to find out whether your friend is sincere you should annoy him. If he remains friendly with you inspite of this he is your brother, otherwise not".<sup>117</sup>

#### LENIENCY

Imam Musa Kazim, peace be on him, says: "Be lenient, for leniency is auspicious and ill-disposition is inauspicious. Indeed, leniency, goodness and cheerfulness make the houses prosper and increase sustenance".<sup>118</sup>



## HYPOCRISY

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of a hypocrite: (i) He is very keen to pray to Allah in the presence of others. (ii) He is lazy while alone. (iii) He seeks praise in every matter. (iv) He endeavours to pretend".<sup>119</sup>

"Do not do anything good to make a show of it and do not feel ashamed to do it".<sup>120</sup>

## PIETY

Imam Ali, peace be on him, says: "A pious person in the world is he whose patience is not out of control in the face of unlawful things and who is not prevented from thanksgiving by lawful things".<sup>121</sup>

The Holy Prophet, peace be on him and his progeny, says: "Piety consists of cutting short one's desires and thanking Allah for every blessing and restraining oneself from things declared by Allah to be unlawful".<sup>122</sup>

A man asked Imam Zaynul 'Abidin, peace be on him: "What is piety? The Imam replied: There are ten stages of piety. The highest stages of piety are the lowest stages of continence and the highest stages of continence are the lowest stages of conviction and the highest stages of conviction are the lowest stages of submission. Indeed piety has been defined very finely in the sacred verse which says: "You may not grieve for what you have missed, nor rejoice over what Allah has given you". (Surah al-Hadid, 57:23)".<sup>123</sup>

## GENEROSITY

The Holy Prophet, peace be on him and his progeny, says: "Indeed, Allah likes him who is generous in the discharge of his obligations".<sup>124</sup>

"When your leaders are good and your rich are generous and every work is done in consultation with all of you, the face of the earth is better for you than its interior (graves). And when your leaders are corrupt and your rich

are misers and your affairs are in the hands of your women it is better that you too should be under the earth".<sup>125</sup>

"The Almighty has said: "This is a religion which I have chosen for Myself and nothing becomes it except generosity and good conduct. So long as you are by its side honour it by means of these two".<sup>126</sup>

Imam Ali, peace be on him, says: "The greatest persons among the people in this world are the generous and in the Hereafter the pious".<sup>127</sup>

### **SALUTATION**

Imam Ja'far Sadiq, peace be on him, says: "To salute is recommended and its reply is obligatory".<sup>128</sup>

"If a person talks without having saluted first do not give a reply to him".<sup>129</sup>

"Perfect salutation for a resident of the place is shaking hands with him and complete salutation for a traveller who has arrived is embracing him".<sup>130</sup>

### **ILL NATURE**

The Holy Prophet, peace be on him and his progeny, says: "It is necessary for you that you should be truthful and nothing false should ever escape your lips. Never pick up courage to commit breach of trust. Fear Allah as if you were seeing Him and sacrifice your property and life for the sake of your religion. Adopt good manners and shun bad ones".<sup>131</sup>

Imam Ja'far Sadiq, peace be on him, says: "Whoever is ill-natured tortures himself".<sup>132</sup>

"Ill nature entails adversity and indigence".<sup>133</sup>

### **EVIL DEEDS**

The Holy Prophet, peace be on him and his progeny, says: "Indeed Allah has made and moulded the hearts of his slaves in such a way that they love a person who treats them well and hate one who harms them".<sup>134</sup>

## THANKSGIVING

The Holy Prophet said to Imam Ali: "O Ali! The Islam of one who possesses these four qualities is perfect: (i) Truthfulness (ii) Thankfulness (iii) Modesty and (iv) Good behaviour."<sup>135</sup>

The Holy Prophet, peace be on him and his progeny, says: "Whoever eats and thanks Allah is better than one who fasts and remains silent (does not thank Allah)".<sup>135</sup>

Imam Ali, peace be on him, says: "During indigence the right of Allah is submission to His Will and patience, and during affluence His right is that He should be praised and thanked".<sup>137</sup>

## PATIENCE

The Holy Prophet, peace be on him and his progeny, says: "Faith consists of two halves. One half of it is patience and the other is thanksgiving".<sup>138</sup>

"Three things form the key to goodness: (i) Possessing a generous heart (ii) Being sweet-spoken (iii) Remaining patient on being harmed".<sup>139</sup>

Imam Musa Kazim, peace be on him, says: "Adversity is single for one who is patient and double for one who is impatient".<sup>140</sup>

## TRUTH

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of one who is truthful:

(i) Truthfulness (ii) Believing in the promises and threats of Allah (iii) Being faithful to one's promises (iv) Remaining aloof from treachery".<sup>141</sup>

"On the Day of Judgement he from amongst you who is most truthful, most honest, most good-natured and nearest to the people will be nearest to me".<sup>142</sup>

Imam Ali, peace be on him, says: "The substance of faith is that a slave of Allah should make truthfulness his habit so that he may hate falsehood even when he stands to gain by it. And one should not consider one's speech to be one's distinction".<sup>143</sup>

## ALMS

"Do not refuse the request of one who begs and give him something even though it may be a piece of a grape or a palm-date, because alms increases before Allah".<sup>144</sup>

Imam Muhammad Baqir, peace be on him, says: "Four things form part of the treasures of goodness:

- (i) Keeping one's need hidden
- (ii) Giving the alms secretly
- (iii) Keeping one's pain hidden and
- (iv) Keeping one's suffering hidden".<sup>145</sup>

Imam Muhammad Baqir, peace be on him, said: "May I tell you about a thing which, if practised by you will keep the mischief of the king and Satan away from you?"

Abu Hamza said: Yes. Please tell us about it so that we may practise it.

The Imam said: You should give alms in the morning because they blacken the face of Satan and keep the mischief of the king away from you on that day".<sup>146</sup>

## OBSERVATION OF RELATIONSHIP

The Holy Prophet, peace be on him and his progeny, says: "Observation of relationship increases one's life".<sup>147</sup>

"Punishment for the following four things is awarded quickly: (i) When you do good to a person and he in return does you harm. (ii) When you do not oppress a person and he oppresses you. (iii) When you make an agreement with a person and intend to be faithful to it, but his intention is otherwise, and (iv) When you observe relationship with a person but he breaks it off".<sup>148</sup>

Imam Riza, peace be on him, said: "Observe relationship although it may be by means of a gulp of water and the best observance of it is that you should refrain from doing harm to your relative". He added: "The Almighty Allah says in the Holy Qur'an: *Do not render your charity useless with taunts*". (Surah al-Baqarah, 2:264).<sup>149</sup>

## FEAST

Imam Ali, peace be on him, says: "Invite others to

food and do not withhold it from them, because you do not at all provide sustenance to anyone and Allah will reward you suitably for this deed. Behave well with your friend and vacate the seat for him and do not be suspicious about your servant".<sup>150</sup>

### **COVETOUSNESS**

Imam Ali, peace be on him, says: "O people! The wonderful thing in the body of man is his heart. Heart has stocks of wisdom as well as of things which are its opposite. If hopefulness affords it an opportunity covetousness humiliates it and if its covetousness increases its greed kills it".<sup>151</sup>

"Covetousness plucks the hearts of the ignorant and they become pledged to desire and deceit prevails in them".<sup>152</sup>

### **OPPRESSION**

Imam Ali, peace be on him, says: "The oppressor, his associate, and the one who is agreeable to be oppressed are all partners of one another".<sup>153</sup>

"May it not be that you should oppress a person who has none to assist him against you except Allah".<sup>154</sup>

### **WELFARE**

Imam Ali, peace be on him, says: "O people! Pray to Allah for conviction and resort to welfare because it is the greatest blessing and the best thing which is firmly rooted in the heart is conviction. The cheated one is he whose faith is injured and he who possesses perfect conviction should be envied".<sup>155</sup>

Imam Ja'far Sadiq, peace be on him, says: "Welfare is a light blessing which is forgotten when it is in one's possession and is missed when it is lost".<sup>156</sup>

### **SELF-CONCEIT**

Imam Ali, peace be on him, said: "Whoever is able to

protect himself from four things deserves that he should not suffer any harm at all. On having been asked as to what those things were he replied: They are: Hastiness, obstinacy, self-conceit and laziness".<sup>157</sup>

Imam Ja'far Sadiq, peace be on him, says: "Three things cause enmity viz. hypocrisy, oppression and self-conceit".<sup>158</sup>

"Allah knows that for a believer there is no sin worse than self-conceit and if it had not been so no believer would have been polluted with sin".<sup>159</sup>

## JUSTICE

Imam Ali, peace be on him, says: "Give your blood and wealth to your brother and be just to your enemy and deal with the people with cheerfulness and kindness and salute others so that they may salute you".<sup>160</sup>

Imam Muhammad Baqir, peace be on him, says: "The saddest person on the Day of Judgement will be one who praises justice but himself acts against it".<sup>161</sup>

Imam Ja'far Sadiq, peace be on him, says: "Indeed, the person who orders others to do good and restrains them from evil possesses three qualities: (i) He knows what he is ordering others to do and what he is asking them not to do. (ii) He is just in what he is ordering others what to do and is also just in what he is asking them not to do. (iii) He orders others (to do good deeds) gently and also restrains them (from doing bad deeds) gently".<sup>162</sup>

## HONOUR

Imam Ali, peace be on him, says: "Do not display your indigence to the people and in order to please Allah bear it patiently with honour and secrecy".<sup>163</sup>

Imam Hasan, peace be on him, was asked: "Do you find place in greatness?" He replied: Rather (you should say) is there honour in me? Allah says: *Honour belongs to Allah and to His Prophet and to the believers.* (Surah al-Munafiqun, 63:8)<sup>164</sup>

## CHASTITY

Imam Ali, peace be on him, says: "Indeed the best thing which the human beings will take before Allah as specimen (of their conduct) besides belief in Allah and His pious slaves, is preservation of their honour, forbearance and patience".<sup>165</sup>

Imam Zaynul 'Abidin, peace be on him, says: "After recognizing Allah there is nothing that Allah likes more than piety in the matter of one's womb and private parts and there is nothing that Allah likes more than that you should make request to Him".<sup>166</sup>

Imam Ali, peace be on him, says: "Sadness is better than begging from the people. Observing piety in privation is better than rejoicing in debauchery".<sup>167</sup>

Imam Muhammad Baqir, peace be on him, says: "Best worship is the chastity of womb and private parts".<sup>168</sup>

## FORGIVENESS

The Holy Prophet, peace be on him and his progeny, says: "My Lord has recommended to me that I should forgive one who has oppressed me".<sup>169</sup>

"The dignity of our family lies in forgiving one who oppresses us and bestowing upon him who deprives us".<sup>170</sup>

"May I guide you to the manners which are best in this world as well as in the Hereafter? You should associate with one who severs his connection with you and give to one who deprives you and forgive one who oppresses you".<sup>171</sup>

## FORGIVENESS AND REMISSION

A companion of the Holy Prophet says that the Holy Prophet addressed him and said: "May I inform you about the worst human being?" I said: "Yes, O Prophet of Allah!" He said: "It is one who does not forgive and does not overlook a lapse". Then he added: "May I inform you about one who is even worse than him?" I said: "Yes O Prophet of Allah!" He said: "It is he from whose mischief the people are not safe and is good for nothing".<sup>172</sup>

The Holy Prophet, peace be on him and his progeny,

says: "If Allah promises spiritual reward to anyone He honours the promise and if He threatens punishment for a deed He possesses the authority to forgive it".<sup>173</sup>

#### KNOWLEDGE AND LEARNING

The Holy Prophet, peace be on him and his progeny, says: "Confine your knowledge in writing".<sup>174</sup>

"Knowledge is not taken away from the people but the scholars are taken away till not even one of them remains. The people then select ignorant chiefs. They are asked to give judgements and they give judgement without requisite knowledge. They are misled themselves and also mislead others".<sup>175</sup>

"Make enquiries from the learned persons and talk with the sages and associate with the poor".<sup>176</sup>

"The treasures of knowledge are opened by asking questions. May Allah bless you. Ask questions because four persons are rewarded; the questioner, the speaker, the hearer and their friends".<sup>177</sup>

"I consider knowledge to be more valuable than worship and your best religion is humbleness and piety".<sup>178</sup>

Imam Ali, peace be on him, says: "If the bearers of knowledge bear it properly Allah, the angels and those who obey Allah love them. However, if they acquire knowledge for worldly gains Allah hates them and they become abject and despicable in the eyes of the people".<sup>179</sup>

Imam Muhammad Baqir, peace be on him, says: "A learned person by whose knowledge others profit is better than 70,000 worshippers".<sup>180</sup>

Imam Musa Kazim, peace be on him, says: "Small deed by a wise person is accepted and is twice as much and a good deal of deeds done by the egotistic and ignorant person is rejected".<sup>181</sup>

#### TABLE MANNERS

The Holy Prophet, peace be on him and his progeny, says: "Allah keeps seventy diseases away from a person



who begins his meals with salt, the most minor of them being leprosy".<sup>182</sup>

Imam Ali, peace be on him, says: "Do not finish your meals hurriedly so that your companions may also eat their fill and also enjoy the food".<sup>183</sup>

"When you have finished your meals thank Allah for His having given you your daily bread and thank Him loudly so that another person may also thank Him and your spiritual reward may increase".<sup>184</sup>

"Do not fill your belly with food but stop eating while you are still a little hungry. If you do so the food will become wholesome for you. In fact good health lies in eating less and drinking less".<sup>185</sup>

#### VANITY

Imam Ali, peace be on him, says: "Those who are enamoured by the world are like the people who are residing in a land of affluence (this world) and wish to go to a place of famine and suffering (grave) and there is nothing more obnoxious and dreadful for them than separation from the place where they are and from where they are proceeding to another place".<sup>186</sup>

#### ANGER

The Holy Prophet, peace be on him and his progeny, says: "Do not be angry and when you are angry sit down and think about the Power which the Lord has over His slaves and how much forbearing He is with regard to them. And when you are asked to obey Allah discard your anger and return to forbearance".<sup>187</sup>

A man requested the Holy Prophet to recommend him something. He said: "Don't be angry". The man repeated his request and the Holy Prophet gave him the same reply. Then he added: "Braveness does not lie in making your adversary fall on the ground. On the contrary a brave is one who can control himself while he is angry".<sup>188</sup>

Imam Ali, peace be on him, says: "There are four

pillars of infidelity: (i) To be enamoured (ii) To be timid (iii) To be filled with fury and (iv) Anger".<sup>189</sup>

#### **NEGLIGENCE**

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of a negligent person: (i) Blindness (ii) Oversight (iii) Sportiveness and (iv) Forgetfulness".<sup>190</sup>

Imam Ali, peace be on him, says: "Dear son, pondering brings light and negligence brings darkness and dispute brings deviation".<sup>191</sup>

Imam Ja'far Sadiq, peace be on him, says: "O believers and confidants! Remind yourselves and think when the forgetful are negligent".<sup>192</sup>

#### **WORRYING FOR SUSTENANCE**

The Holy Prophet, peace be on him and his progeny, says: "Do not worry for tomorrow's sustenance for the daily share for every following day is destined".<sup>193</sup>

#### **BACK-BITING**

The Holy Prophet, peace be on him and his progeny, says: "When a person co-operates with the people and does not oppress them and tells them the truth and does not tell lies and makes promise with them and does not violate it his manliness is perfect, his righteousness is evident, his spiritual reward is recorded and it is unlawful to speak ill of him in his absence".<sup>194</sup>

Imam Ali, peace be on him, says: "Let it not be that you should indulge in backbiting, because a Muslim does not speak ill of his brother in his absence when the Almighty Allah has forbidden it".<sup>195</sup>

#### **CORRUPTION**

Imam Ali, peace be on him, says: "The lapse of one who is in the fort is most serious lapse, and falsehood is an aching malady and corruption destroys much".<sup>196</sup>

## WICKEDNESS

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of a libertine: (i) Buffoonery (ii) Idle talk (iii) Aggression and (iv) Calumny".<sup>197</sup>

Imam Ali, peace be on him, says: "Speak the truth in all circumstances and befriend the pious and shun the wicked and keep aloof from the hypocrites and do not associate with the treacherous".<sup>198</sup>

"Do not be one of them about whom Allah has said: *They forgot Allah and with the result that He made them forget themselves. It is they who are wicked.* (Surah al-Hashr, 59:19)".<sup>199</sup>

## HARD-HEARTEDNESS

The Holy Prophet, peace be on him and his progeny, says: "Four characteristics bring about adversity:

(i) Dryness of the eyes (ii) Hard-heartedness (iii) Prolonged desire and (iv) Love for worldly things".<sup>200</sup>

Imam Muhammad Baqir, peace be on him, says: "Allah awards spiritual and corporeal punishment to His slaves like indigence, and laziness in the matter of worship and no punishment is worse than hard-heartedness".<sup>201</sup>

## RETALIATION

Imam Ali, peace be on him, says: "Whoever fears retaliation refrains from oppressing the people".<sup>202</sup>

## CONTENTMENT

Imam Ali, peace be on him, says: "Be contented so that you may become respectable".<sup>203</sup>

## FALSEHOOD

Imam Ali, peace be on him, says: "Allah's slave cannot relish the taste of faith unless he gives up telling lies whether by way of jest or in earnest".<sup>204</sup>

"A Muslim should not befriend a liar".<sup>205</sup>

Imam Zaynul 'Ābidin, peace be on him, says: "Refrain

from falsehood, whether it is small or big and whether it is spoken by way of jest or in earnest, because when a person tells a small lie he picks up courage to tell a big one".<sup>206</sup>

#### **LAWFUL EARNING**

The Holy Prophet, peace be on him and his progeny, says: "Worship consists of seven parts and the highest of all is lawful earning".<sup>207</sup>

#### **CURBING ONE'S ANGER**

Imam Ali, peace be on him, says: "I recommend to you to fear Allah and to offer prayers at the appropriate time and to pay zakat and I recommend to you to forgive the wrongdoings of others, and to curb your anger".<sup>208</sup>

Imam Ja'far Sadiq, peace be on him, says: "One who possesses three things is the master: (i) Curbing one's anger (ii) Forgiving an evil-doer (iii) Rendering assistance and observing relationship by means of life and wealth".<sup>209</sup>

"Three things are the proof of the magnanimity of a person: (i) Good nature (ii) Curbing one's anger and (iii) Keeping one's eyes downwards".<sup>210</sup>

#### **INGRATITUDE**

The Holy Prophet, peace be on him and his progeny, says: "Whichever habit a believer may acquire he does not acquire the habit of falsehood and treachery".<sup>211</sup>

Imam Ali, peace be on him, says: "Not being thankful for a blessing is meanness and associating oneself with an ignorant person is inauspicious".<sup>212</sup>

"Do not be ungrateful to your benefactor because not being grateful for a blessing is the worst blasphemy".<sup>213</sup>

#### **BEGGING**

Imam Muhammad Baqir, peace be on him, says: "If the beggar knew what is in begging he would not have begged at all and if the person from whom the beggars beg knew what is in refusing a request he would not have refused their request at all".<sup>214</sup>

## OBSTINACY

The Holy Prophet, peace be on him and his progeny, says: "Refrain from obstinacy, for it begins with ignorance and ends in remorse".<sup>215</sup>

## MANLINESS

Imam Ali, peace be on him, says: "The manliness of a person is not perfect unless he understands his religion, leads his life moderately, bears the hardships patiently and tolerates bitterness of his friends".<sup>216</sup>

Imam Ali, peace be on him, was asked: "What is manliness?" He replied: "That you should not do a thing secretly if you feel ashamed while doing it publicly".<sup>217</sup>

Imam Hasan, peace be on him, was asked as to what is manliness. He replied: "To be anxious for religion and to reform wealth and to rise for the sake of rights".<sup>218</sup>

## TO BRUSH THE TEETH

The Holy Prophet, peace be on him and his progeny, says: "It is necessary for you to brush your teeth regularly because brushing the teeth is means of purity of mouth and pleasure of the Lord and light of the eyes. And your tooth-picking makes you dear to the angels because the angels are annoyed with a man with stinking mouth who does not pick his teeth after eating".<sup>219</sup>

## CONSULTATION

Imam Ali, peace be on him, says: "A person who thinks about or seeks good is not distressed and one who consults others in his affairs does not have to regret".<sup>220</sup>

Imam Hasan, peace be on him, says: "People are rightly guided by holding mutual consultations".<sup>221</sup>

Imam Ja'far Sadiq, peace be on him, says: "A person has no excuse to offer in the matter of three things:

- (i) Consultation with a benevolent person.
- (ii) Dealing leniently with a jealous person.
- (iii) Finding friends out of the people".<sup>222</sup>

## KNOWLEDGE

Imam Muhammad Baqir, peace be on him, says: "No action is acceptable unless it is based on knowledge and knowledge is useless unless it is accompanied by action. When a person acquires knowledge it guides him to action and he who is ignorant does not perform any action",<sup>223</sup>

Imam Ja'far Sadiq, peace be on him, says: "The best worship is to recognize Allah and to be humble before Him"<sup>224</sup>

## DECEIT

The Holy Prophet, peace be on him and his progeny, says: "Let it not be that you should practise deceit for the Almighty Allah has said: Deceit does not fall except upon one who practises it"<sup>225</sup>

## HYPOCRISY

The Holy Prophet, peace be on him and his progeny, says: "There are four signs of a hypocrite: (i) He is of dissolute nature (ii) His tongue and heart differ from each other (iii) His words are not accompanied by action (iv) His interior is different from his exterior. Woe betide the hypocrite for he will burn in the Fire of Hell"<sup>226</sup>

Imam Ja'far Sadiq, peace be on him, says: "In whomsoever these three qualities are found is a hypocrite although he may fast and offer prayers: (i) When he speaks he tells a lie (ii) When he makes a promise he violates it (iii) When something is entrusted to him he commits breach of trust"<sup>227</sup>

## TALE-BEARING

The Holy Prophet, peace be on him and his progeny, says: "Telling truth in the following three matters is bad: (i) Tale-bearing. (ii) Communicating information to a man about his wife. (iii) Refuting a person who claims to be pious"<sup>228</sup>

"Refrain from backbiting and tale-bearing, because

backbiting nullifies the fast and tale-bearing is the cause of torture in the grave".<sup>229</sup>

#### DECEIT AND FRAUD

The Holy Prophet, peace be on him and his progeny, says: "One who defrauds or harms or deceives a Muslim is not one of us".<sup>230</sup>

#### KEEPING ONE'S PROMISE

The Holy Prophet, peace be on him and his progeny, says: "Whoever believes in Allah and in the Day of Judgment keeps his promise".<sup>231</sup>

Imam Ali, peace be on him, says: "There are certain signs of the pious by means of which they are identified: Truthfulness, repayment of trust, keeping the promise, observation of relationship, taking pity on the weak, associating less with women, being kind, good-naturedness, perfect forbearance and following knowledge, which is the source of proximity to Allah. How happy they are and how good is their end!"<sup>232</sup>

Imam Riza, peace be on him, says: "We are a family who consider our promise to be our debt, as was done by the Holy Prophet".<sup>233</sup>

#### GIFT

The Holy Prophet, peace be on him and his progeny, says: "Gift is of three kinds: (i) Gift for which something is given in return (ii) Gift for affinity and (iii) Gift for the sake of Allah".<sup>234</sup>

Imam Ja'far Sadiq, peace be on him, says: "My dearest friend is he who gives a gift of my faults to me".<sup>235</sup>

#### NEIGHBOUR

Imam Ali, peace be on him, says: "Remember Allah in the matter of your neighbours because the Holy Prophet, peace be on him and his progeny, made such continuous recommendations about them as we began to think that he might make them heirs".<sup>236</sup>

Imam Musa Kazim, peace be on him, says: "Good neighbourhood is not only harmlessness but it is observing patience on being harmed by the neighbour".<sup>237</sup>

Imam Hasan Askari, peace be on him, says: "One of the onerous misfortunes is a neighbour who hides one's good act seen by him but divulges a bad one".<sup>238</sup>

#### DESPAIR

Imam Ali, peace be on him, says: "O people! The most wonderful thing in the body of man is his heart. Heart has stocks of wisdom as well as of things which are its opposite. If hopefulness affords it an opportunity, covetousness humiliates it and if its covetousness increases, greed kills it. And if despair seizes it, regret kills it. And if its anger arises, its indignation is severe. And if it prospers it forgets self-control".<sup>239</sup>

\* \* \* \* \*

THE END



## APPENDIX - I

### Hujajul Islam:

1. Husayn Āle Muhammad Talaqāni
2. Asadullah Khurāsāni
3. Muhammad Ja'fari
4. Husayn Haqqāni
5. Ahmad Muhaqqiq Rafsanjāni
6. Hasan Tāhiri Khurramābādi
7. Muhammad Imāmi Shirāzi
8. Muhammad Husayn Furqāni
9. Abdul Rahim Khalkhāli
10. Abbas Ali Amid Zanjāni
11. Hasan Umidwār
12. Na'matullah Khādimi
13. Ahmad Mar'ashi
14. Mohsin Mujtahidi Shabistari
15. Husayn Wā'izy Arāki
16. Muhammad Khalkhāli
17. Mustafā Zamāni
18. Abdul Karim Qurayshi
19. Hasan Sādiqi Arāki
20. Ata'ullāh Ma'navi
21. Muhammad Ali Girāmi
22. Ali Hujjati Kirmāni
23. Muhiyuddin Fazal
24. Mahdi Ibnur Rizā
25. Zaynul 'Ābidin Qurbāni
26. Ibrāhim Shabbiri
27. Abbās Majdul Husayni
28. Muhammad Ibrāhim Haqdān
29. Muhammad Husayn Ranjbar
30. Ghulām Husayn Rahimi

## APPENDIX — II

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. Usûlul Kâfi, p. 20</li> <li>2. Muniatul Murîd, p. 9</li> <li>3. Usûlul Kâfi, p. 15</li> <li>4. Bihârul Anwâr, vol. I, p. 55</li> <li>5. Muniatul Murîd, p. 9</li> <li>6. Surah al-Baqarah, 2:272</li> <li>7. Bihârul Anwâr, vol. I, p. 59</li> <li>8. Muniatul Murîd, p. 11</li> <li>9. Muniatul Murîd, p. 11</li> <li>10. Bihârul Anwâr, vol. I, p. 58</li> <li>11. Bihârul Anwâr, vol. I, p. 57</li> <li>12. Nahjul Balaghah, p. 1113</li> <li>13. Usûlul Kâfi, p. 15</li> <li>14. Usûlul Kâfi, p. 22</li> <li>15. Bihârul Anwâr, vol. I, p. 111</li> <li>16. Makârimul Akhlâq, p. 484</li> <li>17. Bihârul Anwâr, vol. I, p. 76</li> <li>18. Surah al-Zumar, 39:9</li> <li>19. Surah al-Mujadilah, 58:11</li> <li>20. Nahjul Balaghah, p. 1146</li> <li>21. Bihârul Anwâr, vol. I, p. 76</li> <li>22. Bihârul Anwâr, vol. I, p. 82</li> <li>23. Bihârul Anwâr, vol. I, p. 65</li> <li>24. Bihârul Anwâr, vol. I, p. 64</li> <li>25. Bihârul Anwâr, vol. I, p. 61</li> <li>26. Bihârul Anwâr, vol. I, p. 64</li> <li>27. Bihârul Anwâr, vol. I, p. 82</li> <li>28. Wasâ'ilush Shi'ah, vol. II, p. 214</li> <li>29. Wasâ'ilush Shi'ah, vol. II, p. 214</li> <li>30. Wasâ'ilush Shi'ah, vol. II, p. 215</li> <li>31. Usûlul Kâfi, p. 451</li> <li>32. Usûlul Kâfi, p. 451</li> <li>33. Bihârul Anwâr, vol. I, p. 103</li> <li>34. Nahjul Balaghah, p. 1245</li> <li>35. Usûlul Kâfi, p. 452</li> </ol> | <ol style="list-style-type: none"> <li>36. Safinatul Bihâr, vol. II, p. 532</li> <li>37. Wasâ'ilush Shi'ah, vol. II, p. 232</li> <li>38. Tehzîb, vol. I, p. 531</li> <li>39. Surah Ale Imran, 3:109</li> <li>40. Surah Ale Imran, 3:113</li> <li>41. Surah Luqman, 31:16</li> <li>42. Surah al-Tawbah, 9:70</li> <li>43. Furu'ul Kâfi, vol. I, p. 343</li> <li>44. Furu'ul Kâfi, vol. I, p. 343</li> <li>45. Tehzîb, vol. II, p. 58</li> <li>46. Furu'ul Kâfi, vol. I, p. 343</li> <li>47. Furu'ul Kâfi, vol. I, p. 344</li> <li>48. Usûlul Kâfi, p. 414</li> <li>49. Usûlul Kâfi, p. 414</li> <li>50. Usûlul Kâfi, p. 414</li> <li>51. Bihârul Anwâr, vol. XV, p. 136</li> <li>52. Furu'ul Kâfi, vol. II, p. 94</li> <li>53. Furu'ul Kâfi, vol. II, p. 94</li> <li>54. Nahjul Balaghah, p. 1264</li> <li>55. Nahjul Balaghah, p. 903</li> <li>56. Furu'ul Kâfi, vol. II, p. 94</li> <li>57. Furu'ul Kâfi, vol. II, p. 86</li> <li>58. Furu'ul Kâfi, vol. II, p. 87</li> <li>59. Wasâ'ilush Shi'ah, vol. III, p. 123</li> <li>60. Nahjul Balaghah, p. 1264</li> <li>61. Makârimul Akhlâq, p. 252</li> <li>62. Furu'ul Kâfi, vol. II, p. 94</li> <li>63. Furu'ul Kâfi, vol. II, p. 94</li> <li>64. Furu'ul Kâfi, vol. II, p. 88</li> <li>65. Makârimul Akhlâq, p. 255</li> <li>66. Furu'ul Kâfi, vol. II, p. 95</li> <li>67. Furu'ul Kâfi, vol. II, p. 95</li> <li>68. Wasâ'ilush Shi'ah, vol. III, p. 130</li> <li>69. Wasâ'ilush Shi'ah, vol. III, p. 130</li> <li>70. Makârimul Akhlâq, p. 256</li> </ol> |
|--|---|

71. Makārimul Akhlāq, p. 261
72. Makārimul Akhlāq, p. 260
73. Makārimul Akhlāq, p. 252
74. Makārimul Akhlāq, p. 254
75. Surah Bani Isra'il, 17:23 – 24
76. Surah Luqman, 31:14
77. Jāme'us Sa'ādāt, vol. II, p. 259
78. Jāme'us Sa'ādāt, vol. II, p. 259
79. Jāme'us Sa'ādāt, vol. II, p. 260
80. Jāme'us Sa'ādāt, vol. II, p. 261
81. Jāme'us Sa'ādāt, p. 260
82. Jāme'us Sa'ādāt, p. 260
83. Jāme'us Sa'ādāt, p. 257
84. Jāme'us Sa'ādāt, p. 257
85. Jāme'us Sa'ādāt, p. 258
86. Jāme'us Sa'ādāt, p. 262
87. Usūlul Kāfi, p. 390
88. Usūlul Kāfi, p. 476
89. Usūlul Kāfi, p. 476
90. Bihārul Anwār, vol. XVI, p. 80
91. Wasā'ilush Shi'ah, vol. II, p. 523
92. Wasā'ilush Shi'ah, vol. II, p. 523
93. Usūlul Kāfi, p. 390
94. Bihārul Anwār, vol. XV, p. 89
95. Mustadrakul Wasā'il, v. II, p. 407
96. Wasā'ilush Shi'ah, vol. II, p. 523
97. Wasā'ilush Shi'ah, p. 223
98. Usūlul Kāfi, p. 410
99. Usūlul Kāfi, p. 409
100. Usūlul Kāfi, p. 409
101. Wasā'ilush Shi'ah, vol. II, p. 524
102. Wasā'ilush Shi'ah, vol. II, p. 523
103. Bihārul Anwār, vol. XV, p. 90
104. Durarul Hikam, p. 496
105. Usūlul Kāfi, p. 390
106. Usūlul Kāfi, p. 391
107. Bihārul Anwār, vol. XV, p. 124
108. Bihārul Anwār, vol. III, p. 175
109. Surah al-Kahf, 18:44
110. Wasā'ilush Shi'ah, vol. I, p. 304
111. Surah Tawbah, 9:18
112. Bihārul Anwār, vol. XV, p. 131
113. Bihārul Anwār, vol. XV, p. 131
114. Bihārul Anwār, vol. XV, p. 131
115. Bihārul Anwār, vol. XV, p. 123
116. Nahjul Balaghah, p. 986
117. Jāme'us Sa'ādāt, vol. II, p. 221
118. Bihārul Anwār, vol. XV, p. 123
119. Usūlul Kāfi, p. 403
120. Bihārul Anwār, vol. XV, p. 123
121. Surah al-Hujurat, 49:10
122. Nahjul Balaghah, p. 968
123. Usūlul Kāfi, p. 414
124. Bihārul Anwār, vol. XV, p. 65
125. Bihārul Anwār, vol. XV, p. 61
126. Usūlul Kāfi, p. 393
127. Usūlul Kāfi, p. 392
128. Bihārul Anwār, vol. XV, p. 41
129. Bihārul Anwār, vol. XV, p. 41
130. Bihārul Anwār, vol. XV, p. 41
131. Bihārul Anwār, vol. XV, p. 41
132. Bihārul Anwār, vol. XV, p. 41
133. Bihārul Anwār, vol. XV, p. 41
134. Nahjul Balaghah, p. 930
135. Rawzatul Kāfi, p. 87
136. Surah al-Baqarah, 2:104
137. Man la Yahzuruhul Faqih, p. 151
138. Furu'ul Kāfi, vol. I, p. 140
139. Man la Yahzuruhul Faqih, p. 151
140. Wasā'ilush Shi'ah, vol. II, p. 4
141. Nahjul Balaghah, p. 635
142. Kitāb Salim bin Qays, p. 15
143. Furu'ul Kāfi, vol. I, p. 142
144. Wasā'ilush Shi'ah, vol. II, p. 5

145. Man la Yahzuruhul Faqih, p. 152  
 146. Wasā'ilush Shi'ah, vol. II, p. 4  
 147. Surah al-Ma'arij, 70: 25 – 26  
 148. Furu'ul Kāfi, vol. I, p. 140  
 149. Furu'ul Kāfi, vol. I, p. 156  
 150. Furu'ul Kāfi, vol. I, p. 140  
 151. Furu'ul Kāfi, vol. I, p. 140  
 152. Jāme'us Sa'ādāt, vol. II, p. 143  
 153. Jāme'us Sa'ādāt, vol. II, p. 144  
 154. Usūlul Kāfi, p. 412  
 155. Jāme'us Sa'ādāt, vol. II, p. 144  
 156. Jāme'us Sa'ādāt, vol. II, p. 144  
 157. Jāme'us Sa'ādāt, vol. II, p. 145  
 158. Surah al-Baqarah, 2:262  
 159. Surah al-Baqarah, 2:264 – 265  
 160. Wasā'ilush Shi'ah, vol. II, p. 55  
 161. Majma'ul Bayān, vol. I, p. 375  
 162. Jāme'us Sa'ādāt, vol. II, p. 131  
 163. Majma'ul Bayān, vol. I, p. 385  
 164. Surah al-Furqan, 25:67  
 165. Wasā'ilush Shi'ah, vol. II, p. 534  
 166. Wasā'ilush Shi'ah, vol. II, p. 534  
 167. Surah Banī Isra'il, 17:26  
 168. Surah al-Baqarah, 2:275  
 169. Wasā'ilush Shi'ah, vol. II, p. 621  
 170. Mustadrakul Wasā'il, v. II, p. 490  
 171. Mustadrakul Wasā'il, v. II, p. 488  
 172. Mustadrakul Wasā'il, v. II, p. 488  
 173. Wasā'ilush Shi'ah, vol. II, p. 620  
 174. Furu'ul Kāfi, vol. I, p. 353  
 175. Mustadrakul Wasā'il, v. II, p. 489  
 176. Furu'ul Kāfi, vol. I, p. 353  
 177. Furu'ul Kāfi, vol. I, p. 353  
 178. Mustadrakul Wasā'il, v. II, p. 489  
 179. Wasā'ilush Shi'ah, vol. II, p. 621  
 180. Mustadrakul Wasā'il, v. II, p. 489  
 181. Wasā'ilush Shi'ah, vol. II, p. 622  
 182. Wasā'ilush Shi'ah, vol. II, p. 621  
 183. Mustadrakul Wasā'il, v. II, p. 490  
 184. Surah al-Baqarah, 2:280  
 185. Furu'ul Kāfi, vol. I, p. 354  
 186. Wasā'ilush Shi'ah, vol. II, p. 622  
 187. Mustadrakul Wasā'il, v. II, p. 491  
 188. Wasā'ilush Shi'ah, vol. II, p. 623  
 189. Mustadrakul Wasā'il, v. II, p. 491  
 190. Nahjul Balaghah, p. 1155  
 191. Surah Ale Imran, 3:134  
 192. Surah al-Nur, 24:22  
 193. Surah al-Shura, 26:40  
 194. Usūlul Kāfi, p. 361  
 195. Usūlul Kāfi, p. 361  
 196. Nahjul Balaghah, p. 1082  
 197. Nahjul Balaghah, p. 1102  
 198. Wasā'ilush Shi'ah, v. II, p. 224  
 199. Safinatul Bihār, vol. II, p. 207  
 200. Surah al-Baqarah, 2:8 – 20  
 201. Surah al-Nisa, 4:138 – 140  
 202. Surah Tawbah, 9:68  
 203. Usūlul Kāfi, p. 485  
 204. Usūlul Kāfi, p. 485  
 205. Bihārul Anwār, vol. XV, p. 30  
 206. Bihārul Anwār, vol. XV, p. 30  
 207. Bihārul Anwār, vol. XV, p. 172  
 208. Bihārul Anwār, vol. XV, p. 173  
 209. Surah al-Hujurat, 49:12  
 210. Ghurarul Hikam, vol. I, p. 433  
 211. Nahjul Balaghah, p. 1174  
 212. Nahjul Balaghah, p. 1244  
 213. Usūlul Kāfi, p. 394  
 214. Ghurarul Hikam, vol. I, p. 80  
 215. Jāme'us Sa'ādāt, vol. I, p. 283  
 216. Surah Maryam, 19:41  
 217. Surah Yusuf, 12:46  
 218. Surah Maryam, 19:54

219. Surah Maryam, 19:56  
 220. Surah Maryam, 19:59  
 221. Usûlul Kâfi, p. 360  
 222. Usûlul Kâfi, p. 360  
 223. Wasâ'ilush Shi'ah, vol. II, p. 222  
 224. Wasâ'ilush Shi'ah, vol. II, p. 222  
 225. Wasâ'ilush Shi'ah, vol. II, p. 222  
 226. Bihârul Anwâr, vol. XV, p. 125  
 227. Surah al-Nahl, 16:107  
 228. Surah al-Zumar, 39:3  
 229. Surah al-Zumar, 39:60  
 230. Wasâ'ilush Shi'ah, vol. II, p. 233  
 231. Wasâ'ilush Shi'ah, vol. II, p. 233  
 232. Jâme'us Sa'âdât, vol. II, p. 318  
 233. Jâme'us Sa'âdât, vol. II, p. 318  
 234. Wasâ'ilush Shi'ah, vol. II, p. 234  
 235. Wasâ'ilush Shi'ah, vol. II, p. 233  
 236. Jâme'us Sa'âdât, vol. II, p. 317  
 237. Safinatul Bihâr, vol. II, p. 473  
 238. Mustadrakul Wasâ'il, v. II, p. 100  
 239. Wasâ'ilush Shi'ah, vol. II, p. 233  
 240. Bihârul Anwâr, vol. XV, p. 57  
 241. Surah al-Nisa, 4:58  
 242. Surah al-Mo'minun, 23:8  
 243. Surah al-Shu'ara, 26:107, 125  
 143, 163 and 178 and Surah  
 al-Dukhan, 44:18  
 244. Bihârul Anwâr, vol. XV, p. 149  
 245. Wasâ'ilush Shi'ah, vol. II, p. 203  
 246. Bihârul Anwâr, vol. XV, p. 148  
 247. Furu'ul Kâfi, vol. I, p. 365  
 248. Bihârul Anwâr, vol. XV, p. 149  
 249. Safinatul Bihâr, vol. I, p. 41  
 250. Bihârul Anwâr, vol. XV, p. 148  
 251. Bihârul Anwâr, v. XVIII, p. 146  
 252. Bihârul Anwâr, v. XVIII, p. 145  
 253. Wasâ'ilush Shi'ah, vol. I, p. 122  
 254. Bihârul Anwâr, v. XVIII, p. 146  
 255. Bihârul Anwâr, v. XVIII, p. 146  
 256. Furu'ul Kâfi, vol. I, p. 33  
 257. Furu'ul Kâfi, vol. I, p. 33  
 258. Bihârul Anwâr, v. XVIII, p. 144  
 259. Wasâ'ilush Shi'ah, vol. I, p. 166  
 260. Wasâ'ilush Shi'ah, vol. I, p. 169  
 261. Wasâ'ilush Shi'ah, vol. I, p. 169  
 262. Surah al-Fatah, 48:29  
 263. Surah al-Balad, 90:17  
 264. Bihârul Anwâr, vol. XV, p. 112  
 265. Bihârul Anwâr, vol. XV, p. 51  
 266. Surah al-Kahf, 18:28  
 267. Bihârul Anwâr, vol. XV, p. 52  
 268. Bihârul Anwâr, vol. XV, p. 51  
 269. Safinatul Bihâr, vol. I, p. 168  
 270. Bihârul Anwâr, vol. XV, p. 51  
 271. Wasâ'ilush Shi'ah, vol. II, p. 205  
 272. Bihârul Anwâr, vol. XV, p. 52  
 273. Bihârul Anwâr, vol. XV, p. 51  
 274. Bihârul Anwâr, vol. XV, p. 52  
 275. Bihârul Anwâr, vol. XV, p. 52  
 276. Bihârul Anwâr, vol. XV, p. 52  
 277. Bihârul Anwâr, vol. XV, p. 52  
 278. Bihârul Anwâr, vol. XV, p. 52  
 279. Wasâ'ilush Shi'ah, vol. II, p. 220  
 280. Mustadrakul Wasâ'il, v. II, p. 83  
 281. Surah al-Qalam, 68:4  
 282. Surah Ale Imran, 3:159  
 283. Wasâ'ilush Shi'ah, vol. II, p. 220  
 284. Wasâ'ilush Shi'ah, vol. II, p. 221  
 285. Wasâ'ilush Shi'ah, vol. II, p. 445  
 286. Wasâ'ilush Shi'ah, vol. II, p. 221  
 287. Wasâ'ilush Shi'ah, vol. II, p. 221  
 288. Wasâ'ilush Shi'ah, vol. II, p. 221  
 289. Wasâ'ilush Shi'ah, vol. II, p. 221  
 290. Wasâ'ilush Shi'ah, vol. II, p. 221

291. Wasā'ilush Shi'ah, vol. II, p. 485  
 292. Wasā'ilush Shi'ah, vol. II, p. 221  
 293. Wasā'ilush Shi'ah, vol. II, p. 475  
 294. Wasā'ilush Shi'ah, vol. II, p. 222  
 295. Wasā'ilush Shi'ah, vol. II, p. 222  
 296. Surah al-Baqarah, 2:177  
 297. Surah Bani Isra'il, 17:34  
 298. Surah Maryam, 19:54  
 299. Safinatul Bihār, vol. II, p. 675  
 300. Safinatul Bihār, vol. II, p. 295  
 301. Jāme'us Sa'ādāt, vol. II, p. 327  
 302. Mustadrakul Wasā'il, v. II, p. 60  
 303. Bihārul Anwār, vol. XV, p. 143  
 304. Bihārul Anwār, vol. XV, p. 144  
 305. Bihārul Anwār, vol. XV, p. 144  
 306. Wasā'ilush Shi'ah, vol. II, p. 207  
 307. Wasā'ilush Shi'ah, vol. II, p. 207  
 308. Wasā'ilush Shi'ah, vol. II, p. 207  
 309. Bihārul Anwār, vol. XV, p. 146  
 310. Surah Ale Imran, 3:160  
 311. Surah al-Shura, 42:38  
 312. Nahjul Balaghah, p. 1155  
 313. Bihārul Anwār, vol. XV, p. 146  
 314. Wasā'ilush Shi'ah, vol. II, p. 208  
 315. Wasā'ilush Shi'ah, vol. II, p. 207  
 316. Wasā'ilush Shi'ah, vol. II, p. 207  
 317. Wasā'ilush Shi'ah, vol. II, p. 208  
 318. Wasā'ilush Shi'ah, vol. II, p. 207  
 319. Wasā'ilush Shi'ah, vol. II, p. 208  
 320. Wasā'ilush Shi'ah, vol. II, p. 208  
 321. Bihārul Anwār, vol. XV, p. 144  
 322. Wasā'ilush Shi'ah, vol. II, p. 208  
 323. Bihārul Anwār, vol. XVI, p. 57  
 324. Bihārul Anwār, vol. XV, p. 41  
 325. Wasā'ilush Shi'ah, vol. II, p. 182  
 326. Furu'ul Kāfi, vol. I, p. 244  
 327. Furu'ul Kāfi, vol. I, p. 244  
 328. Wasā'ilush Shi'ah, vol. II, p. 182  
 329. Bihārul Anwār, vol. XVI, p. 75  
 330. Bihārul Anwār, vol. XVI, p. 75  
 331. Bihārul Anwār, vol. XVI, p. 75  
 332. Bihārul Anwār, vol. XVI, p. 76  
 333. Bihārul Anwār, vol. XVI, p. 77  
 334. Bihārul Anwār, vol. XVI, p. 77  
 335. Wasā'ilush Shi'ah, vol. II, p. 189  
 336. Usūlul Kāfi, p. 625  
 337. Usūlul Kāfi, p. 626  
 338. Wasā'ilush Shi'ah, vol. II, p. 193  
 339. Wasā'ilush Shi'ah, vol. II, p. 189  
 340. Wasā'ilush Shi'ah, vol. II, p. 191  
 341. Bihārul Anwār, vol. XV, p. 80  
 342. Nahjul Balaghah, p. 1187  
 343. Furu'ul Kāfi, vol. I, p. 329  
 344. Furu'ul Kāfi, vol. I, p. 327  
 345. Furu'ul Kāfi, vol. I, p. 329  
 346. Furu'ul Kāfi, vol. I, p. 327  
 347. Nahjul Balaghah, p. 85  
 348. Surah Ale Imran, 3:167  
 349. Mustadrakul Wasā'il, v. II, p. 243  
 350. Sharāy'ul Islam, p. 87  
 351. Wasā'ilush Shi'ah, vol. II, p. 417  
 352. Wasā'ilush Shi'ah, vol. II, p. 417  
 353. Mustadrakul Wasā'il, v. II, p. 245  
 354. Surah al-Baqarah, 2:189  
 355. Surah al-Baqarah, 2:192  
 356. Wasā'ilush Shi'ah, vol. II, p. 421  
 357. Mustadrakul Wasā'il, v. II, p. 265  
 358. Wasā'ilush Shi'ah, vol. II, p. 425  
 359. Wasā'ilush Shi'ah, vol. II, p. 424  
 360. Mustadrakul Wasā'il, v. II, p. 250  
 361. Wasā'ilush Shi'ah, vol. II, p. 425  
 362. Wasā'ilush Shi'ah, vol. II, p. 425  
 363. Wasā'ilush Shi'ah, vol. II, p. 425  
 364. Usūlul Kāfi, p. 451

365. Bihârul Anwâr, vol. XXIV, p. 7  
 366. Nahjul Balaghah, p. 1000  
 367. Bihârul Anwâr, vol. XXIV, p. 9  
 368. Surah al-Ma'ida, 5:47  
 369. Surah al-Ma'ida, 5:45  
 370. Surah al-Ma'ida, 5:44  
 371. Bihârul Anwâr, vol. XXIV, p. 6  
 372. Bihârul Anwâr, vol. XXIV, p. 6  
 373. Wasâ'ilush Shi'ah, vol. III, p. 396  
 374. Nahjul Balaghah, p. 877  
 375. Jawâhirul Kalâm, Kitâbul Qazâ'.  
 376. Mustadrakul Wasâ'il, v. III, p. 197  
 377. Mustadrakul Wasâ'il, v. III, p. 195  
 378. Jawâharul Kalâm, Kitâbul Qazâ'.  
 379. Mustadrakul Wasâ'il, v. III, p. 197  
 380. Mustadrakul Wasâ'il, v. III, p. 195  
 381. Jawâharul Kalâm, Kitâbul Qazâ'.  
 382. Jawâharul Kalâm, Kitâbul Qazâ'.  
 383. Wasâ'ilush Shi'ah, vol. III, p. 398  
 384. Bihârul Anwâr, vol. XXIV, p. 9  
 385. Bihârul Anwâr, vol. XXIV, p. 6  
 386. Bihârul Anwâr, vol. XXIV, p. 9  
 387. Nahjul Balaghah, p. 1001  
 388. Man la Yahzuruhul Faqih, p. 353  
 389. Man la Yahzuruhul Faqih, p. 353  
 390. Furu'ul Kâfi, vol. I, p. 347  
 391. Man la Yahzuruhul Faqih, p. 357  
 392. Ithna 'Ashriyah, p. 107  
 393. Man la Yahzuruhul Faqih, p. 353  
 394. Man la Yahzuruhul Faqih, p. 353  
 395. Wasâ'ilush Shi'ah, vol. II, p. 529  
 396. Wasâ'ilush Shi'ah, vol. II, p. 529  
 397. Bihârul Anwâr, vol. XXIII, p. 20  
 398. Furu'ul Kâfi, vol. I, p. 404  
 399. Bihârul Anwâr, vol. XXIII, p. 19  
 400. Bihârul Anwâr, vol. XXIII, p. 19  
 401. Bihârul Anwâr, vol. XIV, p. 686  
 402. Bihârul Anwâr, vol. XIV, p. 686  
 403. Bihârul Anwâr, vol. XIV, p. 684  
 404. Wasâ'ilush Shi'ah, vol. II, p. 193  
 405. Wasâ'ilush Shi'ah, vol. II, p. 193  
 406. Bihârul Anwâr, vol. XVI, p. 82  
 407. Surah al-Zukhruf, 43.12 - 14  
 408. Bihârul Anwâr, vol. XXIII, p. 5  
 409. Ihya'ul 'Ulum, vol. II, p. 45  
 410. Bihârul Anwâr, vol. XXIII, p. 5  
 411. Furu'ul Kâfi, vol. I, p. 370  
 412. Furu'ul Kâfi, vol. I, p. 370  
 413. Furu'ul Kâfi, vol. I, p. 370  
 414. Furu'ul Kâfi, vol. I, p. 370  
 415. Surah al-Nur, 24:37  
 416. Mustadrakul Wasâ'il, v. II, p. 464  
 417. Bihârul Anwâr, vol. XXIII, p. 5  
 418. Furu'ul Kâfi, vol. I, p. 371  
 419. Furu'ul Kâfi, vol. I, p. 372  
 420. Furu'ul Kâfi, vol. I, p. 371  
 421. Mustadrakul Wasâ'il, v. II, p. 467  
 422. Furu'ul Kâfi, vol. I, p. 373  
 423. Wasâ'ilush Shi'ah, vol. II, p. 576  
 424. Wasâ'ilush Shi'ah, vol. II, p. 583  
 425. Wasâ'ilush Shi'ah, vol. II, p. 582  
 426. Wasâ'ilush Shi'ah, vol. II, p. 582  
 427. Furu'ul Kâfi, vol. I, p. 372  
 428. Wasâ'ilush Shi'ah, vol. II, p. 583  
 429. Furu'ul Kâfi, vol. I, p. 386  
 430. Wasâ'ilush Shi'ah, vol. II, p. 579  
 431. Furu'ul Kâfi, vol. I, p. 374  
 432. Furu'ul Kâfi, vol. I, p. 371  
 433. Nahjul Balaghah, p. 1008  
 434. Wasâ'ilush Shi'ah, vol. III, p. 3  
 435. Wasâ'ilush Shi'ah, vol. III, p. 2  
 436. Safinatul Bihâr, vol. I, p. 561  
 437. Wasâ'ilush Shi'ah, vol. III, p. 14  
 438. Surah al-Rum, 30.20

439. Safinatul Bihâr, vol. I, p. 561  
 440. Wasâ'ilush Shi'ah, vol. II, p. 2  
 441. Wasâ'ilush Shi'ah, vol. II, p. 2  
 442. Man la Yahzuruhul Faqih, p. 410  
 443. Safinatul Bihâr, vol. I, p. 561  
 444. Wasâ'ilush Shi'ah, vol. III, p. 6  
 445. Wasâ'ilush Shi'ah, vol. III, p. 6  
 446. Wasâ'ilush Shi'ah, vol. III, p. 11  
 447. Safinatul Bihâr, vol. II, p. 586  
 448. Surah al-Nisa, 4:24  
 449. Wasâ'ilush Shi'ah, vol. III, p. 104  
 450. Wasâ'ilush Shi'ah, vol. III, p. 104  
 451. Wasâ'ilush Shi'ah, vol. III, p. 104  
 452. Furu'ul Kâfi, vol. II, p. 3  
 453. Furu'ul Kâfi, vol. III, p. 4  
 454. Furu'ul Kâfi, vol. III, p. 60  
 455. Furu'ul Kâfi, vol. III, p. 60  
 456. Makarimul Akhlâq, p. 247  
 457. Jâme'us Sa'âdât, vol. II, p. 141  
 458. Jâme'us Sa'âdât, vol. II, p. 139  
 459. Makarimul Akhlâq, p. 250  
 460. Jâme'us Sa'âdât, vol. II, p. 141  
 461. Makarimul Akhlâq, p. 249  
 462. Jâme'us Sa'âdât, vol. II, p. 141  
 463. Jâme'us Sa'âdât, vol. II, p. 140  
 464. Makarimul Akhlâq, p. 245  
 465. Makarimul Akhlâq, p. 248  
 466. Furu'ul Kâfi, vol. II, p. 61  
 467. Makarimul Akhlâq, p. 248  
 468. Jâme'us Sa'âdât, vol. II, p. 139  
 469. Makarimul Akhlâq, p. 246  
 470. Makarimul Akhlâq, p. 246  
 471. Makarimul Akhlâq, p. 107  
 472. Makarimul Akhlâq, p. 101  
 473. Makarimul Akhlâq, p. 91  
 474. Surah al-Mursalat, 77:37  
 475. Wasâ'ilush Shi'ah, vol. III, p. 310  
 476. Mustadrakul Wasâ'il, v. II, p. 131  
 477. Wasâ'ilush Shi'ah, vol. III, p. 310  
 478. Wasâ'ilush Shi'ah, vol. III, p. 310  
 479. Wasâ'ilush Shi'ah, vol. III, p. 310  
 480. Man la Yahzuruhul Faqih, p. 467  
 481. Mustadrakul Wasâ'il, v. III, p. 90  
 482. Mustadrakul Wasâ'il, v. III, p. 90  
 483. Wasâ'ilush Shi'ah, vol. I, p. 69  
 484. Wasâ'ilush Shi'ah, vol. I, p. 71  
 485. Wasâ'ilush Shi'ah, vol. I, p. 73  
 486. Wasâ'ilush Shi'ah, vol. I, p. 83  
 487. Wasâ'ilush Shi'ah, vol. I, p. 83  
 488. Wasâ'ilush Shi'ah, vol. I, p. 83  
 489. Wasâ'ilush Shi'ah, vol. I, p. 82  
 490. Wasâ'ilush Shi'ah, vol. I, p. 82  
 491. Wasâ'ilush Shi'ah, vol. I, p. 84  
 492. Wasâ'ilush Shi'ah, vol. I, p. 85  
 493. Wasâ'ilush Shi'ah, vol. I, p. 99  
 494. Wasâ'ilush Shi'ah, vol. I, p. 68  
 495. Wasâ'ilush Shi'ah, vol. I, p. 66  
 496. Wasâ'ilush Shi'ah, vol. I, p. 58  
 497. Wasâ'ilush Shi'ah, vol. I, p. 279  
 498. Wasâ'ilush Shi'ah, vol. I, p. 278  
 499. Wasâ'ilush Shi'ah, vol. I, p. 319  
 500. Wasâ'ilush Shi'ah, vol. I, p. 319  
 501. Wasâ'ilush Shi'ah, vol. I, p. 320  
 502. Wasâ'ilush Shi'ah, vol. I, p. 308  
 503. Wasâ'ilush Shi'ah, vol. I, p. 308  
 504. Wasâ'ilush Shi'ah, vol. I, p. 307  
 505. Wasâ'ilush Shi'ah, vol. I, p. 307  
 506. Wasâ'ilush Shi'ah, vol. I, p. 43  
 507. Wasâ'ilush Shi'ah, vol. I, p. 45  
 508. Surah al-A'raf, 7:32  
 509. Wasâ'ilush Shi'ah, vol. I, p. 277  
 510. Wasâ'ilush Shi'ah, vol. I, p. 277  
 511. Wasâ'ilush Shi'ah, vol. I, p. 283  
 512. Wasâ'ilush Shi'ah, vol. I, p. 284



513. Wasā'ilush Shi'ah, vol. I, p. 278  
 514. Wasā'ilush Shi'ah, vol. I, p. 278  
 515. Wasā'ilush Shi'ah, vol. I, p. 281  
 516. Wasā'ilush Shi'ah, vol. I, p. 282  
 517. Wasā'ilush Shi'ah, vol. I, p. 284  
 518. Wasā'ilush Shi'ah, vol. I, p. 280  
 519. Wasā'ilush Shi'ah, vol. I, p. 279  
 520. Wasā'ilush Shi'ah, vol. I, p. 281  
 521. Wasā'ilush Shi'ah, vol. I, p. 283  
 522. Wasā'ilush Shi'ah, vol. I, p. 282  
 523. Wasā'ilush Shi'ah, vol. I, p. 280  
 524. Surah Bani Isra'il, 17:26  
 525. Surah Rum, 30:38  
 526. Usūlul Kāfi, p. 383  
 527. Usūlul Kāfi, p. 384  
 528. Usūlul Kāfi, p. 384  
 529. Nahjul Balaghah, p. 930  
 530. Bihārul Anwār, vol. XV, p. 27  
 531. Usūlul Kāfi, p. 386  
 532. Usūlul Kāfi, p. 383  
 533. Bihārul Anwār, vol. XV, p. 242  
 534. Bihārul Anwār, vol. XV, p. 242  
 535. Bihārul Anwār, vol. XV, p. 242  
 536. Bihārul Anwār, vol. XV, p. 242  
 537. Bihārul Anwār, vol. XV, p. 241  
 538. Bihārul Anwār, vol. XV, p. 242  
 539. Furu'ul Kāfi, vol. I, p. 176  
 540. Bihārul Anwār, vol. XV, p. 240  
 541. Bihārul Anwār, vol. XV, p. 240  
 542. Bihārul Anwār, vol. XV, p. 240  
 543. Bihārul Anwār, vol. XV, p. 240  
 544. Bihārul Anwār, vol. XV, p. 242  
 545. Bihārul Anwār, vol. XV, p. 241  
 546. Bihārul Anwār, vol. XV, p. 240  
 547. Bihārul Anwār, vol. XV, p. 240  
 548. Surah al-Baqarah, 2:220  
 549. Bihārul Anwār, vol. XV, p. 120  
 550. Bihārul Anwār, vol. XV, p. 120  
 551. Nahjul Balaghah, p. 968  
 552. Bihārul Anwār, vol. XV, p. 119  
 553. Bihārul Anwār, vol. XV, p. 119  
 554. Misbahul Faqih, vol. I, p. 806  
 555. Mustadrakul Wasā'il, v. I, p. 117  
 556. Wasā'ilush Shi'ah, vol. I, p. 128  
 557. Wasā'ilush Shi'ah, vol. I, p. 134  
 558. Mustadrakul Wasā'il, v. I, p. 111  
 559. Mustadrakul Wasā'il, v. I, p. 128  
 560. Mustadrakul Wasā'il, v. I, p. 119  
 561. Mustadrakul Wasā'il, v. I, p. 118  
 562. Mustadrakul Wasā'il, v. I, p. 131  
 563. Mustadrakul Wasā'il, v. I, p. 147  
 564. Mustadrakul Wasā'il, v. I, p. 99  
 565. Mustadrakul Wasā'il, v. I, p. 132  
 566. Man la Yahzurhul Faqih, p. 573  
 567. Mustadrakul Wasā'il, v. I, p. 129  
 568. Man la Yahzurhul Faqih, p. 228  
 569. Wasā'ilush Shi'ah, vol. II, p. 194  
 570. Wasā'ilush Shi'ah, vol. II, p. 433  
 571. Wasā'ilush Shi'ah, vol. II, p. 50  
 572. Wasā'ilush Shi'ah, vol. II, p. 196  
 573. Man la Yahzurhul Faqih, p. 228  
 574. Wasā'ilush Shi'ah, vol. II, p. 197  
 575. Man la Yahzurhul Faqih, p. 229  
 576. Man la Yahzurhul Faqih, p. 229  
 577. Wasā'ilush Shi'ah, vol. III, p. 415  
 578. Furu'ul Kāfi, vol. II, p. 230  
 579. Mustadrakul Wasā'il, v. III, p. 58  
 580. Wasā'ilush Shi'ah, vol. II, p. 203  
 581. Wasā'ilush Shi'ah, vol. III, p. 239  
 582. Wasā'ilush Shi'ah, vol. III, p. 247

APPENDIX - III

- ١ قال رسول الله ﷺ: ان الله عزوجل يقول: تذاكر العلم بين عبادي مما يحيى عليه القلوب الميتة اذا هم انتهوا فيه الى امرى. « اصول كافي صفحة ٢٠ »
- ٢ « » : من جائه الموت وهو يطلب العلم ليحيى به الاسلام كان بينه وبين الانبياء درجة واحدة في الجنة.
- ٣ قال رسول الله ﷺ: طلب العلم فريضة على كل مسلم، الا ان الله يحب بغاة العلم.
- ٤ « » : طلب العلم فريضة على كل مسلم، فاطلبوا العلم من مظانه، واقتبسوه من اهله، فان تعلمه لله حسنة، وطلبه عبادة، والمذاكرة به تسبيح، والعمل به جهاد، وتعليمه من يعلمه صدقة، وبذله لاهله قرابة الى الله... « بحار الانوار ج ١ ص ٥٥ »
- ٥ « » : من طلب العلم فهو كالصائم نهاره القائم ليله.
- ٦ وان باباً من العلم يتعلمه الرجل خير له من ان يكون ابو قبيس ذهباً فانفقته في سبيل الله.
- ٧ قوله تعالى: ومن يؤت الحكمة فقد اوتى خيراً كثيراً.
- ٨ قال السجاد عليه السلام: لو يعلم الناس ما في طلب العلم لطلبوه ولو بسفك المهج و خوض الملحج « بحار الانوار ج ١ ص ٥٩ »
- قال رسول الله ﷺ: من سلك طريقاً يطلب فيه علماً سهل الله له طريقاً الى الجنة « منية المرید ص ١١ »

- ٩ قال رسول الله ﷺ: خير ما تخلف الرجل من بعده ثلث: ولد صالح يدعو له؛ وصدقة تجرى به أجرها، وعلم يعمل به من بعده.
- « منية الريد ص ١١ »
- ١٠ « من احب ان ينظر الى عتقاء الله من النار فليتنظر الى المتعلمين »
- « بحار الانوار ج ١ ص ٥٨ »
- ١١ « اطلبوا العلم ولو بالصين »
- « بحار الانوار ج ١ ص ٥٧ »
- ١٢ قال علي عليه السلام: ولا يستحين احد اذالم يعلم الشئ ان يتعلمه.
- « نهج البلاغه ص ١١١٣ »
- ١٣ قال علي عليه السلام: ايها الناس اعلموا ان كمال الدين طلب العلم والعمل به، الا وان طلب العلم اوجب عليكم من طلب المال ...
- « اصول كافي ص ١٥ »
- ١٤ قال الصادق عليه السلام: العلم مقرون الى العمل فمن علم عمل ومن عمل علم والعلم يهتف بالعمل فان اجابه والار تجل عنه.
- « اصول كافي ص ٢٢ »
- ١٥ قال الصادق عليه السلام: من اراد الحديث لمنفعة الدنيا لم يكن له في الآخرة نصيب ومن اراد به خير الآخرة اعطاه خير الدنيا والآخرة
- « بحار الانوار ج ١ ص ١١١ »
- ١٦ قال السجاد عليه السلام: حق سايسك بالعلم التعظيم له، والتوقير لمجلسه، وحسن الاستماع اليه، والاقبال عليه، وان لا ترفع عليه صوتك ولا تجيب احداً يسأله عن شئ حتى يكون هو الذي يجيب؛ ولا تحدث في مجلسه احداً، ولا تغتاب عنده احداً، وأن تدفع عنه اذا ذكر عندك بسوء، وأن تستر عيوبه، وتظهر مناقبه، ولا تجالس له عدواً، ولا تعادي له

ولياً ، فاذا فعلت ذلك شهدك ملائكة الله تعالى بانك قصده وتعلمت علمه  
لله جل اسمه للناس ...

... واما حق رعبتك بالعلم ان تعلم ان الله عز وجل انما جعلك قيما  
لهم فيما اتاك من العلم وفتح لك من خزائنه فان احسنت في تعليم الناس و  
لم تخرق بهم ولم تضجر عليهم (ولم تتجبر عليهم خل) زادك الله من فضله و  
ان انت منعت الناس من علمك ، او خرقت بهم عند طلبهم العلم منك كان  
حقاً على الله عز وجل ان يسلبك العلم وبهائه ويسقط من القلوب محلك .  
«مكارم الاخلاق ص ٤٨٤»

قال رسول الله ﷺ : علماء امتي كالنبياء بنى اسرائيل .

١٧

«بحار الانوار ج ١ ص ٧٦»

قال الله تعالى : قل هل يستوى الذين يعلمون والذين لا يعلمون

١٨

انما يتذكر اولوا الالباب

قال الله تعالى : يرفع الله الذين آمنوا منكم والذين اوتوا العلم

١٩

«سورة الزمر آية ٩»

درجات

قال امير المؤمنين عليه السلام : والعلماء باقون ما بقى الدهر ،

٢٠

اعيانهم مفقودة وامثالهم فى القلوب موجودة

قال رسول الله ﷺ : يوم العالم افضل من الف ركعة يصليها العابد

٢١

«بحار الانوار ج ١ ص ٧٦»

» ( فى حديث ) : والعالم بمنزلة الصائم القائم المجاهد

٢٢

فى سبيل الله ، واذا مات العالم انتم فى الاسلام ثلثة لانسد الى يوم القيامة

«بحار الانوار ج ١ ص ٨٢»

قال امير المؤمنين عليه السلام ( فى حديث ) : ور كعتان من عالم خير

٢٣

«بحار الانوار ج ١ ص ٦٥»

من سبعين ركعة من جاهل

- ٢٤ قال رسول الله ﷺ: مجالسة العلماء عبادة  
« بحار الانوار ج ١ ص ٦٤ »
- ٢٥ » : النظر الى وجه العالم عبادة  
« بحار الانوار ج ١ ص ٦١ »
- ٢٦ قال لقمان لابنه : يا بني جالس العلماء وزاحمهم بر كبتيك  
فان الله عزوجل يعحيى القلوب بنور الحكمة كما يعحيى الارض وابل السماء  
« بحار الانوار ج ١ ص ٦٤ »
- ٢٧ قال الصادق عليه السلام : من اكرم فقيهاً مسلماً لقي الله يوم القيمة  
وهو عنه راض ، ومن اهان فقيهاً مسلماً لقي الله يوم القيمة وهو عليه غضبان .  
« بحار الانوار ج ١ ص ٨٢ »
- ٢٨ » : ان من اجل الله عزوجل اجلال الشيخ الكبير .  
« وسائل الشيعة ج ٢ ص ٢١٤ »
- ٢٩ » : من اجل الله عزوجل اجلال المؤمن ذى الشبهة .  
« وسائل الشيعة ج ٢ ص ٢١٤ »
- ٣٠ قال رسول الله ﷺ : اذا اتاكم كريم قوم فاكرموه .  
« وسائل الشيعة ج ٢ ص ٢١٥ »
- ٣١ قال امير المؤمنين عليه السلام : اياكم والمرء والخصومة، فانهما  
يمرضان القلوب على الاخوان ويتبت عليهما النفاق .  
« اصول كافي صفحہ ٤٥١ »
- ٣٢ قال الصادق عليه السلام: اياكم والمشادة فانها تورث المعرفة  
وتظهر العورة  
« اصول كافي ص ٤٥١ »
- ٣٣ » : من لاحى الرجال ذهب مروتة.  
« بحار الانوار ج ١ ص ١٠٣ »

- ٣٤ قال امير المؤمنين عليه السلام : من ضن بعرضه فليدع المرء .  
«نهج البلاغه ص ١٢٤٥»
- ٣٥ قال الصادق عليه السلام : اياكم و الخصومة فانها تشغل القلب و  
تورث التناق و تكسب الضغائن .  
«اصول كافي ص ٤٥٢»
- ٣٦ قال الصادق عليه السلام : لا يستكمل عبد حقيقة الايمان حتى يدع  
المرء وان كان محققاً .  
«سفينة البحار ج ٢ ص ٥٣٢»
- ٣٧ قال رسول الله صلى الله عليه وآله : انا زعيم بيت في اعلى الجنة وبيت في وسط  
الجنة وبيت في رياض الجنة لمن ترك المرء وان كان محققاً .  
«وسائل الشيعة ج ٢ ص ٢٣٢»
- ٣٨ قال ابو عبد الله عليه السلام ( في حديث ) : والجدال قول الرجل لا والله  
وبلى والله  
«تهذيب ج ١ ص ٥٣١»
- ٣٩ قال الله تعالى : كنتم خير امة اخرجت للناس تأمرون بالمعروف  
و تنهون عن المنكر .  
«سورة آل عمران آيه ١١٠»
- ٤٠ قال الله تعالى : يؤمنون بالله واليوم الآخر و يأمرون بالمعروف  
وينهون عن المنكر و يسارعون في الخيرات و اولئك من الصالحين .  
«سورة آل عمران آيه ١١٤»
- ٤١ قال الله تعالى : ( حكاية عن اللقمان ) : يا بني اقم الصلوة و أمر  
بالمعروف و انه عن المنكر و اصبر على ماصابك ان ذلك من عزم الامور .  
«سورة لقمان آيه ١٧»
- ٤٢ قال الله تعالى : و المؤمنون و المؤمنات بعضهم اولياء بعض  
يأمرون بالمعروف و ينهون عن المنكر و يقيمون الصلوة و يؤتون الزكوة

ويطيعون الله ورسوله اولئك سيرحمهم الله ان الله عزيز حكيم .

«سورة توبه آية ٧١»

عن محمد بن عرفة قال: سمعت ابا الحسن عليه السلام يقول: لتأمرن ٤٣

بالمعروف و لتنهين عن المنكر او ليستعملن عليكم شراركم فيمدعو  
خياركم فلا يستجاب لهم . «فروع كافي ج ١ ص ٣٤٣»

قال امير المؤمنين عليه السلام (في خطبة): انما هلك من كان قبلكم ٤٤

حيث ما عملوا من المعاصي ولم ينههم الربانيون والاحبار عن ذلك . . .  
«فروع كافي ج ١ ص ٣٤٣»

قال رسول الله صلى الله عليه وآله: لا يزال الناس ( امتي ) بخير ما مروا ٤٥

بالمعروف ونهوا عن المنكر وتعاونوا على البر فاذا لم يفعلوا ذلك  
نزعت منهم البركات وسلط بعضهم على بعض ولم يكن لهم ناصر في الارض  
ولا في السماء «تهذيب ج ٢ ص ٥٨»

قال الباقر عليه السلام (في حديث): اوحى الله عز وجل الى شعيب النبي ٤٦

اني معذب من قومك مائة الف، اربعين الفاً من شرارهم وستين الفاً من  
خيارهم . فقال (ع) يارب هؤلاء الاشرار فما بال الاخيار؟ فاوحى الله  
عز وجل اليه: داهنوا اهل المعاصي ولم يقضوا لغضبي .

«فروع كافي ج ١ ص ٣٤٣»

قال امير المؤمنين عليه السلام: امرنا رسول الله صلى الله عليه وآله ان نلقى اهل ٤٧

المعاصي بوجوه مكفهرة . «فروع كافي ج ١ ص ٣٤٤»

قال رسول الله صلى الله عليه وآله: ان اعظم الناس منزلة عند الله يوم ٤٨

القيمة امشاهم في ارضه بالصيحة لخلقهم . «اصول كافي ص ٤١٤»

- ٤٩ « : لينصح الرجل منكم اخاه كنصيحته لنفسه .  
 « اصول كافي ص ٤١٤ »
- ٥٠ عن سفيان قال سمعت ابا عبد الله عليه السلام يقول : عليك بالنصح لله  
 في خلقه فلن تلقاه بعمل افضل منه . « اصول كافي ص ٤١٤ »
- ٥١ عبد الرحمن بن حجاج قال سمعت الصادق عليه السلام يقول : من  
 راي اخاه على امر يكرهه فلم يرد عنه وهو يقدر عليه فقد خانه . . .  
 « بحار الانوار ج ١٥ كتاب العشرة ص ١٣٦ »
- ٥٢ قال رسول الله صلى الله عليه وآله : يلزم الوالدين من العقوق لولدهما ما يلزم  
 الولد لهما من عقوقهما « فروع كافي ج ٢ صفح ٩٤ »
- ٥٣ « : رحم الله والدين اعانا ولدهما على برهما  
 « فروع كافي ج ٢ ص ٩٤ »
- ٥٤ قال علي عليه السلام : ان للولد على الوالد حقا وان للوالد على الولد حقاً  
 « نهج البلاغة ص ١٢٦٤ »
- ٥٥ قال علي عليه السلام : وانما قلب الحدث كالارض الخالية ما القى فيها  
 من شئ ، قبلته « نهج البلاغة ص ٩٠٣ »
- ٥٦ قال رجل يارسول الله : ما حق ابني هذا؟ قال عليه السلام : تحسن  
 اسمه وأدبه وضعه موضعاً حسناً « فروع كافي ج ٢ ص ٩٤ »
- ٥٧ قال الباقر عليه السلام : اصدق الاسماء مسمى بالعبودية وأفضلها  
 اسماء الانبياء « فروع كافي ج ٢ ص ٨٦ »
- ٥٨ قال الباقر عليه السلام : ان بغض الاسماء الى الله حارث ومالك وخالد .  
 « فروع كافي ج ٢ ص ٨٧ »
- ٥٩ قال رسول الله صلى الله عليه وآله : اذا سميتم الولد محمداً فاكرهوه واوسعوا  
 له في المجلس ولا تقبحوا العوجاً . « وسائل الشيعه ج ٣ ص ١٢٣ »



٦٠ قال علي عليه السلام : وحق الولد على الوالدان يحسن اسمه ويحسن اذبه ويعلمه القرآن .  
« نهج البلاغه ص ١٢٦٤ »

٦١ عن احدهما عليه السلام قال . . . حتى يتم له خمس سنين ، ثم يقال له ايها يمينك وايها شمالك فاذا عرف ذلك حول وجهه الى القبلة ويقال له : اسجد ثم يترك حتى يتم له ست سنين ؛ فاذا تم له ست سنين علم الركوع والسجود ، حتى يتم له سبع سنين ، فاذا تم له سبع سنين قيل له اغسل وجهك وكتفيك فاذا غسلهما قيل له : صل ، ثم يترك حتى يتم له تسع ، فاذا تمت له علم الوضوء وضرب عليه وامر بالصلوة وضرب عليها .  
« مكارم الاخلاق ص ٢٥٤ »

٦٢ قال امير المؤمنين عليه السلام : قال رسول الله صلى الله عليه وآله : علموا اولادكم السباحة والرماية .  
« فروع كافي ج ٢ ص ٩٤ »

٦٣ قال ابو عبد الله عليه السلام : الغلام يلعب سبع سنين ، ويتعلم الكتاب سبع سنين ويتعلم الحلال والحرام سبع سنين .  
« فروع كافي ج ٢ ص ٩٤ »

٦٤ قال رسول الله صلى الله عليه وآله : من ولد له مولود فليؤذن في اذنه اليمنى باذان الصلوة وليقم في اليسرى . فانها عصمة من الشيطان الرجيم .  
« فروع كافي ج ٢ ص ٨٨ »

٦٥ « : الوالد سيد سبع سنين وعبد سبع سنين ووزير سبع سنين »  
« مكارم الاخلاق ص ٢٥٥ »

٦٦ « : من قبل ولده كتب الله له حسنة . »  
« فروع كافي ج ٢ ص ٩٥ »

٦٧ قال الصادق عليه السلام : جاء رجل الى النبي صلى الله عليه وآله فقال ما قبلت صبياً قط فلما ولي ؛ قال رسول الله صلى الله عليه وآله : هذا رجل عندي انه من اهل النار  
« فروع كافي ج ٢ ص ٩٥ »

قال رسول الله ﷺ: لا تضربوا اطفالكم على بكاؤهم فان بكائهم اربعة اشهر شهادة ان لا اله الا الله و اربعة اشهر الصلوة على النبي و اربعة اشهر الدعاء لو لديه

«وسائل الشيعة ج ٣ ص ١٣٠»

» : طهروا اولادكم يوم السابع فانه اطيب واسرع لنبات اللحم .

«وسائل الشيعة ج ٣ ص ١٢٨»

قال رسول الله ﷺ: توقوا على اولادكم من لبن البغية والمجنونة فان اللبن يعدى

«مكارم الاخلاق ص ٢٥٦»

قال الصادق عليه السلام: المولود اذا ولد يؤذن في اذنه اليمنى ويقام في اليسرى .

«مكارم الاخلاق ص ٢٦١»

» : العقيقة لازمة لمن كان غنياً ومن كان فقيراً اذا ايسر فعل ، فان لم يقدر على ذلك فليس عليه . . . و كل مولود يرتهن بعقيقته .

«مكارم الاخلاق ص ٢٦٠»

قال رسول الله ﷺ: اعدلوا بين اولادكم كما تحبون ان يعدلوا بينكم في البر و اللطف .

«مكارم الاخلاق ص ٢٥٢»

» : من دخل السوق فاشتري تحفة فحملها الى عياله كان كحامل صدقة الى قوم محاويج ؛ وليبدء بالانث قبل الذكور فانه من فرح ابنته فكانما اعتق رقبة من ولد اسماعيل عليه السلام .

«مكارم الاخلاق ص ٢٥٤»

قال الله تعالى: و قضى ربك الا تعبدوا الا اياه و بالوالدين احسانا اما يبلغن عندك الكبير احدهما او كلاهما فلا تقل لهما اف ولا تنهرهما و قل لهما قولا كريماً . و اخفض لهما جناح الذل من الرحمة و قل رب ارحمهما كما ارحمتهما .

«سورة بنى اسرائيل آيه ٢٣-٢٤»

- ٧٦ قال الله تعالى : ووصينا الانسان بوالديه حملته امه وهناعلى  
وهن وفصاله فى عامين ان اشكر لى ولوالديك الى المصير .  
«سوره لقمان آيه ١٤»
- ٧٧ قال رسول الله ﷺ : بر الوالدين افضل من الصلوة و  
الصوم والحج و العمرة و الجهاد فى سبيل الله .  
«جامع السعادات ج ٢ ص ٢٥٩»
- ٧٨ « » : من اصبح مرضياً لأبويه اصبح له بابان مفتوحان  
الى الجنة «جامع السعادات ج ٢ ص ٢٥٩»
- ٧٩ قال الصادق عليه السلام (فى حديث ) : واتاه (النبي) رجل آخر وقال :  
انى رجل شاب نشيط واحب الجهاد . ولى والدة تكره ذلك ، فقال له  
النبي ﷺ : ارجع فكن مع والدتك ، فوالذى بعثنى بالحق لانسابك  
ليلة خير من جهاد فى سبيل الله سنة . «جامع السعادات ج ٢ ص ٢٦٠»
- ٨٠ وجاء آخر اليه (النبي ﷺ) للجهاد فقال عليه السلام : الك  
والدة ؟ قال نعم . قال : فالزمها فان الجنة تحت قدمها .  
«جامع السعادات ج ٢ ص ٢٦١»
- ٨١ قال الصادق عليه السلام : ان رسول الله ﷺ اتته اخت له من الرضاة  
فلما نظر اليها سر بها ، وبسط ملحفته لها فاجلسها عليها ! ثم اقبل يحدثها  
ويضحك فى وجهها ، ثم قامت فذهبت ، وجاء اخوها ، فلم يصنع به  
ماصنع بها ، فقيل له : يا رسول الله صنعت باخته ما لم تصنع به وهو رجل  
فقال ﷺ : لانها كانت ابر بوالديها منه .  
«جامع السعادات ج ٢ ص ٢٦٠»

- ٨٢ قال الصادق عليه السلام: رجل ان لى ابوين مخالقين ، فقال: برهما  
 كما تبر المسلمين ممن يتولانا «جامع السعادات ج ٢ ص ٢٦٠»
- ٨٣ قال رسول الله صلى الله عليه وآله: من اصبح مسخطاً لابويه اصبح له بابان  
 مفتوحان الى النار «جامع السعادات ج ٢ ص ٢٥٧»
- ٨٤ « : اياكم و عقوق الوالدين ، فان ربح الجنة  
 توجد من مسيرة الف عام : ولا يجدها عاق . . . »  
 «جامع السعادات ج ٢ ص ٢٥٧»
- ٨٥ قال الصادق عليه السلام: لو علم الله شيئاً هو ادنى من انى عنه وهو  
 من ادنى العقوق، ومن العقوق ان ينظر الرجل الى والديه فيجد النظر اليهما .  
 «جامع السعادات ج ٢ ص ٢٥٨»
- ٨٦ قال رسول الله صلى الله عليه وآله: حق كبير الاخوة على صغيرهم كحق  
 الوالد على ولده «جامع السعادات ج ٢ ص ٢٦٢»
- ٨٧ قال الصادق عليه السلام: ان النبى صلى الله عليه وآله قال: من اصبح لا يهتم بامور  
 المسلمين فليس منهم، ومن سمع رجلاً ينادى بالمسلمين فلم يجبه فليس بمسلم.  
 «اصول كافي ص ٢٩٠»
- ٨٨ قال الصادق عليه السلام: ايما رجل من شيعتنا اتى رجلاً من اخوانه  
 فاستعان به فى حاجته فلم يعنه وهو يقدر الا ابتلاه الله تعالى بان يقضى  
 حوائج عدة من اعدائنا ، يعذبه الله عليها يوم القيمة .  
 «اصول كافي ص ٤٧٦»
- ٨٩ « : من كانت له دار فاحتاج مؤمن الى سكنها  
 فمنعه اياها ، قال الله تعالى يا ملائكتى ابخل عبدى على عبدى بسكنى  
 الدار ؟ وعزتى وجلالى لا يسكن جناتى ابدأ .  
 «اصول كافي ص ٤٧٦»

٩٠ قال الصادق عليه السلام: من سأله أخوه المؤمن حاجة من ضرر فممنعه من سعة وهو يقدر عليها من عنده أو من عند غيره حشره الله يوم القيامة مغلولاً يده إلى عنقه حتى يقرغ الله من حساب الخلق .

« بحار الانوار ج ١٦ ص ٨٠ »

٩١ قال رسول الله صلى الله عليه وآله: ان الله عباداً يحكمهم في جنته ، قيل و من هم ؟ قال : من قضى لمؤمن حاجة بنية .

« وسائل الشيعة ج ٢ ص ٥٢٣ »

٩٢ قال أمير المؤمنين عليه السلام : سمعت رسول الله صلى الله عليه وآله يقول : من قضى لأخيه المؤمن حاجة كان كمن عبد الله دهره .

« وسائل الشيعة ج ٢ ص ٥٢٣ »

٩٣ قال رسول الله صلى الله عليه وآله: من رد عن قوم من المسلمين عادية مائةً وناراً وجبت له الجنة .

« اصول كافي ص ٣٩٠ »

٩٤ قال الباقر عليه السلام : انه ليعرض لي صاحب الحاجة فابادر الى قضائها مخافة ان يستغنى عنها صاحبها .

« بحار الانوار ج ١٥ كتاب العشرة ص ٨٩ »

٩٥ قال الصادق عليه السلام : ان المسلم اذا جاء أخوه المسلم فقام معه في حاجة كان كالمجاهد في سبيل الله عز وجل .

« مستدرک الوسائل ج ٢ ص ٤٠٧ »

٩٦ « : ما قضى مسلم لمسلم حاجة الا ناداه الله تبارك وتعالى على ثوابك ولا ارضى لك بدون الجنة .

« وسائل الشيعة ج ٢ ص ٥٢٣ »

٩٧ قال الصادق عليه السلام : ومن قضى لأخيه المؤمن حاجة قضى الله له يوم

القيامة مائة الف حاجة من ذلك اولها الجنة ومن ذلك ان يدخل قرابته  
ومعارفه واخوانه الجنة ، بعد ان لا يكونوا انصافاً .

« وسائل الشيعة ج ٢ ص ٢٢٣ »

٩٨ « : ايما مؤمن نسر عن مؤمن كربة و هو معسر يسر الله له  
حواله في الدنيا والاخرة! ومن ستر على مؤمن عورة يخافها ، ستر الله عليه  
سبعين عورة من عورات الدنيا والاخرة قال : والله في عون المؤمن  
ما كان المؤمن في عون اخيه فانتفعوا بالعظمة وارغبوا في الخير  
« اصول كافي ص ٤١٠ »

٩٩ قال صفوان الجمال : كنت جالساً مع ابي عبد الله عليه السلام اذ دخل  
عليه رجل من اهل مكة يقال له : ميمون ، فشكا اليه تعذر الكراء عليه ،  
فقال لي : قم فاعن اخاك ؛ فتمت معه فبسر الله كراهه ، فرجعت الي  
مجلسي ، فقال ابو عبد الله عليه السلام : ما صنعت في حاجة اخيك ؟ فقلت قضاها  
(مخجل) الله - بابي انت وامى - فقال : اما انك ان تعين اخاك المسلم احب  
الي من طواف اسبوع بالبیت مبتدياً ... « اصول كافي ص ٤٠٩ »

١٠٠ قال الصادق عليه السلام : قال الله عز وجل : الخلق عيالي فاحبهم  
الي الطغهم بهم واسعاهم في حوائجهم . . « اصول كافي ص ٤٠٩ »

١٠١ قال الكاظم عليه السلام : ان الله عباداً في الارض يسعون في حوائج  
الناس ، هم الآمنون يوم القيامة ومن ادخل على مؤمن سروراً فرح الله  
قلبه يوم القيمة . « وسائل الشيعة ج ٢ ص ٥٢٤ »

١٠٢ قال الباقر عليه السلام : ان المؤمن لترد عليه الحاجة لآخيه  
فلا تكون عنده نيتهم بها قلبه فيدخله الله تبارك وتعالى بهم الجنة .

« وسائل الشيعة ج ٢ ص ٥٢٣ »

- ١٠٣ قال حسين بن علي عليه السلام : ان حوائج الناس اليكم من نعم الله عليكم فلا تملوا النعم . «بحار الانوار ج ١٥ كتاب العشرة ص ٩٠»
- ١٠٤ قال علي عليه السلام : عجت لرجل يأتيه اخوه المسلم في حاجة فيمنع عن قضائها ولا يرى نفسه للمخير اهلا ! فهب انه لا ثواب يرجى ولا عقاب يتقى افنزهون في مكارم الاخلاق؟ «درر الحكم ص ٤٩٦»
- ١٠٥ قال رسول الله صلى الله عليه وآله : من اصبح لايهتم بامور المسلمين فليس بمسلم «اصول كافي ص ٣٩٠»
- ١٠٦ سئل رسول الله صلى الله عليه وآله من احب الناس الى الله ؟ قال اتفع الناس للناس . «اصول كافي ص ٣٩١»
- ١٠٧ قال رسول الله صلى الله عليه وآله : خير الناس من انتفع به الناس «بحار الانوار ج ١٥ كتاب العشرة ص ١٢٤»
- ١٠٨ قال الصادق عليه السلام ليس يتبع الرجل بعد موته من الاجر الاثنت خصال : صدقة اجراها في حياته فهي تجرى بعد موته ، و سنة هدى سنها فهي يعمل بها بعد موته ، وولد صالح يستغفر له «بحار الانوار ج ٣ ص ١٧٥»
- ١٠٩ قوله تعالى : المال و البنون زينة الحياة الدنيا و الباقيات الصالحات خير عند ربك ثواباً و خير أملاً . «سورة كهف آيه ٤٦»
- ١١٠ عن عبدة الحذاء قال : سمعت ابا عبد الله عليه السلام يقول : من بنى مسجداً بنى الله له بيتاً في الجنة . «وسائل الشيعه ج ١ ص ٣٠٤»
- ١١١ قوله تعالى : انما يعمر مساجد الله من آمن بالله و اليوم الآخر و أقام الصلوة و آتى الزكوة و لم يخش الا الله فعسى اولئك ان يكونوا من المهتدين . «سورة توبه آيه ١٨»

١١٢ قال رسول الله ﷺ : من اطاعن طريق المسلمين ما يؤذيهن  
كتب الله له اجر قرائة اربعمأة آية كل حرف منها بعشر حسنات .

« بحار الانوار ج ١٥ كتاب العشرة ص ١٣١ »

١١٣ قال الصادق عليه السلام : لقد كان علي بن الحسين عليه السلام يمر على  
المدرّة في وسط الطريق فينزل عن دابته حتى ينحني بيده عن الطريق

« بحار الانوار ج ١٥ كتاب العشرة ص ١٣١ »

١١٤ قال رسول الله ﷺ (في حديث) قال : ان علي كل مسلم في كل  
يوم صدقة قيل من يطيق ذلك ؟ قال : اماطنك الاذى عن الطريق صدقة .

« بحار الانوار ج ١٥ كتاب العشرة ص ١٣١ »

١١٥ قال الصادق عليه السلام : ما من مؤمن يؤخذ اخاه ؛ وهو يقدر على نصرته  
الاخذ له الله في الدنيا والاخرة .

« بحار الانوار ج ١٥ كتاب العشرة ص ١٢٣ »

١١٦ قال علي عليه السلام : وكونا للظالم خصماً وللمظلوم عوناً .

« نهج البلاغة ص ٩٦٨ »

١١٧ قال رسول الله ﷺ : عن حمى مؤمناً من ظالم بعث الله  
له ملكاً يوم القبمة يحمي لحمه من نار جهنم .

« جامع السعادات ج ٢ ص ٢٢١ »

١١٨ قال الصادق عليه السلام : ما من مؤمن يعين مؤمناً مظلوماً الا كان  
افضل من صيام شهر واعتكافه في المسجد الحرام . . .

« بحار الانوار ج ١٥ كتاب العشرة ص ١٢٣ »

١١٩ قال الباقر عليه السلام : ان مؤمناً كان في مملكة جبار فولع به

فهرب منه الى دار الشرك ، فنزل برجل من اهل الشرك فاظلمه وارفقه  
و اضافه ؛ فلما حضره الموت اوحى الله اليه ؛ وعزتي وجلالي لو كان



- لك في جنتي مسكن لا سكنك فيها ؛ ولكنها محرمة على من مات بي  
 مشركا ، ولكن يا نارهيديه ولا تؤذيه . . . « اصول كافي ص ٤٠٣ »
- ١٢٠ قال الصادق عليه السلام (في حديث) : لأن نصرة المؤمن على المؤمن  
 فريضة واجبة . . . « بحار الانوار ج ١٥ كتاب العشرة ص ١٢٣ »
- ١٢١ قوله تعالى : انما المؤمنون اخوة فاصلحوا بين اخويكم واتقوا  
 الله لعلكم ترحمون . « سورة هجرات آية ١٠ »
- ١٢٢ قال علي عليه السلام في وصيته عند وفاته للحسن والحسين : اوصيكمما  
 جميع ولدى ومن بلغه كتابي بتقوى الله ونظم امر كم وصلاح ذات بينكم  
 فاني سمعت جد كما رسول الله صلى الله عليه وآله يقول : صلاح ذات البين افضل  
 من عامة الصلوة والصيام . « نهج البلاغة ص ٩٦٨ »
- ١٢٣ عن ابي حنيفة - ائق الحاج قال : مر بنا المفضل وانا وخنسنتشاجر  
 في ميراث فوقف علينا ساعة ثم قال تعالوا الى المنزل فاتيناه فاصلح بيننا  
 باربعمائة درهم فدفعها الينا من عنده حتى اذا استوثق كل واحد منا من  
 صاحبه قال اما انها ليست من مالي ولكن ابو عبد الله عليه السلام امرني اذا تنازع  
 رجلان من اصحابنا في شئ ان اصلح بينهم فافتد بها من ماله فهذا من  
 مال ابو عبد الله عليه السلام . « اصول كافي ص ٤١٤ »
- ١٢٤ قال علي عليه السلام : قال رسول الله صلى الله عليه وآله : للمسلم على اخيه ثلاثون  
 حقاً لبراءة له منها الا بالاداء والعفو : يغفر زلته ؛ ويرحم عبرته ؛ ويستتر  
 عورته ؛ ويقبل عثرته ؛ ويقبل معذرتة ؛ ويرد غيبته ؛ ويدبم نصيحتة ؛ ويحفظ  
 خلته ؛ ويرعى ذمته ؛ ويعود مرضته ؛ ويشهد مینه ويجيب دعوته ؛ ويقبل  
 هديته ؛ ويكافي صلته ؛ ويشكر نعمته ويحسن نصرتة ؛ ويحفظ حليلته ؛  
 ويقضى حاجته ؛ ويستنجح مسألته ؛ ويسم عطفته ؛ ويرشد ضالته ؛ و

يرد سلامه ، ويطيب كلامه ، ويرانعامه ؛ ويصدق اقسامه ؛ ويوالي وليه  
ولا يعاديه ، وينصره ظالماً ومظلوماً ؛ فاما نصرته ظالماً فيرده عن ظلمه ،  
واما نصرته مظلوماً فيعينه على اخذ حقه ولا يسلمه ، ولا يخذله ويحب له  
من الخير ما يحب لنفسه ؛ ويكره له من الشر ما يكره لنفسه .  
«بحار الانوار ج ١٥ كتاب العشرة ص ٦٥»

١٢٥ عن الصادق عليه السلام عن آباءه قال: قال رسول الله صلى الله عليه وآله: للمؤمن  
على المؤمن سبعة حقوق واجبة من الله عز وجل عليه : الاجلال له في  
عينه ، والود له في صدره ، والمواساة له في ماله ، وان يحرم غيبته ؛ وان  
يعوده في مرضه ، وان يشيع جنازته ، وان لا يقول بعد موته الا خيراً  
«بحار الانوار ج ١٥ كتاب العشرة ص ٦١»

١٢٦ قال الباقر عليه السلام : من حق المؤمن على اخيه المؤمن ان يشيع  
جوعته ؛ ويوارى عورته ، ويفرج عنه كربته ، ويتضى دينه ؛ فاذا مات  
خافه في اهله وولده .  
« اصول كافي ص ٣٩٣ »

١٢٧ قال الصادق عليه السلام : المؤمن اخو المؤمن عينه ودليله ،  
لا يخونه ، ولا يظلمه ، ولا يغشه ولا يعده عدة فيخلفه .  
« اصول كافي ص ٣٩٢ »

١٢٨ قال رسول الله صلى الله عليه وآله : اخوانكم جعلهم الله تحت ايديكم فمن  
كان اخوه تحت يده فليطعمه مما ياكل وليكسه مما يلبس ولا يكفه ما يغلبه ...  
«بحار الانوار ج ١٥ كتاب العشرة ص ٤١»

١٢٩ قال ابو عبد الله عليه السلام : في كتاب رسول الله صلى الله عليه وآله : اذا  
استعملتم ما ملكت ايمانكم في شئ يشق عليهم فاعملوا معهم فيه ...  
«بحار الانوار ج ١٥ كتاب العشرة ص ٤١»

١٣٠ قال رسول الله ﷺ : الا انبتكم بشر الناس ؟ قالوا بلى

يا رسول الله . فقال : من سافر وحده ومنع رفده وضرب عبده

« بحار الانوار ج ١٥ كتاب العشرة ص ٤١ »

١٣١ عن ياسر الخادم ونادر قالا : قال لنا ابو الحسن عليه السلام : ان

قسمت على رؤوسكم و انتم تأكلون فلا تقوموا حتى تفرغوا . . .

« بحار الانوار ج ١٥ كتاب العشرة ص ٤١ »

١٣٢ اتى امير المؤمنين عليه السلام سوق الكرا بيس فاشترى ثوبين

احد هما بثلاثة دراهم والاخر بدرهمين فقال : يا قنبر خذ الذى بثلاثة

قال : انت اولى به يا امير المؤمنين ، تصعد المنبر وتخطب الناس . قال

يا قنبر انت شاب و لك سره الشباب ، وانا استحيى من ربي ان اتفضل

عليك ، لاني سمعت رسول الله ﷺ يقول : البسوهم مما تلبسون واطعموهم

مما تأكلون . « بحار الانوار ج ١٥ كتاب العشرة ص ٤١ »

١٣٣ قال رسول الله (ص) عليكم بغضار الخدم فانه اقوى لكم فيما تريدون

« بحار الانوار ج ١٥ كتاب العشرة ص ٤١ »

١٣٤ قال امير المؤمنين عليه السلام فى وصيته لابنه الحسن عليه السلام : و اجعل لكل

انسان من خدمك عملاً تأخذه به ، فانه احرى ان لا يتواكلوا فى خدمتك

« نهج البلاغه ص ٩٣٠ »

١٣٥ بعث ابو عبدالله عليه السلام غلاماً له فى حاجة ؛ فابطأ ، فخرج

ابو عبد الله عليه السلام على اثره لما ابطأ عليه فوجده نائماً ؛ فجلس عند رأسه

يروحه حتى انتبه ؛ فلما انتبه قال له ابو عبدالله عليه السلام : يا فلان والله ،

ما ذاك لك تمام الليل و النهار ، لك الميل و لنا منك النهار .

« روضه كافي طبع تهران ص ٨٧ حديث ٥٠ »

١٣٦ قال الله تعالى : اقيموا الصلوة وآتوا الزكوة وما تقدموا لانفسكم من خير تجدوه عند الله .  
«سوره بقره آيه ١٠٤»

١٣٧ قال الصادق عليه السلام : انما وضعت الزكوة اخباراً للاغنياء ، و معونة للمفقر . ولو أن الناس ادوا زكوة اموالهم ما بقى مسلم فقيراً محتاجاً ولا استغنى بها فرض الله له وان الناس ما افتقروا ولا احتاجوا ولا جاعوا ولا عروا الا بذنوب الاغنياء ، وحقيق على الله ان يمنع رحمته ممن منع حق الله في ماله . . .  
«من لا يحضره الفقيه ص ١٥١»

١٣٨ قال الصادق عليه السلام : ان الله عزوجل فرض للمفقر ا في اموال الاغنياء فريضة لا يحمدون الا ابادائها وهى الزكوة ، بها حقنوا دمايتهم وبها سموا مسلمين .  
«فروع كافي ج ١ ص ١٤٠»

١٣٩ « » : انما جعل الله تبارك و تعالى الزكوة فى كل الف خمسة وعشرين درهماً لانه عزوجل خلق الخلق فعلم غنيهم وفقيرهم و قويهم وضعيفهم ، فجعل من كل الف خمسة وعشرين مسكيناً لولا ذلك لزادهم الله لانه خالقهم و هو اعلم بهم .  
«من لا يحضره الفقيه ص ١٥١»

١٤٠ قال رسول الله صلى الله عليه وآله وسلم (فى حديث) : حصوا اموالكم بالزكوة (ومثله عن ابي عبد الله فى ضمن رواية ، وعن موسى بن جعفر عليه السلام فى رواية اخرى)  
«وسائل الشيعه ج ٢ ص ٤»

١٤١ قال على عليه السلام : ثم ان الزكوة جعلت مع الصلوة قرباناً لاهل الاسلام فمن اعطاها طيب النفس بها فانها تجعل له كفارة و من النار حجازاً ووقاية فلا يتبعنها احد نفسه ولا يكثرن عليها لهفه .  
«نهج البلاغه ص ٦٣٥»

- ١٤٢ قال على عليه السلام : الله الله في الزكوة فانها تطفي غضب ربكم .  
 « كتاب سليم بن قيس طبع نجف ص ١٥ »
- ١٤٣ قال الباقر عليه السلام : وجدنا في كتاب علي عليه السلام قال رسول الله  
صلى الله عليه وآله : اذا منعت الزكوة منعت الارض بركايتها .  
 « فروع كافي ج ١ ص ١٤٢ »
- ١٤٤ قال الصادق عليه السلام من منع قيراطاً من الزكوة فليس بمؤمن ولا مسلم  
 « وسائل الشيعة ج ٢ ص ٥ »
- ١٤٥ قال الباقر عليه السلام بينما رسول الله صلى الله عليه وآله في المسجد اذ قال:  
 قم يا فلان، قم يا فلان ! قم يا فلان، حتى اخرج خمسة نفر، فقال اخرجوا  
 من مسجدنا لاتصلوا فيه و انتم لاتزكون .  
 « من لا يحضره الفقيه ص ١٥٢ »
- ١٤٦ سئل ابو جعفر عليه السلام : عن الدنيا نير والدرهم وما عمل الناس  
 فيها فقال ابو جعفر عليه السلام : هي خواتيم الله في ارضه ، جعلها الله مصلحة  
 لخلقه و بها تستقيم شؤونهم و مطالبهم ؛ فمن اكثر له منها فقام بحق الله  
 فيها و ادى زكوتها فذاك الذي طابت و خلصت له . و من اكثر له منها فبخل بها  
 ولم يؤد حق الله فيها و اتخذ منها الاية فذاك الذي حق عليه و عيّد الله عز و جل  
 في كتابه ، يقول الله تعالى : يوم يحمى عليها في نار جهنم فتركوا  
 بها جباههم و جنوبهم و ظهرهم ؛ هذا ما كنتم لانفسكم فذوقوا ما كنتم  
 تكتزون .  
 « وسائل الشيعة ج ٢ ص ٤ »
- ١٤٧ قال الله تعالى : والذين في اموالهم حق معلوم . للمساءل والمحروم  
 « سورة معارج آية ٢٥ - ٢٦ »
- ١٤٨ قال الصادق عليه السلام (في حديث) : ولكن الله عز و جل فرض في  
 اموال الاغنياء حقوقاً غير الزكوة فقال عز و جل : « والذين في اموالهم

حق معلوم ، فالحق المعلوم غير الزكوة وهو شبيء يفرضه الرجل على نفسه في ماله يجب عليه ان يفرضه على قدر طاقتة وسعة ماله فيؤدى الذى فرض على نفسه ان شاء في كل يوم وان شاء في كل جمعة وان شاء في كل شهر وقد قال الله عز وجل ايضاً : « اقرضوا الله قرضاً حسناً » و هذا غير الزكوة . وقد قال الله عز وجل ايضاً « ينفقون مما رزقناهم سرّاً وعلانية و « الماعون » ايضاً هو القرض يفرضه والمتاع يعيره والمعروف يصنعه . ومما فرض الله عز وجل ايضاً فى المال من غير الزكوة قوله عز وجل : « الذين يصلون ما امر الله به ان يوصل » و من ادى ما فرض الله عليه فقد قضى ما عليه . . .

١٤٩ قال الصادق عليه السلام : اترون انما فى المال زكوة وحدها ، ما فرض الله فى المال من غير الزكوة اكثر تعطى منه القرابة و المعترض لك ممن يسألك .

١٥٠ عن الصادق عليه السلام فى قول الله عز وجل « والذين فى اموالهم حق معلوم للسائل والمحروم » اهوسوى الزكوة ؟ فقال عليه السلام : هو الرجل يؤتبه الله الثروة من المال فيخرج منه (من) الالف و الالفين و الثلاثة الالف و الاقل والاكثر ، فيصل به رحمه و يحمل به الكل عن قومه .

١٥١ عن عمار الساباطى ان الصادق عليه السلام قال له ، يا عمار انت زب مال كثير؟ قال نعم جعلت فداك قال : فتؤدى ما افترض الله عليك من الزكوة؟ فقال نعم . قال : فتخرج الحق المعلوم من مالك؟ قال نعم قال : فتصل قرابتك؟ قال نعم . قال : فتصل اخوانك؟ قال نعم . فقال عليه السلام يا عمار ! ان المال يفضى ، والبدن يبلى ، و العمل يبقى و الديان حى لا يموت . يا عمار ! انه ما قدمت فلن يسبقك وما اخرت فلن يلحقك .

- ١٥٢ قال رسول الله ﷺ: كل امرء في ظل صدقته حتى يقضى بين الناس  
«جامع السعادت ج ٢ ص ١٤٣»
- ١٥٣ « : صدقة السر تطفي غضب الرب :  
«جامع السعادت ج ٢ ص ١٤٤»
- ١٥٤ قال ابو عبد الله عليه السلام : من كسا مؤمناً ثوباً من غنى لم يزل  
في ستر من الله ما بقي من الثوب خرقة «اصول كافي ص ٤١٢»
- ١٥٥ قال الصادق عليه السلام : داو امرضاكم بالصدقة . . . استنزلوا  
الرزق بالصدقة . . . وهي تقع في يد الرب تعالى قبل ان تقع في يد العبد.  
«جامع السعادت ج ٢ ص ١٤٤»
- ١٥٦ قال الباقر عليه السلام : البر والصدقة ينفيان الفقر ؛ ويزيدان  
في العمر ؛ ويدفعان عن صاحبهما سبعين مئة سوء  
«جامع السعادت ج ٢ ص ١٤٤»
- ١٥٧ سئل رسول الله ﷺ اي الصدقة افضل ؟ قال ﷺ . ان  
تصدق و انت صحيح شحيح ، تأمل البقاء ، و تخشى الفاقة ، ولا تمهل  
حتى اذا بلغت الحلقوم قلت لفلان كذا و لفلان كذا .  
«جامع السعادت ج ٢ ص ١٤٥»
- ١٥٨ قال الله تعالى : الذين يتقون اموالهم في سبيل الله ثم لا يتبعون  
ما انفقوا مناً و لا اذى لهم اجرهم عند ربهم و لا خوف عليهم و لا هم يحزنون  
«سوره بقره آيه ٢٦٢»
- ١٥٩ قوله تعالى : يا ايها الذين آمنوا لا تبطلوا صدقاتكم بالمن  
و الاذى ، كالذى يتفق ماله رياء الناس و لا يؤمن بالله و اليوم الآخر  
فمثلته كمثل صفوان عليه تراب فاصابه و ابل فتركه صلاً لا يقدر على

- شيء مما كسبوا والله لا يهدى القوم الكافرين . ومثل الذين ينتقون  
اموالهم ابتغاء مرضات الله وتثبيتاً من انفسهم كمثل جنة بريرة اصابها  
وابل فانت اكلها ضعفين فان لم يصبها وابل فطل والله بما تعملون بصير .  
«سوره بقره آيه ٢٦٤ - ٢٦٥»
- ١٦٠ قال رسول الله ﷺ : من اسدى الى مؤمن معروفاً ثم  
آذاه بالكلام او من عليه فقد ابطال الله صدقته .
- «وسائل الشيعة ج ٢ ص ٥٥»
- ١٦١ « : الممان بما يعطى لا يكلمه الله ولا ينظر اليه  
ولا يزيكيه... » «مجمع البيان ج ١ ص ٣٧٥»
- ١٦٢ قال علي عليه السلام : اذا ناولتم السائل فليرد الذي ناوله يده الى  
فيه فيقبلها فان الله عزوجل ياخذ الصدقات «جامع السعادات ج ٢ ص ١٣١»
- ١٦٣ قال رسول الله ﷺ : سبعة يظلهم الله في ظله يوم لا ظل الاظله  
(وعدمها) ورجل تصدق بصدقة فاخفاها حتى لم تعلم يمينه ما تنفق شماله .  
«مجمع البيان ج ١ ص ٣٨٥»
- ١٦٤ قوله تعالى : و الذين اذا انفقوا لم يسرفوا ولم يقتروا وكان  
بين ذلك قواماً .  
«سورة فرقان آيه ٦٧»
- ١٦٥ قال الصادق عليه السلام : الكمال كل الكمال في ثلثة ، فذكر في  
الثالثة التقدير في المعيشة .  
«وسائل الشيعة ج ٢ ص ٥٣٤»
- ١٦٦ قال ابو جعفر عليه السلام : ما خير في رجل لا يقنص في معيشته ما  
يصلح لالدنياه ولا لآخريته .  
«وسائل الشيعة ج ٢ ص ٥٣٤»
- ١٦٧ قوله تعالى : ولا تبذر تبذيراً ان المبذرين كانوا اخوان الشياطين .  
«سورة اسراء آيه ٢٦»
- ١٦٨ قوله تعالى . واحل الله البيع وحرم الربا  
«سورة بقره آيه ٢٧٥»



- ١٦٩ قال الصادق (ع) : ما من مسلم اقترض مسلماً قرضاً حسناً يريد به وجه الله الاحسب له اجرها كحساب الصدقة حتى يرجع اليه .  
« وسائل الشيعة ج ٢ ص ٦٢١ »
- ١٧٠ قال رسول الله ﷺ : رأيت مكتوباً على باب الجنة : الصدقة بعشرة والقرض بثمانية عشر فقلت يا جبرئيل ولم ذلك والذي يتصدق لا يريد الرجوع والذي يقرض يعطى لان يرجعه ؟ فقال نعم هو كذلك ولكن ما كل من يأخذ الصدقة له بها حاجة والذي يستقرض لا يكون الا عن حاجة فالصدقة قد تصل الى غير المستحق و القرض لا يصل الا الى المستحق و لذا صار القرض افضل من الصدقة .  
« مستدرک الوسائل ج ٢ ص ٤٩٠ »
- ١٧١ « : اياكم والدين فانه شين للدين وهو هم بالليل وذل بالنهار »  
« مستدرک الوسائل ج ٢ ص ٤٨٨ »
- ١٧٢ قال الصادق عليه السلام : خففوا الدين فان في خفة الدين زيادة العمر  
« مستدرک الوسائل ج ٢ ص ٤٨٨ »
- ١٧٣ قال رسول الله ﷺ : اعوذ بالله من الكفر و الدين . قيل يا رسول الله اتعدل الدين بالكفر ؟ قال : نعم .  
« وسائل الشيعة ج ٢ ص ٦٢٠ »
- ١٧٤ قال ابو الحسن عليه السلام : من طلب هذا الرزق من حله ليعود به على نفسه و عياله كان كالمجاهد في سبيل الله عزوجل ، فان غلب عليه فليستدن على الله و رسوله ما يقوت به عياله ، فان مات ولم يقضه كان على الامام عليه السلام قضاؤه . . .  
« فروع كافي ج ١ ص ٣٥٣ »
- ١٧٥ قال رسول الله ﷺ : ان الله مع الداين ما لم يكن دينه في امر يكرهه الله .  
« مستدرک الوسائل ج ٢ ص ٤٨٩ »

- ١٧٦ عن معاوية بن وهب قال: قلت لابي عبد الله عليه السلام: انه ذكر لنا ان رجلاً من الانصار مات وعليه ديناران ديناً ، فلم يصل عليه النبي صلى الله عليه وسلم وقال صلوا على صاحبكم حتى ضمنها بعض قرابته فقال ابو عبد الله عليه السلام: ذلك الحق ثم قال: ان رسول الله انما فعل ذلك ليتعظوا وليرد بعضهم على بعض و لئلا يستخفوا بالدين . . . « فروع كافي ج ١ ص ٣٥٣ »
- ١٧٧ قال الباقر عليه السلام: كل ذنب يكفره القتل في سبيل الله الا الدين ، لا كفارة له الا اداءه او يقضى صاحبه او يعفو الذي له الحق .  
« فروع كافي ج ١ ص ٣٥٤ »
- ١٧٨ قال رسول الله صلى الله عليه وسلم: ليس ذنب اعظم عند الله بعد الكبائر من رجل يموت وعليه دين لرجال وليس له ما يقضى عنه .  
« مستدرک الوسائل ج ٢ ص ٤٨٩ »
- ١٧٩ قال الصادق عليه السلام من استدان ديناً فلم ينوقضائه كان بمنزلة السارق  
« وسائل الشيعة ج ٢ ص ٦٢١ »
- ١٨٠ قال علي بن الحسين في وصيته لابنه : اعلم يا بني انه من استدان ديناً ونوى قضاؤه فهو في امان الله حتى يقضيه وان لم ينوقضائه فهو سارق  
« مستدرک الوسائل ج ٢ ص ٤٨٩ »
- ١٨١ قال رسول الله صلى الله عليه وسلم: ومن مطل على ذى حق حقه و هو يقدر على اداء حقه فعليه كل يوم خطيئة عشر « وسائل الشيعة ج ٢ ص ٦٢٢ »
- ١٨٢ قال الباقر عليه السلام: من حبس حق امرى مسلم وهو يقدر على ان يعطيه اياه مخافة انه اذا خرج ذلك الحق من يده ان يفتر كان الله عزوجل أقدر أن يفقره منه على أن يغنى نفسه بحبس ذلك الحق .  
« وسائل الشيعة ج ٢ ص ٦٢١ »
- ١٨٣ فقه الرضا روى : كما لا يحل للمغريم المطل وهو موسر كذلك

- لا يحل لصاحب المال ان يعسر المعسر «مستدرك الوسائل ج ٢ ص ٤٩٠»
- ١٨٤ قوله تعالى : و ان كان ذو عسرة فنظرة الى ميسرة ، و ان تصدقوا خير لكم ان كنتم تعلمون «سورة بقره آيه ٢٨٠»
- ١٨٥ قال ابو عبد الله عليه السلام : لا تباع الدار ولا الجارية فى الدين و ذلك انه لا بد للرجل من ظل يسكنه ... «فروع كافى ج ١ ص ٣٥٤»
- ١٨٦ عن ابراهيم بن هاشم ان محمد بن ابى عمير كان رجلا بزازاً فذهب ماله و افتقر ؛ و كان له على رجل عشرة آلاف درهم فباع داراً له كان يسكنها بعشرة آلاف درهم و حمل المال الى بابيه فخرج اليه محمد بن ابى عمير فقال ما هذا ؟ فقال هذا مالك الذى لك على ، قال ورثته ؟ قال : لا . قال : و هب لك ؟ قال : لا . فقال : هو من ثمن ضيعة بعتهما ؟ فقال : لا ، فقال : ما هو ؟ فقال : بعث دارى التى اسكنها لاقضى دينى فقال محمد بن ابى عمير : حدثنى زريح المجارب عن ابى عبد الله عليه السلام قال : لا يخرج الرجل من مسقط رأسه بالدين ، ادفعها فلا حاجة لى فيها و انى لمحتاج فى وقتى هذا الى درهم ؛ و ما يدخل ملكى من هذا درهم . «وسائل الشيعة ج ٢ ص ٦٢٢»
- ١٨٧ قال رسول الله صلى الله عليه و آله : اول شىء يبده به من المال الكفن ؛ ثم الدين ، ثم الوصية ، ثم الميراث «مستدرك الوسائل ج ٢ ص ٤٩١»
- ١٨٨ قال الباقر عليه السلام : اذا كان على الرجل دين الى اجل و مات الرجل حل الدين . «وسائل الشيعة ج ٢ ص ٦٢٣»
- ١٨٩ قال الرضا عليه السلام : و ان كان لك على رجل مال و ضمنه رجل عند موته و قبلت ضمانته فالميت قد برى عمته و قد لزم الضامن رده عليك «مستدرك الوسائل ج ٢ ص ٤٩١»

- ١٩٠ قال علي عليه السلام . عاتب اخاك بالاحسان اليه واردد شره بالانعام عليه  
« نهج البلاغة ص ١١٥٥ »
- ١٩١ قوله تعالى : الذين ينفقون في السراء والضراء والكاظمين  
الغيظ والعافين عن الناس والله يحب المحسنين .  
« سورة آل عمران آية ١٣٤ »
- ١٩٢ قوله تعالى : وليعفوا وليصنعوا الاتحبون ان يغفر الله لكم  
والله غفور رحيم .  
« سورة نور آية ٢٢ »
- ١٩٣ قوله تعالى : فمن عفا واصلح فاجره على الله . . .  
« سورة شوري آية ٤٠ »
- ١٩٤ قال رسول الله صلى الله عليه وآله وسلم : الا ادلكم على خير اخلاق الدنيا و  
الآخرة ؟ تصل من قطعك ، وتعطي من حرمك ، وتعفو عمن ظلمك .  
« اصول كافي ص ٣٦١ »
- ١٩٥ قال الصادق عليه السلام : قال رسول الله صلى الله عليه وآله وسلم : عليكم بالعفو ،  
فان العفو لا يزيد العبد الا عزاً فتعافوا يعزكم الله .  
« اصول كافي ص ٣٦١ »
- ١٩٦ قال علي عليه السلام : اذا قدرت على عدوك فاجعل العفو عنه شكراً  
للقدرة عليه  
« نهج البلاغة ص ١٠٨٢ »
- ١٩٧ « . اولى الناس بالعفو اقدرهم على العقوبة .  
« نهج البلاغة ص ١١٠٢ »
- ١٩٨ قال الصادق عليه السلام : انا اهل بيت مروتنا لعفو عمن ظلمنا .  
« وسائل الشيعة ج ٢ ص ٢٢٤ »
- ١٩٩ « : العفو عند القدرة من سنن المرسلين والمتقين  
« سفينة البحار ج ٢ ص ٢٠٧ »

قوله تعالى : ومن الناس من يقول آمنا بالله وباليوم الآخر  
وما هم بمؤمنين . يخادعون الله والذين آمنوا وما يخدعون الا انفسهم  
وما يشعرون . فى قلوبهم مرض فزادهم الله مرضاً ولهم عذاب اليم بما  
كانوا يكذبون . و اذا قيل لهم لا تفسدوا فى الارض قالوا انما نحن  
مصلحون . الا انهم هم المفسدون ولكن لا يشعرون . و اذا قيل لهم  
آمنوا كما آمن الناس قالوا ائمن كما آمن السفهاء الا انهم هم السفهاء  
ولكن لا يعلمون . و اذا لقوا الذين آمنوا قالوا آمنا و اذا خلوا الى شياطينهم  
قالوا انا معكم انما نحن مستهزؤن . الله يستهزىء بهم ويمدهم فى

طغيانهم يعمهون . اولئك الذين اشتروا الضلالة بالهدى فما ربحت  
تجارتهن وما كانوا مهتدين . مثلهم كمثل الذى استوقد ناراً فلما اضاءت  
ما حوله ذهب الله بنورهم وتر كهم فى ظلمات لا يبصرون . صم بكم عمى فهم  
لا يرجعون . او كصيب من السماء فيه ظلمات ورعد وبرق يجعلون اصابعهم  
فى آذانهم من الصواعق حذر الموت والله محيط بالكافرين . يكاد البرق  
يخطف ابصارهم كلما اضاء لهم مشوا فيه و اذا اظلم عليهم قاموا ولو شاء  
الله لذهب بسمعهم و ابصارهم ان الله على كل شىء قدير .

«سورة بقره آيه ٨ - ٢٠»

قوله تعالى : بشر المنافقين بان لهم عذاباً اليماً . الذين  
يتخذون الكافرين اولياء من دون المؤمنين ايتنغون عندهم العزة فان  
العزة لله جميعاً . وقد نزل عليكم فى الكتاب ان اذا سمعتم آيات الله  
يكفر بها و يستهزء بها فلا تقعدوا معهم حتى يخوضوا فى حديث غيره  
انكم اذا مثلهم ان الله جامع المنافقين والكافرين فى جهنم جميعاً .

«سورة نساء آيه ١٣٧ - ١٤٠»

- ٢٠٢ قوله تعالى: وعد الله المنافقين والمنافقات والكفار نار جهنم خالدين فيها هي حسبهم ولعنهم الله ولهم عذاب مقيم . «سورة توبه آيه ٦٨»
- ٢٠٣ قال رسول الله ﷺ: مثل المنافق مثل جذع النخل اراد صاحبه ان ينفع به في بعض بنائه فلم يستقم له في الموضع الذي اراد فحول به في موضع آخر فلم يستقم له فكان آخر ذلك ان احرقه بالنار  
« اصول كافي ص ٤٨٥ »
- ٢٠٤ « : ما زاد خشوع الجسد على ما في القلب فهو عندنا نفاق . »  
« اصول كافي ص ٤٨٥ »
- ٢٠٥ قال رسول الله ﷺ: و للمنافق ثلث علامات اذا حدث كذب واذا وعد اخلف واذا اتتمن خان «بحار الانوار ج- ١٥ جزء ٣٠ ص ٣٠»
- ٢٠٦ قال ابو عبدالله عليه السلام: قال لقمان لابنه: . . . و للمنافق ثلث علامات ! يخالف لسانه قلبه وقلبه فعله وعلانيته سريره .  
«بحار الانوار ج ١٥ جزء ٣٠ ص ٣٠»
- ٢٠٧ عن الياقوت القمي قال: يس العبد عبد يكون ذا وجهين و ذالسانين يطرى اخاه شاهد أو يأكله غائباً ان اعطى حسده وان ابتلى خذله  
«بحار الانوار ج ١٥ كتاب العشرة ص ١٧٢»
- ٢٠٨ قال رسول الله ﷺ: من كان له وجهان في الدنيا كان له يوم القيمة لسانان من نار «بحار الانوار ج ١٥ كتاب العشرة ص ١٧٣»
- ٢٠٩ قوله تعالى: يا ايها الذين آمنوا اجتنبوا كثيراً من الظن ان بعض الظن اثم  
«سورة حجرات آيه ١٢»
- ٢١٠ قال علي عليه السلام: سوء الظن بالمحسن شر الائم واقبح الظلم  
«غرر الحكم ج ١ ص ٤٣٣»
- ٢١١ « : ليس من العدل القضاء على الثقة بالظن  
«نهج البلاغة ص ١٢٤٤»

- ٢١٢ : لاتظن بكلمة خرجت من احد سوء وانت تجد لها في الخير محتملاً. «نهج البلاغه ص ١٢٤٤»
- ٢١٣ قال ابو عبد الله عليه السلام: من حق المؤمن على المؤمن... وان لا يكذبه «اصول كافي ص ٣٩٤»
- ٢١٤ قال علي عليه السلام: الشرير لا يظن باحد خيراً لانه لا يراه الا بطبع نفسه «غرر الحكم ج ١ ص ٨٠»
- ٢١٥ روى انه عليه السلام كان يكلم زوجته صفية بنت حي بن اخطب فمر به رجل من الانصار فدعاه رسول الله صلى الله عليه وآله وسلم وقال : يا فلان هذه زوجتي صفية فقال يا رسول الله افظن بك الاخيراً قال ان الشيطان يجري من ابن آدم مجرى الدم فخشيت ان يدخل عليك . «جامع السعادات ج ١ ص ٢٨٣»
- ٢١٦ قوله تعالى : واذكرفى الكتاب ابراهيم انه كان صديقاً نبياً «سوره مريم آيه ٤١»
- ٢١٧ قوله تعالى: (حكاية عن رسول ملك مصر) ايها الصديق افتنا... «سوره يوسف آيه ٤٦»
- ٢١٨ قوله تعالى : واذكرفى الكتاب اسمعيل انه كان صادق الوعد وكان رسولا نبياً «سوره مريم آيه ٥٤»
- ٢١٩ قوله تعالى: واذكرفى الكتاب ادريس انه كان صديقاً نبياً «سوره مريم آيه ٥٦»
- ٢٢٠ قوله تعالى: وجعلنا لهم لسان صدق علياً «سوره مريم آيه ٥٠»
- ٢٢١ قال ابو عبد الله عليه السلام: ان الله عزوجل لم يبعث نبياً الا بصدق الحديث واداء الامانة الى البر والفاجر «اصول كافي ص ٣٦٠»

- ٢٢٢ » : لانغتر وابطالاتهم ولاصيامهم فان الرجل دبه المهج  
بالصلوة والصوم حتى لو تركه استوحش ، ولكن اختبروهم عند صدق  
الحديث واداء الامانة «اصول كافي ص ٣٦٠»
- ٢٢٣ قال ابو عبدالله عليه السلام : من صدق لسانه زكى عمله .  
«وسائل الشيعة ج ٢ ص ٢٢٢»
- ٢٢٤ قال رسول الله صلى الله عليه وآله : ان اقر بكم منى غدأوا ووجبكم على  
شفاة اصدقكم للمحديث وآداكم للامانة . . .  
« وسائل الشيعة ج ٢ ص ٢٢٢ »
- ٢٢٥ قال رسول الله صلى الله عليه وآله : اوصيك يا علي في نفسك بخصال  
اللهم اعنه - الاولى الصدق ولايخرج من فيك كذبة ابدأ  
« وسائل الشيعة ج ٢ ص ٢٢٢ »
- ٢٢٦ قال علي عليه السلام : الزموا الصدق فانه منجاة  
«بحار الانوار ج ١٥ جزء ٢٤ ص ١٦٥»
- ٢٢٧ قوله تعالى : انما يفتري الكذب الذين لا يؤمنون بايات الله  
«سوره نحل آيه ١٠٦»
- ٢٢٨ قوله تعالى : ان الله لا يهدي من هو كاذب كفار .  
« سورة زمر آيه ٣ »
- ٢٢٩ قوله تعالى : ويوم القيامة ترى الذين كذبوا على الله وجوههم مسودة  
«سوره زمر آيه ٦٠»
- ٢٣٠ قال ابو عبدالله عليه السلام قال عيسى بن مريم عليه السلام : من كثر كذبه  
ذهب بهائه « وسائل الشيعة ج ٢ ص ٢٢٣ »
- ٢٣١ قال ابو جعفر عليه السلام : ان الله جعل للشر اقفالا وجعل مفاتيح  
تلك الاقفال الشراب ، و الكذب شر من الشراب .  
« وسائل الشيعة ج ٢ ص ٢٢٣ »



- ٢٣٢ قال الامام العسكري عليه السلام : جعلت الخبائث كلها في بيت و جعل مفتاحها الكذب  
«جامع السعادات ج٢ ص٣١٨»
- ٢٣٣ قال ابو جعفر عليه السلام : الكذب هو خراب الايمان  
«جامع السعادات ج٢ ص٣١٨»
- ٢٣٤ قال امير المؤمنين عليه السلام : لا يجد عبد طعم الايمان حتى يتترك الكذب هزل له وجوده.  
«وسائل الشيعة ج٢ ص٢٣٤»
- ٢٣٥ قال ابو الحسن الرضا عليه السلام : سئل رسول الله : يكون المؤمن جباناً؟ قال نعم . قيل ويكون بخيلاً؟ قال: نعم. قيل ويكون كذاباً؟ قال لا  
«وسائل الشيعة ج٢ ص٢٣٣»
- ٢٣٦ قال رسول الله صلى الله عليه وآله وسلم : الكذب ينقص الرزق .  
«جامع السعادات ج٢ ص٣١٧»
- ٢٣٧ قال امير المؤمنين عليه السلام : اعتياد الكذب يورث الفقر  
«سفينة البحار ج٢ ص٤٧٣»
- ٢٣٨ قال رسول الله صلى الله عليه وآله وسلم : واجتنبوا الكذب وان رأيتم فيه النجاة فان فيه الهلكة.  
«مستدرك الوسائل ج٢ ص١٠٠»
- ٢٣٩ قال امير المؤمنين عليه السلام : ينبغي للمرء المسلم ان يجتنب مواخاة الكذاب ..  
«وسائل الشيعة ج٢ ص٢٣٣»
- ٢٤٠ قال الباقر عليه السلام : قال لى على بن الحسين عليه السلام : يا بنسى انظر خمسة فلا تصاحبهم ولا تتحدّثهم ولا ترافقهم فى طريق . فقلت يا ابيه من هم ؟ قال : اياك و مصاحبة الكذاب فانه بمنزلة السراب يقرب لك البعيد ويباعدك القريب . . .  
«بهار الانوار ج١٥ كتاب العشرة ص ٥٧»
- ٢٤١ قوله تعالى : ان الله يأمركم ان تؤدوا الامانات الى اهلها  
«سورة نساء آيه ٥٨»

- ٢٤٢ قوله تعالى : والذين هم لاماناتهم وعهدهم راعون .  
«سوره مؤمنون آيه ٨»
- ٢٤٣ قوله تعالى : انى لكم رسول امين .  
«سوره شعراء آيه ١٠٧ و ١٢٥ و ١٤٣ و ١٦٣ و ١٧٨ و سوره دخان آيه ١٨»
- ٢٤٤ قال رسول الله ﷺ : لايمان لمن لا امانة له .  
«بحار الانوار ج ١٥ كتاب المشرقة ص ١٤٩»
- ٢٤٥ قال معاوية بن وهب قلت لابي عبدالله عليه السلام . كيف ينبغي لنا  
ان نضع فيما بيننا وبين قومنا وفيما بيننا وبين خلطانا من الناس قال  
فقال : تؤدون الامانة اليهم . . . .  
«وسائل الشيعة ج ٢ ص ٢٠٣»
- ٢٤٦ قال الصادق عليه السلام : ادوا الامانة ولو الى قاتل الحسين بن علي عليه السلام  
«بحار الانوار ج ١٥ كتاب العشرة ص ١٤٨»
- ٢٤٧ قال ابو عبدالله عليه السلام : اعلم ان ضارب علي بالسيف وقتله لو  
اتممتنى واستنصحتنى واستشارنى ثم قبلت ذلك منه لاديت اليه الامانة  
«فروع كافي ج ١ ص ٣٦٥»
- ٢٤٨ قال الصادق عليه السلام لابنه يابنى اداء الامانة يسلم لك دنياك و  
آخرتك وكن اميناً تكن غنياً «بحار الانوار ج ١٥ كتاب العشرة ص ١٤٩»
- ٢٤٩ عن اسحق بن عمار عن الصادق عليه السلام قال : ما و دعنا قط الا  
اوصانا بخصلتين : عليكم بهدق الحديث واداء الامانة الى البر والفاجر  
فانهما مفتاح الرزق .  
«سقىة البحار ج ١ ص ٤١»
- ٢٥٠ قال رسول الله ﷺ : الامانة يجلب الرزق والخيانة يجلب الفقر .  
«بحار الانوار ج ١٥ كتاب العشرة ص ١٤٨»
- ٢٥١ قال رسول الله ﷺ : ايمان مؤمن عاد مريضاً خاض في الرحمة  
فاذا قعد عنده استنقع فيها فاذا عاد غدوة صلى عليه سبعون الف ملك  
يوم القيامة واستقبله الملائكة بالترحيب والتسليم .  
«مستدرک الوسائل ج ٢ ص ٢٤٥»

الى ان يمسي وان عاد عشية صلى عليه سبعون الف ملك حتى يصبح ،

« بحار الانوار ج ١٨ ص ١٤٦ »

قال الصادق عليه السلام : قال رسول الله صلى الله عليه وآله : عودوا المرضى

٢٥٢

واتبعوا الجنائز يذكركم الآخرة وتدعوا للمريض فتقول ، اللهم اشفه  
بشفائك وداوه بدوائك وعافه من بلائك وقال : من اطعم مريضاً بشهوته  
اطعمه الله من ثمار الجنة

« بحار الانوار ج ١٨ ص ١٤٥ »

عن مولى جعفر بن محمد عليه السلام قال : مرض بعض مواليه فخرجننا

٢٥٣

نعوده ونحن عدة من موالي جعفر عليه السلام فاستقبلنا جعفر عليه السلام في بعض  
الطريق فقال : اين تريدون ؟ فقلنا نريد فلاناً نعوده فقال لنا قفوا ؛  
فوقفنا قال مع احدكم تفاحة او سفرجلة او اترجة او لعقة من طيب او  
قطعة من عود بخور؟ فقلنا ما معنا من هذا شىء فقال اما تعلمون ان  
المرضى يستريح الى اكل ما دخل به عليه؟! .

« وسائل الشيعة ج ١ ص ١٢٢ »

قال امير المؤمنين عليه السلام : نهى رسول الله صلى الله عليه وآله ان ياكل العايد

٢٥٤

عند العليل فيحيط الله اجر عيادته

« بحار الانوار ج ١٨ ص ١٤٦ »

قال امير المؤمنين عليه السلام العيادة بعد ثلاثة ايام . .

٢٥٥

« بحار الانوار ج ١٨ ص ١٤٦ »

قال امير المؤمنين عليه السلام : ان من اعظم العواد اجرأ عند الله

٢٥٦

عز وجل لمن اذا عاد اخاه خفف الجلوس الا ان يكون المريض يحب  
ذلك ويريده

« فروع كافي ج ١ ص ٣٣ »

قال الصادق عليه السلام : تمام العيادة للمريض ان تضع يدك على

٢٥٧

ذراعه وتعجل القيام من عنده فان عيادة النوكى اشد على المريض من وجعه

« فروع كافي ج ١ ص ٣٣ »

- ٢٥٨ قال رسول الله ﷺ : من سعى لمريض في حاجة قضيتها اولم يقضها خرج من ذنوبه . . . «بهار الانوار ج ١٨ ص ١٤٤»
- ٢٥٩ عن ابي عبد الله عليه السلام قال : من عزي مصاباً كان له مثل اجره غير ان ينتقص من اجر المصاب شيئاً «وسائل الشيعة ج ١ ص ١٦٦»
- ٢٦٠ قال الصادق عليه السلام : ينبغي لجيران صاحب المصيبة ان يطعموا الطعام عنه ثلاثة ايام . . . «وسائل الشيعة ج ١ ص ١٦٩»
- ٢٦١ « : الاكل عند اهل المصيبة من عمل اهل الجاهلية و السنة النبوية اليهم بالطعام كما امر به النبي ﷺ في آل جعفر بن ابي طالب لما جاء نعيه . «وسائل الشيعة ج ١ ص ١٦٩»
- ٢٦٢ قوله تعالى : والذين معه اشداء على الكفار رحماء بينهم «سورة فتح آية ٢٩»
- ٢٦٣ قوله تعالى : وتواصوا بالمرحمة . . . «سورة بلد آية ١٧»
- ٢٦٤ قال الصادق عليه السلام : ثلاث دعوات لا يجيبن عن الله تعالى . . . ورجل مؤمن دعا لآخر له مؤمن واساء فينا ودعاؤه عليه اذا لم يواسه مع القدرة عليه واضطرار اخيه اليه «بهار الانوار ج ١٥ كتاب العشرة ص ١١٢»
- ٢٦٥ قال رسول الله ﷺ : اذا رأيتهم روضة من رياض الجنة فارتعوا فيها . قيل : يا رسول الله وماروضة الجنة؟ قال (ص) : مجالس المؤمنين . «بهار الانوار ج ١٥ كتاب العشرة ص ٥١»
- ٢٦٦ قوله تعالى : واصبر نفسك مع الذين يدعون ربهم بالغداة والعشي يريدون وجهه ولا تعد عيناك عنهم تريد زينة الحياة الدنيا ولا تطع من اغفلنا قلبه عن ذكرنا واتبع هواه و كان امره فرطاً «سورة كهف آية ٢٨»

- ٢٦٧ قال رسول الله ﷺ: الجليس الصالح خير من الوحدة والوحدة  
خير من جليس السوء . « بحار الانوار ج ١٥ كتاب العشرة ص ٥٢ »
- ٢٦٨ » : اسعد الناس من خالط كرام الناس .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٥١ »
- ٢٦٩ » : المرء على دين خليله وقرينه .  
« سفينة البحار ج ١ ص ١٦٨ »
- ٢٧٠ قبل يارسول الله : اى الجلساء خير؟ قال ﷺ : من ذكركم  
بالله رؤيته و زادكم فى علمكم منطقه و ذكركم بالآخرة عمله .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٥١ »
- ٢٧١ قال الصادق عليه السلام : احب اخوانى الى من اهدى الى عيوبى  
« وسائل الشيعة ج ٢ ص ٢٠٥ »
- ٢٧٢ » : من رأى اخاه على امر يكرهه فلم يرد عنه وهو  
يقدر عليه فقد خانته . . .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٥٢ »
- ٢٧٣ » : من لم يكن له واعظ من قلبه و زاجر من نفسه  
ولم يكن له قرين مرشد ، استمكن عدوه من عنقه .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٥١ »
- ٢٧٤ قال النبى ﷺ : احكم الناس من فر من جهال الناس .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٥٢ »
- ٢٧٥ قال امير المؤمنين عليه السلام : مجالسة الاشرار تورث سوء الظن بالاخيار .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٥٢ »
- ٢٧٦ سئل امير المؤمنين عليه السلام اى صاحب شر؟ قال المزين للثامعصية الله  
« بحار الانوار ج ١٥ كتاب العشرة ص ٥٢ »

- ٢٧٧ قال ابو جعفر عليه السلام : لا تقارن ولا تواخ اربعة ، الاحمق  
والبخيل والجبان والكذاب . اما الاحمق فانه يريد ان ينفعك فيضرك  
واما البخيل فانه تأخذ منك ولا يعطيك واما الجبان فانه يهرب عنك وعن  
والديه واما الكذاب فانه يصدق ولا يصدق .  
«بهار الانوار ج ١٥ كتاب العشرة ص ٥٢»
- ٢٧٨ قال رسول الله صلى الله عليه وآله : اربعة مفسدة للقلوب : . . . و مجالسة  
الموتى قيل يا رسول الله وما مجالسة الموتى ؟ قال : مجالسة كل  
ضال عن الايمان وجائر عن الاحكام .  
«بهار الانوار ج ١٥ كتاب العشرة ص ٥٢»
- ٢٧٩ قال الصادق عليه السلام : اختر واخوانكم بخصلتين فان كانتا فيهم  
والا فاعزب عنه ثم اعزب : المحافظة على الصلوات في مواقيتها والبر  
في الاخوان في العسر واليسر . «وسائل الشيعة ج ٢ ص ٢٢٠»
- ٢٨٠ قال الصادق عليه السلام : من سعادة الرجل حسن الخلق .  
«مستدرک الوسائل ج ٢ ص ٨٣»
- ٢٨١ قوله تعالى : وانك لعلى خلق عظيم . «سوره قلم آيه ٤»
- ٢٨٢ قوله تعالى : فيما رحمة من الله لنت لهم ولو كنت فظاً غليظ  
القلب لانفضوا من حولك . . «سوره آل عمران آيه ١٥٩»
- ٢٨٣ قال الباقر عليه السلام : ان اكمل المؤمنين ايماناً احسنهم خلقاً  
«وسائل الشيعة ج ٢ ص ٢٢٠»
- ٢٨٤ قال الصادق عليه السلام : اكمل الناس عقلاً احسنهم خلقاً  
«وسائل الشيعة ج ٢ ص ٢٢١»
- ٢٨٥ « : ان الله عزوجل ارتضى لكم الاسلام ديناً فاحسنوا  
صحابته بالسخاء وحسن الخلق .  
«وسائل الشيعة ج ٢ ص ٤٤٥»

- ٢٨٦ قال الصادق عليه السلام : قال رسول الله صلى الله عليه وآله : ان صاحب الخلق الحسن له مثل اجر الصائم القائم « وسائل الشيعة ج ٢ ص ٢٢١ »
- ٢٨٧ قال الصادق عليه السلام : قال رسول الله صلى الله عليه وآله : اكثر ما تلج به امني الجنة تقوى الله وحسن الخلق . « وسائل الشيعة ج ٢ ص ٢٢١ »
- ٢٨٨ قال الصادق عليه السلام : ان الله تعالى ليعطى العبد من الثواب على حسن الخلق كما يعطى المجاهد في سبيل الله يغدو عليه ويروح « وسائل الشيعة ج ٢ ص ٢٢١ »
- ٢٨٩ « » : ان الخلق الحسن يميث الخطيئة كما تميت الشمس الجليد « وسائل الشيعة ج ٢ ص ٢٢١ »
- ٢٩٠ « » : ان سوء الخلق ليفسد العمل كما يفسد الخل العسل . « وسائل الشيعة ج ٢ ص ٤٧٥ »
- ٢٩١ قال الصادق عليه السلام : قال النبي صلى الله عليه وآله ابي الله لصاحب الخلق السيء بالتوبة . قيل وكيف ذلك يا رسول الله ؟ قال : اذا تاب من ذنب وقع في ذنب اعظم منه . « وسائل الشيعة ج ٢ ص ٤٨٥ »
- ٢٩٢ « » : البر وحسن الخلق يعمر ان الديار ويزيدان في الاعمار « وسائل الشيعة ج ٢ ص ٢٢١ »
- ٢٩٣ « » : من ساء خلقه عذب نفسه « وسائل الشيعة ج ٢ ص ٤٧٥ »
- ٢٩٤ قال رسول الله صلى الله عليه وآله : يا بني عبد المطلب انكم لم تسعوا الناس باموالكم فالقوهم بطلاقة الوجد وحسن البشر . « وسائل الشيعة ج ٢ ص ٢٢٢ »
- ٢٩٥ عن بعض اصحاب الصادق عليه السلام قال : قلت ما حد حسن الخلق؟ قال : تلين جناحك وتطيب كلامك وتلقى اخاك ببشر حسن . « وسائل الشيعة ج ٢ ص ٢٢٢ »

- ٢٩٦ قوله تعالى : . . . والموفون بعهدهم اذا عاهدوا ...
- ٢٩٧ قوله تعالى : واوفوا بالعهد ان العهد كان مستولاً .  
«سوره بقره آيه ١٧٧ <
- ٢٩٨ قوله تعالى : و اذكر في الكتاب اسمعيل انه كان صادق الوعد و كان رسولا نبياً  
«سوره مريم آيه ٥٢ <
- ٢٩٩ قال علي عليه السلام : ان الوفاء بالعهد من علامات اهل الدين .  
«سفينة البحار ج ٢ ص ٦٧٥ <
- ٣٠٠ قال رسول الله صلى الله عليه وآله : لادين لعن لاعهده .  
« سفينة البحار ج ٢ ص ٢٩٤ <
- ٣٠١ » : من كان يؤمن بالله واليوم الآخر فليوف اذ اوعده  
«جامع السماعات ج ٢ ص ٣٢٧ <
- ٣٠٢ قال امير المؤمنين عليه السلام : من دلائل الايمان الوفاء بالعهد .  
« مستدرک الوسائل ج ٢ ص ٦٠ <
- ٣٠٣ قال النبي صلى الله عليه وآله : اربع من كن فيه فهو منافق و ان كانت فيه واحدة منهن كانت فيه خصلة من النفاق حتى يدعها من اذا حدث كذب و اذا وعدا خلف و اذا عاهد غدر و اذا خاصم فجر  
« بحار الانوار ج ١٥ كتاب العشرة ص ١٤٣ <
- ٣٠٤ قال الصادق عليه السلام ان اسمعيل نبى الله و عد رجلاً بالصفاح فمكث به سنة مقيماً و اهل مكة يطلبونه لا يدرون اين هو حتى وقع عليه رجل فقال يا نبى الله ضعفتا بعدك و هلكنا ، فقال ان فلان الظاهر وعدنى ان اكن هنا و لم ابرح حتى يجىء فقال فخر جوا اليه حتى قالوا له يا عدو الله وعدت النبى فاخلفته فجاء وهو يقول لاسمعيل عليه السلام : يا نبى الله ما ذكرت



ولقد نسيت ميعادك فقال: اما والله لو لم تجيئني لكان منه المحشر فانزل الله تعالى: واذكر في الكتاب اسمعيل انه كان صادقا الوعد.

«بحار الانوار ج ١٥ كتاب العشرة ص ١٤٤»

عبدالله بن سنان قال سمعت ابا عبد الله عليه السلام يقول: ان رسول

الله ﷺ وعد رجلا الى صخرة فقال: انا لك هيئنا حتى تأتي قال: فاشتدت الشمس عليه فقال اصحابه يا رسول الله لو انك تجولت الى الظل قال قد وعدته الى هيئنا وان لم يجيء كان منه الى المحشر.

«بحار الانوار ج ١٥ كتاب العشرة ص ١٤٤»

قال امير المؤمنين عليه السلام: . . . ولا ظهير كالمشاورة.

«وسائل الشيعة ج ٢ ص ٢٠٧»

«: الاستشارة عين الهداية.»

«وسائل الشيعة ج ٢ ص ٢٠٧»

قال الصادق عليه السلام: ان يريك امرء عن مشورة.

«وسائل الشيعة ج ٢ ص ٢٠٧»

قال النبي ﷺ: الحزم ان تستشير ذا الرأي وتطيع امرء.

«بحار الانوار ج ١٥ كتاب العشرة ص ١٤٦»

قوله تعالى: و شاورهم في الامر فاذا عزمت فتوكل على الله.

«آل عمران آيه ١٦٠»

قوله تعالى: والذين استجابوا لربهم واقاموا الصلوة وامرهم

شورى بينهم ومما رزقناهم ينفقون

قال علي عليه السلام: ومن استبد برأيه هلك ومن شاور الرجال

شار كها في عقولها.

قال الصادق عليه السلام: المستبد برأيه موقوف على مداحض الزلل

«بحار الانوار ج ١٥ كتاب العشرة ص ١٤٦»

- ٣١٤ في وصية علي عليه السلام لمحمد بن حنيفة قال : . . . قد خاطر بنفسه من استغنى برأيه ومن استقبل وجوه الاراء عرف مواقع الخطاء .  
 « وسائل الشيعة ج ٢ ص ٢٠٨ »
- ٣١٥ قال الصادق عليه السلام : استشر في امرك الذين يخشون ربهم .  
 « وسائل الشيعة ج ٢ ص ٢٠٧ »
- ٣١٦ عن سلمان قال سمعت ابا عبد الله عليه السلام يقول : استشر العاقل من الرجال المورع فانه لا يامر الا بخير واياك والخلاف فان مخالفة الورع العاقل مفسدة في الدين والدنيا .  
 « وسائل الشيعة ج ٢ ص ٢٠٧ »
- ٣١٧ قال الصادق عليه السلام : ان المشورة لا تكون الا بحدودها فمن عرفها بحدودها والا كانت مضرتها على المستشار اكثر من منفعتها له ، فاولها ان يكون الذي تشاوره عاقلاً والثانية ان يكون حراً متديناً والثالثة ان يكون صديقاً موثقاً والرابعة ان تطلعته على سرّك فيكون علمه به كعلمك بنفسك ثم يسر ذلك ويكنمه فانه اذا كان عاقلاً نفعت بمشورته واذا كان حراً متديناً اجهد نفسه في النصيحة لك واذا كان صديقاً موثقاً كنم سرّك اذا اطلعت عليه واذا اطلعت عليه على سرّك فكان علمه به كعلمك به تمت المشورة وكملت النصيحة  
 « وسائل الشيعة ج ٢ ص ٢٠٨ »
- ٣١٨ قال الصادق عليه السلام (في حديث) : اما انه اذا فعل ذلك لم يخذله الله بل يرفعه الله و رماه بخير الامور واقربها الى الله تعالى  
 « وسائل الشيعة ج ٢ ص ٢٠٧ »
- ٣١٩ عن ابي الحسن الرضا عليه السلام انه ذكر اياه فقال : كان عقله لا توازن به العقول وربما شاور الاسود من سود انه فقيل له تشاور مثل هذا ؟ فقال ان الله تبارك و تعالى ربما فتح على لسانه . . .  
 « وسائل الشيعة ج ٢ ص ٢٠٨ »

- ٣٢٠ قال رسول الله ﷺ: يا علي لاتشاورن جبان فانه يضيق عليك المخرج . . . ولاتشاورن حريصاً فانه يزيد لك شرهاً  
«وسائل الشيعة ج ٢ ص ٢٠٨»
- ٣٢١ قال امير المؤمنين عليه السلام: من غش المسلمين في مشورة فقد برئت منه  
«بحار الانوار ج ١٥ كتاب العشرة ص ١٤٤»
- ٣٢٢ « : المستشار مؤتمن . . . »  
«وسائل الشيعة ج ٢ ص ٢٠٨»
- ٣٢٣ قال رسول الله ﷺ: سافروا تصحوا! سافروا تغنموا .  
«بحار الانوار ج ١٦ ص ٥٧»
- ٣٢٤ قال رسول الله ﷺ: الا انبئكم بشر الناس؟ قالوا بلى يا رسول الله . فقال: من سافر وحده ومنع رفده وضرب عبده.  
«بحار الانوار ج ١٥ كتاب العشرة ص ٤١»
- ٣٢٥ « : ما استخلف رجل على اهله بخلافة افضل من ركعتين يركعهما اذا اراد الخروج الى سفر ويقول : اللهم انى استودعك نفسى واهلى ومالى و ذرىنى و دنياى و آخرتى و امانتى و خاتمة عملى فما قال ذلك احدا لاعطاه الله عزوجل ما سئل .  
«وسائل الشيعة ج ٢ ص ١٨٢»
- ٣٢٦ قال الصادق عليه السلام : تصدق واخرج اى يوم شئت  
«فروع كافي ج ١ ص ٢٤٤»
- ٣٢٧ عن حماد بن عثمان قال: قلت لابي عبد الله (ع) ايكره السفر في شبيء من الايام المكروهة الاربعاء وغيره؟ فقال: افتتح سفرك بالصدقة و اقرأ آية الكرسي اذا بدالك  
«فروع كافي ج ١ ص ٢٤٤»
- ٣٢٨ عن احدهما عليه السلام قال : كان ابي اذا خرج يوم الاربعاء

- آخر الشهر وفي يوم يكره الناس من محاق او غيره تصدق بصدقة ثم خرج  
 « وسائل الشيعة ج ٢ ص ١٨٢ »
- ٣٢٩ قال رسول الله ﷺ : ست من المروة ثلث منها في الحضر وثلث  
 منها في السفر . . . و اما التي في السفر فبذل الزاد وحسن الخلق و  
 المزاح في غير المعاصي  
 « بحار الانوار ج ١٦ ص ٧٥ »
- ٣٣٠ قال الصادق عليه السلام : المروة في السفر كثرة الزاد و طيبه  
 وبذله لمن كان معك و كتمان على القوم سرهم بعد مغارك اياهم  
 و كثرة المزاح في غير ما يستخط الله عزوجل .  
 « بحار الانوار ج ١٦ ص ٧٥ »
- ٣٣١ قال رسول الله ﷺ : من السنة اذا خرج القوم في سفر  
 ان يخرجوا نفقتهم فان ذلك اطيب لانفسهم واحسن لاجلهم  
 « بحار الانوار ج ١٦ ص ٧٥ »
- ٣٣٢ قال رسول الله ﷺ : من شرف الرجل ان يطيب زاده اذا  
 خرج في سفر  
 « بحار الانوار ج ١٦ ص ٧٦ »
- ٣٣٣ « : سيد القوم خادمهم في السفر .  
 « بحار الانوار ج ١٦ ص ٧٧ »
- ٣٣٤ روى عن النبي ﷺ انه امر اصحابه بذبح شاة في السفر  
 فقال رجل من القوم على ذبحها وقال الآخر على سلخها . وقال آخر  
 على قطعها وقال آخر على طبخها فقال رسول الله ﷺ على ان القط  
 لكم الحطب . فقالوا يا رسول الله لا نتعبدن بآبائنا و امهاتنا انت نجس  
 نكفيناك . قال : عرفت انكم تكفونى ولكن الله عزوجل يكره من عبده  
 اذا كان مع اصحابه ان ينفرد بينهم ! فقام يلقط الحطب لهم  
 « بحار الانوار ج ١٦ ص ٧٧ »

كان على بن الحسين لا يسافر الا مع رفقة لا يعرفونه ويشترط عليهم ان يكون من خدام الرقعة فيما يحتاجون اليه فاسافر مرة مع قوم فرآهم رجل فعرفه فقال لهم اتدرون من هذا؟ قالوا لا. قال هذا على بن الحسين. فوثبوا اليه فقبلوا يديه ورجليه فقالوا يا بن رسول الله اردت ان تصليتنا نار جهنم؛ لو بدرت اليك منايد او اسان اما كنا قد هلكنا آخر الدهر فما الذي حملك على هذا؟ فقال انى كنت سافرت مرة مع قوم يعرفونى فاعطونى برسول الله ما لا استحق فاخاف ان تعطونى مثل ذلك فصار كتمان امرى احب الى.

«وسائل الشيعة ج ٣ ص ١٨٩»

قال رسول الله ﷺ: حق المسافر ان يقيم عليه اصحابه اذا مرض ثلثا

«اصول كافى ص ٦٢٥»

عن ابي عبد الله عليه السلام عن آباءه ان امير المؤمنين عليه السلام صاحب رجلا ذمياً، فقال له الذمى اين تريد يا عبدالله؟ قال: اريد الكوفة. فلما عدل الطريق بالذمى عدل معه امير المؤمنين عليه السلام فقال له الذمى: الست زعمت انك تريد الكوفة؟ فقال له بلى. فقال له الذمى: فقد تركت الطريق، فقال له قد علمت قال: فلم عدلت معى و قد علمت ذلك؟ فقال له امير المؤمنين عليه السلام هذا من تمام حسن الصحبة ان يشيع الرجل صاحبه هنيئة اذا فارقه و كذلك امرنا نبينا ﷺ فقال له الذمى: هكذا (قال خل)؟ قال نعم. قال الذمى لاجرم انما تبعه من تبعه لافعاله الكريمة فاننا اشهدك انى على دينك ورجع الذمى مع امير المؤمنين عليه السلام فلما عرفه اسلم

«اصول كافى ص ٦٢٦»

قال جعفر بن محمد عليه السلام: اذا سافر احدكم فقدم من سفره فليات اهله بما تيسر له ولو بعجر . . .

«وسائل الشيعة ج ٢ ص ١٩٣»

- ٣٣٩ قال علي بن الحسين عليهما السلام: من خلف حاجا في اهله و ماله كان له كاجرہ حتى كانه يسلم الا حجار .
- « وسائل الشيعة ج ٢ ص ١٨٩ »
- ٣٤٠ كان علي بن الحسين عليهما السلام يقول: يا معشر من لم يحج استبشر وا بالحاج و صافحواهم و عظموهم فان ذلك يجب عليكم تشار كواهم في الاجر .
- « وسائل الشيعة ج ٢ ص ١٩١ »
- ٣٤١ قال الصادق عليه السلام (في حديث) : و اذا قدم الرجل من السفر و دخل منزله ينبغي ان لا يشتغل بشيء حتى يصب على نفسه الماء و يصلي ركعتين و يسجد و يشكر الله مائة مرة . . .
- « بعد الانوار ج ١٥ ص ٨٠ »
- ٣٤٢ قال علي عليه السلام : فرض الله . . . و الجهاد عزاً للاسلام .
- « نهج البلاغة ص ١١٨٧ »
- ٣٤٣ قال رسول الله صلى الله عليه و آله و سلم : اغزوا تورثوا ابنائكم مجداً
- « فروع كافي ج ١ ص ٣٢٩ »
- ٣٤٤ « : الخير كله في السيف ، و تحت ظل السيف ، و لا يقيم الناس الا بالسيف و السيوف مقاليد الجنة و النار .
- « فروع كافي ج ١ ص ٣٢٧ »
- ٣٤٥ قال امير المؤمنين عليه السلام : ان الله فرض الجهاد و عظمه و جعله نصرة و ناصره ، و الله ماصلحت دنياً و لادين الا به
- « فروع كافي ج ١ ص ٣٢٩ »
- ٣٤٦ قال رسول الله صلى الله عليه و آله و سلم (في حديث) : فمن ترك الجهاد البسه الله ذلاً و فقراً في معيشته و محقاً في دينه . . .
- « فروع كافي ج ١ ص ٣٢٧ »
- ٣٤٧ قال امير المؤمنين عليه السلام : اما بعد ! فان الجهاد باب من ابواب الجنة فتحه الله لخاصة اوليائه . و هو لباس التقوى ، و درع الله الحصينة ،

وجننه الوثيقة ، فمن تركه رغبة عنة البسه الله ثوب الذل وشملة البلاء  
وديث بالصغار والقماء ، وضرب على قلبه بالاسهاب ؛ واديل الحق منه  
بتضييع الجهاد وسيم الخسف ومنع النصف « نهج البلاغة ص ٨٥ »

قوله تعالى : ولا تحسبن الذين قتلوا في سبيل الله امواتاً بل  
احياء عند ربهم يرزقون . فرحين بما آتاهم الله من فضله و يستبشرون  
بالذين لم يلحقوا بهم من خلفهم الا خوف عليهم ولا هم يحزنون .  
يستبشرون بنعمة من الله وفضل وان الله لا يضيع اجر المؤمنين .  
« سورة آل عمران آيه ١٧٠ »

قال علي بن الحسين عليه السلام : بينما علي عليه السلام يخطب الناس ويحضرهم  
على الجهاد ، اذ قام اليه شاب فقال يا امير المؤمنين اخبرني عن فضل  
الغزاة في سبيل الله . فقال علي عليه السلام : كنت رديف رسول الله صلى الله عليه وآله على  
ناقته العضاء ونحن قافلون من غزوة ذات السلاسل فسالته عما سالتني  
عنه فقال : ان الغزاة اذا هموا بالغزو كتب الله لهم براءة من النار فاذا  
تجهزوا لغزوهم باهى الله تعالى بهم الملائكة فاذا ودعهم اهلوهم بكت  
عليهم الحيطان والبيوت ويخرجون من ذنوبهم كما تخرج الحية من سلخها .  
« مستدرك الوسائل ج ٢ ص ٢٤٣ »

شرايع الاسلام ص ٨٧ ٣٥٠

قال الصادق عليه السلام : ثلثة دعوتهم مستجابة ، احدهم الغازى  
فى سبيل الله فانظروا كيف تخلفونه .

« وسائل الشيعة ج ٢ ص ٤١٧ »

قال رسول الله صلى الله عليه وآله : من بلغ رسالة غاز كان كمن اعنق ٣٥٢

رقبة وهو شريكه فى ثواب غزوته « وسائل الشيعة ج ٢ ص ٤١٧ »

قال رسول الله صلى الله عليه وآله : من قال لغاز مرحباً واهلاً حياها الله ٣٥٣

- ٣٥٤ قوله تعالى : وقاتلوا في سبيل الله الذين يقاتلونكم ولا تعدوا ان الله لا يحب المعتدين . «سورة بقره آيه ١٩٠»
- ٣٥٥ قوله تعالى : وقاتلوهم حتى لا تكون فتنة و يكون الدين لله فان انتهوا فلا عدوان الا على الظالمين . «سورة بقره آيه ١٩٣»
- ٣٥٦ قال امير المؤمنين عليه السلام : بعثني رسول الله صلى الله عليه وسلم الى اليمن فقال يا علي الاتقاتلن احداً حتى تدعوه الى الاسلام وايم الله لئن يهدى الله عزوجل على يدك رجلاً خبيرك مما طلعت عليه الشمس وغربت ولك ولأئمه يا علي
- ٣٥٧ قال علي عليه السلام ان رسول الله صلى الله عليه وسلم امر بالشعار قبل الحرب وقال : وليكن في شعاركم اسم من اسماء الله تعالى «مستدرك الوسائل ج ٢ ص ٢٦٥»
- ٣٥٨ قال النبي صلى الله عليه وسلم : اقتلوا المشركين واستحيوا شيوخيهم و صبيانهم . «وسائل الشيعة ج ٢ ص ٤٢٥»
- ٣٥٩ قال ابو عبدالله عليه السلام : كان رسول الله صلى الله عليه وسلم اذا اراد ان يبعث سرية دعاهم فاجلسهم بين يديه ثم يقول : سيروا بسم الله و بالله وفي سبيل الله وعلى ملة رسول الله لا تغلوا ولا تملوا ولا تغدروا ولا تقتلوا شيخاً فانياً ولا صبياً ولا امرأة ولا تقطوا شجراً الا ان تضطروا اليها و ايمان رجل من ادنى المسلمين او افضلهم نظر الى احد من المشركين فهو جار حتى يسمع كلام الله فان تبعكم فاخوكم في الدين و ان ابى فابلغوا مأمئمو استعينوا بالله . «وسائل الشيعة ج ٢ ص ٤٢٤»



قال رسول الله ﷺ : ذمة المسلمين واحدة يسعى بها ادناهم ٣٦٠

«مستدرک الوسائل ج ٢ ص ٢٥٠»

قال السكوني قلت لابي عبد الله عليه السلام : ما معنى قول النبي ﷺ ٣٦١

يسعى بذمتهم ادناهم؟ قال : لو ان جيشاً من المسلمين حاصروا قوماً من المشركين فاشرف رجل فقال اعطوني الامان حتى القى صاحبكم وانظروه فاعطاء ادناهم الامان وجب على افضلهم الوفاء به

« وسائل الشيعة ج ٢ ص ٤٢٥ »

قال الصادق عليه السلام : ان علياً (ع) اجاز امان عبد مملوك لاهل ٣٦٢

حصن من الحصون و قال هو من المؤمنين .

« وسائل الشيعة ج ٢ ص ٤٢٥ »

قال الصادق عليه السلام : لو ان قوماً حاصروا مدينة فساء لوهم ٣٦٣

الامان فقالوا : لا . فظنوا انهم قالوا : نعم ، فنزلوا اليهم كانوا آمنين .

« وسائل الشيعة ج ٢ ص ٤٢٥ »

قال علي عليه السلام : اياكم والمرء والخصومة فانهما يمرضان ٣٦٤

القلوب على الاخوان و نبت عليهما النفاق .

« اصول كافي ص ٤٥١ »

قال علي عليه السلام : خير الناس قضاة الحق ٣٦٥

« بحار الانوار ج ٢٤ ص ٧ »

في عهد علي عليه السلام للاشتر : ثم اختر للحكم بين الناس افضل ٣٦٦

رعينتك في نفسك ممن لا تضيق به الامور ، ولا تمحكه الخصوم ، ولا يتمادي في الزلة ولا يحصر من النوى الى الحق اذا عرفه ولا تشرف نفسه على طمع ولا يكتفى بادن في فهم دون اقصاه ؛ و اوقفهم في الشبهات و آخذهم بالحجج ، و اقلهم تبرماً بمراجعة الخصم ؛ و اصبرهم على تكشف الامور ؛ و اصبرهم عند اتضاح الحكم ، ممن لا يزهيه اطراء ؛ ولا يستميله اغراء و اولئك قليل .

- ٣٦٧ قال الباقر عليه السلام : ان المرثمة لا تولى القضاء ولا تولى الامارة  
«بحار الانوار ج ٢٤ ص ٩»
- ٣٦٨ قوله تعالى : ومن لم يحكم بما انزل الله فاولئك هم الفاسقون  
«سوره مائده آيه ٤٧»
- ٣٦٩ قوله تعالى : ومن لم يحكم بما انزل الله فاولئك هم الظالمون  
« > > > »
- ٣٧٠ قوله تعالى : ومن لم يحكم بما انزل الله فاولئك هم الكافرون  
« > > > »
- ٣٧١ قال الصادق عليه السلام : من حكم في درهمين بغير ما انزل الله فقد كفر  
« بحار الانوار ج ٢٤ ص ٦ »
- ٣٧٢ « د : (في حديث) : واذا جار الحكام في القضاء امسك  
القطر من السماء .  
« بحار الانوار ج ٢٤ ص ٦ »
- ٣٧٣ قال النبي صلى الله عليه وآله وسلم : لسان القاضي بين الجمرتين من نار حتى  
يتضى بين الناس فاما الى الجنة واما الى النار .  
« وسائل الشيعة ج ٣ ص ٣٩٦ »
- ٣٧٤ ومن عهد علي عليه السلام الى محمد بن ابي بكر : فاخفض لهم جناحك  
والن لهم جانبك وابسط لهم و جهك وآس بينهم في اللحظة والنظرة  
حتى لا يطمع العظماء في حيفك لهم ولا ييأس الضعفاء من عدلك عليهم .  
« نهج البلاغة ص ٨٧٧ »
- ٣٧٥ في النبوى : من ابتلى بالقضاء بين المسلمين فليعدل بينهم  
في لحظته و اشارته و معتقه ولا يرفعن صوته على احدهما مالا يرفع  
على الاخر .  
« جواهر كتاب القضاء »
- ٣٧٦ روى ان امير المؤمنين عليه السلام ولي ابا الاسود الدثلي القضاء  
ثم عزله . فقال لم عزلتني وماخنت ولا جنيت ؟ فقال اني رأيت كلامك  
يعلو كلام خصمك .  
« مستدرک الوسائل ج ٣ ص ١٩٧ »

عن رسول الله : . . . ونهى عن تلقين اليهود .

٣٧٧

« مستدرک الوسائل ج ٣ ص ١٩٥ »

فى النبوى : من ولى شيئاً من الناس فاحتجب دون حاجتهم

٣٧٨

احتجب الله تعالى دون حاجته وفاقته وفقره .

« جواهر-كتاب القضاء »

عن على عليه السلام انه بلغه ان شريحاً يقضى فى بيته فقال :

٣٧٩

يا شريح اجلس فى المسجد فانه اعدل بين الناس فانه وهن بالقاضى ان

يجلس فى بيته « مستدرک الوسائل ج ٣ ص ١٩٧ »

عن رسول الله صلى الله عليه وآله : انه نهى ان يقضى القاضى وهو غضبان او

٣٨٠

جائع او ناعس . « مستدرک الوسائل ج ٣ ص ١٩٥ »

قال على عليه السلام : ما عدل وال اتجر فى رعيته ابداً .

٣٨١

« جواهر-كتاب القضاء »

عن امير المؤمنين عليه السلام انه اتى سوق الكرايس فقال يا شيخ

٣٨٢

احسن بيعى فى قميصى بثلت دراهم فلما عرفه لم يشتر منه ثم اتى الى

آخر فلما عرفه لم يشتر منه حتى اتى غلاماً حدثاً فاشترى منه قميصاً

بثلثة دراهم . « جواهر-كتاب القضاء »

ان رجلاً نزل بامير المؤمنين عليه السلام فمكث عنده اياماً ، ثم

٣٨٣

تقدم اليه فى خصومة لم يذكرها لامير المؤمنين عليه السلام فقال له : اخصم انت؟

قال نعم . قال تحول عنا فان رسول الله نهى ان يضاف الخصم الا و معه خصمه

« وسائل الشريعة ج ٣ ص ٣٩٥ »

قال الصادق عليه السلام : الرشا فى الحكم هو الكفر بالله .

٣٨٤

« بحار الانوار ج ٢٤ ص ٩ »

قال النبى صلى الله عليه وآله : لعن الله الراشى والمرتشى والماشى بينهما

٣٨٥

« بحار الانوار ج ٢٤ ص ٩ »

- ٣٨٦ : : : اياكم والرشوة فانها محض الكفر ولا يشم صاحب  
الرشوة ريح الجنة .  
« بحار الانوار ج ٢٤ ص ٩ »
- ٣٨٧ عن امير المؤمنين عليه السلام فيما كتبه الى الاشر : ثم اكثر تعاهد  
قضائه وفسح له في البذل ما يزيل علمته وتقل معه حاجته الى الناس واعطه من  
المنزلة لديك ما لا يطمع فيه غيره . . . . . « نهج البلاغه ص ١٠٠١ »
- ٣٨٨ قال رسول الله صلى الله عليه وآله : نعم العون على تقوى الله الغنى .  
« من لا يحضره الفقيه ص ٣٥٣ »
- ٣٨٩ قال الصادق عليه السلام : نعم العون الدنيا على الآخرة .  
« من لا يحضره الفقيه ص ٣٥٣ »
- ٣٩٠ قال رسول الله صلى الله عليه وآله : ملعون من القى كله على الناس  
« فروع كافي ج ١٣ ص ٣٤٧ »
- ٣٩١ قال موسى بن جعفر عليه السلام . ان الله لم يبغض العبد الفارغ  
« من لا يحضره الفقيه ص ٣٥٧ »
- ٣٩٢ قال الصادق عليه السلام : ثلثة لا يستجاب لهم دعوة : ... ورجل  
جلس في بيته و ترك الطلب يقول يا رب ارزقني . فيقول الرب : اولم  
اجعل لك السبيل الى الطلب للرزق .  
« اثنا عشر به طبع جديد ص ١٠٧ »
- ٣٩٣ قال الصادق عليه السلام : لا تكسلوا في طلب معاشكم فان آباءنا  
قد كانوا ير كضون فيها ويطلبونها « من لا يحضره الفقيه ص ٣٥٣ »
- ٣٩٤ قال امير المؤمنين عليه السلام : ان الله يحب المنحرف الامين  
« من لا يحضره الفقيه ص ٣٥٣ »
- ٣٩٥ عن ابي الحسن موسى عليه السلام من طلب هذا الرزق من حله .

ليعود به على نفسه و عياله كان كمال مجاهد في سبيل الله .

« وسائل الشيعة ج ٢٣ ص ٥٢٩ »

٣٩٦ قال محمد ابن منكدر : خرجت الى بعض نواحي المدينة في ساعة حارة ، فلقاني ابو جعفر محمد بن علي عليه السلام وكان رجلاً بارئاً ثقيلاً . وهو متكئ على غلامين اسودين او مولين فقلت في نفسي سبحان الله ! شيخ من اشياخ قریش في هذه الساعة على مثل هذه الحالة في طلب الدنيا ! انما انى لاعظه ، فدوت منه ، فسلمت عليه ، فرد علي بنهر ( بهر خ ل ) و هو يتصاب عرقاً . فقلت اصلحك الله شيخ من اشياخ قریش في هذه الساعة على هذه الحالة في طلب الدنيا ! ارايت لوجاء اجلك وانت على هذه الحال ، فقال لوجائني الموت وانما على هذه الحال جائني وانما في طاعة من طاعة الله واكف بها نفسي و عيالي عنك وعن الناس . . .

« وسائل الشيعة ج ٢ ص ٥٢٩ »

٣٩٧ قال الصادق عليه السلام : ما في الاعمال شيىء احب الى الله من الزراعة .

« بحار الانوار ج ٢٣ ص ٢٠ »

٣٩٨ سيا به عن ابى عبد الله عليه السلام سئل رجل فقال له جعلت فداك اسمع

قوماً يقولون ان الزراعة مكروهة ، فقال له : ازرعوا و اغرسوا فلا والله ما عمل الناس عملاً احب ولا اطيب منه . « فروع كافي ج ١ ص ٤٠٤ »

٣٩٩ عن الصادق عليه السلام عن آباءه قال : سئل رسول الله صلى الله عليه وآله اى المال

خير؟ قال صلى الله عليه وآله : زرع زرعه صاحبه و اصلحه و ادى حقه يوم حصاده . . .

« بحار الانوار ج ٢٣ ص ١٩ »

٤٠٠ عن الباقر عليه السلام قال كان امير المؤمنين يقول : من وجد ماءً

و تراباً ثم افتقر فابعد الله

« بحار الانوار ج ٢٣ ص ١٩ »

- ٤٠١ قال النبي ﷺ: لعنته: ما يملعك من ان تتخذى في بيتك البركة فقالت يا رسول الله ما البركة؟ فقال ﷺ: شاة تحلب فانها من كانت في داره شاة تحلب او نجة او بقرة فيبركات كلهن «بحار الانوار ج ١٤ ص ٦٨٦»
- ٤٠٢ قال رسول الله ﷺ: الشاة نعم المال الشاة .
- ٤٠٣ « » : عليكم بالغنم والحراث فانهما يروحان بخير ويعدون بخير. «بحار الانوار ج ١٤ ص ٦٨٤»
- ٤٠٤ قال الصادق عليه السلام : اتخذوا الدابة فانها زين و تقضى عليها الحوائج ورزقها على الله.
- ٤٠٥ قال الصادق عليه السلام : من سعادة المؤمن دابة يربها في حوائجه ويقضى عليه حقوق اخوانه « وسائل الشيعة ج ٢ ص ١٩٣ »
- ٤٠٦ قال رسول الله ﷺ : ان من سعادة المرء المسلم ان يشبهه ولده ، والمرأة الجلاء ذات دين والمركب الهنيء والمسكن الواسع «بحار الانوار ج ١٦ ص ٨٢»
- ٤٠٧ قوله تعالى : والذي خلق الأزواج كلها وجعل لكم من الفلك والانعام ما تركبون . لتستووا على ظهوره ثم تذكروا نعمة ربكم اذا استويتم عليه وتقولوا سبحان الذي سخر لنا هذا وما كنا له مقرنين وانا الى ربنا المنقلبون
- ٤٠٨ قال رسول الله ﷺ: البركة عشرة اجزاء تسعة اعشارها في التجارة . «بحار الانوار ج ٢٣ ص ٥»
- ٤٠٩ « » : التاجر الصدوق يحشر يوم القيمة مع الصديقين والشهداء . « احياء العلوم ج ٢ ص ٤٥ »
- ٤١٠ قال الصادق عليه السلام : ثلاثة يدخلهم الله الجنة بغير حساب ، امام عادل ، و تاجر صدوق ، و شيخ افنى عمره في طاعة الله عزوجل «بحار الانوار ج ٢٣ ص ٥»

- ٤١١ قال علي عليه السلام : تعرضوا للتجارة فان لكم فيها غنى عما في ايدي الناس « فروع كافي ج ١ ص ٣٧٠ »
- ٤١٢ قال الصادق عليه السلام : التجارة تزيد في العقل « فروع كافي ج ١ ص ٣٧٠ »
- ٤١٣ « : ترك التجارة ينقص العقل » « فروع كافي ج ١ ص ٣٧٠ »
- ٤١٤ « : » (في حديث) لا تدعوا التجارة فتهونوا ، اتجروا ببارك الله لكم . « فروع كافي ج ١ ص ٣٧٠ »
- ٤١٥ قوله تعالى : رجال لا تلهيهم تجارة ولا بيع عن ذكر الله ... « سورة نور آية ٢٧ »
- ٤١٦ فقه الرضا : واذا كنت في تجارتك وحضرت الصلوة فلا يشغلك عنها متجرك فان الله وصف قوماً ومدحهم فقال : « رجال لا تلهيهم تجارة ولا بيع عن ذكر الله وكان هؤلاء القوم يتجرون فاذا حضرت الصلوة تركوا تجارتهم وقاموا الى صلواتهم وكانوا اعظم اجر ائمن لا يتجر فيصلي » « مستدرک الوسائل ج ٢ ص ٤٦٤ »
- ٤١٧ قال علي بن الحسين عليهما السلام (في رواية) : من سعادة المرء ان يكون متجراً في بلاده و يكون خلطائمه صالحين و يكون له ولد يستعين به « بحار الانوار ج ٢٣ ص ٥٠ »
- ٤١٨ قال امير المؤمنين عليه السلام : يا معشر التجار الفقه ثم المتجر ، الفقه ثم المتجر ، الفقه ثم المتجر ... « فروع كافي ج ١ ص ٣٧١ »
- ٤١٩ « : » « : من اتجر بغير علم ارتطم في الربا ثم ارتطم . » « فروع كافي ج ١ ص ٣٧٢ »
- ٤٢٠ قال رسول الله صلوات الله عليه وآله : من باع واشترى فليحفظ خمس خصال

- والا فلا يشتري ولا يبيعن : الربا ؛ والحلف ، وكنمان العيب : والحمد  
 اذا باع ، والذم اذا اشترى . « فروع كافي ج ١ ص ٣٧١ »
- ٤٢١ قال امير المؤمنين عليه السلام : يا اهل السوق اتقوا الله واياكم والحلف  
 فانه ينفق السلعة ويمحق بالبركة . « مستدرک الوسائل ج ٢ ص ٤٦٧ »
- ٤٢٢ قال الصادق عليه السلام : اذا دخلت سوقك فقل : اللهم انى اسئلك  
 من خيرها وخير اهلها ، واعوذ بك من شرها ومن شر اهلها ، اللهم انى  
 اعوذ بك من ان اظلم او اظلم او ابغى او يبغى على ، او اعتدى او يعتدى  
 على ، اللهم انى اعوذ بك من شر ابليس وجنوده ، وشر فسقة العسرب  
 والعجم ، وحسبى الله لاله الا هو عليه توكلت وهو رب العرش العظيم .  
 « فروع كافي ج ١ ص ٣٧٢ »
- ٤٢٣ قال ابو جعفر عليه السلام ( فى حديث ) : ان وليت اخاك فحسن  
 والا فبعه ببيع البصير المداق . « وسائل الشيعة ج ٢ ص ٥٧٦ »
- ٤٢٤ قال ابو جعفر عليه السلام : ما كس المشتري فانه اطيب للنفس  
 وان اعطى الجزيل ، فان المغبون فى بيعه وشراؤه غير محمود ولا مأجور .  
 « وسائل الشيعة ج ٢ ص ٥٨٣ »
- ٤٢٥ قال الصادق عليه السلام ( فى حديث ) ان رسول الله صلى الله عليه وآله وسلم نبي عن  
 الاستحطاط بعد الصفقة . « وسائل الشيعة ج ٢ ص ٥٨٢ »
- ٤٢٦ قال رسول الله صلى الله عليه وآله وسلم : يأتى على الناس زمان يشكون فيه ربهم  
 قلت وكيف يشكون فيه ربهم قال صلى الله عليه وآله وسلم : يقول الرجل والله ما ربحت  
 شيئاً منذ كذا وكذا ولا آكل ولا اشرب الا من رأس مالى . ويحك وهل  
 اصل مالك وذروته الا من ربك . « وسائل الشيعة ج ٢ ص ٥٨٢ »
- ٤٢٧ قال الصادق عليه السلام : ايما عبد اقال مسلماً فى بيع اقاله الله  
 تعالى عشرته يوم القيامة . « فروع كافي ج ١ ص ٣٧٢ »



- ٤٢٨ قال الصادق عليه السلام : ونهى رسول الله صلى الله عليه وآله ان يدخل الرجل في سوم اخيه المسلم .  
 « وسائل الشيعة ج ٢ ص ٥٨٣ »
- ٤٢٩ قال عاصم ابن حميد قال لى ابو عبدالله عليه السلام : اى شىء تعالج ؟ قلت ابيع الطعام : فقال عليه السلام لى : اشتر الجيد وبيع الجيد فان الجيد اذا بعته قيل لك بارك الله فيك وفيمن باعك .  
 « فروع كافي ج ١ ص ٣٨٦ »
- ٤٣٠ قال رسول الله صلى الله عليه وآله ايما رجل اشترى طعاماً فكبسه اربعين صباحاً يريد به غلاء المسلمين ثم باعه فنصدق بدمنه لم يكن كفارة لما صنع  
 « وسائل الشيعة ج ٢ ص ٥٧٩ »
- ٤٣١ دعا ابو عبدالله عليه السلام مولى له يقال له «مصادف» فاعطاه الف دينار وقال له تجهز حتمى تخرج الى مصر فان عيالى قد كثروا . قال فتجهز بمتاع وخرج مع التجار الى مصر فلما دنوا من مصر استقبلتهم قافلة خارجة من مصر فسئلوهم عن المتاع الذى معهم ما حاله فى المدينة و كان متاع العامة فاخبروهم انه ليس بمصر منه شىء فتحالفوا وتعاقدوا على ان لا ينقصوا متاعهم من ربح الدينار ديناراً فلما قبضوا اموالهم و انصرفوا الى المدينة دخل مصادف الى ابي عبدالله عليه السلام و معه كيسان فى كل واحد الف دينار ، فقال جعلت فداك هذان رأس المال وهذا الاخر ربح فقال عليه السلام : ان هذا الربح كثير ولكن ما صنعتهم فى المتاع ؟ فحدثه كيف صنعوا و كيف تحالفوا فقال : سبحان الله تحلفون على قوم مسلمين الا تبيعونهم الا بربح الدينار ديناراً ، ثم اخذ عليه السلام احد الكيسين فقال عليه السلام : هذا رأس مالى ولا حاجة لتنافى هذا الربح ثم قال عليه السلام : يا مصادف مجادلة السيوف اهن من طلب الحلال .  
 « فروع كافي ج ١ ص ٣٧٤ »

قال ابو جعفر عليه السلام : كان امير المؤمنين عليه السلام بالكوفة عندكم يغتدى كل يوم بكرة من القصر فيطوف في اسواق الكوفة سوقاً سوياً ومعه الذرة على عاتقه وكان لها طرفان وكانت تسمى السبيبة فيقف على اهل كل سوق فينادي : يا معشر التجار اتقوا الله عز وجل - فاذا سمعوا صوته التواما بايديهم وارعوا اليه بقلوبهم وسمعوا بآذانهم - فيقول عليه السلام - قدموا الاستخارة وتبركوا بالسهولة واقتر بوامن المبتاعين وتزينوا بالحلم وتناهوا عن اليمين وجانبوا الكذب وتجا فواعن الظلم وانصفوا المظلومين ، ولا تقر بوا الربا ، و اوفوا الكيل والميزان ، ولا تبخسوا الناس اشياءهم ولا تعثوا في الارض مفسدين فيطوف عليه السلام في جميع اسواق الكوفة ثم يرجع فيقعده للناس .

« فروع كافي ج ١ ص ٣٧١ »

في عهد علي عليه السلام الى الاشر : ثم استوص بالتجار وذوي الصناعات واوص بهم خيراً : المقيم عنهم والمضطرب بما له والمترفق ببدنه ، فانهم مواد المنافع واسباب المرافق وجلابها من المباعد والمطارح في برّك وبحرك وسهلك وجيلك ؛ وحيث لا يلمتم الناس لمواضعها ولا يجترونها عليها ، فانهم سلم لا تخاف بائقته وصلح لا تغشى غائلته ، وتفقد امورهم بحضرتك وفي حواشي بلادك ، واعلم مع ذلك ، ان في كثير منهم ضيقاً فاحشاً ، وشحاً قبيحاً ؛ واحتكاراً للمنافع ، وتحكماً في البياعات ، وذلك باب مضرّة للعامة ، وعيب على الولاة ؛ فامنع من الاحتكار ، فان رسول الله صلى الله عليه وسلم منع منه ، وليكن البيع بيعاً سمحاً بموازين عدل واسعار لا تجحف بالفريقين من البايع والمبتاع ؛ فمن قارف حكرة بعد نهيك اياه فنكل به ، وعاقبه في غير اسراف

« نهج البلاغة ص ١٠٠٨ »

قال رسول الله صلى الله عليه وسلم : رذال موتاكم العزاب

« وسائل الشيعة ج ٣ ص ٣ »

- ٤٣٥ قال الصادق عليه السلام : ركعتان يصليهما المتزوج افضل من سبعين ركعة يصلها العزب . « وسائل الشيعة ج ٣ ص ٢ »
- ٤٣٦ قال رسول الله صلى الله عليه وآله : من تزوج فقد احرز نصف دينه فليتق الله في النصف الباقي . « سفينة البحار ج ١ ص ٥٦١ »
- ٤٣٧ « » : (في حديث) لم يرسلني الله بالرهبانة و لكن بعثني بالحنيفية السمحة اصوم واصلي والمس اهلي فمن احب فطرتي فليستن بسنتي ومن سنتي النكاح . « وسائل الشيعة ج ٣ ص ١٤ »
- ٤٣٨ قوله تعالى : ومن آياته ان خلق لكم من انفسكم ازواجاً لتسكنوا اليها وجعل بينكم مودة ورحمة . « سورة روم آيه ٢١ »
- ٤٣٩ قال رسول الله صلى الله عليه وآله : تناكحوا تناسلوا تكثروا فاني ابايكم بكم الامم يوم القيامة ولو بالسقط . « سفينة البحار ج ١ ص ٥٦١ »
- ٤٤٠ « » : ما يمنع المؤمنين ان يتخذ اهلاً لعل الله ان يرزقه نسمة تنقل الارض بالا اله الا الله . « وسائل الشيعة ج ٣ ص ٢ »
- ٤٤١ قال رسول الله صلى الله عليه وآله : من ترك التزويج مخافة العيلة فقد ساء ظنه بالله عز وجل . ان الله عز وجل يقول : ان يكونوا فقراء يغنيهم الله من فضله . « وسائل الشيعة ج ٣ ص ٥ »
- ٤٤٢ « » : تزوجوا للرزق فان فيهن البركة . « من لا يحضره الفقيه ص ٤١٠ »
- ٤٤٣ « » : من عمل في تزويج بين مؤمنين حتى يجمع بينهم اوجه الله الف امرأة من حور العين . « سفينة البحار ج ١ ص ٥٦١ »

- ٤٤٤ قال رسول الله ﷺ: من تزوج امرأة لا يتزوجها الا لجمالها لم ير فيها ما يجب ومن تزوجها لمالها لا يتزوجها الا لثقله الله اليه فعليكم بذات الدين « وسائل الشريعة ج ٣ ص ٦ »
- ٤٤٥ قال الصادق عليه السلام : اذا تزوج الرجل المرأة لجمالها اولمها و كل الى ذلك واذا تزوجها لدينها رزقه الله المال والجمال .  
« وسائل الشريعة ج ٣ ص ٦ »
- ٤٤٦ قال علي عليه السلام : اياكم وتزويج الحمقاء فان صحبتها بلاء وولدها ضياع .  
« وسائل الشريعة ج ٣ ص ١١ »
- ٤٤٧ عن ابي يعفور عن الصادق عليه السلام قال : قلت له انى اريدان اتزوج امرأة وان ابوى ارادا غيرها قال عليه السلام : تزوج التى هويت ودع التى هوى ابواك  
« سفينة البحار ج ٢ ص ٥٨٦ »
- ٤٤٨ قوله تعالى : وان اردتم استبدال زوج مكان زوج و آتيتم احدهن قنطاراً فلا تاخذوا منه شيئاً تاخذونه بهتانا واثماً .  
« سورة نساء آية ٢٤ »
- ٤٤٩ قال رسول الله ﷺ : الشؤم فى ثلاثة اشياء : فى الدابة و المرأة والدار فاما المرأة فشومها غلاء مهرها وعسر ولادتها . . .  
« وسائل الشريعة ج ٣ ص ١٠٤ »
- ٤٥٠ قال رسول الله ﷺ : افضل نساء امتى اصبهن ووجه او اقلهن مهرأ  
« وسائل الشريعة ج ٣ ص ١٠٤ »
- ٤٥١ قال الصادق عليه السلام : من بركة المرأة خفة مؤنتها وتيسر ولادتها ومن شؤمها شدة مؤنتها وتعسر ولادتها  
« وسائل الشريعة ج ٣ ص ١٠٤ »

- ٤٥٢ قال جابر بن عبد الله انصاري : كنا عند النبي ﷺ يقول :  
ان خير نساءكم الولود الودود العفيفة العزيزة في اهلها ؛ الذليلة مع  
بعلمها ، المتبرجة مع زوجها ، الحصان على غيره ؛ التي تسمع قوله ، و  
تطيع امره ، و اذا خلاها بذلت له ما يريد منها ، ولم تبدل كتبذل الرجل  
« فروع كافي ج ٢ ص ٣ »
- ٤٥٣ قال رسول الله ﷺ : ما استفاد امرء فائدة بعد الاسلام افضل  
من زوجة مسلمة تسره اذا نظر اليها ؛ وتطيعه اذا امرها ، وتحفظه اذا  
غاب عنها في نفسها وماله .  
« فروع كافي ج ٢ ص ٤ »
- ٤٥٤ ان قوماً اتوا رسول الله ﷺ فقالوا : يا رسول الله انارأينا  
اناساً يسجد بعضهم لبعض فقال رسول الله ﷺ : لو امرت احداً ان يسجد  
لاحد لامرت المرأة ان تسجد لزوجها « فروع كافي ج ٢ ص ٦٠ »
- ٤٥٥ قال موسى بن جعفر عليه السلام : جهاد المرأة حسن التبعل .  
« فروع كافي ج ٢ ص ٦٠ »
- ٤٥٦ قال رسول الله ﷺ : لا تؤدى المرأة حق الله عز وجل حتى تؤدى  
حق زوجها .  
« مكارم الاخلاق ص ٢٤٧ »
- ٤٥٧ قال السجاد عليه السلام : ارضاكم عند الله اسبغكم على عياله  
« جامع السماعات ج ٢ ص ١٤١ »
- ٤٥٨ قال رسول الله ﷺ : خيركم ، خيركم لاهله .  
« جامع السماعات ج ٢ ص ١٣٩ »
- ٤٥٩ قالت خولة لرسول الله ﷺ : ( في حديث ) فما حقى عليه  
قال ﷺ : حقت عليه ان يطعمك مما يأكل و يكسوك مما يلبس ولا  
يلطم ولا يصيح في وجهك .  
« مكارم الاخلاق ص ٢٥٠ »

٤٦٠ قال الرضا عليه السلام : ينبغي للرجل ان يوسع على عياله لئلا يتموا موته  
«جامع السعادات ج ٢ ص ١٤١»

٤٦١ قال الباقر عليه السلام : من كانت عنده امرأة فلم يكسها ما يوارى  
عورتها ويطعمها ما يقيم صلبها كان حقا على الامام ان يفرق بينهما .  
«مكارم الاخلاق ص ٢٤٩»

٤٦٢ قال السجاد عليه السلام : لان ادخل السوق ومعى دراهم ابتساع  
لعيالى لحماً وقد قرعوا اليه احب الى من ان اعتق نسمة .  
«جامع السعادات ج ٢ ص ١٤١»

٤٦٣ قال رسول الله صلى الله عليه وآله وسلم : لامير المؤمنين عليه السلام بعد ما رآه فى  
البيت ينقى العدى ، و فاطمة عليها السلام جالسة عند القدر : اسمع منى يا  
ابا الحسن و ما اقول الامن امر ربي ، ما من رجل يعين امرئته فى  
بيتها الا كان له بكل شعرة على بدنه عبادة سنة صيام نها رها و قيام  
ليلها . . .

.. يا على من لم يأت من خدمة العيال دخل الجنة بغير حساب ..

... يا على لا يخدم العيال الا صديق او شهيدا و رجل يريد الله به

خير الدنيا والآخرة

«جامع السعادات ج ٢ ص ١٤٠»

٤٦٤ قال رسول الله صلى الله عليه وآله وسلم : من صبر على سوء خلق امرئته  
اعطاه الله من الاجر ما اعطى ايوب عليه السلام على بلائه ، و من صبرت  
على سوء خلق زوجها اعطاه الله مثل ثواب آسية بنت مزاحم .  
«مكارم الاخلاق ص ٢٤٥»

٤٦٥ » » : خير الرجال من امنى الذين لا يتناولون على

عليهم و يحسنون عليهم و لا يظلمونهم . «مكارم الاخلاق ص ٢٤٨»

- ٤٦٦ : » : ايضرب احدكم المرءة ثم يظل يعانقها .  
«فروع كافي ج ٢ ص ٦٦»
- ٤٦٧ : » : اوصاني جبرئيل بالمرءة حتى ظننت اني لا ينبغي  
طلاقها الا من فاحشة بينة  
«مكارم الاخلاق ص ٢٤٨»
- ٤٦٨ قال رسول الله ﷺ : وان الرجل ليؤجر في رفع المقة الى  
فم امرئته  
«جامع السعادات ج ٢ ص ١٣٩»
- ٤٦٩ : » : ايما امرءة لم تفرق بزوجها وحملته على ما  
لا يقدر عليه وما لا يطيق لم تقبل منها حسنة؛ وتلقى الله وهو عليها غضبان  
«مكارم الاخلاق ص ٢٤٦»
- ٤٧٠ : » : ايما امرءة آذت زوجها بلسانها لم يقبل الله منها  
صرفاً ولا عدلاً ولا حسنة من عملها حتى ترضيه وان صامت نهارها وقامت  
ليلها واعتقت الرقاب وحملت على جوار الخيل في سبيل الله فكانت اول  
من يرد النار . وكذلك الرجل اذا كان لها ظالماً .  
«مكارم الاخلاق ص ٢٤٦»
- ٤٧١ عن احدهما عليه السلام : وسئل عن حلى الذهب للنساء فقال عليه السلام :  
ليس به بأس ولا ينبغي للمرءة ان تعطل نفسها ، ولو تعلق في رقبتها قلادة  
ولا ينبغي لها ان تدع يدها من الخضب ولو (ان خل) تمسها بالحناء مسحاً  
ولو كانت مسنة .  
«مكارم الاخلاق ص ١٠٧»
- ٤٧٢ قال الرضا عليه السلام : تهيئة الرجل للمرءة مما تزيد في عفتها .  
«مكارم الاخلاق ص ١٠١»
- ٤٧٣ قال حسن ابن جهم قلت لعلي بن موسى عليه السلام : خضبت ؟ قال  
عليه السلام : نعم بالحناء والكتم . اما عامت ان في ذلك لاجراً ، انها تحب  
ان ترى منك مثل الذي تحب ان ترى منها ( يعني المرءة في التهيئة )  
ولقد خرجن نساء من العفاف الى الفجور ما اخرجهن الا قلة تهيء أزواجهن  
250  
«مكارم الاخلاق ص ٩١»

- ٤٧٤ قوله تعالى : وجعلنا فيهما راسي شاهجات واسقيناكم ماء أفراطاً  
«سورة مرسلات آية ٢٧»
- ٤٧٥ قال الصادق عليه السلام : كان النبي ﷺ يعجبه ان يشرب في  
القدح الشامي وكان يقول : هي من انظف آنتكم .  
«وسائل الشيعة ج ٣ ص ٣١٠»
- ٤٧٦ قال النبي ﷺ : انه نهى ان يمتس في الاناء وينفخ فيه  
« مستدرك الوسائل ج ٢ ص ١٣١ »
- ٤٧٧ قال امير المؤمنين عليه السلام : لا تشربوا الماء من ثلمة الاناء ولا من  
عروته فان الشيطان يقعد على العروة والثلمة .  
« وسائل الشيعة ج ٣ ص ٣١٠ »
- ٤٧٨ قال رسول الله ﷺ : ولا يشرب احدكم الماء من عند عروة  
الاناء فانه مجتمع الوسخ .  
« وسائل الشيعة ج ٣ ص ٣١٠ »
- ٤٧٩ قال الصادق عليه السلام : قال ابي في حديث : ولا تشرب من  
اذن الكوز ولا من كسر ان كان فيه فانه مشرب الشياطين .  
« وسائل الشيعة ج ٣ ص ٣١٠ »
- ٤٨٠ « : ونهى (رسول الله) ان يشرب الماء كما تشرب  
البهائم قال وقال اشربوا بايديكم فانها من خير آنتنكم ، ونهى عن البزاق  
في البئر التي يشرب منها .  
« من لا يحضره الفقيه ص ٤٦٧ حديث المناهي »
- ٤٨١ قال رسول الله ﷺ : من توضأ قبل الطعام عاش في سعة  
وعوفي من بلوى في جسده .  
« مستدرك الوسائل ج ٣ ص ٩٠ »
- ٤٨٢ قال رسول الله ﷺ : الوضوء قبل الطعام ينقى القفرو بعده ينقى  
اللحم ويصح البصر  
« مستدرك الوسائل ج ٢ ص ٩٠ »



- ٤٨٣ قال علي عليه السلام . نعم البيت الحمام يذكر الماروي يذهب بالدرن .  
« وسائل الشيعة ج ١ ص ٦٩ »
- ٤٨٤ قال الصادق عليه السلام (في حديث) : وان امكن ان تبلع منه .  
جرعة فافعل . « وسائل الشيعة ج ١ ص ٧١ »
- ٤٨٥ « » : غسل الرأس بالختمي امان من الصداع وبراءة  
من الفقر و ظهور للراس من الحزاز . « وسائل الشيعة ج ١ ص ٧٣ »
- ٤٨٦ قال رسول الله صلى الله عليه وآله وسلم : لا يطولن احدكم شارب به فان الشيطان يتخذه  
محبباً يستتر به . « وسائل الشيعة ج ١ ص ٨٣ »
- ٤٨٧ « » : لا يطولن احدكم شعرا بطيه فان الشيطان يتخذه  
محبباً يستتر به « وسائل الشيعة ج ١ ص ٨٣ »
- ٤٨٨ قال علي عليه السلام : نظف الابط ينقى رائحة المكروهة وهو  
ظهور وسنة مما امر به الطيب « وسائل الشيعة ج ١ ص ٨٣ »
- ٤٨٩ قال رسول الله صلى الله عليه وآله وسلم للرجال : قصوا اظافركم ...  
« وسائل الشيعة ج ١ ص ٨٢ »
- ٤٩٠ قال الصادق عليه السلام : نهى رسول الله صلى الله عليه وآله وسلم عن تقليم الاظفار  
بالاسنان « وسائل الشيعة ج ١ ص ٨٢ »
- ٤٩١ قال ابو الحسن عليه السلام : لا ينبغي للرجل ان يدع الطيب في كل يوم  
« وسائل الشيعة ج ١ ص ٨٤ »
- ٤٩٢ كان النبي صلى الله عليه وآله وسلم يحب الدهن و يكره الشعث ويقول : ان  
الدهن يذهب البؤس ... « وسائل الشيعة ج ١ ص ٨٥ »
- ٤٩٣ قال رسول الله صلى الله عليه وآله وسلم : مازال جبرئيل يوصيني بالسواك حتى  
ظننت انه سيجعله فريضة « وسائل الشيعة ج ١ ص ٦٦ »

- ٤٩٤ قال رسول الله ﷺ: لولا ان اشق على امتي لامرتهم بالسواك  
مع كل صلوة  
« وسائل الشيعة ج ١ ص ٦٨ »
- ٤٩٥ قال الصادق عليه السلام: السواك من سنن المرسلين  
« وسائل الشيعة ج ١ ص ٦٦ »
- ٤٩٦ قال علي عليه السلام: وانمضضة الاستنشاق سنقو طهور للفم والانف  
« وسائل الشيعة ج ١ ص ٥٨ »
- ٤٩٧ قال رسول الله ﷺ: من اتخذ ثوباً فلينظفه .  
« وسائل الشيعة ج ١ ص ٢٧٩ »
- ٤٩٨ قال الصادق عليه السلام: الثوب النقي يكبت العدو  
« وسائل الشيعة ج ١ ص ٢٧٨ »
- ٤٩٩ قال رسول الله ﷺ: اكنسوا افئدةكم ولا تشبهوا باليهود .  
« وسائل الشيعة ج ١ ص ٣١٩ »
- ٥٠٠ قال ابو جعفر عليه السلام: كنس البيوت ينقى الفقر  
« وسائل الشيعة ج ١ ص ٣١٩ »
- ٥٠١ قال علي عليه السلام: نظفوا بيوتكم من خول العنكبوت فان تركه  
في البيت يورث الفقر .  
« وسائل الشيعة ج ١ ص ٣٢٠ »
- ٥٠٢ قال رسول الله ﷺ: من كنس المسجد يوم الخميس ليلة  
الجمعة فاخرج منه من التراب ما يردن في العين غفر الله له .  
« وسائل الشيعة ج ١ ص ٣٠٨ »
- ٥٠٣ قال رسول الله ﷺ: من قم مسجداً كتب الله له عنق رقبة .  
« وسائل الشيعة ج ١ ص ٣٠٨ »
- ٥٠٤ قال الصادق عليه السلام: نهى رسول الله عن التنخع في المساجد  
« وسائل الشيعة ج ١ ص ٣٠٧ »

٥٠٥ عن الصادق عن ابيه عن آبائه عليهم السلام قال : من وقر بنخامته

المسجد لقي الله يوم القيامة ضاحكاً قد اعطى كتابه بيمينه

«وسائل الشيعة ج ١ ص ٣٠٧»

٥٠٦ نهى رسول الله ان ينغوط على شفير بئر ماء يستعذب منها و نهى

يستعذب او تحت شجرة فيها ثمرتها «وسائل الشيعة ج ١ ص ٤٣»

٥٠٧ قال امير المؤمنين عليه السلام : انه نهى ان يبول الرجل فسي

الماء الجارى الامن ضرورة و قال ان للماء اهلا.

«وسائل الشيعة ج ١ ص ٤٥»

٥٠٨ قوله تعالى : قل من حرم زينة الله التي اخرج لعباده ...

«سوره اعراف آيه ٣٢»

٥٠٩ قال ابو عبدالله عليه السلام : البس وتجمل فان الله جميل يحب الجمال

وليكن من حلال . «وسائل الشيعة ج ١ ص ٢٧٧»

٥١٠ قال ابو عبدالله عليه السلام : ثلاثة اشياء لا يحاسب الله عليها المؤمن :

طعام يأكله وثوب يلبسه وزوجة سالحة تعاونه ويحصن بها فرجه

«وسائل الشيعة ج ١ ص ٢٧٧»

٥١١ قال امير المؤمنين عليه السلام : علمنى رسول الله صلى الله عليه وسلم اذا لبست

ثوباً جديداً ان اقول الحمد لله الذى كسانى من اللباس ما تجمل به فى

الناس، اللهم اجعلها ثياب بركة اسعى فيها لمرضاتك واعمر فيها مساجدك ...

«وسائل الشيعة ج ١ ص ٢٨٣»

٥١٢ قال ابو عبدالله عليه السلام : اذا لبست ثوباً فقل اللهم البسنى لباس

الايمان، وزينى بالتقوى اللهم اجعله جديده ابلية فى طاعتك وطاعة رسلك

«وسائل الشيعة ج ١ ص ٢٨٤»

٥١٣ : ان الله جميل يحب الجمال و التجمل  
ويبغض البؤس و التباؤس فان الله اذا انعم على عبده بنعمة احب ان يرى  
عليه اثرها ، قال قيل : كيف ذلك ؟ قال ينظف ثوبه و يطيب ريحه ، و  
يجصص داره و يكمس افنيته حتى ان السراج قبل مغيب الشمس ينقى الفقر  
ويزيد في الرزق  
« وسائل الشيعة ج ١ ص ٢٧٨ »

٥١٤ قال امير المؤمنين عليه السلام : النظيف من الثياب يذهب الهم والحزن ...  
« وسائل الشيعة ج ١ ص ٢٧٨ »

٥١٥ قال علي عليه السلام : عليكم بالصفيق من الثياب فان من رق ثوبه  
رق دينه ...  
« وسائل الشيعة ج ١ ص ٢٨١ »

٥١٦ قال علي بن الحسين عليهما السلام : ان الجسد اذا لبس الثوب اللين طفى .  
« وسائل الشيعة ج ١ ص ٢٨٢ »

٥١٧ قال رسول الله صلى الله عليه وآله (في حديث) : يا اباذر البس الخشن من  
اللباس و الصفيق من الثياب لئلا تجد الفخر فيك مسلوكه .  
« وسائل الشيعة ج ١ ص ٢٨٤ »

٥١٨ قال علي بن الحسين عليهما السلام : من لبس ثوباً يشهره كساه الله يوم القيامة  
ثوباً من النار .  
« وسائل الشيعة ج ١ ص ٢٨٠ »

٥١٩ قال حماد بن عثمان : كنت حاضراً لابي عبدالله عليه السلام اذ قال  
له رجل ، اصلحك الله ذكرت ان علي بن ابي طالب عليه السلام كان يلبس  
الخشن ؛ يلبس القميص باربعة دراهم وما شبه ذلك ، و نرى عليك اللباس الجيد  
قال ؛ فقال عليه السلام : ان علي بن ابي طالب صلوات الله عليه كان يلبس  
ذلك في زمان لا ينكر ولو لبس مثل ذلك اليوم شهر به فخير لباس كل  
زمان لباس اهله غير ان قائمنا اذا قام لبس لباس علي عليه السلام و سار بسيرته .  
« وسائل الشيعة ج ١ ص ٢٧٩ »

٥٢٠ قال رسول الله ﷺ في وصيته لابي ذر : يا اباذر يكون في

آخر الزمان قوم يلبسون الصوف في صيفهم وشتائهم يرون ان لهم الفضل  
بذلك على غيرهم اولئك يلعنهم اهل السموات والارض

« وسائل الشيعة ج ١ ص ٢٨١ »

٥٢١ قال رسول الله ﷺ (في آخر خطبة خطبها) : ومن لبس ثوباً

فاختال فيه خسف الله به من شفير جهنم يتخلخل فيها مادامت السموات والارض

« وسائل الشيعة ج ١ ص ٢٨٣ »

٥٢٢ قال سلمة بن باع القلانيس : كنت عند ابي جعفر ﷺ اذ دخل

عليه ابو عبد الله ﷺ . فقال ابو جعفر ﷺ يا بني الاتطهر قميصك ؟ فذهب

فطننا ان ثوبه قد اصابه شئ فرجع فقال اني هكذا فعلنا جعلنا فداك ما قميصه

قال : كان قميصه طويلاً فامرته ان يقصره ، ان الله عز وجل يقول : و

ثيابك فطهر  
« وسائل الشيعة ج ١ ص ٢٨٢ »

٥٢٣ قال ابو عبد الله ﷺ : كان رسول الله ﷺ يزجر الرجل ان

يتشبه بالنساء وينهى المرأة ان يتشبه بالرجال في لباسها .

« وسائل الشيعة ج ١ ص ٢٨٠ »

٥٢٤ قوله تعالى : وآت ذا القربى حقه والمسكين وابن السبيل

ولا تبذر تبذيراً  
« سورة اسراء آيه ٢٦ »

٥٢٥ قوله تعالى : فآت ذا القربى حقه والمسكين وابن السبيل ذلك

خير للذين يريدون وجه الله واولئك هم المفلحون .

« سورة روم آيه ٣٨ »

٥٢٦ قال ابو الحسن الرضا ﷺ : يكون الرجل يصل رحمه

فيكون قد بقي من عمره ثلاث سنين فيصيرها الله ثلاثين سنة و يفعل الله

« اصول كافي ص ٣٨٣ »

ما يشاء .

٥٢٧ قال ابو الحسن الرضا عليه السلام : قال ابو عبدالله عليه السلام صل رحمك ولو بشربة من ماء ؛ وفضل ما توصل به الرحم كنف الاذى عنها و صلة الرحم منسأة في الاجل محبة في الامل .  
« اصول كافي ص ٣٨٤ »

٥٢٨ قال ابو جعفر عليه السلام : صلة الارحام تزكي الاعمال و تدفع البلوى ؛ وتنمي الاموال وتنسى له في عمره و توسع في رزقه و تحبب في اهل بيته ، فليتق الله وليصل رحمه .  
« اصول كافي ص ٣٨٤ »

٥٢٩ قال امير المؤمنين عليه السلام : واكرم عشيرتك فانهم جنـاحك الذي به تطير واصلك الذي اليه تصير و يدك التي بها تصول ...  
« نهج البلاغة ص ٩٣٠ »

٥٣٠ عن النبي صلى الله عليه وآله انه قال : لا يدخل الجنة قاطع رحم .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٢٧ »

٥٣١ عن الجهم بن حميد قال : قلت لابي عبدالله عليه السلام : تكون لي القرابة على غير امرى المهم على حق ؟ قال : نعم ، حق الرحم لا يقطعها

شياء و اذا كانوا على امرك كان لهم حقان : حق الرحم و حق الاسلام .  
« اصول كافي ص ٣٨٦ »

٥٣٢ عن ابي عبدالله عليه السلام : ان رجالاتي النبي صلى الله عليه وآله فقال . يا رسول الله اهل بيتي ابوا الاتوثبا على و قطعة لي و شتيمة فارفضتهم . قال اذا يرفضكم الله جميعاً قال : فكيف اصنع ؟ قال : تصل من قطعك و تعطى من حرمك و تعفو عن ظلمك فانك اذا فعلت ذلك كان لك من الله عليهم ظهير  
« اصول كافي ص ٣٨٣ »

٥٣٣ قال ابو عبد الله عليه السلام : مامن مؤ من يدخل بيته مؤمنين فيطعمهما شعبهما الا كان افضل من عنق نسمة .

« بحار الانوار ج ١٥ كتاب العشرة ص ٢٤٢ »

- ٥٣٤ قال ابو جعفر عليه السلام : شبع اربع من المسلمين يعدل عتق رقبة  
من ولد اسماعيل عليه السلام . « بحار الانوار ج ١٥ كتاب العشرة ص ٢٤٢ »
- ٥٣٥ قال رسول الله صلى الله عليه وآله : الضيف دليل الجنة .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٢٤٢ »
- ٥٣٦ « » : اذا اراد الله بقوم خيرا هدى اليهم هدية قالوا  
وما تلك الهدية ؟ قال : الضيف ينزل برزقه ويرتحل بذنوب اهل البيت  
« بحار الانوار ج ١٥ كتاب العشرة ص ٢٤٢ »
- ٥٣٧ « » (في حديث) : وما من ضيف حل بقوم الا ورزقه معه .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٢٤١ »
- ٥٣٨ قال امير المؤمنين عليه السلام : ما من مؤمن يحب الضيف الا ويقوم  
من قبره ووجهه كالقمر ليلة البدر فينظر اهل الجمع فيقولون ما هذا  
الانبي مرسل : فيقول ملك هذا مؤمن يحب الضيف و يكرم الضيف ولا  
سبيل له الا ان ادخل الجنة .  
« بحار الانوار ج ١٥ كتاب العشرة ص ٢٤٢ »
- ٥٣٩ قال الصادق عليه السلام : اتى رسول الله صلى الله عليه وآله بأسارى فقدم رجل  
منهم ليضرب عنقه فقال له جبرئيل اخر هذا اليوم يا محمد صلى الله عليه وآله فرده  
واخرج غيره حتى كان هو آخرهم فدعا به ليضرب عنقه فقال له جبرئيل  
يا محمد ربك يقرئك السلام ويقول لك ان اسيرك هذا يطعم الطعام و  
الضيف ويصبر على النائبة و يحمل الحملات . فقال له النبي صلى الله عليه وآله ان  
جبرئيل اخبرنى فيك من الله عزوجل بكذا وكذا وقد اعنتك . فقال له  
وان ربك ليحب هذا ؟ فقال صلى الله عليه وآله نعم . فقال اشهدان لا اله الا الله وانك  
رسول الله . والذي بعثك بالحق لا رددت عن مالى احداً ابداً .  
« فروغ كافي ج ١ ص ١٧٦ »

- ٥٤٠ « : إذا أتاك أخوك فاته بما عندك وازادعوته فتكلف .  
 « بحار الانوار ج ١٥ كتاب العشرة من ٢٤٠ »
- ٥٤١ قال رسول الله ﷺ : صاحب الرحل يشرب اول القوم ويتوضأ  
 آخرهم . « بحار الانوار ج ١٥ كتاب العشرة من ٢٤٠ »
- ٥٤٢ « : من حق الضيف ان تمشى معه فنخرجه من  
 حريمك الى الباب . « بحار الانوار ج ١٥ كتاب العشرة من ٢٤٠ »
- ٥٤٣ نزل على ابي عبد الله الصادق عليه السلام قوم من جهة فاضافهم فلما ارادوا  
 الرحلة زودهم ووصلهم و اعطاهم ، ثم قال لغلما نه تنحوا لا تعينوهم  
 فلما فرغوا جاؤا ليودعوه فقالوا له يا بن رسول الله فقد اضغت فاحسنت  
 الضيافة واعطيت فاجزلت العطية ، ثم امرت غلمانك ان لا يعينونا على  
 الرحلة فقال عليه السلام : انا اهل بيت لانعين اضيفنا على الرحلة من عندنا .  
 « بحار الانوار ج ١٥ كتاب العشرة من ٢٤٠ »
- ٥٤٤ قال النبي ﷺ : من كان يؤمن بالله واليوم الآخر فليكرم  
 ضيفه والضيافة ثلاثة ايام ولما اليهن فما فوق ذلك فهو صدقة .  
 « بحار الانوار ج ١٥ كتاب العشرة من ٢٤٢ »
- ٥٤٥ قال رسول الله ﷺ : ان من حق الضيف ان يعدله الخلال .  
 « بحار الانوار ج ١٥ كتاب العشرة من ٢٤١ »
- ٥٤٦ عن الصادق عليه السلام عن ابيه قال : اذا دخل احدكم على اخيه  
 في رحله فليقعده حيث يؤمر صاحب الرحل فان صاحب الرحل اعرف  
 بعورة بيته من الداخل عليه .  
 « بحار الانوار ج ١٥ كتاب العشرة من ٢٤٠ »
- ٥٤٧ عن الرضا عن آباءه عليه السلام قال : دعى رجل امير المؤمنين  
 عليه السلام فقال له قد اجبتك على ان تضمن لى ثلث خصال قال وما هن يا  
 رسول الله ﷺ



امير المؤمنين ؟ قال لا تدخل على شيئاً من خارج ولا تدخر عنى شيئاً في البيت ولا تجحف بالعيال ، قال ذلك لك فاجابه امير المؤمنين عليه السلام .  
« بحار الانوار ج ١٥ كتاب العشرة من ٢٤٠ »

قوله تعالى : ويسئلونك عن اليتامى قل اصلاح لهم خير وان تغالطوهم فاخوانكم والله يعلم المفسد من المصلح ولو شاء الله لاعتنكم ان الله عزيز حكيم .  
« سورة بقره آيه ٢٢٠ »

عن الصادق (ع) عن آبائه عن رسول الله صلى الله عليه وآله وسلم : من عال يتيماً حتى يستغنى عنه اوجب الله عزوجل له بذلك الجنة كما اوجب لاكل مال اليتيم النار . « بحار الانوار ج ١٥ كتاب العشرة من ١٢٠ »

عن ابي عبد الله عليه السلام قال : ما من عبد يمسح يده على رأس يتيم رحمة له الا اعطاه الله بكل شعرة نوراً يوم القيامة  
« بحار الانوار ج ١٥ كتاب العشرة من ١٢٠ »

قال علي عليه السلام في وصيته لابنيه : الله الله في الايتام فلا تغبوا افواههم ولا يضيعوا بحضرتكم . « نهج البلاغة من ٩٦٨ »

قال رسول الله صلى الله عليه وآله وسلم : مر عيسى بن مريم عليه السلام بقبر يعذب صاحبه ، ثم مر به من قابل فاذا هوليس يعذب ، فقال : يا رب مررت بهذا القبر عام اول فكان صاحبه يعذب ثم مررت به العام فاذا هو ليس يعذب فاوحى الله عزوجل اليه يا روح الله انه ادركه ولد صالح فاصلح طريقاً و آوى يتيماً فغفرت له بما عمل ابنه .

« بحار الانوار ج ١٥ كتاب العشرة ص ١١٩ »

« من كفل يتيماً وكفل نفقته كنت انا و هو في الجنة كهاتين (و قرن بين اصبعيه المسبحة والوسطى) »

« بحار الانوار ج ١٥ كتاب العشرة ١١٩ »

- ٥٥٤ قال عليه السلام : حرمة المسلم ميتاً كحرمة حياً .  
 «مصباح الفقيه ج ١ ص ٨٠٦»
- ٥٥٥ قال النبي ﷺ : فرض على امتي غسل موتيها و الصلوة عليها .  
 « مستدرك الوسائل ج ١ ص ١١٧ »
- ٥٥٦ قال الصادق عليه السلام : وغسل الميت واجب  
 « وسائل الشيعة ج ١ ص ١٢٨ »
- ٥٥٧ عن ابي عبد الله عليه السلام انه سئل عن المرأة تموت في السفر وليس معها اذوم حرم ولا نساء قال عليه السلام : تدفن كما هي بشيائها . وعن الرجل يموت وليس معه الا النساء ليس معهن رجال ، قال عليه السلام : يدفن كما هو بشيائه .  
 « وسائل الشيعة ج ١ ص ١٣٤ »
- ٥٥٨ قال ابو ذر : قال لي رسول الله ﷺ : وصل على الجنائز لعل ذلك يحزنك فان الحزن في امر الله يعوض خيراً  
 « مستدرك الوسائل ج ١ ص ١١١ »
- ٥٥٩ قال رسول الله ﷺ : كرامة الميت تعجيله .  
 « وسائل الشيعة ج ١ ص ١٢٨ »
- ٥٦٠ قال رسول الله ﷺ : عودوا المرضى و اتبعوا الجنائز يذكركم الاخرة .  
 « مستدرك الوسائل ج ١ ص ١١٩ »
- ٥٦١ قال الرضا عليه السلام : . . . من شيع جنازة ولي من اوليائنا خرج من ذنوبه كيوم ولدته امه لا ذنب عليه . . .  
 « مستدرك الوسائل ج ١ ص ١١٨ »
- ٥٦٢ قال النبي ﷺ : يا اباذر ! اذا اتبعت جنازة فليكن عمك فيها التفكر والخشوع واعلم انك لاحق به .  
 « مستدرك الوسائل ج ١ ص ١٣١ »

- ٥٦٣ روى ان رسول الله ﷺ خرج في جنازة فقال رجل هذه جنازة صالح ! فقال آخر مثل ذلك فقال مثله الثالث فقال ﷺ : وجبت الجنة سورب الكعبة لان المؤمنين شهداء الله والله لا يرد شهادتهم .  
« مستدرك الوسائل ج ١ ص ١٤٧ »
- ٥٦٤ قال رسول الله ﷺ : ما من عبد مسلم غسل أخاه مسلماً فلم يقدره ولم ينظر الى عورته و لم يذكر منه سوءاً ثم شيعه و صلى عليه ثم جلس حتى يوارى في قبره الاخرج عطلا من ذنوبه .  
« مستدرك الوسائل ج ١ ص ٩٩ »
- ٥٦٥ قال النبي ﷺ : لان اطأ على جمرة او سيف احب الى من ان اطأ على قبر مسلم  
« مستدرك الوسائل ج ١ ص ١٣٢ »
- ٥٦٦ في وصية النبي ﷺ لعلي عليه السلام : يا علي ! كره الله عز وجل لامتى العيب في الصلوة والمن في الصدقة و اتيان المساجد جنبها و الضحك بين القبور  
« من لا يحضره الفقيه ص ٥٧٣ »
- ٥٦٧ قال الصادق عليه السلام : من حق المؤمن على المؤمن ... و اذا مات فالزيارة له الى قبره .  
« مستدرك الوسائل ج ١ ص ١٢٩ »
- ٥٦٨ قال رسول الله ﷺ : للدابة على صاحبها خصال : يبدأ بعلمها اذا نزل ، ويعرض عليها الماء اذا مر به ، ولا يضرب وجربها فانها تسبح بحمد ربها ، ولا يقف على ظهرها الا في سبيل الله ، ولا يحملها فوق طاقتها ، ولا يكلفها من المشى الا ما تطيق .  
« من لا يحضره الفقيه ص ٢٢٨ »
- ٥٦٩ قال ابو الحسن عليه السلام : من مروءة الرجل ان يكون دوابه سماناً  
« وسائل الشيعة ج ٢ ص ١٩٤ »

- ٥٧٠ ان علياً عليه السلام كان يسهم للمفارس ثلثة اسهم - سهمين لفرسيه  
وسهماً له - ويجعل للراجل سهماً «وسائل الشيعة ج ٢ ص ٤٣٣»
- ٥٧١ قال الباقر عليه السلام : ان الله تعالى يحب ابراد الكبد الجراء  
ومن سقى كبداً حراماً بهيمة وغيرها اظله الله يوم لا ظل الاظله  
«وسائل الشيعة ج ٢ ص ٥٠»
- ٥٧٢ قال الصادق عليه السلام : ان لكل شىء حرمة وحرمة البهائم في  
وجوهها . «وسائل الشيعة ج ٢ ص ١٩٦»
- ٥٧٣ قال رسول الله صلى الله عليه وآله : لا تتور كوا على الدواب ولا تتخذوا ظمورها  
مجالس . «من لا يحضره الفقيه ص ٢٢٨»
- ٥٧٤ « لا يرتد ف ثلاثة على دابة فان احدهم ملعون  
« وسائل الشيعة ج ٢ ص ١٩٧»
- ٥٧٥ قال رسول الله صلى الله عليه وآله : ان الله تبارك وتعالى يحب الرفق و  
يعين عليه ؛ فاذا ركبتكم الدواب العجاف فانزلوها منازلها ، فان كانت  
الارض مجدبة فانجوا عليها ، فان كانت مخصبة فانزلوها منازلها  
«من لا يحضره الفقيه ص ٢٢٩»
- ٥٧٦ قال ابو جعفر عليه السلام : اذا سرت في ارض خصبه فارفق بالسير  
و اذا سرت في ارض مجدبة فمجل بالسير .  
«من لا يحضره الفقيه ص ٢٢٩»
- ٥٧٧ عن ابي عبد الله عليه السلام ان ابا جعفر عليه السلام قال : لا تقبل شهادة  
سابق الحاج لانه قتل راحلته ... «وسائل الشيعة ج ٣ ص ٤١٥»
- ٥٧٨ قال رسول الله صلى الله عليه وآله . اضربوها على النفار ولا تضربوها على  
«فروع كافي ج ٢ ص ٢٣٠»

٥٧٩ : من قتل عصفوراً عبثاً جاء يوم القيامة وله صراخ  
حول العرش يقول رب سل هذا قيم قتلتي من غير منفعة.

« مستدرك الوسائل ج ٣ ص ٥٨ »

٥٨٠ قال الصادق عليه السلام : ان امرأة عذبت في هرة ربطتها حتى

ماتت عطشاً. « وسائل الشيعة ج ٢ ص ٢٠٣ »

٥٨١ ان امير المؤمنين عليه السلام قال: لا تذبح الشاة عند الشاة ولا الجزور

عند الجزور وهو ينظر اليه . « وسائل الشيعة ج ٣ ص ٢٣٩ »

٥٨٢ عن محمد بن الفضيل عن ابي الحسن الرضا عليه السلام قال قلت له

كان عندى كبش سنة لاضحيتى به فلما اخذته واضجعتنه نظر الى فرحمته

ورققت له ثم انى ذبحته قال فقال عليه السلام : ما كنت احب لك ان تفعل

لا تربين شيئاً من هذا ثم ذبحه . « وسائل الشيعة ج ٣ ص ٢٤٧ »

APPENDIX - III

- ١ ما أطمان إلا عبيد الأمل إلا أنسا [أو] العتمل.  
 كنتم من نعمة الله على عبديه في غير أمليه. وكنتم من مؤمنين أملاً الخياري في غيره، وكنتم من ساع إلى حنفيه وهو منبسط عن حظه.
- ٢ إفلوا الكرامة وأفضل الكرامة الطيب، أحقه محمداً وأطيبته رباً.
- ٣ الكسوة نظهر العنى وإلا خسان إلى الخادم يكبت العدو.
- ٤ من أتى إليكم مغروراً فكافؤوه، فإن لم تجدوا، فأنزلوا، فإن الشاء جزاء.
- ٥ من تقدمت إليه يد، كان عليه من الحق أن يكافىء، فإن لم يفعل قال الشاء، فإن لم يفعل فقد كفر النعمة.
- ٦ علامة المخلص أربعة: يتلم قلبه، وتسلم جوارحه، وتذل خبیره، وكف شره.
- ٧ حسن الخلق يبلغ بصاحبه درجة الصائم القائم.
- ٨ قبيح له: ما أفضل ما أعطى العبد.
- ٩ قال: حسن الخلق.
- ١٠ إن اكتمل المؤمن إيماناً أخسهم أخلاقاً.
- ١١ السجى الحسن الخلق في كنف الله، لا يتخلى الله عنه حتى يذخله الجنة. وما بعث الله نبياً إلا سجيناً. وما زال أبو بوسبى بالشقاء وحسن الخلق حتى مضى.
- ١٢ إن الذي يتطلب من فضل تكف به عبائه أعظم أحرأ من المجاهدين في سبيل الله.

١٢ أَلْسَلَامَةٌ مَعَ الْإِسْتِيفَامَةِ. وَالذُّعَاءُ مُفْنَأُحُ الرُّحْمَةِ.

١٣ عَلَامَةُ الْمُشْرِفِ قَازِبَتُهُ:

الْمُخْرَبُ بِالْبَاطِلِ، وَيَأْكُلُ مَا لَيْسَ عِنْدَهُ، وَتَزْهَدُ فِي إِضْطِنَاعِ الْمَعْرُوفِ،  
وَتُنْكِرُ مَنْ لَا يَسْتَفِيعُ بِشَيْءٍ مِنْهُ.

١٤ حُسْنُ التَّدْبِيرِ مَعَ الْكُفَافِ اكْفَى لَكَ مِنَ الْكَثِيرِ مَعَ الْإِسْرَافِ.

١٥ أَوْصَائِي زَمِّي يَنْشَعُ:

أَوْصَائِي بِالْإِحْلَاصِ فِي السَّرِّ وَالْعَلَانِيَةِ، وَالْعَدْلِ فِي الرِّضَا وَالْقَضْبِ،  
وَالْقَضْبِ فِي الْفَقْرِ وَالْعَيْسَى، وَأَنْ أَعْفُو عَمَّنْ ظَلَمَنِي، وَأَعْطَيْتَنِي مِنْ حَرَمَتِي،  
وَأَصِلَ مَنْ قَطَعَنِي، وَأَنْ يَكُونَ صَمْتِي فِكْرًا، وَمَنْطِقِي ذِكْرًا، وَنَظْرِي عِبْرًا.

١٦ طَوْبِي لِمَنْ تَأْيَيْتَ النَّاسَ وَبِالْفِعْوَةِ عَلَى طَاعَةِ اللَّهِ.

إِنَّ أَحْسَنَ مَا يَأْيَيْتُ بِهِ النَّاسُ قُلُوبَ أَوْلَادِهِمْ، وَتَسْلُوْا بِهِ الْيَضْنَ عَنْ قُلُوبِ  
أَعْدَائِهِمْ، حُسْنُ الْبِشْرِ عِنْدَ لِفَائِهِمْ، وَالتَّقَفُّدُ فِي عَيْبَتِهِمْ، وَالْبَلَانَةُ  
بِهِمْ عِنْدَ حُضُورِهِمْ.

١٨ الْأَمَانَةُ تَخْلِبُ الرُّزْقَ وَالْجِنَانَةَ تَخْلِبُ الْفَقْرَ.

١٩ يَا كَسْبِيلَ إِنْهُمْ وَاعْلَمْ أَنَا لَا تُرْتَحِصُ فِي تَرْكِ آدَاءِ الْأَمَانَةِ لِأَحَدٍ مِنَ  
الْخَلْقِ، فَسَنَ زَوَى عَنِّي فِي ذَلِكَ رُحْصَةٌ فَقَدْ أَبْظَلَ وَأَيْمَ وَجَرَؤُهُ التَّارِيماً  
كَذِيبٌ، أَفَيْمٌ لَسِمَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِقَوْلِي لِي قَبْلَ وَفَائِهِ  
بِسَاعَةِ مِرَاراً ثَلَاثًا:

يَا أَبَا الْحَسَنِ! إِذْ الْأَمَانَةُ أَلَى الْبَرِّ وَالْفَاجِرِ فِيمَا جَلَّ وَقَلَّ عَنِّي الْخَبِيطُ  
وَالْمَخِيطُ.

٣٠. أذوا الأمانة ولو إلى قاتلٍ وُلِدَ الأنبياء.

٢١ نخساجُ الاخوة فيما بينهم إلى ثلاثة أشياء، فإن استعملوها ولا تباينوا  
وتباغضوا وهي: التناصف. والتراحم. وتغيب الحسد.

٢٢ إن من أخلاق المؤمنين الإنفاق على قدر الإقتار.

٢٣ إبتاك أن تمنع في طاعة الله، فتتفق مثليه في مفضية الله.

٢٤ الأيدي ثلاثة: سائلة، ومنفقة، ومنسكة. وخير الأيدي المنفقة.

٢٥ لا تسختم في السبات والوئطى.....  
ولا تغر الخنصر.

٢٦ إن من السنة لبس الخاتم.

٢٧ مثل المؤمن كمثل الشبلية، تحرم مرة، وتنقيم مرة، ومثل الكافر  
مثل الأرزة، لا يزال مستقيماً لا يتغير.

٢٨ يا كميل إن الإيمان مستقر ومستودع فأخذز أن تكون من المستودعين  
وَأَمَّا يَسْتَجِيقُ أَنْ يَكُونَ مُسْتَقَرًّا إِذَا لَبِثْتَ الْجَادَّةَ الْوَاضِحَةَ الَّتِي لَا  
تُخْرِجُكَ إِلَى عَوَجٍ، وَلَا تُرْبِلُكَ عَنْ مَسْجِدٍ.

٢٩ عنوان صيغة المؤمنين، حسن خلقه.

٣٠ اتعدكم بي فيها البخل الذي الفاحش.

٣١ البخل من بخل بالسلام.

٣٢ من برىء من ثلاثة نال ثلاثة:

من برىء من الشرباك العيز. ومن برىء من الكبر نال الكرامة. ومن برىء من  
البخل نال الشرف.



- ٣٣ إخْتَرُوا مِنَ النَّاسِ بِشْوَاهِ الطَّيْرِ.
- ٣٤ مَا أَقْبَحَ النِّقْطِيعَةَ تَعَدُّ الصَّلَاةَ، وَالْجَفَاءَ تَعَدُّ الْإِخَاءَ، وَالْعِدَاوَةَ تَعَدُّ التَّوَدُّةَ.
- ٣٥ الْمُؤْمِنُونَ إِخْوَةٌ وَلَا شَيْءٌ أُنْزِعَ عِنْدَ كُلِّ أَخٍ مِنْ أَحِبِّهِ.
- ٣٦ إِنْ لَمْ تُحِبَّ الْحَاكِمَ فَلَنْتَ أَحَادًا، إِنْ الْمُؤْمِنَ مَنْ قَانَ بِقَوْلَانَا، فَمَنْ تَخَلَّفَ عَنْهُ فَصَّرَ عَتًّا، وَمَنْ فَصَّرَ عَتًّا لَمْ يَلْحَقْ بِنَا، وَمَنْ لَمْ يَكُنْ مَعَنَا فَبِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.
- ٣٧ تَعَلَّمُوا الْجَلْمَ فَإِنَّ الْجَلْمَ خَلِيلُ الْمُؤْمِنِ وَوَزِيرُهُ، وَالْعِلْمَ دَلِيلُهُ، وَالرَّفْقَ أَخُوهُ، وَالْعَقْلَ زَيْفُهُ، وَالضَّبْرَ أَمِيرُ جُنُودِهِ.
- ٣٨ مَا شَيْبَ شَيْءٌ بِشَيْءٍ إِخْتَسَنَ مِنْ جَلْمٍ يَعْلَمُ.
- ٣٩ ثَلَاثَةٌ لَا تُعْرَفُ إِلَّا فِي ثَلَاثِ مَوَاطِنَ: لَا يُعْرَفُ الْحَلِيمُ إِلَّا عِنْدَ الْغَضَبِ، وَلَا الشُّجَاعُ إِلَّا عِنْدَ الْحَرْبِ، وَلَا أَحٌ إِلَّا عِنْدَ الْحَاجَةِ.
- ٤٠ عِلْمَةُ الْبَارِ قَعَشْرَةٌ:  
بُحْبٌ فِي اللَّهِ، وَبُغْضٌ فِي اللَّهِ، وَبُصَاحِبٌ فِي اللَّهِ، وَفَارِقٌ فِي اللَّهِ، وَغَضَبٌ فِي اللَّهِ.
- وَقَرَضٌ فِي اللَّهِ، وَتَعَمُّلٌ لِنَهْ وَتَقَلُّبٌ إِلَيْهِ، وَتَخَشُّعٌ لِلَّهِ، وَخَائِفًا مَخُوفًا طَاهِرًا مُخْلِصًا مُسْتَخِيئًا مُرَاقِبًا، وَبُحِينَ فِي اللَّهِ.
- ٤١ صِفَةُ الْجَاهِلِ أَنْ يَتَوَاتَى عَنِ الْبِرِّ وَيُبْطِئُ عَنْهُ.

- ٤٢ أَرْزَعَهُ مِنَ الْخَلْقِ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ:  
أَلْبَرُّ وَالسَّحَاءُ وَالصَّبْرُ عَلَى التَّائِبَةِ وَالْإِيمَانُ بِحَقِّ الْمُؤْمِنِ.
- ٤٣ أَعْجَلُ الشَّرِّ عُقُوبَتُهُ الْبَغْيَ.
- ٤٤ ثَلَاثٌ مَنْ كُنَّ فِيهِ كُنَّ عَلَيْهِ: الْمَكْرُ، وَالنَّكْتُ، وَالْبَغْيُ، وَذَلِكَ قَوْلُ اللَّهِ:  
«وَلَا يَجْبِقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ. فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَا  
دَقَرْنَاهُمْ وَقَوْمَهُمْ أَحْمَعِينَ»  
وقال جل وعزَّ: «وَمَنْ نَكَتْ فَإِنَّمَا يَنْكُتْ عَلَى نَفْسِهِ».
- وقال:  
«بِأَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا».
- ٤٥ بَيْتَةٌ لَا تَكُونُ فِي مُؤْمِنٍ:  
الشُّرُ، وَالنَّكْدُ، وَالنَّحْدُ، وَاللَّجَاجَةُ، وَالْكَذْبُ، وَالْبَغْيُ.
- ٤٦ مَا أَقْبَحَ الْإِنْتِقَامَ بِأَهْلِ الْأَفْدَارِ.
- ٤٧ اللَّهُ اللَّهُ فِي الْفُقَرَاءِ وَالْمَسَاكِينِ فَشَارِكُوهُمْ فِي مَعَانِيكُمْ.
- ٤٨ قِيلَ ظَلَبَ الْخَوَانِجِ مِنَ النَّاسِ هُوَ الْبَغْيُ الْحَاضِرُ، وَكَثْرَةُ الْخَوَانِجِ إِلَى  
النَّاسِ مَذَلَّةٌ وَهُوَ الْفَقْرُ الْحَاضِرُ.
- ٤٩ وَقَالَ يَحْضُرْتَهُ رَجُلٌ: «اللَّهُمَّ اغْنِنِي عَنِ خَلْقِكَ».
- فَقَالَ عَلَيْهِ السَّلَامُ: لَيْسَ هَكَذَا: إِنَّمَا النَّاسُ بِالنَّاسِ وَلَكِنْ قُلْ:  
«اللَّهُمَّ اغْنِنِي عَنِ شِرَارِ خَلْقِكَ».
- ٥٠ إِنْ كَانَ مَا بِكَيْفِكَ فَأَذْنِي مَا فِي الدُّنْيَا بِكَيْفِكَ. وَإِنْ كَانَ لَا يُغْنِيكَ مَا  
يَكْفِيكَ فَلَيْسَ شَيْءٌ مِنَ الدُّنْيَا يُغْنِيكَ.

٥٢ أَلْتَجَاهُ فِي ثَلَاثِ تُمْيِكَ عَلَيَّكَ بِإِنَّاكَ. وَتَيْمُكَ بَيْتِكَ. وَتَنْدِيمُ عَلَيَّ  
خَطِيئَتِكَ.

٥٣ ثَلَاثَةُ تَعْقِبِ التَّدَامَةَ:

الْمُبَاهَاةُ وَالْمُفَاخَرَةُ وَالْمُعَارَاةُ.

٥٤ فَكَذَّ نَلْغِي بِي جَزَعَكَ عَلَيَّ وَوَلَدِكَ الَّذِي فَضَى اللَّهُ عَلَيْهِ وَإِنَّمَا كَانَ  
إِنُّكَ مِنْ مَوَاهِبِ اللَّهِ الْهَيْبَةِ وَعَوَارِيهِ الْمُشْتَوَذَعَةِ عِنْدَكَ فَتَشْتَعَكَ  
اللَّهُ بِهِ إِلَى أَجَلِي وَقَبْضَهُ لِيُؤْتِي مَعْلُومًا، فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ،  
لَا يَخْبِظَنَّ جَزَعُكَ أَجْرَكَ وَتَوَقَّيْتُمْ عَلَيَّ تَوَابِ مُصِيبَتِكَ لَعَلِمْتُمْ أَنَّ  
الْمُصِيبَةَ قَدْ قَصُرَتْ لِعَظِيمِ مَا أَعَدَّ اللَّهُ عَلَيْهَا مِنَ التَّوَابِ لِأَهْلِ التَّسْلِيمِ  
وَالصَّبْرِ؛ وَاعْلَمْتُمْ أَنَّ الْجَزَعَ لَا يَرُدُّ مَيْتًا وَلَا يَدْفَعُ قَدْرًا، فَأَخْبِسِ الْعِزَّةَ وَتَنَجَّرِ  
السُّؤْمُودَ فَلَا يَذْهَبَنَّ أَسْفُكَ عَلَيَّ مَا لَازَمَ لَكَ وَيَجْمَعِ الْخَلْقَ نَارًا بِقَدْرِهِ  
وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ».

٥٥ كَفَى بِالْمَوْتِ وَأَعْظَمًا، وَكَفَى بِالنَّفْسِ غِنَى.

٥٦ قُلِ الْحَقُّ عَلَيَّ كُلِّ حَالٍ، وَوَادِّ الْمُتَّقِينَ، وَاهْتَجِرِ الْفَاسِقِينَ، وَجَانِبِ  
الْمُنَافِقِينَ، وَلَا تُصَاحِبِ الْخَائِنِينَ.

٥٧ إِنَّ كَلَامَ الصَّبْرِ إِلَى الْآخِرَةِ، وَالَّذِي نَرُغِبُ فِيهِ مِنْهَا رِضَى اللَّهِ وَالذَّرَجَاتِ  
الْمُلَى مِنَ الْجَنَّةِ الَّتِي يُورِثُهَا مَنْ كَانَ تَقِيًّا.

٥٨ مَنْ أَعْجَبَ بِرَأْيِهِ ضَلَّ. وَمَنْ اسْتَعْنَى بِعَقْلِهِ زَلَّ. وَمَنْ تَكَبَّرَ عَلَى النَّاسِ  
ذَلَّ.

- ٥٩ وَاللَّهِ الْمُتَكَبِّرُ بِنَارِ اللَّعْنَةِ زِدَاءَهُ.
- ٦٠ عِلَامَةُ الْكِنَانِ اَرْبَعَةٌ: بَثْوَانِي حَتَّى يُفَرِّطَ، وَنُفَرِّطَ حَتَّى يُضَيِّعَ، وَنُضَيِّعَ حَتَّى يَأْتِمَ وَيَضَجِرَ.
- ٦١ لِلْكَنَانِ ثَلَاثُ عِلَامَاتٍ: بَثْوَانِي حَتَّى يُفَرِّطَ وَنُفَرِّطَ حَتَّى يُضَيِّعَ وَنُضَيِّعَ حَتَّى يَأْتِمَ.
- ٦٢ إِنَّا كِ وَالْكَسَلُ وَالصَّخْرَةُ، فَإِنَّهُمَا يَفْتَاخُ كُلُّ سَرِيٍّ، مَنْ كَسَلَ لَمْ يُوَدِّ حَقًّا وَفَنَ صَجِرَ لَمْ يَنْضِرْ عَلَى حَقِّ.
- ٦٣ أَحْسَنُ حِلْيَةِ الْمُؤْمِنِ التَّوَاضُّعُ، وَجَمَالُهُ التَّعَفُّفُ، وَشَرَفُهُ التَّقْوَةُ، وَعِزُّهُ تَرْكُ الْفَنَاءِ وَالْفَيْلِ.
- ٦٤ التَّوَاضُّعُ الرِّضَا بِالسَّجْدِ دُونَ شَرَفِهِ، وَأَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ، وَأَنْ تَتْرَكَ الْمِرَاءَ وَإِنْ كُنْتَ مُجْتَمِعًا.
- ٦٥ التَّوَاضُّعُ نِعْمَةٌ لَا يُخْتَدُّ عَلَيْهَا
- ٦٦ لَيْسَ الْغِنَى عَنِ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ.
- ٦٧ عِلَامَةُ التَّائِبِ اَرْبَعَةٌ:  
 آ النَّصْبَةُ إِلَيْهِ فِي عَمَلِيهِ، وَتَرْكُ الْبَاطِلِ، وَلِزُومُ الْحَقِّ، وَالْحِرْصُ عَلَى الْخَيْرِ.
- ٦٨ وَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ (ع): مَا التَّوَتُّهُ النَّصُوحُ؟ فَقَالَ عَلَيْهِ السَّلَامُ:  
 نَدَمٌ بِالْقَلْبِ، وَاسْتِغْفَارٌ بِاللِّسَانِ، وَالْقَضْدُ عَلَى أَنْ لَا يَتَعَوَّدَ.

٦٩ فان كُتِبَ لِنُ زِيَادٍ: يَا أَمِيرَ الْمُؤْمِنِينَ الْعَبْدُ بِصِيبِ الذَّنْبِ قَبَسْتَغْفِرُ اللَّهَ

مِنْهُ، فَمَا حُدَّ الْإِسْتِغْفَارُ؟

قَالَ: يَا ابْنَ زِيَادِ الثَّوْتَةَ.

قُلْتُ: بَسْ؟

قَالَ: لَا.

قُلْتُ: فَكَيْفَ؟

قَالَ: إِنَّ الْعَبْدَ إِذَا أَصَابَ ذَنْبًا يَقُولُ: اسْتَغْفِرُ اللَّهَ بِالتَّخْرِيكِ.

قُلْتُ: وَمَا التَّخْرِيكُ؟

قَالَ: الشَّفْطَانِ وَاللَّسَانِ، يُرِيدُ أَنْ يَتَّبِعَ ذَلِكَ بِالْحَقِيقَةِ قُلْتُ: وَمَا الْحَقِيقَةُ؟

قَالَ: تَضْيِيقُ فِي الْقَلْبِ وَاضْمَارُ أَنْ لَا يَتَّعَدُ إِلَى الذَّنْبِ الَّذِي اسْتَغْفَرَ مِنْهُ.

قَالَ كُتَيْبٌ: فَمَاذَا قَعَلْتُ ذَلِكَ قَالَنَا مِنْ الْمُسْتَغْفِرِينَ؟

قَالَ: لَا.

قَالَ كُتَيْبٌ: فَكَيْفَ ذَاكَ؟

قَالَ: لِأَنَّكَ لَمْ تَبْلُغْ إِلَى الْأَصْلِ تَعَدُّ.

قَالَ كُتَيْبٌ: فَأَصْلُ الْإِسْتِغْفَارِ مَا هُوَ؟

قَالَ: الرَّجُوعُ إِلَى الثَّوْتَةِ مِنَ الذَّنْبِ الَّذِي اسْتَغْفَرْتَ مِنْهُ وَهِيَ أَوْلَى دَرَجَةِ الْعَابِدِينَ

وَتَرْكُ الذَّنْبِ، وَالْإِسْتِغْفَارُ إِسْمٌ وَقَعَ لِتَعْمَانٍ بَيْتًا.

أُولَئِكَ: التَّدَمُّ عَلَى مَا قَضَى.

وَالثَّوْتِيُّ: التَّعَزُّمُ عَلَى تَرْكِ التَّعَوُّدِ أَبَدًا.

وَالثَّالِثُ: أَنْ تُؤَدِّيَ حُقُوقَ المَخْلُوقِينَ الَّتِي تَشْكُ وَتَتَنَهَّمُ.

وَالرَّابِعُ: أَنْ تُؤَدِّيَ حَقَّ اللَّهِ فِي كُلِّ فَرِيضٍ.

وَالخَامِسُ: أَنْ تُؤَدِّيَ اللُّحْمَ الَّذِي نَبَتَ عَلَى الشَّحْبِ وَالْعَرَامَ حَتَّى يَرْجِعَ

الْجِلْدُ إِلَى عَظْمِهِ ثُمَّ تَنَفَّسَا فِيمَا بَيْنَهُمَا لَعْمًا جَدِيدًا.

وَالسَّادِسُ: أَنْ تُؤَدِّيَ التَّيْدَانَ الَّتِي لَهَا الْقَطَاعَاتُ كَمَا أَذْفَقَتْ لَذَاتِ التَّمَاعِيصِ.

- ٧٠ - وَسُئِلَ عَلَيْهِ السَّلَامُ عَنْ حَدِّ التَّوَكُّلِ؟ فَقَالَ عَلَيْهِ السَّلَامُ:  
أَنْ لَا تَخَافَ أَحَدًا إِلَّا اللَّهَ.
- ٧١ - وَمَنْ أَحَبَّ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ.
- ٧٢ - سَمَّ كُلُّ نَوْعٍ بِإِسْمِ اللَّهِ وَقِيلَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»، وَتَوَكَّلْ عَلَى اللَّهِ.
- ٧٣ - لَا بَرَائَةَ الْمَشْرُوقِ مِنْهُ فِي نَهْمَةِ مَنْ هُوَ بَرِيءٌ حَتَّى يَكُونَ أَعْظَمَ جُزْأً  
مِنَ السَّارِقِ.
- ٧٤ - مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلْيَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ، وَمَنْ كَتَمَ سِرَّهُ  
كَانَتْ الْخَيْرَةُ فِي يَدِهِ.
- ٧٥ - إِذَا زَامَيْتُمُ الْعَبْدَ تَبَقَّقُوا الذُّنُوبَ بَيْنَ النَّاسِ نَاسِيًا لِذَنْبِهِ فَأَعْلَمُوا أَنَّهُ قَدْ مَكَّرَ بِهِ.
- ٧٦ - لَا عَزْوًا إِلَّا مَعَ إِمَامٍ عَادِلٍ، وَلَا نَفْلًا إِلَّا مِنْ إِمَامٍ فَاضِلٍ.
- ٧٧ - أَلَّتْهُ أَلَّةٌ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ. فَإِنَّمَا يُجَاهِدُ رَجُلَانِ إِمَامٌ هَدَى  
أَوْ مَطِيعٌ لَهُ مُفْتَدٍ يَهْدَاهُ.
- ٧٨ - نَيْسٌ مِنْ أَخْلَاقِ الْمُؤْمِنِ، الْمَلَقُ وَالْحَسَدُ إِلَّا فِي ظَلَمِ الْعِلْمِ.
- ٧٩ - أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ:  
بِإِدَاوُدَ حَدِّزْ قَائِدِي أَصْحَابِكَ عَنِ حُبِّ الشَّهَوَاتِ، فَإِنَّ الْمُعَلَّقَةَ قُلُوبُهُمْ  
بِشَّهَوَاتِ الدُّنْيَا قُلُوبُهُمْ مَخْجُوتَةٌ عَنِّي.
- ٨٠ - عَلَامَةُ الْحَاسِدِ ثَلَاثَةٌ: الْغَيْبَةُ، وَالسَّمَلَقُ، وَالسَّمَانَةُ بِالصُّبْيَةِ.
- ٨١ - لَا غَيْبٌ لِجَسَدٍ وَلَا مَوَدَّةٌ لِمُلُوكٍ. وَلَا مَرُوءَةٌ لِكَذُوبٍ.
- ٨٢ - إِذَا تَطَيَّرْتَ فَاْمُضِ إِذَا كَلَنْتَ فَلَا تَقْضِ وَإِذَا حَسَدْتَ فَلَا تَنْبِغِ

٨٣ تَبَسَّ مِنْ اخْلَاقِ الْمُؤْمِنِ الْمَلَقُ وَلَا التَّعَدُّ إِلَّا فِي ظَلَبِ الْعِلْمِ.

٨٤ مَا رَأَيْتُ ظَالِمًا أَشْبَهَ بِمُظْلَمٍ مِنَ الْحَايِدِ.

٨٥ إِنَّمَا لَكَ مِنْ دُنْيَاكَ مَا اضْطَحَّتْ بِهِ مَشْوَاكَ، فَاتَّبِعْ فِي حَقِّهِ وَلَا تَكُنْ حَاوِلًا لِغَيْرِكَ.

٨٦ اعْرِفِ الْحَقَّ لِمَنْ عَرَفَهُ لَكَ رَفِيعًا كَانَ أَوْ وَضِيعًا.

٨٧ عَلَيْكُمْ بِتَقْوَى اللَّهِ فِي الْغَيْبِ وَالشَّهَادَةِ، وَكَلِمَةِ الْحَقِّ فِي الرِّضَى وَالنَّصَبِ.

٨٨ لَا تَمْتَسُّوا الْجَهَانَ الْحِكْمَةَ فَتُظْلِمُوهَا، وَلَا تَمْتَسُّوهَا أَهْلِهَا فَتُظْلِمُوهُمْ.

٨٩ كَمَا نَزَكُوا لَكُمْ الْحِكْمَةَ فَانزَكُوا لَهُمُ الدُّنْيَا.

٩٠ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِذَا رَأَيْتُمُ الْمُؤْمِنَ صَمُوتًا فَلَا تُؤَامِنُهُ، فَإِنَّهُ بُلْفِي الْحِكْمَةِ. وَالْمُؤْمِنُ قَلِيلُ الْكَلَامِ كَثِيرُ الْعَمَلِ وَالْمُنَافِقُ كَثِيرُ الْكَلَامِ قَلِيلُ الْعَمَلِ».

٩١ الْحَيَاءُ مِنَ الْإِيمَانِ.

٩٢ ظَلَبُ الْخَوَائِجِ إِلَى النَّاسِ مَذَلَّةٌ لِلْحَيَاءِ وَمَذْهَبَةٌ لِلْحَيَاءِ وَاسْتِخْفَافٌ بِالْوَقَارِ وَهُوَ الْفَقْرُ الْحَاضِرُ. وَقَلَّةُ ظَلَبِ الْخَوَائِجِ مِنَ النَّاسِ هُوَ الْبِعْثُ الْحَاضِرُ.

٩٣ الْحَيَاءُ وَالْإِيمَانُ مُقَرَّنَانِ فِي قُرْآنٍ؛ فَإِذَا ذَهَبَ أَحَدُهُمَا نَبَعَهُ صَاحِبُهُ.

٩٤ لَا تَأْمَنْ جِدَعَ الشَّيْطَانِ وَتَقُولَ: مَتَى أَرَى مَا أُنْكِرُ نَزَعْتُ.

٩٥ إِنِّي لَأَكُ وَالْخَدْبَةَ فَإِنَّهَا مِنْ خُلُقِ النَّوَامِ.

٩٦ قَسَمَ اللَّهُ الْعَقْلَ ثَلَاثَةَ أَجْزَاءٍ قَسَمَ كُنْ فِيهِ كَمُلَ عَقْلُهُ، وَمَنْ لَمْ يَكُنْ فَلَا عَقْلَ لَهُ؛ حُسْنُ الْمَعْرِفَةِ لِلَّهِ، وَحُسْنُ الطَّاعَةِ لِلَّهِ، وَحُسْنُ الصَّبْرِ عَلَى أَمْرِ اللَّهِ.

- ٩٧ إِنَّمَا يُذْرِكُ الْخَبِيرُ كُلَّهُ بِالْعَقْلِ وَلَا دِينَ يَمَنُ لَا عَقْلَ لَهُ.
- ٩٨ لَا عَيْنَ مِثْلُ الْعَقْلِ، وَلَا قَفَرَ أَسَدٌ مِنَ الْجَهْلِ.
- ٩٩ إِنَّا كُنْمُ وَتَخَشَعُ الْيَقَاقُ وَهُوَ أَنْ يُرَى الْجَسَدَ حَائِمًا وَالْقَلْبُ لَيْسَ بِخَائِمٍ.
- ١٠٠ قَبْذَا أَنْتَ هُدَيْتَ لِقَضِيكَ فَكُنْ أَخْشَعُ مَا تَكُونُ لِزَيْتِكَ.
- ١٠١ بَا كَمِثْلُ لَيْسَ الشَّأْنُ أَنْ نُضَلِّيَ وَنُضْوِمَ وَنُتَصَدَّقَ، الشَّأْنُ أَنْ تَكُونَ الصَّلَاةَ يَفْلَسُ نَفِي وَعَمَلِي عِنْدَ اللَّهِ مُرْضِي وَخُشُوعِ سَوِيٍّ وَأَنْظُرُ فِيمَا تُضَلِّي وَعَلَى مَا تُضَلِّي إِنْ لَمْ تَكُنْ مِنْ وَجْهِهِ وَجِبِلِهِ فَلَا قُبُولَ.
- ١٠٢ لَا دِينَ إِلَّا بِمَعْرِفَةٍ وَلَا مَعْرِفَةٌ إِلَّا بِتَضْيِيقٍ، وَلَا تَضْيِيقٌ إِلَّا بِتَجْرِيدِ التَّوْحِيدِ، وَلَا تَوْحِيدٍ إِلَّا بِالْإِخْلَاصِ، وَلَا إِخْلَاصَ مَعَ التَّشْبِيهِ.
- ١٠٣ وَأَخْلِصْ فِي الْمَسْأَلَةِ لِزَيْتِكَ، فَإِنَّ يَدِيهِ الْعَطَاءُ وَالْجِزْمَانُ.
- ١٠٤ حَسَنُ الْيَشْرِ بَدَهَتْ بِالْحَجِيمَةِ.
- ١٠٥ يُظَنُّعُ الْمُؤْمِنُ عَلَى كُلِّ خُضَلَةٍ، وَلَا يُظَنُّعُ عَلَى الْكَيْدِ، وَلَا عَلَى الْخِيَانَةِ.
- ١٠٦ مَنِ اتَّمَنَ خَائِنًا عَلَى أَمَانَةٍ لَمْ يَكُنْ لَهُ عَلَى اللَّهِ حِسَابٌ.
- ١٠٧ الْمُؤْمِنُ لَا يُخْلَقُ عَلَى الْكَيْدِ وَلَا عَلَى الْخِيَانَةِ. وَخُضَلَتَانِ لَا يَجْتَمِعَانِ فِي الْمُنَافِقِ:
- سَمَتْ حَسَنٍ، وَفَقَهٌ فِي سُنَّةٍ.
- ١٠٨ الْخَبِيرُ الَّذِي لَا شَرَفِيهِ، الشُّكْرُ مَعَ الْيَمِينَةِ، وَالضَّبْرُ عَلَى التَّازِلَةِ.
- ١٠٩ الْخَبِيرُ كُلُّهُ صِيَانَةُ الْإِنْسَانِ نَفْسَهُ.
- ١١٠ إِفْعَلِ الْخَبِيرَ إِلَى كُلِّ مَنْ ظَلَمَ مِنْكَ، فَإِنْ كَانَ أَهْلَهُ فَقَدْ أَصَبْتَ مَوْضِعَهُ وَإِنْ لَمْ يَكُنْ بِأَهْلٍ كُنْتَ أَنْتَ أَهْلَهُ. وَإِنْ سَأَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ نَحَوَّكَ إِلَى بَسَارِكَ وَاعْتَدَرَ إِلَيْكَ فَاقْبَلْ عُذْرَهُ.



- ١١١ إِنْ اللَّهُ يُبْغِضُ الْفَاجِسَ الْمُتَفَحِّشَ.
- ١١٢ سَيِّدُ الْأَعْمَالِ ثَلَاثٌ حِصَالٌ:  
إِنْصَافُكَ النَّاسَ مِنْ نَفْسِكَ. وَمُسَاوَاةُ الْأَخِ فِي اللَّهِ. وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ.
- ١١٣ ذَكَرَ اللَّهُ أَفْضَلَ مِنَ الصَّدَقَةِ.
- ١١٤ وَمَنْ أَكْثَرَ ذَكَرَ اللَّهَ أَجْرَهُ اللَّهُ.
- ١١٥ صُحْبَةُ عِشْرِينَ سَنَةً قِرَاءَةً.
- ١١٦ يُنْتَحَنُ الصَّدِيقُ بِثَلَاثِ حِصَالٍ، فَإِنْ كَانَ مَوَاتِيئًا فِيهَا فَهُوَ الصَّدِيقُ  
التَّصَافِي وَالْإِتِّحَانُ صَدِيقُ زَعَايَ لِاصَّدِيقِ سِدَّةٍ:  
تَنْتَفِي مِنْهُ مَالًا.  
أَوْ تَأْمَنُهُ عَلَى مَا لَكَ.  
أَوْ تُشَارِكُهُ فِي مُكْرَمِهِ.
- ١١٧ إِذَا أَرَدْتَ أَنْ تَنْتَلِمَ صِحَّةَ مَا عِنْدَ أَخِيكَ فَأَبْغِضْهُ فَإِنْ نَبَتَ لَكَ عَلَى  
السُّودَّةِ فَهُوَ أَحْوَجُ وَإِلَّا فَلَا.
- ١١٨ عَلَيْكَ بِالرِّفْقِ، فَإِنَّ الرِّفْقَ يُنْسِنُ وَالْحَزَقَ شَوْمٌ، إِنَّ الرِّفْقَ وَالْبِرَّ وَحَسْنَ الْعُلُقِ  
يَغْمُرُ الدِّبَابَ، وَيَزِيدُ فِي الرِّزْقِ.
- ١١٩ عِلَامَةُ الْمُرَانِيِّ فَأَرْتَعَهُ:  
بِخَرِصٍ فِي السَّمَلِ لِلَّهِ إِذَا كَانَ عِنْدَهُ أَحَدٌ، وَتَكْيِيلٌ إِذَا كَانَ وَحْدَهُ  
وَتَخْرِصٌ فِي كُلِّ أَمْرٍ عَلَى التَّحَمُّدِ، وَتُحِينٌ سَمْتُهُ بِجَهْدِهِ.  
لَا تَنْتَلِمَ شَيْئًا مِنَ الْخَيْرِ رِئَاءَ وَلَا تَدْعُهُ خِيَاءً.
- ١٢٠ الرَّاهِدُ فِي الذُّنُوبِ مَنْ لَمْ يَغْلِبِ الْحَرَامَ صَبْرَهُ، وَلَمْ يَشْغَلِ الْحَلَالَ  
شُكْرَهُ.

- ١٢٢ الرُّهُدُ فِي الدُّنْيَا قَضْرُ الْأَمَلِ وَشُكْرُ كُلِّ نِعْمَةٍ، وَالرِّزْقُ عَنْ كُلِّ مَا حَرَّمَ  
اللَّهُ.
- ١٢٣ فَإِنَّ لَهُ رَجُلًا: مَا الرُّهُدُ؟  
فَمَنْ عَمِلَ عَلَيْهِ السَّلَامُ: الرُّهُدُ عَشْرَةُ أَجْزَاءٍ فَأَعْلَى دَرَجَاتِ الرُّهُدِ الْأَدْنَى  
دَرَجَاتِ الرِّزْقِ وَأَعْلَى دَرَجَاتِ الرِّزْقِ الْأَدْنَى دَرَجَاتِ الْبَقِيَّةِ وَأَعْلَى دَرَجَاتِ  
الْبَقِيَّةِ الْأَدْنَى دَرَجَاتِ الرِّضَا. وَإِنَّ الرُّهُدَ فِي آيَةِ مِنْ كِتَابِ اللَّهِ: «يَكْفِي  
لِتَأْتَسُوا عَلَيَّ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَيْكُمْ».
- ١٢٤ إِنَّ اللَّهَ يُعِبُّ الْجَوَادَ فِي حَقِّهِ.
- ١٢٥ إِذَا كَانَ أَمْرًاؤُكُمْ وَأَغْنِيَاؤُكُمْ سَمَحَاءَ كُمْ وَأَمْرُكُمْ سُورَى بَيْتِكُمْ، فَظَهْرُ  
الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ أَمْرًاؤُكُمْ شِرَارَ كُمْ وَأَغْنِيَاؤُكُمْ  
بُخْلَاءَ كُمْ، وَأُمُورُكُمْ إِلَى بَسَائِكُمْ، فَتَبَطَّنْ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا.
- ١٢٦ فَإِنَّ اللَّهَ: هَذَا دِينٌ ارْتَضَيْتَهُ لِنَفْسِي وَلَنْ يُضْلِعَهُ إِلَّا الشُّعَاءُ وَخَسْنُ  
الْخُلُقِ؛ فَأَكْرِمُوهُ بَيْنَمَا مَا صَحِبْتُمُوهُ.
- ١٢٧ سَادَةُ النَّاسِ فِي الدُّنْيَا الْأَشْجِيَاءُ وَفِي الْآخِرَةِ الْأَتْقِيَاءُ.
- ١٢٨ السَّلَامُ تَطَرُّعٌ وَالرِّدُّ قَرِيضَةٌ.
- ١٢٩ مَنْ بَدَأَ بِكَلَامٍ قَبْلَ سَلَامٍ فَلَا تَجِيبُوهُ.
- ١٣٠ إِنَّ تَمَامَ النَّجْبَةِ لِلْمُقِيمِ الْمُصَافِحَةَ. وَتَمَامُ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانِقَةَ.
- ١٣١ عَمَلِيكَ بِالصَّدَقِ وَلَا تُخْرِجْ مِنْ فَيْكِ كَيْدَةً أَبَدًا، وَلَا تُخَيِّرَنَّ عَلَيَّ خِيَانَةَ  
أَبَدًا؛ وَالْخَوْفُ مِنَ اللَّهِ كَأَنَّكَ تَرَاهُ. وَإِذَا كَانَ مَالُكَ وَنَفْسُكَ دُونَ دِينِكَ،  
وَعَمَلِيكَ بِنَحَائِسِ الْأَخْلَاقِ قَارَكَنَهَا، وَعَمَلِيكَ بِمَسَاوِي الْأَخْلَاقِ  
فَاجْتَنِبْهَا.

- ١٣٢ مَنْ سَاءَ خُلُقُهُ عَدَّتْ نَفْسُهُ.
- ١٣٣ سُوءُ الْخُلُقِ نَكَدٌ.
- ١٣٤ إِنَّ اللَّهَ جَعَلَ قُلُوبَ عِبَادِهِ عَلَى حُبٍّ مِنْ أَحْسَنِ إِلَيْهَا وَتُعْضِ مِنْ أَسَاءِ إِلَيْهَا.
- ١٣٥ يَا عَلِيُّ أَرْبَعٌ مَنْ تَكُنَّ فِيهِ كَمُلَ إِسْلَامُهُ:  
الضَّدْقُ وَالثُّكْرُ وَالْحَيَاءُ وَحُسْنُ الْخُلُقِ.
- ١٣٦ الطَّاعِمُ الشَّاكِرُ أَفْضَلُ مِنَ الضَّائِمِ الضَّائِمِ.
- ١٣٧ حَقُّ اللَّهِ فِي الْعُسْرِ الرِّضَا وَالصَّبْرُ، وَحَقُّهُ فِي الْيُسْرِ الْحَمْدُ وَالثُّكْرُ.
- ١٣٨ الْإِيمَانُ يَضْفَانِ: يَضْفُ فِي الصَّبْرِ وَيَضْفُ فِي الثُّكْرِ.
- ١٣٩ ثَلَاثٌ مِنْ أَبْوَابِ الْبِرِّ:  
سَخَاءُ النَّفْسِ، وَطِيبُ الْكَلَامِ، وَالصَّبْرُ عَلَى الْأَذَى.
- ١٤٠ الْمُصِيبَةُ لِلضَّائِرِ وَاحِدَةٌ وَلِلْجَارِعِ اثْنَانِ.
- ١٤١ عَلَامَةُ الصَّادِقِ قَاءُ زَيْتَةٍ:
- يَضْدُقُ فِي قَوْلِهِ، وَيُضْدَقُ وَعَدَّ اللَّهُ وَعَهْدَهُ، وَيُوفِي بِالْعَهْدِ، وَيَجْتَنِبُ الْعَدْرَ.
- ١٤٢ أَقْرَبُكُمْ مِنِّي عَدَا فِي الْمَوْفِيفِ أَضْدَقُكُمْ لِلْحَدِيثِ، وَأَدَاكُمْ لِأَمَانَةِ وَأَوْفَاكُمْ بِالْعَهْدِ وَأَحْسَنُكُمْ خُلُقًا، وَأَقْرَبُكُمْ مِنَ النَّاسِ.
- ١٤٣ إِنَّ مِنْ حَقِيقَةِ الْإِيمَانِ أَنْ يُؤْتَرَ الْعَبْدُ الصَّدَقَ حَتَّى يَنْفِرَ عَنِ الْكُذِبِ حَيْثُ يَنْفَعُ، وَلَا يَبْعُدُ التَّمَرُّ بِمَا لَيْتَهُ عِلْمَهُ.
- ١٤٤ لَا تَرُدَّ سَائِلًا وَ مِنْ شَفَرِ حَبَّةِ عَنَبٍ أَوْ شِقِّ نَمْرَةٍ، فَإِنَّ الصَّدَقَةَ تَنْمُو عِنْدَ اللَّهِ.

- أَزْتَعُ مِنْ كُنُوزِ الْبِرِّ:
- كِنَمَانُ الْحَاجَةِ، وَكِنَمَانُ الصَّدَقَةِ، وَكِنَمَانُ الرَّجْعِ. وَكِنَمَانُ الْمُصِيبَةِ.
- ١٤٥ إِلَّا أَنْبِئُكُمْ بِشَيْءٍ إِذَا فَعَلْتُمْوهُ بُعِيدَ الشُّطْرَانُ وَالشُّيْطَانُ مِنْكُمْ؟  
فَقَالَ أَبُو حَفْصَةَ: بَلَى، أَخْبَرْنَا بِهِ حَتَّى نَفْعَلَهُ.
- ١٤٦ فَقَالَ عَلَيْهِ السَّلَامُ: عَلَيْكُمْ بِالصَّدَقَةِ فَيَكْرِوْا بِهَا، فَإِنَّهَا تُسَوِّدُ وَجْهَ  
إِنْسَانٍ، وَتُكْثِرُ شَرَّةَ الشُّطْرَانِ الظَّالِمِ عَنْكُمْ فِي يَوْمِكُمْ ذَلِكَ.
- ١٤٧ صَدَّ الرَّجْمُ تَرِيدُ فِي الْعُمْرِ.
- ١٤٨ أَزْتَعُ أَسْرَعَ شَيْءٍ عُثُوبَةٌ:
- رَجُلٌ أَحْسَنَتْ إِلَيْهِ فَكَافَاكَ بِالْإِحْسَانِ إِسَاءَةً. وَرَجُلٌ لَا تَتَّبِعِي عَلَيْهِ وَهُوَ  
يَسْمِي عَمَلِيكَ. وَرَجُلٌ عَاقَدْتَهُ عَلَى أَمْرٍ قِيمِنَ أَمْرِكَ الْوَفَاءَ لَهُ وَمِنَ أَمْرِهِ  
الْفِدْرِيكَ. وَرَجُلٌ نَصِلُ رَجْمَهُ وَيَقْطَعُهَا.
- ١٤٩ صِلْ رَجْمَكَ وَتَوْبِشْرَتِي مِنْ مَاءٍ. وَأَفْضَلُ مَا تُوصِلُ بِهِ الرَّجْمَ كَفُّ الْأَذَى  
عَنْهَا، وَقَالَ فِي كِتَابِ اللَّهِ: وَلَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى».
- ١٥٠ آكِلِ الْقَعَمَاءَ وَلَا تَبْخُلْ عَلَيْهِ، فَإِنَّكَ لَنْ تُرْزِقَ النَّاسَ شَيْئًا وَاللَّهُ يَجْزِي  
لَكَ الثَّوَابَ بِذَلِكَ، أَحْسِنْ عَلَيْهِ خُلُقَكَ، وَأَبْيِطْ حِيلَتَكَ، وَلَا تَنْهَمِ  
خَادِمَكَ.
- ١٥١ ابْهَأَ النَّاسُ أَعْجَبَ مَا فِي الْإِنْسَانِ قَلْبُهُ، وَلَهُ مَوَادٌّ مِنَ الْحِكْمَةِ وَأَضْدَادُ  
مِنْ خِلَافِهَا، فَإِنْ سَخَّ لَهُ الرَّجَاءُ أَذَلَّهُ الظَّمْعُ، وَإِنْ هَاجَ بِهِ الظَّمْعُ أَهْلَكَهُ  
الْحِرْصُ.
- ١٥٢ إِنْ قَلَّتْ الْجُهَالُ تَسْتَفْرِهَهَا الْأَطْمَاعُ، وَتَرْهَشُهَا الْمُنَى، وَتَسْتَعْلِفُهَا  
الْخَدَائِعُ.
- ١٥٣ أَلْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ عَلَيْهِ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلَاثَةٌ.

- ١٥٤ إِيَّاكَ وَظَلَمَ مِنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهَ عَزَّ وَجَلَّ.
- ١٥٥ يَا أَبِهَا النَّاسَ سَلُوا اللَّهَ الْيَقِينَ، وَارْتَعِبُوا إِلَيْهِ فِي الْعَافِيَةِ، فَإِنَّ أَجَلَ النِّعَمِ الْعَافِيَةِ، وَخَيْرَ مَا دَامَ فِي الْقَلْبِ الْيَقِينُ، وَالْمَتَّعُونَ مِنْ غَيْبِنِ دَيْشِهِ، وَالْمَتَّعُونَ مِنْ عَسَنِ تَقِيئِهِ.
- ١٥٦ الْعَافِيَةُ نِعْمَةٌ حَقِيقَةٌ إِذَا وَجِدْتَ يُسَيْتَ وَإِذَا عُدِمْتَ ذُكِّرْتَ.
- ١٥٧ مَنْ اسْتَطَاعَ أَنْ يَمْنَعَ نَفْسَهُ مِنْ أَرْبَعَةِ أَشْيَاءَ فَهُوَ خَلِيقٌ بِإِنِّ لَا يُنْزِلُكَ بِهِ مَكْرُوهٌ أَبَدًا قِيلَ: وَمَاهُنَّ؟  
فَأَنَّ: الْعَجَلَةَ، وَاللَّجَاجَةَ، وَالْمُجِبَّ، وَالتَّوَانِي.
- ١٥٨ ثَلَاثَةٌ مَكْتَبَةٌ لِلتَّفِصَاءِ:  
١ - التِّفَاقُ.  
٢ - وَالظُّلْمُ.  
٣ - وَالْمُجِبُّ.
- ١٥٩ إِنَّ اللَّهَ عَلِيمٌ أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ وَلَوْلَا ذَلِكَ مَا ابْتُلِيَ اللَّهُ مُؤْمِنًا بِذَنْبٍ بَدَأَ.
- ١٦٠ أَبْذِنَ لِأَخِيكَ ذِمَّتَكَ وَمَالَكَ، وَلَعَدُّوكَ عَذْلَكَ وَأَنْصَافَكَ،  
وَالْعَامَّةُ بِشْرَكَ وَأَخَانَتَكَ، سَلِمَ عَلَى النَّاسِ يُسَلِّمُوا عَلَيْكَ.
- ١٦١ إِنَّ أَسَدَ النَّاسِ حَسْرَةٌ تَوَمَّ الْقِيَامَةَ عِنْدُ وَصَفِ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.
- ١٦٢ إِنَّمَا يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ مَنْ كَانَتْ فِيهِ ثَلَاثُ خِصَالٍ:  
عَالِمٌ بِمَا يَأْمُرُ، عَالِمٌ بِمَا يَنْهَى. عَادِلٌ فِيمَا يَأْمُرُ، عَادِلٌ فِيمَا يَنْهَى. رَافِقٌ بِمَا يَأْمُرُ، رَافِقٌ بِمَا يَنْهَى.
- ١٦٣ لِأَثَرِ النَّاسِ إِنْ نَارَكَ وَاضْبِرْ عَلَيْهِ إِخْتِسَابًا بِعِزِّ وَتَسْتِيرِ.

- ١٦٤ وَقِيلَ لِلْإِمَامِ أَبِي مُحَمَّدٍ الْحَسَنِ الْمَجْتَبِيِّ (ع) فِيكَ عَظَمَةٌ؟ فَقَالَ عَلَيْهِ السَّلَامُ:  
بَلْ فِيَّ عِمْرَةٌ قَالَ اللَّهُ: «وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ».
- ١٦٥ إِنْ أَحَبَّ مَا تَمَثَّلَهُ الْعِبَادُ إِلَى اللَّهِ بَعْدَ الْإِفْرَاقِ بِهِ وَبِأَوْلِيَانِهِ التَّمَعُّثُ  
وَالْتَحَمُّ وَالْإِضْطِبَارُ.
- ١٦٦ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ بَعْدَ تَعَرُّفِيهِ مِنْ عِقَّةِ بَطْنِي وَفَرْجِي. وَمَا مِنْ شَيْءٍ  
شَرَّ أَحَبَّ إِلَى اللَّهِ مِنْ أَنْ يُسَانَ.
- ١٦٧ حَسَنُ الْبَسَائِسِ خَيْرٌ مِنَ الظَّلْبِ إِلَى النَّاسِ، وَالْعِقَّةُ مَعَ الْحُرْمَةِ خَيْرٌ مِنَ  
سُرُورٍ مَعَ فُجُورٍ.
- ١٦٨ أَفْضَلُ الْعِبَادَةِ، عِقَّةُ الْبَطْنِي وَالْفَرْجِي.
- ١٦٩ أَوْصَانِي رَبِّي بِأَنْ أَعْفُوَ عَمَّنْ ظَلَمْتَنِي.
- ١٧٠ مُرَّوْنَا أَهْلُ الْبَيْتِ الْعَفْوُ عَمَّنْ ظَلَمْنَا وَإِعْطَاءُ مَنْ حَرَمْنَا.
- ١٧١ أَلَا أَدُلُّكُمْ عَلَى خَيْرِ أَخْلَاقِ الدُّنْيَا وَالْآخِرَةِ؟ تَصِلُ مَنْ قَطَعْتَكَ، وَتُنْطِقِي مَنْ  
حَرَمْتَكَ، وَتَغْفِرُ عَمَّنْ ظَلَمْتَكَ.
- ١٧٢ أَلَا أَنْبِئُكَ بِشَرِّ النَّاسِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، فَان: مَنْ لَا يَتَغْفِرُ الذَّنْبَ  
وَلَا يُغْفِلُ الْعَثْرَةَ. أَلَا أَنْبِئُكَ بِشَرِّ مَنْ ذَلِكَ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، فَان: مَنْ  
لَا يُؤْمِنُ شَرَّهُ، وَلَا يُرْجِي خَيْرَهُ.
- ١٧٣ مَنْ وَعَدَهُ اللَّهُ عَلَى عَمَلٍ ثَوَابًا فَهُوَ مُنْجَرُّ لَهُ وَمَنْ أَوْعَدَهُ عَلَى عَمَلٍ عِقَابًا  
فَهُوَ بِالْخِيَارِ.
- ١٧٤ قَبِدُوا الْعِلْمَ بِالْكِتَابِ.

- ١٧٥ لَا يُقْبَضُ الْعِلْمُ انْتِزَاعًا مِنَ النَّاسِ وَلَكِنَّهُ يُقْبَضُ الْعُلَمَاءَ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ، انْتَحَذَ النَّاسُ رُؤْسَاءَ مُجَهَّالًا، اُسْتَفْتَوْا فَأَقْتَنُوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.
- ١٧٦ سَأَلُوا الْعُلَمَاءَ، وَخَاطَبُوا الْحُكَمَاءَ، وَجَالَسُوا الْفُقَرَاءَ.
- ١٧٧ أَلِمُّمُ خَزَائِنُ وَمَقَالِيحُ السُّؤَالِ، فَسَأَلُوا رَحِمَتَكُمُ اللَّهُ، فَإِنَّهُ نُورٌ أَرَبَعَةٌ: السَّائِلُ وَالْمُنْكَلِمُ وَالْمُسْتَمِعُ وَالْمُجِيبُ لَهُمْ.
- ١٧٨ فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ وَأَفْضَلُ دِينِكُمُ الْوَرَعُ
- ١٧٩ لَوْ أَنَّ حَمَلَةَ الْعِلْمِ حَمَلَتْهُ بِحَمَلِهِ أَحَبَّهُمُ اللَّهُ وَمَلَائِكَتُهُ وَأَهْلُ طَاعَتِهِ مِنْ حَمَلِهِ، وَلَكِنَّهُمْ حَمَلُوهُ لِطَلَبِ الدُّنْيَا، فَفَتَقَتْهُمُ اللَّهُ، وَهَانُوا عَلَى النَّاسِ.
- ١٨٠ عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ سَبْعِينَ أَلْفٍ عَابِدٍ.
- ١٨١ قَلِيلُ الْعَمَلِ مِنَ الْعَاقِلِ مَغْبُولٌ مُضَاعَفٌ. وَكَثِيرُ الْعَمَلِ مِنَ أَهْلِ الْهَيْوَى وَالْجَهْلِ مُرْدُودٌ.
- ١٨٢ (١) مَنْ بَدَأَ بِالْعِلْمِ أَذْهَبَ اللَّهُ عَنْهُ سَبْعِينَ دَاءً أَقْلَهُ الْجَدَامَ
- ١٨٣ إِذَا أَكَلْتَ فَظَلَّوْنَ أَكَلْتَكَ لِاسْتَوْفِي مَنْ مَعَكَ، وَبُرُزِقْ مِنْهُ غَيْرُكَ.
- ١٨٤ إِذَا اسْتَوْفَيْتَ طَعَامَكَ فَاحْمِدِ اللَّهَ عَلَى مَا رَزَقَكَ وَارْفَعْ بِذَلِكَ صَوْتَكَ
- ١٨٥ بِخَمْدِهِ بَوَاكٍ فَيَغْظَمَ بِذَلِكَ الْخُرُكَ.
- ١٨٦ لِأَسْوَفِ زَنْ يَعْتَدُكَ عِظَامًا وَلَا تَرْفَعُ بِدَعَاكَ مِنَ الطَّعَامِ إِلَّا وَآلَتْ تَشْبَهِيهِ، فَإِنْ فَعَلْتَ ذَلِكَ فَانْتِ تَسْتَمِرُّهُ، فَإِنَّ صِحَّةَ الْجِسْمِ مِنْ قِلَّةِ الطَّعَامِ وَقِلَّةِ الْمَاءِ.

١٨٧. وَنَسَلُ مِنَ اغْتِرَابِ الدُّنْيَا كَمَنْتَلِي قَوْمٌ كَانُوا يَمْتَزِلُ عَضْبٍ، فَتَجَابِيهِمْ مَنْزِلٌ  
جَذِبٌ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِمْ وَلَا أَمْوَالٌ لَدَيْهِمْ مِنْ مُفَارَقَةِ مَا هُمْ فِيهِ  
إِلَى مَا يَهْجُمُونَ عَلَيْهِ وَيَصِيرُونَ إِلَيْهِ.
١٨٨. لَا تَغْضَبْ، فَإِذَا غَضِبْتَ فَاقْضُ وَتَفَكَّرْ فِي قُدْرَةِ الرَّبِّ عَلَى الْعِبَادِ وَجَلْبِهِ  
عَنْهُمْ وَإِذَا قِيلَ لَكَ: إِنَّكَ اللَّهُ فَأَنْيِذْ غَضَبَكَ وَرَاجِعْ جِلْمَكَ.
١٨٩. وَقَالَ رَجُلٌ: أَوْصِنِي، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تَغْضَبْ، ثُمَّ أَعَادَ عَلَيْهِ،  
فَقَالَ: لَا تَغْضَبْ، ثُمَّ قَالَ:
- لَيْسَ الشَّدِيدُ بِالضَّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَفْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.
١٩٠. أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ:  
الرَّغْبَةُ، وَالرَّهْبَةُ، وَالسَّخَطُ، وَالغَضَبُ.
١٩١. عَلَامَةُ الْعَافِي أَرْبَعَةٌ:  
الْعَمَى، وَالشَّهْوُ، وَاللَّهُوُ، وَالشَّيْبَانُ.
١٩٢. بَيْتِي! الْفِكْرَةُ ثَوْرٌ نُورًا، وَالْعَقْلُ ظِلْمَةٌ، وَالْجِدَادَةُ ضَلَالَةٌ.
١٩٣. يَا أَهْلَ الْإِيمَانِ وَمَعَلَّ الْكِتْمَانِ تَفَكَّرُوا وَتَذَكَّرُوا عِنْدَ عَقْلِي الشَّاهِنِ.
١٩٤. لَأَنْهَيْتُمْ لِرِزْقِي عَيْدِي، فَإِنَّ كُلَّ عَيْدِي لِي رِزْقِي.
١٩٥. مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْنَهُمْ وَحَدَّثَهُمْ فَلَمْ يَكْذِبْنَهُمْ وَوَعَدَهُمْ  
فَلَمْ يُخَيِّبْنَهُمْ فَهُوَ مِمَّنْ كَمَلَتْ مُرُوتُهُ، وَظَهَرَتْ عَدَالَتُهُ، وَوَجِبَ الْجَزَاءُ. وَحَرُمَتْ  
عَيْبَتُهُ.
١٩٦. إِنَّا كُمْ وَالْعَيْبَةُ فَإِنَّ الْمُسْلِمَ لَا يَغْتَابُ أَحَاهُ وَقَدَّرْتَهُ اللَّهُ عَنْ ذَلِكَ.
١٩٧. زَلَّةُ الْمُتَوَقِّفِ أَسَدُ زَلَّتِهِ، وَعَيْلَةُ الْكَيْدِ أَفْسَحُ عَيْلَتِهِ. وَالْفَسَادُ يُبِيرُ الْكَثِيرَ.



- ١٩٨ عِلْمَةُ الْفَاسِقِ أَرْبَعَةٌ: اللَّهُو، وَاللَّغْوُ، وَالْعُدْوَانُ، وَالْبُهْتَانُ.
- ١٩٩ قُلِ الْحَقُّ عَلَى كُلِّ حَالٍ، وَوَادِّ الْمُتَّقِينَ وَاهْجِرِ الْفَاسِقِينَ وَجَانِبِ الْمُنَافِقِينَ  
وَلَا تُصَاحِبِ الْخَائِنِينَ.
- ٢٠٠ لَا تَكُونَنَّ مِنَ الَّذِينَ قَالَ اللَّهُ:  
«نَسُوا اللَّهَ فَنَسِيَهُمْ أَنْفُسَهُمْ»، وَتَسَبَّهُمْ إِلَى الْفِسْقِ فَهُمْ فَاسِقُونَ.
- ٢٠١ أَرْبَعُ خِصَالٍ مِنَ الشَّقَاءِ:  
جُمُودُ الْعَيْنِ وَقِسَاوَةُ الْقَلْبِ. وَتَعَدُّ الْأَمَلِ. وَحُبُّ الدُّنْيَا مِنَ الشَّقَاءِ.
- ٢٠٢ إِنْ يَلِكْ عُسْرِيَاتٍ فِي الْقُلُوبِ وَالْأَبْدَانِ: ضَنْكَ فِي التَّعِيشَةِ وَوَهْنٌ فِي  
الْعِبَادَةِ وَمَاضِرٌ عِنْدَ بِمُقْرَبَةِ الْعَظْمِ مِنْ قِسْوَةِ الْقَلْبِ.
- ٢٠٣ وَمَنْ خَافَ الْفِصَاصَ، كَفَّتْ عَنْ ظُلْمِ النَّاسِ.
- ٢٠٤ إِفْتَعُ تُعْتَرُ.
- ٢٠٥ لَا يَجِدُ عِنْدَ ظَعْمِ الْإِيمَانِ حَتَّى يَشْرُكَ الْكَيْدَ هَزْلَهُ وَجِدَّهُ.
- ٢٠٦ يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَخْتَنِبَ مُوَاخَاةَ الْكُذَّابِ.
- ٢٠٧ إِنُّسُوا الْكَيْدَ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جِدِّ وَهَزْلِ، فَإِنَّ الرَّجُلَ إِذَا كَذَبَ  
فِي الصَّغِيرِ اجْتَرَأَ عَلَى الْكَبِيرِ.
- ٢٠٨ الْعِبَادَةُ تَبَعُهُ أَجْزَاءُ أَفْضَلُهَا ظَلَمُ الْخَلَالِ.
- ٢٠٩ أَوْصِيكَ بِشَفْوَى اللَّهِ، وَأَقَامِ الصَّلَاةَ لِوَقْتِهَا، وَإِنْبَاءِ الزَّكَاةِ عِنْدَ مَحَلِّهَا. وَ  
أَوْصِيكَ بِمَغْفِرَةِ الذَّنْبِ، وَكَظْمِ الْغَيْظِ.
- ٢١٠ ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ تَبْدَأُ:  
كَظْمُ الْغَيْظِ. وَالْعَفْوُ عَنِ الْمَيْسِ. وَالصَّلَاةُ بِالنَّفْسِ وَالْمَالِ.

- ٢١١ ثَلَاثَةٌ نَدُّ عَلَى كَرَمِ الْمَرْءِ:  
حُسْنُ الْخُلُقِ وَكَثْمُ الْغَيْظِ وَعَضُّ الظَّرْفِ.
- ٢١٢ يُطْبَعُ الْمُؤْمِنُ عَلَى كُلِّ خَصَلَةٍ، وَلَا يُطْبَعُ عَلَى الْكِذْبِ، وَلَا عَلَى الْخِيَانَةِ.
- ٢١٣ كَفَرُ التَّيَمُّنَةِ لَوْمٌ. وَضَخْبَةُ الْجَاهِلِ سُومٌ.
- ٢١٤ وَلَا تَكْفُرَنَّ دَائِمَةً، فَإِنَّ كَفْرُ التَّيَمُّنَةِ مِنَ الْأَمِّ الْكُفْرِ.
- ٢١٥ لَوْ تَعْلَمُ السَّائِلُ مَا فِي الْعَسَالَةِ مَا سَأَلَ أَحَدٌ أَحَدًا. وَلَوْ تَعْلَمُ الْمَسْئُولُ مَا فِي السَّمْعِ مَا مَنَعَ أَحَدٌ أَحَدًا.
- ٢١٦ إِنَّاكَ وَاللَّجَاجَةِ، فَإِنَّ أَوْلَهَا جَهْلٌ وَأَخْبَرَهَا نَدَامَةٌ.
- لَا تَسِمُ مَرْوَةَ الرَّجُلِ عَتَىٰ بِتَفَقُّهِ (فِي دِينِهِ) وَتَفْتِصِدَ فِي مَعِيَّتِهِ، وَتَضْبِرَ عَلَى التَّالِيَةِ إِذَا نَزَلَتْ بِهِ، وَتَسْتَعْدِبَ مَرَاةَ إِخْوَانِهِ.
- ٢١٧ سِئِلَ الْإِمَامُ مَا الْمَرْوَةُ؟ فَقَالَ:  
لَا تَفْعَلْ شَيْئًا فِي السِّرِّ تَسْتَحْيِي مِنْهُ فِي الْعَلَانِيَةِ.
- ٢١٨ وَسِئِلَ عَنِ الْمَرْوَةِ؟ فَقَالَ عَلَيْهِ السَّلَامُ:  
شُحُّ الرَّجُلِ عَلَى دِينِهِ، وَإِضْلَاحُهُ مَالَهُ، وَقِيَامُهُ بِالْحُقُوقِ.
- ٢١٩ عَلَيْكَ بِالسَّوَابِكِ، فَإِنَّ السَّوَابِكَ مَظْهَرَةٌ لِلْفَمِ وَمَرْضَاءَةٌ لِلرَّبِّ وَمَجْلَاةٌ لِللِّغِينِ؛  
وَالِخِلَالُ يُعَبِّبُكَ إِلَى التَّمْلَاقَةِ، فَإِنَّ التَّمْلَاقَةَ تَتَأَذَى بِرِيحِ قَمٍ مِّنْ  
لَّابِتَّحُلُّ بَعْدَ الْقَمَامِ.
- ٢٢٠ مَا حَارَ مَنِ اسْتَحَارَ، وَلَا تَدَمَ مَنِ اسْتَشَارَ.
- ٢٢١ مَا تَسَاوَرَ قَوْمٌ إِلَّا هُدُوا إِلَىٰ رُشْدِهِمْ.

٢٢٢ ثَلَاثَةٌ لَا يُغَدَّرُ السَّرَّ فِيهَا:

مُشَاوَرَةٌ نَاصِحٍ، وَمُدَارَاةُ الْحَاسِدِ، وَالنَّحْبُوبُ إِلَى النَّاسِ.

٢٢٣ لَا يُفْسِلُ عَمَلٌ إِلَّا بِمَعْرِفَةٍ. وَلَا مَعْرِفَةٌ إِلَّا بِعَمَلٍ. وَمَنْ عَرَفَ دَلَّتْهُ مَعْرِفَتُهُ

عَلَى الْعَمَلِ. وَمَنْ لَمْ يَعْرِفْ فَلَا عَمَلَ لَهُ.

٢٢٤ أَفْضَلُ الْعِبَادَةِ الْعِلْمُ بِاللَّهِ وَالنَّوَاضِعُ لَهُ.

٢٢٥ وَإِتْيَاكَ وَالْمَكْرَ، فَإِنَّ اللَّهَ قَضَى «لَا يَجِئُ الْمَكْرُ الشَّيْءَ إِلَّا بِأَهْلِيهِ».

٢٢٦ عَلَامَةُ الْمُنَافِقِ ارْتِمَاءٌ: فَاجِرٌ دَخَلَهُ، بُخَالِفٌ لِسَانُهُ قَلْبَهُ، وَقَوْلُهُ فِعْلُهُ،

وَسِرِّيَّتُهُ عَلَانِيَتُهُ، قَوْلُهُ لِلْمُنَافِقِ مِنَ النَّارِ.

٢٢٧ ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ صَامَ وَصَلَّى:

مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا انْتَمَنَ خَانَ.

٢٢٨ ثَلَاثٌ يَفْتَحُ فِيهِنَّ الصَّدَقُ: التَّمَبُّةُ وَاجْبَارُكَ الرَّجُلِ عَنْ أَهْلِيهِ بِمَا يَكْرَهُ.

وَتَكْذِيبُكَ الرَّجُلِ عَنِ الْخَيْرِ.

٢٢٩ إِخْذَرِ الْهَيْبَةَ وَالتَّمَبُّةَ، فَإِنَّ الْهَيْبَةَ تُفْطِرُ، وَالتَّمَبُّةَ تُوجِبُ عَذَابَ الْقَبْرِ.

٢٣٠ لَبَسَ مِثْلَ مَنْ عَشَّ مُسْلِمًا، أَوْضَرَهُ، أَوْ مَأْكُزَهُ.

٢٣١ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَبِ إِذَا وَعَدَ.

٢٣٢ إِنَّ لِأَهْلِ الدِّينِ عِلْمَاتٍ يُعْرَفُونَ بِهَا:

صِدْقُ الْحَدِيثِ، وَأَدَاءُ الْأَمَانَةِ وَوَفَاءُ بِالْعَهْدِ، وَصَلَّةٌ لِلْأَرْحَامِ، وَرِخْمَةٌ

لِلشَّعْفَاءِ، وَقَلَّةٌ مَوَاتِنَاهُ لِلنِّسَاءِ، وَتَذَلُّ الْمَشْرُوفِ وَحُسْنُ الْخُلُقِ، وَسِعَةٌ

الْجَنِّمِ، وَاتِّبَاعُ الْعِلْمِ، وَمَا يُقَرَّبُ مِنَ اللَّهِ زُلْفَى، فَطُوبَى لَهُمْ وَحَسَنُ مَا ب.

٢٣٣ إِنَّا أَهْلَ تَيْبٍ نَرَى وَعَدْنَا عَلَيْهَا ذُبْنَ كَمَا ضَعَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَالِهِ.

٢٣٤ آلَهِدِيَّةُ عَلِيٍّ ثَلَاثَةٌ وَجُوهٌ: هَدِيَّةٌ مُكَافَأَةٌ، وَهَدِيَّةٌ مُصَانَعَةٌ، وَهَدِيَّةٌ لِلَّهِ

٢٣٥ أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أهدَى إِلَيَّ عُبُوبِي.

٢٣٦ أَلْتَلَا أَلْتَلَا فِي حَيْرَانِكُمْ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْصَى بِهِمْ،  
مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَّنَا أَنَّهُ سَيُورِثُهُمْ.

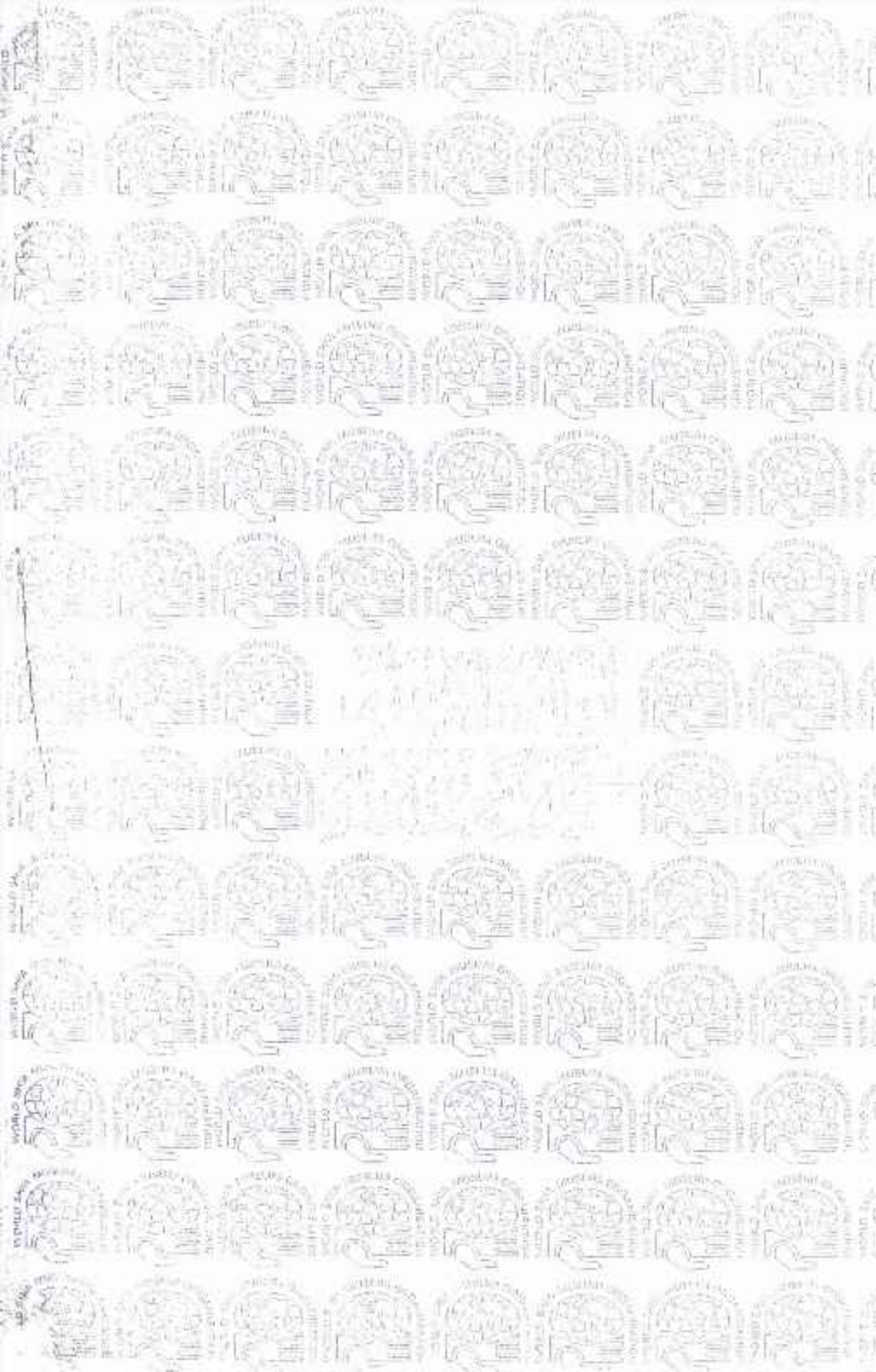
٢٣٧ لَبَسَ حُسْنَ الْجَوَارِ كَمَثِ الْأَذَى وَلَكِنَّ حُسْنَ الْجَوَارِ الصَّبْرُ عَلَى الْأَذَى.

٢٣٨ مِنَ الْفَوَاقِرِ الَّتِي نَفِصِمُ الظَّهْرَ جَارِ إِنْ رَأَى عَيْتَةً أَظْفَقَهَا وَإِنْ رَأَى سَيْتَةً  
أَفْشَاهَا.

٢٣٩ أَبْهَأُ النَّاسِ أَعْجَبُ مَا فِي الْإِنْسَانِ قَلْبُهُ وَتَلَهُ عَوَادٌ مِنَ الْحِكْمَةِ وَأَضْدَالٌ مِنْ  
خِلَافِهَا، فَإِنْ سَخَّ لَهُ الرَّجَاءُ أَذَلَّهُ الظَّمْعُ، وَإِنْ هَاجَ بِهِ الظَّمْعُ أَهْلَكَهُ  
الْجِرْضُ وَإِنْ مَلَكَهُ الْبَأْسُ قَتَلَهُ الْأَسْفُ، وَإِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ  
الْغَيْظُ، وَإِنْ ائْتَعَدَ بِالرَّضَى نَبَى التَّحْفِظُ.







# IMAM ALI (P) ON

# I S L A M

"Have you fully realized  
what Islam is?

It is indeed a religion  
founded on truth.

It is such a fountain-head of learning  
that several streams of  
wisdom and knowledge  
flow from it.

It is such a lamp  
that several lamps  
will be lighted from it.

It is a lofty beacon of light  
illuminating the path of Allah.

It is such a set of principles and beliefs  
that will fully satisfy  
every seeker of  
truth and reality.

Know you all  
that Allah has made Islam  
the most sublime path  
for the attainment  
of His supreme pleasure  
and the highest standard of  
His worship and obedience.

He has favoured it  
with noble precepts, exalted principles,  
undoubtable arguments,  
unchallengeable supremacy  
and undeniable wisdom.

It is upto you  
to maintain the eminence and dignity  
granted to it by the Lord,  
to follow it sincerely,  
to do justice to its articles of faith and belief,  
to obey implicitly its tenets and orders  
and to give it the proper place  
in your lives"