

BISMILLAHIR RAHMANIR RAHIM.

**AKHLAQ-E-
AHLE BAYT
(A.S)**

*Principles and Practice
of Ethics as Taught by
Ahle Bayt (A.S)*

BY

Al Sayed Mehdi Al Sadr

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BISMILLAHIR RAHMANIR RAHIM.

1. THE AUTHOR'S PREFACE

**ALHAMDU LILLAHI RABBIL AALAMEEN WAS
SALAATO WAS SALAAM ALA MOHAMMED WA
AALE HIS SAALEHEEN**

The Ilm e Akhlaq is the discipline of learning that pertains to human character, behavior, virtues and vices. It also guides the learners to adopt the good and refrain from the evil. This discipline of learning has a pride of place in all other schools of learning. **Ilm e Akhlaq** acts as a coordinator or catalyst for the organization of those schools of learning and plays a role in manifesting their superiority. All other disciplines of learning depend greatly on **Ilm e Akhlaq**. If a person has achieved a high degree of learning in any discipline but is not suitably endowed with morality, others will avoid his company and he will remain a lonely person.

Good manners acquaint a person with the great meaning of humanity and weave a radiant halo of beneficence and excellence around him. Similarly, ill-temper and bad manners put a person in the ranks of uncouth, wild characters. Manners not only leave a mark on the individual, but they have a collective effect on the society as a whole. They may either be endowed with eminence, because of the moral excellence of their members, or remain inferior in comparison to other societies on account of the moral depravity of their members in general. History is full of instances of highly developed societies vanishing from the face of the earth

and great kingdoms falling because of the decline of their moral values.

“When the morals of a nation become depraved you must bemoan them in a loud voice.”

For the understanding of the greatness of high morals it is sufficient to know that the **Prophet (s.a)** deemed it as the reason for his **Baasat (Annunciation)** and said:

“Baasat laa tamum Makarim al Akhlaq”

“The purpose of my Annunciation is that I take good manners to the final goal of perfection.”

The aim of **Ilm al Akhlaq** is to make human behavior better, the conscience of individuals cultured so that their morals attain a high degree of excellence. To achieve this end attention is drawn to the life and exemplary morals of the **Prophet of Islam (s.a)**.

There are ancient norms of morality as also there are modern norms. Obviously there are marked differences in these norms and therefore their various aspects are a subject of constant debate. One aspect that is much debated in seriousness, to the extent of exaggeration is in debating the philosophy of morality. Applying the aspects of morality in different epochs becomes difficult. The other aspect of morality that the people have enforced because of their own motives, limited environment, thought process and cultural practices is lack of a strong foundation and excellence. Therefore, the standards embracing different aspects cannot assume the status of “Constitution of Morality” for the human race for all times.

Those who have in depth knowledge of these aspects reach a conclusion that the “Islamic Aspects of Morality”, derived from the **Quran** and the **Traditions of the Ahle Bayt (a.s)**, are complete and far superior in every respect. In the Islamic Aspects of Morality exaggeration is avoided and moderation is enjoined. Its foundation is strong and the aims are august. With great wisdom it has been explained and has the desired flexibility for different times and thought processes.

Islamic Aspect of Morality is the only one that takes humanity towards progress and takes it to a superior level. On account of its durable and popular aspects it impresses the hearts and souls of people and in a short while its usefulness becomes manifest to them

This school of morality manifests the norms of Morality as enunciated in the **Divine Revelations. The Ahle Bayt (a.s)** have presented these norms with great wisdom and erudition (**Balaghat**) and with their own examples in the practice of these norms. They endowed great benefits on the populace. When the **Ahle Bayt (a.s)** used to get **Ilham (Inspiration)** about the meanings of these norms, they illumined the intellects of their followers and drew their attention to the basic aims of these norms.

Because of these facts I became captivated with these norms and was motivated to write this book. If this book benefits some but not others, the wisdom provided does not diminish by any amount. The disparity in the reception and understanding of it is because of the different levels of intellect of those readers so that they benefit from the teachings and wisdom or remain deprived of it. It is like some sick person recovering from an illness with a

particular line of treatment and another not responding at all despite the ailment and the treatment remaining the same.

Here, it must be said that the Muslims who had become the leaders and rulers of nations because of their good morals and excellence, have now lost their position of eminence because of veering away from the Islamic Norms of Morality and have become victims of degradation. If they desire to get back their lost eminence, they must implicitly follow the Islamic Norms of Morality to recover the trust that the people in the World once deposed on them. In this regard Allah has said:

“Kuntum Khair ummat akhrajat lil naas”

This great objective can be fulfilled only when the leaders of the Islamic Societies make sincere efforts, themselves lead by examples that the Muslims in general follow in their foot-steps and the great Islamic Norms of Morality are spread far and wide. I have attempted to write this book in the light of the following facts:

1. Certainly this book cannot encompass the entire subject of **Ilm al Akhlaq**. However many discussions have been incorporated to provide the maximum effect on the human lives. I have made a sincere effort to refrain from using technical terminology and difficult words. I have tried to convey the meanings in as simple terms as possible for the benefit of the readers so that they don't have difficulty of trying to comprehend the meanings of complex terminology and unknown words.

2. I have drawn references of the Traditions from reputed works.

3. Where the qualities of morality and nobility of character have been discussed, **Soo e Khalq** and **Akhlaq e Zamima** are mentioned and at the same time their effects on the individual and collective lives--- both physical and spiritual. It is also worth mentioning here that the superiority of morals is the moderation in their practice and they have to be free of any excess or minimization. Thus, high moral ground is one where one is free of **Ghuluv (excessive exaggeration)** and ambiguity. If one tends to excess and ambiguity in his moral stance, it will be termed as **Soo e Akhlaq (bad manners)** which is undesirable..

Virtuosity is a superior quality, mid-way between waywardness and stoicism. If a person makes an excessive attempt at virtuosity, refraining from the necessities of life and foregoing the bounties allowed by the **Shariah**, he will have a dry and insipid life and will remain in oblivion. But if the person goes beyond his limits in enjoying the good things of life, he will become a victim of greed and will remain engrossed in worldly pleasures.

Similarly there is a quality mid-way between valor and timidity which is a superior quality. So, if a valorous person commits excess in his bravery and becomes a victim of vanity, he will lose in the end. But when a person, out of sheer timidity and fear, does not do what must be done, he too will be a loser.

Also there is a quality half-way between generosity, waste and miserliness and that is a superior trait. If one is excessive in generosity he will be a victim of extravagance and waste and will spend on such persons who don't deserve help. But if he is stingy he will be termed miserly and niggardly for not spending on the deserving persons.

Similar examples can also be given about other matters in human life. Therefore, one must attempt to acquire superiority in his life and remain steadfast on those norms of morality. Achievement of great aims will depend on these attempts and the persons with firm determination face the circumstances and succeed in their lives.

I do hope and pray to the Almighty Allah to bestow His acceptance to this humble effort and make me and the other Momins benefit from it and move forward in its radiance. Certainly He is the One who Guides!

Mehdi al Sayed Ali al Sadr
Kadimia (Kazmain, Iraq)

2. HUSN E KHALQ OR GOOD MANNERS

Good manners or politeness is such a psychological condition that it makes a person adopt good contacts with others and he will meet people with a pleasant demeanor. He will be a popular conversationalist and will inculcate the habit of respecting others. When **Imam Jafar e Sadiq (a.s)** was asked to describe **Husn e Akhlaq (Good Manners)** he said:

“Good Manners will encourage you to be hospitable and humble. They create sweetness in your talk and encourage you to be cheerful with others.”

--Kaafi: Yaqub-e-Kulaini

One of the qualities for which a mature person craves is to have a pleasant personality and to reach a respectable status. He wishes to be popular with others and wants to rule their hearts. He strives to achieve these ends.

Certainly this is a great aim. Persons who possess qualities of knowledge, bravery and several other similar traits are able to achieve the aim. Such persons feel pleasure in serving humankind. One cannot deny that this superiority cannot be achieved by being proud and conceited nor his honor enhanced through this attitude. This is only possible if the person ornaments himself with the quality of good manners which will enhance his superiority. If a person divests himself of good manners, his value and popularity will quickly diminish and he will remain nothing more than a grim presence and people will start disliking him and avoid his company.

Therefore it can be said that **Husn e Akhlaq** creates order and discipline in a person's skills and superiority. Such a person will have the capability to absorb other salutary traits and reach the pinnacle of popularity in his environment.

When we study the generous characters of the **Ahle Bayt (a.s)** we find that they gave practical lessons in the nuances of good behavior and adopting various methods they motivated people to follow the norms of good manners. The following traditions will illustrate the point:

The Prophet (s.a) has said:

“The possessors of excellence amongst you are those who excel in good manners. Persons from nooks and corners will acknowledge their hospitality. People will love them and they have affection for the people. They always warmly welcome the caravans of the people.”

---Al Kafi

Imam Mohammed Baqir (a.s) has said:

“Amongst the Momins, the perfect are those who have good manners.”

---Al Kafi

Imam Jafar e Sadiq (a.s) has said:

“Besides the fulfillment of the Mandatory Quranic Injunctions and duties, the most loved act of a Momin

in the eyes of Allah is winning the hearts of people with his good manners.”

--- Al Kafi

Imam Sadiq e Aal e Mohammed (a.s) said:

“Allah will bless his creatures for their good manners the same way as He blesses those who are busy in Jihad every day and night.”

---Al Kafi

The Prophet (s.a) has said:

“The person with good manners will get reward equal to that of persons who fast during the days and supplicate during the nights.”

---Al Kafi

Imam Jafar Sadiq (a.s) has said:

“Good manners obliterate sins the same way as the sun evaporates the dew.”

---Al Kafi

The Imam (a.s) also said:

“Virtue and good manners create habitations and enhance the lives of people”

---Al Kafi

He (a.s) also said:

“If you wish to be respected, adopt humility; and if you wish to be insulted, behave in a rude manner.”

---Tuhaf al Uqool

The Prophet of Islam (s.a) has said:

“If you cannot serve the people materially, then serve them with your good manners and behavior.”

---Mun la Yahzar al Faqi

It is sufficient for the superiority of good manners that Allah hadn't appointed any prophet unless He endowed him with excellent manners. This trait has been the secret of their superiority and impact of their personality. The **Prophet of Islam (s.a)** used to rule the heads and hearts of the people with his exemplary manners. Therefore Allah has praised him in these words:

“Innaka ala Khulq Azeem”

Ameer al Momineen Hazrat Ali (a.s) has thus drawn the picture of the merciful manners of the **Prophet (s.a)**

“He was most generous in charity and beneficent. He was brave of heart and the most truthful in his talk. He used to fully discharge his responsibilities and by nature he was soft hearted. He was the most respected person in his tribe. Whoever set his eyes on him was awed with his personality. The persons who had the privilege of his company knew that he was deserving of all the affection. I haven't seen the like of him before or after him.”

---Safinat Al Bihar Madah Khalq

It would not be out of place to mention here the troubles and tribulations caused by the **Qureish** to the

Prophet (s.a). They cruelly united in devising ways of giving him untold trouble that he was forced into migrating out of his home leaving behind most of his people and then they inflicted several battles against him. But when Allah endowed him with victory, the **Qureish** thought that he would inflict severe reparations and punishments on them. The **Prophet (s.a)** asked the vanquished **Qureish**,“ What sort of treatment you expect that I shall mete out to you?” They replied, “We expect that you will treat us well because you are a beneficent brother, son of a beneficent brother!” The **Prophet (s.a)** said, “Today I shall say the same thing that my brother **Yusuf (a.s)** had said, ’Today there is no reproach or censure on you! Go! All of you are free!’”

Hazrat Anas says:

“Once I was with the Prophet (s.a) and on his shoulder there was a shawl of rough cloth with thick border. At that moment an Arabi came and pulled the shawl with such force that bruises appeared on his (s.a)’s shoulder. The Arabi simultaneously said, ‘O Mohammed (s.a)! From Allah’s materials that you have with you put a load each on my two camels because these materials belong neither to you nor to your father!’ Hearing this, the Prophet (s.a) remained quiet for a while. Then he said, ‘O Arabi! You should be afraid for the way you have treated me!’ The Arabi replied, ‘No! Not at all!’ The Prophet (s.a) asked, ‘Why?’ The Arabi replied,‘ I know pretty well that you don’t repay an evil with an evil act!’ Hearing this the Prophet (s.a) smiled and ordered that one of the Arabi’s camels be loaded with oats and the other with dates!”

---*Safinat Al Bihar, Mada Khalq*

It is narrated from **Hazrat Amir al Momineen (a.s)** that the **Prophet (s.a)** owed a few Dinars to a Jew. One day the Jew demanded the repayment of the loan but the **Prophet (s.a)** expressed his inability to clear the loan forthwith. The Jew insisted that he wouldn't allow the **Prophet (s.a)** to leave till the loan was discharged. The **Prophet (s.a)** said, "Then! I shall remain with you!" He remained with the Jew and offered the **Zuhr, Asr, Maghrib** and **Isha** prayers at his premises and the next morning dawned. Then the **Prophet (s.a)**'s companions started threatening the Jew. At this the **Prophet (s.a)** looked at them and said, "What are you doing?!" They replied, "**O Prophet of Allah!** The Jew is forcibly detaining you!" The **Prophet (s.a)** rejoined, "Allah hasn't made me the Prophet to be cruel to someone and breach my agreement with him!" The day advanced with the status quo when the Jew came forward and recited the **Kalima Shahadat (bearing witness to the Unity of Allah and the Prophethood of Mohammed (s.a))** and said, "The money that you owe me, I have forfeited in the name of Allah! The treatment that I had meted out to you was because I wanted to test the traits that the **Torah** records about you! I have read in the **Torah** that **Mohammed bin Abdallah** who will be born in **Makkah** and will migrate towards **Madina** will neither be niggardly, furious of nature nor thoughtless. It also recorded that he will not use harsh language. I have witnessed all this and bear witness that besides Allah there is no god and **Mohammed (s.a) is His Prophet!** Here is my wealth and I implore you to convey to me Allah's injunction about it (The Jew was a very affluent person)!"

---Bihar 4, regarding Akhlaq e Nabavi

Similarly the **Imams (a.s)** were paragons of virtue and were models in manners and etiquette. Their exemplary traits are recorded by many narrators. It is narrated by **Imam Hasan Askari (a.s)** that he said:

“Once two Momins, father and son, visited Amir al Momineen (a.s) as his guests. He greeted and welcomed them and seated them at a prominent place in his chambers and sat in front of them. Then he ordered the food to be served to them. When the guests had their food, Qambar brought a bowl and a goblet for washing their hands. The Imam (a.s) took the goblet from the Qambar and insisted on personally helping the older guest wash his hands. The Imam (a.s) helped the guest to wash his hands comfortably, and with ease, as he would have been helped by Qambar, the slave, to do it. Now the Imam (a.s) gave the goblet to his son, Mohammed bin Hanafia, and said, “O! My son! If this son had come to me as a guest without his father accompanying him, I would have personally helped him wash his hands! But because Allah has ordained that when a father and a son are present at a place, both must have respect according to their status therefore the father must help the father to wash his hands and the son should help the son! Hearing this, Mohammed bin Hanafia poured water on the hands of the son. Then Imam Hassan Askari (a.s) said that one who emulates Hazrat Ali (a.s) in this manner is a true Shia.”

---Safinat Al Bihar, Mada Waza

It is narrated that once **Hasnain (a.s)** passed by an aged person who was performing the ablution in a wrong manner. Both of them were children and it was not proper

for them to correct an aged person. They devised a way of indirectly correcting the old person. They started doing the ablution in presence of the old man. Then they both came to the old man and requested him to watch the way they did the ablution and decide who was doing it properly. Both the brothers did the ablution, one after the other, and asked the old man's verdict. The old man said, "Both of you have done the ablution correctly and, in fact, my method of doing it was wrong!! I have now learned the right procedure and express my repentance for my fault through your intercession!

---*Al Bihar, Ayoon al Mahasin*

Once a slave of **Imam Hussain (a.s)** committed a crime and upset him. When the Imam (a.s) ordered his flogging, the slave said, "**O my master! Wal Kazimain al Ghaiz (One controls his anger)**" Hearing this, the Imam (a.s) ordered him to be released. Then the slave said, "**Wal aafain anan naas (One forgives men)!**" The Imam (a.s) said, "I have forgiven you!" The slave added, "**Wallah yuhibbul Mohsinin (Allah loves those who are benevolent)!**" The Imam (a.s) then said, "For the pleasure of Allah you are now a free person and whatever I have given to you will be doubled!"

---*Al Bihar, narrated from Kashf al Ghamma*

Sooli narrates the episode of **Imam Hussain (a.s)** and **Mohammed bin Hanafia** thus:

"Once both the brothers had a discussion after which Mohammed bin Hanafia wrote a letter to Imam Hussain (a.s) saying, 'My brother! With regard to our

father, Hazrat Ali (a.s), neither you have any superiority over me nor do I have over you! But your mother is Fatima (a.s), daughter of the Prophet (s.a). Even if the entire world turns into gold and becomes the property of my mother, she would not come anywhere near your mother in her superiority. When you receive this letter, please come to me that I am able to make amends for your feelings, because you have greater ability to be kind and considerate than me!’ Imam Hussain (a.s) did go and meet Mohammed bin Hanafia and thereafter there was no further episode like this.

---Al Bihar, Ref: Munaqib Ibn e Shahr Aashoob

It is narrated from **Mohammed bin Jafar** and others that:

“Once Hazrat Ali Ibn al Hussain (a.s), Imam Zain al Abedin (a.s), was visited by a relative who started blaming the Imam (a.s) and using harsh language. The Imam (a.s) didn’t utter a word in reply. When the person left after his tirade, the Imam (a.s) told his companions, ‘Whatever the person has said you must have heard. Now I would like you to accompany me to his place and hear my reply.’ The companions expressed their readiness and the desire that the person should get a suitable reply. Therefore the Imam (a.s) put on his footwear and stirred out reciting the following Verse from the Quran:

“Wal Kazimain al Ghaiz wal aafain anan naas Wallaho yohib ul mohsineen”.

Hearing this we understood that the Imam (a.s) wasn't going to say anything to the person. The Imam (a.s) reached the threshold of the home of the person and announced loudly, 'Tell the person that Ali bin Hussain (a.s) has come!' When the person heard this, he came out to start a fight because he was certain that the Imam (a.s) was there to settle scores. The Imam (a.s) said, 'O brother! A short time ago you had come to my house and told me whatever you wanted to say. But I have come to tell you that if whatever you have said about me is correct, I pray to Allah to pardon me! But if what you have told was to slander me, I pray to Allah to forgive you!' Hearing this the person felt ashamed, came forward, kissed the forehead of the Imam (a.s), saying 'I did make false allegations about you and, in fact I am myself more deserving of those allegations!'"

---*Al Bihar ref: Aalaam al Vara, Irshad Mufeed*

3. SOO E KHALQ OR IMPOLITENESS

Bad manners are a psychological aberration that renders a person short-tempered and irritable. This is the antithesis of **Husn e Khalq or politeness**. It is a well established fact that impoliteness or bad manners cause great harm and the good qualities of those who have this habit will come under a cloud. The status of such people scales down in society. They will become the targets of hate and ire of their compatriots. Sometimes this causes unimaginable trouble and the person becomes a victim of psychological and physical turmoil.

To understand the inferiority and bad portents of impoliteness it is sufficient to know that Allah, while

addressing the **Prophet (s.a)**, who was a paragon of virtue and superiority, has said:

“O Our Prophet! If you were impolite and hard hearted, the people, instead of gathering around you would have shied away.”

Therefore, all the reasoning of head and heart has condemned the habit of impoliteness in human beings and there have been injunctions to desist from cultivating the habit.

The Prophet (s.a) has said:

“It is binding on you to always manifest good manners and politeness because it leads a person to heaven. Always strive to keep away from impoliteness because this could cause a person’s entry to hell.”

---Ayoon Akhbar Reza, Sh Sadooq

Imam Jafar e Sadiq (a.s) has said:

“If you wish to keep your self-respect, you must adopt humility and if you wish to be insulted, you adopt a harsh attitude.

---Tuhaf al Uqool

The Prophet (s.a) has said:

“Allah will not accept the repentance of impolite persons” He was asked, “Why the repentance of such persons would not be accepted?” The Prophet (s.a) replied, “When such a person repents for a sin, he will

get involved in a bigger sin on account of his bad manners!” ---Al Kafi

Imam Jafar e Sadiq (a.s) has said:

“Impoliteness corrupts virtues in the same way the honey is spoiled when mixed with vinegar!

---Al Kafi

The Imam (a.s) also said:

“One who is impolite and cultivates bad manners, his very existence will be in torment.”

---Al Kafi

4. BALANCING OF MANNERS

As physical illness renders a person weak and emaciated, so does moral illness manifest itself and the person becomes a victim of spiritual degradation. The diseases affecting the morals and the physical being of persons become evident in different ways.

As physical well being is restored with proper treatment, the moral sickness too can be treated and cured. A different line of treatment will have to be adopted to suit the different temperaments of persons. The same is true for the treatment of physical ailments. If it was not possible to treat the moral ailments of people and restore them to equanimity, then all the efforts made by the prophets (a.s) to civilize the human race would have been futile and their reform impossible. The result would have been the

perdition of the human race rendering them worse than the wild beasts. It is possible to domesticate and tame the wild beasts, a ferocious horse can be broken and rendered docile. Then how is it that man, who is termed the most superior of all creatures, cannot reform his moral stature!

A person's morals degenerate because of the reasons enumerated here:

1. It is evident that weakness and debility appears because of sickness or the signs of aging. The person becomes restless and the ability to be respectful and polite to others significantly reduces.

2. Sometimes the cares and troubles of the day to day lives make a person irritable and unable to pursue the norms of polite behavior.

3. Sometimes poverty and needs become the cause of the trait of impoliteness. Such people work under the feeling of deprivation. They keep brooding over the bounties that had eluded them or because of discontentment they have the feelings of insecurity.

4. Affluence: Sometimes excess of material wealth makes a person proud and conceited.

A poet says:

**Affluence has exposed several of your failings,
That remained hidden because of your penury!**

5. Sometimes the status or position of a person in the society becomes the cause of decline in the moral values.

He starts bragging about his higher status and acts like a snob. This, in fact, is the result of his narrow-mindedness or his conscience upbraids to behave in this manner due to some inferiority complex lurking in his mind.

6. Sometimes a person, because of some weakness or failure, tends to become a recluse. This attitude makes him short-tempered and shunning company of others becomes his second nature.

5. CURE FOR IMPOLITENESS

As we have mentioned earlier, impoliteness is one of the worst traits in a human being. Therefore the person who wishes to reform his morals, and cleanse his self, should follow the precepts mentioned here:

1. One should always remember the ill effects of impoliteness and also that this trait becomes the cause of Allah's displeasure and invites the hate and dislike of others in the society.

2. One should discuss the advantages of politeness and good manners and make sincere efforts to adopt them and become conscious of their salutary effects on his psyche and behavior. He should also keep in view the lives of the **Holy Ahle Bayt.** (a.s).

3. One should try to keep himself in control. The persons who are impolite because of the physical or psychological reasons, must try to get medical attention. Once they are restored to physical health, and their nerves are at rest, they will automatically get rid of the bouts of impoliteness.

6. TRUTHFULNESS

Truthfulness means relating an event veraciously. This trait is one of high spiritual felicity. This is an ornament of morality on account of which a person achieves superior status and important effects will accrue on his personal and community life.

Truth is the secret of rectitude, prosperity and salvation. The **Shariah** has termed it as the felicitousness of a person and the **Holy Quran and the Sunnat** exhort people to be truthful.

Allah says in the **Holy Quran**:

“He who brings the truth and he who confirms it – it is they who are the Godwary.”

“They will have whatever they wish near their Lord. That is the reward of the virtuous.”

---Sura Zumar, Verse 33, 34

Allah also said:

“Allah will say, ‘This day truthfulness shall benefit the truthful. For them there will be gardens with streams running in them, to remain in them forever. Allah is pleased with them and they are pleased with Him. That is the great success.’”

---Al-Maidah, Verse 119

Allah also says:

“O you who have faith! Be wary of Allah, and be with the Truthful.”

---Surat Tauba, Verse 119

Similarly the **Imams (a.s)**: have talked about the felicity of truthfulness. **Imam Jafar e Sadiq (a.s)** has said:

“Do not be carried away by looking at the prayers and fasting of people because some persons just make these their habit. If they do contrary to these, they feel uneasy (that is, some persons don’t pray or fast as a form of worship but do them as a force of habit). Therefore you must judge them by their truthfulness and trustworthiness.”

---Al Kafi

The Prophet (s.a) has said:

“Truthfulness is the ornamentation of the talk (of a person).

---Al Amamat wal Tabsira

Hazrat Amir al Momineen (a.s) has said:

“Always adopt truthfulness because truth will give one the Deliverance”

---Akmaal ad Deen, Sh. Sadooq

Imam Jafar e Sadiq (a.s) has said:

“One who speaks the truth his action too will be chaste”

---Al Kafi

This means that because of truthfulness of the person his actions are pure and his felicity is enhanced because Allah accepts the acts of the men of piety.

Truth is one of the basic norms of **Taqwa (Piety)**.

7. THE EFFECTS OF TRUTHFULNESS

One of the basic necessities of social life is that there must be interaction between the individuals and society. What is the consequence of mutual understanding that exists between individuals of a community? Society's affair run smoothly when its members co-operate and trust each other to achieve moral values. It is evident that the word of mouth is the medium by which mutual understanding is achieved. This is because it is the route for the expression of the intents by the individuals.

This encompasses the entire society for the people to convey their thoughts to one other.

The truthfulness of the word of the individuals is the yardstick for determining the virtue or depravity of a society. If there is truth and veracity in the talk of a person, and it honestly represents the inner thoughts, then it will certainly promote and advance mutual understanding and amity among the individuals.

Contrary to this, if the talk of a person is deceptive and false, it will mar the mutual understanding between individuals and will become the cause of dissensions in the society. Thus the very foundations of the social structure will weaken and there will arise a feeling of insecurity.

Therefore it can be said that truthfulness is one of the basic needs of a society and it will have far-reaching effects on its progress. Through truthfulness one will get mental and spiritual peace. When two contracting parties adopt truthfulness, they will be free from arguing and long winded negotiations. Thus they save a lot of valuable time for other productive work.

Similarly if all the workers, technicians and the functionaries practice truthfulness, they will have the guarantee for the protection of the rights of one another and their affairs will run smoothly in peace and tranquility. When all the persons in a society remain truthful, they will be able to advance. But if falsehoods are rampant in a society, then the moral levels of the individuals would scale down. There will prevail malice and mistrust among people and might cause internecine feuds. The result of this condition will be the downfall of such societies.

8. TYPES OF TRUTH

There are several types of truths that manifest through the words and acts of individuals and groups:

1. Truth in words: This means communicating the bare facts about something and neither hiding anything nor making any exaggeration in the matter.

2. Truth in actions: This means that the words and actions of a person should be identical and he must do the same as he talks of doing. Examples of these are fulfilling of ones promises and acting meticulously on the covenants one enters with others.

3. Truth of determination: This means that a person should be sincere about performing the act that he resolved to perform.

4. Truth of Intent: This means that a person should keep himself free of hypocrisy and show, that every act of his is virtuous and to please Allah.

9. FALSEHOODS

A falsehood is saying something contrary to the truth. This is the worst of all the defects in humans and is the root cause of all the ills and sins. Falsehood results in shame and infamy for a person. Therefore the **Shariah** has declared the practice of falsehood as a **Haram (forbidden)** act. Islam has therefore exposed the liars and there are clear warnings for such people in the **Holy Book** and the **Sunnat**.

Allah says in the Holy Quran:

“...Indeed Allah does not guide someone who is a profligate, a liar.”

---Surat al Ghafir/Mu'min, Verse 28

Allah also says:

“Woe to every sinful liar.”

---Surat al Jaasiya, Verse 07

Allah further says:

“Only those fabricate lies who do not believe in the signs of Allah, and it is they who are liars.”

---Surat Nahl- The Bee, Verse 105

Imam Mohammed Baqir (a.s) has said:

“Allah has made locks for the evils and the key for those evils are the spirits (liquor) and lying is worse than the spirits.”

---Al Kaafi

Imam Mohammed Baqir (a.s) has also said:

“Imam Zain al Abedeen (a.s) used to tell his son, ‘Abstain from lying--- whether they are big or small! In all times, good or bad, abstain from telling lies. When one utters a small lie, he emboldens and tells a bigger lie to camouflage the smaller lie. Don’t you know that the Prophet (s.a) has said that a truthful person tells the truth and he is included in the roster of Siddiqueen (Ever Truthful) by Allah. Those who tell lies, keep doing it and their names will be entered in the roster of the liars!’”

---Al Kaafi

Imam Mohammed Baqir (a.s) has said:

“Certainly falsehood demolishes the Faith of a person”

---Al Kaafi

Hazrat Amir al Momineen (a.s) has said:

“The habit of telling lies becomes the cause of poverty and wants.”

---Al Qisal al Qudus

Hazrat Eesa Ibn e Maryam (a.s) has said:

“One who utters more falsehoods his respect (in the society) will diminish.”

---Al Kaafi

The Prophet (s.a) has said at the time of delivering the Sermon of Hajjat al Vida:

“A lot of falsehood has been told about me. Soon more falsehoods will be spread. One who intentionally utters a falsehood about me will make a place for himself in the Hell. When any narration is made to you concerning me, judge it in the light of Allah’s Book and my Sunnat. If the tradition is according to the norms set by the Book of Allah, accept it. But if it is contrary to the dictates of the Book, reject it.”

---Ehtejaaj Tabrasi

10. ILL EFFECTS OF FALSEHOODS

Shariah of Islam has deemed the falsehood as **Haram (forbidden)** and has warned people about the depravity of falsehoods and also the punishment to the persons who practice this evil. Falsehood is the cause of many an evil. Some of the evils that it encourages are:

1. Falsehood will become the cause of infamy and bad reputation of a person. People will stop trusting such a person. If a compulsive liar, for a change, tells a truth, people will tend not to accept his statement. Neither will his witness be tenable nor will there be any weight in his promises and covenants.

2. One of the salient features of falsehood is that when one utters it, he forgets about it very fast and appears weak and slow in front of his opponent. Sometimes, to shield one falsehood, the person invents several falsehoods. Ultimately, falsehood becomes the cause of his shame.

11. TYPES OF FALSEHOOD

Some of the falsehoods that affect the society are:

1. **False Oaths:** This is the worst type of falsehood. There is great retribution for this sin. Taking such oaths one utters a falsehood in the name of Allah. Thus he tramples Allah's Rights by taking the false oath and becomes punishable with stern retribution; as highlighted by several traditions and **Nusoos (Categorical and Definitive Orders of the Quran)**.

He will also harm those in whose favor he had made a false oath that results in rights denied and their honor suffers.

The people, against whose interests one makes a false oath, suffer material loss and their reputations suffer.

People taking false oaths harm the society in general causing discontent and rancor amongst the people. Thus it becomes the major cause of moral and spiritual harm to the people.

This act of persons is against the norms of Shariah. It is the duty of every Muslim to uphold the dictates of the Shariah. When a person takes a false oath, a person acts against the Shariah instead of protecting and upholding it.

2. Going back on ones word: Keeping ones word is termed as a superior trait. The great and wise people always keep their word. Allah has strictly admonished against people who don't keep their word. He says about **Hazrat Ismail (a.s):**

“And mention in the Book Ishmael. Indeed he was true to his promise, and an apostle and a prophet.”

---Surat Maryam, Verse 54

It is narrated about **Hazrat Ibrahim (a.s)** that he stayed at a place because he had promised to stay there and he didn't go back on his word. It is a pity that Muslims these days compulsively go back on their words. They are oblivious of the evil effects of this habit. They thus harm

the trust of each other. The society suffers on account of this habit of the people.

Imam Jafar e Sadiq (a.s) has said:

“The word of a Momin to another is a Nazr (offering) that there is no Kaffara (recompense) for it. Therefore one who breaks his word given to a Momin, firstly has broken his word with Allah and will earn Retribution. Therefore Allah has said,’ O people of the Faith! Why do you make promises that you cannot keep? You invite the wrath of Allah when you say something and don’t do it.’ ”

The Imam (a.s) also said:

“Once the Prophet (s.a) was sitting on a hillock along with a person and had promised to him that he would wait there till the person returned. The person went away. When the heat of the sun became unbearable the companions asked the Prophet (s.a) to move into the shade. The Prophet (s.a) said, ‘I have promised to the person that I shall wait here for him. Even if I have to wait for him till the Doomsday, I shall remain here!’”

---Ilal al Sharaeh

3. False Humor: Some persons have the habit of telling falsehoods in humor to scare people and have fun at their cost. This is a ridiculous and dangerous habit. Such practical jokes can be the cause of dissension, ill will and rancor.

Imam Jafar e Sadiq (a.s) says:

“Whoever utters words to ridicule a Momin, and his esteem goes down in the eyes of others, then Allah will remove the ridiculing person from His Protection and transfer him to the care of Satan. But even Satan would refuse to take charge of such a person!”

---Al Kaafi

12. THE CURE FOR FALSEHOOD

It is imperative for a wise person to cure the dangerous moral illness of indulging in falsehoods and save himself from its evil effects. He must try to follow the precepts given below:

1. He should ponder over the evil effects, moral and economic, of falsehood that we have mentioned earlier.
2. He should ornament himself with the superior traits of truthfulness and follow the advice that we have given in the chapter on truthfulness.
3. Make adoption of the truth compulsory in all circumstances and practice it. He should abstain from uttering falsehoods till he gets rid of that bad habit.

13. TIMES WHEN FALSEHOODS ARE PERMISSIBLE

There is no doubt that lying is a very detestable trait that can become the cause for Allah’s retribution to its practitioner. This is the reason that the **Shariah** has deemed it **Haram**. But certain occasions demand that lying may be condoned and are deemed permissible depending

on the gravity of the circumstances. For example, if someone has to save the life of a **Momin**, to get him released from captivity or to protect his life and property he may take recourse to lying in such a circumstance.

Similarly, in times of war, there may be a need for adopting falsehoods to put the enemy on a wrong track. Sometimes people have to make recourse to falsehoods to bring about rapprochement between two feuding persons. A person telling harmless lies to his spouse to cool her flustered temper too is permissible. These relaxations about adopting falsehoods are supported by the definitive verses of the Holy Quran and the traditions.

Imam Jafar e Sadiq (a.s) has said:

“On the Day of Reckoning people will be questioned about all the falsehoods they had uttered but there will not be any retribution for the falsehoods uttered on (certain) occasions like a person making access to stratagem to beguile the enemy during a battle, when a person is an arbiter between two fighting persons and there is no way to strike a rapprochement without making access to a falsehood.

---Al Kaafi

14. FORBEARANCE & CONTROL OF ANGER

Both these terms, forbearance and control of anger, imply maintaining equanimity in times of ire and fury. These two traits are very noble and highly rated. They indicate the spiritual level of an individual and manifest his

generous disposition and result in the enhancement of his popularity.

Allah has praised the forbearing persons in the Holy Book saying:

“The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say, ‘Peace!’

---Furqaan, Verse 63

Also Allah has said:

“Good and evil (conduct) are not equal. Repel (evil) with what is best. (If you do so,) behold, he between whom and you was enmity, will be as though he were a sympathetic friend.

But none is granted it except those who are patient and none is granted it except the greatly endowed.”

---Fusilat/Haa Miiim Sajdah Verses 34 & 35

And Allah further says:

“...and suppress their anger, and excuse (the faults of) the people, and Allah loves the virtuous...”

---Aal e Imran, Verse 134

The **Ahle Bayt (a.s)** have made the following observations in this regard:

Imam Mohammed Baqir (a.s) has said:

“Allah befriends those who are chaste and forbearing.”

---Al Kaafi

Once **Hazrat Ali (a.s)** heard someone using foul language against **Qambar**. When **Qambar** advanced towards the person to retort, the **Imam (a.s)** called him and said:

“O Qambar! Stop! Let the one who used foul language remain disgraced and dishonored. You must keep quiet that the beneficent Allah will be pleased with you, Satan will then be displeased with you and the abuse will bounce back to the person who used it against you. By Allah, who has shattered the grain and created matter from it, there is nothing greater than forbearance through which a person can please Allah and, through his silence, displeases Satan and renders the ignorant uneasy!”

---Majalis Sh. Mufeed, Page 3

The Imam (a.s) also said:

“The first recompense that a forbearing person gets is that people become his supporters against the ignorant opponents.”

---Nahj al Balagha

Imam Jafar e Sadiq (a.s) has said:

“When there is a dispute between two persons, and both start fighting, two angels descend from Allah and address the ill-mannered of the two contestants thus, ‘Whatever you have done, you were capable of that! Very soon you will get the return for that!’ The angels then turn towards the forbearing person and say, ‘You have been patient and forbearing! Allah will forgive you!’ (This will happen only when the dispute is resolved because of the silence and forbearance of the person). Then the Imam (a.s) continued, ‘If the forbearing person too retorts in anger, then the two angels will return disappointed!!’”

---Al Kaafi

Imam Jafar e Sadiq (a.s) also said:

“When a creature of Allah controls his anger, Allah enhances his felicity in this world and the Hereafter because Allah has said ‘They are the people who have overpowered their anger and forgave others. Allah likes those who do good deeds’; and as a recompense for controlling his anger rewards him.”

---Al Kaafi

Imam Moosa ibn e Jafar (a.s) called his son and said:

“O son! I am giving you such a counsel that if you follow it, you will never be a loser. If someone visits you and whispers something unpleasant in your right ear, and changing the version whispers in your left ear that he didn’t utter anything in your right ear, you must accept his excuse!”

Ignorant and incapable persons consider forbearance as a sign of weakness. But people with wisdom rate it as moral superiority and the result of respect and virtuosity. Whenever there is an enhancement in the virtue and respect of a person, then his generosity too enhances. He will rise much above the level of the rustics and persons of irritable disposition. Such persons, because of their knowledge and wisdom, adopt an attitude of forgiveness and tolerance, and therefore become popular with others. Someone has very rightly said that if some ignorant person behaved rudely with him, he would reply that the attitude of the person enhanced his tolerance and the ignorance of the critic.

It is said that someone abused a wise person, but the wise person remained quiet. When people asked him the reason of his quietness, he replied, "I don't indulge in such fights in which the winner might lose more than the vanquished!"

The Prophet (s.a) and the **Imams (a.s)** have manifested a very high level of forbearance and tolerance. They used to close their eyes to the faults of others. There are several instances recorded in the books of tradition and biographies. A few of them are mentioned here.

Imam Mohammed Baqir (a.s) has said:

"The Prophet (s.a) went to the Jewish woman who had given to him meat laced with poison. He asked that woman, 'What was your purpose behind the act?' She replied, 'I thought that if you are truly a prophet, the poison wouldn't have any effect on you and if you are

just a king, the people will get a relief from you!’ Hearing her reply, the Prophet (s.a) pardoned the woman.”

---Al Kaafi.

The Prophet (s.a) had pardoned a large number of people who deemed it right to make attempts on his life. One of the persons was **Habar bin al Aswad bin Mutallib**. He was the person who had threatened and frightened **Hazrat Zainab (s.a)** so much that she had miscarried her fetus. As a punishment for his act the **Prophet (s.a)** ruled that he ought to be executed. It is narrated that **Habar** went to the presence of the **Prophet (s.a)** and pleaded repentance over the act and said, “**O Prophet of Allah!** We were polytheists. Allah has guided us through you and saved us from perfidy! Please close your eyes to my act of ignorance. I do confess having perpetrated the heinous act.” Hearing this, the **Prophet (s.a)** said, “Go! I have pardoned you! Allah has guided you by leading you to Islam and forgives your acts committed prior to embracing the Faith!”

Among such people was one **Abd Allah bin Zab-ari**. He had intoned invectives against the **Prophet (s.a)** in **Makkah** and also on the day of the **Victory of Makkah** he had combated against the Muslims. He then approached the **Prophet (s.a)** and sought pardon. The **Prophet (s.a)** accepted his apology.

Hazrat Ameer al Momineen (a.s) had the highest level of forbearance. He used to overlook the failings of others. **Abd Allah bin Zubair, Marwan bin al Hakm and Said bin al Aas**, who were his sworn enemies, and always

used to be argue with the **Imam (a.s)**. But when he overpowered them, he pardoned them and didn't mete out any harsh punishment for their past acts.

Similarly when he subdued **Umro bin al Aas**, who was the most dangerous person of the enemy ranks, he pardoned him. **Umro** was the person who, shamelessly, became naked to protect himself from the fatal blow of **Hazrat Ali (a.s)**'s sword. During the **Battle of Siffin** there was a time when **Muawiya's** troops had occupied the banks of the river and he had cruelly ordered that a drop of water should not be given to **Ali (a.s)**'s men even if they die of thirst. When the tables were turned, the control of the source of water came in the hands of the **Imam (a.s)**'s men, he ordered that all the enemy troops must have free access to water! When **Hazrat Ayesha** met the **Imam (a.s)** after the conclusion of **the Battle of Jamal**, he treated her with due respect.

Similarly **Imam Hassan (a.s)** too followed the precepts of his grand father and father. One example of his affability has been narrated by **Mubrad** and **Ibn e Aisha** that once when a **Syrian** saw him astride a steed, he made snide remarks against the **Imam (a.s)**. **The Imam (a.s)** didn't utter a word in response. When the man ultimately tired of his canard, the **Imam (a.s)** greeted him, smiled and said, "O old man! Perhaps you are a traveler that you have a doubt. If you need some help, we shall certainly offer it to you! If you are hungry, we shall feed you. If you are in need of apparel, we shall provide that to you. If you are in need of monetary help, we shall give you sufficient funds to make you contented. If you have escaped from some enemies, we shall provide you shelter. If you have any

other need, we shall try to fulfill it. Come towards us and you will find us good hosts who welcome you! “

When the old man heard the talk of the **Imam (a.s)**, he started crying and said, “I bear witness that you are the Vicegerent of Allah on this earth and He knows it well as to who is most deserving of the Caliphate! Till now you were among the most disliked persons for me. But from now you are my most loved and admired person of all on the face of the earth!” The person then accompanied the **Imam (a.s)** and remained his guest till the time for his journey. (**Al Bihar Vol 9, Page 95**).

Imam Hussain (a.s) too was a paragon of affability and tolerance. Once a slave of his committed a crime The **Imam (a.s)** ordered him to be punished. The slave said, “**Wal kazimain al ghaiz (They control their anger)**” The **Imam (a.s)** ordered him to be released. The slave now said, “**Wal aa fain an il naas (they wish the people well)**”. The **Imam (a.s)** rejoined, “I have forgiven you!” The slave said, “**Wallaho yuhibbul mohsineen (Allah loves those who help)**!” The **Imam (a.s)** said, “I have freed you to please Allah and shall give you twice of what you have!” (**Kashf al Ghamat Arbali**)

There is another interesting anecdote about **Imam Zain al Abedin (a.s)**. Some guests were once visiting him. He ordered his slave to fetch roasted meat from the oven. The servant advanced in a hurry and the red hot skewers slipped from his hands and fell down the stairs and scorched the little son of the **Imam (a.s)** who died because of the burn. The slave was scared that the child died because of his mistake. But the **Imam (a.s)** said, “What has happened was not done by you intentionally! I am now

setting you free!” Then the **Imam (a.s)** took the body of the dead child for burial. (**Kashf al Ghamat Arbali**)

The very title of **Imam Moosa Kazim (a.s)** denotes that the **Imam (a.s)** practiced the highest degree of forbearance and controlled his anger in all circumstances to please Allah. A narrator records that in **Madina**, a person who was from the progeny of a companion of the **Prophet (s.a)**, used to continually trouble **Imam Moosa Kazim (a.s)**. Whenever he set eyes on the **Imam (a.s)** he would utter invectives against **Hazrat Ali (a.s)**. Once the **Imam (a.s)**'s **companions** told him that if he agreed they would eliminate the nasty person. Hearing this he strictly forbade them not to commit any such act. Then the **Imam (a.s)** asked where that nefarious person was. He was told that at that moment the person was attending to his farm on the outskirts of **Madina**.

The Imam (a.s) mounted his mule and rode towards the person's garden and found him busy attending to his work there. When the **Imam (a.s)** entered the farm mounted on the mule, the person shouted, “Don't spoil my crop!” The **Imam (a.s)** reached near him, dismounted from the mule, sat down comfortably and asked affably, “How much loss have you suffered because of my coming into your farm like this?” The man said he had suffered a damage of about 100 Dirhams. The **Imam (a.s)** asked, “What value will the entire crop give you?” The man said that he cannot make a forecast about the future yield. The **Imam (a.s)** said he just wanted to know what profit he expected from the standing crop? The man said he expected an income of **200 Dinars**. Hearing this **Hazrat Abul Hassan (a.s)** took out a bag from his robe which had **300 Dinars**, gave it to the person and said, “Your crop is in

good condition and Allah will grant you much more than you expect from it!” At this the person got up, kissed the fore-head of the **Imam (a.s)** and sought his forgiveness for the harsh words that he had used against him in the past. The **Imam (a.s)** smiled and went away from there..

The narrator says that he went to the mosque and saw the person. The man said, “**Allah yaalam hais yaj-al Risalat (Allah knows where to send the Prophethood)**” Hearing this the persons in the mosque went near him and asked about his change of mind that he used to say contrary of what he was saying then. The man replied that they had heard what he had said! Then he started invoking Allah for the welfare of **Hazrat Abul Hasan (a.s)**. Hearing this, his friends started arguing with him and he retorted. When the **Imam (a.s)** reached home he asked his companions whether what he did was right or their idea of eliminating the person? Certainly with very little effort he had reformed him and gave him relief from his evil action for ever! (Al Bihar, Vol 11 ref: Aalam al Vara al Tabarsi and Ustad Sh. Mufeed)

Farazdaq has very nicely said in his couplets:

**Their love* is the sign of Faith and hate for them infidelity,
Nearness to them brings Deliverance and protection against sins!
If the persons of piety are counted, then they will be their Imams
The most superior of the people on the earth are these “August Personages”*!**

***The Ahle Bayt (a.s)**

15. ANGER

Anger is a psychological condition that inflames the emotions of a person and it gets manifested in his actions. Anger is the key to all the ills and is a major sin. It becomes the forerunner of crises. There are several Quranic Injunctions and traditions condemning this trait in human beings.

Imam Jafar e Sadiq (a.s) has said:

“Anger is the root cause of all the ills.”

---Al Kaafi

When anger is the root of all ills, then all the troubles associated with sins owe their existence to this evil habit. A few examples of the ill effects of anger are belittling others, cunning, badmouthing, fighting, murder etc.

Imam Mohammed Baqir (a.s) has said:

“Certainly when a person becomes angry he reaches the extreme of depravity that he becomes eligible for entry into Hell.”

Hazrat Amir al Momineen (a.s) has said:

“Prevent yourself from anger as anger is a contingent from the troops of Satan.”

---Nahj al Balagha

He also said:

“Getting angry is a sort of madness. The only difference is that a person who becomes angry repents afterwards. If he is not repentant, then such a person is certainly mad.”

---Nahj al Balagha

Imam Jafar e Sadiq (a.s) has said:

“I have heard my father say, ‘Once a Bedouin came to the Prophet (s.a) and said, ‘I am from the remote villages. Kindly give me a comprehensive counsel’. The Prophet (s.a) said, ‘I order you never to be angry!’ The person asked the question thrice and every time the Prophet (s.a) gave the same reply. The person understood the Prophet (s.a)’s intent and said, ‘I shall not ask any more questions. The Prophet (s.a) has exhorted me to do nothing other than good!’”

---Al Kaafi

16. THE CAUSES OF ANGER

It is a fact that a person doesn't become angry without any valid reason. There are certain causes and motivations that affect the emotions of the person. When we consider the reasons that create anger, we identify the following conditions that encourage anger:

1. In some instances ill-health makes a person irritable and angry. It affects the nerves of the person and turmoil arises in his feelings.

2. In certain cases there are psychic reasons that become the cause of disturbance of the person's thoughts. The person becomes conceited in self-praise. Such persons are very excitable and become angry at the slightest provocation.

3. Sometimes the cause of anger is the moral turpitude in a person and he is irritable in his talk and his emotions get disturbed frequently for no valid reason. Such persons will be subject to compulsive bouts of anger.

17. THE LOSS THAT ANGER CAUSES

Anger causes great harm to individuals and to the society at large. The harm can be moral and also material. There are several instances of anger when kindness and amity departs from the contending parties and even lives are lost as a consequence. There are instances of people landing into jails as a consequence of bouts of anger. Anger has become the cause of battles and wars and result in the loss of men and materials.

Anger challenges one to take revenge against the adversaries. Such persons start emitting vitriol in their talk and start behaving like beasts. They heap insults and invectives on others. They even go to the extent of physical assault on the opposite numbers resulting in bodily harm and, in several cases, murders. If the person is physically weaker than the adversary, he starts tearing his own clothes and slapping his own cheeks. Such persons behave madly while they are angry. They sometimes take out their anger by beating animals and inanimate objects in the environs.

18. ANGER - BOTH PERMISSIBLE & CONDEMNABLE

Sometimes anger can be very important trait in the human beings that awakens the spirit of self-respect and encourages them to follow the path of sacrifice and righteousness. This becomes the means of defending their faith, lives and property. In certain instances when a person is devoid of anger, he will be a victim of timidity and backwardness.

A conclusion can therefore be drawn that the condemnable anger is one that causes a person to over-step the bounds of moderation and he becomes oblivious of the norms of morality and the Shariah. If one can maintain a balance during the occasions of anger, he will be deemed a person of excellence that he expresses anger when he is confronted with situations when he sees others committing evil acts contrary to the norms set by Allah.

19. CURE FOR ANGER

In the previous passages we have dealt with the causes and the ill-effects of anger. Now we would like to throw light on the cure for this ailment. The basic requirements for the cure of anger are psychological wisdom and moral uprightness. Following are the ways of treating anger and ire:

1. When the cause of anger is ill-health or nervous debility, like, for instance old age and illness, then medical means are needed to cure the person and restore him to normalcy. He shall have to be provided physical comfort, given balanced diet, hygienic environment and light

exercise. He should be encouraged to breathe in pure air and relax his body lying down on the floor. He must also be relieved of physical and mental exertion and kept away from worries and tensions as far as possible.

2. Anger is never spontaneous. But it arises because of several motivating factors. Excessive vanity, show, irritability, cunning in a person. If the cause of anger is one of these traits, the person should make sincere efforts to curb it.

3. One should remember the evil effects, the harm and the retribution that would emanate from the bouts of anger. One should remember that the person who becomes angry will face more stringent retribution than the one who has provoked it. In certain instances one becomes virtually blind in anger and reaches the height of depravity that becomes harmful for his physical health and the Hereafter.

Certain psychologists have said that one should stop thinking of taking revenge over enemies. Such thoughts cause more harm to the person than to his adversaries. Certainly, when we are angry on our enemies, we provide them an opportunity to acquire dominance over us.

Similarly one must remember the superiority of forbearance and tolerance. People always praise a forbearing person and have a soft corner for him. To encourage men to be forbearing and tolerant, Allah says:

“Good and evil (conduct) are not equal. Repel (evil) with what is best. (If you do so,) behold, he between whom and you was enmity, will be as though he were a sympathetic friend.

But none is granted it except those who are patient and none is granted it except the greatly endowed.”

---Fusilat/Haa Mim Sajda- V 34 & 35

4. The state of anger and its criminal causes render the person eligible for stringent Retribution in the Hereafter. In many cases a person becomes the victim of retaliation from the person who was the subject of his ire. This might even result in loss of lives and property..

Imam Jafar e Sadiq (a.s) has said:

“Allah sent a Revelation to one of His Prophets saying,’ O progeny of Adam! Remember me in times of anger that I remember you in the time of my wrath and don’t destroy you with those who deserve destruction. Be content with my succor because my succor is better than your help and support.’ “

---Al Kaafi

5. It is better for those who have propensity for anger that they root out anger from their self because, at times, compulsive anger renders one ineffective in the eyes of others. In anger the person exceeds the limits of decency and when the temper cools down, he becomes repentant. To save oneself from such a situation, one should exercise restraint when angered.

Hazrat Amir al Momineen (a.s) has said:

“If you aren’t truly forbearing, you must pretend that you are, because when one emulates some people, he starts resembling them, and becomes one of them!”

6. One of the cures of anger is that whenever one is having a bout of this trait, he should recite:

“Aoozu Billahi min ash Shaitan ir rajeem”

If he is standing, he should sit down, if he is sitting, he should lie down. He should do ablution or take a bath with cool water. If he is angry on a mahram (relative), he must touch him. All these acts subdue anger.

20. HUMILITY

Humility means treating people properly and not adopting supercilious attitude with anyone. This is an excellent trait that attracts others towards the person manifesting it. Allah commanded his Prophet (s.a) to adopt humility and modesty with people. Allah says:

“And lower your wing to the faithful who follow you.”

---Shu-araa, V 215

The Ahle Bayt (a.s) rendered superiority to the trait of humility setting examples with their attitude and encouraged people to adopt humility with their words of wisdom. They encouraged people to be virtuous and were pillars of superior morals.

Imam Jafar e Sadiq (a.s) has said:

“In the Firmament there are two angels who watch over individuals. When a person adopts humility to please Allah, they elevate him and when a person behaves arrogantly, they depress him.”

---Al Kaafi

The Prophet (s.a) has said:

“For me the most likeable person, and the closest to me on the Day of Judgment, will be the one who has high morals and is extremely humble. The person who will be farthest from me on the Day of Reckoning will be the one who is proud, conceited and self centred.”

---Kitab Qurb al Asnaad Alal Shara-eh Sheik Sadooq

Imam Sadiq (a.s) says:

“One of the signs of humility is that one who is willing to sit at an insignificant place during a meeting and, greets all those who meet him, shuns ostentation and show, and will not like to hear others praising his piety.”

---Al Kaafi

Hazrat Amir al Momineen (a.s) has said:

“It is excellent when the impecunious, in company of the affluent, remain self-respecting trusting Allah; and the affluent, in the presence of the impecunious, humbly seek Allah’s bounty.”

It will be appropriate to say that the praiseworthy humility is one that is manifested in moderation. If there is excess or diminution in practice of humility, it will appear lowly and demeaning. If humility is minimized, it will appear as a manifestation of conceit. Therefore, it is the duty of an intelligent person to adopt moderation in his attitude towards others and should deal with individuals according to their position and status.

This proves that one shouldn't be humble with conceited persons because this attitude will make them behave with more conceit and arrogance. The poet **Mutnabi** has rightly said:

**When you show respect to a generous person, he will endow you;
But if you show respect to a lowly, conceited person, he will behave with conceit!**

Muarra has said about politeness and humility:

“O Governor of Misr! Beware! Don't be cruel on anyone because several like you have come and gone! As long as this elevated position is with you, behave with humility! This is the only thing that will enhance your respect and superiority!”

As the saying goes, when a person behaves humbly while in a position of power, he will not face ridicule when he is deprived of that position! And **Taghrani** says:

When someone behaves humbly with me, I too adopt humility and when one is arrogant, I am haughty as well!

I am humble to attract praise and am haughty to preserve my status.

I see that when the branches of trees are devoid of leaves, they will have their heads raised; and when flush with benefits, they bow and touch the ground!”

A few examples of the superiority of the **Ahle Bayt (a.s)** and their humility are mentioned here:

The Prophet (s.a) was very courteous and humble of nature. Whenever he entered a venue of meeting, he used to sit at any spot available to him. At home he used to perform the daily chores along with others like milking the sheep, patching garments, repairing foot-wear, going to the bazaar for buying the groceries and other household tasks.

He (a.s) mingled with the poor and shared food with them. Whenever anyone visited him, he gave him full attention and wouldn't divert his attention from him till the person had received satisfactory response. Whenever a person shook hands with him, he wouldn't withdraw his hand till that person himself did it. Whenever a person stood in front of him, he too would stand up and meet him. He always took precedence in greeting others. Whosoever called on him, he met the person with respect and consideration. He used to spread a carpet for the person to sit and in most cases he would make the person sit close to him on his personal carpet. He used to address his companions with their **Kunyat (filial appellation)** and affectionately remember them with their pet-names. He never abruptly intervened when others' spoke. He

apportioned his personal time for the tasks of the companions. He always had a smile on his face and met people with warmth.

---*Safinat Al Bihar, Vol 1, Page 415*

Hazrat Abu Dhar narrates:

“The Prophet (s.a) used to sit with his companions and when any stranger came, he wouldn’t be able to know who, of the group, was the Prophet (s.a) to address his query to him. Therefore the Prophet (s.a) had asked us to devise a way that the strangers didn’t face any difficulty. We had therefore erected an earthen platform for him to sit and the companions would be seated around it.”

It is narrated once **the Prophet (s.a)** was traveling with his companions. He ordered a goat to be slaughtered. One person said that it was his responsibility to slaughter the animal. Another said that he would skin and dress the meat, the third said that he would cook it. The **Prophet (s.a)** then said that he would perform the task of gathering the fire-wood for the cooking. The companions said that they were sufficient to perform all the tasks. **The Prophet (s.a)** replied, “I am aware that you can perform all these tasks. But I don’t want any discrimination between you and me because Allah doesn’t like any person to be treated differently by his companions!” Then he went and gathered the fire-wood.”

---*Safinat Al Bihar, Vol 1, Page 415*

It is narrated that **the Prophet (s.a)** once went to a pool for a bath. **Hudaifa al Yamani** held a sheet of cloth to provide him the cover. When **the Prophet (s.a)** was through with his bath, **Hudaifa** started to bathe. **The Prophet (s.a)** then went forward and held the sheet to provide cover to **Hudaifa**. Seeing this, **Hudaifa** said, “I sacrifice my parents on you! You needn’t take the trouble!” But the **Prophet (s.a)** insisted on providing cover to **Hudaifa**. When **Hudaifa** completed his bath, **the Prophet (s.a)** said, “When two persons stir out together, Allah will befriend one who performs the rights of companionship to the maximum extent!”

---*Safinat Al Bihar, Vol 1, Page 416*

Thus, **Hazrat Amir al Momineen (a.s)** set very high standards in manners and humility. **Zarar** is eloquent in praising the **Imam (a.s)**’s qualities in these words:

“He (a.s) lived amongst us in a manner that he was one with us. When we went to him, he used to call us closer. When we asked him anything he would reply to us. When we invited him, he made it a point to accept the invitation. When we inquired about his welfare, he would patiently respond to our queries. By Allah! We used to be pleased in his company! His dominant personality used to render us quiet in his presence. When he smiled, it used to seem that there were pearls in the place of his teeth. He used to take the poor close to himself and give respect to the men of piety. The high and mighty were unable to take a wrong step and the weak never went dissatisfied from his presence.

Imam Jafar e Sadiq (a.s) has said that once when Hazrat Amir al Momineen (a.s) stirred out mounted on his steed, his companions followed him on foot. He turned towards them and asked, ‘Do you have any need?’ They replied, ‘No! We just like to walk behind you!’ The Imam (a.s) said, ‘Turn back! Persons walking behind one on horseback is upsetting for him and demeaning for those walking behind!’

---Mahasin al Barqi

21. PRIDE

This is a condition in a person which makes him demonstrate his superiority through word and deed and consider himself higher than others. This is a very serious social ailment. Because of pride a person becomes so arrogant that he becomes the subject of ire and displeasure of others. Therefore, the **Quran** and the **Sunnat** have strongly disapproved of this trait in the Muslims. **Allah** says in the **Holy Quran**:

“Do not turn your check disdainfully from the people, and do not walk exultantly on the earth. Indeed Allah does not like any swaggering braggart.”

---Luqman 18

Allah also says:

“Who will be overtaken by a punishment that will disgrace him, and on whom a lasting punishment will descend.”

Imam Jafar e Sadiq (a.s) has said:

“No doubt there are two angels in the Firmament watching men. Those who are kindly (hospitable), the angels will elevate them and those who are proud and conceited will be humiliated by the angels.

---Al Waafi vol 3, Page 87 as narrated in Kaafi

He also said:

“A person behaves with conceit because he will have feeling of meanness in his heart that haunts him all the time!”

---Al Waafi, Vol 3, Page 150 as narrated by Kaafi

The Prophet (s.a) has said:

“On the Day of Judgment the person near and dear to me will be the one who has good manners and has been hospitable. The person farther from me will be the one who practiced conceit and bragged about his superiority.”

---Al Bihar Vol 15, Page 209

Imam Jafar e Sadiq (a.s) has narrated through his forbears that once the **Prophet (s.a)** passed by a congregation of persons and asked them:

“Why have you assembled here?” They said, “Here is a mad person who is afflicted with epilepsy and we have gathered here to see him.” The Prophet (s.a) said, “The person isn’t mad but he is undergoing a trial. Shall I tell you what is madness and what are the rights of a mad person?” They said, “Yes! O Prophet (s.a)” He said ,” A mad person is one who walks in a conceited manner, moves both his shoulders towards the sides and looks proudly on either side, commits acts of sin and thinks that it is binding on Allah to give him a place in Heaven. The people abhor his evil and don’t expect good from him. Such a person is mad. But the man about whom you have gathered in curiosity is an afflicted person and isn’t mad.”

---Al Bihar Vol 3, Page 125

Hazrat Amir al Momineen (a.s) has said in one of his sermons:

“You should draw a lesson from the treatment meted out to Satan by Allah! His one act of disobedience had thrown cold water on his long years of prayer and penance! Satan prayed for a thousand years and it isn’t certain whether the years were those of this world or of the Hereafter! Now, who can escape Allah’s wrath after committing foul acts like that of Iblees! Such a thing can never happen that Allah had exiled an angel from Heaven and given amnesty to a human being after committing such acts of disobedience! If Allah could have given license to any human beings to be proud and conceited, it could be the Prophets and the Messengers. But, even for them He forbade pride

and conceit and praised humility and modesty in them!”

--- Nahj al Balagha

Imam Jafar e Sadiq (a.s) has narrated through his forbears:

“Salman Farsi once had a discussion with someone. The person asked him arrogantly, ‘Who are you?!’ Salman replied, ‘We both had our origin through a dirty seed and ultimately we will turn into dead matter. On the Day of Judgment a balance will be erected. Whosoever will be on the heavier side of the balance will be worthy of reward and the one whose side will be lighter will be deemed lowly!’”

--Al Bihar Vol 3, Page 124

The Imam (a.s) also said:

“An affluent person came to the Prophet (s.a). His clothes were decent and clean. He sat near him respectfully. After a while a poor person arrived whose garments were old and soiled. He sat on the side of the affluent person. The rich person gathered his garments closer to his body. Seeing this, the Prophet (s.a) said, ‘Are you nursing a fear that the person’s poverty would afflict you?!’ The man said, ‘No!’ The Prophet (s.a) added, ‘Are you afraid that the dirt of his garment would get transferred to your clothes?’ The man said, ‘No!’ Then the Prophet (s.a) asked, ‘Why did you gather your clothes closer to your body?’ The man said, ‘O Prophet of Allah! Every person will have his enemy

along with him. He presents the person's virtues as faults and the faults as virtues! As a penance for my fault I endow half of my wealth to the poor person!' The Prophet (s.a) now asked the poor person, 'Do you accept this offer?' He replied in the negative. Surprised, the wealthy person asked 'Why?!' The man said, 'I am afraid the wealth might lead me astray as it did to you!'"

22. THE EVILS OF CONCEIT

It needn't be said that pride and conceit is one of the most severe social ailments which is more prevalent in the middle classes of the people. This creates enmity between individuals. It aggravates arrogance in the society and is the cause of many an ill. The evil effects of conceit are briefly mentioned here:

Whenever a person gets involved in the habit of conceit, he will have an aura of pride and arrogance around him. He will become a subject of self praise and ego. He will be pleased with flattery and sycophancy. He becomes blind to his own faults. He doesn't give any attention to reforming his faults and doesn't give any cognizance to those who try to put some reason in his behavior. In stages he reaches a point when he starts to ignore the mandates of the **Shariah** and goes away from justice and the truth!

The evil effects of this conceit are:

It becomes the cause of hate and stealth in the members of the society and causes harm to the social relations of the people. The people in their anger don't

harm the conceited persons as they harm the society in general.

Pride and conceit is such a disease that it renders persons heartless. He moves away from people and lives in isolation and this forces him to criticize and ridicule others.

23. THE CAUSES OF CONCEIT

Whether the manners of a person are good or not, they will be a reflection of his conscience. His psyche will be the source of his thoughts and actions. These will either create light or perpetuate darkness. The purity or otherwise of the conscience of a person helps him either to adopt the right path or to go astray. The bad manners do not spring in a person all of a sudden. Similarly conceit is created by several factors, over a period of time, in the behavior of a person.

One of the causes of conceit in a person is that he makes a wrong assessment of his self. A proud person either carries a wrong notion about his knowledge and learning or the excess of affluence and position make him proud. Sometimes, the causes of conceit are jealousy and habit of asserting one's superiority. With these traits a conceited person tries to project and protect his ego while dealing with others with a view to belittle them. This phenomenon can be observed in most of the gatherings of people.

24. THE DEGREES OF CONCEIT

Conceit can be of low magnitude and also of a very high degree.

The first stage of conceit is that when the subject isn't aware that he has been practicing conceit. He tries to cover his conceit on occasions with humility and consideration.

The second stage of conceit is that when a person's behavior makes it evident to others that he had become arrogant. He tries to come to the center stage in meetings and gatherings and his body language reflects his thoughts.

In the third stage the conceit is at its zenith. The person will be afflicted with the madness of pride and becomes so much enamored of fame that whatever good he had in his instincts gets totally submerged in his conceit. This stage of conceit attracts the hate and abhorrence of others.

25. THE TYPES OF CONCEIT

Conceit may broadly be divided into three categories:

Conceit with regard to Allah: A conceited person behaves as if he has no belief on Allah. This is one of the clear evidences of infidelity. The examples of **Pharoah** and **Nimrod** may be cited in this category.

Conceit with regard to the Prophets (a.s): This type of conceited person doesn't witness to the prophethood of the messengers. Although it is lesser than the conceit of the first category, it is very much close to that.

Conceit with regard to others in society: Such conceited persons try to impose themselves in the society with their words and deeds of conceit. Such persons don't give cognizance to the merits and knowledge of others and thus aggravate their own ignorance. They also remain

oblivious of the mandates of the **Shariah** as a consequence of such behavior.

26. THE CURE FOR CONCEIT

Now that we know of pride and conceit as a severe social ailment, it is imperative for every intelligent individual to beware of falling prey to it. If a person finds the rudiments of the instinct in his self, he should strive to nip it in the bud. Some tips are given here to achieve control of the malady:

1. When the hint of conceit appears in the nature of a person, he should realize the type of weaknesses that he is confronted with. He must realize that his origins have been through an unclean seed and the end will be as a dead body. In the intervening period he will live as a weak and helpless creature who shivers with the very thought of hunger and thirst. He becomes restless while afflicted with the slightest physical illness. He will be confronted with various small and big losses and trials and tribulations. He comes across the specter of death several times in his short life span. In addition to all this, he will realize that he is not able to solve small problems in his day to day life! Then, the reality dawns that the person is such a lowly, weak creature that any attempt at conceit by him will be an exercise in futility. The verses of the **Holy Quran** too exhort him to beware of conceit as the **83rd Verse of Surat al Qasas** says **“This is the abode of the hereafter which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favour of the Godwary.”** So superior are only those persons who have better morals and their fellow

beings derive benefit from them and who strive to achieve piety and goodness.

2. One should strive to remember the traits of humility, gentleness and shun any attitude of conceit and treat them as acts of sin. **Bazr Jamhr** says that in the view of the wise humility with ignorance is more praise worthy than conceit with knowledge and affluence in a person. Humility is a quality that camouflages several weaknesses and conceit neutralizes the good qualities that the person might have had. (**Mahazarat al Adba- Raghīb Isfahani**).

3. The individual should himself practice humility so that the instinct of conceit disappears from him. A few examples are cited here:

- It is imperative for a person with knowledge and intelligence to aim at telling the truth while taking part in a discussion. He should abstain from falsehoods and exaggeration.

- He should also remain cool and calm if the other participants in a discussion give an indication of conceit and exaggeration in their statements.

- He shouldn't shy away from the company of poor and indigent persons.

While meeting others, he must take precedence at greeting them. He should share the table with the indigent and accept their invitations. He should emulate the examples of the **Ahle Bayt** in his day to day life.

27. CONTENTMENT

Contentment means remaining satisfied with what one has and what he earns as livelihood. It is a highly superior trait in human beings. Some commandments of the

Infallibles (a.s) are mentioned here to highlight the importance of this trait.

Imam Mohammed Baqir (a.s) has said:

“One who remains contented with the livelihood provided by Allah, he is more contented than all others.”

---Al Waafi Vol 3, P 79 Vide Al Kaafi

No doubt a content person is the least needy because the real meaning of well-being is that the person is not dependent on others for any of his needs. A contented person will always be satisfied with what **Allah** has provided him. He does not seek help from anyone other than **Allah**.

It is said that when **Hakim Jalinoos** died, a letter was recovered from his pocket. It read:

“What you eat in contentment is for the benefit of your body and what you give in charity (Sadaqa) is for the benefit of your soul and whatever you leave behind is for the benefit of others! Even in death a virtuous person is alive and the evil person, even while alive, will be counted among the dead! Contentment covers up indigence and wisdom converts scarcity into abundance. For the human beings there is nothing more beneficial than remaining content with the will of the Creator!”

---Kashkool Bahai, Page 371

One person came to **Imam Jafar Sadiq (a.s)** and expressed that he gets whatever he wished for but was never content, and he persisted in desiring for more and envied others endowed with more than he had. He asked the **Imam (a.s)** to advise the best course of action for him. The **Imam (a.s)** said:

“If what you want satisfies you; you must be satisfied with what little you have of it! If that little didn’t satiate you, the abundance too would keep you dissatisfied!”

--- Al Waafi Vol 3, P 79 Narrated thru Kaafi

Imam Mohammed Baqir (a.s) says:

“Beware! Your eyes shouldn’t rest on one more affluent than you! What you have should satisfy you. Allah has said to his Prophet (s.a): ‘let not offspring and wealth put you in trial !’ and further said, You should not be envious of people who have more material wealth than you.

The **Imam (a.s)** further said, **“You must remember the lifestyle of the Prophet (s.a) that his food was barley and the dates his dessert. He ate Sattu (parched barley) whenever it was available!”**

---Al Waafi, V 3, P 78

28. THE VIRTUES OF CONTENTMENT

Contentment plays a very important role in the lives of human beings. Through this trait one realizes the spiritual

and physical values. This trait relieves one from the love for material demands. It banishes greed and jealousy from one's self and awakens self respect in a person. A content person abstains from mean and futile acts. He will not be afflicted with the troubles that accompany the instinct of greed in a person.

When the trait of contentment takes root in the psyche of a person, he will get spiritual awakening and naturally he will get attracted to good deeds and prepares for a rewarding hereafter.

Sheik Bahai writes in his book **Kashkool** that **Othman bin Affan** sent a hamper of gold coins with his slave to **Abu Dhar** and told the slave that if **Abu Dhar** accepted the gift, he will be given freedom from his bondage for accomplishing the task. The slave went with the hamper to **Abu Dhar** and begged him to accept the gold coins. But **Abu Dhar** refused to take the coins. He told **Abu Dhar** that his freedom from slavery depended on the acceptance of the gift by him. **Abu Dhar** replied, 'Certainly! This act would bring freedom for you, but it would send me into slavery and bondage!'"

---*Safinat Al Bihar, Vol 1, Page 473*

Deojans Kalabi, who was a pillar of eminence among the savants of **Greece**, used to live a life of penury and indigence. He neither earned wealth nor made a shelter to live in.. **Alexander** once summoned him to the court. When the messenger came to **Deojans** he told him, "Tell **Alexander** on my behalf that what prevents him from coming to me is also preventing me from visiting him. His

royal ego came in the way of visiting me and my contentment is stopping me from going to his court!”

---Safinat Al Bihar, Vol 2, Page 451

Mansoor Abbasi wrote to **Imam Jafar Sadiq (a.s)** why he wasn't maintaining contact with him as was done by others? **The Imam (a.s)** replied, “We don't have any worldly things about which we might need to fear from you and you don't have anything for the hereafter for which we might be desirous! You don't possess any blessing for which we might felicitate you nor are you afflicted with any calamity that we need to give condolence to you!” When he got this reply, **Mansoor** wrote to the **Imam (a.s)**, “You should attend our court only for the purpose of sermonizing us.” The **Imam (a.s)** replied, “One who is seeking the world doesn't need our sermonizing and the one who is looking forward to the hereafter wouldn't be your companion!”

---Kashkool of Sheik Bahai

What a wonderful quartet **Abil Faras** has written about contentment:

**Affluent is one whose heart is content
Although his body may not be covered in good attire
And he goes barefoot;
If amassing wealth is his aim, the hordes of the Earth
wouldn't suffice!**

29. GREED

The wish to amass more and more of worldly things and craving for them is greed. If a person is not satisfied

with his limited means, it is a condemnable trait in him. Greed involves one in several kinds of sins and crimes. As the greed increases, the person becomes more and more despicable. His ignorance and cares too become more and more. We are mentioning here some of the traditions of the **Infallibles (a.s)** about the trait of greed in human beings.

Imam Mohammed Baqir (a.s) has said, “ The example of a person engrossed in greed is like that of the silk worm that, the more it wounds the silk around itself, the more difficult it becomes for coming out of the cocoon ultimately resulting in its death.”

---Al Waafi, Vol 3, Page 152

Imam Jafar e Sadiq (a.s) says that **Allah** observes in **Hadith e Qudsi**:

“If two valleys are allotted to men where rivers of gold and silver are flowing, they will crave for another such valley! O progeny of Adam! Your belly is one of many seas and is a valley that can be filled only with sand and nothing else!”

---Al Waafi, Vol 3, Page 154

The **Imam (a.s)** also said:

“Craving for worldly wealth by a Muslim is more harmful to the Faith than two wolves taking a flock of sheep away from the shepherd and both devouring the sheep from either end.”

---Mirat al Uqool Un il Kaafi Vol 2, Page 303

Imam Hussan (a.s) has said that there is destruction for people in three things--- pride, greed and jealousy.

30. THE EVILS OF GREED

It is evident that when greed dominates the psyche of a person, it enslaves him and becomes the cause of his misfortune and troubles. He gets engrossed in amassing wealth and towards this end he sets no limits. When he fulfils one wish, he sets on the course of another. He will thus be the slave to his wishes until he lands into the quagmire of troubles and ultimately dies a miserable death.

A greedy person works hard on amassing riches but generally has a smaller share of the profits. He is rendered unfortunate because of hoarding wealth and death ultimately takes him away from his hoard. His successors enjoy the benefits from the hoarded riches! Greed also inflicts the person with the sins of doubts and illegitimate acts. On account of these he would face retribution in the Hereafter. Greed therefore obstructs one from performing good deeds that would bring rewards in the Hereafter. He abstains from giving the rights to his next of kin and from doing charity.

31. THE CURE FOR GREED

While we have mentioned about the ill effects of greed, we must also touch on the cure of the malady. In a nutshell we mention here a few steps to counter this trait in a person:

1. A greedy person should give attention to the ills of greed and the damage that it might cause to his worldly and

spiritual life. He must remember that if he earns **Halal (Legitimate)**, there is rendering of account and if he earns the **way of Haram (Illegitimate)** there will be **Iqaab (Damnation)**.

2. As we have said earlier, he should think over the benefits of contentment and study the lives of great persons, the **Infallibles (a.s)** and saints, in this regard. They adopted piety as a way of their lives and contented themselves with scant means.

3. One should not stare at those who are more affluent and manifest the glitter of pomp and show than him. He should rather look at such persons who are less affluent than him. This attitude will encourage him to remain contented with what he has and thus he will get rid of the trait of greed.

4. Being content with ones own earning prevents him from the instinct of greed. It is natural that for extravagance there will be need for more wealth. This desire leads one to be greedy.

Imam Jafar e Sadiq (a.s) has said:

“I guarantee that a person who remains content will never be a needy, indigent person.”

---Al Bihar, Vol 4, Page 199 Ref: Al Khisal

32. GENEROSITY

Generosity is the opposite of miserliness. It can be described as happily spending ones assets for the legitimate needs of others. Generosity is a superior trait and its effects will be long lasting. To fathom the sanctity of the trait of generosity, it will suffice to know that everything great and

superior is associated with the trait of generosity. The **Holy Quran** says that every great and august object is identified with the quality of nobility, goodness and generosity.

Therefore the **Ahle Bayt (a.s)** have praised generosity and the persons who are magnanimous. **Imam Mohamed Baqir (a.s)** has said:

“The young person who is magnanimous is dearer to Allah, although he might be immersed in sins, than an old pious person who is miserly.”

---Al Kaafi, Vol 6, Page 68

Imam Jafar e Sadiq (a.s) has said:

“Once a person came to the Prophet (s.a) and asked, ‘O Prophet of Allah (s.a)! Which person is superior with regard to Faith?’ The Prophet (s.a) replied, ‘One who has an open hand, that is, he is generous and magnanimous!’”

---Al Waafi, Vol 6, Page 67

Hazrat Jafar bin Mohammed (a.s) has narrated on the strength of the sayings of his forbears that the **Prophet (s.a)** had said:

“A generous person is close to Allah, close to the people and to Heaven and a miserly person is farther away from Allah and is closer to Hell.”

---Al Bihar Vol 3 as Quoted in the Book of Imam wa Tabsira

Imam Mohammed Baqir (a.s) has said:

“Spend; and trust in Allah that He doesn’t reduce the sustenance of His creatures unless they spend in disobedience to Him.

---Al Waafi, Vol 6, Page 68

33. THE VIRTUES OF GENEROSITY

No society will progress unless the people there live in amity and during calamities they do become pillars of support for one another. With this attitude they become like a formidable defensive wall of steel.

There are distinct manifestations of mutual cooperation that enhance the worth of any society and take it to an elevated level. In other societies the people from such societies are held in awe, respect and admiration. Generous people coming to the aid and rescue of the weak and relieving them from penury dispels the feelings of deprivation from the minds of such unfortunate people.

The feelings of affection and camaraderie between the members of a society bring them closer to each other. Peace will prevail in such societies and there will be general well-being. But if this aspect of societal life is neglected, the feelings of envy and hate will crop up and might result in strife and the group will shatter into schisms.

This is the reason that the **Islamic Shariah** lays great stress on charity and care of the deprived in the society. Leaving the indigent members of the society uncared is

strongly disapproved. Closing eyes to the genuine needs of such people is viewed with much disapproval. Those who have the means, and refrain from giving a helping hand to the needy, **Islam** has deemed them as reprobate. The **Prophet (s.a)** has said:

“A person who rises in the morning devoid of care for the needs of the muslim isn’t a muslim!”

---Al Kaafi

The Prophet (s.a) also said:

“A person is not a momin who eats to his satiation and his neighbor remains hungry. On the Day of Reckoning Allah will look with displeasure towards the people of a neighborhood where even a single person had slept on an empty stomach.”

---Al Kaafi

In short, **Islam** has encouraged the muslims to always look after the welfare of others in their society and always adopt the ways of charity and magnanimity. This attitude will ensure the general prosperity of the society as a whole.

34. THE ASPECTS OF GENEROSITY

The importance of generosity depends on the occasion in which it is practiced. The highest category of generosity is that when a person acts implicitly on the Commands of **Allah** and follows the tenets of **Shariah** in entirety discharging the requirements of **Khums** and **Zakat** completely according to the prescribed schedule.

This is the yardstick of judging generosity and charity in the **Islamic Shariah**. The **Prophet (s.a)** has said:

“A person who discharges the monetary duties (completely as per schedule) prescribed by Allah is the most generous person.”

---Al Waafi, Vol 6, Page 67

The other very important aspect of generosity is that a person spends on his kith and kin, although their upkeep is his bounden duty. The most deserving of his care and generosity are these persons who are his dependents.

Some persons, although a small minority, who deviate from this attitude, spend lavishly on others as a mark of show and not on their own family whose wants remain unfulfilled. Their only aim will be to attract praise of others for their show of generosity.

The **Ahle Bayt (a.s)** have on several occasions stressed the need of treating one's family members with care and generosity. **Imam Raza (a.s)** has said:

“It is the duty of a person to see that he treats the members of his family with kindness. He must ensure that they reach a sound level of prosperity and should always provide them with the essentials of life that they don't pray for his death.”

---Al Waafi, Vol 6, Page 61

Imam Moosa bin Jafar (a.s) has said:

“The members of one’s family are like his captives. One who is prosperous he must be generous with his family members. If he doesn’t do this, it is most likely that he may be deprived soon of his prosperity!”

---Al Waafi, Vol 6, Page 61

The next in importance are the rights of the next of kin. These are more deserving of the attention and generosity of a person than the other members of the society. A helping hand must be given to them if they face hardships instead of leaving them to their own scruples unaided and unattended. Such an attitude attracts their ire and hatred for the person.

It is very important for the person to keep his close and distant relations in mind when he thinks of being generous and charitable before looking for other deserving beneficiaries.

35. THE REASONS FOR CHARITY

Generosity is measured by different yardsticks. The most desired generosity is that which is done to please **Allah** in search of rewards from Him.

Certain times a person is generous to attract the attention of others. In such events the person is like a trader who deals in goods for his personal benefit.

At other times a person becomes generous to ward off harm or in expectation of profits. Love and affection too encourages one to be generous to the loved ones. The purpose here will be pleasing and attracting the loved one.

It will be appropriate to mention here that generosity with no strings attached will be the noblest of acts if the person doesn't expect anything in return. **Imam Jafar e Sadiq (a.s)** has said:

“A good deed without three qualities isn't complete: it is treated as a small act, it is done quietly without any show and it is done without any delay. Because, if you treat your generosity as a small act, the beneficiary will think highly of you, if you do it without any show you would have given his right to the person and if you do it immediately, you would make this pleasant for the beneficiary. If you do a good deed in any other way than this, it will be futile”

36. SELFLESSNESS

Selflessness is the highest category of generosity. Everyone will not be endowed with this trait other than those who are aware of the value of generosity. They are the people who selflessly prefer to pass on benefit to others despite having personal needs and even undergo economic hardship because of the act of generosity. The **Holy Quran** has praised such persons in these words:

“...but prefer (the Immigrants) to themselves, though poverty be their own lot ...”

---Surat al Hashr, V 9

Imam Jafar e Sadiq (a.s) was asked which charity was the best. He said:

“The most desirable generosity is a person who is himself needy spending on others in charity. Have you not heard of Allah’s edict? Then he recited the 9th Verse of Surat al Hashr.”

---Al Waafi Vol 7, Page 58, Bariwayat Faqih

The Prophet (s.a) had been endowed by **Allah** to a very elevated status of generosity and magnanimity. **Jabir bin Abd Allah** has said that whenever anyone asked for anything, he never said, **“NO”**.

Imam Jafar e Sadiq (a.s) has said:

“Once the Prophet (s.a) halted during his journey at Jaarana, a hamlet situated between Makka and Taef, and he started distributing money to the needy. As the men asked for help, he went giving them money. There was so much rush that the men pulled at his robes, snatched away his shawl and hurt his back. The Prophet (s.a) said, ‘O people! Give back my shawl. By Allah! If I had money equal to the leaves on the trees of Bani Tihama, I would have distributed it among you. You know that I am not a weak hearted and stingy person!”

---Safinat Al Bihar, Vol 1, Page 600

The Prophet (s.a) used to give preference to others needs over his personal requirements. He used to fulfill the requirements of the needy from his personal money. Sometimes he used to go without food and suppress his hunger by tying stones over his stomach but he would

rather provide help to other needy persons from his meager means.

Imam Mohammed Baqir (a.s) has said:

“The Prophet (s.a), from the day he was annunciated, as the prophet, till his demise didn’t take a square meal continuously for any three days!”

---Safinat Al Bihar, Vol 1, Page 194

In a similar manner the **Ahle Bayt (a.s)** too were exemplary in their generosity and charity. **Imam Jafar Sadiq (a.s)** has said:

“Hazrat Ali (a.s) was more akin to the Prophet (s.a) in generosity and charity than anyone else. He used to eat dried bread and serve fresh bread with meat to others.

---Al Bihar Vol 9, Page 538 as narrated in Kaafi

The following verse of the **Holy Quran** was revealed for the **Ahle Bayt and Hazrat Ali (a.s)**:

“They give food, for the love of Him, to the needy the orphan and the prisoner,

(Saying,) ‘We feed you only for the sake of Allah. We do not want any reward from you nor any thanks.’”

---Al Dahr Verses 8 & 9

The commentators are unanimous in their opinion that these verses refer to the **Ahle Bayt (a.s)**---that is, **Hazrat Ali (a.s)**, **Janab e Fatima (a.s)** and **Hasnain (a.s)**. **Allama Zamakshari** in his commentary, “**Tafsir e Kashhaaf**,” writes:

“It is narrated by **Hazrat Ibne Abbas** that once **Imam Hassan (a.s)** and **Imam Hussain (a.s)** fell ill. With a group of his companions, the **Prophet (s.a)** went to inquire about their health and told **Imam Ali (a.s)** and **Bibi Fatima (s.a)**, ‘It would be better if you make a **Mannat (entreaty)** to Allah for the recovery of your sons.’ Both of them and **Bibi Fizza**, their servant, made a vow that upon recovery of the health of the children they would fast for three days. The children recovered and all of them fasted. Those days **Hazrat Ali (a.s)** didn’t have any provisions at home. **Hazrat Ali (a.s)** borrowed three measures of barley from the Jew **Shamoun of Khaibar**. **Bibi Fatima (s.a)** ground one measure of the barley personally and made five pieces of bread. In the evening every one sat with one bread to break the fast when someone called from outside the door,’ O **Ahle Bayt (a.s)**! I am a poor Muslim! I am hungry, please feed me! Allah will provide you from the spread of the Heaven!!’ All the five of them gave away their bread to the person and broke their fast drinking some water. They fasted the second day and an orphan came at the time of the breaking of the fast and the breads were given away to him. On the third day too a poor captive came by and was given the breads. On the fourth morning **Hazrat Ali (a.s)** caught hold of **Hussain (a.s)**’s hand and went to the presence of the **Prophet (s.a)**. When the **Prophet (s.a)** saw them he felt that they looked like hungry chicks. He asked, ‘What am I

seeing? What condition are you in?’ He then went along with them to the house of Bibi Fatima (s.a) Reaching there he found Bibi Fatima (s.a) standing in prayer although her visage was yellow with weakness and her eyes were blood-shot. He was saddened at the sight. At that moment Gabriel (a.s) came with the revelation of the two verses (8 & 9 of Surat al Dahr)”

There are several instances of the generosity and magnanimity of the **Ahle Bayt (a.s)** recorded in the books of history. It isn’t possible to write about any more in this volume because of paucity of space.

37. MISERLINESS

Stinginess is the antithesis of generosity. A person with this trait pulls back his hand where spending legitimately is required. It is a negative trait and is a mean habit. A stingy person becomes the laughing stock of others. **Islam** too has disapproved of it and exhorted its followers to refrain from this habit.

Allah says in the **Holy Quran**:

“Ah! There you are, being invited to spend in the way of Allah; yet among you there are those who are stingy; and whoever is stingy is stingy only to himself. Allah is the All-sufficient, and you are all-needy, and if you turn away He will replace you with another people, and they will not be like you.”

---Muhammed, Verse 38

Further **Allah** says:

“Those who are stingy and bid (other) people to be stingy, conceal whatever Allah has given them out of His grace; and We have prepared for the faithless a humiliating punishment.”

---An-Nisa, Verse 37

Allah says in Surat Al-e Imran:

“Let the stingy not suppose that (their grudging) what Allah has given them out of His grace is good for them; rather it is bad for them. They will be collared with what they grudge on the Day of Resurrection. To Allah belongs the heritage of the heavens and the earth, and Allah is well aware of what you do.”

--Surat Al-e Imran, Verse 180

Imam Jafar e Sadiq (a.s) has said referring to his forbears:

“Hazrat Amir al Momineen (a.s) has heard someone saying that a miser is the most cruel person. Hearing this the Imam (a.s) told the person, ‘You aren’t stating the truth. If that cruel person repents and atones for his cruelty, Allah will forgive him. But if a stingy person is niggardly in paying the Zakat, Sadaqa and helping his kinsfolk, spending in the way of Allah he will shut the doors of virtue on himself. Entering the Heaven is Haram for a niggardly person.”

---Al Waafi, Vol 6, Page 69

Imam Jafar bin Mohammed (a.s) narrates that the **Prophet (s.a)** had said:

“A generous person is close to Allah and also close to Heaven: while a stingy person is away from Allah and closer to Hell!”

---Al Bihar Vol 3, Sub: Imamat

Hazrat Ali (a.s) has said:

“I am surprised at the miser that he comes closer to the thing (impecuniousness) from which he runs away and wastes the affluence that he craves for. In the world he lives like a beggar and on the Day of Reckoning he will have to give account like an affluent person!”

---Nahj al Balagha

38. THE EVILS OF MISERLINESS

Miserliness is a lowly trait and is considered a moral ineptitude. It can be the cause of vices in the person and punishment for the person in the Hereafter.

Miserliness being the cause of punishment in the Hereafter is proved through several sayings of the **Imams (a.s)**. Particularly the saying of **Hazrat Amir al Momineen (a.s)** quoted in the previous paragraph which stresses that it precludes the miser from entering the Heaven.

The worldly loss for a miser is that his next of kin and neighbors shy away from him and sometimes the members

of his own family start praying for his demise because they feel that in his lifetime they might be deprived of his legacy.

Because of this a miser is the most unfortunate person in a society because he hoards riches but doesn't draw any benefit from them. He only leaves behind his wealth. In the world he lives like a beggar and in the Hereafter he will have to account for his wealth!

39. TYPES OF MISERLINESS

Although miserliness is a negative trait in any person, there is some variation of its negativity. This variation is because of the circumstances and the reasons that are manifest in its practice.

The worst of miserly behavior is denying or delaying the material rights of others that have been mandated by **Allah** for organizing the economic life of the **Ummah**. The mandate is there to ensure that some people in the society aren't forced to spend lives of poverty and beggary.

Miserliness will also differ from person to person depending on the circumstances and type of company that they keep.

Miserliness of an affluent person is worse than that of an indigent person. Being miserly with the next of kin is worse than with other members of the society.

Despite being well provided with the comforts of life, abstaining from them in miserliness is a worst example of stinginess. May Allah save us from all types of miserliness!

40. THE TREATMENT FOR MISERLINESS

Since stinginess pushes a man towards depravity and destruction, an intelligent person should cure himself of this malady. The following precepts should be adopted towards this end:

1. The person should give attention to the performance of virtuous deeds and also give a thought to the evil of stinginess. This will help him overcome the habit of parsimony. If this isn't possible, the stingy person should encourage himself to open his purse strings for the purpose of fame and popularity. Thus, when he cultivates the habit of spending, he will be able to reform himself and inculcate sincerity in his act of generosity.

2. There are always certain causes of stinginess. The cure of stinginess is in removing these causes.

3. The biggest factor that motivates stinginess is the fear of indigence and hunger. This fear is the creation of Satan. The **Holy Quran** has suggested its cure in a very effective manner. It says that refraining from spending in the way of **Allah** the stingy person doesn't get any benefit. To the contrary, he will get the feeling of want and deprivation. The **Holy Quran** says:

“Ah! There you are, being invited to spend in the way of Allah; yet among you there are those who are stingy; and whoever is stingy is stingy only to himself. Allah is the All-sufficient, and you are all-needy, and if you turn away He will replace you with another people, and they will not be like you.”

---Muhammed, Verse 38

4. The **Holy Quran** points out with clarity that those who spend in the way of **Allah** will get recompense from **Him**. It says in **Surat al Saba**:

“...and He will repay whatever you may spend, and He is the best of providers.”

---As-Saba, V 39

5. Similarly the **Holy Quran** has encouraged man to be generous and kind. A person who spends in the way of **Allah** is recognized as one who is lending to **Him** and it is said that **He** returns many times over. The **Holy Quran** says:

“The parable of those who spend their wealth in the way of Allah is that of a grain which grows seven ears, in every ear a hundred grains. Allah enhances severalfold whomever He wishes, and Allah is all-bounteous, all-knowing.”

---Al Baqarah, Verse 261

6. Those who have put the collar of stinginess on their necks and who don't have an inclination to be generous, the **Holy Quran** chastises them:

“...O you have faith! Indeed many of the scribes and monks wrongfully eat up the people's wealth, and bar (them) from the way of Allah. Those who treasure up gold and silver, and do not spend it in the way of Allah, inform them of a painful punishment on the day when these shall be heated in hellfire and therewith branded on their foreheads, their sides and their backs

(and told): ‘This is what you treasured up for yourselves! So taste what you have treasured!’

---Al Bara’at Verse 34 & 35

7. One of the causes of stinginess is that the parents, being over protective of their children, try to accumulate more and more riches to preclude any chance of poverty. This is a human trait of love and affection for the children. As far as this trait is moderate, it will not be of any harm to the person.

8. An person tries to be extravagant for the love of his children and sacrifices his worldly and spiritual virtues. The **Holy Quran** has implicitly forbidden parents from taking any step, for the love of their children, which is contrary to the norms of Faith and their conscience. In such events it terms such acts as **Fitna** (mischief).

9. In one of his letters, **Hazrat Amir al Momineen (a.s)** has said:

“Whatever possessions you have were with those who went by before you, they are with you now and will be transferred to others when you depart! Whatever riches you accumulate, they are for one of two types of persons: one is a person who will spend your wealth in obedience to Allah; he achieves felicity because of the act but you remain unfortunate (that you didn’t spend it yourself). The other person will be the one who will spend your wealth in disobedience to Allah and will earn retribution because of the abuse of the wealth accumulated by you. Both these types don’t deserve the use of your wealth than preferring yourself to spend it.

Therefore, don't put yourself to hardships. Those who have gone, pray for Allah's Blessings for them and Allah will provide sustenance to those who survive you!

---Najh al Balagha

10. The Verse 167 of Surat al Baqarah reads:

“...Thus shall Allah show them their deeds as regrets for themselves, and they shall not leave the Fire.”

Making a commentary on the verse, **Imam Jafar Sadiq (a.s)** has said:

“He is a person who hoarded wealth and in his stinginess he didn't spend it in the way of **Allah**, and left it behind. His legacy reached a person who either spends it in the way of **Allah** or he spends in His disobedience. If the successor spends the wealth in the way of **Allah**, the dead person repents that he himself didn't become the subject of the felicity; and if the successor spends the wealth in disobedience of **Allah** the dead person repents that he provided the means of deviation of his successor.”.

---Al Waafi, Vol 6, Page 69

11. There are certain persons who are so fond of riches that they don't spend it for the spiritual or worldly felicity. They only attach importance to hoarding of the funds. They spend all their energies on accumulation of money and exercise intense stinginess in spending it. This is a psychological trait that confronts the person with misfortune.

Money is not the end of life but it is a means of providing for the worldly sustenance and the Hereafter. If the wealth doesn't meet these two needs, it will remain futile. When the person accumulates wealth aimlessly, it will soon land into the hands of his successors and they will use it. Therefore wealth becomes a source of pleasure for the successor and a burden for the person who left it behind him.

12. **Hazrat Amir al Momineen (a.s)** has said a wonderful sentence about the futility of the world. He said:

“Innama Duniya Fanaa wa ana wa abar wa ghair

“The world is transient, a trouble, change, repentance and nothing else!”

Transient because you see the world is sitting with an arrow in the bow and its aim doesn't go astray, nor it's wounds heal. The victim of its arrow is health and sickness takes one towards death.

Its being the cause of trouble is because man hoards riches, but is unable to use it, builds mansions, but isn't able to reside in them: when he departs with Allah's orders, neither the riches go with him nor is he able to take the mansions along!

We witness the change taking place that the strong become weak and the weak becomes strong. The one

difference between them is that some bounty was wasted or poverty had overtaken some.

Lastly, the world is a place of repentance that people crave for fulfillment of wishes but death doesn't give them respite. Neither wishes are forsaken nor the desires fulfilled!

---Al Bihar, Vol 1, Page 461

41. CHASTITY

Chastity is saving oneself from illegitimate carnal desires and not becoming slave to such practices. Chastity is one of the traits of a person with the highest moral values and indicates his self-respect and superiority. There are several traditions of the **Infallibles (a.s)** in praise of the trait of chastity.

Imam Mohammed Baqir (a.s) has said:

“In the view of Allah no worship is higher than the chastity of the stomach and the private parts.”

---Al Waafi, Vol 3, Page 45 as narrated by Kaafi

A person told **Imam Mohammed Baqir (a.s)**:

“I perform very few virtuous deeds: I pray rarely, I don't fast regularly. But I take care that I don't eat anything but halal (legitimate) and don't indulge in sex other than Halal (legitimate)! ”

Hearing this, the Imam (a.s) said:

“Which Jihad will be more superior than the chastity of the stomach and the private parts!”

---Al Bihar, Vol 2, Page 184

The Prophet (s.a) has said:

“The majority of my Ummat will go to Hell because of two unworthy things---the stomach and the private parts!”

---Al Bihar, Vol 2, Page 183

42. THE TRUTH OF CHASTITY

Chastity doesn't mean a person abstaining from the legitimate carnal desires. The discipline required is a balance and legitimacy in their fulfillment. There shouldn't be any excess or total avoidance of fulfilling ones desires.

If there is excess in eating or indulgence in sex, there will be likelihood of harm to the physical health of the person. We shall deal with this at some length in the chapter about “waywardness”. If someone abstains from these, like a stoic, he will be denying himself the legitimate pleasures of life. This might result in the weakening of his physical and psychological well being.

Fixing limits for food intake and the sexual instinct of individuals is a difficult task because it will depend on his needs and the physical strength. Perhaps the excess for one person might be paucity for another!

Moderation in food intake has to be with a view to provide satiation and physical health. But the best regimen is that which **Hazrat Amir al Momineen (a.s)** had suggested to **Imam Hassan (a.s)** while making his last will:

“My son! I want to tell you something. If you practice it, you will not require to meet a physician.” He said, “Please do tell me!” Hazrat Ali (a.s) said, “Don’t sit to eat when you are not hungry! Don’t eat to satiation. Leave the spread when you still have desire to eat some more!. Chew the food properly while eating and before retiring for sleep attend to your nature’s call!

---Safinat Al Bihar, Vol 4, Page 79 Ref Daawaat ra Wandi

“The Holy Quran has talked about the crux of medical regimen:

“...and eat and drink, but do not waste; indeed He does not like the wasteful.”

---Al-A’raaf, Verse 31

The balance of the carnal desires is that one provides it to himself when there is a real urge.

43. THE VIRTUES OF CHASTITY

There is no doubt that chastity is one of the superior traits in the humans that reflects a high grade of piety in them. This trait is the cause of the respect and felicity of its practitioner in the society. This protects the person from

waywardness and sycophancy and helps him earn the means of livelihood in a legitimate manner.

44. DEVIATION (WAYWARDNESS)

This trait is the opposite of chastity. A person with this trait commits excess in his eating habit and carnal desires. This trait is the creation of the mental depravity of the person. It reflects the psychic weakness of the person. It also shows that the person is the slave of his desires. Therefore the **Islamic Shariah** forcefully forbids people to refrain from waywardness.

He also said, “When the stomach is full, a person becomes head strong.”

--- Al Waafi, Vol 11, Page 67

He further said:

“Allah dislikes those who eat excessively.”

---Al Waafi, Vol 11, Page 67

Imam Reza (a.s) has said:

“If people adopt frugality in their food habits, their bodies will remain healthy. “

---Al Bihar, Vol 13, Page 876

Imam Jafar Sadiq (a.s) has narrated from his ancestors that **Ameer al Momineen (a.s)** has said:

“A person who wishes to live long should refrain from taking loans, eat food early in the morning and copulate less with women.”

---Al Bihar, Vol 14, Page 545 Tibb e Aimmah

Once **Amir al Momineen (a.s)** ate some dates, drank water and rubbing his hand on the stomach said:

“That person went away from Allah whose stomach and the private part sent him to hell.”

--Safinat Al Bihar, Vol 1, Page 47

45. THE VICES OF DEVIATION (WAYWARDNESS)

Remaining proactive in the fulfillment of one’s carnal desires is exposing oneself to destruction. This is the key to all other vices. This habit exposes a person to many psychic and material vices. Many societies have fallen because of this carnal vice among its people. Some such societies have totally vanished from the face of the earth because of this waywardness. There are numerous disadvantages of deviation.

The school of medicine has established the fact that most of the diseases and weaknesses that affect men and women are because of excessive use of food and carnal desires. They also affect the general health of the people and their physical health is impaired.

46. THE CURE FOR WAYWARDNESS

If the waywardness of a person is in food habits, his treatment is possible in the following manner:

1. One should remember the virtues of chastity as described earlier.
2. He should keep in mind the vices attendant on the habit of waywardness.
3. One should strive to adopt moderation in his eating habits and avoid gluttony till the desire to eat more vanishes. The way of conserving ones health is through moderation in the intake of food. In this regard there is a verse from the **Holy Quran**:

“and eat and drink, but do not waste; indeed He does not like the wasteful.”

---Al A'raf, Verse 31

We have dealt with moderation and balanced habits in the chapter on chastity.

If the waywardness is because of the carnal desires, the person should study the harms attendant on sexual proactiveness. He should protect himself from such causes that enhance his sexual urge like taking part in mixed gatherings of men and women and exposure of the female charms. He should strive hard to protect himself from carnal excesses and ensure that it doesn't exceed the limits of moderation.

47. TRUST & BREACH OF TRUST

When someone keeps things safely over which another person has the right is called **Amanat or Trust**. The opposite of this, i.e., appropriating something over which some other person has the right is termed **Khianat or Breach of Trust**. “Trust” is a very noble trait. A person reaches high levels of success, and becomes trustworthy in the eyes of his compatriots, if he adopts the trait.

It would suffice to say about this trait that **Allah** has praised it, as is mentioned in the following verses of the **Quran**:

“And those who keep their trusts and covenants.”

---Al-Mu-minun, Verse 8

“And those who keep their trusts and covenants.”

---Al-Ma’arij, Verse 32

Khianat or Breach of Trust is the antithesis of this trait. The persons who adopt this trait trample the rights of others for personal gains. This is one of the meanest human traits. A person who practices this is looked down upon in the society. This is the reason that the **Holy Quran** strongly warns men to keep away from it. We shall mention some of the verses here for the benefit of our readers.

“Indeed Allah commands you to deliver the trusts to their (rightful) owners, and, when you judge between people, to judge with fairness. Excellent indeed is what

Allah advises you. Indeed Allah is all-hearing, all-seeing.”

---An-Nisa, Verse 58

“O you who have faith! Do not betray Allah and the Apostle, and do not betray your trusts knowingly.”

---Al-Anfal, Verse 27

Imam Jafar e Sadiq (a.s) has said:

“You should not be carried away seeing persons pray and observe fasts. Because there are some who inculcate the habit of prayer and fasting and they must be judged only on the truthfulness of their word and their delivering of the trusts.”

---Al Waafi, Vol 3, Page 82

The Imam (a.s) also said:

“The Prophet (s.a) has said that discharging of trusts enhances the livelihood of a person and breach of trust renders one to beggary and starvation.”

--- Al Waafi, Vol 10, Page 112

Imam Jafar e Sadiq (a.s) further said:

“Adopt piety towards Allah and render the trusts to their owners. Even if the killer of Hazrat Amir al Momineen (a.s) had kept something in trust with me, I shall return it back to him.”

The Prophet (s.a) has said:

“Virtue shall not depart from my people till they don’t breach trust with one other. They must return the trusts to the owners and pay the Zakat. But if they don’t do this, famines and economic straits will overtake them.”

---*Sawab al Aamaal Sudoog*

48. THE VIRTUES OF TRUST & VICIES OF BREACH

Keeping of trusts plays a very prominent part in the lives of the societies. This will become the cause of the organization of their actions and the strength of character. It will make them chivalrous and steadfast. It paves the way for the material growth of the society. It is well recognized that the person who keeps trusts is highly respected in the society and will be treated as a very important person in their group.

It is a fact that a nation achieves greatness when its people are honest and trustworthy. This very trait has today made the West dominant over the economy of the other societies of the world and the keys of commerce and industry are in their hands. The condition of the Muslims on the other hand is pitiable that the trait of trustworthiness which was their strength has been forgotten by them. They are therefore the victims of great loss. Breach of trust no doubt defeats a person in all aspects of life. Breach of trust

is one trait that makes a trustworthy person weak and has an evil effect on the society as a whole.

49. THE TYPES OF BREACH OF TRUST

Breach of trust, according to its attendant losses and effects, is of several types. The worst type of the breach of trust is the distortion (**Tahreef**) of knowledge. The persons who do **Tahreef** in the religious texts are the worst perpetrators of the highest degree of breach of trust. There is another type of grave breach of trust that is the revealing of the confidence of others.

The other categories of the breach of trust are thefts, misappropriation etc. There are other types of breach of trust as well that cause harm to the society in general. This harm can be both material and moral. Such breach of trust are manifest in adulteration of goods, cheating, delivering wrong weights of materials to buyers etc.

50. AMITY & BROTHERHOOD

The period of ignorance (**Jahiliyat**) was in the throes of turmoil and therefore the people of the society were engrossed in internecine fights, hatred, revenge and other moral aberrations.

But when the sun of **Islam** came up on the horizon, its divine rays illuminated the human race and the norms that would remain in perpetuity gave relief to the populace from the turmoil that existed during the days of ignorance.

The society of those early days moved away from ignorance and, as **Allah** says in the **Quran**:

“You are the best nation (ever) brought forth for mankind.”

---Al e Imran, Verse 110

Faith took the place of infidelity, unrest yielded to organization in the society, ignorance was replaced by quest for knowledge, conflict yielded to peace, the **Arab** custom of tribal revenge gave way to amity. In a nutshell all the evil customs of the days of ignorance were changed in a revolutionary manner and the **Islamic norms** were adopted. The **Prophet of Islam (s.a)** took the **Ummat** to the zenith of morality and organization.

When the **Muslims** gathered under the banner of the **Quran**, led by the **Prophet (s.a)**, they reached the pinnacle of virtue and superiority. Thus an atmosphere of brotherhood pervaded the horizon that wasn't there in any other society at that time. The **Brotherhood of Faith** became stronger than any other relationships. All the **Muslims** became one like a bulwark that has been impregnated with lead. They were a united society unshakeable in their words and deeds. **The Holy Quran** has announced:

“O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”

---Al Hujurat, Verse 13

Allah put the spirit of brotherhood in the hearts of **muslims**. In fact **He** promulgated the law of brother-hood

for them. There are several verses of the **Holy Quran** as, for example:

“The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive (His) mercy.”

---Al-Hujurat, Verse 10

Islam has also warned people against the causes of dissensions. A race that was engrossed in tribal rivalries for centuries was introduced to **Islamic** brotherhood and the blessing of camaraderie as it is said in the **Holy Book**:

“Hold fast, all together, to Allah’s cord, and do not be divided (into sects). And remember Allah’s blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessings. And you were on the brink of a pit of Fire, whereat He saved you from it. Thus does Allah clarify His signs for you so that you may be guided.”

---Al e Imran, Verse 103

Thus **Islam**, through ever-lasting mandates, established mutual contacts between the people in the society that promoted brotherhood and relief from conflict and fights. We are giving some examples here:

Islam elevated the affection and feelings of the **Muslims** to such a level that they became free of all prejudice and they remain concentrated on the purpose of obedience to **Allah**. Therefore, their affection or enmity, helpfulness or otherwise, giving to others or not are all in

the way of **Allah**. This is the thing that keeps the purest brotherhood alive and dispels dissensions and hatred from different groups. It will but be appropriate to mention the sayings of the **Ahle Bayt (a.s)** in this regard:

Imam Mohammed Baqir (a.s) narrates that the **Prophet (s.a)** said:

“Love for a Momin is the love for Allah: and love for Allah is the largest part of Eemaan or Faith. One who befriends for the sake of Allah, picks up fights in Allah’s way, gives to others to please Allah, will be one of the choicest creatures of Allah.”

---Al Waafi, Vol 3, Page 89

Imam Jafar e Sadiq (a.s) has said:

“Those who love others for the sake of Allah, will be seated on chairs of light on the Day of Judgment. Their bodies will shine from the light of their faces and their chairs. They will be recognized by every thing and they will be told, ‘They are those who loved others for the sake of Allah!’”

---Nafs al Masdar

Hazrat Ali bin al Hussain (a.s) has said:

“When Allah will gather the firsts and the lasts, He will ask a herald where were those persons who loved others for the sake of Allah? A group of persons will rise who will be admitted to the Heaven without any accounting of deeds. When the angels will notice them

proceeding, they will ask them where they planned to go? They will reply that they were headed for Heaven without giving account of their deeds! Then the angels will ask them as to the group they belonged to and how were their deeds? They will reply that they loved others or fought with others for the sake of Allah. Then the angels would say that they deserved better reward than all others who did good deeds!”

---*Al Bihar, Vol 1, Page 283*

Imam Jafar e Sadiq (a.s) has said:

“One who doesn’t cultivate friendship or enmity for the sake of the Faith, he doesn’t have any faith!”

---*Al Waafi, Vol 3, Page 90*

Jafar Jaufi has quoted from **Imam Jafar e Sadiq (a.s)**:

“When you wish to see if you have any virtue in yourself, look into your heart. If in your heart there is love for those who obey Allah, then you will know that you are virtuous and that Allah loves you. But if you find in your heart any hate for those who obey Allah, then there is no virtue in you and Allah dislikes you. A person is counted with one whom he loves!”

---*Al Waafi, Vol 3, Page 90*

Islam encourages people to such deeds that enhance their mutual love and promote general well being. These deeds are making a will for the rights of the kinsfolk, extending a helping hand to each other for good causes,

establishing justice and fair-play and supporting the economic upliftment of society etc.

In terms of the **Shariah** a **Muslim** is a member of an extended family whose prosperity, or otherwise, depends on the success or failure of the individuals.

The edict of **Islam** that the **Prophet (s.a)** said:

“A person who rises from the sleep in the morning without concern for the affairs of the Muslims is himself not a Muslim.”

---Al Waafi

Muslims are asked to keep away from such acts that create dissensions amongst Muslims. **Islam** prohibits any type of cheating or adulteration of goods. The basis of this prohibition is the saying of the **Prophet (s.a)**:

“Momin is one through whom the lives and properties of Muslims are protected. A Muslim is one whose hands and words are for the protection of Muslims. A Muhajir (Migrant) is one who migrates from sins!”

---Al Waafi, Vol 14, Page 48

Islam, through its mandates, has provided the means of love and amity between Muslims. For example, it exhorts Muslims to call on or meet one another. It wants Muslims to organize **Islamic** conventions and social gatherings like congregations for prayers and performance of **Haj** etc.

51. PREJUDICE OR BIGOTRY

A person taking sides of his race, tribe unreasonably against the dictates of the **Shariah** is prejudiced.

Bigotry can shatter the unity of Muslims and weaken them economically and psychologically. **Islam** has always fought against bigotry and has exhorted the muslims to keep away from it.

Hazrat Abu Abd Allah (a.s) narrates the saying of the **Prophet (s.a)**:

“Whoever has in his heart bigotry to the extent of the size of a grain of mustard, Allah will judge him on the Day of Judgment along with the ignorant Bedouin of Arabia.”

---Al Waafi, Vol 14, Page 48:

Imam Jafar e Sadiq (a.s) said:

“One who practices prejudice or bigotry, Allah will have prejudice against him and will consign him to Hell.”

---Al Waafi, Vol 3, Page 149

The Prophet (s.a) has said:

“Through Islam Allah has banished the pride and prejudice of the Days of Ignorance. Similarly taking pride in the achievements of ones forbears too has gone. Beware! Men are the progeny of Adam (a.s) and he was

made out of mud. Among men the superior are those who adopt Taqwa (Piety)!”

---*Al Waafi, Vol 14, Page 48*

Imam Mohammed Baqir (a.s) has said:

“Once a group of the companions of the Prophet (s.a) were discussing about their descent with pride. In that group there was Hazrat Salman. A companion asked him, ‘O Salman! What is your origin?’ Salman replied, ‘I am Salman ibne Abd Allah! I was wayward, Allah, through Mohammed (s.a), guided me to the Right Path. I was indigent; Allah has made me contented through the Prophet (s.a)! I was a slave; Allah has given me freedom through Mohammed (s.a). O Omer! My genealogy is only this!”

Then, when the Prophet (s.a) joined that group, the question came up for discussion. The Prophet (s.a) said,” O people of Qureish! Any person’s genealogy is his faith, humility and considerate nature! His origin is his intelligence, as Allah has said:

“O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”

---*Al Hujurat, Verse 13*

Then the Prophet (s.a) went towards Salman and said:

“None among them is superior to you unless he adopts Taqwa (Piety) for Allah!” And addressed the rest of the group: Thus whoever of you is more in Taqwa than Salman, will be superior to him!”

---Al Bihar, Vol 2, Page 95

Imam Jafar e Sadiq (a.s) quoted from his father and he narrated through his ancestor that once **Salman Farsi** and another person had some argument when that other person said, ‘**O Salman! Who are you!?**’ **Salman** replied, ‘**My beginning and yours had been through an unclean seed and mine and your end will be as unclean cadavers. And when the Day of Judgment arrives one of us whose balance will be heavy will be superior than him whose balance will be lighter; who will be unfortunate and lowly!**”

---Safinat Al Bihar, Vol 4, Page 348, narrated thru Amali of Sheik Sadooq

Islam makes it very clear that prejudice is one of the major vices and superiority is in **Taqwa (Piety)** and the good deeds that one does. We see that **Abu Lahab** was an **Arab** of high pedigree and was an uncle of the **Prophet (s.a)** but the **Holy Quran** has condemned him and has mentioned about his retribution in very clear terms:

**“Perish the hands of Abu Lahab, and perish he!
Neither his wealth availed him, nor what he had earned.
Soon he will enter the blazing fire.**

---Al Lahab, Verse 1 to 3

All this happened because **Abu Lahab** was disobedient to **Allah** and the **Prophet (s.a)**. **Salman Farsi**, who wasn't of **Arab** stock, but the **Prophet (s.a)** always held him with respect and love and said about him:

“Salman is from our Ahle Bayt--from our household” This is the result of **Salman's** high piety, his sincerity and his spirit of **“Fana fillah fana fir Rasool—Sacrifice for Allah and sacrifice for the Prophet (s.a)”!**

52. THE REALITY OF PREJUDICE & BIGOTRY

There is no doubt that the bigotry that **Islam** has condemned is that which people practice by falsely and unjustifiably taking sides with their own tribes and their societal groups and doing this to uphold the false sense of pride of the **Days of Ignorance**.

But supporting the truth in defense of **Islamic** creed is praiseworthy. This is done to propagate the word of **Allah** and **His** One-ness.

Imam Zain al Abedeen (a.s) has said:

“Prejudice is that which abets a person to support an evil individual of his clan against the virtuous men of other groups. If someone loves his nation and sides with them, it cannot be termed prejudicial. Prejudice and bigotry is blindly supporting unjustifiably the acts of the men of one's tribe.”

---Al Waafi, Vol 3, Page 149

53. THE HARM CAUSED BY BIGOTRY

A researcher who delves into the causes of the downfall of the **Islamic** realms will learn that there are many faces of bigotry that become the bane of their existence. Prejudice played the main role in the backwardness and decline of the unity of the **Islamic** society. The schisms among **Muslims** divided them into smaller groups and each group started claiming superiority over the other. As if they haven't this mandate of **Allah**:

“Hold fast, all together, to Allah’s cord, and do not be divided (into sects). And remember Allah’s blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessings. And you were on the brink of a pit of Fire, whereat He saved you from it. Thus does Allah clarify His signs for you so that you may be guided.”

---Al e Imran, Verse 102

54. JUSTICE

Adl or justice is the opposite of cruelty or injustice. The sense of justice makes people respect the rights of others. It is the precursor of all virtues and the foundation of a healthy society.

Islam has laid stress on the need for justice. **Allah** says:

“Indeed Allah enjoins justice and kindness and generosity towards relatives ...”

---An Nahl, Verse 90

“...and when you speak, be fair, even if it were a relative...”

---Al -An'am, Verse 152

“Indeed Allah commands you to deliver the trusts to their (rightful) owners, and, when you judge between people, to judge with fairness...”

---An-Nisa, Verse 58

Imam Jafar e Sadiq (a.s) has said:

“Justice is sweeter than honey, softer than butter and more fragrant than musk.”

---Al Waafi, Vol 3, Page 89 narrated by Kaafi

The narrator asked **Imam Zain al Abedeen (a.s):**

“Kindly tell me about the complete Shariah.”

The Imam (a.s) replied:

“Speak the truth, make decisions with justice and keep your promises.”

---Al Bihar, Vol 16, Kitab al Ashr Page 125

Imam Raza (a.s) has said:

“Justice and equity always ensures felicity”

55. TYPES OF JUSTICE

There are many types of Justice each depending on the conditions under which it is dispensed. Some of the important types of justice are:

1. Man should deal with **Allah** justly! This is the most superior justice. How could a person justify the bounties endowed on him by the **Munificent Allah**. If it was mandatory to return the **Munificence** of **Allah**, it would have been impossible for the fallible humans to recompense in any realistic terms. But one has to, according to the person's capability, make efforts to compensate for the bounties endowed by **Allah** on him.

Faith in a nutshell requires that man does justice to **Allah**, justify his belief in **Tawheed (Unity of Allah)** by inculcating sincerity in his thoughts and actions, bear witness to those who have been **Ordained Infallibles (a.s)** by **Him**, offer prayers in **His** love, keep away from **His disobedience** and busy oneself in **His Obedience**.

2. Man should do justice to his society. This he can do by delivering the rights of others and abstaining from harming them in any way. He should deal with others, big or small, with politeness and always have good wishes for them. Man should have a soft corner for the beggars and indigent persons in the society. In the **Holy Quran, Allah** has summarized the **Common Justice** in the following words:

“And to recite the Qu’ran.’ So whoever is guided is guided only for his own sake, and as for him who goes astray, say, ‘I am just one of the warners.’”

---Al Naml 92

Hazrat Amir al Momineen (a.s), in his erudition and eloquence has sketched the collective justice in the following words:

Making his last will and testament to his son he says:

“My son! Between yourself and others make your person the standard! What you like for yourself, wish the same for others. What you don’t like for yourself, do the same unto others. Don’t be cruel to others because you don’t want others to be cruel to you. Deal kindly with others that you want them to be kind to you. The habits of others that you don’t like, you shouldn’t acquire them. Be happy with others the same way you want them to be happy with you. You shouldn’t talk on the matters you don’t know about and even if you have little knowledge about them. Don’t utter anything about a person if you don’t wish to hear any such thing about yourself.”

---Nahj al Balagha

Hazrat Amir al Momineen (a.s) advised his son to maintain justice between others and himself like the weight in the two pans of a balance. Then he enumerated the types of Justice and also its positive and negative aspects:

The living persons should do justice to their forbears who have departed from this world. The forbears had left behind their assets for the enjoyment of their successors and they themselves are devoid of all the pleasures, are clothed in their tattered shrouds and lying in narrow trenches measuring a few hands length.

Therefore the living persons should do justice with their forbears by implementing their wills, clearing their debts, doing charity in their names and seeking salvation and **Allah's Pleasure** for them.

Imam Jafar e Sadiq (a.s) has said:

“When one prays for the salvation of a (just) dead person, he (the dead person) will be pleased the same way as a living person is pleased when he is given a gift.”

The Imam (a.s) also said:

“When a Muslim does some good deed for a dead person, Allah enhances his rewards manifold and also rewards the dead soul as well!”

---Man la Yahzar al Faqih

56. THE JUSTICE OF THE RULERS

Because the rulers have to work for the welfare of their people, they are more responsible for delivering justice. Their justice is given the highest rating among all the acts of justice. If justice is dispensed properly by the rulers, there will be establishment of peace and amity in the

society. The people in such societies will be prosperous and content. Contrary to this, if the rulers are cruel to the people, the effects on the society as the whole will be negative and there will be misfortune and discontent among the people.

57. THE VIRTUES OF JUSTICE

It is the nature of human beings that they love justice and hate cruelty although different groups and societies follow different creeds. The majority of **Adam (a.s)**'s progeny believe in the sanctity of justice. On justice is centered the secret of the success or otherwise of societies. Only justice can take people to the goals set by them.

Big dynasties and cultures have vanished from the face of the earth because justice didn't prevail there. The highest examples of justice have been the lives of the **Ahle Bayt (a.s)**. Their thoughts and deeds are a beacon of light for posterity. We present here a few examples of their justice:

When the **Prophet (s.a)** was on his death bed, **Sawada ibne Qais** said:

“O Prophet of Allah! When you were coming from Taif, I was following your camel, Uzba, on foot. You lifted the stick in your hand to speed up the camel but it hit my body unintentionally. You had asked me to take the Qasas (Compensation for causing hurt). I had asked you to bare your back since my back was bare at that moment. You had complied with my wish. I asked you, ‘O Prophet (s.a)! Will you permit me to kiss your back?’ You agreed. In the place of the Qasas I kissed

your back and said that I wanted Allah to save me from the Fire (of Hell) as the Qasas. The Prophet (s.a) said, ‘O Sawada! Are you demanding the Qasas or forgiving me?’ I said, ‘I have forgiven!’ The Prophet (s.a) lifted his hands and prayed, ‘O Allah! Forgive Sawada the same way he has forgiven his Prophet (s.a)!’”

---Safinat Al Bihar, Vol 1, Page 671

Abu Saeed Khudri said:

“An Arabi came to the Prophet (s.a) and demanded for the repayment of his debt. He demanded repayment very forcefully and said that he will anyhow collect his payment! Seeing this, the Companions warned him and said, ‘Don’t you know with whom you are talking in this manner?!’ The Prophet (s.a) said, ‘Move away! This is not the way of talking to a person who is claiming his rights!’ Then he sent someone to Khaula bint e Qais and asked to send some dates as a loan if they were in stock at that time. Khaula sent the dates and the Prophet (s.a) discharged the debt of the Arabi in the form of the dates, served him food and said, ‘I have cleared your debt and pray that Allah too rewards you!’ Hearing this the Arabi said, ‘This is the best of all persons! That Ummat cannot achieve excellence where the poor don’t get their rights without any delay or excuses!’”

It is said that the Arabi, who was an infidel, was so much impressed with the treatment given to him by the Prophet (s.a) that he recited the kalima, embraced Islam and said, ‘O Prophet of Allah! I have found none more forbearing than you!’”

---Fazael Khamsa an al Sahah al Sitta, Vol 1, Page 122

Once Hazrat Ali (a.s) was going along with some of his companions. It was the time when many of his companions abandoned him and joined hands with Muawiya for the sake of worldly gains. The companions addressed him, "O Amir al Momineen (a.s)! You too should distribute funds to your men and give preference to the Ashraaf (Noblemen), the Qureish over the ajamis and slaves!' He replied, 'Do you want me to squander the Bayt al Maal giving largesse By Allah! I shall never do this!?'

"Till the sun keeps rising and the stars keep shining in the sky, by Allah, even if the funds belonged to me, I would distribute them equitably. Now that the funds belong to the people there can't be any other way than distributing them equitably!"

---Al Bihar, Vol 9, Page 533

Hazrat Ibne Abbas said:

"Once I went to Hazrat Amir al Momineen (a.s) and saw that he was mending his slippers. Seeing me, he kept both his slippers in front of me and said, 'Guess the cost of these slippers!' I said, 'These aren't worth anything!' He again asked, 'Just make a guess!' I said, 'Perhaps half a Dirham!' He said, "By Allah! These slippers are more valuable for me than the authority which doesn't enable me to dispel hardship of some or defend them against the falsehoods!"

---Safinat Al Bihar, Vol 1, Page 570

58. CRUELTY OR OPPRESSION

In common parlance ‘**Zulm**’ or cruelty is denying or usurping the right of some person. This cruelty could be through actions or through mere words like using abusive language, backbiting, usurping others possessions by force, injuring or murdering others. All these are materialistic manifestations of cruelty.

In certain persons cruelty becomes almost a second nature. In the history of mankind, cruelty has manifested itself in a highly frightening manner. Cruelty, in fact, is the repository of all the crimes and sins and it invites people towards destructive activities.

There are many verses of the **Holy Quran** condemning this trait in human beings:

“...Indeed the wrongdoers will not be felicitous.”

---Al-An’am, Verse 21

“...Indeed Allah does not guide the wrongdoing lot.”

---Al An’am, Verse 144

“...and Allah does not like the wrongdoers.”

---Al e Imran, Verse 57

“...There is indeed a painful punishment for the wrong doers...”

---Ibrahim, Verse 22

“Certainly We destroyed (several) generations before you when they perpetrated wrongs ...”

---Yunus, Verse 13

“Do not suppose that Allah is oblivious to what the wrongdoers are doing. He is only granting them respite until the day when the eyes will be glazed.”

---Ibrahim, Verse 42

“Were any soul that has done wrong to possess whatever there is on the earth, it would surely offer it for ransom. They will hide their remorse when they sight the punishment ...”

---Yunus, Verse 54

Hazrat Amir al Momineen (a.s) has said:

“By Allah! If I get the seven firmaments, and whatever is there under those skies, and asked to disobey Allah and snatch away a grain of barley from the mouth of an ant, I shall not do it. The world doesn't mean to me more than a leaf in the mouth of a locust. What has Ali to do with such things that are transient and their taste will not be long lasting.”

---Nahj al Balagha

Hazrat Abu Baseer narrates that two persons came to Imam Jafar e Sadiq (a.s). They were having a dispute about a business transaction. After hearing their versions, the Imam (a.s) said:

“One who achieved success with duress, has not really and truly succeeded. The oppressed gets more from the Faith of the oppressor who extracts more from the goods of the oppressed!” Then he added, “One who harms others, cannot defend himself when harm comes to him. Man harvests the same crop that he sows! Sowing bitter seeds one cannot harvest sweet and sowing sweet the crop will not be bitter!” Hearing this, the litigants reached a compromise.

--- Al Waafi, Vol 3, Page 162

The Imam (a.s) said:

“One who uses a Muslim’s material with force and doesn’t return it, he will have to eat embers of fire on the Day of Judgment.”

---Al Waafi, Vol 3, Page 162

Imam Jafar e Sadiq (a.s) has said:

“When one oppresses someone, the time comes that the oppressed or his progeny rules over him.” The narrator asked the Imam (a.s), “What is the meaning of ‘Yaslat ala uqba’. The Imam (a.s) quoted the following verse:

“Let those fear (the result of mistreating orphans) who, were they to leave behind weak offspring, would be concerned on their account. So let them be wary of Allah, let them speak upright words.”

---An-Nisa, Verse 9

This means that those who leave behind children, they should have concern for their weakness. Therefore one should fear **Allah** and always speak the truth. The crux of this **Hadith** is that for the misdeeds of parents, the offspring might be punished because either they were a party to the parent's deeds or were deriving benefit from the ill-gotten benefits. Here the purpose is to warn the oppressors that their children might receive the same treatment at the hands of the oppressed or their children. The oppressed too is given the good tidings that there will be an opportunity for him to have the revenge. But if he forgives, **Allah** will reward him.

It is narrated from **Hazrat Abi Abd Allah (a.s)** that the **Prophet (s.a)** said:

“A person who wakes up with no thought of cruelty towards any one, Allah will forgive his failings (sins) that are between him and Allah.”

---Al Waafi, Vol 3, Page 162

59. TYPES OF CRUELTY

There are several types of cruelty. We shall briefly mention about some of them:

Someone being cruel to oneself:

This is done by one when he has been lethargic in performing the mandates prescribed by **Allah** and he doesn't adopt good manners and behavior with others. Such acts make one rebellious and wayward and he faces weakness and shame..

Allah says:

**“By the soul and Him who fashioned it,
And inspired it with (discernment between) its virtues
and vices:
One who purifies it is felicitous,
And one who betrays it fails.”**

---Ash-Shams, Verse 7 to 10

Being cruel to family members:

This happens when he doesn't do their upbringing in an **Islamic way** and pays no attention to their betterment and reform. His behavior towards the members of the family is not kind and he is stingy in providing to them the basic necessities of life.

Cruelty on kinsfolk:

A person neglecting his kinsfolk in times of need and remaining aloof from them too is a severe type of cruelty.

Cruelty towards the society:

This cruelty will be in the shape of gaining control over the members of the society and denying them their rights and neglecting the provision of basic civic amenities. The worst cruelty on the society is being harsh to the weak who don't have the strength to retaliate and have no access to anyone other than **Allah** for succour.

Hazrat Imam Baqir (a.s) narrates:

“When my father, Imam Zain al Abedin (a.s), was on his deathbed he took me close to his chest and said, ‘My son! I am making a will to you that my father made to me at the time of his death. He had asked me to refrain from cruelty, particularly on those who have none other than Allah to help them.’ ”

---Al Waafi, Vol 3, Page 162

Cruelty of the rulers:

The result of the cruelty of the rulers is the freedom of the nations is suppressed. The members of such societies are insulted, their properties usurped and the persons in authority abuse their rights. Therefore the cruelty of the men in power is the worst of all cruelties.

Imam Jafar e Sadiq (a.s) has said:

“Allah sent a revelation to one of His Prophets who was living in the realm of a cruel and tyrannical ruler. It was mandated to the Prophet to go to the ruler and tell him that he wasn’t given the power to spill blood and confiscate possessions of the people. But he had been empowered to ensure that the cries of the people for help doesn’t reach Allah! He must remember that Allah shall punish the perpetrator of cruelty even if it be on infidels and non-believers.”

---Al Waafi, Vol 3, Page 162

Hazrat Imam Jafar e Sadiq (a.s), through the authority of his forbears has narrated that the **Prophet (s.a)** has said:

“The Fire of Hell will speak with three types of persons: the rulers, the readers (readers of the Holy Books) and the affluent. It will tell the rulers, ‘O person! Allah gave you power. You didn’t rule with justice!’ Then the flames would consume him the same way the birds swallow the insects. The reader of the Quran will be addressed by the fire, ‘O person! You used to recite the Book with pleasant voice for the listeners but you have come to Allah with a baggage of sins!’ The Fire would then gulp the person. The Hell Fire will tell to the affluent person, ‘O person! Allah endowed you with affluence and plenty of bounties. But when a needy person asked for the smallest thing, you denied it to him.’ Saying this Hell would swallow him as well.”

---Al Bihar, Vol 16, Page 209 as quoted in Al Khisal al Sadoq

This promise is not only for the oppressors but also for all those who help and abet such oppressors. They too will share the retribution equally with their bosses.

Imam Jafar e Sadiq (a.s) has said:

“The person who oppresses others, those who help him in this nefarious act and also those who close their eyes in such events will be parties to the sin.”

---Al Waafi, Vol 3, Page 163 ref: Kaafi

Therefore the best help for the oppressed, against the oppressors, will be in prayer and supplication to **Allah**. With this better material and spiritual portents will emerge for the person.

Imam Moosa Kazim (a.s) told to **Ali ibne Yaqteen**:

“If you guarantee to me one thing, I shall guarantee for you three things. You guarantee that when any of our friends and followers comes to you with some request, fulfil his need. I guarantee to you that you will never come to the stage of getting capital punishment, nor you will be incarcerated for life and you will never fall into penury and indigence.”

---Kashkool Bahai, Published in Iran,Page 124

Hazrat Sadiq e Al Mohammed (s.a) has said:

“The Kaffara (Penance) for kings is fulfilling the needs of their (Muslim) brothers.”

---Al Waafi, Vol 10, Oage 28

Mohammed bin Jamhoor and others, through the narrators, have said that:

Najashi was native of a village and was the governor of Ahwaz and faras. One of his servants told to **Hazrat abu Abd Allah (a.s)** that **Najashi’s** tax was due on him and some of the followers of the **Imam (a.s)**. In this regard he requested the **Imam (a.s)** to write a letter of recommendation to **Najashi**.

Hazrat Abu Abd Allah wrote thus, ‘Please your brother that Allah is pleased with you!’ When the letter was given to Najashi, he said, ‘This is the letter from Hazrat Abu Abd Allah (a.s)!’ He kissed the letter and touched it to his eyes. Then he asked the person, ‘What is your need?’ The man said, ‘I have to pay the dues of the Diwan’ Najashi asked, ‘How much?’ He replied, ‘10,000 Dirhams’ Najashi immediately called his clerk and asked him to settle the dues of the person and give to him an equal amount as gift.. and he asked the man, ‘Are you happy now?’ The man replied in affirmation. Then Najashi asked his men to provide him an animal for his journey, one slave, a kaneez and a box full of garments for him. Even after giving him all this, Najashi asked him if he was happy and continued giving him more.

When the funds were exhausted, Najashi asked the person to take away the carpet from the room on which he was sitting when he got the letter of Abu Abd Allah (a.s). He asked the person to spell out all his needs. The person returned to Hazrat Abu Abd Allah (a.s) and told him what happened at his meeting with Najashi and asked, “O son of the Prophet (s.a)! Are you happy with the treatment Najashi has given me?” The Imam (a.s) said, “By Allah! I am happy. Allah and his Prophet (s.a) too are pleased!”

---Al Waafi, Vol 10, Page 28 as quoted in Al Kaafi

60. THE EVILS OF CRUELTY & OPPRESSION

It is agreed by all that cruelty and oppression are very undesirable traits in human beings. Generally the people who desire independence revolt against the oppressive and cruel rulers. There is nothing more harmful for a society than oppression of its people. It might result in the breaking up and scattering of such societies.

Closing ones eyes to oppressive acts will cause the headstrong sufferers to become rebellious and commit crimes. It will turn into strife and the society is rendered weak. Oppression has been the cause of the past **Ummats** getting obliterated from the face of the earth.

61. CURE FOR CRUELTY & OPPRESSION

Curing oppression and banishing it from the psyche of the individuals is a very difficult task. It can only be minimized. For achieving its minimization the following steps have to be taken:

1. As we have said earlier, one should keep in mind the virtues of justice and encourage its effects on the lives of societies and the individuals. They should ensure promotion of welfare, contentment and ease in the lives of the members of the society.

2. The people should take a lesson from the evil effects of the material effects of cruelty and oppression.

3. They should follow the spiritual mandates and strive to achieve the noble aims and meanings of **Islam** for the training of their minds.

4. They should make a study of the lives of the cruel oppressors and the calamities resulting from their misdemeanor.

In the book, **Hayat al Haiwan**, while discussing about **“Hajlan”**.it is mentioned that during the early times a **Kurd** was present during a meal at the spread of a ruler. Two roasted lambs were kept for serving. When the **Kurd** saw it, he laughed. The ruler asked, ‘Why did you laugh?’ The **Kurd** replied that he was a dacoit during his younger days. Once he caught a trader and wanted to kill him. The trader pleaded to be spared, but he didn’t yield to his pleading. When the trader was certain that he would be killed, his eyes fell on two lambs on the hill nearby. He addressed the two lambs and said, ‘Both of you should bear witness that this man is my killer. Now, that I am seeing the two roasted lambs I am recalling my foolishness.’ Hearing this the chief said, ‘These two lambs have given their witness!’ Then he ordered the beheading of the **Kurd**.

---*Kashkool Bahai*

In *Siraj al Malook* **Abi Bakr Atroosi** says that once **Abd al Malik bin Marwan** wasn’t getting sleep in the night. He therefore called a story-teller. The man told the story thus:

“O Emir! An owl was there in **Basra** and another in **Mosul**. The owl from **Mosul** made a proposal for the marriage of his son with the daughter of the owl from **Basra**. The owl from **Basra** said that it would be possible if he was given a hundred desolate ruins as **Mehr** for his daughter. Hearing this the owl from **Mosul** said, ‘I am not in a position to do this immediately, but if our ruler, May

Allah keep him alive, continues to rule over us for a year I may be able to give what you want!’ Hearing this **Abd al Malik** stopped being cruel to people and started delivering justice to them. His functionaries too stopped their oppressive practices.

---Safinat Al Bihar, Volume 1, Page 10

62. SINCERITY

Sincerity is the antonym of hypocrisy. This means that a person keeps his thoughts and actions free of any false show and doing everything to get the pleasure of **Allah**. This trait is the foundation of all the virtues and it makes a person obedient to **Allah**.

The **Islamic Shariah** attaches great importance to sincerity of its followers in all walks of life. In plenty of verses of the **Holy Quran** the importance of the trait of sincerity has been stressed. **Allah says:**

“...So whoever expects to encounter his Lord let him act righteously, and not associate anyone with the worship of his Lord.”

---Al-Kahf, Verse 110

Allah also says:

“Indeed we have sent down the Book to you with the truth; so worship Allah, putting exclusive faith in Him.”

---Az-Zumar, Verse 2

Further He says:

“...Yet they were not commanded except to worship Allah, dedicating their faith to Him as men of pure faith, and to maintain the prayer and pay the zakat. That is the upright religion.”

---Al-Bayyinah, Verse 5

The Prophet (s.a) has said:

“A person who dedicates himself sincerely to Allah for forty days, then with Allah’s will, the springs of knowledge and wisdom will sprout and take expression through his words.”

----Al Bihar, Vol 15, Page 87

Imam Mohammed Baqir (a.s) has said:

“Sincerity is the best of all prayers.”

---Al Bihar, Vol 15, Page 87

Imam Reza (a.s) has quoted through the authority of his forbears that:

“Hazrat Amir al Momineen (a.s) has said, ‘The entire world is ignorance except knowledge, the entire knowledge is ignorance without action and all the action is hypocrisy without sincerity: and the stage of sincerity is in great jeopardy till the person meets with his end.’”

The Prophet (s.a) has said:

“O Abu Dhar! A person doesn’t acquire the entire Fiqh until he sees all men as camels of 4 years (age) in front of Allah. Then, looking at himself he finds that he is inferior to all of them!”

63. SUPERIORITY OF SINCERITY

The value of actions will vary with their purpose and aims. When the aim is high, the action will be free of all hypocrisy and show. Such acts will be more eligible for acceptance by **Allah**. Therefore **Shariah** gauges the actions on the yardstick of sincerity.

When the actions are to earn the pleasure of **Allah**, they will be free of any show. To the contrary, if the actions are for show, they will take the person away from **Allah** and subject to His wrath. Therefore sincerity is an important aspect of the religious beliefs and **Shariah**. For the good health of actions, sincerity is a precondition and search for **Allah’s** pleasure will bear fruit if the person is sincere.

It is sufficient to say about the importance of sincerity that **Satan** makes all the efforts to nullify the sincerity of persons with his stratagems. He thus makes efforts to push men into the morass of waywardness. **Satan** says, “I shall lead all men astray except the sincere servants of Allah.”

64. THE IMPEDIMENTS FOR SINCERITY

As sincerity is a beacon of light for the true believers, it gives the true feeling of prayer to those who pray solemnly. But **Satan** continues to make his efforts to lead them astray putting numerous wishes in their minds to put them in the abyss of waywardness. Such wishes may be for achieving name and fame, acquiring wealth. He puts fear of poverty in their minds and prevents them from the virtue of charity. **Satan** puts such thoughts in the minds of people with great stealth and cunning and thus their actions go without sincerity.

If we inquire into this phenomenon, we find that hypocrisy plays a dominant part in it. This is a very dangerous situation that hypocrisy works through very secret and unknown means. Even the **Aulia Allah (Men of Piety)** are not immune to this. There is a story about one such person. He claimed that for full thirty years he continuously prayed all the mandatory prayers in congregation standing in the first row at the mosque. Once he got late to the mosque and he found a place in the second row. He said that he felt very sorry that the people saw him standing in prayer in the second row. Now he felt that he always strived to rush and find a place in the first row that people see him there and his ego would get satisfaction because of that. Then, as his repentance for what he had done, he offered his thirty years of prayers as **Qaza (missed prayers)!**

May **Allah** protect us from hypocrisy, show and ostentation. This was the reason that men of great piety used to offer their prayers in seclusion. It is said that some men of piety fasted continuously for forty years without

their next of kin knowing about this. They used to take their food from home and give away to indigent persons on the way. The shop keepers used to think that they ate at home and the people at home that they have their meals in the shop.

65. HOW TO CULTIVATE SINCERITY

There are several ways of cultivating sincerity. Here are a few examples:

1. One should draw inspiration from the benefits of sincerity and make efforts to be sincere in words and deeds. He should keep in mind the rewards that will accrue in the Hereafter for being sincere in the performance of the mandatory in the day to day life.

2. One of the main causes of hypocrisy is the tendency of self-praise. Arrogance and the desire to attract the attention of others encourages one to be hypocritical. They should know that the depository of felicity is **Allah** and He has control over everything. A wise person knows that and his actions are always to please **Allah** and he doesn't make a show to his fellow men.

3. Deceit gets revealed to others sooner or later. Deceit then becomes the cause of shame for the person who adopts it in his actions. Therefore one should adopt sincerity in all his actions and remain steadfast on this..

4. In the olden days, there was a person from the tribe of **Bani Israel**, who used to boast about his prayers and supplications. But wherever he went people used to whisper that he was a hypocrite. Realization came to him after long years and he thought that he spent much time in hypocrisy. He now decided to dedicate his actions only for God. Now he cultivated the habit of sincerity, addressed his

prayers sincerely to **Allah** and refrained from boasting about it to others. The people then recognized him as a man of piety!

66. HYPOCRISY

Hypocrisy is making false efforts to create an impression of one's superiority in the minds of others. Such persons perform good deeds to gain popularity with others. This is one of the worst traits in human beings. Ultimately it creates problems for the hypocrite and angers others against him. The **Holy Quran** speaks against hypocrisy in very clear terms

“The hypocrites indeed seek to deceive Allah, but it is He who outwits them. When they stand up for prayer, they stand up lazily, showing off to the people and not remembering Allah except a little.”

---An-Nisa, Verse 142

“...So whoever expects to encounter his Lord let him act righteously, and not associate anyone with the worship of his Lord.”

---Al-Kahf, Verse 110

Imam Jafar e Sadiq (a.s) has said:

“Every act of hypocrisy is “Shirk”because when he performs anything to please other men, the reward (or retribution) for such act also has to be from them.And the act (of piety) that one does for Allah, He gives the reward!”

---Al Waafi, Vol 3, Page 137 as quoted in Al Kaafi

He also said:

“A person who takes pleasure in virtues, Allah shall certainly bestow on him virtues in a few days. The person who derives pleasure from vices, he will meet with hardships as the days pass by.”

---Al Waafi, Vol 3, Page 147 as quoted in Al Kaafi

The Imam also said:

“The Prophet of Allah (s.a) has said:

“Very soon a time will come when their inner thoughts will be depravity and the talks of virtue. They will crave for the worldly benefits unmindful of the Day of Judgment. Their faith will be hypocrisy and they will have no fear of Allah. Allah will send a general retribution on such men. They will, at that time, supplicate to Allah, but their prayers will not be acceptable to Him!”

---Al Waafi, Vol 3, Page 147, as quoted in Al Kaafi

Imam Moosa ibne Jafar (a.s) has quoted on the authority of his forbears that the Prophet (s.a) has said:

“Some persons will be ordered to be consigned to Hell, and the keeper of Hell, Maalik, will be asked to order the Hell Fire not to burn their feet because these persons used them to walk in the mosques, not to burn their faces because they used to perform the ablution

for the prayers, nor to burn their hands that they lifted them in prayer and also not to burn their tongues that they recited the Holy Quran with them!”

The Prophet (s.a) further said,” The keeper of Hell asked them, ‘O enemies of Allah! In what state were you?!’ they will reply, We did our acts for other than Allah. Therefore we were asked to seek rewards from those for whom we worked!’

---*Al Bihar, Vol 15 as narrated in Ilal Sharaeh wa Sawab*

67. THE TYPES OF HYPOCRISY

There are many types of hypocrisy. We are briefly summarizing them here:

1. **Hypocrisy in Faith & beliefs:** This means that one expresses faith with their tongue but holds contrary belief in their heart. This is also called **Nifaq (Dissembling)**. This is one of the worst and most abominable of traits and a very serious danger for the **Islamic Societies**. These dissemblers, in their hypocrisy, hide their infidelity in the garb of faith and become the cause of damage and harm to the society.

2. **Hypocrisy in Prayer & Supplication:** Such hypocrites keep themselves pretending to be busy in prayer to impress others that they are men of piety. But when they are alone, they are least interested in prayer. To show off they offer prayer in public and pretend that they have been fasting. While at prayer before others they unnecessarily prolong their genuflections and prostrations to make an impression on others of their pious intent. They keep visiting the mosques and join the congregations. A

hypocrite thus commits a bigger sin than a person who abstains from prayer and other mandatory practices because the intention of a hypocrite is to belittle **Allah** and to make a false impression on other **muslims**.

3. Hypocrisy in Actions: This can be trying to impress others with false acts of **Khushoo wa Khuzoo (Humility & Dedication)**, growing long beards, wearing long shirts and managing to get the calluses on the foreheads with prolonged and hard prostrations, wearing coarse clothing in places of prayer which is generally accepted as a sign of piety by the people.

4. Hypocrisy in Precepts: In this category of hypocrisy a person makes a show of his erudition and knowledge of the tenets of the Faith. They make deceptive statements in matters of **Do's and Don'ts (Amr bil Maroof wa Nahi an il Munkar)** and talk about reward and retribution to make show of their knowledge.

68. THE REASONS FOR HYPOCRISY

There are several reasons that give rise to hypocrisy. Here we mention briefly about them:

1. Wish to be Famous: This is the main reason that persons tend to indulge in hypocrisy.

2. The Fear of Criticism: Fearing the criticism of others in the society, the hypocrites make a show of praying and doing good deeds although they have no intention of performing these things.

3. Greed: Sometimes greed is the catalyst of hypocrisy. A hypocrite may think that if he prays and supplicates he might get material rewards.

4. To Cover up Crimes & Misdeeds: Some persons practise hypocrisy to cover their misdeeds by giving an

impression to others that they are virtuous and pious persons.

No doubt, all these are the manifestations and subterfuges of **Satan** and the hypocrites are mere tools in his hand. May **Allah** protect us from the machinations of **Satan. Ameen!**

69. SOME REALITIES

Before concluding these discussions, it is necessary to mention some realities:

1. The researchers are of different opinion whether to pray in congregation or in segregation, whether to pray in isolation or before every one else. The best thought on this is that the actions are dependent on the intents. Every person will get the fruit of his intent. If the intent is free of any hypocrisy, one can offer prayer either in public or in private.

2. Sometimes offering prayer in private for persons is preferable if there is likelihood of people thinking that it is an act of hypocrisy. Also, when a person has no element of hypocrisy in him, it is always desirable to pray publicly in congregation. This is particularly advisable when the person can motivate other individuals to cultivate the habit of prayer in his emulation.

3. Whosoever is confident of his sincerity, offers prayers and the others get to know about his habit of praying, he will be well within his rights to be pleased that others appreciate his virtuous habit.

Once **Imam Mohammed Baqir (a.s)** was asked that when a person performs a good deed, and others come to

know about it, is it right for him to feel happy? The **Imam (a.s)** said, “Yes! There can’t be anyone who will not be happy when his good deeds are made known to others provided there is no show and hypocrisy in his deeds!”

---Al Waafi, Vol 3, Page 148, Narrated by Kaafi

4. Satan always strives to lead men astray and deviate them from virtuous deeds and obedience to **Allah**. For this purpose he adopts several subterfuges. Therefore protecting oneself from him is very important. He encourages persons to abstain from prayer. But when he fails in this attempt, he involves them in hypocrisy to render their prayers null and void. If someone obeys **Satan** in his prayers, he adopts hypocrisy in all his actions. In such a situation one should prevent himself from **Satanic temptation (Waswasa)**. The way out of such temptations is to adopt sincerity in prayers. Such persons will not be the victims of fears and superstitions caused by **Satan**.

5. Imam Jafar e Sadiq (a.s) has quoted on the authority of his forbears that:

“The Prophet (s.a) has said: ‘When some person among you stands up in prayer, Satan comes to him and says that he is a hypocrite. He therefore delays the prayer till such a moment that the scheduled time of the prayer had elapsed. If the person has to perform an act of reward in the Hereafter, Satan prevents him from doing it till its time has elapsed. But if the person has to do a worldly task, Satan is pleased to see that the person does it fast!’”

---Al Bihar, Vol 15, Page 53, Narrated from Qurb al Asnaad

70. THE ILL EFFECTS OF HYPOCRISY

As we have said earlier, hypocrisy is the worst possible trait in human beings. It manifests the depraved thinking of a person. Hypocrisy is also an instrument of dishonesty and cheating. Through hypocrisy, the opponents of the Faith fulfill their evil designs without any compunction.

1. He trespasses the limits fixed by **Allah** and considers **His** greatness and might as trivial.

2. Makes efforts to gain the confidence of **Allah's** creatures and tricks them to create dissensions and hypocrisy in them.

A hypocrite goes to the extremes of ignorance and shamelessness that he makes a show of sincerity and love for the **Almighty Allah**. Can such a person escape from **Allah's Wrath**?

There is no doubt that the hypocrites are on the top rung of the ladder on which the sinners are. The reason for this is that they have least dedication and fear of **Allah** and also deceives **His** creatures. They thus win their hearts and try to lead them astray. But in the end the hypocrites expose themselves and fail miserably in their efforts. With the passage of time their show of piety and virtuosity get exposed and they become the laughing stock of men.

After discussing the ill effects of hypocrisy, it will be appropriate to mention some moral precepts that provide the cure for the evil trait of hypocrisy.

71. THE CURE FOR HYPOCRISY

To cure hypocrisy one must bear the following precepts in mind:

1. One should make one self contented and achieve ascendance over **Satan** to prevent oneself from his machinations.

2. To save oneself from the foul inducements of **Satan** one should make access to faith and sincerity.

3. One should refrain from all aspects of hypocrisy. For this purpose, one must do his supplications and prayers in private to inculcate sincerity of purpose in his efforts without any attempt at show.

72. SOME WITTICISMS ABOUT HYPOCRISY

An **Arabi** entered a mosque. He noticed that a person was praying with great dedication and concentration. He liked the way the person was praying. He told the person, "You are praying in a very good manner!" The man said, "I am fasting as well! The prayer of one who is fasting is many times more virtuous than that of a person who isn't fasting!"

Then the **Arab** asked the man to mind his camel that he was going somewhere for a while for some errand. The **Arab** went on his errand and the person caught hold of the rein of the camel and walked away with it. When the **Arab** came back, he neither found his camel there nor the man. He went away reciting the following couplets:

He surprised me with his prayer,

**With his fasts he has smitten me:
Fasting and praying has made
my camel Halal for him!**

73. PRIDE OR VANITY

Vanity or pride is thinking highly of any personal quality like knowledge, affluence or good deeds etc. A vain person falsely thinks that there is none equal to him.

Vanity and pride become the cause of the displeasure of **Allah**. These traits in a person indicate lack of good manners and narrow mindedness. Therefore the **Shariah** very strongly forbids persons adopting this trait. **Allah** says in the **Holy Quran**:

“...So do not flaunt your piety: He knows best those who are Godwary.”

---Al Najm, Verse 32

Imam Jafar e Sadiq (a.s) has said:

“Satan told his men, When I see three things in the progeny of Adam then I don't bother about their actions any more: because their good deeds are not acceptable in the presence of these things. These things are: delay in actions, forgetting sins and vanity.”

---Al Bihar, Vol 3

Imam Jafar e Sadiq, or one of the Imams, said:

“Two persons entered a mosque. One of them was pious and the other impious. But when they left the mosque, the pious one had become impious and the impious turned to piety. This was because the pious person became vain over his piety and impious was sorry over his impiety. Therefore Allah forgave his past sins and accepted his repentance.”

---Al Waafi, Vol 3, Page 151

Vanity is such a condemnable trait that it prevents men from doing good deeds and makes them proud over trivial acts. Getting pleased over ones good deeds to please **Allah** and being thankful for the bounties given by **Him** is praiseworthy.

74. EVIL EFFECTS OF PRIDE & VANITY

There are several evil effects of the trait of vanity:

1. Vanity becomes the cause of egoism in a person. A vain person thinks highly of himself and becomes oppressive to others who start hating him.

2. Vanity makes one oblivious of his own failings and defects. Therefore such a person will be unable to reform himself. This inability pushes him towards ignorance and depravity.

3. Conceit becomes the cause of reduction in the prayers and the fear of **Allah**. A person starts feeling proud of his piety and forgets his acts of omission and commission. When he forgets about his sins, then he is deprived of expressing repentance to **Allah** and becomes subject to **His** ire and punishment.

75. CURE OF PRIDE & VANITY

Although pride and vanity have a common base, they have different effects. As we have said earlier vanity is considering oneself superior and pride is thinking oneself superior in comparison to others.

A vain person should better understand that the traits responsible for vanity prevent him from coming closer to **Allah**. He should therefore make efforts to shun vanity and in praise and thankfulness to **Allah**, he should seek **His** help.

Vanity is a trait that changes the very nature of a person. He forgets that he has really become vain.

Some scholars have recorded interesting incidents about vanity in people. A pious person was traveling to **Mashad** for **Ziarat**. During the journey he woke up very early in the morning and decided to commence his trip. He felt proud that for the privilege of the pilgrimage he was undergoing the hardship. When he went some distance he came across a fruit vendor who was travelling on the same way. The pious person asked the fruit vendor, “You start so early for your business, what profit are you deriving from the trade?” The man said that he made **2 or 3 Dirhams** each day. The pious man thought that he became vain though the vendor got up so early although the act was worth only **2 or 3 Dirhams!** Thus he got enlightened on his unnecessary feeling of vanity.

Another person said once he was praying on the night of **Lailat al Qadr** and was busy in reciting supplications. Suddenly he had a feeling of pride and he tried to

overcome it. He went to some learned persons and asked them what remuneration they would take for helping one to pray the whole night? They said they would charge half a **Dinar**. He now thought that he was unnecessarily feeling proud of his prayers that their value wasn't more than half a **Dinar**!

76. FAITH OR BELIEF

Faith or belief is having conviction on and following the tenets of **Islam**. This conviction has to be firm and the person should not nurse any doubts in his mind. If the belief isn't true, the person's conviction will be nothing more than stark ignorance.

Spiritual conviction is a superior trait in human beings. It is a great gift from **Allah**. This is a sign of superiority of any person and a guarantee of the rewards of the Hereafter. Therefore the **Shariah** has attached great importance to it. **Imam Jafar e Sadiq (a.s)** has said:

“No doubt Yaqeen (Conviction) is superior than plain belief and there is nothing more powerful than that.”

---Al Bihar, Vol 2, Page 57

The Imam (a.s) also said:

“Small actions performed with conviction are better than the bigger deeds with no conviction.”

---Al Bihar, Vol 2, Page 60

Imam Jafar Sadiq (a.s) also said:

“When a Muslim’s conviction in the Faith is firm, he will never gain favor with men displeasing Allah. He will also not blame others for his failures. Certainly with the greed of a greedy person his possessions don’t appreciate, nor any individuals livelihood diminishes with anyone’s displeasure. If a person tries to run away from his livelihood, it would chase him as death follows someone! “Then the Imam (a.s) added, “As Allah, in his justice, has kept rest and happiness in the conviction of a person, so has He kept hardship and difficulties for him in doubt and lack of conviction.

---Al Waafi, Vol 3

The Imam (a.s) also said:

“Hazrat Amir al Momineen (a.s) used to say that a person will not taste the sweetness of Faith till he isn’t having conviction in what he has been endowed with and he doesn’t feel any compunction for what he hasn’t received. He will have the conviction that all the gain and loss is in control of Allah!”

---Al Waafi, Vol 3, Page 54

Imam Reza (a.s) was asked:

“A person was there who acknowledged the Truth but has been harming himself by consuming alcohol and committing other sins. There was another person who didn’t acknowledge the Truth but he refrained from sinning. How these two persons will be treated?

The Imam (a.s) replied:

“Of the two, the person who acknowledged the Truth is better placed. His example is like the person who is sleeping half way to his destination. As soon as he awakes, he will continue his journey and reach his destination. The person who has no conviction in the Truth is like one who is asleep in the wilderness and on awaking he wouldn't know where his destination is!”

---Safinat Al Bihar, Vol 2, Page 734 Fiqh al Reza

Hazrat Sadiq Al e Mohammed (a.s) has said:

“The Prophet (s.a) once led the people in the morning prayer when his eyes fell on a youth who was sitting with bowed head. His visage was yellow and the body weak. The eyes of the youth were sunken. The Prophet (s.a) asked him:

“O youth! How did you start your morning?”

The youth said:

“O Prophet of Allah! I started the morning with a feeling of Yaqeen (Conviction)!”

The Prophet (s.a) was surprised at the reply and asked him:

“For every conviction there is a reality. What is the reality of your conviction?”

The youth said:

“It is my conviction that is making me sad! My nights are spent without sleep. I have come to know my conscience through the world and the worldly things. Now, I feel as if I am witnessing Allah’s Firmament. I am thinking of the account that I have to give on the Day of Judgment. I see myself with the group of people awaiting their Judgment! I also see the inmates of Heaven enjoying the bounties there reclining on huge bolsters. I am also witnessing the people of Hell who are undergoing the Retribution there. I am also hearing the sounds of the hissing flames of the Hell Fire!”

Hearing this, the Prophet (s.a) told his companions:

“This is such a creature of Allah whose heart has been illumined by Him!”

Then he turned to the youth and said:

“You keep performing your duties! “

The youth said:

“O Prophet of Allah! Please pray to Allah that He grants me Shahadat (Martyrdom) in your company.”

The Prophet (s.a) prayed for him. After some time the youth participated in a Ghazwa (a battle in which

the Prophet personally participated) and was the 10th on the roster of the companions who were martyred!”

---*Al Waafi, Vol 3, Page 33*

77. THE SUPERIORITY OF CONVICTION

When conviction takes roots in the heart of a person, and it radiates the rays of light, then the spiritual glory of the person will manifest itself and he will pervade over the stars of the horizon. Such persons will be different from the ordinary persons as the jewels are when compared with ordinary stones.

The persons who have the trait of conviction in their nature, we can distinguish them from the ordinary person through their morals, virtuous actions and avoidance of vices. We never find them casual about the efforts to reach the pinnacle of spiritual heights.. They are the people who will be rewarded in the **Hereafter**.

They dedicate themselves to the obedience of **Allah** and always seek **His** pleasure. These are the men who trust in **Allah**, be they in comfortable circumstances or are facing worldly hardships. They fear none but **Allah** nor do they expect anything from anyone else. They will have complete faith in **Allah's** decisions. This is the reason **Allah** grants their prayers and many a time miracles emanate through such persons. They are rated highly by **Allah**.

After throwing some light on the trait of conviction, we would like to discuss about the meaning of **Faith** and its stages.

Because of being placed at different levels of **Faith**, persons will be assigned different positions of superiority. Among them are those who are steadfast in their **Faith** and are also those whose faith is not firm. As is mentioned in the tradition that **Imam Jafar e Sadiq (a.s)** has said:

“There are 10 stages of Faith. It is just like a ladder. Persons climb one rung after the other. The people of the second rung will not tell the people on the first rung proudly that he was at a lower position. Such a person keeps going and reaches the 10th rung of the ladder.”

---Al Waafi, Vol 3, Page 30

78. THE TYPES OF FAITH

Faith is of three types:

1. The natural Faith: This is the **Faith** that is ingrained in the nature of the person since birth. The best example of such faith is the **Faith of the Prophets (a.s)**. Their **Faith** is of the highest order and will be at the height of conviction. No doubts enter the minds of such persons nor apprehensions (**waswas**) trouble them..

2. The Transient or Temporary Faith: This is the **Faith** that is only expressed through the word of mouth and gets dispelled because of apprehensions and doubts.

Imam Jafar e Sadiq (a.s) has said:

“A person who is a Momin in the morning can turn into an Infidel by the evening. These are the people who

do adopt the Faith but aren't steadfast on it. They are termed as persons with temporary Faith."

---Al Waafi, Vol 3, Page 50

The Imam (a.s) also said:

"Allah has endowed the Prophets (a.s) with elevated status. They are not the one's who will ever revert from that status. Similar are the Ausia (God's Chosen Men) who will be steadfast on the status given to them. Allah has also kept some Momins on a firm position of Faith. They pray to Allah, they supplicate and die on their Faith."

---Al Waafi, Vol 3, Page 50

Similarly **Imam Jafar e Sadiq (a.s)** narrated another tradition which could be the yardstick for judging permanent and transitory faith of persons:

"The feelings of deprivation and compunction are of no value if the person doesn't understand in what stage he is. Whether he is going to gain reward or punishment?" Someone asked, "How would we know whether a person will get salvation or not." The Imam (a.s) replied," His talks will be commensurate with his character which will indicate if he is a candidate for rewards or for retribution. If the deeds of a person are not commensurate with his words, his faith then is temporary."

--- Al Waafi, Vol 3, Page 50

The temporary Faith naturally is futile. The possessor of this faith can enhance it to reach higher levels. There are various stages and levels of this as well

Here we recount certain points which, when followed, play a role in preserving the natural faith of a person:

1. Cultivate the company of virtuous and pious persons and avoid the impious. It is recognized that we adopt the habits of the company that we keep.

---Al Waafi, Vol 4, Page Page 50

A person becomes the image of the manners and habits of his companion. The **Prophet (s.a) has said:**

“A person’s Deen (Religion) is his friend. To judge a person, one should see what sort of company he keeps.”

2. Keep away from books of dubious kind and refrain from hearing the sayings of misguided persons. One should meet persons who are steadfast in following the **Islamic Shariah**. If one keeps company of deviated persons, or reads their thoughts and sayings, he might forget the **Islamic** precepts over a period of time.

3. One should always think about **Allah’s** creatures and give a thought to the intricate universe that **He** has created. **Allah** therefore says in the **Holy Quran**

**“One who purifies it is felicitous,
And one who betrays it fails.”**

---Ash-Shams, Verse 9 & 10

Imam Jafer e Sadiq (a.s) has said:

A person who commits a sin a black spot will develop in his heart. If he repents, the spot will vanish. But if he commits sins after sins, the black spot will grow in size and a time comes that the person’s heart becomes totally black. Now he cannot be reformed.”

---Al Waafi, Vol 3, Page 167

79. PATIENCE OR FORBEARANCE

Patience or forbearance is bearing the hardships of life without any expression of fear. It can be described in another way that patience and forbearance is the practice of ‘dos and donts’ of **Shariah** forcing ones self to curb the forbidden desires.

Patience is the proof of a person acting according to the dictates of his mind. It reflects the intelligence of the person, his nobility and the capability of bearing the hardships. Patience is the zenith of the person’s obedience of **Allah**. Patience is also the indicator of the success of the person over trials and tribulations and the shield for protection against his adversaries. To understand the superiority of the trait of patience and forbearance, it would suffice that at **70** places in the **Holy Quran** there are verses in its praise. **Allah** gives the tiding of **His** pleasure for those who practice patience and forbearance and assures them **His** support:

**“No doubt Allah loves those who are patient
() Allah is with the patient and forbearing**

() Allah will reward fully without accounting those who are patient and forbearing

() We shall certainly try you with fear, hunger and loss of life, property and fruits and give them the good tiding who are patient and forbearing.

() Whenever any calamity comes to them they say, ‘We are from Allah and we shall have to return to Him’. These are the people on whom there is Durood (Praise) and for them Blessings are endowed. These are the guided ones.”

The **Imams (a.s)** too have praised the noble trait of patience and forbearance.

Imam Jafar e Sadiq (a.s) has said:

“Patience and forbearance for the Faith is like the head for the body. If the head is taken away, the body becomes useless. Similarly when one doesn’t have patience and forbearance, his faith goes futile.”

---Al Waafi, Vol 3, Page 65

Imam Mohammed Baqir (a.s) has said:

“The Heaven is hidden in the hardships that one faces with forbearance. One who is patient in facing the unpleasant things in his life, he will be entitled to enter Heaven. Hell on the other hand is hidden in worldly pleasures. One who submits himself to the desires of his self, will enter hell.”

---*Al Waafi, Vol 3, Page 65*

The Imam (a.s) also said:

“When my father was in the throes of death, he took me close to his chest and said, ‘Son! Be patient with the Truth even if it is bitter! You will get total reward for your patience and forbearance!’”

---*Al Waafi, Vol 3, Page 65*

Imam Jafar e Sadiq (a.s) has said:

“When a Momin faces worldly trials with patience and forbearance, he will get reward equal to that of a thousand martyrs.”

---*Al Waafi, Vol 3, Page 44*

Hazrat Amir al Momineen (a.s) has said:

“One who cannot find deliverance through patience and forbearance; he will meet his death in his impatience.”

80. THE TYPES OF PATIENCE & FORBEARANCE

Patience and forbearance can be categorized in several types on the basis of their need and the circumstances;

Patience in times of trouble and tribulation: This is the most important type of patience and indicates the level of spiritual height of the person who practices it. It

indicates the person's strength of conviction, boldness and the faculty of protecting his self against desires.

Man comes across several types of trouble and tribulations. Personally he has no power to overcome these troubles. It is **Allah** who gives strength to his heart by sowing the seeds of patience. With this, the weak heart of the person gets support. If this doesn't happen, the person would succumb to the pressures of the troubles he faces. Therefore the verses of the **Quran** and the traditions of the **Ahle Bayt (a.s)** exhort men to protect themselves through patience and forbearance. **Allah says:**

“We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient.”

“Those who, when an affliction visits them, say, ‘Indeed we belong to Allah, and to Him do we indeed return.’

“It is they who receive the blessings of their Lord and (His) mercy, and it is they who are the (rightly) guided.”

---Al Baqarah 155 to 157

Hazrat Amir al Momineen (a.s) has said:

“If you are patient, you will be endowed with strength and power and you will get rewarded. But if you are impatient, then fate will play its part and you will perforce have to face its verdict.”

---Nahj al Balagha

Here it will be appropriate to mention that the patience that is termed praiseworthy is the patience one adopts in times of hardships that he is not capable of dispelling. An example could be the passing of some near and dear person, or usurping of his valuable assets by someone else, or an enemy getting an upper hand over him. But in cases where a person has the strength and power to overcome troubles and he bears them he can be only termed foolish and not patient. Forbearance over denial of one's rights, although he might have the strength and capability to win them is not desirable.

It must be understood that the forbearance of a person achieves superiority only when he abstains totally from impatience and restlessness and doesn't go overboard when he meets any difficulties by beating himself and expressing grief for the loss by crying. But the feeling of sorrow for the loss, sighing or moaning because of illness can be justified because they are the legitimate expression of pain or sorrow. The **Prophet (s.a)** himself, at the demise of his son, **Ibrahim**, had said:

“My heart is overwhelmed with sorrow but I don't utter anything that might bring the displeasure of Allah.”

There are many instances of the forbearance of men of piety which are praiseworthy and must be emulated.

It is said that **Khosro** was once furiously angry on **Bazr Jamhr** and incarcerated him in a dark dungeon shackled in chains. He remained in that state for some days. Then **Khosro** sent somebody to him to inquire about his condition. Since **Bazr Jamhr** was bearing the hardship

with patience in the dungeon the visitors asked him how he looked so contented while they were thinking that they would find him in a miserable state. He said, "I made a recipe of six things and used it. That is the thing which has kept me in the state that you see me in. They asked him to describe his recipe that they could derive benefit from it. He said:

The first quality is total trust in God.

The second quality is belief that what is fated will certainly happen.

The third quality is that when tested, one should remain patient.

The fourth quality is to think that there won't be any use crying when one knows that what has to happen will happen.

The fifth quality is to think that others may be suffering worse calamities than me.

The sixth quality is to think that after every hardship better conditions certainly come.

When those men reported to Khosro, he was so pleased that he released Bazr Jamhr and treated him with great respect and consideration.

---Safinat Al Bihar, Vol 2, Page 7

Imam Reza (a.s) has quoted through the authority of his forbears that

“Hazrat Sulaiman bin Dawood (a.s) one day told his companions,

‘Allah has blessed me with such a realm that none has ever had it and none will have it in the future. He has made the winds subservient to me, and all men, Genies, birds and beasts are obedient to me. He has taught me the language of all the birds. He gave me all the facilities for running a kingdom. Despite all this, I haven’t been happy continuously throughout any day from morning till night! I want to ascend to the terrace of the palace tomorrow to get a view of my realm. Therefore none should be given access to the palace the whole day till I come down.

Next morning Hazrat Sulaiman (a.s) took his staff in his hand and ascended the staircase to the terrace. There he sat reclining on the staff looking around his kingdom. At that moment he found a well dressed youth walking on the terrace. He asked him who permitted him to come there. The youth said, ‘With my Lord’s orders and permission I am here!’ Hazrat Sulaiman (a.s) replied, ‘Allah has more authority than me!’ He asked the youth, ‘Who are you and what is the purpose of your coming here?’ The youth replied, ‘I am the Angel of Death and I am here to take away your spirit’ Hazrat Sulaiman (a.s) said, ‘Comply with the orders that you have received! Today is the day of my happiness and Allah doesn’t want that I become happy without meeting Him.’ He continued to recline on the staff when the Angel of Death took away his spirit!’

---Safinat Al Bihar, Vol 1, Page 614

81. PATIENCE IN OBEDIENCE TO ALLAH

It is an established fact that when restrictions are placed on the psyche of humans, they become restless even if the restrictions are for their own benefit. Therefore, it is imperative that one trains himself to accept, and adopt, the restrictions mandated for him so that his self remains obedient to **Allah** and abstains from His disobedience. There are several verses of the **Holy Quran** and traditions of the **Prophet (s.a)** and the **Imams (a.s)** urging the **Momins** to abide by the restrictions.

Imam Jafar e sadiq (a.s) has said:

“Be patient in obedience to Allah and refrain from His disobedience. If you don’t do this, you will remain unaware of His pleasure and displeasure!”

---Al Waafi, Vol 3, Page 63

He also said:

“When the day of judgment comes, a group of people will reach the threshold of heaven but they will be stopped there. They will be asked who they were. They will say that they were the patient ones. They will again be asked on what they remained patient. They will reply, ‘We remained obedient to Allah and abstained from His disobedience!’”

“Say, ‘(Allah declares:) “O My servants who have faith! Be wary of your Lord. For those who do good in this world there will be a good (reward), and Allah’s

earth is vast. Indeed the patient will be paid in full their reward without any reckoning.”

---Al Zumar, Verse 10

Imam Jafar e Sadiq (a.s) said:

“Patience is of two types. Being patient during hardships is good and a virtuous act. But the more superior act of patience is when one observes abstinence from things that have been termed Haram (forbidden) by Allah. This patience will be of immense benefit for the person.”

82. PATIENCE IN TIMES OF TROUBLE

Patience and forbearance during times of hardship means keeping one’s self away from the demands of turmoil and stubbornness. This attitude indicates the spiritual status, intelligence and sagacity of a person.

Keeping patient during trials and tribulations is nothing more than one controlling his desires and not unnecessarily pursuing search of such things. Thus he can prevent himself from the evil effects of running after such desires. Some of these desires are show, pomp and affluence. As a person will suffer if he doesn’t keep his patience and equanimity, similarly running after futile desires too is a sin.

Allah says in the Holy Quran:

“Indeed man becomes rebellious.”

“When he considers himself without need.”

---Al Alaq, Verse 6 & 7

Both these things are condemnable. Being patient over the blessings means that one remains grateful for them and he shouldn't overlook the rights of others. He should also take care of the disabled and the weak with compassion. He should try to fulfill the needs of the needy **momins** and help them to overcome poverty.

There are several other categories of patience:

Being patient during war time is valor and its opposite is timidity.

Being patient while one wants to take revenge and its opposite is forgiveness.

Being patient in foregoing the worldly glitter is piety and its opposite is greed.

Being patient in keeping secret is good and revealing them is its opposite.

Patience at the urges of the stomach and the private parts is chastity and its opposite is deviation.

One who practices the patience of any of the above categories will be a virtuous person.

83. THE VIRTUES OF PATIENCE

If we consider the causes and effects of the above patience is the pillar of superiority and the top most category of excellent manners. It provides a person tranquility and peace. If patience isn't there a person will be the victim of worries and psychic pressures. He will always be a target of ridicule of his adversaries. To the contrary, a person with equanimity and patience will get rewards from **Allah** in the **Hereafter**.

84. HOW TO PRACTICE PATIENCE & FORBEARANCE

Here we mention some precepts to inculcate the trait of patience and forbearance:

1. One should consider the good effects of practicing patience so that he gets rewards in the Hereafter.
2. He should also keep in mind the harm that might come to him if he is impatient and irritable instead of facing the unpleasant things with patience. The result of impatience can always be misfortune and loss.

Dale Carnegie had read in the books and came to the conclusion, after reading all those books that the solution of sorrows and hardships is to bear them with equanimity if escape from them is impossible.

3. One should be aware of the realities of life because the events and the hardships will be commensurate with his courage to face them. The world for a **Momin** is not a place for comforts and pleasures and it is only a testing ground for him. As the students get promoted after the

examinations, similarly a **Momin** attains the higher level of piety through the process of patience and forbearance in his life.

Allah says in the **Holy Quran**:

“Do the people suppose that they will be let off because they say, ‘We have faith,’ and they will not be tested?”

“Certainly we tested those who were before them. So Allah shall surely ascertain those who are truthful and He shall surely ascertain the liars.”

--- Al-Ankabut, Verse 2 & 3

4. One should study the lives of the saints and great persons and the troubles and tribulations that they had undergone. He will be able to draw lessons from their traits of patience and forbearance in the trials.

5. One should put one self at peace while under pressure. He should divert his thoughts towards pleasant happenings and beneficial talk.

85. THANKFULNESS

Thankfulness is expressing gratitude over the bounties that **Allah** has provided to a person. This trait is an indication of the superiority of the individual.

Thankfulness to **Allah** is a bounden duty of men. Although **Allah** doesn't expect any return for the bounties bestowed by Him on men, but the men will become eligible

for more bounties when they express their thankfulness for what they have received. Therefore the **Shariah**, through the **Quran** and the traditions, has insisted on momineen expressing their thankfulness to **Allah**:

“Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me.”

---Al Baqarah, Verse 152

Allah also says:

“...‘Eat of the provision of your Lord and give Him thanks.’”

---As-Saba, Verse 15

Allah also says:

“And when your Lord proclaimed, ‘If you are grateful, I will surely enhance you (in blessing), but if you are ungrateful, my punishment is indeed severe.’”

--- Ibrahim, Verse 7

Allah also says:

“...and few of my servants are grateful.”

---As-Saba, Verse 13

Hazrat Abi Abd Allah (a.s) has said:

“The Prophet (s.a) had said, one who consumes food in thankfulness to Allah (s.w.t) gets the same rewards as one who fasts. A grateful person will get rewards equivalent to one who is patient in times of hardship. One who gives help in the way of Allah will get the same reward as a deprived person gets with his patience and equanimity.”

Imam Jafar e Sadiq (a.s) has said:

“One who expresses thankfulness (to Allah), he will be bestowed more, as Allah has said:

“...‘If you are grateful, I will surely enhance you (in blessing)...”

---Ibrahim, Verse 7

The Imam (a.s) also said:

“With the praise of Allah, thankfulness for the bounties brings blessings and rewards.”

The Imam (a.s) said:

“Allah has not endowed any bounty on his creatures that doesn’t call for praise and adulation of the Creator. In fact Allah’s praise is the best of bounties that one could get.”

---Al Waafi, Vol 3, Page 67

Imam Mohammed Baqir (a.s) has said:

“When you find someone engulfed in difficulties, without telling him, say three times, ‘All praise to Allah who has prevented me from that you are faced with. If He willed, He would have inflicted me with the same.’ One who says this will not be subject to difficulties of that sort.”

---Al Waafi, Vol 5, Page 35

Hazrat Sadiq (a.s) has said:

“When one of you drinks water, Allah makes him eligible for Heaven!” Then he continued, “He takes a tumbler, fills it with water, says ‘Bismillah’ and because he was thirsty, he drinks water and praises Allah. He drinks water again and praises Allah. He tarries for sometime, drinks water and again praises Allah! Therefore Allah deems him eligible for the Heaven!”

---Al Bihar, Vol 2, Page 131

86. TYPES OF THANKFULNESS

There are three categories of thankfulness---

Thankfulness or gratefulness from the heart,
Thankfulness with the word of mouth,
and

The thankfulness that emanates from the parts of the body!

When **Allah** bestows a person with **His** blessings, thereby giving him satisfaction and contentment, deems him deserving of the blessings, his tongue becomes

eloquent in the praise of the **Creator** and the **Provider, Allah.**

Sometimes the parts of the body of the beneficiary of **Allah's** blessings express thankfulness in genuflection and prostration for **Him**. Therefore, there are many types of thankfulness:

The thankfulness of the heart is the thought and conviction that the Provider of the blessings is **Allah.**

The thankfulness of the tongue is expressing in words the blessings and conveniences that **Allah** has provided.

The thankfulness of the body parts is preventing them from performing forbidden acts, observing others faults and abstaining from them, uttering virtuous words abstaining from foul-mouthing, using the limbs for performance of good deeds and not causing any hurt to others. These are all the manifestations of thankfulness.

When a person spends his assets for good causes, it will be deemed thankfulness to **Allah.**

When a learned person propagates his learning to others, it will be deemed as thankfulness to **Allah.**

When someone uses his position and status to help poor and deserving persons and prevents them from injustice, it will be thankfulness to **Allah.**

However much a person expresses thankfulness and gratefulness to **Allah**, he will still be unable to fully thank **Him** for the immense bounties endowed. Thankfulness to **Allah** is in itself a bounty from **Him!**

Imam Jafar e Sadiq (a.s) has rightly said:

“Allah had sent a revelation to Hazrat Moosa (a.s), ‘O Moosa! Deserve to be thankful to Me!’ Hazrat Moosa (a.s) said, ‘How could I express my gratefulness and thankfulness to you, that when I express thankfulness, that thankfulness too is a bounty from you!’ Allah said, ‘O Moosa! Now you have rendered thankfulness to Me because you have understood that the faculty to be thankful too is a blessing from Me!’

---Al Waafi, Vol 3, Page 68

87. THE VIRTUE OF THANKFULNESS

The sign of goodness and purity in a person is his thankfulness to **Allah** for the blessings endowed on him. As the bounties increase, the person becomes more and more thankful. When he expresses gratefulness and thankfulness to **Allah**, he becomes eligible for more bounties. Human beings are grossly incapable of fathoming the value of these.

Every thought of a human being for his needs, or what he expresses with his tongue, or when any part of his body moves with some purpose, are all enabled by **Allah**. Those who are deprived of these faculties, they only can imagine the importance of these capabilities. When socially it is necessary to thank others for their help and assistance, why shouldn't one thank **Allah** for **His** succor at every step in human life!

Thus it is established that expressing thankfulness to **Allah** is binding and will be the source of gaining **His**

pleasure. **Kufran e Nemat**, or being oblivious of **Allah's Bounties**, is the proof of the depravity and ignorance of a person.

The Holy Quran records that many societies perished because of ungratefulness (**Kufran e Nemat**) and their virtues were nullified. **Allah** thus says:

“Allah draws a parable: a town secure and peaceful. Its provision came abundantly from every place. But it was ungrateful towards Allah's blessings. So Allah made it taste hunger and fear because of what they used to do.”

---Al Nahl Verse 112

Imam Jafar e Sadiq (a.s) was asked:

“What is the meaning of Allahs proclamation in Surat al Saba, Verse 19 saying:

‘Our Lord! Make the stages between our journeys far apart,’ and they wronged themselves.’

The Imam (a.s) said:

‘This was a society living in the neighborhood of another society. They looked at each other, observed the running canals, observed the material wealth and started behaving ungratefully over Allah's Bounties and squandered them. Then Allah snatched away these bounties from them. When Allah sees people behaving in neglectful fashion, He puts them into calamities. He inflicted them with floods and storms that separated

people apart. Their neighborhoods turned into wildernesses. Their wealth was lost. Their gardens and dwellings became desolate. Only trees with thorns and berry plants remained. This was the result of their ungratefulness to Allah.”

---Al Waafi, Vol 3, Page 127

Imam Jafar e Sadiq (a.s) has said:

“There was a nation of people who were happy with plentiful bounties. The pride of the wealth had gone so much to their heads that they started cleaning their children after a nature’s call with pieces of bread. This practice went so far that these pieces of bread turned into a mountainous heap. Once a person noticed a woman throwing such a piece of bread over the heap and asked her why she was wasting Allah’s bounty in that manner? The woman replied, ‘Perhaps you are trying to frighten us of hunger? As long as the rain bearing clouds are there, we have no fear of hunger!’”

The Imam (a.s) continued:

“Allah was displeased with those people. Droughts afflicted them. It came to such a pass that even a drop of water would not fall. No vegetation grew on the soil. Whatever stocks of grains were there were all consumed. Things reached such a state that they were forced to eat from the heap of the bread soiled with the feces of their babies!”

---Al Bihar, as narrated in Mahasin Barqi

Imam Reza (a.s) has said:

“Because of ungratefulness over the bounties of Allah, people will quickly get involved in sins.

---Al Bihar, Ref: Amali Sheik al Toosi

88. HOW TO CULTIVATE THANKFULNESS

To acquire the noble trait of thankfulness to **Allah**, one should practice the following:

1. Think over the bounties that **Allah** has bestowed on men and remember **His benignity and kindness**.

2. Keep away from such people who spend their lives in extreme pomp and pleasures submerged in these profanities. Instead one must look after the poor and needy. They should observe the people who are economically weaker than them. **Hazrat Amir al Momineen (a.s) has said in the Nahj al Balagha, “Always look at economically weaker persons than you, because it is the gateway of thankfulness for you.”**

3. One should remember sickness, trial and hardships and pray to **Allah** for protection from them because **He** can turn good health to disease and comforts into hardships.

4. Thankfulness is recognition of **Allah’s** bounties with gratefulness and ungratefulness is one complaining over the decline of the bounties.

89. TAWAKKAL OR TRUST IN GOD

Tawakkal or Trust in God means entrusting all the affairs to Him. Trust gives an indication of definite belief in the heart of a person. If one does not have **Tawakkal**, he

will be weak and lack confidence in his words and deeds. The effects of the lack of **Tawakkal** are that the person will be a victim of doubts and apprehensions and therefore is timid. **Tawakkal** is an indication of one's firm faith. It is a trait of true **Momins**. Such persons will be of upright habits and high morals. With **Tawakkal** a person treads the **Right Path** and will remain safe from troubles and tribulations.

In the verses of the **Holy Quran** and the sayings of the **Ahle Bayt (a.s)**, the virtues of **Tawakkal** have been mentioned several times.

“...And whoever puts his trust in Allah, He will suffice him.”

---Al Talaq, Verse 3

... Indeed Allah loves those who trust in Him.”

---Ale Imran, Verse 159

“Say, ‘nothing will befall us except what Allah has ordained for us. He is our master, and in Allah let all the faithful put their trust.”

---Al Bara'at, Verse 51

“If Allah helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allah let all the faithful put their trust.”

---Al e Imran, Verse 160

Imam Jafar e Sadiq (a.s) has said:

Affluence and respect keep moving, but where Tawakkal finds its place, they settle down.

---Al Waafi, Vol 3, Page 56

The Imam (a.s) also said:

“Allah sent a revelation to Hazrat Dawood (a.s) that whenever any of His creatures moves away from the creatures and attaches himself to Him, He comprehends his intent. After that if all the denizens of the Earth and the Universe plot against the person, Allah provides him protection. When any of His creatures gets attached to other creatures and not with Him, He understands his intent, and takes away all the resources of the Earth and the Sky from him. The soil under his feet becomes hard and He will not have any concern in which valley the person dies!”

---Al Waafi, Vol 3, Page 56

The Imam also said:

“None can stop one from getting the following if he has three virtues:

- 1. One who has the trait of prayer,
he will be rewarded with its acceptance.**
- 2. One who has the habit of thankfulness,
his bounties will increase.**

3. One who is blessed with the trait of Tawakkal,

Allah will sustain him.

“Then the Imam (a.s) said:

Have you read the Book that it says:

‘One who practices Tawakkal, Allah shall sustain him.’”

Hazrat Amir al Momineen (a.s) made a will to his son, Imam Hassan (a.s)

“In all your affairs make access to the Creator, Allah, and supplicate to Him! Thus you will acquire a safe refuge and support from the Powerful One!”

---Nahj al Balagha

It is narrated from Hazrat Abi Abd Allah (a.s) that Hazrat Amir al Momineen (a.s) said:

“Hazrat Luqman (a.s) while making his will to his son said:

‘My son! Take a lesson from such persons who are weak in faith regarding seeking sustenance. No doubt Allah has kept three conditions in their creation.

The first condition is that He provides sustenance to them in the womb of the mother where heat and cold does not cause them harm.

Then he delivers them from the womb and sustains them on the milk of the mother.

Now they are weaned from the mothers' milk and Allah provides them sustenance through the earnings of the father and the mother. He creates love and affection for the child in the hearts of the parents to the extent that they give priority to the child over their own comforts.

Now the child grows into man and earns his own livelihood. When he faces hardships, he starts getting doubts about Allah. He starts neglecting his monetary duties and rights. He starts worrying about his own sustenance and will nurse doubts about Allah and his livelihood for immediate sustenance and for the future.

O son! What a bad creature of Allah is this person!”

---*Al Bihar, Vol 2, Page 155 as quoted by Al Sadooq*

90. THE REALITY OF TAWAKKAL

Tawakkal or Dependence on the Almighty doesn't mean that one totally avoids making effort to find sustenance for himself and his dependents not making efforts to protect himself from the risks that are attendant in the day to day life of any person. Sitting inactively, without effort is not **Tawakkal**. **Tawakkal** is total faith on **Allah's** help and making the best efforts to achieve what one has

the intention of achieving. He does not put his trust in any of **Allah** creatures for his tasks.

The person must have the belief that **Musabbab al Asbab (the creator of Causes)** is **Allah** who is the reservoir of bounties. He has the right over the affairs of His creatures and it is He who takes them successfully to their destinations. This does not negate the necessity of the individuals physical effort towards his intended ends. **Allah** has, in fact, encouraged people to make use of the available resources for the achievement of their goals. But at the same time one must trust in **Allah** for help in the fulfillment of his goals. There is a story about an **Arabi** who didn't put a halter on the nose of his camel trusting in **Allah for its care. The Prophet (s.a)** said:

First go and put a halter on the nose of the camel and then trust in Allah for its safety.”

91. THE STAGES OF TAWAKKAL

There are several stages of **Tawakkal**.

As there are different stages of piety, **Tawakkal** too has different stages. Those who are ahead of all others in **Tawakkal** depend totally on **Allah** for all their affairs, whatever comes. These persons are the **Prophets (a.s)** and their **Vicergents**. An example of the highest stage of **Tawakkal** is **Hazrat Ibrahim (a.s)** when he was in the blazing fire, and **Jibraeel (a.s)** came at that moment and asked him if he needed any help. **Hazrat Ibrahim (a.s)** said, “I do need help! but from **Allah!** My **Allah** is sufficient for me and he resolves my affairs!” Then **Mekaeel** came and told him, “If you wish I shall put out

the fire because I have control over the rain and the water!” **Hazrat Ibrahim (a.s)** said, “I don’t want you to do this!” Then the angel of wind came and told **Hazrat Ibrahim (a.s)**, “If you agree I shall take you away from the fire with the wind!” **Hazrat Ibrahim (a.s)** said, “No!” Now **Jibraeel (a.s)** said, “In this event you ask your **Allah** for help.” **Hazrat Ibrahim (a.s)** said, “My **Allah** is sufficient for fulfilling my needs, and He knows my needs!”

---*Safinat Al Bihar, Vol 2, Page 673*

There are also persons among men who do not place **Tawakkal** on **Allah** and their beliefs and faith are weak. There are some other persons who are between these two categories who place very little **Tawakkal** on **Allah**.

92. THE VIRTUES OF TAWAKKAL

Man has to pass through several calamities during his lifetime. Sometimes he weeps because of those difficulties and at other times he seeks help to overcome them. Some men lose hope and become depressed. These events create fear in the minds of men. They smell the danger of ill health and disease.

If such men wish, they may make use of their existing faculties and improve their lives to a good extent. But because of the dissatisfaction of their psyches, they fail to do this. If the soul is at rest, one will certainly be at peace with himself.

The **Islamic Shariah**, with its august norms, has given the strength to men to relieve themselves from fears and doubts. With the spiritual strength they can improve their

conditions. They must learn to trust in **Allah** and have a strong faith that **He** is **Omnipotent** and has control over everything.

Additionally, **Tawakkal** helps the person to have exemplary character. With **Tawakkal** a person earns the respect of others in the society. The persons who do **Tawakkal** are on a higher level than those who seek help from others. They supplicate to **Allah** seeking assistance from **Him**. For removal of their hardships and troubles they appeal only to **Allah**. Thus men of **Tawakkal** reach high positions in the mundane life and possess a high degree of firmness in thoughts and actions. Thus their efforts at reform and progress continue and their aims are achieved.

93. HOW TO ACQUIRE THE TRAIT OF TAWAKKAL

One should think over the various verses of the **Holy Quran** and the traditions of the **Infallibles (a.s)** pertaining to the subject of **Tawakkal**.

Imam Hussain (a.s) has said about **Tawakkal**:

“If the world is against you, you shouldn’t plead with others. You should not ask for help from anyone other than Allah who is the provider of sustenance. If you are endowed with life to traverse the entire world from the East to the West, and seek help, you find none other than Allah who can give you success and sustenance!”

The following verses of poetry are attributed to **Hazrat Ali (a.s)**:

**“I am satisfied with the distribution made by Allah.
And entrust my affairs to Him.
As my past has been good;
So will Allah make my future!**

Some men of learning have said:

“Turn your face from cares and trust your affairs to fate. Sometimes things unpleasant to you bring you contentment. Sometimes paucity turns into plenty, and at other times prosperity turns into want. Allah always diverts people towards good and therefore one should look forward to a good ending.

One should have a firm belief in Allah and trust Him implicitly. One should acknowledge His benevolence and hold that He has control over everything.

He should keep in mind that Allah is kind and munificent on human beings. He should know that from conception to the last breath, only Allah is the sustainer and the provider. One who does Tawakkal on Him, is provided with sustenance.

One should draw lessons from the changing conditions of the lives of others. How many poor people turn affluent and how many rich persons become indigent. Sometimes the rulers become ruled and the downtrodden become the rulers! Thus a person can get awareness of the Might of Allah! For men, the sign of acquisition of Tawakkal is that he depends implicitly on the decisions of Allah in all his affairs. He bows down his head to Allah while in comfort or in hardship. He

doesn't grumble when he is confronted with difficulties. This is a very noble trait and only the sincere will acquire it.

94. THE FEAR OF ALLAH

The fear of God means that one feels sad for the retribution that awaits him for the sins and acts of disobedience to **Allah** that he had committed. This fear is a trait of the reverend men of piety. This fear becomes the cause of his reform and he becomes upright. On account of this fear one is saved from evil acts and sins.

The **Shariah of Islam** has attached great importance for its followers to cultivate the habit of having fear of **Allah** in their hearts. **Allah** has praised the people who fear **Him** in no uncertain terms and that it enhances their virtuosity:

“And of humans and beasts and cattle there are likewise diverse hues. Only those of Allah’s servants having knowledge fear Him. Indeed Allah is all-mighty, all-forgiving.”

---Al Fatir, Verse 28

Allah also says:

“But as for him who is awed to stand before his Lord and forbids the soul from (following) desire.”

“His refuge will indeed be paradise.”

--An-Nazi'aat, Verse 40 & 41

And said:

“Indeed for those who fear their Lord in secret there will be forgiveness and a great reward.”

---Al Mulk, Verse 12

Imam Jafar e Sadiq (a.s) has said:

“You must fear Allah as if you are seeing Him. If you don’t see Him: He certainly sees you. If you think that He doesn’t see you, you are sinning.If your Faith is that He is seeing you, and you are committing sins notwithstanding it, then of all your observers He will be the most belittled.”

----Al Waafi, Vol 3, Page 57 narrated from Al Kaafi

The Imam (a.s) also said:

“A Momin always lives under fear remembering the sins committed in the past, thinking of the retribution that Allah would give him for those sins.

---Al Waafi, Vol 3, Page 57

Imam Jafar e Sadiq (a.s) again said:

“A Momin will not be a momin till he is one who fears and expects Allah’s forgiveness.He will be termed God-fearing only when his actions reflect the trait of fear of God.”

---Al Waafi, Vol 3, Page 57

The Prophet (s.a) has said:

“When any person is about to commit a forbidden (Haram) act, or he gets the opportunity to commit such act, he should abstain from it only with the Fear of Allah. Then Allah will deem the Hell haram for him and spares him from the questioning on the Day of judgment. Allah will fulfil His promise and give the recompense to the person, as is said in the Holy Quran:

“For him who stands in awe of his Lord will be two gardens.”

---Ar Rehman, Verse 46

Some wise men said that human being fears penury and indigence so much that if he feared the Hell Fire that much, he would perhaps be pardoned from that punishment. If he was so much enamored of the **Heaven**, as he is of the world, then perhaps he could have got both the **Heaven** and the **World!** If man had secretly feared **God** as much as he fears men, he would have got the blessings of both the worlds!

A learned man came to **Mehdi Abbasi**. He asked the wise man to advise him. The man asked, “Aren’t you occupying the throne of your father and the uncle?” **Mehdi** replied in the affirmative. The wise man asked, “Can you recall any acts of theirs that could be the cause of their deliverance?” He said, “Yes!” The wise man said, “They certainly must have committed some acts that would attract retribution?” **Mehdi Abbasi** said, “Yes!” The wise man now advised him, “Their acts that you think would bring

them deliverance, you should emulate and shun such acts of theirs that would attract retribution!”

95. MODERATE FEAR

We have discussed the importance of fear in the light of the verses of the **Holy Quran** and the traditions of the **Holy Ahle Bayt (a.s)** and the superiority of men on account of their fear of **Allah**. Thus it is established that the fear of **Allah** is one of the most superior traits of the human beings. Like other traits, it too is praiseworthy if there is no excess or lack of it. Therefore one must adopt moderation in adopting this trait.

A person who has excessive fear in his mind will be subject to depression, timidity and weakness of resolve. Such a person will commit **Ghuluv (Excessive Exaggeration)** in his prayers. Therefore he, inadvertently, becomes ignorant in the prayers and becomes a victim of misfortune. His prayer becomes only a matter of show. But when the fear in a person’s heart is in moderation, it guides him towards welfare and his spiritual faculties keep progressing.

Imam Jafar e Sadiq (a.s) has said:

“Keep the fear of Allah in your minds so that you don’t commit acts of disobedience. Have such fear of Allah which will not let you lose hope in His Munificence!”

---Al Bihar, Vol 2, Page 118

96. VIRTUES OF FEAR

Good traits are praiseworthy only when people having these qualities are good human beings and the traits are for their moral and spiritual upliftment. Among these virtuous traits is the trait of fear which has a very close relationship with belief and actions. This illuminates the humans and takes some persons to the state of piety. Whenever the fear of **Allah** finds a place in the psyche of persons, they reach the level of the favorite **Angels of Allah**. The fear of **Allah** endows them with purity of thoughts and action. **Hazrat Amir al Momineen (a.s)** has described it thus:

“Allah has given only intelligence to the Angels and they don’t have the trait of desires. The animals have been endowed with desires but their intelligence is not well developed. But Allah has given to the human beings both desires and intelligence. Therefore, whenever the desires dominate over intelligence, in men, they become more ferocious than the wild animals. When intelligence has the better of desires in men, they become more virtuous than the angels!”

---Ilal Al Sharaeh

Therefore a person having the fear of **Allah** will find it easy to be obedient to **Him** and will be capable of bearing the hardships that he might come across as a test of his patience in obedience to the **Almighty**. He will be able to forego the pleasures of sins and disobedience and fears the displeasure and retribution of **Allah**. Through the fear of **Allah** man achieves felicity in both worlds. The resources of the world come within his reach and his character is

moulded according to the law of nature. In the **Holy Quran** it is said:

“Whoever acts righteously, (whether) male or female, should he be faithful – We shall revive him with a good life and pay them their reward by the best of what they used to do.”

--Al Nahl 97

The calamities, hardships, crimes communalism, suppression, oppression that we see in the world are because we have stopped following the commands of **Allah**. The **Holy Quran** says:

“If the people of the towns had been faithful and Godwary, We would have opened to them blessings from the heaven and the earth. But they denied; so We seized them because of what they used to earn.”

---Al-A’Raf, Verse 96

Al Bihar, 5 Qasas al Anbiya Kutub Rawandi

97. HOW TO CREATE FEAR

One who has paucity of the fear of **Allah**, should act on the following precepts:

1. He should strengthen his faith on **Allah, the Day of Judgment, Reward, Retribution, Heaven and Hell** and try to remember **Allah** to the maximum extent possible. One should remember that **Allah’s** fear is the fruit of piety

and a reflection of the piety on the psyche of the person.
Allah says:

“The faithful are only those whose hearts tremble (with awe) when Allah is mentioned, and when His signs are recited to them, they increase their faith, and who put their trust in their Lord.”

---Al-Anfal, Verse 2

2. He should listen to, as much as possible, sermons and the words of wisdom which will develop **Allah’s** fear in his mind.

He should study the profiles of those who are known as God-fearing and understand their humility while submitting themselves to **Allah**. For this purpose he must study and recite the supplications of **Imam Zain al Abedeen (a.s)** which have been included in “**Sahifa e Kamila**”.

Allah says in the **Holy Quran**:

“That day each of them will have a task to keep him preoccupied.”

“That day some faces will be bright,”

“Laughing and joyous.”

“And some faces on that day will be covered with dust.”

“Overcast with gloom.”

98. INCIDENTS OF SOME GOD FEARING PERSONS

It is narrated from **Imam Mohammed Baqir (a.s)** that there was a woman from the tribe of **Bani Israel** who used to go out of her house and seduce young men. Once some youth thought that even a pious person would fall victim to her attractions. The woman said, "By God! Till I seduce that pious person, I shall not return home!" The woman walked towards the house of the pious person in the night, knocked at his door and said, "I need to seek shelter in your house!" When the pious person refused to comply, the woman lied that some youths were in her pursuit and if he delayed to open the door they might reach and molest her. When the pious person heard this, he opened the door of his house. The woman went inside the house and removed her veil. The pious person, on seeing the ravishing beauty of the woman, lost control over himself and touched her. But now his desire was awakened and he moved towards her clothing. Some food was cooking in a pot and he put his hand in the fire. The hand burned. The woman asked, "Why have you burned your hand?" The pious man said that his hand had done such a thing that it deserves to be burned. Hearing this, the woman went from there to a group of men from **Bani Israel** and asked them to go and do something for the man who had started to burn his hand. The men ran towards his house. But by the time they reached there, the pious person had already burned his hand.

---Al Bihar, Vol 5, Qasas al Anbia lil Qutub al Rawandi.

Imam Jafar e Sadiq (a.s) has said:

“There was a pious person among the Bani Israel. A woman became his guest. The woman bewitched him. When the pious man’s psyche encouraged him to make advances, he put his fingers in fire. He remained like that till the morning and all his fingers were burnt. In the morning the man told the woman, “Get away! What a bad guest were you for me!”

---Al Bihar, Vol 5, Qasas al Anbia lil Qutb al Rawandi

99. EXPECTING FROM ALLAH

Expecting help from **Allah** means creating conditions for accomplishment of some task and expecting help from **Allah** in that regard. For example: Someone sows seeds in his fertile land, takes care of the crop, irrigates it properly and expects to obtain profitable returns. But if someone doesn’t take proper care of his farm and expects profit it will be a futile expectation.

Expectation, like fear, is a wing for a **momin**. Through these two wings he soars into the horizon of **Allah’s** obedience and achieves **His** favor. Expecting **Allah’s** help and **His** fear attracts a person to be obedient to **Allah**. The only difference is that in one the inclination for prayer is in expectation of help and in the other the fear of Retribution.

Although fear and hope are both for the upliftment of the **Momin’s** psyche and his reform, hope is more pleasant than fear because it gives to the person the confidence on **Allah’s** Munificence and **His** kindness.

It is evident that when a person prays with his own inclination is better than with any element of fear. This is the reason that there are many verses in the **Quran** on the subject of hope and expectation.

100. PROHIBITION OF LOSING HOPE IN ALLAH

“Say (that Allah declares,) ‘O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed Allah will forgive all sins. Indeed He is the All-forgiving, the All-merciful.’”

---Al Zumar, Verse 53

Allah also says:

“...Indeed no one despairs Allah’s mercy except the faithless lot.”

---Yusuf, Verse 87

Hazrat Amir al Momineen (a.s) said about a person who was a victim of depression because of his excessive sins,

“O Person! Your despair is a bigger sin than the sins that you have committed.”

---Jameh al Saadaat Page 246

The Prophet (s.a) has said:

“Allah will raise those persons with black visages, on the Day of Jdgement, who had lost hope of His Munificence and it will be said that those were the people who had lost hope of Allah’s blessings.”

---Safinat Al Bihar, Vol 2, Page 451, as quoted by Nawadir al Rawandi

Allah says in the Holy Quran:

“Say, Your Lord is dispenser of an all-embracing mercy.”

--Al An’am Verse 148

Also Allah says:

“...Indeed your Lord is forgiving to mankind despite their wrongdoing.”

---Ar-Ra’d, Verse 6

And says:

“Indeed Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah has indeed fabricated (a lie) in great sinfulness.”

---An-Nisa, Verse 48

Allah also says:

“Say (that Allah declares,) ‘O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed Allah will forgive all sins. Indeed He is the All-forgiving, the All-merciful.’”

---Az-Zumar, Verse 53

The Prophet (s.a) said:

“If you hadn’t committed sins, how would you seek forgiveness? When the sinners go to the presence of Allah, He will forgive them because a momin is tested through his repentance. Have you not heard this proclamation of Allah:

“Indeed Allah loves the penitent and He loves those who keep clean.”

---Al-Baqarah, 222

It is related by Sulaiman bin Khalid. who said that he recited this verse in the presence of Hazrat Abu Abd Allah (a.s):

“For such, Allah will replace their misdeeds with good deeds, and Allah is all-forgiving, all-merciful.”

---Al-Furqan, Verse 70

Hearing this, the Imam (a.s) said:

“It will be like this that when the sinner will be presented before Allah on the Day of Reckoning, and

his accounting will commence, his sins will be recounted to him and asked if he committed them. He will plead the guilt and Allah will say that He covered the person's sins in the world and was pardoning him on the Day of Judgment. Then the angels will be ordered to convert the person's sins to virtues!"

Then the Imam (a.s) said:

"The person will be given his record of deeds. The others will say, 'Subhan Allah! Isn't there any sin committed by this person?'" This means that the sins of the person had been converted into virtuous deeds."

---Al Bihar, Vol 3, Page 274 as related by Mahasin al Barqi

One should always expect and hope for good from Allah.

Imam Reza (a.s) has said:

"Always hope for the best from Allah because He says that He treats His creatures as they expect to be treated. If they have a good expectation, they will be treated well. If the creatures are in doubt that they may not be treated well, they might really face hardships."

---Al Waafi, Vol 3, Page 59

Imam Jafar e Sadiq (a.s) has said:

"When a person is ordered to be consigned to Hell, he will focus his attention on Allah. Allah will then order the person to be brought to Him. He will ask the

person, ‘O my creature! Why have you turned towards Me? ‘The person will reply, ‘O My Lord! My expectation wasn’t that I be consigned to Hell?’ Allah will ask, ‘Then what was your expectation?’ The man will say, ‘O Allah! I expected that You will pardon my faults and give me a place in Your Heaven!’ Then Allah will tell His angels, ‘O My Angels! The person keeping a good expectation and hope from Me is better than his being eligible for the Hell throughout his life! Take him and give him entry to the Heaven!’”

The Prophet (s.a) and the Imams (a.s) will intercede on behalf of the Momins.

Imam Reza (a.s), on the authority of his forbears has quoted that the **Prophet (s.a)** has said:

“When the accounts of the deeds of our Shias will be handed over to us on the Day of Judgment, and such of those Shias whose sins had been between them and Allah, we shall give a verdict that will get the approval. If the sins had been between them and other men, we shall seek the forgiveness of the aggrieved persons who will pardon the sinners for our sake. And if the act of sin has been against us, we shall have more right to exercise forgiveness and pardon them!”

---Al Bihar, Vol 3, Page 301, Ayoon Akhbar ar Reza (a.s)

Thalabi writes in the “Tafseer e Kabir” on the authority of Jarir bin Abd Allah al Bajili that the Prophet (s.a) said:

“O people! One who died in the love of Mohammed (s.a) and his progeny (a.s), he is termed as a Shaheed (a Martyr), one who died in the love of Mohammed (s.a) and Al e Mohammed (a.s), he died pardoned, one who died in love of Mohammed (s.a) and his progeny, he died repentant (of his sins), one who died in love of Mohammed (s.a) and his progeny, he died a Momin perfect in his Faith, one who died in the love of Mohammed (s.a) and Al e Mohammed (a.s), the Angel of Death (Malak al Maut) and Munkir and Nakeer will bear witness on his behalf, one who died in love of Mohammed (s.a) and Al e Mohammed (a.s) will be sent to the Heaven in the same manner as a new bride is sent to the house of her groom, one who died in the love of Mohammed (s.a) and his progeny, his grave will be made a place of pilgrimage for the angels , one who died in the love of Muhammed (s.a) and Al e Mohammed (a.s) he will be among the followers of the Prophet (s.a)’s Sunnat. Remember, one who dies with enmity of Al e Mohammed (a.s) in his heart will have the following words inscribed on his forehead on the Day of Judgment:

“This person is deprived of Allah’s Blessings!”

Zamakhshari, in his commentary of the Verse of “Muwaddat” terms this tradition as Mursal (a tradition with second top link in chain of narrators missing) and the other authors of the traditions have termed it Mustanad (Authentic). Ibne Hajar, on page 103 of Sawahiq e Mohriqa has recorded this tradition in the following words:

“One day the Prophet (s.a) visited his companions when his face was radiant like the full moon. Abd ar Rehman bin Auf asked him about the radiance of the Prophet (s.a)’s face and he said, ‘I have received tiding from Allah about my cousin and my daughter that He has performed Fatima’s marriage with Ali (a.s) and has ordered the keeper of the Heaven, Ridwan, to prepare certificates equivalent to the number of our Shias on the leaves of the Tree of Tooba and prepare their binder with Noor (Light) and give one certificate each to one angel. On the day of Judgment the angels will give a call and every Friend of the Ahle Bayt (Mohibbe Ahle Bayt) will be given a certificate each which will be their guarantee of being kept away from Hell. Thus my daughter and son-in-law will provide the muslim men and women their freedom from Hell!”

---Al Fusool al Mohimma, lil Imam Sharf al Deen, Page 44

On page 196 of *Sawahiq Mohriqa* it is written:

“When the Verses 7 & 8 of Surat al Bayanna were revealed the Prophet (s.a) told Hazrat Amir al Momineen (a.s) that the purport of the Verses was himself (Ali) and his Shias. He also added that on the Day of Judgment Ali (a.s) and his Shias will be brought forward in a way that Allah is pleased with him and he, and his Shias, pleased with Allah. He further added that Ali (a.s)’s enemies will be presented in a manner that Allah will be furious with them.”

---Al Fusool al Mohimma lil Imam Sharf al Deen, Page 39

Imam Jafar e Sadiq (a.s) has said:

“O Mufazzal! Beware of sins and save our shias too from sins! By Allah! Sins advance towards you with great speed! If you get any harm from the ruler, it is the wage of your sins, if you fall ill, it too is because of your sins, you become indigent because of the sins, when one suffers the pangs of death excessively, it is caused by his sins! One of the companions said at this point, ‘The person who suffers the pangs of death will perhaps be aware that he was dying and therefore he expresses his pain and grief!’ The Imam (a.s) asked Mufazzal, ‘Do you know why this happens?’ Mufazzal said, ‘I don’t know. Kindly tell me!’ He said, ‘This (the pain during pangs of death) happens because on the Day of Judgment the person will not be interrogated and the punishment for the sins is meted out in this world only!’”

---Al Bihar, Vol 3, Page 35 Narrated from Ilal Sharaeh of Sadooq

Hazrat Abi Abd Allah (a.s) has said:

“The Prophet (s.a) has said, ‘The Almighty Allah has said, ‘By My Honor! I don’t take away any such creature of mine from this world with whom I want to be kind without giving the recompense for his sins in this world only! I put disease in his body, I make livelihood scarce for him and put worldly fears in his mind. Even if recompense for some more sins remains, the amends are made at the time of his death pangs!’”

---Al Waafi, VI 3, Page 172, narrated from Kaafi

Hazrat Abu Jafar (a.s) narrates that the Prophet (s.a) had said:

“Sadness and worry doesn’t leave a Momin till repentance for any of his sins remains to be done.”

---Al Waafi, Vol 3, Page 172 Narrated from Al Kaafi

Imam Jafar e sadiq (a.s) says:

“When a Momin is scared even in his dreams, Allah forgives his sins. When the person gets pain in his body, Allah forgives his sins because of that suffering.”

---Al Waafi, Vol 3, Page 172 Narrated from Al kaafi

101. THE REALITY OF HOPE OR OPTIMISM

As we have said earlier, a hope arises and fructifies when the reasons for its success are created; otherwise the hope, at the best, will be a mirage. When a person, moving away from obedience to **Allah**, adopts vices and, at the same time, keeps hope in **Allah’s Munificence**, will be literally cheating himself. In this regard we must keep in view the sincerity and dedication of the **Prophets (a.s)** and the saints that they sacrificed themselves for the pleasure of **Allah**. They used to be busy in prayers to **Allah** and, as such, had a right to be nearer to **Him**.

It is thus proved that **Fear and Hope** are praiseworthy if they are in obedience to **Allah**. **Imam Jafar e Sadiq (a.s) has said in this regard:**

“A momin isn’t a momin till he practices hope and fear of Allah, and cannot be a practitioner of hope and fear till he implicitly follows the mandates of the Shariah.”

---All Waafi, Vol 3, Page 58 narrated from Kaafi

The Imam (a.s) was told that among his friends were some who were involved in sins and, at the same time, they say that they keep **Hope** on **Allah** for the accomplishment of their tasks. The **Imam (a.s)** said that such persons were liars and not his friends. Their hope, at best, is like a child’s dreams. Those who keep **Hope** should also support it with virtuous actions and keep away from things they are afraid of.

---Al Waafi, Vol 3, Page 57 Kaafi

102. THE PHILOSOPHY OF FEAR & HOPE

There are differences among people on the basis of their nature and character. Therefore, for the reform of their psyches, access has to be made to **Hope** and **Fear of Allah**. The persons who can be reformed through **hope** are:

1. Those who are repentant over their past sins and sincerely seek **Allah’s Forgiveness** but they will have little hope of deliverance because of the magnitude of the sins committed by them. They must remember Allah’s immense **Munificence Hope** in his **Generosity and Kindness**.

2. These people should hope in Allah & should pray to Him.

3. The persons who can be reformed through **Fear of Allah** can be those who have been constantly indulging in

sins and keep falsely hoping that **He** will forgive them. Their only cure will be in **Fear of Allah** and the **Judgement** that they would have to face on the **Day of judgement**.

A poet has very rightly said:

**You keep hope of forgiveness
But don't tread the right path:
Remember, the boat doesn't sail on dry land!**

103. DECEPTION OR DELUSION

Under the influence of **Satan** people form wrong opinions which are deceptions or delusions. A good example of this is that some persons spend ill-gotten money on good causes and think that they would be rewarded by **Allah** for their charity. Such a person is certainly deceiving himself.

Similarly many people become victims of delusions. They make mistakes in their actions with the hope that these wrong acts would be overlooked and somehow they would be rewarded. It must be remembered that when a wrong act is committed, howsoever small, the perpetrator remains in delusion and doesn't understand that the act was foul. Therefore becoming a victim of delusions is always under the spell of **Satan**.

There are several causes of men becoming victims of delusions. Some people are attracted by the allurements of the world. There are other people who become proud of their knowledge and erudition. There are also people who have pride because of their authority and power. Persons

also get deluded because of their piety. There is always a cure for every type of delusion.

104. GETTING CARRIED AWAY WITH WORLDLY CHARMS

There are many people whose faith and belief is weak. They get carried away by the worldly glitter and shine. They forget about the life of the **Hereafter!** and are attracted to pleasure of the present. They feel and say who has seen tomorrow! They also feel that the pleasures of the world are assured for them and the bounties of the **Hereafter** are not guaranteed. They feel that a bird in hand is better than two in the bush!

Such people are mistaken and are misguided in their attitudes. If they think, they would realize that they are wrong. If a person foregoes the present worldly pleasures he will certainly be the beneficiary of the bounties of the **Hereafter**. There is a big difference between the joys of the world and the bounties of the **Other World!** The pleasures of the world are transitory and the bounties of the **Hereafter** are permanent!

Their opinion that the bounties of the **Hereafter** cannot be guaranteed too is mistaken. The **Prophets** and **Saints** have shown that there remains no space for nursing doubts. But the worldly people in their stubbornness continue to doubt the life of the hereafter ignoring religion and wisdom.

Don't you think that people who take medicines prescribed by expert physicians get cured from illness and those who deny it are the ignorant ones.

Worldly life at best can be considered as a temporary respite. It is the temporary desires that delude a person. **The Holy Quran** has drawn a picture of this in a very lucid manner and the **Ahle Bayt (A.S)** too have focused light on this:

“Know that the life of this world is just play and diversion, and glitter, and mutual vainglory among you and covetousness for wealth and children – like the rain whose vegetation impresses the farmer; then it withers and you see it turn yellow, then it becomes chaff, while in the Hereafter there is a severe punishment and forgiveness from Allah and His pleasure; and the life of this world is nothing but the wares of delusion.”

---Al-Hadid, Verse 20

Also the Holy Quran says:

“The parable of the life of this world is that of water which we send down from the sky. It mingles with the earth’s vegetation from which humans and cattle eat. When the earth puts on its luster and is adorned, and its inhabitants think they have power over it, Our edict comes to it, by night or day, whereat We turn it into a mown field, as if it did not flourish the day before. Thus do we elaborate the signs for a people who reflect.”

---Yunus, Verse 24

Also it says:

“As for him who was rebellious

And preferred the life of this world,

His refuge will indeed be hell.

**But as for him who is awed to stand before his Lord
and forbids the soul from (following) desire,**

His refuge will indeed be paradise.”

---An-Nazi'aat, Verse 37 to 41

Imam Jafar e Sadiq (a.s) has said:

**“Getting attracted by the shine and glitter of the
world is as harmful to a Momin as the presence of two
wolves that attack the sheep at either end of a flock and
its shepherd is at a distance.”**

---Al Waafi, Vol 3, Page 152 as narrated in Al Kaafi

Imam Mohammed Baqir (a.s) has said:

**“The greed for the world is like the silk-worm that
the more the silk is available the more it wounds the
thread around its body and there remains no chance of
its escape from the cocoon till it dies within it.”**

---Al Waafi, Vol 3, Page 152, as narrated in Al Kaafi

Hazrat Amir al Momineen (a.s) has said:

**“A person who only turns the morning into evening
in search of the world Allah keeps wants in his eyes, his
affairs engrossed in complications and he gets only**

what he is destined to get! On the other hand, a person who thinks of his Hereafter, Allah puts the thought of indifference over the worldly desires and puts his affairs in order.”

---Al Waafi, Vol 3, Page 154

Hazrat Amir al Momineen (a.s) has said:

“No doubt the world is a place of troubles and is transitory. It is a place from which one should take a warning and know that it is changing. You know that it is going to perish that the time is having its arrow aimed at it and the aim doesn’t miss! Here the healthy falls ill and the living die!

The proof of the world being strenuous is that man accumulates wealth and isn’t able to consume it! He builds but isn’t able to reside in the mansions. Man departs towards Allah with empty handed. Neither can he take his wealth along nor can he shift any of the buildings he constructs for himself!!

You notice a person’s decline because the bounties have been snatched away from the man or he becomes the subject of wants.

It is sufficient for the world to be recognized as a place for taking lessons that a person struggles to achieve his desires when death keeps advancing towards him step by step! Neither all the desires get fulfilled nor are they abandoned!!”

---Safinat Al Bihar, Vol 1, Page 467

105. THE EVER EXISTING LAW

In order to criticize the world, people make a common cause with their environment and the society. They come across the pains and pleasures of the world. No one can escape this phenomenon. Therefore the characters and behavior of persons are different from one another. There will be people among them who are totally dedicated to the world and are always on the lookout for its resources and pleasures. There are others who adopt piety and keep away from the world's glitter. They exercise so much frugality that they almost wear the garb of stoicism.

Islam at the advent of these two absolutely opposite types of people were in plenty. **Islam** promulgated a law that made a healthy combination of the 'worldliness' and 'godliness'. It combined very well the needs of the temporal and spiritual values. It made men adopt such norms that agreed well with human nature. In these norms are hidden the felicity and well-being of man.

We thus see that in some situations **Islam** puts fear in the minds of people who are enamored of the worldly pleasures to free themselves from the clutches of the world. On the other hand it also warns the stoics that they shouldn't cut themselves totally away from the pleasures and the bounties of the world lest they become victims of penury and starvation.

Imam Jafar e Sadiq (a.s) has said:

“That person is not one of us who shuns the world for the Hereafter and the Hereafter for the world!”

Our Imams (a.s) have said:

“You struggle for your world in a manner that you have to live in it for ever and you should work for the Hereafter as if you have to depart from here tomorrow!”

Since the **Islamic System** propagates equanimity and the middle path the **Muslims** are steadily scaling heights in this worldly life. The following facts emerge from this eternal system.

1. It is felicitous to enjoy the pleasures of life through legitimate and fair means and sources. But if they are enjoyed through illegitimate and extravagant means, they are haram. **Allah says in His Holy Book:**

“Say, “Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of (His) provision? Say, “These are for the faithful in the life of this world, and exclusively for them on the Day of Resurrection.” Thus do we elaborate the signs for a people who have knowledge.”

2. Riches and pleasures of life are praiseworthy, but when they take one away from the remembrance of Allah and attachment of the person to illegitimate actions, Islam looks at him with displeasure. Earning

wealth for spending on welfare of the people in the way of Allah is praiseworthy. It is deemed as the best of prayers and the Imams (a.s) have talked about it at great length.

Imam Jafar e Sadiq (a.s) says:

“One who doesn’t save wealth legitimately to protect his self-respect, to discharge his debts and to spend on good causes isn’t a virtuous person.”

A person told Hazrat Abu Abd Allah (a.s):

“By Allah ! We search for the world to get it!” The Imam (a.s) said, “Why do you want it like this?” He said, “Because we want to fulfil our needs this way, spend on the welfare of others, do charity and perform Haj and Umra!” Hazrat Abu Abd Allah said, “This isn’t search for the world, it is the search for the Hereafter!”

---Al Waafi, Vol 10, Page 9 Narrated from Kaafi

4. Taking interest in the world isn’t totally undesirable. It depends on the intent that makes it desirable or undesirable. If one has ends in view like Obedience of Allah, performance of good deeds, then efforts for acquiring worldly gains is felicitous. But if one acquires worldly assets for satisfying his foul desires, it will invite the displeasure of Allah. Imam Zain al Abedin (a.s) has prayed:

“O Allah! Give me longevity till I can remain active in Your Obedience! When my life becomes a pasture for Satan to feed on, take me away from this world!”

A summary of what we have mentioned here is that the world deserves to be looked down upon when it puts man into illusions and takes him away from obedience to **Allah** and to forget the **Hereafter**. Infidelity and indigence are very abhorrent for men. But when a person seeks both this world and the hereafter, it is very felicitous for him.

106. THE HARM OF GETTING DECEIVED BY THE WORLD

1. The deception of the world causes great loss to the human beings and it forms a curtain hiding the failings like avarice, greed etc. The persons enamored of these deceptions will not realize that they have been dominated by foul traits.

2. The deception of the world becomes the cause of ill-fortune, bitterness and hardships in the lives of persons engulfed by such deceptions. They are unable to practice contentment in their lives. A picture of such a condition is presented in one of the traditions that says “The greed for the worldly things is like the silk-worm entwining itself with the silk thread to an extent that it forms cocoon around its body and dies within it.”

3. In the light of these statements it is proved that the deception of the world keeps a person away from the thought of preparing for a good Hereafter and there will be hindrances in the performance of acts of virtue which would ultimately qualify him for the felicity in the other world. Allah says:

“As for him who was rebellious

And preferred the life of this world,

His refuge will indeed be hell.

**But as for him who is awed to stand before his Lord
and forbids the soul from (following) desire,**

His refuge will indeed be paradise.”

---An-Nazi'aat, Verse 37 to 41

107. THE CURE FOR THE DECEPTIONS OF THE WORLD

The cures for the worldly deceptions are briefly suggested here:

1. One should study the Verses from the Holy Quran and the traditions of the **Infallibles (a.s)** that deal with the subject. These warn people about the repercussions of indulging in worldly deceptions.

2. There is unanimity of thought among the **prophets (a.s), the saints and the erudite scholars** that the world is transitory and the Hereafter is permanent. Therefore, it is required of every intelligent person to prefer the permanent over the transitory and try to earn the bounties associated with it. **Allah** therefore says in the **Holy Quran:**

“Rather you prefer the life of this world,

While the Hereafter is better and more lasting.

This is indeed in the former scriptures,

The scripture of Abraham and Moses.”

---Al-A'la, Verse 16 to 19

3. Man must draw inspiration from words of wisdom and also from old traditions. He should think over the pride of tyrants and their way of spending their lives on frivolous activities. **Hazrat Amir al Momineen (a.s)** has given excellent advice to his son, **Imam Hassan (a.s)** thus:

“Keep your heart alive with sermons and precepts. Attract it towards piety. See that your heart shines with wisdom. Make your heart soft with the thought of death and make it realize that it is mortal. Make it aware of the world’s tribulations and sufferings of the departed souls. Give it an account of the past civilizations so that it thinks over what the people in those times had done. What has happened to such people and where have they gone?

You have understood that they had been separated from their dear ones. You too are like them. Therefore, never follow the world in preference to the Hereafter.”

One very wise example is given about this: The wise persons have made a simile of the human beings as a person who has fallen in a well. A rope was hanging in the well which the person held. At the bottom of the well was a python waiting with wide open fangs waiting for the person to drop. On the top of the well were two big rats, white and black, gnawing at the rope slowly and at any moment, the rope would be cut. In the meantime the person notices that

on the roots of a tree in the well there was honey mixed in soil. The man knows that the python was waiting for his fall from the top and also that the rope was getting severed slowly. Despite all this he starts licking the honey and savors its taste. The honey bees too start attacking him but unmindful of the gnawing rats and the expectant python, he enjoys the taste of the honey.

The simile of this fable is that the well is the wide world, the python is death, the white and black rats are the days and the nights which are cutting short the lives of the human beings and the honey contaminated with soil are the pleasures of the worldly life. The honey bees are the other human beings who interfere with the pleasures of others.

However much a life span, one would draw a lesson from the life of **Hazrat Nooh (a.s)** who lived for **2500 years!** When the angel of death came to him, he was savoring the heat of the sun. The angel of death greeted him. **Nooh (a.s)** reciprocated his greeting and asked him the purpose of his coming there. He said, "I am **Malak al Maut** and have come to take away your spirit!" **Nooh (a.s)** said, "Will you allow me to move from the sun into the shade?" The angel agreed. And **Nooh (a.s)** moved into the shade and said, "**O Malak al Maut!** I have had a long life in this world, but it seemed like the time taken in moving from the sun into the shade!" The **Malak al Maut** took away **Hazrat Nooh (a.s)**'s spirit!

About the tyrant **Mansoor** it is said that when the time of his death drew high, he said, "I have sold the Hereafter not being aware of it!" **Haroon Rasheed** recited this **Verse** from the **Holy Quran** at the time of his death:

“I wish death had been the end of it all!

My wealth did not avail me.”

---Al-Haqqah, Verse 27 & 28

Abd al Malik bin Marwan was asked during his last illness, “**O Marwan!** How do you feel?” He said, “I find myself like the Commandment of **Allah** when **He** says:

“Certainly you have come to us alone, just as we created you the first time, and left behind whatever we had bestowed on you...”

---Al-An'am, Verse 94

Hakeem Zaitoon noticed a poor, sickly, person on the sea shore with a sad demeanor. He asked him, “O youth! Why are you sad over the world? If you were rich and making a sea voyage and your boat was about to sink, your aim would have been to save yourself from drowning! At that time you would have sacrificed all your worldly wealth to save your life!” The man said, “Yes! I would have done it!” The **Hakeem** said, “If you were the king and the assassins were at hand to kill you, wouldn't your wish be to escape alive from their clutches even at the cost of your realm?” The man said, “Yes! I would have done that!” **Hakim** now said, “You now have that affluence and you are that king!” Hearing this the poor, sick person was appeased!

One wise person told an affluent person, “How is your craving for the world?” The man said, “It is very intense!” The wise man asked, “Do you know what you want from

the wealth that you crave for?” The affluent person said, “No!” The wise man said, “This is the thing for which you spent your entire life and were unable to amass enough! Why don’t you try to find out the reason for the futile unending search!”

There is no doubt that sermons and precepts give peace to men’s hearts and they draw guidance from these sermons. But those people whose hearts are sealed, these sermons have no effect on them. Some wise people say that when the worldly desires dominate the hearts, the sermons have no effect on them whatsoever. It will be like some diseases that get entrenched in a body and no medicine would have any effect on it!

108. DECEPTION OF KNOWLEDGE

One of the types of deception is the deception of knowledge. This means that a person becomes proud of his vast knowledge and behaves arrogantly with others. Such behavior may be expected from ignorant persons but a scholar behaving this way is abhorrent.

Some persons adopt excess in such undesirable behavior and consider themselves superior than others. They forget that the purpose of acquiring knowledge is nothing more than training ones self which will boost their felicity in the Hereafter. But when these noble goals aren’t achieved through acquisition of knowledge, then it will be a futile effort. **Allah** says in the **Holy Quran**:

“The example of those who were charged with the Torah, then failed to carry it, is that of an ass carrying books.”

Some poet has said very well:

“If the men of knowledge, protect the knowledge;

The knowledge will protect them!

If they hold the greatness of knowledge in their hearts,

They may themselves attain greatness!

But when they belittle it:

Then knowledge will belittle them!

They get ashamed adopting greed and avarice.”

Knowledge is like rainfall. If it falls on fertile soil, it creates greenery enhancing the beauty of the land and its economy. But if the rain falls on waste land, it may not bring about any benefits. Similarly if knowledge is with good people, it will have appreciation and value. But if knowledge goes to foul and ill mannered persons, it will become the subject of ridicule.

How could a scholar be proud of his learning when he knows that he isn't the only learned person.. The people before him and also his contemporaries have demonstrated their skills in the discipline that he had tried to master. The record of their achievement will be available to the critics for review, as his own. Therefore expressing pride at one's knowledge will be fraught with danger for any person. A

person with knowledge will be much more accountable in the Hereafter than an ignorant person. The knowledge therefore can become a bane of the proud person. The **Ahle Bayt (a.s)** have drawn a very vivid picture of the **Ulema e Soo. (False scholars)**. **Imam Jafar e Sadiq (A.S)** has narrated

“The Prophet (s.a) has said, ‘If two type of persons among my people become guided, everyone else will be guided aright!’ When asked who these persons are, he replied, ‘They are the rulers and the scholars!’”

---Al Bihar, Vol 1, Page 83

The Imam (a.s) also said:

“Where 70 sins of an ignorant person may be condoned, only one sin of a scholar may be pardoned!”

---Al Waafi al Qasas wal Ilm, Page 52

The Prophet (s.a) has said:

“Some people of the Heaven will ask persons consigned to Hell as to what made them deserving of that place. They will say that they were certainly advising people to be virtuous but they themselves never followed the advice!”

---Al Waafi discussing Abu Dhar’s Will

Therefore it is binding on scholars that they set noble and great example for others and save themselves from the depravity of pride as, otherwise, they might become the

subject of the wrath of **Allah**. They should draw inspiration from the following verse of the **Holy Quran**:

“This is the abode of the hereafter which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favour of the Godway.”

---Al-Qasas, Verse 83

109. THE DECEPTION OF POWER

Power is among the very important sources of deception. You see how men in power treat others and heap insults and humiliation on them. Historically it has been seen that the high and mighty had been inflicting cruelty on the masses.

In fact they work under the deception of power ignoring their own failings and weaknesses. **Islam** has strictly warned against such attitude of the men in power. It has prescribed several do's and don't's to prevent and protect the men in power from such attitudes. It has also very clearly explained that the victims of such attitudes become hostile and very adverse effects are observed in their lives. The people in power then are deprived of the love and affection of the people which is the strength of their position of power!

Kindness to people will literally make people slaves of the persons in power. One should know that man is the creature of kindness! It is necessary to study the lives of men in power to lessen the deceptive action of power. Men in power spend a major portion of their lives in pride and prejudice before they realize the harm they had been causing to their own interests. By that time it would be very difficult to mend the fences because now the people will not reconcile to them.

Once a preacher went to **Haroon al Rasheed**. **Haroon** asked him to give him some advice. He said, “When you don’t get water in time of excessive thirst, how much will you spend to quench your thirst?” **Haroon said he would give half his realm for that**. The man said, “If your thirst was not quenched and a person had only a gulp of water with him, what would you give him to get that water?” **Haroon** said that he would give away the other half of his realm to the person to get the water. The wise man said, “Beware! Lest this realm of yours makes you a victim of pride that its value isn’t more than a gulp of water!!!”

---Laali al Tarkaani

Therefore it is necessary for the persons with intelligence to know that every thing that makes one proud and prejudiced, whether it be wealth or power, he should be grateful to **Allah** for endowing him with them rather than feeling proud of his possessions.

110. POWER IS BOTH PRAISEWORTHY AND CONDEMNABLE

Power and governance are not totally condemnable. A person who assumes positions of power to uphold the norms of the **Shariah**, like extending a helping hand to the poor and downtrodden, removing the causes and effects of injustice to the people etc, then acquiring power is highly praiseworthy. But when the aim of a person is to acquire ascendancy over others for self aggrandisement and fulfilling of selfish aims, then it is most condemnable.

Sometimes there is an element of authority and power in other walks of life, like the **Imamat** in a mosque. The purpose of this position is to call the people towards virtuous deeds and their spiritual upliftment. In such a situation one should identify his norms and sincerely attempt to reform his following. But if a person in such a position only wants to attain name and fame, it will be condemnable.

111. DECEPTION OF WEALTH

Wealth is one of the major causes of pride and deception. Sometimes wealth encourages people to show off by being charitable. They spend on haram causes thinking that they are making a contribution to a good cause. Such people will be victims of the deception of the wealth. There will also be persons who give out charity to show off but ill treat the needy individuals when they approach them privately. Such people too are the victims of the pride caused by the deception of their wealth.

There are also people who don't give the prescribed rights to the deserving. They only limit their prayers and supplications to such acts that don't involve any expense whatsoever, like **namaz, fasting etc.** Such people too are the victims of the deception of the wealth because they are not fulfilling the spiritual and material duties that **Allah** has ordained for them. In the **Holy Shariah** every norm has its own importance. This proves that wealth is a major source of pride, prejudice and deception of people. **Imam Jafar e Sadiq (a.s)** has said:

“Iblees says that many things prevent me from misguiding the progeny but if they have one of three traits I am able to misguide them. These traits are amassing wealth through foul means, spending wealth in wrong causes and ignoring to give the rights of the people.”

---Khisal al Sadooq

Hazrat Amir al Momineen (a.s) has said:

“The Prophet (s.a) said:

“The Dirhams and Dinars have involved your forbears in trouble and the same could happen to you”

---Al Waafi, Vol 3, Page 152 as narrated by Kaafi

112. WEALTH- GOOD & CONDEMNABLE

Worldly wealth has plenty of good qualities and at times it is to be condemned. It gives several benefits to

people and also causes harm. Everything depends on how one acquires wealth and spends it.

One of the good qualities of wealth is that it provides the means of livelihood to people. It becomes the means of fulfilling ones worldly desires. Wealth can be a cause of respect and social standing of a person.

Wealth can also prove a means for achieving salvation and also for achieving eternal felicity. One of the ills of wealth is that it makes a person proud and he commits sins and foul acts like acquiring riches through wrong means, denying the rights of his kinsfolk, spending it in haram and wasting it. Another very condemnable quality of wealth is that it makes its possessor forget **Allah** and becomes oblivious of the hereafter. In this regard **Allah** says:

“O you who have faith! Do not let your possessions and children distract you from the remembrance of Allah, and whoever does that – it is they who are the losers.”

-Al-Munafiqoon, Verse 9

Therefore, wealth is neither totally praiseworthy nor totally condemnable. It depends on how one acquires it and also how he uses it. When people fall in love with wealth, they start hoarding it. But a sincere **Momin** will not get enamored of wealth but draws a lesson from those who run after wealth. He always keeps in mind the hereafter and spends his excess wealth on the needy and the poor. He considers wealth as a trust from **Allah** and ensures its proper use. He also will have the realization that people

acquire wealth with great effort and hardship and ultimately leave it behind for their children.

113. THE PRIDE OF DESCENT

Some people become the victims of deception because of their high descent. Some people think that since they trace their origins to the Ahle Bayt (a.s), they have an automatic right for salvation however much they deviate from the norms of the **Shariah**. The truth is that this thought is a chimera, it is misconception and because Allah has said that only the obedient individual is deserving of respect in His eyes, be he a **Nubian** slave! If one is a **Sayed** of **Qureshi** lineage, and isn't obedient to **Him**, he will be an abhorrent person.

The progeny who have deviated from the virtuous norms of their forbears are the misguided ones. Have you ever seen an ignorant person become an erudite scholar only because of the nobility of his ancestors. Or a timid person becoming brave only because his forbears were valiant warriors. Such things never happen nor will ever happen. In the eyes of **Allah** a sinner and a pious person; a hard working person and a lazy person are not equal. The **Ahle Bayt (a.s)** had their august position in the eyes of **Allah** because of their absolute obedience to the **Creator** and their spirit of sacrifice in **His** way!

Think of the reference to the deluge in the **Holy Quran** that **Hazrat Nooh (a.s)**'s recommendation of his wayward son didn't have any effect on **Allah's** verdict against him. **The Holy Book** says:

“Noah called out to his Lord, and said, ‘my Lord! My son is indeed from my family. Your promise is indeed true, and You are the fairest of all judges’

Said He, ‘O Noah! Indeed He is not of your family. Indeed he is (personification of) unrighteous conduct. So do not ask Me (something) of which you have no knowledge. I advise you lest you should be among the ignorant.’”

--- Hud, Verse 45 & 46

The Prophet (s.a) exhorted the members of his family inviting them to adopt **Allah’s Way** and in a very eloquent manner asked them not be involved in the fights for asserting superiority of their lineage. **Imam Jafar e Sadiq (a.s)** narrates that the **Prophet (s.a)** climbed the hill of **Safa** and addressed his family in this manner:

“O Bani Hashim! O Bani Abd al Mutallib! I have been sent by Allah towards you and I am kind towards you! Remember, my actions are for me and the actions of each one of you is for himself! Those who are pious amongst you, and amongst others, only are my friends. Don’t I know that you will be carrying the burdens of your sins when you will come on the Day of Judgment! Beware! I seek your indulgence for the rights that you have over me and the rights that Allah has over me! Therefore, the intelligent shouldn’t be carried away with the thought of his high descent. He should educate and train his self and make efforts for his own welfare and guidance.”

A poet has very aptly said:

**The truly brave is the, ‘
One who is himself brave!’
And not the one who says
‘My father is brave!’**

114. ENVY OR JEALOUSY

Jealousy is wishing destruction of others assets and wanting them for oneself. But when one wishes to be at the same level of prosperity of another person but doesn't desire his destruction can just be termed as envious. Both these traits in a person are highly condemnable. The condemnable trait of envy and jealousy create a moral turpitude in the persons who adopt them. An envious person objects over the commands of **Allah** and vexes over the blessings that others enjoy. He plots against them and spreads a net of jealousy against them. But he will have no power to usurp the blessings of others. The curse of jealousy rebounds against him and he falls into the pit that he was digging for others. It is sufficient to say that **Allah** has condemned the jealous and the envious in very clear terms:

“Say, ‘I seek the protection of the Lord of the daybreak.”

“And from the evil of the envious one when he envies.”

--Al Falaq Verse 1 & 5

In this regard there are many commandments of the **Quran** and the traditions of the **Infallibles (a.s)**. **The Prophet (s.a)** has said:

“Envy devours good deeds the way a fire consumes the firewood.”

---Al Bihar, Vol 3

In Kaafi the tradition is repeated but instead of ‘good deeds’ the word **‘Iman (or faith)’** is used.

Hazrat Amir al Momineen (a.s) has said:

“I have not seen a more helpless person than an envious person. He sighs all the while, will ever have doubts in his mind and is always sad.”

One day the **Prophet (s.a)** told to his companions:

“Beware! You have been inflicted with the illness of your forbears! That ailment is envy! Envy may not harm anyone, but will certainly destroy the faith of the envious person. One can only get rid of envy when he himself controls his own thoughts against it. He should have a control over his tongue and shouldn’t cast envious eyes over his momin brother!

115. THE CAUSES OF ENVY

There are many causes of envy and we are mentioning a few here:

PERVERTION OF THE PSYCHE

At certain times men do not tolerate others success and prosperity because of their own depravity and perversion. When others face some difficulties, such persons feel

happy although the envious persons may not have any enmity towards them. Such thoughts come only because of the perverse nature of the person.

ENMITY

Enmity is one of the main causes of envy. An envious person with enmity towards his subject can certainly be dangerous. Such persons plan to cause damage to the interests of the person they are envious of.

COMPETITION

When the aims and objectives of the persons are identical, there is likely to be professional rivalry. The functionaries of the government and big organizations become jealous of their colleagues.

When the interests of two groups clash, there is bound to be an element of jealousy and envy between them. It is noticed that envy exists between people pursuing the same profession. It seldom happens that a trader is envious of an engineer, or a farmer! Mostly a person of the same profession will be envious of another person of his own calling.

EGOISM

Sometimes envy overwhelms persons with egos. Some people, wanting to assert their importance on others, are filled with envy and jealousy.

POVERTY OR DESTITUTION

At certain times, because of acute poverty or destitution, men find others profusely endowed with **Allah's** bounties and start envying them.

When many causes and effects of envy are noticed in a person, every word and action of his reflect the tendency of envy. He may start being very mean. With all the effort such a person cannot hide his envy for the others. At last such a person turns wicked and of a criminal mind.

116. THE EVILS OF ENVY & JEALOUSY

Among the moral aberrations envy and jealousy are more harmful than other ailments of this nature. A jealous person suffers harm very early that his life will be one of tension and uncalled for worries. When he notices **Allah's** bounties with others, he envies them and therefore it affects his own physical and mental health. Therefore his life, respect in the society and reputation suffer a major set back. People start looking down upon him and express their anger and dislike for him. On the one hand the envious person suffers and on the other the person he envies is not at all affected. However much the envious person blames him, he remains upright and his standing in the society remains unaffected. Mostly envious persons make efforts to belittle other persons who are more learned and holding superior positions. They certainly will be envious because they themselves cannot achieve that caliber. But what happens, in fact, is that the status of the envied persons enhances in the eyes of the people. The

envious person falls in the abyss of degradation. The poet **Abu Tamam** has rightly said:

**“When Allah wishes to announce the felicity of a person,
He creates envious persons around him.
If the fire doesn’t burn itself, how would the amber give its fragrance!
If an envious person doesn’t think of his hereafter,
He cannot attempt to snatch the bounties of the envied!”**

Another poet has said:

**“Be patient over the envy of the envious,
Because your patience will devour the envious:
The fire of envy will burn the envious person,
And you will remain safe of the flames!**

As the envy of an envious person becomes the cause of his shame and infamy in the world, similarly its after-effects are that envy devours his good deeds as the fire consumes the wood. If people envy others for the bounties endowed by **Allah** on them, it will invite for them His displeasure and punishment.

117. THE CURE OF ENVY AND JEALOUSY

Some precepts are mentioned here for the cure of envy and jealousy:

1. One should stop looking at persons more affluent, educated and endowed with superior qualities. He should

always consider those who are lesser endowed than him. This will control the tendency of envy in his nature.

2. One should study the harm and loss that envy can cause to the material and spiritual status of one who indulges in envying others. He should remember the crises that confront an envious person.

3. One should always trust **Allah**. He should have total faith in **Allah's Wisdom** and bow his head to the divine commands. The **Prophet of Allah (s.a)** has said that one should hold his hand and control his tongue. He should not look at his **momin** brother with envy.

If the purpose of envy was anything other than belittling others, and criticism of others served any august purpose, then such things would have been permitted in the **Shariah** and the envious person wouldn't have faced retribution. It is imperative for parents to be kind and considerate towards their children and treat them equitably. If they practice favoritism and nepotism in the family, they would be sowing the seeds of envy which might ultimately end in criminal consequences.

118. GHEEBATH OR BACKBITING

Talking about a person, when he is not around, something not to his liking is termed as **Gheebath** or backbiting. This talk could be either about the character of the person, about his face or any other characteristic. **Gheebath** is not only done orally but it can be any action that belittles an absent person. It can be through actions, in writing or through caricature.

The Prophet (s.a) has described **GHEEBATH** thus:

“He once asked his companions, ‘Have you learned what is Gheebath?’ The companions said, ‘Allah and His Prophet (s.a) know better!’ He said, ‘Gheebath is talking something about an absent brother in a manner he wouldn’t like.’ The companions asked, ‘Is it Gheebath even if the characteristic is there in the person that we discuss in his absence’ The Prophet (s.a) replied, ‘Yes! Even if a defect that is in a person and others discuss about it in his absence is termed as Gheebath.’ The companions asked, ‘If the person doesn’t have a particular defect and others attribute it to him in his absence?’ The Prophet said, ‘Then it will be Tohmat (slander)’”

The habit of back-biting in a person is the meanest of all traits. In the **Islamic Shariah** it is a major sin. **Allah** has condemned **Gheebath** in the **Holy Quran** terming it as equivalent to eating the flesh of ones own dead brother. **Allah** says:

“O you who have faith! Avoid much suspicion. Indeed some suspicions are sins. And do not spy on or backbite one another. Will any of you love to eat the flesh of his dead brother? You would hate it. And be wary of Allah; indeed Allah is all-clement, all-merciful.”

---Al-Hujurat, Verse 12

Warning against Gheebath, Allah says:

“Allah does not like the disclosure of (anyone’s) evil (conduct) in speech except by someone who has been wronged, and Allah is all-hearing, all-knowing.”

Similarly there are several traditions condemning the habit of **Gheebath**.

Imam Jafar e Sadiq (a.s) said:

“When someone makes any derogatory remarks against a Momin that is insulting for him, affects his respect, and degrades him in the eyes of others, Allah removes the person, who made such remarks, from His guardianship and transfers to the guardianship of Satan.”

---Al Bihar, Volume 15, Kitab al Ashara, Page 187

Imam Jafer e Sadiq (a.s) also said:

“Don’t backbite against others; that others don’t backbite against you! Don’t dig a trench for your brother, lest you yourself fall in the trench, since, as you sow, so shall you reap!”

---Al Bihar Vol 15, Kitab al Ashara, Page 185 Amali al Sadooq

When someone spreads talk about something wrong, it will be tantamount to his having committed the wrong thing himself.

119. NOT LISTENING TO BACKBITING

It is essential for intelligent people not to sit in company of people who are backbiting. A person who gives his ear to backbiting, will be a party in the sin of the

backbiter! Abstention from backbiting will become effective when he prevents the backbiter from doing it. He may also counter the backbiting by recounting the virtues of the person whose backbiting was done. The other alternative is that the person moves away from the place where backbiting was done. If he cannot achieve all of these, he must abhor the act from his heart that he is not a party to the sin.

Men of learning say that when one comes across a backbiting person, he should try not to cultivate the company of the man. They are unfortunate persons who know backbiters and then keep their company.

As listening to the backbiting of a **Momin** is haram, it is also binding on a person to protect the good name and reputation of a **Momin** in his absence. He must do this unless there is the danger of himself getting involved in the slander. **Imam Jafar e Sadiq (a.s)** narrates from the **Prophet (s.a)**:

“When someone protects the honor of a Momin brother, Allah makes the Heaven mandatory for him.”

---Al Bihar, Vol 15, Kitab al Ashara, Page 188, Mahasin al Barqi

Here it is important to mention that hearing or doing **Gheebath** of people of faith is haram.

120. THE CAUSES OF GHEEBATH

There are many causes of **Gheebath**. Some of the important causes are:

1. ENVY AND ENMITY

Persons do backbiting to advertise the defects and failings of their enemies. This is one of the most important causes of **Gheebath**.

2. JEST

Sometimes people recount the defects and failing of others just in jest to entertain others.

3. PRIDE & PREJUDICE

To prove oneself superior and better than others, and to attract the attention of the gathering one recounts the faults and failings of others.

4. IMITATING

Under the influence of friends, one imitates them doing **Gheebath** of others unintentionally. They think that if they don't do it, their friends might not like them.

121. THE EVILS OF GHEEBATH

One of the most important aims of **Islam** is unity among its followers. It needn't be stressed that unity is strength! Therefore **Islam** has given impetus to it through its eternal **Law**. **Islam** exhorts people to promote brotherhood and amity. It wants the economic relations to strengthen. It encourages people to be truthful, honest, trustworthy and mindful of the betterment of others in the

society. It asks Muslims to shun bad habits that might create dissensions in the society. Since **Gheebath** is a major cause of differences and enmity between persons, its practice is forcefully forbidden. It is termed as a Major Sin.

One of the most evil effects of **Gheebath** is that it creates breaches in the groups of muslims. It will cause hatred, hypocrisy, unrest and the atmosphere of truth becomes nonexistent. When an object of Gheebath comes to know the identity of its perpetrator, he stands up to protect himself. This could end up in a grave tragedy. The spiritual loss of **Gheebath** is that the virtues of its perpetrator are added to the account of the person whose backbiting was done. If that person unfortunately had not done any virtuous deeds, then the bad deeds of the victim of his backbiting will be added to his account of deeds. **The Prophet (s.a) has said:**

“A person will be given his account of deeds on the Day of Judgment. But in the account there will not be recorded any good deeds. The man will say, ‘O Allah! This can’t be my account of deeds because none of my acts of Obedience and Prayer are recorded herein!’ He will be told that his Lord will neither make an error nor could He be forgetful. Further he will be told that his acts of virtue had been forfeited to the persons whose backbiting he had done during his worldly life. Then the next person will be ushered in and handed over his account of deeds. He will find his account full of virtuous deeds. He will say, ‘O Allah! I have not performed the virtuous deeds and prayers recorded in my account!’ He will be told the name of the person who had done his backbiting and, therefore, the

virtuous deeds of that person had been added to his account.”

---*Jameh al Saadaat, Vol 2, Page 301*

122. WHEN GHEEBATH IS PERMISSIBLE

Gheebath is **Haram** when it is done to harm or ridicule a **Momin**. But, if that is not the aim of doing **Gheebath**, and it is done for a just cause to reform persons, it is permissible under the following circumstances:

1. If an appeal has to be made to an authority against the oppressive attitude of persons in power, it is permissible to vent the facts.

2. When a person comes asking for advice, failings of the person with whom he plans to deal may be told to him discreetly e.g when some one comes asking for advice regarding the marriage of his daughter to a person. He should tell frankly any defects or failings that he is aware of in the prospective groom. Similarly if someone wants to know if he could place some valuables in trust with another person. The advice in this case should be forthright and frank. If someone is cultivating the company of people who are known as indulging in haram, one must warn the person if he is not aware of the habits of his new acquaintance.

3. One may talk about, and expose the falsehood of, the untrue descent that a person has been claiming to gain advantage in the society.

4. To object over any untruthful document that has been published with the intention of establishing the truth.

5. Giving evidence in cases of crime.

6. Giving unpleasant description like calling a person lame, or blind while establishing his identity.

7. In the interest of **Nahi an il Munkir**, recounting a person's failings with a view to reform him.

8. When someone commits forbidden things openly, like alcoholism, betting etc. the **Gheebath** is permissible. But if a person has been doing such things in private, one shouldn't mention about them to others.

While doing the **Gheebath** in all the aforementioned circumstances, the intent has to be honest and without any selfish, ulterior motives. It isn't permissible if the **Gheebath** is done out of enmity and as an instrument of revenge.

123. THE CURE FOR GHEEBATH

The cure for **Gheebath** is possible by adopting the following precepts:

1. One should always remember the evils of **Gheebath** and the losses one might suffer on account of it in this life and the hereafter.

2. One should make efforts to purify his conscience and adopt good moral values to achieve it. He should see that others' failings are not adopted by him nor should he try to gain advantage over them by doing their **Gheebath** to others. **Mohammed bin Hanafia** was asked what made him a polite person. He said **Allah** had made him a polite person through his psyche. He observed virtuous persons and imitated them and also avoided the company of the ignorant persons and abstained from picking up their undesirable habits. This attitude gave him access to the treasures of knowledge.

---*Safinat Al Bihar, Vo 1, Page 324*

3. Instead of doing **Gheebath** of others, one should engage in useful talk that would benefit people.

4. One should practice controlling his tongue so that he is able to avoid **Gheebath**.

124. THE KAFFARA OR ATONEMENT OF GHEEBATH

The atonement for **Gheebath** is that one expresses regret and remorse over the act as soon as it is committed. He should also take an oath that he wouldn't do **Gheebath** again. He should adopt a friendly attitude towards the person whose backbiting he had done. One may also seek personal pardon for the act from the person. If he forgives, there is nothing better. But otherwise, wherever he had given an account of the person's failings, he should recount his virtues to make amends for the harm done to his repute. This is only possible while the person whose **Gheebath** was done is alive and recounting the event to him doesn't create rancor and enmity in his mind. If the person whose **Gheebath** has been done is dead, one should pray to **Allah** for his deliverance so that this prayer goes as a **Kaffara** for the act. **Hazrat Abu Abd Allah (a.s)** narrates that the **Prophet (s.a)** was asked what was the **Kaffara** for **Gheebath**. He said:

“Whenever you remember him, pray for his deliverance.”

---Al Bihar Vol 15, Kitab al Ashara , Page 184 Al Kaafi

125. SLANDER OR FALSE ACCUSATION

When we discuss **Gheebath**, it is proper to consider the trait of **Bohtaan** or slander in people. Slander or false accusation is making uncalled for accusations of sin or crime on **muslims** that aren't true. These accusations can be very serious and this type of slander is a major sin in the **Islamic Shariah**. **Allah** says in the **Holy Quran**:

“But someone who commits an iniquity or sin and then accuses an innocent person of it, is indeed guilty of calumny and a flagrant sin.”

--An-Nisa, Verse 112

The **Prophet (s.a)** has said:

“Whosoever makes a slanderous accusation on a Momin or a Momina, or says about them something which is not true, Allah will, on the Day of Judgment, make him stand on a hillock of fire till the person is absolved of what he said.”

--Al Bihar, Vol 1, Page 110 Quoted from Ayoon Akhbar al Reza (a.s)

126. BACKBITING

This means passing on information of one person to another that, generally, people don't like to disclose to others. Tale carrying is a major moral sickness and a crime which will have very deleterious effects on the individuals and the society in general. The backbiter in any society is considered the worst of all its members because his actions create fraud, hypocrisy, discord among friends and fights between people. Therefore the **Holy Quran** and the

traditions of the **Infallibles (a.s)** condemn this habit very strongly. **Allah** says in the **Holy Quran**:

“And do not obey any vile swearer,

Scandal-monger, talebearer,

Hinderer of all good, sinful transgressor,

Callous and, on top of that, base born.”

--Al-Qalam, Verse 10 to 13

“Zaneem” in the Verse 13 means a **“Baseborn”** person. It can also mean a person born out of wed-lock. The verses therefore prove that the backbiters are persons of questionable character.

Hazrat Abu Abd Allah (a.s) narrates that the **Prophet (s.a)** said:

“Shall I show you where the worst individuals are?” The companions said, **“Please do tell!”** The **Prophet (s.a)** said, **“They are the ones who backbite and create dissensions among friends and invent faults in men of piety.”**

---Al Waafi, Vol 3, Page 164 as quoted in Al kaafi

It is narrated from **Imam Mohamed Baqir (a.s)** that the **Heaven** is forbidden for those persons who keep looking for faults in others and do backbiting.

---Al Bihar, Kitab al Ashara, Page 190 Quoted from Amali al Sadooq

Imam Jafar e Sadiq (a.s) has said:

“Even if the backbiter is your next of kin, don’t believe his word, because Allah says that the Heaven is haram for him and the Hell is his destination.

---Al Bihar, kitab al Ashara, Page 190, Quoted in Amali Al Sadooq

Therefore He says in the Holy Quran:

“O ye who believe! If cometh unto you a wicked man with a news, ascertain carefully, lest ye harm a people in ignorance , and then repent ye for what ye have done”

---Al-Hujurat, Verse 6

127. THE CAUSES OF BACKBITING

There are two causes of backbiting:

1. The backbiter wishes to harm and belittle the person whose information he tries to communicate.
2. The backbiter wishes to win the affection of the person to whom he tries to communicate the information of his competitor or adversary.

128. THE ILLS OF TALE-BEARING

Tale-bearing is a dangerous trait in human beings. In fact tale-bearing is worse than **Gheebath**. The reason for this is that people carry tales to reveal confidential information of others. The person against whom they carry tales might be shamed because of this act. In many cases it ends in disputes that might result in blood shed and properties are destroyed.

129. HOW TO TREAT A BACKBITER

Since a backbiter is the most dangerous of all types of persons, and he also ranks very high on the scale of wickedness, it is imperative to save oneself from his machinations. For this purpose one should practice the following precepts:

1. One should always refute him because of his unreliability. In this regard **Allah** has said in the **Holy Quran**:

“O you who have faith! If a profligate (person) should bring you some news, verify it, lest you should visit (harm) on some people out of ignorance, and then become regretful for what you have done.”

---Al Hujurat, Verse 6

2. One should not send a backbiter as spy and to gather news. Also such a person shouldn't be detailed to investigate the authenticity of a news.

3. Don't adopt unwarranted suspicion about a **momin brother** because of the advice of a backbiter. **Allah** says the following about this:

“O you who have faith! Avoid much suspicion. Indeed some suspicions are sins.”

---Hujurat, Verse 12

4. When a backbiter comes to you to talk about someone, don't talk with him about others. It is narrated about **Hazrat Amir al Momineen (a.s)** that a person visited him and started backbiting about another person. The **Imam (a.s)** said, “If you are telling the truth about the person, we are upset with you! If you have uttered a falsehood, we shall punish you! But if you want us to pardon you, we shall do that! The man said, “O **Ameer al Momineen (a.s)**! Please pardon me!”

---Safinat Al Bihar, Vol 2, Page 613

Mohammed bin Fazeel quotes from **Imam Abul Hassan Moosa bin Jafar (a.s)** that he said:

“I sacrifice myself on you! One person has said certain unpleasant things about my brother. I enquired with my brother about it and he totally refuted what the person had said, although some responsible persons upheld what was said to me”. The Imam (a.s) said, “O Mohammed! Your eyes and ears deceived you. Even if fifty people come to you and tell this on oath, you shouldn't accept it. Whatever your brother says, accept it, and whatever people say about him you should reject it. Never spread any story that might insult him. If you do so, you will be like the persons about whom Allah has said:

*---Al Bihar, Vol 15, Kitab al Ashara, Page 188, Quoted from
Nawab al Aamaal*

“Indeed those who want indecency to spread among the faithful – there is a painful punishment for them in the world and the Hereafter, and Allah knows and you do not know.”

---An-Nur, Verse 19

130. SLEUTHING & INFORMATION GATHERING

As we discuss backbiting, it is but appropriate to talk about spying for information gathering. Some spies do this to gain the ire of the masters on the poorer persons. This is a serious crime and a major sin. Many scholars and persons of erudition have become the victims of this type of information gathering. Their progress and erudition is envied by others who do backbiting in the courts of the men in power and make all efforts to put them in disrepute. When they don't succeed in their evil efforts, they repeat the process again and again in different manners. But when their machinations are exposed, they themselves become the victims of the master's ire. In such an event the persons whose backbiting they had done get rewards from the master and those who had been back biting get punished.

Imam Jafar e Sadiq (a.s) quotes through his forbears:

“The Prophet (s.a) has said:

‘The worst amongst the people is that who has three sides to himself.’ When asked what these three

sides are, he said, ‘ When a person does backbiting against his brother with the ruler, he puts his own life, his brother’s life and the position of the ruler in danger!’”

---Al Bihar, Vol 15, Kitab al Ashara, Page 191, Quoted from Kitab al Imamat wal Tabsira

131. ABUSE, SLANDER AND BAD MOUTHING

Bad mouthing means a person using undesirable words in his talks like describing the act of copulation openly in jest. The respectable people don’t talk of such things freely. Similarly the authors express themselves in similes instead of describing undesirable things in a forthright manner.

Abuse is the use of unsavory words while in anger, like calling someone a dog, a pig or a donkey. These words are used generally to insult or belittle someone. The slanderous words are calling a woman a whore.

All these three traits are the worst habits that a person might possess. They will bring about grave consequences for the person. Therefore the **Shariah** and morality demand that these habits are shunned.

The **Prophet of Allah (s.a)** warns about bad mouthing:

“Allah has made the Heaven haram for all those who do bad mouthing, use abusive language and have no control over their talk. If you investigate, you will find that uttering such words they have no other reason

than stubbornness and rebellion motivating them, or Satan encourages them for such actions.” When asked, “Does Satan take part in the utterances of persons?” The Prophet (s.a) replied, “Have you not heard that Allah has said that Satan partners in their assets and influences their families, as is evident from the utterance of Satan in Verse 64 of Bani Israel in the Holy Quran

“Instigate whomever of them you can with your voice; and rally against them your cavalry and your infantry, and share with them in wealth and children, and make promises to them!’ But Satan promises them nothing but delusion.”

---*Bani Israel, Verse 64.*

Partaking by **Satan** in the riches or the assets of people means that they acquire them in an unfair manner and spend them on wrong causes. **Satan** partaking in their offsprings means that the parents don’t take the name of **Allah** while copulating with their spouses and thus **Satan** participates in their act. And the progeny becomes stubborn and head-strong

It is narrated from **Hazrat Abu Abd Allah (a.s)** that the **Prophet (s.a)** said:

“Among the creatures of Allah the worst person is whom people avoid because of his abusive language.”

---*Al Waafi, Vol 3, Page 160 as narrated in Kaafi*

Imam Jafar e Sadiq (a.s) has said:

“When people fear the language of a person, the place for the person is Hell.”

---Al Waafi, Vol 3, Page 160, Narrated from Kaafi

The Imam (a.s) told one of his Shias:

“O our Shias! You be our adornment and not a cause of shame for us! Always talk of virtuous things with people, protect your tongues and abstain from foul mouthing and unnecessary talk.”

---Al Bihar, Vol 3, Page 192

The Imam (a.s) also narrated from the Prophet (s.a)

“Abusing a Momin is an act of sin (Fisq), killing him is infidelity and eating his flesh (that is, backbiting against him) is also a sin. The Hurmat (sanctity) of his wealth is the same as that of respectable blood.”

Hazrat Abu Hassan (a.s) said:

“One day two persons were abusing one another. Seeing this he said, ‘The one who started the dialogue is the bigger offender. His own, and his contestant’s, sin will be only on his head till the aggrieved didn’t retaliate.’”

---Al Waafi, Vol 3, Page 160

Imam Mohammed Baqir (a.s) has said the following about the habit of slandering others:

“When someone ridicules a Momin, his death will be the worst of deaths. When he comes up for

accounting (on the day of Judgment) he will not be deemed a virtuous person.”

---Al Waafi, Vol 3, Page 160

Imam Jafar e Sadiq (a.s) had a friend. This person used to be with the **Imam (a.s)** like a shadow, wherever he went. Once, along with a slave of his the person was going somewhere with the **Imam (a.s)**. He called the slave thrice but the man didn't respond. The third time, in his ire, he said, "You ill gotten son of a whore!" When the **Imam (a.s)** heard this, he put his hand on the forehead and said, "You have slandered his mother. All along I was thinking that you were a virtuous person!" The person said, "My Master! The mother of the person was an infidel!" The **Imam (a.s)** said, "Every race has a custom of marriage. You get away from me!" "The narrator says that from that day the man was never seen with the **Imam (a.s)**."

---Al Waafi, Vol 3, Page 161, as narrated by Al Kaafi

132. THE CAUSES OF ABUSIVE TALK

The causes for these useless, heart rending utterances are mainly jealousy, anger and bad manners. An abusive person picks up this habit because of poor upbringing. He will be oblivious of the fact that he indulges in a sinful act by adopting abusive language with others.

IT'S ILLS:

There is no doubt that use of abusive language brings serious consequences. A few of its ill effects are:

1. A person who indulges in abusive language will be banished from the domain of civilized society. He will become a victim of moral degradation and will be seen as uncivilized.

2. Animosity between friends and acquaintances. There will be a dent in the social relationships and the members of the society feel lack of trust on each other.

3. As mentioned earlier, a person using abusive language will attract **Allah's** ire. Therefore the noble **Shariah** commands its followers to keep their tongues in check to avoid futile, abusive talk. **Hazrat Amir al Momineen (a.s)** has said:

“The human tongue is a wild creature! If it is left unfettered, it will devour and eat!”

133. MIMICKING & MAKING FUN OF OTHERS

Mimicking or copying the actions of others, in jest, or caricaturing their defects to induce laughter is termed haram by the **Islamic Shariah**. This gives rise to hate and animosity between persons. How could a **Momin** think of ridiculing another, even though in jest. This is mostly done by exposing the weaknesses of their targets. We should know that every individual has failings, excepting the **Infallibles (a.s)**. If a person mimics the defects in another person, some other person might mimic his own defects. Therefore the **Holy Quran** has strictly forbidden any such acts.

“O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; not let women (ridicule) women: it may be that

they are better than they are. And do not defame one another, nor insult one another by (calling) nicknames. How evil are profane names subsequent to faith! And whoever is not penitent – such are the wrongdoers.”

---Al Hujurat, Verse 11

Allah has also said at another place in the Holy Quran:

“Indeed the guilty used to laugh at the faithful,

And when they passed them by they would wink at each other,

And when they returned to their folks they would return rejoicing,

And when they saw them they would say, ‘Indeed those are the astray!’”

---At-Tatfif or Mutfafin, Verse 29 to 32

Imam Jafar e Sadiq (a.s) has said:

“A person who speaks about a Momin in an insulting manner, to ridicule him in the eyes of others, Allah removes him from his guardianship and transfers him to the care of Satan. But at that time even Satan refuses to take him under his guardianship.”

---Al Waafi, Vol 3, Page 163, As quoted in Al kaafi

The Imam (a.s) also narrated that the Prophet (s.a) has said:

“Don’t search for the weaknesses of the Momins. Whoever searches their weaknesses, Allah will search his weaknesses. When Allah searches a person’s weaknesses, he will be ridiculed in his own house.”

---Al Waafi, Vol 3, Page 163 as quoted by Al Kaafi

Therefore it is necessary for an intelligent person to prevent himself from the harms of jest and bufoonary and give due respect to every **Momin**. He should close his eyes to his defects and always have a good opinion about him. It is said in a tradition:

“Allah had kept His Aulia (Select Persons) hidden from the people. Therefore, one shouldn’t ridicule any person. Who knows one such person may be from the Aulia and the person who ridicules may not know about it!”

134. PURE TALK

We see that the problems and the crises that develop in the society are mostly because of the foul use of the word of mouth which weakens the social fabric and promotes jealousy and hatred among the members of the community. It is therefore imperative to exercise control over the use of the word of mouth. People should make every effort to make their conversations pleasant and sweet so that they become useful for the society and the state. Even otherwise, pleasant talk is the characteristic of civilized and gentle people. It also prevents one from indulging in vices.

Therefore the **Holy Shariah** has exhorted the **Momins** to adopt purity in their talk. There are several verses of the **Holy Quran** and the traditions of the **Ahle Bayt (a.s)** in this regard. It is mandated to propagate the **Faith of Islam** through the use of pure talk and gentle behavior. **Allah** says in the **Holy Quran**:

“Tell My servants to speak in a manner which is the best. Indeed Satan incites ill feeling between them, and Satan is indeed man’s manifest enemy.”

---Bani-Israel, Verse 53

Also Allah says:

“ ...and speak kindly to people...”

---Al Baqarah, Verse 83

Allah further says:

“Be modest in your bearing, and lower your voice. Indeed the ungainliest of voices is the donkey’s voice.”

---Luqman, Verse 19

Allah also says:

“O you who have faith! Be wary of Allah, and speak upright words.

He shall rectify your conduct for you and He shall forgive you your sins. Whoever obeys Allah and His Apostle has certainly achieved a great success.”

Hazrat Abul Hassan (a.s) was requested by someone to advice him. The **Imam (a.s)** said:

“You protect your tongue and you will get respect! Don’t give a chance to the people through your word of mouth that they ride over your neck!”

---Al Waafi, Vol 3, Page 85 Narrated by Al Kaafi

Once a person came to the presence of **the Prophet (s.a)** and requested him to give him advice. **The Prophet (s.a)** said:

“Protect your tongue!” The man again asked, **“Advice me some more!”** The Prophet (s.a) said, **“Protect your tongue!”** The man asked a third time, **“Kindly give me more advice!”** The Prophet (s.a) replied, **“Protect your tongue! It is a pity that you don’t know it is the tongue that causes a person to be consigned to Hell, upside down!”**

---Al Waafi, Vol 3, Page 85

Imam Jafar e Sadiq (a.s) told to **Ibad bin Katheer Basri Sufi**:

“O Ibad! It is a pity that your stomach and your private part have led you astray! Allah has said in the Holy Quran:

“O you who have faith! Be wary of Allah, and speak upright words.

He shall rectify your conduct for you and He shall forgive you your sins. Whoever obeys Allah and His Apostle has certainly achieved a great success.”

---Al Ahzaab, Verse 70 & 71 - Al Waafi, Vol 3, Page 85

Hazrat Ali bin Al Hussain (a.s) said:

“A good word enhances the wealth of a person, increases the livelihood, postpones death, persons in the household love one and prepares him for Heaven.”

---Al Bihar, Vol 4, Page 193

A couplet is associated with Imam Jafar eSadiq (a.s):

**“You accustom your tongue to good words
It will accept whatever you accustom it to!**

Imam Moosa bin Jafar (a.s) quotes with reference to his forbears:

“Allah is kind on the creature who benefits from good words, keeping quiet and protects himself from bad deeds.”

---Al Bihar, Vol 2, Page 88

The quoted verses and the traditions indicate to us the benefits of good spoken word and warn us against futile, harmful bad mouthing. When people use good words, others will listen to good words. When good words are exchanged with friends, and with enemies, there will be a

marked decrease in enmity and amity is enhanced! In many instances enmities are converted into friendships because of the use of good word. Therefore we see that great persons protect their tongues and abstain from loose talk.

There is a fable that four kings assembled at a place. When they commenced their conversation, the king of **Persia** said, "I have no regret over what I said only once, and I regret what I uttered again and again!" **The Caesar of Rome** said, "Over the words that I haven't uttered I have more control than the words that I have used!" The king of **China** said, "Till I utter a word through my mouth, it remains in my possession and once it is uttered, I become its possession!" The king of **India** said, "I am surprised at the person who suffers loss when he speaks and doesn't gain while he keeps quiet!"

---Majani al Adab

There is nothing more reflective of a person's foolishness than the tongue through which he keeps uttering his futile thoughts. **Hazrat Amir al Momineen (a.s)** once passed near a person who was indulging in unproductive, futile talk. He stood near the person and said:

"Do you know what you are uttering is being recorded by your chronichlers to produce before Almighty Allah! Therefore you must talk about things that are absolutely necessary and avoid the talk that you deem futile!"

---Al Waafi, Vol 3, Page 85 Narrated by Faqih

The Imam (a.s) also said:

“When one talks, there will be likelihood of his making errors. One who makes more errors in his talk, he will be more immodest. A person with lesser modesty will be wanting in piety; for want of piety his heart will be dead and he will head for Hell!”

---Al Bihar, Vol 2, Page 187

It is narrated by **Sulaiman bin Mehran** that he went to the presence of **Imam Sadiq al e Mohammed (a.s)** and saw some **Shias** seated with him. He heard the **Imam (a.s)** saying:

“O Shias! You must be a source of adornment for us and not of regret! Have a good word for people. Protect your tongues from futile unnecessary talk!”

---Al Bihar, Vol 2, Page 192

There are several verses of the **Holy Quran** and the traditions of the **Infallibles (a.s)** for our guidance. **Imam Jafar e Sadiq (a.s)** has said:

“Silence is a treasure, an adornment for modesty and a source to cover ignorance!”

---Al Waafi, Vol 3, Page 85

It is narrated from **Hazrat Abu Jafar (a.s)** that **Abu Dhar** had said:

“O seekers of knowledge! The tongue is the key to virtues and vices! Therefore seal your tongue the same way as you seal your gold and silver!”

It is said that **Qais bin Saeda** and **Aksam bin Sab-yi** were once sitting together. One said to the other, “How many defects have you noticed in the Progeny of **Adam (a.s)**? The other replied, “So many that counting them is impossible! But I have also seen a trait in them which, when adopted, all the defects of the person will be hidden!” The other asked, “What is that trait?” The reply was, “Protecting one’s tongue!”

135. THE EVILS OF SINS

There is a subtle similarity between the physical ailments that affect a person and the evil effects of sins and the ill effects of both are of the same magnitude. As there is a regimen devised by doctors for good health, similarly there is a regimen for preventing oneself from sins in the **Islamic Shariah**. As there are pronounced effects of any disease on the human body, similarly every act of sin will affect the spiritual life of every individual.

But the torment of sins isn’t similar to that of the physical ailments. In fact the torment of sins is more severe than that of any disease and their cure too is more difficult. One should give thought to the way the **Holy Quran** has warned against the troubles and pain of sins.

Allah says:

“**And when we desire to destroy a town We command its affluent ones (to obey Allah). But they commit transgression in it, and so the word becomes due against it, and we destroy it utterly.**”

---Bani Israel, Verse 16

Also Allah says:

“Have they not regarded how many a generation We have destroyed before them whom We had granted power in the land in respects that We did not grant you, and We sent abundant rains for them from the sky and made streams run for them. Then We destroyed them for their sins, and brought forth another generation after them.”

---Al An'am, Verse 6

Also Allah says:

“If the people of the towns had been faithful and Godwary, We would have opened to them blessings from the heaven and the earth. But they denied; so we seized them because of what they used to earn.”

---Al-A'raaf, Verse 96

Allah also says:

“That is because Allah never changes a blessing that He has bestowed on a people unless they change what is in their own souls, and Allah is all-hearing, all-knowing.”

---Al-Anfal, Verse 53

Allah said:

“Whatever affliction that may visit you is because of what your hands have earned, and He excuses many (an offense).”

---Ash-Shu’ra, Verse 30

And said:

“Corruption has appeared in land and sea because of the doings of the people’s hands, that He may make them taste something of what they have done, so that they may come back.”

---Ar-Room, Verse 41

In a similar manner the **Imams (a.s)** have warned their people against the evils of sins. They highlighted the effects of sins on individuals and the society. They lucidly explained the implications of sin on the society like prevalence of oppression, spread of infections, pestilence, famine etc are all the recompense of sins. Some of the traditions of the **Infallibles (a.s)** are mentioned here.

Imam Jafar e Sadiq, on the authority of his forbears, quotes:

“The Prophet (s.a) said:

‘I am surprised at the man who stops eating because of some illness, but he doesn’t stop sinning in fear of tasting the fires of Hell!’

---Al Bihar, Vol 3, Page 155

Imam Reza (a.s) quotes on the authority of his ancestors:

“The Prophet (s.a) said:

“Allah says, ‘O Progeny of Adam (a.s)! You haven’t done justice to me! You certainly want to be endowed with bounties, but you anger Me with your commitment to sins. From Me you get endowment of good but you keep committing foul acts. Every night My appointed angel brings to Me the report of your foul deeds.’”

---Al Bihar, Vol 3, Page 156

Imam Jafar e Sadiq (a.s) has said:

“When anyone commits sins, a black spot develops on his heart. If he repents, the black spot disappears. If he keeps sinning, the spot increases in size and a time comes when the entire heart turns black. Such a person is not amenable to reform.”

---Al Waafi, Vol 3, Page 167

Imam Mohammed Baqir (a.s) has said:

“When a person claims something from Allah, Allah accepts his wish and arranges for its fulfillment in the near or distant future. But if, in the meantime, the

person commits a sin, Allah orders the angels not to comply with the person's wish and deprives him of his desire because he had earned Allah's displeasure which has become the cause of his disappointment."

---Al Waafi, Vol 3, Page 167

Imam Jafar e Sadiq (a.s) has said:

"My father has said that Allah decides to deny bounties to His creature only when the person commits a sin that would qualify him for the denial. Because of that sin he becomes the subject of trouble and hardship."

---Al Waafi, Vol 3, Page 167

Imam Reza (a.s) has said:

"When people commit sins that are new, Allah sends curse on them that they have not experienced."

---Al Waafi, Vol 3, Page 168

The Prophet (s.a) has said:

"When Allah is angry with some people, He sends His curse on them, the prices of commodities rise, the longevity of people goes down, the profitability of their trade nosedives, the fruits don't ripen, the canals dry down, rains stop and the evil persons in their society dominate others."

---Al Waafi Vol 3, Page 173

Imam Mohammed Baqir (a.s) has said:

“We have noted in the book of the Prophet (s.a) that after him, adultery would peak, accidental deaths will be plenty, people will start cheating in weights and measures, life expectancy will reduce, people will stop paying the Zakat and the productivity in the farms and gardens will reduce. When people act against the norms of Shariah, break their covenants with others, their enemies would get ascendancy over them. When they deny the rights of their kinsfolk, their assets would be usurped by the enemies. When they ignore Amr bil MaarooF Nahi an il Munkar’, and disobey my Ahle Bayt (a.s), then foul people will dominate them. In such a situation the prayers of the good persons too will go unanswered!”

---Al Waafi, Vol 3, Pag3 173

It is reported from Mufazzal who says that Imam Jafar e Sadiq (a.s) said:

“O Mufazzal! Save yourself from sins! Also put the fear of Allah in the minds of Shias. By Allah! They will get fast justice. If they face any penalty from the rulers, it is because of their sins. When their livelihood goes down, the cause is their acts of sin. Even the severe throes of death are a consequence of their sins” One of the people in the group said, “Death may perhaps cover him and provide a respite!” Hearing this I (Mufazzal) wanted to say something. But the Imam (a.s) stopped me and said, “O Mufazzal! Do you know why such things happen?” I said, “I don’t know!” The Imam (a.s) said, “By Allah! In the hereafter there will be no

retribution and you pay for the sins in this world itself!”

---*Al Bihar, as narrated by Ilal Sharaeh*

Hazrat Amir al Momineen (a.s) has said:

“Beware of sins, because every calamity, paucity of food and even a small scratch is a recompense for sin. Allah has said, ‘Whatever hardship comes to you is only because of your actions although many a sin is pardoned!’”

--- *Al Bihar, narrated from Khisal*

Sometimes **Satan** involves man in sins. Sins put men in hardships and troubles and those subject to these become the victims of misfortunes. At the time of committing the sins, they think that they are enjoying the pleasures of life. **Allah** has kept the death secret and uncertain because He doesn’t want them to get the fear of death and the sinners get a respite to stop perpetrating the sins. **Allah** has very lucidly clarified this fact in the following Verse of the **Holy Quran**:

“Let the faithless not suppose that the respite that We grant them is good for their souls: We give them respite only that they may increase in sin, and there is a humiliating punishment for them.”

---*Al-e-Imran, Verse 178*

Allah also said:

“Were Allah to take mankind to task because of what they have earned, He would not leave any living being on its back. But He respites them until a specified time, and when their time comes, Allah indeed sees best His servants.”

---Al-Fatir, Verse 45

Imam Jafar e Sadiq (a.s) has said:

“When Allah wants the good of a creature of His, He puts him in hardship as recompense for some sin. This makes the person repent and seek forgiveness for the sin. When Allah wants to punish someone, the person gets more bounties after committing a sin. Because of this he forgets to express repentance and gets involved in more sins. Allah has therefore said:

“So leave Me with those who deny this discourse, We will draw them imperceptibly (into ruin), whence they do not know.”

---Al-Qalam, Verse 44

Imam Moosa Kazim (a.s) has said:

“A herald keeps announcing, day and night, on behalf of Allah, “O creatures of Allah! Keep away from sins! If the cattle weren’t feeding in the pastures, the babies not suckling milk, the elderly not praying in genuflection and prostration, then Allah’s Curse would have befallen you!”

---Al Waafi, Vol 3, Page 108

The troubles and hardships of persons will be commensurate with the type of sin they had committed. Sometimes patience and forbearance become the cause of enhancement of the virtues of the **momins**. They remain equanimous during calamities and trust their affairs to the care of **Allah**. Thus they derive more felicity in their lives.

136. TAUBA OR REPENTENCE

In the previous chapter you have read about the punishment and troubles associated with sins. We have also discussed the spiritual and physical risks, the physical and spiritual ailments and their effect on the human life. As it is necessary to get rid of a physical ailment, as soon as possible, the spiritual ailment too should receive urgent attention of the person afflicted with it. Any delay in the treatment might make it too late for any redressal.

As a person has to bear with bitter drugs for the treatment of physical ailments, similarly spiritual ailment needs treatment through **tauba** or **Repentence**. This would require the person to shun all base thoughts and pleasures to prevent him from worldly and spiritual losses.

137. THE TRUTH ABOUT TAUBA

The true **Tauba** or **Repentence** is one after which the person keeps totally away from sins. For the **Taubat al Nusooh**-- the **True Tauba**--- there are three stages.

The first stage is the awakening of the conscience of the person. He should really feel sorry for the disobedience of **Allah** that he hitherto did and has the fear of the **Retribution of Allah**. When the self of the person gets

replete with this thought, the second stage of **Tauba** commences. At this stage he expresses repentance to **Allah** and makes a firm resolve to be obedient to **Him**. He also resolves to abstain from any disobedience. When the person gets sort of acclimatized to this stage, he enters the third stage of **Tauba**. Now At this stage he protects his self from getting polluted with contamination from sins. He tries to make amends for the past sins and tries to perform good deeds. Now, he achieves the true **Tauba**. **Tauba** isn't just saying a few words orally. But it is submission to **Allah** from the depths of one's heart. When a person does **Istaghfar (Seeks Pardon from Allah)** from his heart and resolves to keep away from sins, he would have expressed true repentance. If a person orally expresses the words of **Tauba** and continues his sinful acts, then he is an imposter or hypocrite. **Imam Reza (a.s) has said:**

“After expressing Tauba (Repentence) from sins continuing with foul deeds will be tantamount to jesting with Allah.”

138. THE FELICITY OF TAUBA

Tauba is very felicitous and has salutary effects that have been described by the **Holy Quran** and the traditions of the **Infallibles (a.s)**. To understand the excellence of **Tauba** it is sufficient to know that it obliterates sins, it is the ark of deliverance and provides **Allah's** protection to the person. Sometimes men get respite from **Allah** when they can make efforts to reform themselves, truly express **Tauba** and become eligible for **Allah's Munificent Forgiveness!**

Allah says:

“When those who have faith in Our signs come to you, say, ‘Peace to you! Your Lord has made mercy incumbent upon Himself: whoever of you commits an evil (deed) out of ignorance and then repents after that and reforms, then He is indeed all-forgiving, all-merciful.’”

---Al-An'am, Verse 54

Also Allah says:

“Say (that Allah declares,) ‘O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed Allah will forgive all sins. Indeed He is the All-forgiving, the All-merciful.’”

---Az-Zumar, Verse 53

In the Holy Quran Allah has said:

“Telling (them): ‘Plead to your Lord for forgiveness. Indeed He is all-forgiver.

He will send for you abundant rains from the sky,

And aid you with wealth and sons, and provide you with gardens and provide you with streams.”

---Nuh, Verse 10 to 12

Imam Jafar e Sadiq (a.s) said:

“When a person does Taubat an NusooH (Repentance) then Allah likes him and covers him (his

sins) in the world and the hereafter.’ The narrator asked, “How does Allah cover him?” The Imam replied, “He makes the angels forget what they had written! Then Allah orders the person’s body parts not to reveal his sins and orders the piece of land, where he lived, not to bear witness against his deeds. Thus when the person reaches the presence of Allah, there will not be any evidence against him.”

---*Al Waafi, Vol 3, Page 183*

Imam Reza (a.s), on the authority of his forbears, has quoted:

“The Prophet of Allah (s.a) said, ‘A person repentant of sins is like one who hasn’t committed any sins!’”

The Prophet (s.a) has said in one of his traditions:

“In the consideration of Allah none is more likeable than a repentant Momin man and a repentant Momin woman.”

---*Al Bihar, Vol 3, Page 98*

Hazrat Abu Abd Allah (a.s) or Abu Jafar (a.s) has said:

“Hazrat Adam (a.s) complained to Allah and said, ‘O Sustainer! You have imposed Satan over me and gave him faculty to enter even into my blood!’ Allah said, ‘O Adam! I have also said that when anyone from your progeny thought of committing a foul act, it must

not be recorded. It must be written down only when one commits the foul deed! But when one just thinks of doing a fair deed, one fair deed is added to his account of deeds, but when the person performs a fair deed, 10 good deeds must be added to his account of fair deeds!’ Hazrat Adam (a.s) submitted, ‘O Allah! Please do enhance this for me!’ Allah said, ‘If someone commits a sin and repents thereafter, I shall accept the repentance!’ Hazrat Adam (a.s) said, ‘O Allah! Please enhance this!’ Allah replied, ‘I shall accept their repentance till the life is near their throats in the final throes of death!’ Hazrat Adam (a.s) replied, ‘O Allah! This is sufficient for me!’

---Al Waafi, Vol 3 Page 184

Imam Jafar e Sadiq (a.s) has said:

“When a momin commits a sin, Allah gives him a respite of 7 hours. If he repents within that time, the act will not be recorded in the account of his deeds. And when this period passes without expression of repentance, the sin will go on record. A Momin can recall his sins even after the passage of 20 years and do Tauba and express repentance and Allah will give him deliverance! But an infidel will forget his sin immediately after committing it.”

---Al Bihar, Vol 3, Page 182 narrated from Kaafi

139. THE IMMEDIATE NEED FOR TAUBA

There is no doubt that **Tauba** or **Repentance** over acts of omission and commission by **Momins** is mandatory. The intellectual reasons for this are:

It is an evident fact that a human being must protect himself from the causes that might harm him. Therefore it is mandatory that through the process of **Tauba** he safeguards himself. The causes may be in the present or even in the future.

The spiritual reasons for **Tauba** being mandatory have been given in the verses of the **Holy Quran** and the traditions of the **Prophet (s.a)**. In this regard **Hazrat Abu Abd Allah (a.s)** has said:

“The Prophet (s.a) says, ‘When a person does Tauba a year prior to his death, Allah will accept his repentance.’ Then he (s.a) said, ‘A year is a long period! If a person does Tauba one month prior to his death, Allah will accept his repentance!’ The Prophet (s.a) further added, ‘A month too is rather a long period! When a person does Tauba on the Friday preceding his death, the repentance will be accepted by Allah!’ The Prophet (s.a) again said, ‘Even if a person does Tauba a day prior to his death, he will be pardoned!’ Finally the Prophet (s.a) said, ‘A day too is a long spell! If the person does Tauba while he is in the throes of death, his repentance will be accepted by Allah!’”

---Al Waafi, Vol 3, Page 184 Narrated from Kaafi

Imam Jafar e Sadiq (a.s) has said:

“The Prophet (s.a) has said, ‘No doubt Allah endows more to those He wishes to endow! He awaits the Tauba of the Momins at the time of Fajr for the faults committed the previous day! At the time of sunset, He awaits the prayers of people for pardon of their deeds that day. “

---Al Bihar, Vol 3, Page 100, and Kitab Sawab al Aamaal Sudoog

140. RENEWAL OF THE TAUBA

Those who reform after deviation, and adopt the **Right Path**, negate their sins through **Tauba** and seek **Allah’s** forgiveness. They then use their intelligence to protect their faith and respond to the call of their conscience. But false allurements lead one to deviate from the right path. It is then a battle between the baser instincts and better sense. Sometimes better sense prevails and at other times the baser instincts score. At such moments they renew their **Tauba** with the fear of **Allah**.

Such people know that man comes under the spell of **Satan**. At that stage only the **Prophets (a.s)** and the **Infallibles (a.s)** are safe against the machinations of **Satan**. When **Satan** plans to lead a person astray, it is better for him that he renews his resolve of **Tauba**. He must also make a resolution that he wouldn’t break his **Tauba** anytime in the future. He must always keep the following words of **Allah** in his mind:

“Say (that Allah declares,) ‘O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed Allah will forgive

all sins. Indeed He is the All-forgiving, the All-merciful.”

---Az-Zumar, Verse 53

Similarly the traditions of the **Infallibles (a.s)** support the concept of renewal of **Tauba** so that a person makes the resolve to lead a life of piety and make a strong determination that he wouldn't fall into foul ways in the future.

Mohammed bin Muslim recorded thus his conversation with **Imam Mohammed Baqir (a.s)**:

“The Imam (a.s) said, ‘O Mohammed bin Muslim! When a Momin does Tauba, all his sins are pardoned. He should then start his life afresh and perform good deeds. By Allah! Such capability can be expected only from persons of strong Faith!’ Mohammed bin Muslim asked, ‘what if person returns back to bad ways after doing the Tauba?’ The Imam (a.s) said, ‘O Mohammed bin Muslim! Do you think that Allah would accept the Tauba of a repentant creature once and He wouldn't accept it again?’ Mohammed bin Muslim asked, ‘If the person does Tauba again and again?!’ The Imam (a.s) said, ‘Allah is all beneficent and all Merciful! Whenever a person approaches Him with Repentance and Tauba, He will pardon him! Beware! Never make people doubt Allah's Mercy!’”

---Al Waafi, Vol 3, Page 183 quoted from Kaafi

It is narrated from **Abu Baseer** that he asked **Hazrat Abu Abd Allah (a.s)** the meaning of **Allah** saying, ‘ **O people of the Faith! You must do Taubat –an- Nusooh (True Repentance) in My Presence!**’ The **Imam (a.s)**

said, 'It would mean that the person shouldn't again turn towards foul deeds.' Abu Baseer asked, 'If some of us do turn to sins after doing the Tauba?' The Imam (a.s) replied, 'Allah befriends those whom He has tried with Tauba!'

---Al Waafi, Vol 3, Page 183 narrated from Kaafi

Having tried a person through **Tauba** means those persons who have sinned and made **Tauba** many times. It is nothing new or strange that **Allah** likes men who do tauba. Those who have propensity for sin, are seldom repentant and never ashamed of what they have done, Their conscience are dead. They will therefore be away from Obedience to **Allah** and will be deserving of His Ire and Punishment!

141. THE METHOD OF DOING TAUBA

It is necessary that a person who does **Tauba** must know the method of getting rid of the burden of sins so that he is able to make ample **Kaffara (Atonement)**. There are different stages and types of sins. There are certain sins that are between an individual and **Allah**. **This also has two types:**

1. Tark e Wajibaat (Avoiding the Mandatory):

The sin will consist in not performing the mandatory prayers, the fasts, the Haj and Zakat. The atonement of this sin consists in performance of the missed mandatories and making the best effort to fulfil the obligations.

2. Doing the haram Acts:

The forbidden acts are adultery, alcoholism, gambling etc. One should express true regret for having committed such sins in the past and do **Tauba** that he wouldn't repeat such foul deeds.

There are certain sins that are between one person and others. Atonement for such sins is more difficult. The examples of such sins are appropriation of others' assets, killing someone, heaping insults on **Momins**, using abusive language, backbiting etc. The method of doing **Tauba** for such sins consists in appeasing the party, restore whatever he has been deprived of, in terms of material things or self-respect, and doing good deeds for them in the future. The perpetrator of such sins should plead with **Allah** to appease the aggrieved people on the **Day of Judgment!**

142. THE ACCEPTANCE OF TAUBA

The Holy Quran and the **Traditions** bear witness that one should, with true intent, do the **Tauba** to make it acceptable to **Allah**. All the scholars are unanimous in their opinion that if all the conditions are met, **Tauba** will be accepted by **Allah** as **He** says:

“It is He who accepts the repentance of His servants, and excuses their misdeeds and knows what you do.”

“Forgiver of sins and acceptor of repentance, severe in retribution, (yet) all-bountiful, there is no god except Him, (and) toward Him is the destination.”

---Shura Verse 25 Ghafir or Mumin, Verse 3

We have quoted certain verses of the **Holy Quran** and the traditions of the **Ahle Bayt (a.s)** which are proof for acceptance of the **Tauba** of the sinners. They make the persons eligible for acceptance of their sincere **Tauba** so that they become deserving of **Allah's** bounties. In this regard, perhaps, the most important tradition of the **Prophet (s.a)** is that he says:

“If you were not sinning, Allah would have created another creature who would commit sins and express Tauba (repentance); because He likes people who have been tried through their Tauba for sins committed by them.Haven’t you heard what Allah has said:

‘...Indeed Allah loves the penitent and He loves those who keep clean.’”

---Al Baqarah, Verse 222 ---Al Bihar, Vol 3, Page 103

143. PERSUASION FOR TAUBA

The following precepts will encourage a **Momin** to do **Tauba** if he has committed any acts of omission and commission:

1. A person should keep in view the losses he would suffer in this world and the hereafter if he commits sins. In addition to the material damages, he must think of **Allah's** Retribution for the sins committed by him.

2. The second precept is that one should appreciate the sanctity of **Tauba** and **Allah's** liking of people who seek his forgiveness by doing **Tauba** again and again.

These precepts are sufficient for a sinner to do **Taubah**. Only such people will overlook this aspect whose faith is poor and are unaware, or lacking in spiritual vision.

144. MUHASIBA E NAFS OR TAKING ACCOUNT OF ONE'S CONSCIENCE

Muhasiba e Nafs means that a person should view his acts everyday and see whether the pan of the scale for his obedience to **Allah** was heavy or the pan for. His disobedience. If he found the pan for obedience heavier than the other pan, he should express thanks to **Allah** that he was enabled to perform acts of virtue.

But if the scale for the disobedience of **Allah** was found heavier, the person must seek **His** forgiveness by doing **Taubah**. Thus he should try to reform his conscience. He should make his conscience perform the mandatory acts of worship and to abstain from the haram. Intelligent people who are endowed with the radiance of faith and conviction, must make an account of their conscience and also keep it in surveillance that it didn't encourage him to do foul deeds. Sometimes self interest takes one away from the right and at other times makes one a slave to desires. leading to ill fortune and destruction. At other times it encourages the person to scale heights in virtuous deeds.

Allah says in the **Holy Quran**:

“By the soul and Him who fashioned it,

And inspired it with (discernment between) its virtues and vices:

One who purifies it is felicitous,

And one who betrays it fails.”

---Ash-Shams, Verse 7 to 10

To earn the rewards of the hereafter a **Momin** must do **Muhasiba of Nafs**. (Self assessment) On account of this he gets eternal felicity. Therefore the **Holy Shariah** encourages the **Momins** and explains to them its importance.

Imam Jafar e Sadiq (a.s) has said:

“When you wish to seek something from Allah, you must leave aside others and should not expect anything from them. When you adopt this attitude, Allah will grant your wish. You must take account of your self before you have to render your own account! Beware! There are 50 stations for accounting of people on the Day of Judgment and the term of every station is a thousand years!” Then the Imam (a.s) recited the following verse of the Holy Quran and said that the quantity is equal to fifty thousand years.

“Unto Him ascend the angels and the spirit in a day of the measure of fifty thousand years.”

---Al Ma'arij, Verse 4 ---Al Waafi, Vol 3, Page 62

Imam Moosa ibne Jafar (a.s) has said:

“He is not of us who doesn't take an account of his self once every day.If he has done more good deeds, he

must express thanks to Allah and make efforts to do more good deeds. If the person finds that he had committed sins, he should seek Allah's forgiveness."

---Al Waafi, Vol 3, Page 62 narrated from Kaafi

It is narrated from Hazrat Abu Abd Allah (a.s) that:

"A person went to the Prophet (s.a) and said, 'O Prophet of Allah (s.a)! Please make a will to me.' The Prophet (s.a) asked him, 'Do you wish that I make a will to you?' The Prophet (s.a) asked the question thrice and the person affirmed it. Then the Prophet (s.a) said, 'If you desire to perform any task, first you must think of the expected result. If you think that the task will bring you welfare, guidance and knowledge, perform it. If you feel that the performance of the task will cause you problems, abstain from it!'"

---Al Waafi, Vol 3, Page 42 quoted from Kaafi

Imam Jafar e Sadiq (a.s) told to a person:

"Certainly you are made a physician for your self. You have been instructed about the ailment and also the line of treatment. Now you must think how you will treat your self."

---Al Waafi, Vol 3, Page 62 quoted from Kaafi

Imam Moosa ibne Jafar (a.s) quotes through his forbears:

“Hazrat Amir al Momineen (a.s) said: ‘The Prophet (s.a) sent some people for a small campaign. When they returned back, he said, ‘Blessed is the group that has returned from a Minor Jihad. The Major Jihad is yet to be fought.’ The people asked, ‘What is Jihad e Akbar (The Major Jihad)?’ The Prophet (s.a) said, ‘Fighting with one’s own self is the best Jihad!’”

*---Al Bihar, Vol 2, Page 40 as quoted in Ma-aani al Akhbar
and Amali Sadooq*

145. THE METHOD OF TAKING ACCOUNT OF THE SELF

The people of learning, while instructing about **Mahasiba e Nafs** have given the method of doing it. We are describing the method briefly:

1. First it is necessary for the person to perform all the **mandatory Tenets** that have been prescribed by **Allah** for him viz: prayer, fasting, Haj, Zakat etc. If he performs them for the pleasure of **Allah, He** will appreciate his effort and count him among his obedient creatures. **Allah** will also deem him deserving of **His bounties**. If the person had neglected performance of the mandatories, he must think about the retribution that **Allah** has prescribed for such transgressors. He must have fear of **Allah** in him, perform the missed mandatories and make amends for his negligence.

2. If the person committed sins by doing foul acts, he must curse his self and punish it for the transgressions. Then he must make sincere efforts to make amends for the past foul deeds. He must do **Tauba** with sincerity. The **Prophet (s.a)** has given very good examples about the

Gunahaan e saghira (the Minor Sins) and their ill effects. Imam Jafar e Sadiq (a.s) has said:

“The Prophet (s.a) once halted at a desolate place without any source of water. He asked his companions to gather some fire-wood. The companions said, ‘O Prophet of Allah! Where can we find firewood in this desolate desert?’ The Prophet (s.a), ‘Go now! Whatever little wood anyone of you can get should be brought to me!’ The companions went and brought back what they laid hands on. When the pieces of wood were heaped in front of him, the Prophet (s.a) said, ‘The sins too are like this. They pile up one over the other!’ Then he said, ‘Beware! You should not think that the sins are minor.

“...Indeed it is we who revive the dead and write what they have sent ahead and their effects (which they left behind), and we have figured everything in a manifest Imam.”

---Yasin, Verse 12

---Al Waafi, Vol 3, Page 168 quoted from Kaafi

Some saintly persons have done the **Mahasiba e Nafs** of their self in a very severe manner. It is recorded about **Tuba ibn al Samat** that he lived to the age of **60 years**. Every night and day he used to take an account of himself. Once he made an account of his past life, he came to know that he had lived for **21,500 days**. He said, “How will I meet my **Lord** with **21,500 sins!** Saying this he shrieked and his soul left his body. What an appropriate couplet has been written by the poet:

**When a person fulfills every wish of its psyche,
And doesn't restrain it;
He shows speed in advancing towards falsehood.**

146. COUNT THE MOMENTS OF LIFE AS A BOON

If a person puts all the pleasures, wealth and worldly assets on one side and the moments of life on the other side, he will know that the pan of the moments of life on the scale will be heavier. Not a single means of pleasure would come anywhere near the moments of life. The reason for this is that the pleasures can be earned but the moments one has to live are limited. **Allah says:**

“There is a (preordained) time for every nation: when their time comes, they shall not defer it by a single hour nor shall they advance it.”

---Al-A'raf, Verse 34

From this we learn that the moments of life that have gone by can never return back even if man spends all his riches to achieve it. But man remains oblivious of the value of life and spends it in futile activities. Therefore the **Imams (a.s)** have exhorted people to make good, and maximum use of the time at their disposal, whether they derive legitimate worldly benefits or they prepare for a good hereafter. The **Prophet (s.a)** while making a will to **Abu Dhar** has said:

“O Abu Dhar! You must give more care to your living time than to Dirham and Dinar!”

---*Al Waafi, Qism al Mawaiz, Wasiat of Prophet (s.a) for Abu Dhar*

Hazrat Amir al Momineen (a.s) has said:

“Certainly the world consists of three days: The first day is that which has gone by and will never come back; the second is that which is with you. You must derive maximum benefit from it. The third day is one about which you don’t know who will get and when! The day that has gone by will chastise you; the day that is with you is your friend who will abandon you and for the day that has to dawn you cherish hopes!”

The Imam (a.s) said:

“Every new day of the progeny of Adam (a.s) gives them a call, ‘I am your New Day! I bear witness to your deeds. Therefore you must say good words, perform good deeds. I shall bear witness about these on the Day of Reckoning. After today you will never be able to see me!’”

---*Al Waafi, Vol 3, Page 63*

It is narrated that once a person came to **Hazrat Ali ibne al Hussain (a.s)** and started complaining about paucity of time. The **Imam (a.s)** said:

“Poor progeny of Adam (a.s) face hardships every day! If they take lesson even from one of them, the worldly problems and troubles might become easy for them! The first hardship is that a day from ones fixed tenure of life has gone by. If there was some loss in his

riches, he could have tried to make good the deficiency, but even a moment of life can never come back! The second is that he gets the sustenance for each day. If it is Halal (Legitimate) he has to account for it and if it is Haram (Illegitimate) he will face retribution! The third hardship is bigger and more serious than the first two. Every day man is brought closer to the Day of Judgment. He doesn't know whether he is destined for the Hell or the Heaven. The biggest day for the Progeny of Adam (a.s) is that day when he was born. The wise men have said that no day is more important for an individual than the day when he was born!"

---Kitab al Iqtasas Sheik Mufeed

Imam Jafer e Sadiq (a.s) has said:

“Be patient in obedience to Allah and protect yourself from sins because the world is transitory. When the moment passes by, it either makes a person happy or saddens him. Therefore show patience for the moment that you are living because this has to be cherished”

---Al Waafi, Vol 3, Page 63 quoted from Kaafi

Imam Mohammed Baqir (a.s) has said:

“Let people not mislead you about your life because you will have to bear the consequences of your actions. Therefore, don't waste your days in futile talk because with you are those who record your deeds. There is nothing better than the realization of ones foul deeds of the past and recalling them with regret.”

---Al Waafi, Vol 3, Page 62 quoted from kaafi

Hazrat Jafar bin Mohammed (a.s) has narrated on the authority of his forbears:

“The Prophet (s.a) said: ‘Before four things, draw benefit from four things: Before old age draw benefit from youth; before falling ill draw benefit from good health; before indigence, consider affluence as a boon and before death value your life.’”

---Al Bihar, Vol 2, Page 165 Kitab kamal al Deen Sadooq

Imam Mohammed Baqir (a.s) has said:

“On the Day of Judgment the feet of none will move from the presence of Allah till He asked him about four things: How did you spend your life? What activity did you indulge in? From where did you earn riches and where have you spent them? They will also be questioned about their love for the Ahle Bayt (a.s)”

---Al Bihar, Vol 7, Page 389 Majalis Sheik Sadooq

Some philosophers say that man is like a traveler who has to pass through six stages. He has already traversed three stages and the balance of three stages remain.. The stages already traversed are:

- 1. Origin in the father’s seed.**
- 2. Entering the mother’s womb.**
- 3. Setting foot in the world from the mother’s womb.**

The stages that one still has to traverse through are:

- 1. The grave**
- 2. The Dooms Day**
- 3. Heaven or Hell**

We are now in the third stage and are striving to pass through it. Whatever part of life has gone by, it has gone. A poet has very subtly described it in a couplet:

“A person’s heart beats say that

Life is of a few moments which keep passing by!

147. GOOD DEEDS

The previous chapter indicates the importance of time that it is the most valuable asset of the human race. When time is of such importance, it is imperative that it is used on the right tasks to achieve the great aims of the human existence. Thus the human race will be eligible for felicity in this world and the hereafter. The **Prophet (s.a)** has said:

“It isn’t right for a Momin to spend his time on anything other than the following three: He should occupy himself with attending on the economic affairs, He should prepare himself for the Eternal life in the hereafter and spend his time in acquiring legitimate pleasures of life”

Man must dedicate his life for the fulfillment of three tasks mentioned above. It is natural that one should strive to fulfil his legitimate desires. For this purpose he has to

make the material efforts. While making such efforts he falls prey to dangers. Because of over indulgence in such activities he neglects the performance of the mandatory acts. Thus he deprives himself of the felicity of the hereafter. Therefore the verses of the **Holy Quran** and the traditions of the **Infallibles (a.s)** exhort men not to overlook the mandatory felicitous deeds. **Allah** says:

**“So whoever does an atom’s weight of good will see it,
And whoever does an atom’s weight of evil will see it.”**

---Al-Zilzal, Verse 7 & 8

Also Allah says:

“Whoever acts righteously, (whether) male or female, should he be faithful – We shall revive him with a good life and pay them their reward by the best of what they used to do.”

---An-Nahl, Verse 97

Also He says:

“Whoever commits a misdeed shall not be requited except with its like, but whoever acts righteously, whether male or female, should he be faithful – such shall enter paradise, provided therein without any reckoning.”

---Ghafir or Al-Mumin, Verse 40

Allah also said:

“Whoever acts righteously, it is for his own soul, and whoever does evil, it is to its own detriment, then you will be brought back to your Lord.”

--- Al-Jasiyah, Verse 15

The Prophet of Allah (s.a) said:

“O Abu Dhar! Your days and nights are passing in a way that death is drawing nigh and recording of your deeds continues. Death will overtake you suddenly. Thus, a person who sows the crop of good, he will reap of what he had sown!”

---Al Waafi, The will of the Prophet (s.a) to Abu Dhar

Qais bin Asim has said that he approached the **Prophet (s.a)** along with a group from the tribe of **Tamim** and told him:

“O Prophet of Allah (s.a)! Do give us such advice that it becomes advantageous for us because we are the inhabitants of the desert! The Prophet (s.a) said, ‘O Qais! No doubt with honor there is always dishonor! With life there is always death! With the world there is the hereafter! Everything is accounted for and there is a keeper appointed on every thing. For every good deed there is reward and for every sin there is retribution! For every death a time is fixed. O Qais! You need such a companion who is alive and gets interred with you when you die! If the companion is generous, he will respect you and if you are cruel he will protect you. This companion will also be judged with you on the Day of Judgment. You will be asked questions about this

companion. You must always keep this companion virtuous. This companion is the deeds that you do!"

---Al Bihar, Vol 2, Page 163 Wal Khisal Amali al Sadooq

Hazrat Amir al Momineen (a.s) has said:

“When it is the last day of an individual in this world, and his first day in the hereafter, his wealth, children and actions come before him in a special shape. He gives his attention to his wealth and says, ‘By Allah! I was avaricious about you in the world and was always stingy in spending you. I have always guarded you. What is it that you have for me?’ The wealth will reply, ‘You may take from me the equivalent of the value of a shroud! Only that is your share in me!’ The man will now turn towards his children and say, ‘By Allah! I had loved you in the world and always supported you! What do you have for me in this time of hardship?’ The children would say, ‘We shall carry you to your final place of rest and bury you under the earth!’ The man now turns towards his deeds and said, ‘I waited to talk with you in the end. I had to strive hard to perform you. Now tell me what is it that you have for me?’ The deeds said, ‘We shall be with you in the grave till we are presented before Allah on the Day of Judgment!’”

Then the Imam (a.s) said:

“If the person’s deeds were virtuous, and the person was a man of piety, his deeds will take bodily shape and come before him like a fragrance and beautiful scene. They will give him tidings of Heaven.

They will receive him with warmth. The person will ask who they were. They will say that they were his good deeds and that they had accompanied him to the hereafter!”

---Al Waafi, Vol 13, Page 92 quoted from Kaafi

Imam Jafar e Sadiq (a.s) has said:

“When a body is put into the grave, a bodily apparition will come in front of him and say, ‘We were three things: your sustenance, that was cut away by death, your next of kin who put you in the grave and returned home and I am your deeds which have stayed on with you. Of all the three I was the most dependable!”

---Al Waafi, Vol 13, Page 94 quoted by Kaafi

Imam Jafar e Sadiq (a.s) quotes on the authority of his forbears:

“The Prophet (s.a) has said, ‘If a person performs good deeds for the rest of his life, there won’t be any retribution for his past sins. But if he continues to do foul deeds, then his past deeds too will be accountable!”

148. ALLAH’S OBEDIENCE & PIETY

Man is an important component of the universe. He is the most superior of the creations of **Allah**. **Allah** has endowed superiority to man on land and the high seas and provided him halal sustenance.

There is clear evidence of **Allah's** bounties on the human kind. **Allah** has made man superior in many ways. The **Prophets (a.s)** were enunciated by **Allah** with **Shariah (Law)**. This law was promulgated to prevent the followers from acts of ignorance.

We must observe the organization of the universe. All its components are connected with one another and they are subject to **Allah's** control. We see how the lives of the living beings evolve. We also see how man innovates, researches and makes progress in the material world. We also see that when an ailment afflicts a human being, he approaches a physician and follows the regime of treatment suggested by him to recover from the illness. It is impossible for man to without **Allah's** blessings.

Allah says in the **Holy Quran**:

“There is no blame on the blind, nor is there any blame on the lame, nor is there any blame on the sick; and whoever obeys Allah and His Apostle, He will admit him into gardens with streams running in them, and whoever refuses to comply, He will punish him with a painful punishment.”

---Al-Fath, Verse 17

It is piety that gives the reward in this world and the hereafter. Through piety one can achieve his legitimate wishes. **Allah** says in the **Holy Quran**:

“Indeed Allah loves the Godwary.”

---Al-Bara'at, Verse 4

For relief from hardships and provision of the means of livelihood, **Allah** will show the person the way as it is said in the **Holy Quran**:

“And whoever is wary of Allah, He shall make a way out for him, and provide for him from whence he does not reckon. And whoever puts his trust in Allah, He will suffice him. Indeed Allah carries through His command.”

---Al-Talaq, Verse 2 &3

Regarding Allah’s help and support, the Holy Quran says:

“Indeed Allah is with those who are Godwary and those who are virtuous.”

---An-Nahl, Verse 128

For the reform of ones actions and their acceptance by **Allah**, the **Holy Quran** says:

“O you who have faith! Be wary of Allah, and speak upright words.

He shall rectify your conduct for you and He shall forgive you your sins. Whoever obeys Allah and His Apostle has certainly achieved a great success.”

---Al-Ahzab, Verse 70 & 71

For safety from fire: **Allah** will give relief to the persons of piety as the **Holy Qran** says:

“Then We will deliver those who are Godwary, and leave the wrongdoers in it, fallen on their knees.”

---Maryam, Verse 72

For perpetual stay in the Heaven:

“And hasten towards your Lord’s forgiveness and a paradise as vast as the heavens and the earth, prepared for the Godwary.”

---Al e Imran, Verse 132

These statements in the **Holy Quran** confirm the fact that **Taqwa or Piety** is the source of fulfilling the desires of this world and the hereafter.

149. THE TRUTH OF PIETY & OBEDIENCE TO ALLAH

Obedience means performance of the mandates of **Allah** by men in all humility and submission and abstaining from acts that have been declared forbidden by Him.

Traditions of the **Ahle Bayt (a.s)**. There are plenty of in this regard. **Imam Hassan (a.s)** making a will to **Junada** said:

“You work for the world as if you have to live here forever and for the hereafter as if you have to die tomorrow! If you wish to have respect without reference to your tribe, and without authority and want

people to respect you, then you should only obey Allah and not do things forbidden by him.

Imam Jafar e Sadiq (a.s) has said:

“Be patient in Allah’s obedience and abstain from things declared forbidden by Him. No doubt, the world is for a limited time. When it departs, you don’t derive any pleasure and bemoan it. The moments that haven’t arrived as yet, you don’t know anything about them. The moment that is now with you, you must be patient with it, and consider it a boon and draw benefit from it.”

---Al Waafi, Vol 3, Page 63, Narrated from Kaafi

The Imam (a.s) also said:

“When Doomsday arrives, a group of people would advance towards Heaven. They will be stopped at its portal and asked who they were? They will reply that they were the patient. They will be again asked on what matters they were patient. Ones they will reply that they were patient in obedience to Allah and were not disobedient to Him. A Herald will then call on behalf of Allah that the persons were truthful and that they must be admitted to Heaven. This is the same as Allah saying:

“...Indeed the patient will be paid in full their reward without any reckoning.””

---Al-Zumar, Verse 10

Imam Mohammed Baqir (a.s) has said:

“If you wish to know if there is any good in you or not, look into you heart and if you find that there is love for those who obey Allah and aversion for those who disobey Him, then Allah loves you; and if there is love in your heart for the sinners and abhorrence for the pious then there is no goodness and you are not appreciative of Allah and he abhors you. A person is always counted with the company he keeps!”

*---Al Bihar, Vol 1, Page 283 Ilal Sharaeh wa mahasin al Barqi
and Kaafi*

The Imam (a.s) said:

“A person who disobeys Allah has not achieved the Maa-rifat (recognition) of Allah.” Then the Imam (a.s) recited the following couplets:

**“You disobey Allah and praise Him!
Your actions manifest this;
If your love was true, you would obey Him,
One does obey the beloved!**

Hassan bin Abd Allah Baghdadi has narrated:

“I was in the presence of Imam Ali bin Moosa ar Reza (a.s) and Zaid Bin Moosa. Zaid started bragging to a group of people there. The Imam (a.s) heard this and said, ‘O Zaid! You are misled with the talk of the people of Koofa’s bazaar! Allah has made the fire cool for the progeny of Fatima (a.s). By Allah! It isn’t like this that the persons who took birth through her are

immune to fire. Is it possible that Hazrat Moosa bin Jafar (a.s) is obedient to Allah, prays, fasts and you disobey Him and on the Day of Judgment you expect the same treatment as meted out to him or you get more rewards than him? Hazrat Ali bin al Hussain has said that when anyone of us does a good deed, he will get double its reward and if any of us commits a foul act, his retribution too shall be double!”

Hassan bin Moosa said that the **Imam (a.s)** diverted his attention towards him and said:

“O Hassan! How do you interpret this verse:

“Said He, ‘O Noah! Indeed He is not of your family. Indeed he is (personification of) unrighteous conduct. So do not ask Me (something) of which you have no knowledge. I advise you lest you should be among the ignorant.””

---Hud, Verse 46

I said, ‘Some persons read this verse as “conduct other than righteous” others do read the verse as “conduct not righteous” but negate it by saying that he was the son of Noah!’ The Imam (a.s) said, ‘Not at all! He was certainly the son of Noah but was disobedient to Allah and He had deemed him not of Noah’s family! Similarly, those of you who are obedient to Allah are from our Ahle Bayt and if they disobey Him, they are not from our Ahle Bayt!”

---Al Bihar, Ma-aani al Khabar wa Ayoon al Reza (a.s)

Hazrat Abu Jafar (a.s) said that once the **Prophet (s.a)** stood on the peak of the hill of **Safa** and said:

“O Bani Hashim and Bani Abd al Mutallib! I have been sent to you as **Allah’s** prophet and all my sympathies are with you! No doubt my act is for me and yours for you! You shouldn’t think that **Mohammed** is one of you and you will go wherever he goes. **O Bani Abd al Mutallib and Bani Hashim!** I am the friend of those, among you and others, who are pious! Those of you who disobey **Allah** and carry the weight of vice in this world, I shall not recognize them on the **Day of Reckoning!** Everyone will carry his own burden. Remember! I shall vouch for you only in the matters that are between you and me and between me and **Allah!**”

---Al Waafi, Vol 3, Page 60 quoted from Kaafi

Jabir narrates that **Imam Mohammed Baqir (a.s)** said:

“O Jabir! Is it sufficient if one says that he is our Shia and claims that he loves us. By Allah! Our Shia is one who adopts piety and obeys Allah!” Then the Imam (a.s) added, **“You must fear Allah and strive to earn what Allah has for you. There isn’t any affinity between anyone and Allah. In the consideration of Allah the felicitous and respected are only those who adopt piety. Whoever obeys Allah is our friend and the one who disobeys Him is our enemy. Our Wilaya (vicegerency) is only for those who adopt temperance and piety.”**

---Al Waafi, Vol 3, Page 60 quoted from Kaafi

It is quoted by **Mufazzal bin Omer** that he went to meet **Hazrat Abu Abd Allah (a.s)**. They were having a discussion about deeds of men. During the discussion **Mufazzal** said, “My actions are very weak!” The **Imam (a.s)** said, “**Beware! You should never say like this!**” Then the **Imam (a.s)** added, “**If small deeds are done with piety, they are better than many good deeds without piety.**” **Mufazzal** asked, “**How could small deeds with piety be better?**” The **Imam (a.s)** replied, “**Yes! A person feeds the hungry, does a good turn to his neighbor, treats everyone with respect. But when the situation for a forbidden act arises, he jumps to do it. The deeds of the person are without Taqwa or piety. But another person doesn’t do any good turn but when the opportunity for doing a forbidden thing comes, he refrains from it and therefore he is pious.**”

A poet has very aptly said:

A momin is not the one who robs using his muscle strength!

But he is one who adopts piety;

Therefore fear Allah since Taqwa takes one closer to Him!

150. STEADFASTNESS IN INITIAL STAGES

Organization and good beginnings are of prime importance. In the annals of **Ummats** and tribes they have a salutary effect. For the growth of any **Ummat** the organization plays a very important role and the lack of organization makes a nation weak. Of all the aspects, the most important is the organization at the individual level as well as that of society. Man should enjoy freedom, respect,

safety and an atmosphere of peace. It must be remembered that however superior the norms and tenets of a system are their benefits would not be available to the society unless they adopt them in an organized and proper way. Therefore, steadfastness in following the mandatories prescribed by **Allah** is of prime importance.

The human race in the world has not derived more benefit from any other system than the **Islamic** tenets and norms. These norms are most compatible with the human nature. To understand their greatness it is sufficient to know that within a quarter of a century the creed spread far and wide. In that short spell the retrograde **Arab** society was reformed and emerged as a strong, unified force to reckon with. If the **muslims** are victims of downfall, the reason is that they have deviated from following the norms of the Faith!

One should note how the **Holy Quran** praises those who remain steadfast on the norms of the Faith:

“Indeed those who say, ‘Our Lord is Allah!’ and then remain steadfast, the angels descend upon them, (saying,) ‘Do not fear, nor be grieved! Receive the good news of the paradise which you have been promised.’”

“We are your friends in the life of this world and in the Hereafter, and you will have in it whatever your souls desire, and you will have in it whatever you ask for.”

---Ha Mim, Verse 30 & 31.

Similarly we find that the **Prophet (s.a)** and the **Imams (a.s)** had set excellent examples by implicitly following the norms and tenets of the faith. The books of history are full of incidents of trials and tribulations heaped on him by the society of those days to obstruct his propagation of the word of **Allah**. But the **Prophet (s.a)** said:

“Even if these people put the sun on my right palm and the moon on the left, I cannot abandon my mission.

Imam Ali (a.s) followed the footsteps of the **Prophet (s.a)**. When he was made a ‘conditional’ offer of the Caliphate to follow the **Holy Quran, the traditions of the Prophet (s.a) and the example of the Sheikha** in administration of the state, he rejected the offer saying that he could act only on the basis of **Ijtehad** based on the **Holy Quran** and the **Prophet (s.a)**’s example.

One of **Imam Ali (a.s)**’s companions said that people were attracted towards **Muawiya** because of the lavish presents that he was giving them. He asked the **Imam (a.s)** why he wasn’t following the same practice. The **Imam (a.s)** replied, “We can never do like this. We shall implicitly follow the norms of **Islam**. Do you wish that I consolidate my position through unfair means? By **Allah!** I shall never do this. When the funds belong to all the people, how could I prefer some over others!”

In this manner the **Imam (a.s)** set a high example of equity in the treatment of the people although he had to face hardships, trouble and opposition of his opponents. Books of **Seerat** and history are full of descriptions of

incidents of the exemplary life of the **Imam (a.s)**. We are mentioning a few of them here.

Hajaj bin Yusuf Saqafi once told his courtiers that he wanted to kill one of the companions of **Ali (a.s)** to achieve nearness to **Allah**. His courtiers said that they found none more ardently caring for **Ali (a.s)** than his slave, **Qambar**. He was called to the court and **Hajaj** asked him if he was **Qambar**. He replied in the affirmative. **Hajaj** asked him if he was also called **Abu Hamadan**. **Qambar** replied, "Yes". He was asked if he was a slave of **Ali ibne Abi Talib (a.s)**? **Qambar** replied, "**Allah** is my **Lord** and **Ali (a.s)** the **Vicegerent (Wali e Nemat)**!" **Hajaj** said, "You must recant from his Faith!" **Qambar** said, "You show me a faith better than his so that I recant!" **Hajaj** said, "I want to kill you and give you the choice of the type of death you prefer!" **Qambar** said boldly, "I leave the choice to you!" **Hajaj** asked him, "Why?!" **Qambar** said, "Because the way you kill me, you too will be killed in the same manner! My master, **Ameer al Momineen (a.s)**, has informed me that my neck will be severed cruelly!" Hearing this **Hajaj** ordered **Qambar** to be slaughtered.

---*Al Bihar, Vol 9, Page 630*

It is said that once **Muawiya** sent a package of gifts to **Abul Aswad Tili** in which there were some sweets. Giving him gifts, **Muawiya** wanted to turn him against **Hazrat Amir al Momineen (a.s)**. When **Abul Aswad** received the packages, a little daughter of his came to his chambers and took a piece of the sweet and put in her mouth. **Abul Aswad** told her, "My daughter! Put that sweet back. It is poison for you! These are the sweets that **Muawiya** has sent us with the purpose of leading us astray and to

misguide us about **Ameer al Momineen (a.s)**. He wants us to turn our faces away from the **Ahle Bayt (a.s)**! The little girl said, “May **Allah** destroy him! He wants to lead us away from the **Holy Imam (a.s)** through the sweets!” Saying this she threw out the sweet that was in her mouth. Then the girl said, “**O son of Hinda!** You wanted to buy our faith and our **Islam** with honey! We shall never accept this! God forbid! This can never ever happen! Our master is **Hazrat Amir al Momineen (a.s)**!”

---*Safinat Al Bihar, Vol 1, Page 669*

Similarly **Rashid Hijri**, who was a companion of **Hazrat Amir al Momineen (a.s)**, was taken to **Ibn e Ziyad**. Seeing him, **Ibn e Ziyad** said, “What treatment did your friend say **Rashid Hijri** replied, “You will sever my limbs and hang me!” **Ibn e Ziyad** said, “By God! We shall prove this wrong!” and asked his men to release **Rashid Hijri**. When he was going out of the place, **Ibn e Ziyad** ordered him to be brought back in again. He said, “By God! There is nothing better than what his **Maula** has suggested for him. If he remains alive, there will be none worse for us than him!.Therefore sever his hands and feet!” When his limbs were being cut he kept speaking. Then **Rashid Hijri** was hanged.

---*Safinat Al Bihar, Vol 1, Page 522*

Similarly the courage demonstrated by the supporters of the **Imams (a.s)** have been exemplary. They sacrificed themselves in the way of the **Imams (a.s)**. **Umro bin al Hamaq** said to **Imam Ali (a.s)**, “**O Amir al Momineen (a.s)**! **By Allah!** I have not expressed allegiance to you because there is any relationship between you and me! Nor

do I expect any material benefit from you. I am also not looking for any position of strength. I have affection for you on account of five reasons: **You are the Prophet (s.a)'s cousin. You were the first to embrace Islam. You are the spouse of Bibi Fatima Zehra (s.a). You are the Vicegerent of the Prophet (s.a) and father of his sons!** Besides these, you have participated in all the battles of the **Prophet (s.a)** more than any of the **Mohajireen and Ansar**. If I am asked to remove a mountain from one place to another, and change the direction of the rivers, I will not think that I have performed my duty towards you!" Hearing this, **Hazrat Amir al Momineen (a.s)** said, "May **Allah** make his heart radiant with piety and guide him on the **Right Path!** In my army a hundred persons together will not be equal to you!" **Umro** said, "**By Allah! O Amir al Momineen (a.s)!** Your men are truthful and the deserters are but few!"

---Al Bihar Vol 8, Page 475

It is narrated that once **Hazrat Amir al Momineen (a.s)** told **Hajr bin Adi Tai:**

"What will happen when you will be asked to do Bara'at, or malediction, against me. Very soon such a situation will come. What will you do then?" Hajr said, "O Amir al Momineen! By Allah! If I am cut into pieces with a sword and consigned to fire, and I am asked to speak against you, I shall refuse to do it!" The Imam (a.s) said,"O Hajr! May Allah bless you on behalf of us, the Ahle Bayt, and the Prophet (s.a)."

---Safinat Al Bihar, Vol 1, Page 226

Hashim Marqal, who was in the left column in the forces at the battle of **Siffin**, said:

“By Allah! If I am given all the riches over the land and under the sky, and asked to befriend your enemies and hate your friends, I will never do it!” Hearing this **Hazrat Amir al Momineen (a.s)** prayed for him in these words, **“O Allah! Give him the reward of martyrdom for following the way of the Prophet (s.a)”**

It is narrated that one **Nubian** came to **Hazrat Amir ul Momineen (a.s)** and said,

“O Amir ul Momineen! I have committed theft, kindly purify me!” The Imam (a.s) said, **“Perhaps you have stolen less than the quantity that comes under the Nisab (description) of theft.”** Saying this, he turned away his face from the man. He said, **“O Amir ul Momineen! I have stolen equal to the prescribed Nisab.”** When the Nubian repeated his statement thrice, the Imam (a.s) ordered severing of his hand in punishment. Then the person was noticed praising **Hazrat Amir al Momineen (a.s)** in the market place for his punishment orders. Hearing him **Hasanain (a.s)** went to the presence of their father and said that they saw a Nubian on the way praising him. The Imam (a.s) sent a person to call him back. When he came, the Imam (a.s) said, **“I ordered the severing of your hand but you have been praising me?”** He replied, **“O Amir al Momineen (a.s)! You have purified me by giving me the punishment! Therefore your affection has gotten entrenched in me. Even if you render me into pieces, this affection will not depart from my heart!”** Amir al

Momineen (a.s) blessed him and joined back his severed hand that became functional!

---Al Bihar Vol 9, Page 557

Similarly **Imam Hussain (a.s)** and his **Ahle Bayt** had set an august example of determination in the most adverse conditions. They shed their own blood and bore untold hardships but didn't veer from the path of righteousness. On the day of **Ashura (10th of Moharrum, 60 Hegira**, his companions were surrounded by **30,000** enemy soldiers who were bent on ridiculing and killing them. But the Imam and his followers refused to abide by what they wanted them to do and set an example of **Hurriyat (the Spirit of Freedom)** for the world!

The **Imam (a.s)** told his companions:

“O People! The son of that woman of ill-repute has created a situation that we have only two alternatives. Either we face the ignominy of disrespect or get martyred! For us bearing the ignominy is impossible. Allah has kept us away from that! Allah's Prophet (s.a) and his Momineen too have been safe from that. Those who have been brought up by pure and pious people cannot stoop to face the ignominy. Our self respect, courage and pure upbringing doesn't permit that we prefer life of disrespect over honorable death!”

The Imam (a.s) thus exhorted his men to adopt the path of martyrdom. He said, **“By Allah! I shall not give my hand in allegiance to the nefarious enemy nor would I escape like the slaves. I consider death as a felicity and living with the unjust, oppressive persons as a bane.”**

Similarly his dedicated companions were steadfast on the truth and, for freedom and self respect, they made the major sacrifice of their lives and had set an example for posterity. This was the reason that **Imam Hussain (a.s)** had addressed them thus:

“I don’t find companions more dedicated and righteous than my companions and no people of any household more loving and caring than my Ahle Bayt. May Allah bless you on our behalf! Remember! A day will come when we shall have ascendancy over the enemy! O People! I give you permission that you have no responsibility towards me. You may all go. In the darkness of the night each one of you may take one camel and also take along one individual from my Ahle Bayt under the care of each person to safety. Allah will provide you prosperity. Remember! These people are only after my life. If they can reach me, they will not harm others. “

Hearing this, **Muslim bin Awsaja** stood up and said:

“Is is possible that we abandon you and depart? If we do depart what explanation would we give to Allah for our act? By Allah! I shall rent the chests of the enemies with my spear and with my sword I shall sever their heads in a manner that none of them would have courage to stand in front of me! Even if I don’t have armour, I shall confront them with stones to defend you! By Allah! We cannot leave you alone and go from here! By Allah! I shall not leave your side till I fulfil the duty towards you that I am bound by the right that the Prophet (s.a) has over me! By Allah! If I know that I get killed and brought back to life, again and again, I shall

sacrifice myself for you a seventy times! My life shall ever be for you! Why shouldn't I do this now that getting killed is only for once, and in return there are the bounties of the Heaven for ever!"

Then **Zohair bin Qain** said:

"By Allah! My greatest desire is that I get martyred fighting for you! Even if this process is repeated a thousand times in my effort to see that the calamity that you, and your Ahle Bayt, face is warded off!

Similarly another group of the companions of **Imam Hussain (a.s)** said:

By Allah! We shall not leave you alone and go from here! We shall sacrifice our lives for you! We shall get killed in your defence and we shall think that we have fulfilled the demands of faithfulness!"

---Nafs al Mahmoom, Page 121

Thus the companions of the Imam (a.s) set a very high example of faithfulness and steadfastness in the most adverse circumstance when certain death was looming large over their heads!

END OF PART ONE

**AKHLAQ-E-AHLE BAYT
(A.S)**

PART 2

**THE RIGHTS &
OBLIGATIONS**

BY

AL SAYED MEHDI AL SADR

TRANSLATED BY:

SAYED TAHIR BILGRAMI

151. THE AUTHOR'S PREFACE

Alhamdu lillahi rabbil aalameen was salatuwas Salam ala Mohammed wa Aalehit tayyabeen al tahereen

By nature man is gregarious. He cannot remain aloof from his compatriots. If he does this, he will feel lonely and become a victim of weakness and boredom. His wishes and aims are attained only when he remains a part of the collective efforts of a society and he receives the cooperation of the members of the community.

This has been the essential cause of the formation of human families. In a family branches viz: sons, uncles, aunts etc spring up and relations keep growing. This becomes the basic element of any society and also provides the means of its progress and strength.

One essential requirement of the economic relations of a society is that it has its own constitution and set of rules and regulations. Under the umbrella of this constitution social justice prevails. The regulations are both for individual and collective application and justice. If such a constitution exists in a society, it will ensure the strength and growth of the social structure. It needn't be said that just having a constitution isn't sufficient. The people have to implicitly abide by, and follow, the rules and regulations to the last word! If the constitution is neglected, the society will decline and there will not be any amity and cooperation between the members.

Therefore, the **Holy Faith of Islam** has enunciated a comprehensive and complete social constitution keeping in

mind the needs and the weaknesses of the people. Its purpose is to completely organize the personal and collective lives of the people to put them on the pedestal of the higher goals of humanity. Therefore it is imperative for the **Muslims** to know the **Divine Constitution of Islam** and ensure that rights of the people are taken care of by collective contacts that promote affection, respect and consideration amongst them.

The purpose of my writing this book is also the same! I have made access to the verses of the **Holy Quran** to elucidate my purpose. At the same time I have made access to the wise sayings of the **Ahle Bayt (a.s)** in writing this book---**Akhlaq e Ahle Bayt (a.s)**. In this part of the book some of the rights have been highlighted which have a salutary effect on the individual and collective lives of human beings. The first, and foremost, are the rights of **Allah**, then come the rights of the **Prophet (s.a)**, followed by the rights of **the Infallibles (a.s)**, **the Ulema**; the rights of the mentors and the students; the rights of the parents and their children; the rights of the next of kin and other societal rights and privileges. I am hopeful that readers will derive benefit from this book and it will add to their knowledge and thus they will be guided. I pray to **Allah** that He accepts this humble effort and with His Beneficence makes us the subject of His favor because He is the one who accepts (our prayers) and is very near to us!.

152. THE RIGHTS OF ALLAH

The rights differ from entity to entity. They will be commensurate with the status of the beneficiary and also the status of the benefactor. A friend certainly has right over a friend but not as much as a brother. Because of the

nearness and the affection for the brother, he has preference over a friend. Similarly the parents have more rights over a person than his siblings.

In the matter of rights, the rights of **Allah** over men are supreme. **Allah** is the **Creator** and **Sustainer** and has provided the human race with innumerable bounties. Therefore **He** says in the **Holy Quran**:

“Do you not see that Allah has disposed for you whatever there is in the heavens and whatever there is in the earth and he has showered upon you His blessings, the outward and the inward? Yet among the people are those who dispute concerning Allah without any knowledge or guidance or an illuminating scripture.”

---Luqman, Verse 20

Similarly **Allah** says at another place in the **Holy Quran**:

“And he gave you all that you had asked Him. If you enumerate Allah’s blessings, you will not be able to count them.”

---Ibrahim, Verse 34

Certainly, it is beyond the human mind to fathom the great bounties of **Allah**, but men have always to depend on **His Munificence!**

In this chapter we shall discuss the **Wajibaat (the Mandatories)** and certain other rights of **Allah** like firm

Faith in **Him**, the Belief that **He** is the one and only **God**. Men must identify themselves with the qualities that are most liked by **Allah** and shun those which attract **His** ire.

153. IBADA ---PRAYER OR WORSHIP

Hazrat Ali ibn al Hussain (a.s) has said:

“The supreme Right of Allah over you is that you pray to him and don’t indulge in polytheism. If you worship Him with sincerity, He will make you such that it will serve you the best for the worldly benefits and also for the hereafter. He will guard your valued possessions.”

---Risalat al Huqooq Imam Sajjad (a.s)

In the lexicon the meaning of the word “prayer” is observing maximum **Khuzu wa Khushu (Fear and Humility)** which is the right of the **Creator Allah** who has given all the bounties to the human race. In the eye of the **Holy Shariah**, prayer is submitting implicitly to the commandments of **Allah**.

To understand the importance of prayer in the human life it is sufficient to know that **Allah** has deemed the creation of the human beings to **Him**. **Allah says:**

“I did not create the jinn and the humans except that they may worship Me.”

“I desire no provision from them, nor do I desire that they should feed Me.”

“Indeed it is Allah who is the All-provider, Powerful, All-strong.”

---Az-Zariyat, Verse 56 to 58

It needn't be said that **Allah** doesn't need anything from the worlds, He has created. He derives no benefit from the obedience and the prayers of **His creatures**, nor any harm from their disobedience. He has made prayer mandatory on them so that they draw benefit from the habit of prayer. Their prayers become the harbinger of their felicity.

One of the main benefits of prayer is that **Momin** becomes firm in his Faith and his beliefs gain in strength. For the sake of rewards a **Momin** constantly remembers **Allah** and fears **His** retribution and constantly makes efforts to follow the precepts mandated by the **Prophet (s.a)**. He neither deviates from the teachings of the **Prophet (s.a)** nor does he forget them.

When a person becomes lazy about his prayers and forgets **Allah**, he becomes a victim of the machinations of **Satan**. Belief, for a **Momin**, is like a tree of wide girth. Under its cool shade he will have contentment and peace. Through his prayers he nourishes his beliefs. Therefore prayer becomes a moderating influence between the spiritual and material strength of a person. This moderation becomes a part of the nature of the person. Without this moderation a person cannot achieve felicity. The material strengths involve the person in the chimera of the worldly charms and he becomes enamored of avarice and greed. At that juncture he becomes helpless and suffers losses.

The clear path for the humans, therefore, is to derive strength from the spiritual side of life. This will protect him from the vices of the world and turn him towards virtuous acts. Then prayer illumines the various aspects of his faith. Prayer demands concentration and discipline. One who procrastinates about prayer manifests the weakness of his faith.

This is the reason that prayer is a burden for persons other than those who are sincere and humble in their prostrations. Similarly, while fasting one has to control and regulate his eating regimen and abstain from sensuous thoughts. **Haj** too involves monetary expense and needs effort in performing its rites. Zakat requires one to part with a portion of his earnings that comes to him with lot of effort. **Jihad** demands sacrifice in the way of **Allah**. All these functions need lot of effort from the individual. Therefore, when a person is firm in his prayers, it indicates his strong belief.

154. OBEDIENCE

Obedience to **Allah** means submitting to Him in humility performing the do's and don't s (**Amr bil Maroof Nahi an il Munkar**) mandated by **Him**. There is no doubt that obedience will bring for the person the benefits of this world and the hereafter. This fact has been highlighted both in the **Holy Quran** and the traditions of the **Prophet (s.a)**. **Allah says in the Holy Quran:**

“Whoever obeys Allah and His Apostle has certainly achieved a great success.”

---Al-Ahzab, Verse 71

Also Allah said:

“There is no blame on the blind, nor is there any blame on the lame, nor is there any blame on the sick; and whoever obeys Allah and His Apostle, He will admit him into gardens with streams running in them, and whoever refuses to comply, He will punish him with a painful punishment.”

---Al-Fath, Verse 17

Imam Hassan al Zaki (a.s) said:

“When you want honor without reference to your tribe, and want majesty and influence without any kingdom, then don’t be disobedient to Allah and achieve respect in obedience to Him.”

Imam Jafar e Sadiq (a.s) has said:

“Be patient in obedience to Allah and abstain from His disobedience. Because the moment of this world that has gone by wasn’t of any happiness and sadness for you, the time that has to come, you don’t know anything of. Therefore the moment that is with you, be patient about it that you have got it like the Ghanimat (the booty of war)!”

---Al Waafi, Vol 2, Page 63 from Al kaafi

155. THANKFULNESS

Thankfulness is acknowledging the bounties of the **Munificent Allah**. Thankfulness is such an excellent trait

that has been rated as felicitous by the **Holy Shariah**. The conscience dictates that one must be thankful to his benefactor. Then, being thankful to the **Best of Bestowers, Allah**, is certainly binding on the **Momins**.

Therefore the **Shariah** has enjoined the believers to be thankful to **Allah**.

Allah says:

“And when your Lord proclaimed, ‘If you are grateful, I will surely enhance you (in blessing), but if you are ungrateful, My punishment is indeed severe.’”

---Ibrahim, Verse 7

Imam Jafar e Sadiq (a.s) has said:

“When one has the trait of thankfulness, his bounties will certainly enhance. Don’t you know that Allah has said:

“If you are thankful My bounties for you will be increased.”

---Al Waafi, Vol 2, Page 77 from Al Kaafi

The Prophet (s.a) has said:

“When a person eats thanking Allah, he will be rewarded the same as a person who has been fasting. When one is thankful to Allah in health and tranquility, he will get reward equivalent to that for the person who remains patient in moments of trial. A

thankful man of affluence will get the same reward as that of a poor person who is content with his condition.”

---Al Waafi, Vol 3, Page 67 from Al Kaafi

156. TAWAKKAL OR TRUST IN ALLAH

Tawakkal means trusting **Allah** in all our affairs and not depending on others for help. **Tawakkal** is one of the most august (respected) traits of **Momins** that brings to them respect and success and reflects that their conscience is awake. **Tawakkal** relieves people from dependence on others for help. A person who practices **Tawakkal** will have his attention focused on the Creator, **Allah**. **Tawakkal** dispels losses and brings about gains. **Tawakkal** has been praised in the verses of the **Holy Quran** and the traditions of the **Infallibles (a.s)**.

Allah says in the **Holy Quran**:

“When two groups among you were about to lose courage, though Allah is their guardian, and in Allah let all the faithful put their trust.”

-Al e Imran, Verse 122

Also Allah said:

“And whoever is wary of Allah, He shall make a way out for him, and provide for him from whence he does not reckon. And whoever puts his trust in Allah, He will suffice him. Indeed Allah carries through His command.”

---At-Talaq, Verse 3-4

Imam Jafar e Sadiq (a.s) has said:

“Affluence and respectability are always in motion. When they reach a stage where there is trust (in God) they make it their home.”

---Al Waafi, Vol 2, Page 56 from Kaafi

Hazrat Ali (a.s), making his will to his son, Imam Hassan (a.s), said:

“In all your affairs give your conscience in the trust of Allah. (If you do this) You have reached it to the safe refuge of the Omnipotent!”

---Nahj al Balagha

157. THE RIGHTS OF THE PROPHET (S.A)

Our **Prophet (s.a)** was exemplary in all respects. **Allah** chose him from **His** creatures and established his superiority. **The Prophet (s.a)** was endowed with all the traits and excellences that had been endowed to the other **prophets (a.s)**. This means that the excellences that were endowed to the other prophets individually, were collectively endowed in our **Prophet (s.a)**.

As a proof of his superiority it is sufficient to say that during the short period of his mission, **25 years**, he established the spiritual norms while the other prophets took centuries to take their missions forward! He had brought a complete **Shariah** and a way of life for his

followers. This has proved the insurance for their material and spiritual lives and the felicity in this world and the hereafter. He took the people from the darkness of ignorance to the radiance of **Islam**. He perfected his **Ummat**; and elevated them in knowledge and moral values. In his mission he faced untold hardships that no other prophet had faced. The rights that he has on the **Muslims** cannot be fully encompassed in this small book. But it is necessary to mention about them, howsoever briefly!

158. OBEDIENCE TO THE PROPHET (S.A)

Obedience of the **Prophet (s.a)** is the bounden duty of every **Muslim** as is the obedience to **Allah. He (s.a)** is an envoy of **Allah** for the human beings. He is the guardian of the **Word of Allah (the Quran)** and is a tower of light of guidance. The real meaning of his obedience is implicit practice of the **Shariah** brought by him and following the eternal norms and beliefs taught by him. The Muslims, to be successful in their lives, have to remain firmly attached to him. If anyone neglects, or acts against, the norms established by him, he will achieve nothing but depravity. We must understand how the **Holy Quran** exhorts people to obey the **Prophet (s.a)** and warns not to act against his commands:

“Take whatever the Apostle gives you, and relinquish whatever he forbids you, and be wary of Allah. Indeed Allah is severe in retribution.”

---Al-Hashr, Verse 7

Allah also says:

“A faithful man or woman may not, when Allah and His Apostle have decided on a matter, have any option in their matter, and whoever disobeys Allah and His Apostle has certainly strayed into manifest error.”

---Al-Ahzab, Verse 36

Allah further says:

“These are Allah’s bounds, and whoever obeys Allah and His Apostle, He shall admit him to gardens with streams running in them, to remain in them (forever). That is the great success.”

“But whoever disobeys Allah and His Apostle, and transgresses the bounds set by Allah, He shall make him enter a Fire, to remain in it (forever), and there will be a humiliating punishment for him.”

---An-Nisa, Verse: 13 & 14

Allah has said:

“Indeed those who oppose Allah and His Apostle – they will be among the most abased.”

“Allah has ordained: ‘I shall surely prevail, I and My apostles.’ Indeed Allah is all-strong, all-mighty.”

---Al-Mujadilah, Verse 20 & 21

159. LOVE FOR THE PROPHET

In accord with the inclination and preferences the reasons for love and affection for anyone will differ. There are some who prefer the youth. Some others have affection for those who are happy serving others. The **Prophet (s.a)** had all the qualities that would attract the love and affection of others. **He (s.a)** was an example of virtue and an ideal personality amidst the people. **Allah** had made him a symbol of dignity and perfection and attracted affection of those whom he met. With the first meeting, a person would admire all the aspects of his personality.

Hazrat Ameer al momineen (a.s), describing the qualities and habits of the **Prophet (s.a)** has said:

“His complexion was fair with a reddish glow. The eyes were big and black. He had long hair, the beard was dense and curly. He used to drink water slowly and his neck was like a silver goblet! From his chest to his navel there were hairs like a string of cotton. On his chest and the stomach there were no hairs. His palms and the pads of the feet were slightly plump. When he (s.a) walked it felt as if he was breaking stones....when he moved forward it felt as if water was in flow. While moving he would focus attention on all sides. While listening or talking to anyone, he would give his full attention. He was neither too tall nor short. The drops of perspiration on his face used to shine like the pearls and it had the fragrance of musk. “

---Al Bihar, Vol 6, Fi Ausaaf Khalqa wa Shamail

Describing the trait of good manners of the **Prophet (s.a) he said:**

“He was more generous than others; more chivalrous, truthful in his word, used to fulfil his responsibilities, mild of nature and commanded respect. Whoever set his eyes on him once, admired him. Those who kept contact with him, found him worthy of their affection. I have not seen any person like him before or after him!”

---Safinat Al Bihar, Vol 2, Page 414

Because of his likeable traits and qualities people were attracted towards him although they were themselves men of entirely different natures. The valiant persons liked him because of his valor in which there was no show or hypocrisy. The men of respect befriended him because he felt happy making people comfortable. The men of piety admired his prayers and dedication to **Allah**. The men of culture and good manners befriended him on account of his exemplary manners and personality.

Hazrat Amir al Momineen (a.s) has said:

“Once a person from the Ansar came to the Prophet (s.a) and said, ‘O Prophet of Allah! I cannot bear to be away from you! When I enter my house, I remember you and leaving behind my home and hearth I come to you to look at you with affection in my eyes! A thought comes to me that when the Day of Reckoning comes, and you will enter Heaven and will be in an elevated position, what will happen to me?’ At that instant the following Verse was revealed:

“Whoever obeys Allah and the apostle they are with those whom Allah had blessed, including the prophets and the truthful, the martyrs and the righteous and excellent companions are they!”

---An-Nisa, Verse 69

And the Prophet (s.a) prayed for him, recited this Verse to him and gave him the good tiding!”

----Al Bihar, Vol 6, (the chapter of Mandatories & Obedience)

Hazrat Anas has said:

“A Bedouin came to the Prophet (s.a) and we were surprised that the shabby rustic came near him and started asking questions. He asked, ‘O Prophet (s.a)! When will the Day of Reckoning (Qiyamat) come?’ At that moment the time for prayer had just commenced. The Prophet (s.a) stood up for the prayer. When the prayer was over the Prophet (s.a) asked, ‘Where is the person who asked me a question?’ The man came forward and said, ‘I am the person! O Prophet of Allah!’ The Prophet (s.a) asked him, ‘What preparations have you made for the Qiyamat?’ The man said, ‘By Allah! Neither have I prayed nor fasted excessively but only that I love Allah and His Prophet (s.a)!’ Hearing this, the Prophet (s.a) said, ‘A person will be judged (on the Day of Reckoning) only with those he loves!’ “Hazrat Anas added, “The Companions felt happy, as they never felt anytime in the past!”

---Al Bihar, Vol 6 (Chapter on Wujub Taa’at, Alal Sharaeh)

Hazrat Abu Abd Allah (a.s) narrates:

“A person who dealt in Olive Oil had great affection for the Prophet (s.a) and whenever he had to travel anywhere for work, he never went without meeting him. When the Prophet (s.a) knew about this practice, whenever the person visited him, he used to look at him for a while. Once the person sat with the Prophet (s.a) for quite some time and then went on his way. But he returned back after a little time. When the Prophet (s.a) saw him, he asked the person to sit close to him. When he sat in front of the Prophet (s.a), he said, ‘What has happened to you today? You had never done like this anytime in the past.’ The man said, ‘O Prophet of Allah! By Allah who has annunciated you as His Prophet (s.a)! Your thought has dominated my heart so much that getting separated from you seems impossible. Therefore I have come back to you!’ Hearing this, the Prophet (s.a) prayed for the man. After that day the Prophet (s.a) didn’t see the person for quite some time and stirred out in his search. His companions too went along with him. The group reached the market where the olive oil was sold. At the shop of the person there was nobody. When they inquired about him from his neighbors, they told that the person had expired. They said that he was their honest friend. But he had a bad habit. The Prophet (s.a) said, ‘Even if the person was short-weighing his sales, Allah will forgive him because he had true affection for me!’”

---Al Waafi, Vol 3, Page 143-44

160. DUROOD OR SALUTATION TO THE PROPHET (S.A)

Allah has said in the Holy Quran:

“Indeed Allah and His angels bless the Prophet; O you who have faith! Invoke blessings on him and invoke Peace upon him in a worthy manner.”

---Al-Ahzab, Verse 56

There are different categories of persons. According to the respect and consideration they have a right for and become eligible on the basis of their efforts and behavior. This is the reason why the people and the men in arms salute their leaders. The salutation will be in recognition of their leadership and their superiority.

It is nothing new that salutation to the **Prophet (s.a)** has been made mandatory. It is done because he was the leader and most superior. While taking his name in conversations or during prayers, it is compulsory to make salutation to him. In the abovementioned Verse **Allah** has stressed the superiority of the **Prophet (s.a)** in His, and His Angels’, eyes that He said, ‘Verily God and His angels bless the Prophet (s.a)’. Then **Allah** has commanded the believers that the superiority of the **Prophet (s.a)** demands that salutations are made to him.

In different traditions of the **Infallibles (a.s)** people have been exhorted to make salutations to the **Prophet (s.a)**. **Abu Hamza** narrates from his father that,

“I asked Hazrat Aba Abd Allah (a.s) about the (abovementioned) Verse. ‘ Allah and His angels make salutations to the Prophet and the believers too should do it.’ The Imam (a.s) said, ‘The salutation from Allah is His blessing and the salutation from the angels is their tazkia (purification) and from the believers is their prayer. Saying:

‘wa sallemu taslima’,

Is bowing one’s head in acceptance!’

I asked, ‘In what manner we should make salutation to the Prophet (s.a)?’ The Imam (a.s) replied, ‘You must say in this manner:

‘Salawat Allah, Salawat Malaekata wa Anbia wa Rasulahu wa jamih Khalqa ala Mohammed wa Al e Mohammed was salam wa alaihim wa Rehmat Allahi wa Barakatahu’

The narrator says, ‘I asked what is the Sawab (Reward) for making the salutation?’ The Imam (a.s) replied, ‘The person will become free from the retribution of his sins as if he has just taken birth from the womb of his mother!’”

---Al Bihar, Vol 19, Page 78 An Ma-aani al Akhbar

Imam Jafar e Sadiq (a.s) has said:

“Whoever makes salutation on the Prophet (s.a), and his Progeny, ten times, Allah and His angels will make salutation on that person a hundred times! When

one makes salutation on the Prophet (s.a) and his Progeny a hundred times, Allah and his angels will send him salutations a thousand times. Haven't you heard this command of Allah:

“It is He who blesses you, and so do His angels, that He may bring you out from darkness into light, and He is most merciful to the faithful.”

---Al-Ahzab, Verse 43

Al Waafi, Vol 5, Page 228 From Al kaafi

Imam Jafar e Sadiq (a.s) has said:

“Every prayer seeking pardon from Allah will be held in the Firmament till salutation is made on the Prophet (s.a) and his progeny (a.s)”

---Al Waafi, Vol 5, Page 227 from Kaafi

One of the Infallibles (a.s) has said:

“In the Balance on the Day of Judgment nothing will be heavier than the salutations to the Prophet (s.a) and his Progeny (a.s). When the positive side of the balance for a person goes lighter, the salutations made by him on the Prophet (s.a) will be added to the pan and it will become weightier than the negative pan!”

---Al Waafi, Vol 5, Page 227 From Kaafi

Imam Reza (a.s) has said:

“A person who doesn’t have the means of paying the Kaffara (expiation) for his sins, he must send plenty of salutations to the Prophet (s.a) and his Progeny (a.s).This act will wipe out all the sins of the person.”

*---Al Bihar, Vol 19, Page 86, An Aoon Akhbar ar Reza wa
Amali Sheik Sadooq*

On page 87 of Sawahiq Mohriqa it is written:

“It is narrated that the Prophet (s.a) has said, ‘You send salutation the tail of which has been cut, meaning that one sends an incomplete salutation!’ He was asked, ‘What is that?’ He replied, ‘Don’t say only –Allah humma salle ala Mohammed—but you must say --- Allahhumma salle ala Mohammed wa Aale Mohammed!”

---Fazael al Khamsa, Min al Sahah al Sitta

161. MUWADDAT OR LOVE FOR AHLE BAYT (A.S)

The Ahle Bayt (a.s) are those personages whose Muwaddat Allah has ordained in His Quran and has deemed as one of the Rights of the Prophet (s.a). Allah has thus said:

“That is the good news Allah gives to His servants who have faith and do righteous deeds! Say, ‘I do not ask you for any reward for it, except love of (my) relatives.’ Whoever performs a good deed, We shall enhance for him its goodness. Indeed Allah is all-forgiving, all-appreciative.”

The Ahle Bayt (a.s) have been endowed with all those qualities which make them great and felicitous and they become the focus of the lives of people. A poet has very aptly said:

**“Their love is faith,
Their enmity infidelity;
Their nearness Deliverance
A place of refuge!
They are Imams for the pious
Verily they are most superior on Earth!!**

Certainly the **Ahle Bayt** are the **Safina e Nijaat (The Fleet of deliverance)**. They are more superior than the entire humanity that burdens the earth and the sky is providing shade! In greatness and excellence (**Fazilat**) they are only next to the **Prophet (s.a)**. The human conscience and intelligence cannot avoid love of the **Ahle Bayt (a.s)** if they love the **Prophet (s.a)**. Those who claim to only have the love of the **Prophet (s.a)** in their hearts, there cannot be any doubt about their **Nifaq (Hypocrisy)** as **Abd Allah ibne Masood** narrates:

“Once we were traveling with the Prophet (s.a). An Arabi called us with a loud voice, ‘O Mohammed (s.a)!’ The Prophet (s.a) asked, ‘What do you want?’ He said, ‘A person loves a people but doesn’t act according to their wish!’ The Prophet said, ‘No! It can’t be like that! One who loves some people, he will be one among them!’ He said, ‘O Mohammed! Give me instruction in Islam!’ The Prophet (s.a) said, ‘You must bear witness that Allah is the only god and I am His Prophet;

establish prayer, give Zakat, fast during Ramadan, perform Hajj!’ The man asked, ‘O Mohammed (s.a)! Will you take recompense for this?’ The Prophet (s.a) said, ‘I don’t want any recompense from you except your love for the Quraba (Ahle Bayt)! (a.s)’ The man asked, ‘My Quraba or your Quraba?’ The Prophet (s.a) said, ‘Develop love for my Quraba’ The man asked the Prophet (s.a) to extend his hand that he may express his allegiance ((bai-at) to him and said, ‘It is no virtue that one expresses love for you and not for your Ahle Bayt’ (a.s)!”

---*Al Bihar, Vol 7, Page 789*

All the **Ulema e Imamia** are unanimous in their opinion that in the above mentioned Verse the ‘**Quraba**’ means the **Imams of the Ahle Bayt (a.s)**. On this many of the **Ulema** of other school too are having the same opinion, for example, **Ahmed bin Hanbal, Tabarani, ibn e Abbas, Hatim etc. Ibn e Hajr** writes in the first part of the 12th Chapter of **Sawaeq Mohriqa** that:

“When this Verse was revealed, the companions asked the Prophet (s.a), ‘O Prophet of Allah! Who are your ‘Quraba’ whose love has been made mandatory for us?’ The Prophet (s.a) said, ‘Ali, Fatima and their two sons!’”

---*Kalimat al Gharafi, Tafzeel al Zehra*

Just think how strongly the **Prophet (s.a)** was asking people to adopt the **Muwaddat (Love)** of his **Quraba (the Near Ones)** as recorded by the narrators of both the schools. The traditions quoted by the **Imamia** sources are:

Hazrat Imam Jafar e Sadiq (a.s) quotes on the strength of the narrations of his forbears that the **Prophet (s.a)** said:

“One who loves our Ahle Bayt (a.s), he must be grateful for the Awwaleen Nemat (the First and Best of Bounties).” When asked what Awwaleen Nemat was, he said, **“The Awwaleen Nemat is the purity of birth, because one whose birth isn’t pure, the person cannot love our Ahle Bayt (a.s)”**

---Al Bihar, Vol 7, Page 389- Narrated from majalis Sheik Mufeed

Hazrat Abu Jafar Imam Mohammed Baqir (a.s) has narrated through his forbears:

“The Prophet (s.a) said, ‘Mine, and my Ahle Bayt (a.s)’s love, gives benefit in 7 situations:

- 1. While in throes of death**
- 2. In the grave**
- 3. At the time of Announcement (of Qiyamat)**
- 4. When the account of deeds will be presented**
- 5. At the time of rendering account of deeds**
- 6. At the time when deeds, good and bad, are balanced**
- 7. While passing through the Bridge of Siraat**

Hazrat Abu Jafar (a.s) narrates that the Prophet (s.a) said:

“If a creature of Allah prays for a thousand years, and gets slaughtered in the way of Allah as a goat is

slaughtered, even then, if he has animosity for the Ahle Bayt (a.s), Allah will reject all the good deeds of the person.”

---Al Bihar, Vol 7, Page 397 narrated from mahasin Barki

Imam Mohammed Baqir (a.s) said that the Prophet (s.a) said:

“No person will be able to move a step from Allah’s presence before facing inquiry about four things:

About life: How he spent his years in the world

About his body: In what way he kept it busy

About his wealth: How he earned and how he spent

About: His love for our Ahle Bayt (a.s)

--- Al Bihar, Vol 7, Page 389

Hakam bin Otaiba narrates that once he was with **Imam Abu Jafar (a.s)** when it became evident to them that **Ahle Bayt (a.s)** meant the **Imam (a.s)’s** family. **It happened like this:**

An old person, holding a staff in his hand, came to the threshold of the house and said, ‘As salam alaikum ibna Rasool Allah wa Rehmat allahi wa barkatahu!’ Hazrat Abu Jafar (a.s) replied, ‘Wa alaikum as Salam wa Rehmat Allahi wa barkatahu’ Then the old man turned towards the inmates of the house and said, ‘As Salam alaikum!’ and kept quiet. The people of the

house acknowledged his greeting and the Imam (a.s) too acknowledged. Then the old man turned towards the Imam (a.s) and said, ‘O Son of the Prophet (s.a)! Take me closer to yourself! I sacrifice myself on you! By Allah! I love you and also those who love you! By Allah! I don’t love you and your presence because of any worldly gains! No doubt I hate your enemies and the enemies of your friends! This is not because I have any personal animosity against them! By Allah! I consider Halal (legitimate) what you have declared Halal and Haram (forbidden) what you have deemed Haram! I sacrifice myself on you! Tell me, what expectation you have for me? Hearing this, the Imam (a.s) asked him to come nearer. He made the old man sit next to him and said, ‘O venerable old person! Once a person came to my father and asked the same question. At that time my revered father said, ‘If you die, you will reach the Prophet (s.a), Ali Murtada (a.s) and Hasanain (a.s). Your heart will get comfort and peace and the eyes will be cool! The Karamain Katibain (the angels who question a dead person in the grave) will receive you with comfort. On your spirit reaching the throat in throes of death Allah will bestow coolness to your eyes. You will be endowed with elevated status with us!’”

The tradition quoted from the other school is:

“Ahmed bin Hanbal and Tirmizi say that once the Prophet (s.a) caught the hands of Hasanain (a.s) and said, ‘Whoever loves me, these two children and their parents, he will be awarded a position with me on the Day of Judgment.’”

-Fusool al Mohimma, Page 91 of Sawahiq al Mohriqa

Thalabi writes in Tafseer e Kabeer:

“The Prophet (s.a) said, ‘O people! Be advised! One who dies loving Al e Mohammed will die a Shaheed (Martyr)!

Be advised! One who dies loving the Al e Mohammed (a.s) will die pardoned!

Be advised! One who dies loving the Al e Mohammed (a.s) will die repentant!

Be advised! One who dies loving the Ale Mohammed (a.s) will die a Momin and with complete Faith!

Be advised! One who dies loving the Ale Mohammed will be given the tiding of the Heaven by the Angel of Death!

Be advised! One who dies loving the Ale Mohammed (a.s) will be taken to the Heaven in the same manner as a new bride enters her husband’s house!

Be advised! One who dies loving Mohammed (s.a) and Ale Mohammed (a.s), the doors of the Heaven will be opened in his grave!

Be advised! One who dies loving Mohammed (s.a) and Al e Mohammed (a.s) his grave will be the place visited by angels!

Be advised! One who dies loving Mohammed (s.a) and Al e Mohammed (a.s), he will die on Sunnat e Rasool and in the group of Muslims!

One who dies with

Animosity of

Mohammed and ale Mohammed (a.s)

It will be written between both his eyes

The person had no hope of

Allah's Beneficence!

---Al Fusool al Mohimma Imam Sharf Ud Deen, Page 46

Similarly Ibn e Hajr, in his book Sawahiq Mohriqa, quotes a tradition:

“Once the Prophet (s.a) went to his companions when his face was shining like the moon. Abd ar Rehman ibn e Auf asked the reason for his happiness. The Prophet (s.a) said:

“The reason for my happiness is the tiding that I have received about my brother, my daughter and my sons. The tiding is that Allah has performed the Nikah of Ali ibne abi Talib (a.s) with Fatima Zehra (a.s) and has ordered Rizwan, the Keeper of the Heaven, to shake the tree of Tuba. When the tree was shaken, there sprang up acceptances and certificates of protection for those who love my Ahle Bayt (a.s) Then Allah created

angels under the tree of Tuba and gave an acceptance and a certificate of protection in the hand of each angel and ordered them that on the Day of Judgement the angels should give a certificate of protection to each person who loved the Ahle Bayt (a.s). In these certificates is written that they have been absolved from the Fire of Hell! In this manner my brother, my daughter and my sons will save the men and women of my Ummat from Hell fire!”

---Al Fusool al Mohimma Imam Sharf ud Deen, Page 43

In Mustadrak, Sahi-heen, Vol 3, Page 127 it is narrated by ibne Abbas:

“One day the Prophet (s.a) looked at Ali (a.s) and said, ‘You are the chief in this world and the hereafter! Your friend is my friend and my friend is Allah’s friend! Your enemy is my enemy and my enemy is Allah’s enemy! May the one be destroyed who has animosity with you after me!’”

--Fazael al Khamsa, Sahah Sitta, Vol 1, Page 200

Hafiz Tabari writes in Kitab e Wilaya on the authority of Hazrat Ali (a.s) that he said:

“Three types of persons will not have love for me:

Those born out of wedlock, the hypocrites

And who had been conceived while the mother was having the period of menstruation.

Tabari in “Ausat”, Siyuti in “Ahiya al Mayyat” and Ibne Hajr in “Sawahiq Mohriqa” write about the encouragement to love that the Prophet (s.a) said:

“Make it obligatory on yourself to love us, the Ahle Bayt (a.s)! Because when a person goes to meet Allah with our love in his heart, he will become eligible to enter the Heaven with our intercession! By the One in whose control is my life! Without the knowledge of our rights, good deeds of none will benefit them!”

---Al Maraja –aat, Imam Sharfuddin, Page 22

There are several traditions like this. It isn't possible to quote more in this small publication.

There is no doubt that by **Ahle Bayt (a.s)** none are meant other than the **Aimma Masoomeen (a.s)** because the qualities that they possessed no one else holds.

162. THE RIGHTS OF THE IMAMS (A.S)

THEIR EXCELLENCE & NOBILITY

There is no doubt that the **Ahle Bayt (a.s)** are superior in all the norms of excellence and nobility. According to their genealogy too they were the most superior. They were the **Aale Rasool (s.a)**. They were the inheritors of the knowledge of the **Prophet (s.a)**. They were the exponents of the **Holy Shariah** and were the Vicegerents of the **Prophet (s.a)**. They always supported the Faith and the **Momineen**. Theirs was the exemplary **Jihad** in that

direction. They sacrificed their lives for the cause. In the way of **Allah**, they never cared for those who heaped ridicule on them. The pleasures of life could never take them away from the **Right Path**.

Their rights and privileges over the **Muslims** are so many that it is next to impossible to count them. We are mentioning here a few of their rights:

THEIR MAARI'FAT OR RECOGNITION

It is established through the traditions quoted by both the schools, and the following tradition has a pride of place in the **Sahah, the Sunni Books of Traditions**, that the **Prophet (s.a)** has said:

“One who died without the recognition and knowledge of the Imam (a.s), of his time, he died a death of ignorance.

---Al Ghadeer, Vol 10, Page 359-360

The Imam (a.s) is the vicegerent of the **Prophet (s.a)** who enforces the norms of the **Shariah** and organizes the lives of the **Muslims** so that they achieve maximum felicity. Therefore it is imperative on the muslims to recognize him. When a person neglects his duty of knowing his **Imam (a.s)**, he will not be in a position to acquire guidance and veers away from the **Right Path**. The death of such a person will be in a state of hypocrisy.

In the tradition quoted here the word **“Imam”** has been put together with the word **“Zamana”** or period. This proves that for every period there has to be an **Imam (a.s)**

in perpetuity till the **Doomsday**. On this aspect there are several traditions of the **Prophet (s.a)** continuously quoted by both the schools that exhort the Muslims to recognize and follow the **Imam (a.s)**. For example, the **Prophet (s.a)** said,

“After me every group should make access to my Ahle Bayt (a.s). They will remove the distortions in the Faith and protect themselves from the innovations of the misguided. O people! Remember! Your Imams (a.s) are your representatives in the Presence of Allah! You must be aware whom you send as your delegates to Allah!”

---Al Muraja-aat, Page 21

The Prophet of Allah (s.a) has said, as quoted in the **Sahih Muslim**:

“My Faith (Islam) will be there till the Day of Reckoning till there have been twelve of my Imams (Khulafa or Vicegerents) and all of them will be from the tribe of Qureish.”

This tradition proves that the presence of the **Imam (a.s)** is imperative in all the periods and also, it is mandatory that the **Imam** has to be from the **Qureish**. The **Abbasid** and the **Umavi** caliphs cannot be included in the list!

163. THE WILAYAT - VICEGERENCE OF THE IMAMS OF AHLE BAYT (A.S)

It is not sufficient to acknowledge and know the **Imams (a.s)** till one attaches oneself to their **Wilayat or Vicegerence** and treads the path that they have shown. It need not be said that without doing this, acknowledging them is not of any value. We must bear in mind that the **Imam (a.s)** is the **Vicegerent** of the **Prophet (s.a)**, elevates the knowledge about **Islam** and is responsible for making the **muslims** an exemplary people. He explains to them the intricacies of the **Islamic Shariah**, explains to them its mandates and protects **Islam** from the schemes of **Satanic** elements. He continues his efforts for upliftment of **muslims** and provides them assistance when needed providing them spiritual and temporal well being. Therefore, going away from the **Wilayat** and guidance of the **Imam (a.s)** will be a cause of deviation and depravity of a person.

The **Prophet (s.a)** has warned the **Muslims** and clearly explained to them that their guidance and success is in the **Wila (Friendship)** of the **Imams (a.s)** and their deviation in going against them.

The Prophet (s.a) has said:

“The example of my Ahle Bayt (a.s) for you is like the Noah’s Ark. Those who board it, will get Deliverance and those who missed it, will be drowned!”

---Al Muraja –aat, Page 317.

The Prophet (s.a) has said:

“I am leaving behind for you two such things that if you remain attached to them, you will never go astray. One is Allah’s Rope that stretches from the Firmament to the Earth and the other is my ‘Itrat’ my ‘Ahle Bayt (a.s). These two shall not separate from one other till they reach me at the Cistern of Kauthar. You must care how you treat them!”

---Al Muraja-aat, Page 14

164. ITRAT AHLE BAYT (A.S)

Amir al Momineen (a.s) has elucidated the meaning of the word ‘Itrat’. Imam Jafar e Sadiq (a.s), on the authority of his forbears, says:

Amir al Momineen (a.s) was asked about the word ‘Itrati’ in the saying of the Prophet (s.a):

‘Inni Makhlaf fikum al Saqalain Kitab Allah wa Itrati’

‘The two weighty things, Kitab Allah and My Itrat shall not separate from each other’

Amir al Momineen (a.s) said, ‘Me, Hassan, Husain and the Nine Imams (a.s) from Hussain’s Progeny will not separate from the Book of Allah, nor the Book will separate from us till we reach the Prophet (s.a) at the Cistern of Kauthar”

---Safinat Al Bihar, Ma-aani al Akhbar ar Reza (a.s)

There are many more traditions through which the **Prophet (s.a)** has exhorted us to accept the **Wilayat** of the **Ahle Bayt (a.s)** and draw guidance from them.

165. OBEDIENCE TO THE IMAMS (A.S)

Allah has said in his Book:

“O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you. And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favourable in outcome.”

---An-Nisa, Verse 59

Through this Verse **Allah** has made the obedience of the **Ahle Bayt (a.s)** mandatory for the believers and introduced them as **His Khulafa** and the chiefs of the **Muslims**. **He** has made them the guides and leaders of the **Islamic** thought and has exhorted people to benefit from their guidance. Their obedience is every **Muslim’s** duty as is the obedience of the **Prophet (s.a)**. These are the people who can save us from perdition because they are **Mansoos min Allah Maasoom Imams (Definitive Pure Imams appointed by Allah)**.

Those people who have taken the meaning of the term **Uli al Amr (Chosen in Authority)** as the temporal rulers have done a grave mistake. In history plenty of rulers have contravened the mandates of **Allah** for their personal aggrandizement and thus have moved away from the **Islamic** norms.

Great traditionalist **Zurara** describing the superiority of the **Ahle Bayt (a.s)** quotes from **Hazrat Abu Jafar (a.s)** that he said:

“Islam is based on five fundamentals: Salah (Prayer), Saum (Fasting), Zakat (Religious Tax), Haj and Wilayat” Zurara asked the Imam (a.s), “What is the most superior of the five fundamentals?” The Imam (a.s) replied, “Wilayat is the key to all the basic fundamentals and the Wali (Ruler) will be the guide for them’ Then the Imam (a.s) added, “For the actions to be felicitous, one should obey Allah and the Imam (a.s) because Allah says:

“Whoever obeys the Apostle certainly obeys Allah; and as for those who turn their backs (on you), We have not sent you to keep watch over them.”

---An Nisa, Verse 80

If a person prays in the nights, fasts during the days, distributes all his assets in the way of **Allah**, performs **Haj** but has no **Maarifat** of **Allah’s Wali**, doesn’t take guidance from him, the person will not have any right over **Allah’s Rewards** nor will the person be counted among the people who are with **Imaan (the Faith)**

---Safinat Al Bihar, Vol 2, Page 691

Hazrat Imam Jafar e Sadiq (a.s) has said:

“Allah has made it mandatory for the Muslims to obey the Prophet (s.a) and the Wali (a.s) and Has joined this with His own obedience. Whoever doesn’t obey the

Saheban e Wilayat (a.s), it will be tantamount to disobeying Allah and His Prophet (s.a)”

---Safinat Al Bihar, Vol 2, Page 691

166. PAYING THE IMAMS (A.S) RIGHTS – THE KHUMS

Allah says in the Holy Quran:

“Know that whatever thing you may come by, a fifth of it is for Allah and the Apostle, for the relatives and the orphans, for the needy and the traveler...”

---Al Anfal, Verse 41

This is a duty of the **Muslims**. The **Holy Shariah** has highlighted the importance of taking out **Khums** by the believers, the common intelligence and the conscience of people too accept and acknowledge this duty. **Allah** has ordained that the **Khums** is the right of the **Al e Mohammed (s.a)** and their progeny. In this, the nobility of the **Prophet (s.a)**, his services and the sacrifices that he made in the way of **Allah** have been kept in mind. And also for the **al e Mohammed (s.a)** and their progeny, eating **Sadaqa (Charities)** has been declared forbidden. **Amir al Momineen (a.s)** has thus explained the meaning of **Zawilqurba**:

“By Allah! The Creator has called us the Zawil Qurba (The Near Relatives) Thus Allah has rendered us closer to Himself and His Apostle (s.a). Allah says in the Holy Quran:

“The spoils that Allah gave to His Apostle from the people of the townships, are for Allah and the Apostle, the relatives and the orphans, the needy and the traveler...”

---Al Hashr, Verse 7

“This Verse has a special application for us (the Prophet s.a’s kindred) because Sadaqa has been rendered Haram for us. Allah has given this felicity to the Prophet (s.a) and the Sadaqa, the contaminant of the people’s wealth, to the Ummat.”

---Al Waafi, Vol 6, Page 38

167. KINDNESS WITH THEIR ZURRIYAT (PROGENY)

The demand of the **Muwaddat (affection)** for the **Ahle Bayt (a.s)** is that the followers remain faithful to them and treat their progeny with consideration and respect. They are the most deserving of such treatment because of the nearness and connection with the **Prophet (s.a)**. **The Prophet (s.a)** has exhorted people to respect and venerate them. He has also expressed his displeasure on those who trouble them.

Imam Reza (a.s), on the authority of his forbears, says that:

“The prophet (s.a) said:

‘On the day of Judgment I shall intercede on behalf of four types of persons:

-Those who respect my Zurriyat (Progeny) after me.

-Those who fulfil their needs.

-In times of trouble, remove their troubles

-Having their love in the hearts and on the tongues.

---Al Bihar, Volume 20, Page 57 Ayoon Akhbar Reza (a.s)

Imam Sadiq (a.s) narrates:

“The Prophet (s.a) said:

‘When I stand at the Muqam e Mehmood, I shall do intercession for my great Companions! Allah will accept my intercession. By Allah! I shall not intercede for those who troubled my Zurriyat (Progeny)’”

---Al Bihar, Vol 20, Page 57 Amali Al Sadooq

168. PRAISING THEM & PROPAGATING THEIR FAZAEEL (FELICITY)

Intelligent people determine the felicity of the great people on the basis of their contribution to acts of beneficence and veracity. They protect their relics and provide perpetuity to their remembrance by praising them.

The Imams (a.s) are superior to others on account of their ancestry and in the matters of felicity they are ahead of all others. Therefore, it is their right that their followers express pride about them, praise them and propagate their

word among the people. They should value their sacrifices in the cause of **Islam** and the **Muslims**.

It is sufficient to know for their felicity and superiority that they are the supporters and the benefactors of the **Muslims**. Through their talk and acts they always protected the **Muslims** from the tyranny of despots and, to the best of their capabilities, kept them informed of the meaning of self respect and benignity. In this way they had made supreme sacrifices of their own lives! There are two types of people holding absolutely opposite opinions about the **Ahle Bayt (a.s)** the people who are inimical to them and totally deny their felicity and superiority. A poet has very rightly said about such people:

**“When a person falls ill, his taste buds go bitter!
Give him sweet water, it tastes bitter to him!**

The second group is of those who have love for the **Ahle Bayt (a.s)**, and these are the people who praise them and, facing all hardships, they propagate the word of the **Imams (a.s)**. **Amir al Momineen (a.s)** has said:

“Even if a Momin is flogged to express animosity for me, he will not do it! If a hypocrite is given the bounties of the world and asked to have my love in his heart, he will not do it! The Prophet (s.a) himself has given his verdict about it:

‘O Ali! A Momin will not be your enemy and a hypocrite will not befriend you!’”

This is the reason that we see those who have the knowledge of the **Rights of the Ahle Bayt (a.s)** and keep

attached to their **Wilayat**, propagate their word and express their true attachment and love for them. They remember their hardships and also their happy moments! In accordance with their capability they do **Nazr** for the **Ahle Bayt (a.s)**.

In “**Khazanat al Arab**” it is narrated by **Saa-ed**, the slave of **Kumait** who said:

“**Once I reached Hazrat Ali bin al Hussain (a.s) along with Kumait. Kumait said, ‘I have an eulogy for you so that you go to the Prophet (s.a) as the intercessor for me. Then he recited the eulogy. When Kumait finished the reading, the Imam (a.s) said, ‘We cannot compensate you for your effort, but there is certainly a reward for you from Allah!’ Then the Imam ordered 100,000 Dirhams to be paid for the expenses of Kumait’s dependents!**

Kumait told the Imam (a.s), ‘Even if you had given me only 6 Dirhams, it would be a matter of felicity for me! But what I wish most is if you give me some of your used garments that I wish to keep with me as a Tabarruk (Benediction). The Imam (a.s) got up, removed his robe and gave to Kumait. Then the Imam (a.s) said, ‘O Allah! Kumait has true love and affection for your Prophet (s.a) and his progeny (a.s) while others are their enemies! He propagates their thoughts and teachings, others hide them! O Allah! Give him a life of benevolence and martyrdom in death! Manifest to him the rewards that are due for him immediately and prepare him for the rewards of the hereafter!’”

Waabal says that he went to the presence of **Hazrat Ali ibne Moosa ar Reza (a.s)** in **Khorasan**. The **Imam (a.s)** asked him to recite his eulogy. When **Waabal** recited the eulogy, the **Imam (a.s)** became emotional and he started getting hiccups and tears started flowing from his eyes. A servant standing nearby motioned to **Waabal** to stop his recitation. After some moments of his stopping the recitation, the **Imam (a.s)** said, “Recite the poem once again!” **Waabal** repeated the eulogy. When the recitation was over, the **Imam (a.s)** said thrice, “**Ahsant—Very good!**” Then the **Imam (a.s)** ordered **10,000 Dirhams**, minted in the **Imam (a.s)**’s name to be given to him as gift and such coins were not given to any one else in the future. The **Imam (a.s)** then asked his servant to give good garments to him. **Waabal** then went to **Iraq** and sold each of those specially minted **Dirhams** for **10 Dirhams** each to the **Shias** there. He therefore got **100,000 Dirhams**. He had never got so much money any time in the past.

Ibn e Mazro-ia said that **Hudaifa bin Mohammed** told him that **Waabal** informed him that **Imam Reza (a.s)** gave him a robe that was in the **Imam (a.s)**’s use. **Waabal** said that he would keep that robe in his coffin. The people of **Qum** heard about this. They wanted **Waabal** to sell the robe to them for a consideration of **30,000 Dirhams**. He didn’t accept the offer. Those persons hid and as soon as he reached near them, they snatched away the robe from him. They told **Waabal**, “**If you agree, we can make the deal with you for 30,000 Dirhams! Otherwise we shall just take it from you!**” **Waabal** said, “**I shall not part with the robe willingly! If you take it by force, you will not get any benefit! I shall also report the matter to the Imam (a.s)!**” The men made a compromise saying that they would pay him **30,000 Dirhams** and also give him the

lining of the robe! The lining was given back to **Waabal** that was used in his coffin when he died.

---Al Ghadeer, Vol 2, Page 350-351

There are several such incidents, but mentioning them in this small book isn't possible!

169. ZIARAT OF THE GRAVES OF THE IMAMS (A.S)

Of the rights that the **Imams (a.s)** have over the **Shias** are that they visit their mausoleums for **Ziarat**. Doing this is a sign of their love, faithfulness, and sincerity towards the **Imams (a.s)**.

Sheik Mufeed has said that the **Prophet (s.a)** and the **Imams (a.s)** don't remain unconcerned about their followers, even after their death. **Allah** keeps them informed at all times and they hear the talk of the visitors to their mausoleums which is a privilege that **Allah** has given to them. Even when people call the **Imams (a.s)** from long distances, they are able to hear them! All the **Ulema e Imamia** are unanimous in their opinion in this matter. **Allah** has said in the **Holy Quran**:

“Do not suppose those who were slain in the way of Allah to be dead; rather they are living and provided for near their Lord,”

“Exulting in what Allah has given them out of His grace, and rejoicing for those who have not yet joined them from (those left) behind them that they will have no fear, nor will they grieve.”

---*Al e Imran, Verse 169-170*

The Prophet of Allah (s.a) said:

“One who makes salutations at my graveside, I hear him and one who sends me salutations from afar, they reach me!”

---*Awail al Maqalat Sheik Mufeed*

It is indicated through the traditions of the **Imams (a.s)** that visits to their mausoleums are a source of felicity for their followers. The following are some such traditions:

“Washa” narrates that he heard **Imam Reza (a.s)** say:

“Every Imam has a right over his followers that they must visit the mausoleums of the Imams (a.s). Whoever does the Ziarat with true heart and spirit, the Imams (a.s) will intercede on behalf of the person on the Day of Judgment.”

---*Al Bihar, Vol 22, Page 6 Ayoon Akhbar ar Reza*

Zaid al Shaham narrates that he told **Hazrat Abu Abd Allah (a.s)**:

“If a person does the Ziarat of any of the Imams (a.s), what rewards he will receive? The Imam (a.s) replied, ‘The person will get the same reward that one gets when he does the Ziarat of the Prophet (s.a)!”

---*Al Bihar, Vol 22, Page 6*

It is narrated from **Hazrat Abul Hassan Moosa (a.s)**:

“When the Doomsday will come, four will be the first to reach the Firmament and and four in the end. The first to reach will be Noah (a.s), Moosa (a.s), Eesa (a.s) and Ibrahim (a.s). The four to reach there in the end will be Prophet Mohammed (s.a), Hazrat Ali (a.s), Imam Hassan (a.s) and Imam Hussain (a.s). When the food will be served there, the person who did the Ziarat of the graves of the Imams (a.s) will share with us! Among them the persons of the highest status will be those who did the Ziarat of the grave of my son.

170. THE ULEMA & THEIR EXCELLENCE

Knowledge is one of the most precious possessions of the human race. Knowledge provides superiority to man over other creatures.

The **Ulema** are the inheritors of the knowledge of the **prophets (a.s)** and invite people to learning. They support and help the Faith and attract people towards understanding **Allah** and **His** obedience. They guide the people towards welfare and growth. Therefore, there are several verses of the **Holy Quran** that illustrate the high status of the **Ulema**.

Allah says in the Holy Quran:

“Say, ‘Are those who know equal to those who do not know?’ Only those who possess intellect take admonition.”

---Az-Zumar, Verse 9

Also Allah says:

“Allah will raise those who have faith and those who have been given knowledge in rank, and Allah is well aware of what you do.”

---Al Mujadilah, Verse 11

Also Allah says:

“Only those of Allah’s servants having knowledge fear Him.”

---Al-Fatir, Verse 28

He further said:

“And We draw these parables for mankind; but no one grasps them except those who have knowledge.”

---Al-Ankabut, Verse 43

Hazrat Abu Abd Allah (a.s) narrates that the Prophet (s.a) said:

“One who goes out in search of knowledge, Allah will put him on the road to Heaven. Allah’s angels will spread their wings under the person’s feet. All the creatures of the earth, even the fishes in the sea, and those in the firmament will seek Allah’s Mercy for him. A scholar has superiority over the praying person as the full moon has over the twinkling stars. No doubt, the Ulema are the inheritors of the prophets. The prophets don’t leave behind Dirhams and Dinars but

they leave an inheritance of knowledge. One who acquires this (Knowledge) will get a larger share (of felicity)”

---*Al Waafi, Vol 1, Page 42*

Imam Mohammed Baqir (a.s) said:

“A person drawing advantage from his knowledge is better than 70,000 Abids (Worshippers)”

---*Al Waafi, Vol 1, Page 4069+*

Imam Jafar e Sadiq (a.s) said:

“When the Doomsday comes, Allah will gather all the people at one place and establish the balance of Justice. At that time the blood of the martyrs will be balanced with the ink and the pan of the Ulemas’ ink will be weightier.”

---*Al Waafi, Vol 1, Page 40*

Imam Jafar e Sadiq has said:

“On the Day of Judgment Allah will assemble the Abids (the Worshippers). He will ask the Worshippers to proceed to the Heaven and ask the Ulema to stay and do Shafa-at (Intercession) for others!”

---*Al Bihar, Vol 1, Page 74 Narrated from Ilal al Sharaeh*

Hazrat Amir al Mominin (a.s) told Kumail:

“O Kumail! People having hoards of wealth have died and they are no more there! But the Ulema will

live till there is this world! Their bodies may not be there but their faces will live on in the hearts of people!”

---*Nahj al Balagha*

Hazrat Abu Abd Allah (a.s) narrates that the Prophet (s.a) has said:

“On Doomsday a person will come whose virtues will be as high as the clouds and tall like the mountains. He will say, ‘O my Allah! Why so many rewards while I haven’t done many virtuous deeds?’ He will be told, ‘It is the knowledge that you have imparted to the people and after you, they acted on that knowledge!’”

---*Al Bihar, Vol 1, Page 75 Narrated from Basa-er al Darajaat*

When the scholars are accorded this status, it is nothing new or strange. They are the supporters of the faith and the possessors of the Knowledge of **Islam**. They protect and propagate the everlasting signs of the Religion. The **Ulema** are the inheritors of the treasure of knowledge and from whom, through the centuries, people have drawn benefit. People get the advantage from the radiance of their learning and to fulfil their great aims, they draw the light from the **Ulema**.

It needn’t be stressed that none other than the sincere **Ulema** can achieve the high status. These sincere scholars are always alert on the path of **Islamic** norms and precepts. Therefore, they have rights over the Muslims.

171. RESPECT & REVERENCE FOR THE ULEMA

Respect and reverence for the **Ulema** has been deemed necessary because of their service to the preservation of the **Shariah and their efforts for the reform and development of the society.**

Ahle Bayt (a.s), through their words and deeds, have exhorted people to hold the **Ulema** in high respect.. They have even said that those who belittle the **Ulema** will suffer perdition. The authentic tradition is that:

“Looking at the Ulema with love and affection is Ibadat ((worship)”

---Al Bihar, Vol 1, Page 64

It is narrated by **Hazrat Abu Abd Allah (a.s)** that the **Prophet (s.a)** said:

“Either you should be a scholar or a seeker of knowledge or a friend of the Ulema (Scholars). If you join the fourth category and bear animosity for them you will be the losers.”

---Al Bihar, Vol 1, Page 59

In this manner they respected the **Ulema** and always took care to promote their veneration. **Sheik Mufeed** says that **Imam Jafar e Sadiq (a.s)** held **Hisham bin al Hakam** in high respect and **Hisham** was one of his closest companions. **Hisham** approached the **Imam (a.s)** in **Mina**. Those days **Hisham** was a youth and the **Imam (a.s)** had

several old **Shia** companions like **Hamran bin Ain, Qais al Masir, Yunis bin Yakub, Abi Jafar Lahaul etc. Hisham** wasn't older than any one of them. When **Hisham** approached, **the Imam (a.s)** stood up along with all his companions. When people saw the **Imam (a.s)** give such respect to the youth, **Hisham**, they didn't like it. Noticing this attitude, the **Imam (a.s)** said, "He is going to support us with his tongue, his hand and his heart!"

---*Safinat Al Bihar, Vol 2, Page 719*

Ahmed al Bazanti narrates

"Once **Imam Reza (a.s)** summoned me. I went upto **Sariya** and stayed there for the night. When the time for the **Isha Prayer** arrived, the **Imam (a.s)** ordered a bed to be arranged for me to sleep. They spread a carpet and fetched a comforter etc. When it was night the **Imam (a.s)** said, 'Do you wish to sleep now?' When I agreed, he spread the comforter on me and said, 'May Allah make you spend the night in comfort and safety!' When the **Imam (a.s)** went away, I said, 'The care and respect he gave me, none else has ever been so thoughtful towards me!'"

---*Safinat Al Bihar, Vol 1, Page 81*

172. GOOD BEHAVIOR WITH THE ULEMA

The aim of the **Ulema** is to serve the Faith and to achieve the task of guiding the Muslims towards the norms of good behavior mandated by the **Shariah**. The **Ulema** spend most of their time for achieving these ends. But they

do have to strive to meet their economic needs as do other persons.

Therefore it is imperative for all the members of the society to ensure that the **Ulema** don't fall short of their needs and provide them as much facilities as are possible. They must be given those rights that the **Holy Shariah** has ordained like **Zakat, Khums etc.** They are certainly more deserving than the others because they are full-time in service of the society and in acquiring religious knowledge. Only if they are sufficiently well provided, will they be able to concentrate on their august task.

In the past muslims, despite their indigent circumstances, used to be generous in helping the **Ulema**. They used to take funds to them and organized **Auqaf (trusts)** for this purpose and gave them in the care of the **Ulema**. Whenever the Muslims neglected this aspect, and stopped providing their rights to the **Ulema**, there came about a shortage of the **Ulema** and the people were deprived of the spiritual and religious guidance that is very necessary for them. This naturally resulted in the weakening of their understanding of the Faith and downward slide of the societies.

173. TAKING GUIDANCE FROM THE ULEMA

Any intelligent person, in his daily affairs, seeks the advice and guidance of those who are experts in the field of activity that he needs help like meeting a doctor for health problem, meeting a construction engineer for repair to his dwelling etc. Similarly in matters of religion he will have to take the guidance of the **Ulema**. **Ulema** specialize in the

field of religion and **Sharia** and will be best equipped to resolve the problems that might come up for muslims of any status. When people start getting shy of contacting the **Ulema**, start thinking that taking their advice is not proper for their dignity, they will remain ignorant of the mandates of the **Shariah** and thus will become victims of deviation.

Remember! The **Imams of the Ahle Bayt (a.s)** have exhorted the Muslims to adapt the company of the **Ulema** and to derive advantage from their knowledge and thoughts. In this regard there are several traditions of the **Imams (a.s)**.

Hazrat Imam Jafar e Sadiq (a.s) narrates on the authority of his forbears

“The Prophet (s.a) said‘Sit in the company of the religious people.This will be for the betterment in this world and also the hereafter.”

---Al Bihar, Vol 1, Page 62 Kitab Sawab al Aamal wa Amali al Sadooq

In this tradition “the religious people” are meant the **Ulema** who will be the experts in the matters of **Shariah** and are the practitioners of its norms.

Imam Reza (a.s), on the authority of his forbears, has narrated:

‘The Prophet (s.a) has said,‘ Sitting in the company of the Ulema is Ibadat (Worship)’

---Al Bihar, Vol 1, Page 64 narrated from Kashf al Ghama

Luqman said to his son:

“O my son! Adopt the company of the scholars! Sit in front of them in a respectful attitude. No doubt! Allah illumines the hearts with learning the way rain puts back life into the parched earth!”

---Al Bihar, Vol 1, Page 64 Narrated from Rauza al Waaezeen

Imam Reza (a.s) narrates on the strength of his forbears:

“The Prophet (s.a) said, ‘There are treasure troves of knowledge and asking (the learned) about them is the key to learning. You ask! Allah will be kind on you because man derives four kinds of reward in this manner: the reward for asking, the reward for acquiring knowledge, the reward for listening to the talk of the Ulema and the reward for keeping the company of the Ulema!’”

---Al Bihar, Vol 1, Page 62 Ayoon Akhbar ar Reza

Imam Jafar e Sadiq (a.s) has said:

“People fall into Halakat (Perdition) because they never ask.”

---Al Waafi, Vol 1, Page 64

174. THE RIGHTS OF THE MENTORS & THE STUDENTS

The sincere mentors who are gifted with the esteemed qualities of **Faith** and dedication, will be at a higher pedestal of felicity.. They will be very important for any society. The reason for their felicity is that they train and bring up the younger generations in a society and prepare them to be important tools in the development and advancements of those societies. Someone asked **Alexander:**

“Do you venerate your teacher more than your own father!”

Alexander replied:

“Yes i do this because my father has been the cause of my transitory life and my teacher for my eternal life!”

One should stand up to pay respects to his mentor because the teachers have the status of prophets! How would one consider anybody more venerable than his mentor when the teacher played the very important role of moulding his life and intellect..

To understand the superiority of the mentors, the sayings of the **Imams (a.s)** of the **Ahle Bayt (a.s)** are excellent guides:

It is narrated by **Hazrat Abu Abd Allah (a.s)** that the **Prophet (s.a)** said:

“On the Day of Judgment a person will come whose virtuous deeds will be as high as the formation of dense clouds and the tall mountains. The person will say, ‘O Allah! I am surprised, my virtuous acts were not so much!’ He will be told, ‘This is because of the knowledge that you have imparted to people and they acted on the precepts that you taught them!’”

---Al Bihar, Vol 1, Page 75

Hazrat Abu Jafar (a.s) has said:

“When a person teaches one chapter of learning to his disciples, he too will get reward equivalent to that his disciples get following the precepts set in the teaching. The reward for the disciples, however, will remain undiminished! Similarly if a person teaches to his disciple anything worthy of retribution, he will also get the same punishment as the disciple who acted on his teaching. There won’t be any reduction in the retribution for the person who acted on the teaching!”

---Al Waafi, Vol 1, Page 42

The rights of the teachers on the students are that the students should appreciate the efforts put in by them in imparting learning to them and make every effort to respect and follow the precepts taught by them. They must implicitly follow the rules and regulations of the institution where they go to acquire knowledge and complete their curricula in the time schedule set for them.

There is another important aspect that if, sometime, the teacher becomes unduly harsh, the student should remain

calm and polite. About the rights of the mentors, **Imam Ali ibnal Hussain Zain al Abedin (a.s)** has made the following wonderful observation:

“The right of your mentor over you is that you respect him, sit politely in front of him and listen to him intently; accept his commands, never raise your voice more than his. Don’t approach him to do backbiting of others. When someone speaks ill of him, defend him to the best of your capability. Hide his weaknesses and talk about his good qualities. Don’t sit in the company of his adversaries nor become inimical with his friends. If you do this, the angels of Allah will bear witness that you had fulfilled your duty towards your mentor and that you acquired learning only for Allah and for none else!”

---Risala Huqooq al Imam Sajjad (a.s)

175. THE RIGHTS OF THE STUDENTS

The students enjoy great felicity because they make efforts to acquire learning and thus preserve the spiritual heritage and transfer it to posterity. They leave behind a treasure trove of knowledge for the benefit of the coming generations. Therefore, the traditions of the **Ahle Bayt (a.s)** the importance and superiority of the seekers of knowledge.

Hazrat Abu Abd Allah (a.s) on the strength of the narration of his forbears says:

“The Prophet (s.a) has said,’amongst the ignorant persons the example of the seeker of knowledge is like a living being amidst the dead!”

--- Al Bihar, Vol 1, Page 58

Hazrat Abu Abd Allah (a.s) narrates that the Prophet (s.a) said:

“When a person stirs out in search of knowledge, Allah will put him on the path of heaven and the angels will happily spread their wings under his feet! The denizens of the earth and the firmaments, and even the fishes in the seas, will pray for his deliverance. A learned person is superior to an Abid (a Worshipper) the same way the full moon is superior to the twinkling stars!”

---Al Waafi, Vol 1, Page 42

Hazrat Abu Abd Allah (a.s) quotes that the Prophet (s.a) said:

“Acquiring knowledge is the bonden duty of every Momin male and female. Remember! Allah befriends the seekers of knowledge!”

---Al Waafi, Vol 1, Page 36

Hazrat Abu Jafar (a.s) said that the Prophet (s.a) observed:

“The teacher and the taught are partners in the rewards that they get. The teacher will get the reward

twice that of the taught! There is nothing more praise worthy than this!”

---Al Bihar, Vol 1, Page 56

The only lacuna is that very few achieve that status because only the sincere can reach those heights. Those who do **Tazkia Nafs (Purification of the self)** through search for knowledge, and acquire noble manners and traits, achieve **Allah’s Maarifat (Understanding)** and through their obedience of **Allah** earn **His Pleasure**. Those who fail to acquire these traits, their learning will be limited to acquisition of the worldly and material benefits.

The rights of the seekers of knowledge may be described, in a nutshell, as follows:

1. It is imperative for the parents and the guardians of the students to put them under such mentors who have the qualities of good manners and faith so that they prove themselves as good examples for the impressionable young students. The students generally try to emulate their teachers in many ways. Therefore it is necessary that people with equanimity are selected as teachers.

2. The students have the right to treat their teachers with affection and kindness. They should not give an impression to the students that they look down upon them for whatever reason. This attitude might make the student stubborn in his behavior. For the proper training and upbringing of the students they must be encouraged by the teacher to concentrate on the process of learning and good manners. The brilliant and better students must be appreciated by the teacher to encourage them to perform even better. This attitude will create the spirit of

competition and the weak too will try to improve themselves. The students who don't perform well must be discretely encouraged to come up to the mark.

3. **Imam Zain al Abedin (a.s)**, in his “**Risala Huqooq**” advises about the students thus:”**Those who are under you as students, Allah has appointed you as their guardian and has opened the treasures of learning for you! If you educate people and don't dishearten them, Allah will increase His Bounties for you! But if you shout at them for motivating them to learn, or you neglect them if they don't measure up to your expectation, Allah will withdraw His bounties from you and you might lose the respect of the student!**

4. It is also necessary that the mentors keep in mind the capability and receptive capacity of every individual student and teach them according to their capability. They should not teach them intricate topics that are beyond their ability. Develop their faculties of comprehension, slowly and steadily, and bring them closer to the capability of the better students. They should not be forced to pursue studies in branches of learning for which they don't have the aptitude.

5. It is the right of the students that, the mentors, besides coaching them in the curricula, teach them about moral behavior and other extra-curricular activities that would sharpen their intellects. The teachers should encourage the students to follow the norms of the **Shariah** and give them the awareness that the main purpose of education is to do **Tazkia e Nafs (the Purification of the self)**. A good example of the neglect of the **Tazkia e Nafs** is to pursue learning that prepares one for the material world but one remains totally ignorant about the spiritual aspects of life. The ills that have crept into the society because of this attitude can well be gauged by studying the

lives of the people. It is therefore necessary that the mentors introduce the students to the norms of their rights and responsibilities and introduce them to the books written by experts on **Moral Science!**

176. THE RIGHTS OF THE CHILDREN & THE PARENTS

It is difficult to describe the superiority and dignity of the parents. Their superiority over the children is universally accepted. They are the cause of the existence and the development of the children. The parents face a lot of hardship to give birth and to nourish children into healthy, grown-up members of the society. The mother undergoes all the troubles of child-bearing and delivery, feeds the child and takes care of its upbringing with great care. On the other hand the father struggles to provide the means to give the desired upbringing to the child. Thus the parents face hardships at every step in the life of the child from conception, to delivery and also during early childhood. They do all this just for the pleasure and don't expect any praise from the children for the hardships faced.

To understand the spirit of sacrifice of the parents it is sufficient to know that their main aim in life will be to ensure the growth, success and well being of their children. They want their children to be achievers and wish to feel proud about their successes. This is contrary to human tendency that one doesn't like others making fast strides in life, but in the case of their own children, they wish every success to fall in their laps! This is the reason that after the **Rights of Allah**, the parents rights on the children are most important.

177. CARE OF THE PARENTS

For intelligent and thoughtful children it is imperative that they recognize the hardships and toil faced by their parents in bringing them up to be independent and successful individuals, and in return they must give the best of treatment to them in their advanced ages..

The Holy Quran highlights the status of the parents in the following verses:

“We have enjoined man concerning his parents: his mother carried him through weakness upon weakness, and his weaning takes two years. Give thanks to Me and to your parents. To Me is the return.”

“But if they urge you to ascribe to Me as partner that of which you have no knowledge, then do not obey them. Keep their company honorably in this world and follow the way of him who turns to Me penitently. Then to Me will be your return, whereat I will inform you concerning what you used to do.”

---Luqman, Verse 14 & 15

Allah also says:

“Your Lord has decreed that you shall not worship anyone except Him, and (He has enjoined) kindness to parents. Should they reach old age at your side – one of them or both – do not say to them, ‘Fie!’ and do not chide them, but speak to them noble words.”

“Lower the wing of humility to them, out of mercy, and say, ‘My Lord! Have mercy on them, just as they reared me when I was (a) small (child)!”

---Bani Israel, Verse 23 & 24

These verses amply highlight the superiority and the importance of the parents for their off-springs and also that the children must be grateful to the parents at every stage in their lives and that they must treat them with gentle care. In the first verse it is expected that one must thank the parents along with their gratefulness to **Allah!** The second verse commands that one should pray to Allah and, exhorts children to treat their parents well and to give them respect. One can well imagine the importance that **Allah** attaches to the treatment of parents by their children that, in the same Verse, and in the same breath, He says that one should worship Him and to treat the parents well!

Similarly the traditions of the **Ahle Bayt (a.s)** stress on the rights of the parents. **Imam Mohammed Baqir (a.s)** said:

“Allah has stressed on three things:

--A trust must be discharged, whether it is of a pious person or that of a transgressor;

-The word given to a person must be kept; whether it is to a pious person or to a transgressor;

Be kind and helpful to the parents; whether they are pious or are transgressors!

Imam Jafar e Sadiq (a.s) narrates:

“A person came to the presence of the Prophet (s.a) and said, ‘O Prophet of Allah! Please make a will to me!’ The Prophet (s.a) replied, ‘Don’t believe that Allah has any partners even if you are pushed into the fire; Every time obey your parents and always have a kind word for them, whether they be alive or dead.

---Al Waafi, Vol 3, Page 91-92

It is narrated by Hazrat Abul Hassan (a.s)

“The Prophet (s.a) said, ‘Treat the parents well and become eligible for the Heaven, Ill treat them, get disinherited and be content with a place in Hell!’ Also said the Prophet (s.a),‘ Children viewing their parents with love is Ibadat (Worship)!

---Al Waafi, Vol 3, Page 91-92

Imam Jafar e Sadiq (a.s) has said:

“Any person who wishes that Allah makes the throes of death easy for him, then he should be kind to his next of kin and behave well with his parents. If he does this, his throes of death will be made easy by Allah and he will remain economically comfortable in this world.”

---Al Bihar, Vol 16/4 Page No 21 Amali Sheik Sadooq

Hazrat Abu Abd Allah (a.s) has said that once the Prophet (s.a)'s foster sister visited him. When he saw her, he was very pleased. He spread his robe on the floor, made her sit on that and talked pleasant things with her. She went away after some time and her brother came. The Prophet (s.a) didn't treat him in the same manner. The companions asked why he gave a different treatment to him. The Prophet said, "The sister treats her parents better than her brother did!"

---Al Waafi, Vol 3, Page 92

Thus it is proved that the **Holy Shariah** exhorts people to treat their parents well. For care and consideration the mother deserves better treatment when compared with what one has to do for the father because she carries the child and feeds it till it is weaned from her milk and bears more hardship for the upbringing. **Hazrat Abu Abd Allah (a.s)** narrates that a person came to the **Prophet (s.a)** and asked, **"With whom shall I behave kindly?"** The **Prophet (s.a)** replied, **"With your mother!"** He again asked the same question and the **Prophet (s.a)** gave the same reply. He asked a third time, and got the same reply. When he asked the question the fourth time, the **Prophet** said, **"With your father!"**

---Al Waafi, Vol 3, Page 92

It is narrated by **Ibrahim bin Mahzam** that he went to the presence of **Hazrat Abu Abd Allah (a.s)** and returned home in the night. His mother used to live with him. While talking to her, he got angry and exchanged some harsh words with her. In the morning

he prayed and went to the presence of the Imam (a.s). Before he said anything, the Imam (a.s) observed:

“O Aba Mahzam! What happened between you and your mother? He replied, “I had an altercation with her over her talk!” The Imam (a.s) said, “Don’t you know that her stomach was your home, you were brought up in her lap, you were fed on her milk!” Aba Mahzam said, “Yes!” Then the Imam (a.s) added, “You should never use harsh words against her!”

---Al Bihar, Vol 16/4, Page 23

Hazrat Zain al Abedin (a.s) has observed:

“Listen! Your mother carried you in a way that none would have done it for you! She nursed you with utmost care. She gave strength to your body and limbs. She remained hungry and fed you. She remained thirsty and quenched your thirst. She remained in tatters and clothed you well. She remained in the sun to provide you shade. She had foregone sleep to make you sleep well. She protected you from the heat and the cold. All this she has done so that you will be of use to her. You have no strength to express your gratefulness to her unless Allah’s Grace is there for you!”

---Risalat al Huqooq Imam al Sajjad (a.s)

One should treat the parents in such a manner that it becomes the cause of their happiness, particularly when they are unwell or have turned old and feeble. In this regard the **Holy Quran** asserts that if one of the parents, or both, attain old age, one should neither use a harsh word with

them nor talk with them loudly. One should always have the attitude of humility and respect for the parents. One should pray to **Allah** imploring **Him** to be kind to them since they had undergone much hardship in nurturing and bringing him up.

It is narrated that a person came to the presence of the Prophet (s.a) and said:

“O Prophet of Allah (s.a)! My parents have become old. I am caring for them as they cared for me! Have I delivered their right with what I am doing for them?” The Prophet (s.a) said, **“No! Because while bringing you up, they wanted you to live! But when you serve them you have their death on your mind!”**

---Shara al Sahifat al Sajjadia Ali Khan

Ibrahim bin Shoaeb says that he once told to Hazrat Abu Abd Allah (a.s):

“My father has gone very old and feeble. When he wants to go for nature’s call, we have to lift him up bodily.” The Imam (a.s) said, **“If you have the strength, keep doing it! Remember your parents had done the same for you when you needed their help! You must rather make morsels of food with your hand and feed him. The reward for this service to the parent will be a place in the Heaven!”**

---Al Waafi, Vol 3, Page 92

It is not that we have to serve the parents only while they are living. Our service for them is necessary even after

their demise. Infact they need it more after they have left this world! Their relationship with the world remains and they need the prayers of their children for a better hereafter!

Imam Jafar e Sadiq (a.s) has said that a person continues to get reward in three conditions after his death:

-Any virtuous work that he started in his lifetime and it continues after his death.

-A practice of guidance that he started in his lifetime and continues after his death.

-Virtuous offspring he had left behind who pray for him

---Al Waafi, Vol 13, Page 90

It is established that the **Holy Ahle Bayt (a.s)** have exhorted people to be kind to their parents. Even after their death, the children should continue to do acts of virtue on behalf of the parents that they get rewards for that. They should discharge the loans of the demised parents and return the trusts of others that the parents were holding in their lifetime. It is the duty of the children to offer the missed prayers and other obligations of the dead parents. The children should do charity for the deliverance of the parents and arrange meetings and sermons for the peace of the spirits of their parents. Any negligence in this by the children will be tantamount to their getting **Aaq** (disinherited).

Imam Mohammed Baqir (a.s) has said:

“A son might treat his parents kindly in their lifetime. But after their demise he neglects to discharge their loans and forgets to offer prayers for their Deliverance. Allah will then consider such off-spring as Aaq. If the children don’t treat the parents properly in their life time and the parents pronounce Aaq for them and, after the demise of the parents the children repent, discharge their loans and liabilities and pray for Allah’s kindness for them, Allah will count such children as virtuous!”

---Al Bihar, Vol 4, Page 26 Kitab al Imamah

178. DISINHERITANCE OR AAQ BY PARENTS

Neglecting a good deed and returning evil for virtuous deeds is a vile act. When we consider the **Aaq** of the parents on this yardstick, it will appear a cause of much disgrace and also the reason for the offspring going to **Hell** on account of their neglect and ill treatment of the parents who had performed to **Aaq them**.

The parents spend their energies and efforts for the training and upbringing of their children. Then how could children overlook them and deny them their rights and privileges. Those who adopt such attitude with the parents will sooner, or later, get **Allah’s Retribution**. **Hazrat Abul Hassan (a.s) has said:**

“Do good to your parents and become eligible for the Heaven. If you earn Aaq from the parents, you will be consigned to Hell!”

--Al Waafi, Vol 3, Page 155

Imam Jafer e Sadiq (a.s) has said:

“In the view of Allah uttering a word of slightest displeasure with the parents is tantamount to getting their Aaq. If the children look at the parents with the slightest amount of anger, they will be the subject of the parents Aaq.”

---Al Waafi, Vol 3, Page 155

Hazrat Amir al Momineen (a.s) has said:

“For three sins a person gets the retribution very soon in this world, and it will not be postponed for the hereafter:

--The Aaq of the parents

--Headstrong behavior with others

--Denying a good deed”

---Al Bihar, Vol 4, Page 23

179. THE EVIL EFFECTS OF GETTING AAQ

There are extremely deleterious effects of getting disinherited (**Aaq**) that cause misfortune to a person in this world and the hereafter. One negative effect of the **Aaq** is that the person who undergoes it might do the same with his own off-springs. Thus the process might continue for generations.

One of the most deleterious effects of Aaq is that the person will become the victim of utter misfortune and will never be happy and contented in his entire life. The displeasure and curse of the parents will bring him to this pass. The Prophet (s.a) has said:

“Beware! Save yourself from your father’s curse! Its blow is sharper than that of a sharp sword!”

While an Aaq person enters the stage of the throes of death, he undergoes severe torture. Hazrat Abu Abd Allah (a.s) narrates that the Prophet (s.a) reached the bedside of a youth who was in the throes of death. He asked him to say, “La ilaha il Allah!” But the tongue of the youth was tied and he couldn’t utter the words. An old woman was sitting near the youth’s bed. The Prophet (s.a) asked her if she was his mother. The woman replied in the affirmative. The Prophet (s.a) asked her, “Are you unhappy with your son?” The woman replied, “Yes! For the last seven years I haven’t talked to him!” The Prophet (s.a) said, “Do reconcile with him now!” The woman said, “By Allah and His Prophet! I have now forgiven and reconciled with my son now!” The Prophet (s.a) now asked the youth to say,

“La ilaha il Allah!” The youth repeated the words. The Prophet (s.a) asked him, “What have you seen?” The youth said, “I have seen a dark ugly apparition who was emitting very foul smell! While I am in the throes of death, he angrily advances towards me!” The Prophet (s.a) said, You recite:

**“Yam un eaqbal al yaseer
wa yafu an il kateer
al qabal Minnil yaseer
wa af annil katir
innaka antal ghafoor ar Rahim”**

The youth recited this supplication. The Prophet (s.a) asked him, “What do you see now?” The youth replied, “I see a pleasant fair looking person. Good fragrance emanates from him. He is dressed in clean garments! Seeing him the dark apparition is going away! The good looking person has come very close to me!” Saying this, the youth expired!

---Al Bihar, Vol 4, Page 23 Amali Sheik Toosi

Earning displeasure of the parents is one of the worst sins. For such persons **Allah** has promised the lowest level of **Hell!** Here it will be appropriate to mention that while **Allah** has made it binding on the children to be obedient to their parents, the parents too have certain duties. They must create their love in the hearts of the children and adopt a kind and fair attitude towards them. They shouldn't bring them to a stage that they start misbehaving with them and thus enter the state of **Aaq.**

Hazrat Imam Sadiq (a.s) says on the authority of his forbears:

“The Prophet (s.a) said: ‘If the offspring is truthful, it will never go Aaq. To the contrary, the parents might go Aaq if they aren’t fair in their treatment of the children.’”

--Al Bihar, Vol 4. Page 22 Khisal Sadooq

The Prophet (s.a) has said:

“Allah’s curse on those parents who force their children go Aaq! May Allah be kind on the parents who do the upbringing of their children in such a manner that they are kind and considerate towards the parents!”

---Al Waafi, Vol 12, Page 196

180. THE RIGHTS OF CHILDREN

The off spring for a person is the ornamentation of life. If the the children are good, the home will be pleasant. They will be the pride of the family. The wise persons and the persons in the house, and the neighborhood, praise them.

It is narrated from **Hazrat Abu Abd Allah (a.s)** that the **Prophet (s.a) has said:**

“A virtuous son is a flower from heaven!”

---Al Bihar, Vol 4, Page 22, Sifal Sadooq

In another tradition, **the Prophet (s.a) said:**

“Virtuous offspring is a felicity for the parents”

---Al Waafi, Vol 12, Page 197

Imam Abul Hassan (a.s) has said:

When Allah wishes well for a person, He provides a successor and supporter for him”

---Al Waafi, Vol 13, Page 9 Quoted from Kaafi

About the dead the wise men say that if the deceased had a son, he was alive. Otherwise he is dead!

The benefits from the off spring accrue to the parents not only in this world, but in the hereafter as well.

Hazrat Abu Abd Allah (a.s) has said:

“The reward for a person doesn’t continue after his death, except in three conditions:

--His leaving behind such a Sadqa e Jaria (Perpetual Charity) from which people draw benefit even after his death.

--The foundation for a benevolent act he had laid during his life and the people benefit from it even after his death.

--He left behind virtuous offspring who pray for him after his death!”

It is narrated from Hazrat Abu Abd Allah (a.s) that the Prophet (s.a) said:

“Once Hazrat Eesa (a.s) passed through a grave yard. One of the interred persons was undergoing punishment. He went ahead. When he returned the same way, he thought it was quiet and peaceful there. He said, ‘O Allah! While going up I noticed that the person in the grave was undergoing punishment. It is quiet now!’ A revelation came to him from Allah, saying, ‘The man had a son who is on the right path and he has given shelter to an orphan. The father has been pardoned because of the good act of the son!’ Then the Prophet (s.a) said, ‘Any offspring of a Momin who survive him, and worship Him will be like a legacy from Allah! Then the Prophet (s.a) recited the following Verses about Hazrat Zakaria (a.s)

“Indeed I fear my kinsmen, after me, and my wife is barren. So grant me from yourself an heir.”

“Who may inherit from the House of Jacob, and make him, my Lord, pleasing (to you)!”

---Maryam, Verse 5 & 6

---Al Waafi Vol 12, Page 197

It must be borne in mind that just having offspring need not be the cause of the felicity of a person. The important requirement is that the offspring remain firm on virtue. Therefore, it is imperative for the parents to give

good upbringing and education to their children and ensure that they remain steadfast on the Right Path.

Imam Sajjad (a.s) has said:

“You should remember that your offspring have the right over you and the reward or retribution of their acts will certainly reach you! You will be asked what arrangement you had made for the proper upbringing and education of your children and what guidance you had given them to tread the Right Path. You must always be kind to them and exhort them to obey Allah. You must reprimand them when you need to do it.”

---Risalat al Huqooq al Islam Ali bin al Hussain (a.s)

Thus the father and the mother are responsible for the training and upbringing of their impressionable children. If they neglect this important aspect, they will be fully responsible for their deviation and undesirable acts. The parents must start the education of the child from the time it learns to crawl and talk. In childhood one picks up anything fast. If a child picks up bad habits, they get entrenched in him.

181. THE WAY OF TEACHING GOOD MANNERS

It is important that the parents adopt moderation in instructing and educating their children. They should ensure that the child doesn't become stubborn in its attitude. They should also not close their eyes to the little acts of misdemeanor that the child might commit. They

must reprimand him and take corrective measures. Overlooking such trivial acts might, in the long run, spoil the child. Encourage the child to do good turns and praise him if he does such things. He must be stopped from doing anything wrong and by advise and guidance, if he persists in doing such things, mild punishment must be meted to the child.

182. THE INITIAL SCHOOL OF A CHILD

The home is the first school of a child where he learns to crawl, walk and talk! It is here that his personality takes shape. At this stage the habits take root. Children take impression from the character and behavior of their parents. The parents should therefore strive to become exemplary examples for them.

183. THE METHOD OF UPBRINGING CHILDREN

1. The first step of the upbringing of the children is teaching them the way of eating and drinking. They have to be trained in washing and cleaning their hands before and after eating anything. They have to be introduced to the habit of eating with the right hand, chewing the food properly, not staring at others eating and remaining content with whatever is offered to them for eating. These are some of the basic etiquettes of eating.

2. The children must be introduced to the good manners of conversation, that they should utter good words and abstain from cheap repartee, abusive language, backbiting and slander. As speaking good language is necessary it is also important that the child is taught to be a

good and patient listener. They should be taught not to interrupt abruptly when someone is speaking.

3. The most important thing in the upbringing is introduction to the norms of the Faith. The children must be trained to be firm in their Faith. While doing this their intellectual capability has to be kept in mind. The child must be made aware of the norms of **Shariah** so that he is not misguided on exposure to enemies of Islam. In the **Holy Quran Allah says:**

“O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones, over which are (assigned) angels, severe and mighty, who do not disobey whatever Allah has commanded them, and carry out what they are commanded.”

---Tahreem, Verse 6

4. It is binding on the parents that they teach their children good manners and inculcate good traits in them. They must be made truthful, trustworthy, patient, confident, respectful towards and kind to those younger than them. They must learn to thank people who help them. They should be thoughtful in their behavior and forgive others' faults, to the extent possible. They must give a helping hand to the poor and needy.

5. It is very important that the parents prevent their children from bad company and introduce them to good and cultured people. The children cultivate the habits of the persons whose company they keep. **The Prophet (s.a) has said:**

“A person’s faith is his friend! You must observe the type of friends persons cultivate.”

Everyone will bear witness that those who go astray in their youth realize that their predicament was because they got bad company and because of bad friends they went astray.

6. It is also the duty of the parents that they should gauge the aptitude of their children and put them in vocations that suit their liking. Their physical and intellectual capabilities shouldn’t be overlooked while putting them in any discipline or trade.

184. MATRIMONIAL RIGHTS

Matrimony means the conjugal relations between man and wife that **Allah** has mandated for the progress of the world and the development of the human race.

The **Islamic Shariah**, in the **Book of Allah** and the traditions of the **Prophet (s.a)**, has stressed the importance of matrimony. **Allah says in the Holy Quran:**

“Marry off those who are single among you and the upright among your male slaves and your female slaves. If they are poor, Allah will enrich them out of His grace, and Allah is all-bounteous, all-knowing.”

---An-Nur, verse 32

Also Allah says:

“And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect.”

---Ar-Room, Verse 21

Hazrat Abu Jafar (a.s) has said:

“The Prophet (s.a) has observed, ‘Among the Islamic norms, the most likeable for Allah is matrimony.’”

---Al Waafi, Vol 12, Page 11

Hazrat Abu Abd Allah (a.s) narrates that the Prophet (s.a) said:

“Whosoever married, the person saved half of his (her) faith. For (the other) half of the faith the person should fear Allah.”

---Al Waafi, Vol 11, Page 12

The Prophet (s.a) said:

“One who runs away from Nikah (matrimony) he is not from me.”

---Al Bihar, Vol 23, page 51

Hazrat abu Abd Allah (a.s) narrates that the Prophet (s.a) said:

Even if a pregnancy miscarries, it will reach the threshold of heaven! It will be asked to enter heaven. It will refuse to enter till its parents enter heaven!”

---Al Waafi, Vol 12, Page 11 Ref: faqiha

Hazrat Abu Abd Allah (a.s) has said:

“A married person’s two genuflections (rakaat) of prayer are better than seventy genuflections of an unmarried person!”

---Al Waafi, Vol 12, Page 11

The Prophet (s.a) has said:

“The two genuflections of prayer of a married person is better than an unmarried person fasting during the days and spending the nights in prayer!”

---Al Waafi, Vol 12, Page Page 11

The Prophet (s.a) has said:

“The basest death is the death of those persons who die as bachelors (spinsters).”

---Al Waafi, Vol 12, page 11

185. BENEFITS OF MATRIMONY

No wonder the **Islamic Shariah** has stressed on the need of matrimony among its followers. The reason is the benefits that accrue from matrimony:

The main advantage of matrimony is that the genealogy is maintained with systematic matrimony and there will be assurance of bringing forth pure and virtuous progeny that will be a source of pride for the society. Such progeny will perpetuate the names of the families where they are born.

Matrimony also prevents people from indulging in extra-marital relations that can bring damnation to any individuals and societies. Matrimony promotes fidelity and spirit of trust between the contracting couples. **The Prophet (s.a) has said:**

“One who marries has saved half of his (her) faith, and for the rest he (she) should have the fear of Allah.”

In the **Islamic Shariah** the punishment for adultery committed by a married person is stoning to death because the act of adultery is a disgraceful and dishonorable act.

186. THE EFFECTS OF MATRIMONY

Marriage can be the harbinger of prosperity, peace and can bring contentment of the self. Man faces several problems in search of necessities of life. But when he returns home, the loving wife provides him relief from the tiredness of the day's toil at his work place. Therefore **Allah has said:**

“We have created wives from your own kind who provide you comfort and we created love and amity between man and wife.”

Hazrat Abu Abd Allah (a.s) quotes on the strength of his forbears that:

“The Prophet (s.a) has said, ‘For a Muslim male, after embracing Islam, there is nothing more beneficial than a pious wife. When he looks at her, she pleases him! When he orders her, she obeys! When he travels away, she guards his home and her chastity!’”

---Al Waafi, Vol 12, Page 16

187. FELICITY OF MATRIMONY

It must be remembered that the felicity of matrimony can be achieved when the husband and wife keep in mind the humane values and fix aims for themselves in their lives. But if they don't plan their lives properly, they might face differences and hence face problems and troubles in their lives.

The **Ahle Bayt (a.s)** have talked about this aspect of life and have highlighted the good qualities and failings of men and women. One should select a spouse keeping these things in mind.

188. EXEMPLARY HUSBAND

An exemplary husband is one who keeps his wife satisfied and happy. Only ample provision of the necessities of life isn't sufficient for a happy existence.. Generally people think so. The material glitter of life, palaces and mansions needn't necessarily be the reasons for the happiness or satisfaction of a spouse. **Muawiya's** spouse expressed her dissatisfaction in her relations with

her husband when she had a clandestine relationship with her slave who was an indigent person! The woman wrote the following couplets:

**No doubt many spirits are restless in this house,
Though they may be in imposing palaces;
A small house is dear to me;
A single dress and coolness of eyes that I get
Is better than regal trousseau!!**

...

The essentials of life that assure a happy existence are:

1. Good manners.
2. Attachment to the faith.
3. Provision of maintenance of the family and the dependents.

If these essentials are assured, the husband can be categorized as an exemplary husband.

Hazrat Abu Jafar narrates that the Prophet (s.a) said:

“When a person, whose Faith and good character you are sure of, sends a proposal for marriage in your family, accept his proposal. If you don’t do it, you will be the cause of Fitna (tribulation) and trouble in the land!”

---Al Waafi, Vol 12, Page 17

Imam Jafar e Sadiq (a.s) said:

“A husband should be a man of fidelity and capable of providing the necessities to the family.”

189. EXEMPLARY WIFE

An exemplary wife is chaste, comes from a good family and should have good looks and character. She must be capable of providing good social company to her husband. **Ahle Bayt (a.s)** have described the qualities of a good wife in their traditions and sayings. They have also highlighted the undesirable qualities of women as well. A comparison between the two types of women make one decide on an exemplary wife.

It is narrated by **Jabir bin Abd Allah** that the **Prophet (s.a)** said:

“Of your women the best are those who are affectionate, bear children, are chaste, command respect in the family and adopt humility with their husbands. Their ornamentation will be only for the spouse and not for others. They obey their husbands and when alone with their husbands, they submit themselves totally to their wishes! They are never stubborn with their husbands.”

Then he added:

“Let me tell you about the traits of your worst women. They treat the people of her own family well but make effort to dominate husband. They will not be interested in giving birth to children. In the absence of their husbands they ornament themselves and go out. While the husbands are around they adopt the veil.

Neither do they give ear to them nor are obedient. When the husband wants privacy, they resist like an unbroken camel resisting persons riding on it. Neither do they accept the excuses of their husbands nor overlook their errors.”

---Al Waafi, Vol 12, Page 14, Narrated from Kaafi wal Tahzeeb

Hazrat Abu Abd Allah (a.s) has narrated that the Prophet (s.a) said:

“The best women of my Ummat are those whose faces are pleasant and their Mehr (Dower) is meager!”

---Al Waafi, Vol 12, Page 15

Hazrat Abu Jafar (a.s) narrates that the Prophet (s.a) said:

“A person who marries a woman for her good looks, will not find the qualities to his liking. If he marries her for wealth, Allah will make the woman dominate him. Therefore one must marry a woman of piety!”

---Al Waafi, Vol 12, Page 13 Al Tahzeeb

One day the Prophet (s.a) stood up to give a sermon and said:

“O people! Abstain from greenery growing on the heap of garbage!” When asked what he meant by greenery, the Prophet (s.a) replied, “The pretty woman who took birth in a bad family!”

In this tradition people are warned against an alliance with a girl of a family whose families character is suspect.

190. RESPECTING THE RIGHTS

The traditions quoted above prove that a pleasant and successful marriage isn't possible till the partners in matrimony do not respect each others rights and fulfil their duties with the spirit of give and take! Then the couple will enjoy a fruitful and successful life.

The **Holy Shariah** has promoted great societal norms for making the matrimony pleasant for the people. It has mandated duties for both the husband and wife. The rights that are common for both are that they have to be honest with each other, they must trust each other and give a helping hand to each other in their tasks. These certainly are the basic needs for a happy and successful life. The rights of the husband and the wife are discussed now.

191. THE RIGHTS OF A HUSBAND

The husband has certain rights over the wife. The wife must take care to abide by these rights of the spouse. The rights are:

OBEDIENCE: This is the first right of the husband over his wife. The wife will be asked about her obedience to the husband on the **Day of Judgment**. It is her duty to abide by the husband's demands under the **Shariah**. She should refrain from every act that isn't to the liking of the husband, like going out of the house without his consent,

spending carelessly, not performing the daily household chores properly etc. If such acts are committed continuously they might become the cause of misunderstandings between husband and wife.

It is narrated by **Hazrat Abu Jafar (a.s)** that once a woman came to the presence of the **Prophet (s.a)** and asked him about the rights of a husband over his wife. **The Prophet (s.a)** said:

“The wife must obey the husband. She shouldn’t even be charitable from his funds without permission, and shouldn’t observe even optional fasts without his consent. If a woman stirs out of the house without the husband’s permission, the angels on the earth and in the Heaven will curse her till she returns back home.” One woman asked, **“O Prophet of Allah! Who has the maximum right over a man?”** The **Prophet (s.a)** replied, **“His father!”** She asked, **“Who has the maximum rights over a woman?”** The **Prophet (s.a)** said, **“Her husband!”**

Hazrat Abu Abd Allah (a.s) says that a person traveled out during the times of the **Prophet (s.a)** and made his wife promise to him that she wouldn’t leave the four walls of their house till he returned from his journey. The man went, and the woman’s father fell seriously ill immediately thereafter. The woman sent word to the **Prophet (s.a)** saying that she was ordered by her husband not to go out in his absence. But since her father was seriously ill she was seeking permission from the **Prophet (s.a)** to visit him. The **Prophet (s.a)** asked her to stay at home. After some days the woman’s father expired. The woman sought the **Prophet (s.a)**’s permission to go to her

father's house and pray for him. The **Prophet (s.a)** asked her to stay at home as instructed by her husband. After the funeral of the woman's father the **Prophet (s.a)** sent word to her that **Allah** had pardoned her and her father because she was obedient to her husband.

---Al Waafi, Vol 12, Page 15 Ref: Kaafi

Hazrat Abu Abd Allah (a.s) has said:

“When a woman spends a night having displeased her husband, her prayer and fasts will not be accepted by Allah!”

---Al Waafi, Vol 17, Page 115

192. TOLERANCE

A wife should earn her husband's affection by her good behavior. She must be thoughtful and provide him maximum physical and spiritual comfort. She must do good house keeping so that she earns the praise of the husband and other inmates of the house. The wife will then be a source of pleasure and comfort for the husband and he will have love for her in his heart. They will then be the best example for their progeny to emulate.

The best example of tolerance is that the wife makes the best effort to protect the husband from worries of house keeping. She must run the house economically so that the husband does not face financial constraints because of uncontrolled spending at home. The wives should know that financial strains can cause bitterness in the relations.

Hazrat Abu Ibrahim (a.s) said that a woman's **Jihad** is her effort to prove herself a good wife.

---Al Waafi, Vol 12, Page 114 Ref Kaafi

There is no doubt that a wife's good behavior enhances the respect of a husband. His physical and spiritual strength increases and his means of livelihood progress. The husband will be able to tackle the day to day problems at work with a mind free of domestic cares.

If a wife is ill tempered and troubles her husband, his capabilities go down. He will age before time because of the unnecessary pressures at home. His energies for generating livelihood diminish. There are several examples of such families.

There were three brothers from the tribe of **Bani Ghanam**. A person came to them seeking their help to solve a problem. He went to one brother who was aged. He said, "Please go to my other brother who is older than me!" When he went to that person, he looked a person of middle age. He told the person, "You must seek a solution from my other brother who is older than both of us." When he went to that man he found him looking younger than the other two brothers. When he asked him that the age of the three brothers seemed different from what they looked to be, the man said, "Our brother whom you met first is the youngest of our siblings. But his wife is bad and troubles him much. He is patiently bearing with her, but because of her behavior he has aged fast. The second brother who appeared middle aged too is younger than me. While his wife troubles him sometimes, she keeps him happy as well! I look the youngest of all the three and I am the oldest in

age. The reason for my good health and cheer is that my wife is very thoughtful and always keeps me happy!”

---Safinat Al Bihar, Vol 1, page 133

Here we are mentioning the advice that a wise Arab woman gave to her daughter when she was leaving for the home of her groom after her marriage. She said:

“My daughter! Today you are leaving this threshold for ever! The house in which you will enter today, you will have to live till your death. That is a nest of which you have not known anything before. You must go to him like a Kaneez (Slave Girl) and he will then turn your slave! You must always remember 10 things:

The first and the second things are that you must cooperate with him by being content and obey him with a smile.

The third and the fourth things are that you must protect yourself from his eye and your nose. This means that his eyes shouldn't see you doing anything wrong and his nose shouldn't smell anything other than fragrance from you!

The fifth and sixth things are that you must be alert at the time he eats or wants to sleep. This is because hunger might make him angry and any interference with his sleep might upset him!

The seventh and the eighth things are that you must take care of his possessions and his next of kin by properly managing his home.

The ninth and tenth things are that for no task you should be disobedient to him and never reveal his confidences to others. If you are disobedient, he might develop aversion for you and if you breach his confidence, he will not trust you!

Then the mother said, “Beware! If he is in a sad mood, never express happiness, and when he is in a happy mood, never have a glum face! Because the first trait is a mistake and the second is the cause of unpleasantness. You must always hold him as the most important person that he gives you importance in return! Always give priority to his wishes and sacrifice your wishes over his! Allah will keep you happy!”

193. PROTECTION

One of the duties of a wife is to protect the good name of the husband and his family. She must spend all her energies to assure this. Her effort should always be to ensure that in no way the reputation of the husband suffers. She must refrain from casually revealing his secrets to others. The things that the husband wishes to hide from others like financial hardships etc, she must exercise maximum care in not mentioning about them to others. Such attitude will make the husband lose confidence in her.

194. THE RIGHTS OF THE WIFE

The Shariah has also prescribed the rights of the wives. Their material and spiritual needs have been given the priority. As the rights of the husbands are based on high wisdom, so are those of the wives! The best interests of both have been considered while determining their rights. Some of the important rights of the wives are:

NAFQA OR MAINTENANCE

Providing maintenance to the wife is a mandatory responsibility of the husband. This has to be in the form of food, clothing, shelter etc. He will have to provide these commensurate with her status and that of her family. Providing **Nafqa** to the wife is the duty of the husband, however rich the wife might be. This right never goes void till she lives as his spouse, unless she becomes disobedient or leaves his home without his permission. In return for the **Nafqa** the household chores haven't been made binding on the wife nor feeding of the babies is binding on her! She does these with her own will and pleasure as a sign of affection and sacrifice for the husband and the family! When a wife performs these things, she deserves all the appreciation.

195. PROVIDING COMFORT TO THE PEOPLE AT HOME

Some people, in their stinginess, don't provide proper maintenance to the family and suppress their legitimate wants and requirements. We are mentioning here some traditions of the **Imams (a.s)** where they warn against

people denying the optimum means of sustenance to the members of their families.

The Prophet (s.a) said:

“The best among you is one who is good to his dependents and the one who treats his women in the best manner.”

---Al Waafi, Vol 12, Page Page 117

The Prophet (s.a) also said:

“The people in a person’s house are his captives. In the eyes of Allah the person is best who treats his captives in an excellent manner.”

---Al Waafi Vol 12, Page 117

Imam Abul Hassan Moosa ibn e Jafar (a.s) said:

“The family members of a person are his captives. If he gets some bounty from Allah, he must spend it on them. If he doesn’t do it, Allah will snatch away the bounty from him.”

---Al Waafi, Vol 12, Page 117

Hazrat Abu Abd Allah (a.s) said:

“A person who strives to provide sustenance to his family is equal to one who is doing Jihad in the way of Allah.”

---Al Waafi, Vol 10, Page 18

Hazrat Abu Jafar (a.s) said:

“One who claims sustenance for his family from others without cringing, and treats his neighbors well, will meet Allah on the Day of Judgment with his face shining like the full moon.”

---Al Waafi, Vol 10, Page 18

196. GOOD BEHAVIOR

The wife is the friend, well-wisher and life-time companion for the husband. She will be with him through thick and thin. She supports him in times of need. She is the house-keeper and serves the members of the family. She performs the motherly duties. Therefore, it is imperative on the husband to treat her kindly and with consideration. He should respect her wishes and praise her efforts in running the house. When the husband does this, the wife feels encouraged. She feels that her hard efforts have received their compensation.

Some husbands give harsh treatment to their wives. They think that such attitude is a matter of right for them. They belittle the wives bordering on insult. This attitude is because of psychic weakness of those men. Their marital life becomes bitter and the environment at home gets vitiated.

Generally women are sensitive because of their kind and soft natures. Therefore if a woman becomes critical of her husband or becomes aggressive, it is attributed to her psychological weakness. At such a moment it is necessary for the husband to control himself and treat her with

forbearance in the interest of the peace in the family. **Hazrat Abu Abd Allah (a.s) has said:**

“A woman is like an inverted rib. If you leave it, as it is, you will get benefit. If you try to straighten it, you might break it!”

When a wife starts disobeying her husband, she must be reformed gently through precepts. If she refuses to correct herself, after due efforts, the husband can reprimand her. He should be careful that his anger didn't cross the limits of decency. **Allah says in the Holy Quran:**

“Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth. So righteous women are obedient, care-taking in the absence (of their husbands) of what Allah has enjoined (them) to guard. As for those (wives) whose misconduct you fear, (first) advise them, and (if ineffective) keep away from them in the bed, and (as the last resort) beat them. Then if they obey you, do not seek any course (of action) against them. Indeed Allah is al-exalted, all-great.”

---An Nisa, Verse 34

197. PROTECTION

A husband is like a guardian for his wife. He supports her, protects her, looks after her and guards her against material and spiritual losses. A husband must take care of the wife's good name. He should abstain from company of persons of disrepute. He should also avoid meeting other

women freely that it might bring about gossip and tarnish his reputation. Some persons permit their women to attend parties where they mix with strange (**Na mahram**) males, dance and socialize with men of indifferent type. Such attitude will certainly destroy the peace in the house sooner or later.

It is the duty of a husband to support his wife and keep her free of cares. He should avoid mixed parties of modern day society which are a major cause of growing deviation in the society. He should educate the wife on the **Islamic** norms and philosophy. This way they can together learn about the basic principles of the **Faith** and the commandments of **Allah** and the **Prophet (s.a)**. **Allah says in the Holy Quran:**

“O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones, over which are (assigned) angels, severe and mighty, who do not disobey whatever Allah has commanded them, and carry out what they are commanded.”

---At-Tahrim, Verse 6

198. A DECEPTION

The modern times have created several temptations which clash with the **Islamic** ideals and put poison in the **Islamic** way of life and thoughts of its followers. This is a result of the machinations of the enemies of **Islam**. Their aim is always to blow out the glowing flame of **Islam** and engross the **muslims** in acts of futile amusements that are contrary to the norms of the Faith. Thus their aim is to turn the conscience of the **muslims** as a dead thing of the past!

Their attempt is to revive the customs and amusements of the **days of ignorance!** The tongues have become free. The paid and commercial writers raise their voices. They started making demands. They brought about the subterfuge of womens emancipation, equality of genders and many such slogans to lead the people astray!

199. THE PARTIES

Those who are raising slogans for gender equality found the **Islamic** women in the strong fortress of the **Hijab** and felt that it would be difficult to reach them. Then they started throwing various types of parties and colorful gatherings to attract the baser instincts of the **Muslim** men and women. Unaware of their stratagem, the women fell in the trap. And many of them started throwing aside their **Hijab**. They started exhibiting their beauty and charms and thus inviting the hungry looks of men.. The liberated people think that the **Hijab** is an indication of the backwardness of women. **Muslims** too fell in the trap adopting the western customs of mixed gatherings of males and females and thus became the cause of several moral aberrations and social ills.

200. THE MORAL LOSS

Beautification of women and mixed party concepts of the **West** have confronted people with different social ills and dangers. They fell so deep in the morass that it became impossible to protect their folks from the base sensuous instincts. They got so much engrossed with this that they were unable to realize that they were committing a grave sin.

Drawing a picture of the moral turpitude in his own country, **France, Bowell Boudier** says that:

“Things have gone to such a pass that sexual contacts between the next of kin, viz father, daughter, brother sister (who have the status of Mahrams) is rampant.

An American team of investigators writes in its report:

“The dens of vice in America are the theatres, night clubs, beauty parlors, massage parlors, hair dressing salons etc. Most of these centers have turned into places of ill repute and the entire society has been engulfed by vice through them. The scenes that are enacted in these centers cannot be described in words!”

Similarly an American judge Lindsay has enumerated statistics that out of the school going girls, more than **45 %** lose their virginity before they graduate from the school. As they make progress in their education, the rate of their sins too goes up!

George R Scott, in his book **“The History of Prostitution”**, has drawn the picture of the state of affairs in different countries and writes that the encouragement to the amoral practices was not there in the earlier times. These days young girls consider amoral styles of dressing as a part of the paraphernalia of modern living. It is not that only the youth are involved in this habit but even small boys and girls of tender age are attracted to such apparel.

Dr Laudet Hawker writes in his book “**Sexual Relations**” that these days even girls of **7 or 8** years search for boy friends and very often get involved in undesirable acts with them. A doctor from **Baltimore** says that in a year about **1,000** appeals come to the courts about rape of girls of less than **12** years of age.

This moral degradation doesn't stop at this, but homosexuality and lesbianism is rampant. In fact in some states same-sex marriages have been legalized.

Dr Hawker says that such incidents take place where generally large groups of individuals of the same sex are there. They don't have interaction with individuals of the opposite sex for example: nurses dormitories, religious seminaries where the number of persons of the opposite sex will almost be zero. Now, we ask these liberated ladies! Is it the same liberty and equality that you have opted for? Do you want this tendency to penetrate into the **Islamic Society**? Or you haven't comprehended the **Dawat (Invitation)** of the Muslims that they extend to you?

This proves that parties and gatherings that are organized to promote interaction of the opposite sex in public are becoming the cause of the weakening of the **Islamic Society**. **Allah says in the Holy Quran:**

“Indeed those who want indecency to spread among the faithful – there is a painful punishment for them in the world and the Hereafter, and Allah knows and you do not know.”

---An-Nur Verse 19

201. HARMFUL FOR THE HEALTH

It is natural that when such habits penetrate the society moral values disappear and the physical health of the population suffers a grave setback. Today sex related ailments are rampant in the **West**. Several doctors have warned against the horrendous effects of these diseases. Mostly the populations resident in the cities are victim to this evil.

The **French** doctor **Labraid** says that in **France** annually **30,000** persons become victims of sexually communicated diseases and die of them. This disease is as prevalent as **Tuberculosis** used to be in the past.

Similarly **Encyclopaedia Britannica** records in **Volume 23, Page 45** that in the government run hospitals in **America**, on an average **2,000** patients of sex ailments are always under treatment. In addition to these there are specialist hospitals for sexually communicable diseases. The statistics for the private clinics is more threatening. The percentage of sex affected ailments' cases in clinics run high. In the book "**Sexual Relations**" it is mentioned that about **30 to 40,000** children get affected with chronic sex ailments and die of that.

202. HARMFUL FOR THE SOCIETY

When such values receive encouragement in the societies, they incur more sociological harm than harm to the health of the people. The domestic lives of the people get badly affected. This happens because of the neglect of chastity and also neglect of the marital norms and morals. The result is that generally there is dispute between

husband and wife at some stage or other in their lives. On the one hand the wife ornaments herself and goes out exhibiting her charms to other men and on the other the husband too looks around for someone else to satisfy his urges. This attitude certainly shakes up the domestic lives of the couple.

The Judge of **Denver, Lindsay**, wrote a report in **1923 A.D.** that for every marriage, definitely one divorce petition comes before the court. This state of affairs is only for one city, **Denver**. All other cities of the country must have almost similar statistics.

The cases of divorce and separations between husbands and wives are increasing by the day. If this trend continues, the time isn't far when instead of discussing the merits of marriage, people will be more concerned about the litigation for divorces in the courts of law. Seeing these troubles of matrimony a lot of people have started remaining single and they quench their sensual desires through illegitimate means.

A leading newspaper has published an article on the subject. We give an excerpt from that article here:

“These days marriages are becoming fewer and the number of divorces are going up. This has resulted in illegal sexual contacts between men and women. It seems we are going back into the wild era where there is no sanctity of marriage while nature demands that the human race progresses through proper and legitimate mating of the sexes. Men and women ‘living together’ without proper matrimony become very harmful for the formation of families. But there is hardly any

guidance or advice given to young people on the importance of matrimony. The reason for all the problems is easy access to blue films and pornographic literature to the young people.

Emil Uresi addressing a meeting against obscenity said:

“The blue films create sexual excitement in people and to satisfy these feelings, they even commit crimes. We cannot describe the effect these films have on the young people. In many schools and colleges things have come to such a pass that there seems to be no way of reforming these young people. The cause of all these ills is the easy access to wrong films.”

---Hijab al Islami, Abul Ala Maudodi

With all this discussion, we reach a conclusion that the **Islamic Shariah** making the veil mandatory for women and restricting them from exhibiting their ornamentation to outsiders has provided safeguards for the protection of their honor and prestige. This has caused the negation of the adverse effects that could have affected **Islamic Society**.

You must consider how much **Islam** warns women to ensure safety through **Hijab**. **Allah** says in the **Holy Quran**:

“O Prophet! Tell your wives and your daughters and the women of the faithful to draw closely over themselves their chadors (when going out). That makes it likely for them to be recognized and not be troubled, and Allah is all-forgiving, all-merciful.”

This is one of the verses of the **Holy Quran** that manifest the importance of **Hijab** and encourages adoption of the veil. In fact it is a mandate that the **Prophet (s.a)** is commanded by **Allah** that his wives, daughters and the wives and daughters of the **Momins** must observe **Hijab** which consists in covering their faces and bodies **Allah** has also said that it will be a sign of the identity of the **Momin** women.

Similarly many other verses of the **Holy Quran** talk about the importance of the **Hijab** as it says:

“O wives of the Prophet! You are not like any other women: if you are not wary (of Allah), then do not be complaisant in your speech, lest he in whose heart is a sickness should aspire, and speak honorable words.”

“Stay in your houses and do not display your finery with the display of the former (days of) ignorance. Maintain the prayer and pay the zakat, and obey Allah and His Apostle. Indeed Allah desires to repel all impurity from you, O people of the Household, and purify you with a thorough purification.”

In this Verse **Allah** has addressed the consorts of the **Prophet (s.a)** and has said that they were not like the other women because their status was high. If they desired to protect themselves from the displeasure of **Allah** and His **Prophet (s.a)**, they must observe the norms set forth in this Verse or else they would be like other women in the

society. They are warned against the ornamentation for show that the women of the period of Ignorance were used to. He has also restricted their movements and interaction with other men.

The Holy Quran provides the means of taking the character of the **Momins** to a high degree of purity and superiority in the following verses:

“Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them. Allah is indeed well aware of what they do.”

“And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, except for what is outward, and let them draw their scarfs over their bosoms, and not to display their charms except to their husbands, or their father, or their husband’s father, or their sons, or their husband’s sons, or their brothers, or their brother’s sons, or their sister’s sons, or their women, or their slave girls, or male dependants lacking (sexual) desire, or children uninitiated to women’s parts. And let them not thump their feet to make known their hidden ornaments. Rally to Allah in repentance, O faithful, so that you may be felicitous.”

---An-Nur, Verse 30 & 31

These verses of the **Quran** have asked the **Prophet (s.a)** to exhort the people to follow the norms that they should keep their gaze down, shouldn’t look at **Na-mahram (strange women not closely related)** because there are many dangers associated with such acts.

Someone has rightly said:

Momineen have been ordered to keep their gazes down and to guard their private parts. **Allah** has mentioned these two things together as these are the two things that might lead a man astray. **Allah** has also exhorted the **Momineen** to make themselves safe in the forts of chastity and morality and this attitude will keep them pure.

Then **Allah** talks about the **Momin** women setting the norms about their dress, behavior, movements and interaction with others.

The Ahle Bayt (a.s), in their traditions, have stressed on the importance of not looking eye to eye at the **Na Mahrams** to adopt the attitude of virtuosity. They have asked men and women not to mix freely. **Imam Jafar e Sadiq (a.s)** has said:

“Looking at Na Mahram (a woman looking at a strange male and a man looking at a strange female) is one of the poisoned arrows of Satan. There are innumerable examples of this which will give awareness to the people about the sad and sorry effects of doing this.”

---Al Waafi, Vol 12, Page 27 narrated from Kaafi

The Imam (a.s) also said:

“Looking at a strange person for the first time is permissible. The second look will be harmful for the person and looking a third time will be the cause of perdition for the person.”

---*Al Waafi, Vol 12, Page 127*

Imam Jafar e Sadiq (a.s) also said:

“The Prophet (s.a) has prohibited men calling on women in the absence of their guardians.”

---*Al Waafi, Vol 12, page 123 Ref Kaafi*

Hazrat Abu Jafar and Hazrat Abu Abd Allah (a.s) have said:

“The rape of looks is setting eyes on Na Mahrams. The rape of the tongue is backbiting about others. The rape of the hands is touching the Na Mahram.”

---*Al Waafi, Vol 12, Page 127*

He narrates through his forbears that:

“The Prophet (s.a) said, ‘On the Day of Judgment excepting three eyes, all the other eyes will be crying--- the eyes that cried in fear of Allah, the eyes that abstained from looking at Na Mahrams and the eyes that remained awake in the nights in remembrance of Allah!’”

---*Al Bihar, Vol 23, Page 101 Narrated from Khisal Sadooq*

203 THE PLACE OF WOMEN IN ISLAM

While we speak of the rights of women, it would be appropriate to discuss about the rights conferred on women by **Islam**. We will know from this the rights that have been given by the **Shariah** to the women. Under the golden rules of **Islam** the woman is certainly blessed.

Unless we compare and contrast the rights of women in other systems with that in **Islam**, we may not be able to gauge the superiority of the **Muslim** women and the privileges conferred on them by the **Shariah**. The true status of a woman is dependent on her following the eternal precepts of the **Faith**. These precepts relieve her from all ignorance and unwanted desires. She will have a clear vision of the truth.

204. THE STATUS OF WOMEN IN THE PAST

There are different standards that set the status of women during the past and in the modern era. There doesn't seem to be any balance between the two norms of arriving at the status of the women. There was a time when women were considered a weak and worthless creatures. It was thought that women were the cause of trouble. A time then came when a woman was accepted as the leader of the society and people obeyed the slightest gesture from her. There was also a time when women were deemed a part of the economic life of the society.

Women have been the victims of misfortune and insults at certain times. Their rights were denied and they were treated as the slave of men.. Men were free to use them to satisfy their carnal needs as they wished.

In the **Greek** society women were treated as slaves and the men had a right to use the women the way they liked. In the times after that there was some improvement in the treatment of women and they were deemed free of the control of the father and the husband. They were given right to property, right to annul marriages. Thus they got

financial and other independence in life. History indicates that the **Roman** women used to have many spouses at the same time.

Jowel writes in his book on pages **60-140**.that a woman changed **8** husbands in **5 years**. Another author writes that one woman married the **32nd** husband and she was the **21st** wife of her new spouse! Thus avenues for depravity were wide open.which became the cause of the downfall of the **Roman** society. In the **Roman** society the woman was nothing more than a commodity in the marketplace. Like other materials, women could be bought or sold in a bargain. The woman was considered as the dirt of a **satanic** act. Similarly in the old **Hindu** belief a woman is worse than epidemics, death, the hell, venom and snakes.It was the duty of the woman to die on the pyre of the husband because he was her lord and owner. If she didn't die on the pyre of her dead husband, she would be the victim of eternal disgrace.

“In the middle ages a woman didn't have any importance and was treated as a **Satanic Impurity**. In their opinion keeping away from women was desirable. In the moral history of Europe it is written that the Christians used to run away from the very shadow of the women. The society of, or nearness to women was considered a sin. They had a belief that meeting a woman on the way, by chance, even if she was the person's mother, near relation or his own wife, was considered harmful for the person's spiritual strength.

Similarly in that period woman was not of any value in the Western society. In the year **586 A.D.** a convention was arranged to decide about the status of women in that

society whether to consider them as human beings. It was decided that they may be counted as human beings but they are born only to serve men.

---Maqaranat al Adyaan, Dr.Ahmed Shibli, Vol 3, Page 200

Henry the Eighth had banned the **English** women from reading sacred texts. This was the condition of women till **1850 A.D.** that they were not enumerated in the population of the country. Till **1888 A.D.** they didn't have any individual rights. A woman was called with her father's or husband's name.

---Maqaranat al Adyaan, Dr.Ahmed Shibli, Vol 3, Page 200

205. ARAB WOMEN DURING THE PERIOD OF IGNORANCE

Nadawi has drawn the picture of the **Arab** women in the period of ignorance as follows:

“In those days the rights of women were trampled under the feet! Their possessions used to be snatched away and they were deprived of their inheritance. When a husband died or gave her divorce, the woman was not allowed to remarry. The **Arab** woman was considered like any other material asset. In the period of ignorance with the costs of materials going down, the value of the women too would come down. Men had freedom of choice for their pleasures but women were denied any such rights. Certain edible commodities were reserved only for men. Men were free to have as many wives as they wished to have. When daughters were born, they were buried live at birth. They used to kill their daughters heartlessly. When a daughter

came to the age of intelligence, they would bury her alive. Men used to look at their daughters with scorn.”

---Maaza Khasr al Alam Ba Inhetaat al Muslimeen, Sayed Nadawi, Page 75

206. THE STATUS OF WOMEN IN THE PRESENT SOCIETY

When the new era dawned, women became more aware of their weaknesses and backwardness. After much effort and many sacrifices they have won their freedom. Not only this, they have come up with the concept of equality with men. They started taking part time jobs, in trade and industry and began to participate in different cultural activities. The Western woman, totally oblivious of the real loss, felt happy in her freedom in the economic field. If they had valued this freedom on the scale of wisdom and logic, they would have realized their loss.

There is no doubt that the materialists have duped the women by leading them to liberty but they have pushed them into inferiority by making them stand shoulder to shoulder with men. Now they work as much as men on remunerations far less than that of their male counterparts. And also men have used their femininity for material trade and gains. They have a philosophy that men buy products promoted by the opposite sex. Just imagine, what could be more misleading than this!

Besides this, woman, because of her feminine constitution, has to undergo pregnancy, childbirth, up bringing of children and house keeping. Thus, the Western woman, accepting the new role in the society has put

herself to great pressures and at great disadvantage when compared to men. We shall discuss about this in the later chapters.

207. FREEDOM OF WOMEN IN ISLAM

From what we have discussed so far, in the past and also in the modern times the value of women hasn't been realized. There is no moderation or balance in the standards fixed for the treatment of women that in itself is harmful for the women as also for the society.

The sun of **Islam** rose and its rays spread all over the world. This obliterated the values of the days of Ignorance and people stopped following those practices. **Islam** has given an eternal charter which is commensurate with the human intellect and wisdom.

Among the reforms of **Islam** one is the identification of the correct status of women and it very wisely determined the moral, social and material rights of women. The high status that **Islam** gave to women isn't there in any of the societies of the world.

There is no doubt that **Islam** has established the reality of woman. In humane terms she has rights equal to that of man. Here and the hereafter she walks side by side this world with men. Her possessions, and her chastity are respected and she will get either reward or retribution in the hereafter according to her actions in this life. This clearly illustrates the backwardness of women during the days of ignorance. **Allah says in the Holy Quran:**

“O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”

---Al-Hujurat, Verse 13

At another place Allah says:

“Whoever acts righteously, (whether) male or female, should he be faithful – We shall revive him with a good life and pay them their reward by the best of what they used to do.”

---An-Nahl, Verse 97

As mentioned earlier, in some **Arab** societies there was a custom where they used to bury their newborn daughters alive. **Islam** has strictly banned this haram practice.

Allah says in the Holy Quran:

“When the girl buried-alive will be asked”

“For what sin she was killed.”

---At-Takwir, Verse 8 & 9

Allah also said:

“Do not kill your children for the fear of penury: We will provide for them and for you. Killing them is indeed a great iniquity.”

---Al Asra or Bani Israel, Verse 31

The customs of the days of Ignorance had women into various types of misfortunes. Sometimes they forced a woman to marry a person and at others prevented a woman from getting married, taking her for granted as an inherited property. In those days the “owner” of a girl dealt with her as it pleased him. He had the right to give her in marriage to anyone he wanted and had the right to take, and appropriate, the **Mehar (alimony)**. Sometimes such men came in the way of the girl marrying unless she forfeited her **Mehar** in his favor. **Islam** gave freedom to the woman from this slavery and gave her the right to choose her own consort. In the **Islamic Shariah** a girl cannot be married away without her consent. Many such restrictions of the days of ignorance had been abolished. **Allah says in the Holy Quran:**

“O you who have faith! It is not lawful for you to inherit women forcibly, and do not press them to take away part of what you have given them, unless they commit a gross indecency. Consort with them in an honorable manner; and should you dislike them, maybe you dislike something while Allah invests it with an abundant good.”

---An-Nisa, Verse 19

Following the ideas of the days of ignorance some **Western** countries in the near past did not recognize the

rights of women. This was exactly like the **Arabs** of the past depriving the women of their inheritance. The **Arabs** felt that the inheritance was only for the men of their tribe and their supporters who were always ready with their swords to defend them.

Islam has negated these absurd customs. It gave the right to inheritance and right to property for women, whether it is a mother, a daughter, wife or sister. There is a share fixed for every one.

The Holy Quran says:

“Do not covet the advantage which Allah has given some of you over others. To men belongs a share of what they have earned, and to women a share of what they have earned. And ask Allah for His grace. Indeed Allah has knowledge of all things.”

---An-Nisa, Verse 32

Also Allah says:

“Men have a share in the heritage left by parents and near relatives, and women have a share in the heritage left by parents and near relatives, whether it be little or much, a share ordained (by Allah).”

---An Nisa, Verse 7

Similarly **Islam** has entrusted the maintenance of women to men even if the wife is affluent herself. As we have already mentioned the traditions of the **Ahle Bayt (a.s)** highlight the important position given to the women

in the **Islamic** society. We have recounted several traditions that throw light on the rights of women in **Islam**. **Islam** has given prominent position to the women in the society. Once the **2nd Caliph** was delivering a sermon asking men not to fix higher **Mehar** for marriages. One woman rose boldly and said, “What are you saying? What have you to do with **Mehar**?” He asked her, “Why are you saying this?” She said, “I say this because **Allah says in the Holy Quran**:

“If you desire to take a wife in place of another, and you have given one of them a quintal (of gold), do not take anything away from it. Would you take it by way of calumny and flagrant sin?”

---An-Nisa, Verse 20

Hearing this he changed his opinion and said, “I had erred, the woman’s contention is right!”

Islamic history is replete with the stories of women making great sacrifices with courage. There was one lady, **Nasiba Maznia**, who accompanied the caravan during the campaigns of the **Prophet (s.a)**. She once had her son along with her. The son tried to escape from the battle front out of fear. She stopped him and said, “Leaving behind **Allah** and His **Prophet (s.a)** where are you going?” In that moment the son was martyred by an enemy. She picked the sword of the son and killed that person. Seeing this the **Prophet (s.a)** said, “O **Nasiba! You will be blessed!**” The woman boldly fought in defence of the **Prophet (s.a)** and received many injuries in the process.

Muawiya called **Darmiya Hajoona**, a woman from **Bani Kanana**, who was dark and corpulent, and asked her, “O daughter of **Haam!** How are you?” She replied, “I am not from **Bani Haam**. I am from **Bani Kanana** and also I am from your tribe!” **Muawiya** said, “You are telling the truth. Do you know why I have called you?” The woman boldly said, “How could I have knowledge of what you are thinking!” He said, “I called you to find out why you have a liking for **Ali (a.s)** and enmity with me?” **Darmiya** said, “O caliph! Please excuse me!” **Muawiya** said, “You will have to tell me!” She replied, “If you insist I shall tell you! I befriend **Ali (a.s)** because he is just to his people and treats them equitably. I hate you because you fought with the **Wali al Amr** and craved for the thing you didn’t deserve. I consider **Ali (a.s)** as my **Wali** as mandated by the **Prophet (s.a)**. I consider **Ali (a.s)** as my **Wali** because of his kind treatment to the poor and the needy and the respect that he gives to the men of piety. Because you keep shedding blood of innocent people and because of your cruel treatment of people I hate you and consider you my enemy!” Hearing this, **Muawiya** said angrily, “This is the reason you have a swollen tummy!” He asked her to sit comfortably and said, “We don’t say anything other than kind words!” While the woman was going away **Muawiya** asked her, “Have you seen **Ali (a.s)**?” She said, “Yes. By Allah!” He asked, “How did you find him?” The woman replied, “I felt that power had not involved him in intrigue as it has involved you!” **Muawiya** asked her, “Did you listen to his talk?” She said, “He used to put light in the blind hearts as olive oil removes rust and makes the things shine!” **Muawiya** said, “You have said the truth! Do you need anything?” She said, “If I tell you, will you fulfil it?” He said, “Yes!” The woman said, “Get me **100** red camels, some males and the rest females, and also a man to look

after them!” **Muawiya** said, “If I fulfil this wish, will you have the same love for me as you have for **Ali (a.s.)**?” She said, “Water and rust cannot be the same! You are a person with a disturbed mind!” **Muawiya** said, “If **Ali (a.s)** was living, he wouldn’t have given you so much wealth that I can give you!” The woman said, “By **Allah!** From the funds of the **Muslims** he wouldn’t have given to me even a piece of straw!”

Once **Muawiya** called a woman, **Zarqa binte Adi**, from **Koofa**. She was present in the ranks during the battle of **Siffin** and kept shouting “**O’ Companions of Ali (a.s.)!**” and the men used to rise with their naked swords. The woman was egging on the men to fight on with her calls for valor. Even timid men were getting the courage to go and confront the enemy. Those who had a mind to flee were coming back to the field of battle in response to her exhortations. **Muawiya** asked her, “On the day of **Siffin** didn’t you ride a red camel and didn’t you encourage the fight between the two groups?” The woman said, “Yes!” **Muawiya** asked, “Why did you do that?” **Muawiya** also said, “What were you saying at that time?” She said, “I have forgotten!” **Muawiya** said, “You were saying, ‘O’People! Come back! You are facing a trial that the curtains of cruelty have covered you! Darkness is surrounding you! You are facing such a test which is deaf, dumb and blind! No doubt a lamp cannot be lighted in the sunlight! Nor the stars twinkle in full moonlight! Mules cannot score over the horses! Only iron can cut iron.

Is there anyone to claim knowledge and guidance? If we are asked, we shall tell! O group of **Mohajirs** and **Ansars!** Be patient in times of trouble! If you are united, all groups will be with you and justice will prevail. Truth

will overcome falsehood! The seekers of truth cannot be equated with those of falsehood! Remember, women dyeing their hair is ornamentation with henna, and the men dyeing their hair is like smearing blood! The best of patience is in those matters which give a good hereafter! This day has brought well being for you! “

Then **Muawiya** said, “**O Zarqa!** Is this not your talk with which you egged on the men to fight?” She said, “No doubt! It was so!” **Muawiya** said, “In this way you have shared the responsibility of the bloodshed along with **Ali (a.s.)!**” **Zarqa** said, “O’ caliph! May **Allah** do good to you for saying this! One who talks like this, makes the hearer happy!” **Muawiya** said, “Are you happy hearing this?” **Zarqa** said, “I am really happy hearing you talk like this because you have endorsed my good act!” Hearing her **Muawiya** laughed and said, “Even after the death of **Ali (a.s.)** you are loyal to him. I am very surprised at this!”

--Both the incidents copied from Qasas al Arab, Vol 2 with some alteration

And now about **Umm Wahab bin Abd Allah Kalabi** who, on the day of **Ashura**, told her son, O’ son! Rise and fight in support of the son of the **Prophet (s.a.)!**” He said, “O mother! I shall help him and shall not shirk from this duty even a little!”

He went out on the battlefield reciting his martial dirge. He attacked the cruel enemy ranks and sent several to Hell. He then returned to his wife and mother and said, “O mother! Are you happy with me?” She said, “I shall not be satisfied till you get martyred in front of **Hussain (a.s.)!**” His wife said, “For **Allah’s** sake don’t have any worry in

your heart about me! Go back to the field of battle and fight in the defence of the grand-son of the **Prophet (s.a)** so that he intercedes for you in the hereafter!” He then turned back towards the battle ground and massacred **19 riders** and **12 footmen**. Then both his hands were severed by the enemies. His mother picked up a wooden post of the tent and told her son, “I sacrifice my parents on you! Keep defending the household of the **Prophet (s.a)** and the pure people!” The son turned towards her to send her back into the ladies’ quarter. But she held his robe and said, “I shall never retrace my step and shall die defending the ladies of the **Prophet (s.a)**’s house!” Witnessing this, **Imam Hussain (a.s)** said, “May **Allah** bless you on behalf of the **Ahle Bayt (a.s)**! Please do return back to the ladies’ quarters!” Hearing this she retraced her steps. Her son kept fighting valiantly and was martyred.

---Al Nafs al Mahmoom of Sh.Abbas Qummi with some changes

We have given here a glimpse of some great women. Where are such ladies these days? Most of the women now are enamored of beautification and fashion. They have neglected the **Islamic** norms and copy the women of the **West** blindly. They have therefore lost their identity as **Muslim** females. They don’t know that they are suffering huge losses. They are oblivious of the **Islamic** virtues and are bereft of the exemplary qualities.

208. EQUALITY OF MEN & WOMEN

In the **West** an era of innovations started the concept of complete equality between men and women. Women started taking part in various political and economic

activities. This concept misled the **Muslims** as they demanded initiation of such a system in their societies. Adopting ignorance to the calls of conscience, they got enamored of this system. They overlooked the pronounced difference between the sexes and their capabilities in different fields and started demanding parity with what was happening in the **western** societies. If a careful analysis is made of the faculties of man and woman, it becomes evident that there certainly had been an error in equating women with men!

Men comparatively have a robust physique, and when compared with women they are certainly more physically strong. Thus they can perform the tasks better where more physical exertion is required. Men are also more far-sighted and have a broader outlook which allows them to look at situations in different fields. The woman is comparatively more delicate. She is rather emotional in nature and best suited to perform motherly duties.

This difference becomes more evident when we see in women the periods of menstruation, pregnancy and delivery when there is a certain transformation in their health and their lives. **Dr. Jeb Hardt** says, “There are very few women who were not indisposed because of their monthly periods! Most of them complain of pains below their navel, pain or turning sensation in their stomach. They suffer from loss of appetite. They become irritable and many of them have crying spells. When we consider these ailments, we learn the fact that during the periods the women can be deemed as sick. This sickness recurs every month! This will certainly have an adverse effect on the capacities of the women.

Similarly other researchers too have proved that men and women cannot be treated as equal. One **Russian Biologist, Anton Namiloff** presents the results of his research in his book that men and women are physically and psychologically different. He writes, “We shouldn’t be carried away thinking that in practical life men and women are equals. But it is a fact that no one has done serious research to determine if they are really equal in their physical capabilities! But in **Russia** we have done work on the subject and we haven’t unnecessarily taken stand on the matter! In the light of this research it has become evident that because of the status of the women, not only the family can transform but even there could be a revolutionary change in the entire society”

Dr Casey Corell (Nobel laureate) says that the mental capacities and physical qualities of men and women and the natural habits of men and women, when studied, are found to be different. Therefore, in the civilized society, this difference cannot be overlooked.

In educational capacities there may not be any difference between men and women. They can perform shoulder to shoulder with men in these fields. In some instances they have performed better than men. But this doesn’t preclude the belief that women are the weaker sex! Some people have attributed the weakness of women to the restrictions and social customs that bind them. But they forget that in many societies these restrictions have disappeared and the differences between the sexes are no more there! Even in such societies, because of women being the weaker sex, they still have the secondary status! This proves that men and women cannot be treated as equals and any attempt to do this will be deemed foolish.

Those who seek to equate men and women might overlook certain natural functions that women perform that men cannot. Similarly there are certain functions of men that are not possible for the women to perform!

The natural arrangement is that every sex has been allotted a specific function that each one performs to perfection. Therefore, there is no other way than assigning different functions to each sex separately because their natural capability is for those tasks! Every individual can perform the task for which **Allah** has created them for.

One of the natural and important functions of man is to perform hard tasks, physical and otherwise. He generally takes responsibilities of things that have to be attended outside his home. He also has to struggle to earn the means of livelihood for the family. He has to fulfil the material requirements of the family and ensure a fairly comfortable living for them. These tasks generally cannot be expected of the women.

The functions of a woman are mainly taking care of the house and the upbringing of the children. She has to become an exemplary mother to give proper training to her children. It is only a woman who can turn her house to heaven for the husband. When he gets back to such a home after the day's toils, he feels comfortable and refreshed. Thus a woman trying to take on the functions of the man might affect her efficiency in handling the tasks that are specific for women. This way the children might get neglected or the house keeping wouldn't be as good as she could do if she gave all her time and attention to her own functions instead of delving into the domain of the man.

In the modern age, women interfering into the tasks of men have created several social, moral and spiritual problems. There is more harm than benefit from women taking up the male functions. A woman, in her struggle for economic gains, has to come out in the open. When she does this, the husband adopts a careless attitude and thinks that there is another earning member in the family and he needn't struggle very much to provide the livelihood for the members of the family. When the woman goes out for work, she has necessarily to interact with strange men. Thus there is a subtle effect on her respect in the society. This aspect has been very well handled by the **Russian writer, Anton Namiloff** in his book where he says,:

“All the functionaries, male and female, working together, might develop interest with those of the opposite sex. This is a very dangerous situation. I can quote to you thousands of instances where interaction between the sexes during work has been deemed necessary. This is noticed at all the levels in any organization, big or small.”

---Al Hijab Maudodi, Page 257

This proof is sufficient for us to come to the conclusion that the functions of men and women are clearly defined and any overlapping of the functions may not be desirable.

Woman can certainly take up certain tasks that may be common between men and women. These tasks are the medical profession, specifically for treating women and children, teaching profession and related activities.etc.

Let us think over what the promoters of equality between men and women want. Are they trying to free women from the exploitation of the society? **Islam** has already freed women from such exploitation and has given a high status to them. It has determined the woman's material and spiritual rights. The type of womens' liberation they want is forbidden in the eyes of **Islam** because it wants to keep the men and women safe from temptation and mischief.

209. DIFFERENCE BETWEEN MAN & WOMAN

There is no doubt that **Islam** has freed woman from the shackles of the customs of the days of ignorance. It has provided respectability to the woman and elevated her position in the society. She has equal right with men in origin and the hereafter. The property, life and honor of a woman is considered as sacred as that of man. She is also eligible for reward or retribution in the hereafter as is a man. But in certain matters, certain limits have been prescribed for women while compared to men. If this is not done, it will be tantamount to not treating a female according to her capability.

210. GUARDIANSHIP

A house is a unit of a society. This could be the beginning of a society and a community. It is true that a society, however small it is, there is always a guardian or leader for it. This individual takes care of the members and strives to see that they grow on right lines. Similarly for every family or household there has to be a guardian who makes efforts to make the life pleasant for the inmates. It is

necessary for this guardian to be aware of the experiences of life and also should have the capability of making decisions.

Now we shall consider who will be better suited for this function—man of the house or the woman? There is no doubt that man carries with him more experience of life than the woman and he is better equipped to tackle the problem that might come up while running the affairs of the family. He is certainly better equipped to fulfil the material needs of the family. Therefore man is better qualified to be the guardian or the head of the family.

Therefore **Islam** has ordained that::

“Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth. So righteous women are obedient, care-taking in the absence (of their husbands) of what Allah has enjoined (them) to guard. As for those (wives) whose misconduct you fear, (first) advise them, and (if ineffective) keep away from them in the bed, and (as the last resort) beat them. Then if they obey you, do not seek any course (of action) against them. Indeed Allah is al-exalted, all-great.”

---Al Nisa, Verse 34

Guardianship doesn't mean becoming oppressive on the members of the family. Such actions are contrary to the teachings of **Islam**. The real guardianship is mutual trust, advice and treatment of love and sincerity to the members of the family. In this regard **Allah** says in the **Holy Quran**:

“The wives have rights similar to the obligations upon them, in accordance with honorable norms; and men have a degree above them...”

---Al Baqarah, Verse 228

The woman, on account of her femininity is sensitive and kind hearted. She is generally more sentimental than the man. Her trait of kindness dominates her intelligence. Therefore she is a better mother but may not be suitable as a guardian or head of the family. In managing the house one has to take hard decisions keeping aside all sentiments when the occasion demands. Men are better suited to do this.

A woman, despite her rights and privileges, remains subservient to the man and she naturally accepts the guardianship of her husband. Therefore, she can have a comfortable and happy life playing the second in command to her husband!

211. PREFERENCE OF MEN OVER WOMEN IN INHERITANCE

The **Islamic Shariah** in its wisdom has given preference to man in the matter of inheritance and he gets a bigger share of the legacy than the woman. Some ignorant people think that it is unjust and an insult to the woman kind! It isn't like that. It is **Islam** that has been the first to recognize the material and spiritual rights of women. But keeping the share of the man twice that of the woman in the inheritance is absolutely according to the norms of justice and fair play since man has to shoulder more responsibilities of life.

Shariah places the duty on man to earn and provide the maintenance to the members of his family. He is responsible for providing food, clothing and shelter to his spouse, children and other dependents. He has also to arrange the education and training of his offsprings. A woman doesn't have any such responsibility. Similarly a man has to do **Jihad** in the way of **Islam**. He has to give his life and property for this purpose. But the woman isn't burdened with such responsibility. Man is also responsible for paying the **Deet (Blood money)** if any of his paternal blood relation is involved in any such case.

Therefore it is clear now that in the matter of inheritance, a man gets twice as much as a woman gets out of the legacy that comes their way. Therefore the **Holy Quran** says:

“Allah enjoins you concerning your children; for the male shall be the like of the share of two females..”

---An-Nisa, Verse 11

Just because of eligibility for a higher share in the inheritance, man cannot dispossess the woman of other properties and assets that his spouse might have. A husband cannot spend a cent of the wife's funds without her permission.

212. GIVING EVIDENCE OR BEARING WITNESS

The **Islamic Shariah**, in its wisdom, rules that the witness or evidence given by two women, on any matter, will be treated equal to the witness of one man. In this way

Islam has saved the women from accusations of false witnesses. Generally women are more sentimental and for the sake of love and affection for a person they might give a false evidence. When there is a requirement of two women bearing witness for a case, they will be prevented from volunteering a false witness. The **Holy Quran** says:

“...and take as witness two witnesses from your men, and if there are not two men, then a man and two women – from those whom you approve as witnesses so that if one of the two defaults the other will remind her...”

---Al Baqarah, Verse 282

213. THE NUMBER OF WIVES

The enemies of **Islam** criticize the permission of polygamy in the **Shariah**. They think that the rights of women are negated this way and they face hardships because of this practice. They forget that it is not only **Islam** that allows men to have more than one spouse. But the other **Divine Faiths** too permitted this.

The **Shariahs** revealed before the **Torah** and **Bible** permitted more than one spouse to men. In fact, the **Torah** and the **Bible** too did not prohibit men having more than one wife. It was permissible during the times of the other prophets. From the time of **Hazrat Ibrahim (a.s)** till the time of **Hazrat Eesa (a.s)**, men marrying more than one wife was legitimate. In fact, there are indications in the **Bible** that such marriages are permissible. It says that only **Pope** can have one spouse so that he had less responsibility of managing a personal household.

Wester Mark, an authority on the study of the discipline of matrimony, says that till the **17th Century A.D.** the **Church** and the **Court** upheld men having more than one wife.

Thus it is clear that **Islam** has not come up with something new. The new, and very surprising, thing is that in the modern world men and women live together without any restriction or legitimization whatsoever. Matrimony is such a requirement of men that the **Shariah** has permitted men to have more than one wife. This being permissible than being termed **Haram** considering the illegitimate 'live-in' relations that couples establish in the modern societies..

---Haqaeq al Islam

There is no doubt that those who question the permission in **Islam** for men having more than one wife they have smoothened the way for illegitimate relationships between men and women. They forget that **Islam**, permitting men to have more than one wife, has precluded the chance of men having such illegitimate and clandestine relationships.

214. SOME FACTS

To clarify the rules of the **Islamic Shariah** about the permission for men to have more than one spouse we mention here certain facts which explain the purpose of making this allowance:

At certain times a woman becomes physically and mentally so sick that she is unable to abide by the requirements of good conjugal life with her husband. She

will not be able to take care of the household chores nor satisfy the natural needs of her husband. No doubt, any such thing happening is a major disturbance in a family, but it is absolutely necessary to find a solution for it. Such situations can be overcome in three ways:

A. The husband keeps living bereft of the conjugal satisfaction. In many such cases the man becomes a victim of depression and in some cases they go astray.

B, The husband divorces his sickly wife and abandons her to fight with her illness and loneliness. But the conscience of a good human being doesn't approve of giving such treatment to the wife. This sort of treatment will be against the chivalry and faithfulness that will be expected of a man.

C. The third alternative is that the husband maintains the sick wife at home and gets another spouse to meet his conjugal requirements. This wife will also take part in the management of the house. This is the best alternative to resolve the problem.

Sometimes a woman is infertile and is unable to bear children. In such a situation what can the husband do? Should he remain issueless and keep brooding about his predicament? If he does this, it will be termed as his spirit of sacrifice for his wife.

The other alternative is that the husband brings another wife home. This is certainly quite natural that the man doesn't deprive himself of the blessing of having offsprings.

The statistics prove that the population of women is generally more than that of men. Many girls remain spinsters because they cannot find suitable matches. If men take more than one wife, the problem can be resolved to certain extent.

It is a fact that men perform tasks attendant with dangers like mining, armed forces, traveling for trade etc. Because of the occupational hazards, their numbers go down when compared to the women who spend an easy life at home. The biologists have opined that men are more easily afflicted with disease than are women. These diseases in most cases are fatal and the mortality rate in men is higher. The statistics indicate that in the **United States** there are **7,700,000** invalids and every ten years another **2 millions** are added to this number. A specialist on the economic affairs says that there are two solutions to this problem in the society. One is that able bodied men be permitted to have more than one wife or otherwise find a way to increase the longevity of men!

215. THE WARS

In wars a lot of men die and the balance between the population of men and women gets badly disturbed. The men who were killed or seriously injured dsuring the **First World War** were as many as **21 million**. The figure for the **Second Word War** was **50 million**. These wars created great problems of imbalance of populations in many countries of the world. The **Western** countries have thought of a very weak solution for the problem. Instead of legitimizing men taking more than one wife, they closed their eyes to the “live-in” relations that became common among their populations. This resulted in a spurt of people

getting illegitimate issues and societies became the victims of moral degradation

Quite contrary to this, **Islam** has provided a system that gives legitimacy to men having more than one wife and thus the society and the individuals were safe from the vices that had crept in the other system. **Allah** says in the **Holy Quran**:

“If you fear that you may not deal justly with the orphans, then marry (other) women that you like, two, three or four. But if you fear that you may not treat them fairly, then (marry only) one...”

---An Nisa, Verse 3

Islam certainly supported the concept of men marrying more than one wife, but it hasn't given men unrestricted freedom in this matter. They are bound to be just and equitable to the wives. This requirement of justice and equality is in the material rights of the spouses. The man has to provide equal standard of living, food, apparel and all other facilities to each of his wives. But man cannot give equal love and affection to all his spouses as the **Holy Quran** says:

“You will not be able to be fair between wives, even if you are eager to do so. Yet do not turn away from one altogether, leaving her as if in a suspense. But if you are conciliatory and Godwary, Allah is indeed all-forgiving, all-merciful.”

---An-Nisa, Verse 129

Some people raise an objection that the **Western** woman has reached such a stage of development in earning her own livelihood that she has no need for the support of a man. This is a futile thought and it is like denying human nature when they talk in this manner! A woman needs a man not only for material requirements but to make her personality complete, she needs man at every step in her life as a man isn't complete unless he has a woman along with him!

There is another reason for men having more than one wife. The sex instinct in some men is strong and they don't get satisfied with one spouse. If they are forced not to have more than one wife, they may go wayward and indulge in illegitimate relations with other women. In the **West** such relationships are commonplace!

216. DIVORCE IN ISLAM

From some quarters there is uncalled for criticism about the institution of **Talaq** in **Islam**. They say that this mandate is cruel towards women. The blame is that the divorced women are ill treated in the **Muslim** society.

With such criticism **Islam** is unnecessarily made the object of ridicule when it is not the first religion that legitimized the institution of divorce. The system of divorce has been there in all societies in the past. But what they did was they banished the divorced women with ridicule.

In ancient **Greece** there was the custom of divorcing women without rhyme or reason. The **Romans** too followed this nefarious practice started by their forbears.

When the **Shariah of Hazrat Moosa (a.s)** came, it made divorce legitimate on three conditions. These conditions were that the woman's infidelity was established; when the woman was proved infertile, and she had a pronounced physical or moral defect. In the **Shariah of Eesa (a.s)** divorce was allowed only under two conditions when the woman committed moral misdemeanors or she was infertile. In the modern **Western Societies** divorces have to be legally implemented even if they were against their religious norms.

Although **Islam** deems **Talaq** as a legitimate act of men, most disliked by **Allah**, but it is allowed under certain conditions. When disagreements between man and wife assume the form of enmity, and living peaceably becomes impossible, and there is no room for reconciliation, **Talaq** becomes necessary.

Islam doesn't permit couples to separate at the slightest souring of relations. **Islam** wants the couples to amicably sort out their differences through sincere efforts. When all these efforts and the efforts of the well meaning referees fail, **Talaq** becomes **Mubah or Permissible**. **Islam** thus warns the men in the **Holy Quran**:

“Consort with them in an honorable manner; and should you dislike them, maybe you dislike something while Allah invests it with an abundant good.”

---An-Nisa 19

In this manner **Allah** wants men to be patient and forbearing in trying circumstances. But when things reach such a stage that reconciliation between man and wife

seems impossible, the only remedy then will be the pronouncement of the **Talaq**. **Islam** has not promoted **Talaq** at the beginning of soured relations between couples but it has asked wise persons from both sides to confabulate with the couple and try for a rapprochement. **Allah** says in the **Holy Quran**:

“And if you fear a split between the two of them, then appoint an arbiter from his relatives and an arbiter from her relatives. If they desire reconciliation, Allah shall reconcile them. Indeed Allah is all-knowing, all-aware.”

---An-Nisa, Verse 35

At another place **Allah** says:

“If woman fears from her husband misconduct or desertion, there is no sin upon the couple if they reach a reconciliation between themselves; and reconciliation is better. The souls are prone to greed; but if you are virtuous and Godwary. Allah is indeed well aware of what you do.”

---An-Nisa, Verse 128

But if a woman isn't able to live with her husband in this manner, and there is fear of differences increasing more and more, the best way is to opt for the alternative, permissible, but most abhorrent to **Allah**, is the **Talaq**.

There can also be a likelihood of the man and the woman thinking of reconciliation after the **Talaq**. It is a law of nature that one realizes the value of a thing after losing it! Therefore **Islam** has not left anything untouched! It is said in the **Holy Book**:

“(Revocable) divorce may be only twice; then (let there be) either an honorable retention or a kindly release.”

---Al-Baqarah, Verse 229

To a woman, who had already had her nuptials, and then the husband has pronounced the **Talaq**, he has to give her the **Nafqa (Maintenance)** during the period of **Iddat (Probationary period)** to ensure that she didn't suffer any hardship. If, during the period of **Iddat**, the man and wife repent and wish to reconcile there will not be any need for them to make the **Aqd (Covenant of Marriage)** again. But after the lapse of the period of **Iddat**, they can get together only with a fresh **Aqd**.

During this time they will both realize who was on the wrong and they will get feelings of pity and affection for one other. But the woman will not be legitimate for the man unless she married another person. The **Holy Quran** says:

“And if he divorces her, she will not be lawful for him until she marries a husband other than him, and if he divorces her, there is no sin upon them to remarry if they think that they can maintain Allah's bounds. These are Allah's bounds, which He clarifies for a people who have knowledge.”

---Al-Baqarah, Verse 230

In the light of the foregone, what do the critics of the institution of **Islamic Talaq** say? Do they want the **Talaq** to be declared illegal? Do they want this practice abrogated

that the **Islamic** society becomes wayward as has been happening for quite sometime in the **Western** societies? Or they wish that the **Muslims** become like the **Catholics** for whom divorce is forbidden and therefore some couples indulge in illegitimate relations with others!

217. RIGHTS OF THE NEXT OF KIN

The next of kin are the members of the family along with whom the person grows. They are like a tree which puts out branches and people interact with them in accordance with their closeness of relation. They will have a kind disposition towards him and expect his affection and care in return. **Hazrat Amir al Momineen (a.s) has said:**

“O people! None of you can overlook his family however rich or affluent he might be! Protecting and defending them with your tongues and your hands is necessary. More than others the next of kin will surround him and he deals kindly with them!”

---Nahj al Balagha

The best relations are those of whom one could feel proud. They are the ones who have affection for one another; they are kind and make effort to fulfil the objectives of development and well being of the family. When the relatives respect each other, and show kindness to one another, their respect in the society is enhanced. They will certainly be stronger than their adversaries and will be better equipped to face the crises that might confront them any time.

This is the reason that the **Islamic Shariah** has given importance to the family and the tribe. For their social organization and betterment every individual is mandated to make best efforts so that its salutary effects are noticed on the **Islamic** society in general.

218. SILA E RAHMI OR KINDNESS TOWARDS ONE'S RELATIONS

The Holy Shariah considers kindness to one's relations as a moral responsibility and wants the **Muslims** to abide by it. **Arham** is a term in **Arabic** which denotes people of the same ancestry. Even if they are distantly related, one has to adopt an attitude of kindness towards them. One should extend material and moral support to them and make efforts to remove their hardships. He should participate on their occasions of happiness and sadness. There are many traditions of the **Imams (a.s)** about **Sila e Rahmi**:

Hazrat Abu Jafar (a.s) has said:

“The Prophet (s.a) said, ‘I make a will to the people of my Umma who are present and those who are not, and who are in the wombs of their mothers and in the loins of the fathers, that they do Sila e Rahmi even if there is a distance of travel of one year between them. Doing this is a requirement of their Deen (the faith).’”

---Al Waafi, Vol 3, Page 93

Hazrat Ibn al Hussain (a.s) said:

“The Prophet (s.a) said, ‘One who wishes to live long and his prosperity progress, he should do Sila e Rahmi. One should know that kinship will get a tongue on the Day of Judgment and it will say, ‘O’Allah! One who delivered my rights, bless him and the one who neglected me, you too neglect him!’”

---Al Bihar, Kitab al Ashara, Narrated from Ayoon al Akhbar Reza

Hazrat Imam Reza (a.s) narrates on the strength of his forbears that the Prophet (s.a) said:

“Whoever guarantess to me one thing, I shall guarantee four things to him. He should do Sila e Rahmi and Allah will befriend him and enhance his livelihood, his longevity will increase and he will be admitted to Heaven”

---Al Waafi, Vol 3, Page 94

Hazrat Abu Abd Allah (a.s) has said:

“There is nothing more than Sila e Rahmi that enhances one’s longevity. If the person has 3 years left to live, Sila e Rahmi will enhance his life by 30 years! If someone has left 30 years of life and he does Qata e Rahmi (Unkindness towards Relations), his life expectancy will come down to 3 years!”

---Al Waafi, Vol 3, Page 94

The Imam (a.s) also said:

“Fulfil the rights of Sila e Rahmi even if it is with a gulp of water! The best of Sila e Rahmi is that one doesn’t cause hurt to his relations. With Sila e Rahmi one can postpone death and the person’s family and dependents love him.”

---Al Waafi, Vol 3, Page 94

The Imam (a.s) further said:

“Sila e Rahmi and good turns make the accounting easier on the Day of Judgment and save one from committing sins. Therefore, do Sila e Rahmi and do good to your brothers even if it is only with pleasantly greeting or acknowledging the greetings of others!”

---Al Waafi, Vol 3, Page 94

Hazrat Abu jafar (a.s) said:

“Sila e Rahmi will purify your actions, enhance your assets, ward away evils, ease the accounting and postpones death!”

---Al Waafi, Vol 3, Page 94

Hazrat Abu Abd Allah (a.s) narrates that a person went to the presence of the Prophet (s.a) and said:

“O’ Prophet of Allah (s.a)! The people of my house neglected me and have totally cut themselves away from me! I have also moved away from them.” Hearing this, the Prophet (s.a) said, “Then Allah will abandon all of you!” The person asked, “Then, what should I do?” The

Prophet (s.a) replied, “Do Sila e Rahmi with those who have done Qata e Rahmi with you! One who deprives you, give him! One who has been cruel to you, forgive him! If you do this, Allah will support you!”

---Al Waafi, Vol 3, Page 94

A poet of the past has very nicely said:

**The affair of my brothers and
The Next of Kin is different;
If they wished to consume my flesh,
I made it free for them!
If they tried to diminish my honor,
I tried to enhance theirs!
In my absence they denied my rights;
I protected theirs in their absence!
They maintained a distance from me,
I only thought of their progress and guidance!
While I was affluent I gave them funds,
While indigent, I didn't burden them!**

219. THE VIRTUES OF SILA E RAHMI

It is not at all surprising that much stress has been laid on the need for **Sila e Rahmi** because the virtues of kindness towards one's relations are very much. We see that a family consists of persons of varying natures and status. Some may be very affluent and some others absolutely indigent. Some are physically strong and some others are weak. Some persons will be smart and good looking, and others commonplace. All these persons cannot contend with enemies individually unless they make a collective effort.

This fact was illustrated very cleverly by **Aksam bin Saifi**. He called his sons near his death-bed and gave a bundle of arrows to each of his sons and asked them to break it. None was able to do it. He separated the arrows and asked his sons to break them. They were able to break them with little effort. Then he told to his sons. "If you keep unity and solidarity amongst yourself, your adversaries will not be able to harm you the same way you weren't able to break the bundle of the arrows. If you fall apart, your predicament will be the same as those individual arrows which were broken without much effort. Then **Aksam** recited the following verses:

**O my sons!
Keep united!
As you have seen:
None of you could break
the bundle of arrows,
When separated,
They broke with ease!**

This is the reason that the **Holy Islamic Shariah** attaches great importance to **Sila e Rahmi**. The conclusion of all this discussion is that one should be very considerate with the relatives and always treat them kindly. This attitude will enhance the person's age and prosperity and his virtuous deeds will be acceptable to **Allah** on the **Day of Judgment!**

220. QATA E RAHMI OR UNKINDNESS TOWARDS RELATIONS

Qata e Rahmi is displeasing the relations and tormenting them by backbiting and depriving them of their

monetary and material rights. The **Shariah** has deemed it a major sin and such people have been promised the **Hell Fire** in the **Quran** and the traditions of the **Prophet (s.a)**.

Allah says in the **Holy Quran**:

“May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations?”

---Muhammad, Verse 22

Allah also says:

“Those who break the covenant made with Allah after having pledged it solemnly, and sever what Allah has commanded to be joined, and cause corruption on the earth – it is they who are the losers.”

---Al Baqarah, Verse 27

The Prophet (s.a) said:

“Punishment for four things is very fast: When one does a good turn to a person and he does a bad turn in return; when one hasn’t committed any excess on another person, but he did it in return; when one keeps his word with a person but that person breaks his word and when a person’s relatives did Sila e Rahmi with another, but he kept aloof from him!”

---Al Waafi, Vol 14, Page 47

Hazrat Abu Jafar (a.s) has said:

“It is written in the book of Hazrat Ali (a.s) that if a person has three qualities in him, he will not die before experiencing their curse: They are: Rebellion, Qata e Rahmi and making false promises in competition with Allah. Of the virtues which bring the fastest reward is Sila e Rahmi. If people are sinners and transgressors but do Sila e Rahmi with one another, their wealth and assets will enhance. Doing Qata e Rahmi and making false oaths, city after city has been destroyed and the relations of the people suffered abject straits. When relationship with people starts seeming a burden, the progeny of such people will not prosper.”

---Al Waafi, Vol 3, Page 154

Shoaib Aqar Qaufi narrates that Yaqub Makhzali once went to the presence of Imam Moosa ibne Jafar (a.s) when he said:

“O’Yaqub! I am told that you and your brother, Sharfi, fought at a particular place and both of you used foul language against one another. This is not our faith, and the faith of my forbears, nor have we asked anyone to behave in this manner. You fear Allah, who is only one and has no partners! Very soon death will separate you. Yes! Your brother will expire before he returns to his family from his journey and you will have a feeling of regret. This is happening because both of you have done Qata e Rahmi and Allah has diminished your ages!” The man said, **“I sacrifice myself on you! When is my death likely to happen?”** The Imam (a.s) said, **“Your death too had come. But on a certain day you had done Sila e Rahmi with your uncle and your age has been enhanced by 20 years!”** Shoaib later said,

“I heard about Yaqub’s brother that someone met him during the Haj but before he returned home he died and was interred on the way!”

221. THE EVILS OF QATA E RAHMI

We have learnt from the verses and the traditions that have been quoted above that **Qata e Rahmi** has very serious implications and might result in early deaths of persons indulging in it. This causes diminution in their ages and becomes the cause of the destruction of neighborhoods and cities. **Qata e Rahmi** is therefore the cause of great loss to people in this world and the hereafter!

222. THE RIGHTS OF FRIENDS

Man is a social animal and he cannot live in isolation. If he leaves society and tries to live the life of a recluse, he will not be able to face the problems and worries that would surround him. Therefore men have perforce to extend the hand of friendship towards others of their own kind that they become his supporters in times of need.

There are many proofs of the virtues of friendship. Some of them are mentioned here.

Hazrat Ali (a.s) has said:

“It is imperative that one cultivates true friends. While searching for a good livelihood, one should also search for friends who are a blessing during the days of plenty and a shield during the days of hardship!”

---Al Bihar, Kitab al Ashara, Page 51, narrated in Amali Sh. Sadooq

Imam Jafar e Sadiq (a.s) has said:

“The status of friends is very high. Even the denizens of Hell will beg for them and reaching near the Fire of Hell they will call for them!The Holy Quran says about the call these persons in the Hell make:

“Now we have no intercessors,”

“Nor do we have any sympathetic friend.”

---Ash-Shu'ara, Verse 100 & 101

Some wise persons say that of all the good things in the world, the best is a true friend! He is the ornamentation during the days of affluence and a support in times of hardship. Another wise man was asked if he preferred a friend or a brother. He said, “If the brother is also a good friend, I would prefer him!”

223. THE TRUTH OF FRIENDSHIP & THE TRUE FRIEND

Sometimes people will be carried away by taking such persons as sincere friends who show superficial amicability. They start treating such persons as close friends and start trusting them. But when such persons come out in their true colors, they start getting wary of even the sincere, genuine friends. Therefore the wise men, of present and past, have written about the superficiality of friends. Most likely, there are two reasons for this:

The first reason could be that they were not able to distinguish between true friends and the selfish time servers.

The second reason is that they have seen the weaker side of friendship in the society and faced the slimy character of unfaithfulness which was exposed to them in a short period of time.

Imam Mohammed Baqir (a.s) narrates that a person came to the presence of **Hazrat Amir al Momineen (a.s)** in **Basra** and said, “**O’ Amir al Momineen (a.s)**! Please tell us about friendship.” **The Imam (a.s)** said, “There are two types of friends: the trustworthy friends and the untrustworthy friends.

The trustworthy friends are those who will be with you through thick and thin and they help you save your assets and honor. If you have a trustworthy brother, sacrifice your life and possessions on him! Make friends with his friends and keep away from his enemies. Hide his defects and expose his good qualities. O’ Person! Remember such persons are rare like the red rubies!

The untrustworthy friends are those who remain around you as long as they get some benefit from your company. Otherwise they will slink away from you. In their minds their need is only personal benefit. Beware of them and limit the contact to the extent of exchanging pleasantries!”

---Al Waafi, Vol 3, Page 104

Imam Jafar e Sadiq (a.s) said:

“There are some limits of friendship. Those who honor such limits, accept them as friends; and those who don’t, keep away from them. The limits are these:

1. His intrinsic thoughts and what he expresses should be the same.

2. He should consider your honor as his honor and your affront as his personal affront.

3. Wealth and position shouldn’t deter him from your friendship.

4. He shouldn’t stop anything reaching you which is within his reach.

5. If a friend has these qualities he will not leave you in the midst of troubles.

---Al Waafi, Vol 3, Page 104

Some wise men have said that there are three types of friends:

The first are those who seek friends for the sake of **Allah**. In this friendship there is neither selfishness nor greed.

The second category is of social friendship.

The third category of friends are the selfish, greedy persons. They always have an ulterior motive in cultivating friendship with others. Such friendships are generally short lived.

224. CULTIVATING FRIENDS

Friends influence the lives of persons very much. It is rightly said that a person is known by the company he keeps. Generally the human tendency is that one gets an impression of the habits and nature of the persons he interacts with. Since a person will have quite intimate contacts with friends good or bad habits are picked by him.

This proves that good friends take a person towards guidance and well being and bad friends may lead him astray. There are several examples of people benefiting or suffering from the friends they cultivate. Therefore, an intelligent person should exercise care in cultivating friends. A person may have many acquaintances, but all acquaintances need not be friends!

225. EXEMPLARY FRIEND

An exemplary friend must have the following qualities:

1. He must be intelligent and not foolish. The company of a foolish person is generally unpleasant and his friendship becomes a burden for a person. When he tries to do something for the benefit of his friend, he, in fact, becomes the cause of loss and trouble. **Hazrat Amir al Momineen (a.s)** has once said, “**A foolish person will never make a useful suggestion to you. Sometimes he tries to bring to you some gain but the result will be opposite of that. His death is better than his life. His silence is better than his talk. His remaining away from you is his closeness with you!**”- Al Bihar, Kitab al Ashara, Page 56

2. A friend is a sign of faithfulness and good behavior. If it isn't like this, a person will face trouble having friends. The **Holy Quran** says:

“A day when the wrongdoer will bite his hands, saying, ‘I wish I had followed the Apostle’s way! Woe to me! I wish I had not taken so and so as a friend! Certainly he led me astray from the Reminder after it had come to me, and Satan is a deserter of man.”

---Al Furqan, Verse 27 to 29

Imam Jafar Sadiq (a.s) narrated on the authority of his forbears that **the Prophet (s.a)** said:

“A person will be on the faith of his friend. You must see what sort of friends a person has.”

---Al Bihar, Kitab al Ashara, Page 52 Quoted from Amali

Hazrat Abu Jafar (a.s) narrated on the authority of his forbears that **Hazrat Amir al Momineen (a.s)** said:

“The company of bad persons creates a bad impression about virtuous persons and the company of good persons will give an impression that a bad person is virtuous. When a virtuous person cultivates a sinner, there can be a likelihood of his being considered a transgressor by others. In this company you might get affected with the transgression. Therefore take care to see that your friends are virtuous and follow the Faith of Allah. The Prophet (s.a) has said, ‘A person who has faith in Allah and His Prophet will never be a friend of

an infidel. One who has such friends, he too is an infidel!’

---Al Bihar, Kitab al Ashara, Page 53

The **Ahle Bayt (a.s)** have warned people against cultivating friendship with ill-mannered persons. **Hazrat Ali bin al Hussain (a.s)** has said:

“O Son! Don’t make friendship with five types of persons, nor talk much with them.” He was asked, **“Who are those persons?”** He said, **“Never become a friend of a liar! He will be like a mirage. He will show you what is near as far away, and what is far away as near to you! Never cultivate a transgressor. He will sell you for a morsel or even for less! Never cultivate a stingy person, he will abandon you in time of need! Never cultivate a foolish person who might bring you loss instead of gain! never cultivate one who does Khata e Rahmi (denies the rights of his kinsfolk) because I have read mentioned about such persons thrice in the Book of Allah as accursed persons!”**

---Al Waafi, Vol 3, Page 105

Abul Atahiya has said:

**Always sit with wise and pious persons;
A person is identified by his companions!**

3. There must be an atmosphere of kindness, brotherhood and affection between friends. These sentiments will further strengthen their friendship. When greed and avarice comes in the mind of one person, he will

start hiding facts and friendship turns into rivalry and then become the target of ridicule for others.

226. THE STANDARD OF FRIENDSHIP

Sometimes between friends in particular, and among the casual acquaintances, there will be doubts about the expression of liking. Because of this feeling persons start disliking friends. Therefore the **Imams (a.s)** have suggested certain norms that indicate affection or otherwise in persons.

The narrator says that he heard a person ask **Hazrat Abu Abd Allah (a.s)**, “**A person tells me that he likes me. How could I know that he really likes me!**” The **Imam (a.s)** said, “**You test him through your heart. If your heart likes him, the person too likes you!**”

---Al Waafi, Vol 3, Page 106

At another place the Imam (a.s) said:

“Look towards your heart. If your heart hates your friend, he too hates you and might become inimical to you.”

Hazrat Abu Jafar (a.s) narrates that when Hazrat Amir al Momineen (a.s) was in the throes of death he gathered all his children around him and said, “O my children! Maintain good relations with people. When you are away from them, they will look forward to you! And if you die, they will shed tears of sorrow. O my sons! No doubt the hearts are the troops of love and affection! Seek deliverance through them and enmity as

well! When your heart suggests that you like a certain person, you may expect his love in return.

---Al Bihar, Kitab al Ashara, Page 46 Amali Sh. Toosi

227. THE HIGH TIDE OF FRIENDSHIP

Although it is a matter of debate whether it is better to have many friends or to have fewer friends; those who favor having more friends feel that this way one gets more opportunities of meeting people and the person will have more support in the society.

The other group feels that one should have fewer friends. They think that with many friends, one will have more problems to contend with. Enmity and differences too crop up because of having too many friends of different natures. They feel that **Ibn e Romi** has rightly said, “Your enemy will come from amongst your friends only. Therefore you shouldn’t have too many friends.”

The truth is that it is immaterial when one has more friends or less. It depends on the faithfulness, sincerity and chivalry of the friends one cultivates. The truth is that persons with these qualities are always few and far between. They will be like a few gems in a heap of pebbles!. One faithful and sincere friend is preferable over a thousand friends who don’t have these qualities.**Alexander** has very rightly said that a person who makes many friends without making inquiries about them will be like one who gathers pebbles aimlessly. One who makes friends after much search and trials will be like one who prospects for jewels!

228. THE RIGHTS OF FRIENDS

The Ahle Bayt (a.s), after describing the qualities of faithful friends, have indicated the norms of behavior and treatment with them. The aim is to ensure more and more firm friendship between **Momins** and they become pillars of support for one another. We are discussing a few of these norms here:

229. MATERIAL CONSIDERATION

It may happen that a friend suffers economic losses and this goes to such an extent that he becomes extremely indigent and almost comes to the stage of starvation. In such a predicament he will be eligible for help and support from his friends. Fulfilling his immediate needs the friends should make efforts to bring him out of the crisis situation. Doing this is a sign of faithfulness, chivalry and sincerity of his friends. **Allah** says in this regard in the **Holy Quran**:

“(They are as well) for those who were settled in the land and (abided) in faith before them, and do not find in their breasts any need for that which is given to them, but prefer (the Immigrants) to themselves, though poverty be their own lot. And those who are saved from their own greed – it is they who are the felicitous.”

---Al-Hashr, Verse 9

Imam Jafar e Sadiq (a.s) has said to his companions:

“O’ Asim! How considerate and thoughtful are you dealing with each other?” Asim said, “we deal very well with one another!” The Imam (a.s) asked, “If the situation is such that one goes to the shop or home of another and picks up materials to meet his needs and the friend didn’t say anything to him or feel bad about his act!” Asim said, No!” The Imam (a.s) now said, “You haven’t reached the level of relations that I would prefer you to achieve!”

---Al Bihar, Kitab al Ashara, Page 46

It is narrated from Abu Ismail:

“I asked Hazrat Abu Jafar (a.s),’ I sacrifice myself on you! We have Shias in large numbers.” The Imam (a.s) asked, “Do the affluent among them help the poor? Do the virtuous forgive those who commit faults?’ I replied,’No’ Hearing this the Imam (a.s) said, ‘These are not Shias. Shias do all these things!’”

---Al Bihar, Kitab al Ashara

Abu Tamam said:

“A good person is one who is with others in times of their happiness and sadness. No doubt, generous persons are those who are remembered by people after they expire and who live in dilapidated houses with love and affection.”

Waqadi said:

“I had two friends. One of them was a Hashemite. All three of us were very close friends. Once I faced an extremely difficult time. In that period Idd came by. My wife said that two of us will bear the scarcity and hardship but her heart cried looking at the children because on the day of Idd they will see the children in the neighborhood dressed in good attires and feel sad about their own tatters! She asked me to arrange new clothes for them if possible.

After thinking over the matter for some time I thought of my Hashemite friend. I wrote a letter to him describing my need and sought some monetary help from him. He sent to me a sealed hamper with a letter saying that the hamper contained a thousand Dirhams. At the same moment I received a letter from my other friend expressing his difficulty and seeking my help. I handed over the hamper to the messenger without even opening it and feeling shy of confronting my wife, I went to the Mosque! I spent the night at the Mosque. When I returned home in the morning, my wife praised me for my act and didn't complain to me about it.

My wife and myself were discussing about the event when the Hashemite friend came. He was carrying a sealed hamper in his hand. He asked, ‘Tell me the truth, what have you done with the money I sent you?’ I told him the truth. He said, ‘When your letter reached me I didn't have anything more than that hamper. I sent the hamper to you and asked our friend to extend some help to me. He sent my own hamper back to me!’ Then we distributed the money in the hamper equally between the three of us!

When Mamoon heard of this incident, he summoned me and heard from me the entire episode. He gave 7,000 Dinars; 2,000 to each of us and 1,000 to my wife!”

230. TOLERANCE

When the morals of friends are good, love between them increases and relations become stronger. But man is a fallible being and no one is immune in making mistakes. When one friend makes any mistake in some task, like not keeping his word, or telling something untoward, or not coming forward to give a helping hand etc, then a good friend will overlook them, forgive him and continue his friendship as in the past. Any criticism of the person would create hatred and animosity.

Hazrat Amir al Momineen (a.s) had asked his son, **Imam Hassan (a.s)**, to treat his friends with tolerance, sincerity and forgiveness. He advised him to consider his friends rights saying,” When your brother is about to break the bonds of friendship, you make up your mind to strengthen it! When he turns stubborn, you must treat him kindly and get closer to him. When he becomes stingy, be generous with him. When he shies away from you, go closer to him. Your actions should make him feel that you are his slave and he is the master!

But remember that this attitude shouldn't be untimely. Don't be friendly with your friend's enemy. This way you will become an enemy to your friend. You must be a well wisher for your friend, whether he likes your attitude or not. Swallow your anger that you never felt any gulp sweeter than this for the hereafter. When he behaves harshly

with you, you treat him amicably. Certainly he will become amicable too. Be generous to an enemy that he softens his attitude towards you. If you think of breaking your relationship with your brother, leave some space in your heart for him that in future if he wants to reconcile, there must be a place for him in your heart! The person who has good feelings towards you, reciprocate his feelings! Taking support of mutual brotherhood, don't deny him his rights. One whose rights you have denied cannot be your brother!

Hazrat Imam Hassan (a.s) told his son, "O my son! Don't make a person your friend till you know how he earns and how he spends. After knowing this, if you like his company, make him your friend and be with him through thick and thin."

The best way of tolerance of friends is that one forgives their errors and closes his eyes to their faults. One should:

Forget the defects of a friend and trust him and always have a good opinion of him. Respect him that this trust will reform a friend of his bad traits and he will realize the value of your friendship.

When a friend expresses regrets, accept them. Don't adopt an attitude of stubbornness with him. Accepting his regrets will be a sign of the purity of your thoughts.

If sometime you have to be firm and forthright with a friend, you must attract him softly towards you. Sometimes bearing with a friend's anger will indicate your trust in him.

But firmness should be such that it should reflect your concern and liking for the friend. Unless there is sympathy in the attitude, one cannot attract anyone to himself. When a friend finds glimpses of sympathy in your firmness, he accepts your attitude of anger.

But any excess in the attitude can create the element of hatred between friends. Therefore the **Islamic Shariah** wants people to be forbearing when friends commit mistakes. This norm is for all the people and is particularly to be followed while dealing with friends. **Allah** says in the **Holy Quran**:

“It is by Allah’s mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you. So excuse them, and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him.”

---Al-e-Imran, Verse 159

Also Allah says:

“Good and evil (conduct) are not equal. Repel (evil) with what is best. (If you do so,) behold, he between whom and you was enmity, will be as though he were a sympathetic friend.”

“But none is granted it except those who are patient and none is granted it except the greatly endowed.”

---Ha Mim Sajda, Verse 34 & 35

Hazrat Abu Abd Allah (a.s) narrates:

“The Prophet (s.a) said, ‘My Allah has ordered me to be tolerant as He has ordered me to fulfil my duties!’”

---Al Waafi, Vol 3, Page 86 Narrated from Kaafi

Also the Prophet (s.a) said:

“The wisest of all the people is one who is tolerant of others.”

---Ma'aani al Akhbar-Sh. Sadooq

Here it is also necessary to tell that to promote love and sincerity the friends must have the spirit of sacrifice for one another and should never give any weight to the talk of the backbiters and the hypocrites. The habit of such people is to create differences between friends and sow the seeds of enmity. They try to cut the roots of affection and brotherhood. They are the worst of the creatures of **Allah**. **The Prophet (s.a)** has described them in these words:

“Shall I tell you about the worst of the people? They are the back-biters and those who are inquisitive about others. They create rifts between friends.”

--Al Bihar, Kitab al Ashara, Page 191

231. MODERATION IN AFFECTION AND TRUSTING FRIENDS

Intelligence demands that one should be moderate while dealing with friends. One shouldn't show excess of

love and trust but rather be discreet in sharing confidences with them. It might happen that one who is a friend today could turn a foe tomorrow. If a person, who knows your secrets, turns into an enemy this could prove harmful to you. Here we quote some sayings of the **Imams (a.s)** and others in this regard.

Hazrat Amir al Momineen (a.s) has said:

“Keep moderate friendship with your friends and don’t allow the element of excess into your friendship. He might become your enemy some day. With your enemies too you should be moderate. Who knows, they might turn into your friends some day!”

---Nahj al Balagha

Imam Jafar e Sadiq (a.s) has said:

“Share your confidences with your friends to such an extent that if they turn into your enemies they cannot harm you with the knowledge they have about you. Your friend might turn into an enemy at any time.”

---Al Bihar, Kitab al Ashara, Page 69

232. THE RIGHTS OF NEIGHBORS

-GIVING A HELPING HAND TO ONE ANOTHER

Certainly **Islam** has encouraged **Muslims** to cooperate with one another so that they unitedly achieve their high

aims. To achieve the aims of development and to overcome hardships and crises, **Islam** has exhorted its followers to strive continuously. **Allah** says in the **Holy Quran**:

“Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves.”

---Al-Fath, Verse 29

Allah also says:

“Cooperate in piety and Godwariness, but do not cooperate in sin and aggression..”

---Al Maidah, Verse 2

These verses indicate the need for doing good for neighbors and having a spirit of kindness and the will to be a force to reckon with. Thus their lives will be pleasant and peaceful and they will be able to face the problems of the society in a successful manner.

The Holy Quran exhorts people to be kind to their neighbors. It wants people to pray to **Allah** and not ascribe partners to **Him**. **The Holy Book** says:

“Worship Allah and do not ascribe any partners to Him, and be good to parents, the relatives, the orphans, the needy, the near neighbour and the distant neighbour, the companion at your side, the traveller, and your slaves. Indeed Allah does not like anyone who is a swaggering braggart.”

---*An-Nisa, Verse 36*

In this verse the companions mean the people living in your immediate neighborhood and the wayfarer means the people related to you by descent but who are living far away from you. **Hazrat Abi Abd Allah (a.s)** has said that the **Prophet (s.a)** said:

“People in forty houses on all the four sides of your house are your neighbors.”

---*Al Waafi, Vol 3, Page 97*

To understand the right of the neighbors it is sufficient to know the saying of the **Prophet (s.a)**:

“Gabriel continued advising me about the neighbor till I started thinking that the neighbor might be considered as a heir.”

---*Al Waafi, Vol 3 Page 96*

Imam Jafar Sadiq (a.s) has said:

“That person is not ours who doesn’t keep good relations with his neighbors.”

---*Al Waafi, Vol 3, Page 96*

Hazrat Abu Abd Allah narrates that the **Prophet (s.a)** said:

“The Neighborhoods develop and last longer because of good relations maintained by the neighbors there.”

---Al Waafi, Vol 3, Page 96

Hazrat Abu Jafar (a.s) narrates that the Prophet (s.a) said:

“That person hasn’t embraced the Faith who slept with a full stomach and his neighbor starved. There is no hamlet where some person slept on an empty stomach and Allah didn’t take stock of it on the Day of Judgement.”

---Al Waafi, Vol 3, Page 96

Imam Jafar Sadiq (a.s) said that when Hazrat Yaqub’s (a.s) son Ben Yamin was separated from him, he pleaded with Allah:

“O’ Allah! I lost my eyesight and my Ben Yamin has gone away from me. Will you not take pity on me?!”The Revelation came, “O Yaqub! If we have killed them, we shall revive them for you as well! But you remember the time when you slaughtered a goat and ate all of it yourself and your neighbor who was fasting the whole day slept without eating anything!”

---Al Waafi, Vol 3, Page 96

In another narration it is said that **Hazrat Yaqub (a.s)** used to go from his residence for a distance of one league and used to call loudly:

“Is there anyone who wants to have the morning meal! He must come to Yaqub!! “Similarly in the evenings he used to give a loud call, “If there is anyone who wants to have a supper; he must come to Yaqub”

---Al Waafi, Vol 3, Page 96

233. THE RIGHTS OF THE NEIGHBORS

The summary of the rights of the neighbors is that they must be treated with courtesy and kindness. One should be tolerant of them, take precedence in greeting them and be with them in happy times and in times of sadness. One should commiserate with a neighbor when he is passing through difficult times. One should overlook a neighbor's mistakes and shouldn't cause harm to him. If the neighbor needs some help, it must be extended to him. If a neighbor wants to borrow some materials of daily use, he must be given such things willingly.

There is a very interesting story about good neighborliness. A person was the neighbor of **Abi Dalaf** in **Baghdad**. Once he was in dire need and was facing embarrassment because of a loan. He wanted to sell his house. When the value of the house was assessed, it was pegged at **1,000 Dirhams**. People said that his house wasn't worth more than **500 Dirham** and that his estimate was high. He said, “Yes! I am selling the house for **500 Dirham** only and the other **500** is for being the next door neighbor of **Abi Dalaf**! When **Abi Dalaf** heard of this, he ordered the clearance of his neighbor's debt and let him continue living in his neighborhood! This indicates that the value of a house appreciates if it has a good neighbor!

234. THE RIGHTS OF THE ISLAMIC SOCIETY

THE SUPERIORITY OF ISLAMIC SOCIETY

The **Islamic Society** has a special place in the societies of the world because of the norms it mandates for its members. It is an exemplary society for all the world.

This society is endowed with excellence and superiority. This society has a unique position that it is based on the concept of **Tawheed**, that is, the Unity or One-ness of **God Almighty! Islam** has given to the world an understanding of the **Prophethood** and illustrated the facts about the **Life Hereafter (the Maad)**. It made the people aware of the concept of reward and retribution on the basis of the actions of the individual in this life. **Allah** has termed this Faith as the most superior of all the faiths in the world. **Allah** says in the **Holy Quran**:

“How shall Allah guide a people who disbelieved after their faith and (after) bearing witness that the Apostle is true, and (after) manifest proofs had come to them? Allah does not guide the wrongdoing lot.”

---Al e Imran, Verse 86

In this manner the **Shariah of Islam** is a manifest system. This is the final **Shariah** that is the completion of all the **Shariahs** that were revealed prior to this. With **Divine Revelations** the Faith became eternal and exemplary for the entire human race.

From the point of view of good morals too, the **Faith of Islam** is exemplary. In fact good manners have to be the identity of a good **Muslim**. **The Prophet (s.a) said:**

“A Momin is one through whom the lives and properties of others will be protected. A Muslim is one, from whose hands and mouth other Muslims are safe. A Mohajir is one who saves himself from sins!”

---Al Waafi, Vol 14, Page 48

Islam is a great example as a depository of moral norms. **Hazrat Amir al Momineen (a.s) has said:**

“O’ Son! Make your person an example for others. Prefer for others, what you like for yourself! What isn’t acceptable to you, don’t enforce that on others. Don’t be unkind to anyone as you don’t want to face unkindness from others. What you consider bad for yourself, think that it is bad for others as well. Be friendly with others, as you want them to be friendly with you. Don’t discuss about things that you don’t know of. What you don’t want to hear from others, don’t say that to others as well!”

---Nahj al Balagha—Will to Imam Hussain (a.s)

Islam has a unique position with regard to its norms of brotherhood and affection. **Islam** has deemed brotherhood mandatory between all the **Muslims** while in other faiths there is no mention about it. **Islam** has announced that **Momins** are brothers to each other. **The Holy Quran says:**

“The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive (His) mercy.”

---Al Hujurat, Verse 10

In this manner **Islam** is a society or an extended family of people. This is a great peaceful victory of **Islam**. **Islam** has excellent ways of providing sustenance to the people. In several ways it provides for the weak, disabled and the poor.

Hazrat Abu Abd Allah has said:

“When someone rises in the morning not thinking of the reform of the affairs of Muslims isn’t a Muslim.”

---Al Waafi, Vol 3, Page 99

The Imam (a.s) also said:

“The Prophet (s.a) has said, ‘The people are the family of Allah and the most likeable of them to Allah is the one who becomes the cause of gain for His family and there is happiness and peace in a house!’”

---Al Waafi, Vol 3, Page 99

235. THE RIGHTS OF THE ISLAMIC SOCIETY

In the **Islamic Society** the individual has a special status. The individual, on account of his personal qualities, is such a part of the society that he cannot be separated

from the society. He is like the branch of a tree in the garden that is the society. Whatever felicity the individual gets, that is because of utilizing the facilities obtainable in the society. The development and growth of the individual is the indicator of the growth and development of the society. When an individual becomes the victim of bad luck, it will have an effect on the society as well.

Therefore it is the duty of the society to take care of the interests of the individual and ensure that he gets his legitimate facilities and support. This step ensures peace, tranquility and progress in the society. The following section will detail some of the rights of the individuals in the **Islamic Society**

236. THE RIGHT TO LIVE

This is a natural right. Its preservation is mandatory. **Islam** very strongly condemns infringement on this right. The punishment for such an act is a permanent place in hell. **Allah** says in the **Holy Quran**:

“Should anyone kill a believer intentionally, his requital shall be hell, to remain in it (forever); Allah shall be wrathful at him and curse him and He shall prepare for him a great punishment.”

---An-Nisa, Verse 93

Islam does not just warn the cruel persons but it has also impressed on them about the severe punishment in the hereafter. It has also prescribed the death penalty for those who intentionally kill other individuals. For those who cause death of other individuals unintentionally, through

human error, there is requirement of paying the **Deet** or the blood-money to the successors of the deceased. These penalties serve as a deterrent for those who indulge in such acts.

As is said in the **Holy Quran**:

“O you who have faith! Retribution is prescribed for you regarding the slain; freeman for freeman, slave for slave, and female for female. But if one is granted any extenuation by his brother, let the follow up (for the blood-money) be honourable and let the payment to him be with kindness. That is a remission from your lord and a mercy, and should anyone transgress after that, there shall be painful punishment for him. “

---Al Baqarah, Verse 178.

Islam, in fact, has provided so much protection for human life that even for performing an abortion the person will have to pay the **Deet**.

237. RIGHT TO SELF-RESPECT

Allah has blessed the human being with respect and honor in different ways. Self-respect is supreme and his blood and possessions are protected. In the **Holy Quran Allah** announces the provision of concessions to the **Momin** in this life and the hereafter. **Allah** says:

“Indeed those who say, ‘Our Lord is Allah!’ and then remain steadfast, the angels descend upon them, (saying,) ‘Do not fear, nor be grieved! Receive the good news of the paradise which you have been promised.”

“We are your friends in the life of this world and in the Hereafter, and you will have in it whatever your souls desire, and you will have in it whatever you ask for.”

---Ha Mim, Verse 30 & 31

Allah also says:

“Those who have faith, and are Godwary.”

“For them is good news in life of this world and in the Hereafter (There is no altering the words of Allah) that is the great success.”

---Yunus, Verse 63 & 64

And also:

“Indeed we shall help our apostles and those who have faith in the life of the world and on the day when the witnesses rise up.”

---Al Mumin or Ghafir, Verse 51

Islam has termed all those things forbidden that hurt the self respect of the **Momins**. It is prohibited to ridicule someone’s popularity by back-biting to ensure that the **Islamic Society** remains free of dissensions and hate and that human beings progress in peace and contentment.

It is further said in the **Holy Book**:

“O you who have faith! Avoid much suspicion. Indeed some suspicions are sins. And do not spy on or backbite one another. Will any of you love to eat the

flesh of his dead brother? You would hate it. And be wary of Allah; indeed Allah is all-clement, all-merciful.”

---Al Hujurat, Verse 12

In another place Allah says:

“O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; not let women (ridicule) women: it may be that they are better than they are. And do not defame one another, nor insult one another by (calling) nicknames. How evil are profane names subsequent to faith! And whoever is not penitent – such are the wrongdoers.”

---Al-Hujurat, Verse 11

In this manner **Islam** has upheld the honor and self-respect of the **Momin** and has provided protection to his personal reputation. Not only this, but **Islam** has exhorted its people to respect the memories of those who have died. It is a duty for the **Muslims** to provide a decent shroud and burial to the dead **Momin**. It has also warned them not to utter anything that could be an affront to the departed soul, and not to aggravate the body after the death of a person, and not to open the grave after the interment.

Islam has ensured to provide sustenance to its people. It has given the guarantee for the self-respect of the individual and has bestowed on him material and moral norms. It has fixed punishments and penalties to protect the lives and possessions of the individuals. It has given laws to keep the criminals in check so that peace prevails for the

individuals and the groups. Therefore it is said in the **Holy Quran**:

“Indeed the requital of those who wage war against Allah and His Apostle, and try to cause corruption on the earth, is that they shall be slain or crucified, or have their hands and feet cut off from opposite sides or be banished from the land. That is a disgrace for them in this world, and in the Hereafter there is a great punishment for them, “

---Al-Maidah, Verse 33

For the adulterer **Islam** has prescribed stringent punishment. **The Holy Quran** says:

“As for the fornicatress and the fornicator, strike each of them a hundred lashes, and let not pity for them overcome you in Allah’s law, if you believe in Allah and the Last Day, and let their punishment be witnessed by a group of the faithful.”

---An-Nur, verse 2

Similarly a thief, who disturbs the peace of the neighborhood with his act, deserves stringent punishment. **The Holy Quran** observes on this subject:

“There is life for you in retribution, O you who possess intellects! Maybe you will be Godway! “

---Al Baqarah, Verse 179

The Holy Quran also says:

“As for the thief, man or woman, cut off their hands as a requital for what they have earned (that is) an exemplary punishment from Allah, and Allah is all-mighty, all-wise.”

---Al Maidah, Verse 38

Similarly, the **Ahle Bayt (a.s)** have talked of the respect and honor of the **Momins** and have set certain regulations for their protection and peaceful existence.

---Safinat Al Bihar, Vol 1, Page 41

Hazrat Abu Abd Allah (a.s) narrates that the Prophet (s.a) said:

“Allah says, ‘One who insults My friend, it will be tantamount to confronting Me! My creature can achieve nearness to Me by fulfilling his duties. When he comes nearer observing the optionals (prayers), I befriend him. If he loves someone, I become his eyes, through which he sees; I become his ears, through which he hears; I become his tongue, through which he talks. When he prays I accept his prayer! When he asks for something, I reward him. I don’t feel so much as I feel when the time for a Momin’s death comes. He dislikes death and I feel pity on his feeling!’”

---Safinat Al Bihar, Vol 1, Page 41

The Imam (a.s) also said that the Prophet (s.a) observed:

“O People! One who has embraced Islam only with the word of the mouth, and his heart isn’t fully purified; you shouldn’t be critical of him and try to spy on him. Because one who tries to know the confidences of others; Allah will expose his own secrets. When Allah reveals a person’s secrets, that person faces ridicule, even if he hides inside his home!”

---Al Bihar, Kitab al Ashara, Page 177

The Imam also said:

“When a person does something wrong openly, and with impunity, it will be as if he is inventing vice. One who makes a false allegation against a Muslim, he will not die before he himself becomes a victim of that disgrace.”

---Al Waafi, Vol 3, page 163

238. THE RIGHT TO FREEDOM

Liberty is the freedom of humans from all sorts of oppressive powers and the right of all individuals to enjoy all the legitimate privileges. This is the most sacred right of humankind and it has a tremendous effect on the lives of the people. **Islam** is very particular about endowing this right on its people and the **Islamic Society** considers it as one of its most important norms.

Liberty is what some people erroneously think of as unfettered freedom to do anything, right or wrong! Such a

freedom cannot be justified by the people who live where the law of the jungle prevails! The true and real freedom means that people are able to enjoy their legitimate privileges without violating others rights. There are several types of freedom that we shall outline in the following sections.

239. RELIGIOUS FREEDOM

One of the basic rights of a **Muslim** is that he is able to freely observe his religious beliefs and prayers without any hinderance. There shouldn't be any obstruction to his observation of the norms of **Shariah** because opposition to these norms is forbidden. Such opposition will be termed as trampling the sanctity of the **Shariah** and there will be several dangers for **Islam** and its followers if such things happen. It is imperative for the **Muslims** to remain steadfast in contending with the enemies of **Islam** because their effort is always to weaken the **Muslims** by destroying the **Islamic values**.

240. CIVIC FREEDOM

It is the right of a **Muslim** that he should be free to take care of his personal life and other affairs. He may live wherever he deems fit. He may choose a profession of his liking. He may enter into any legitimate transaction with anyone without any hindrance. But in all these things he will have to remain within the laws of the **Shariah**.

241. FREEDOM FOR PROPAGATING THE FAITH

This freedom is for those **Muslims** who have the capability of propagating the word of **Allah** and the **Prophet (s.a)** and his **Progeny (a.s)**. Doing this propagation is propitious for the **Islamic Society** and for the progress of its population. **Allah says in the Holy Quran:**

“There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are felicitous.”

---Al e Imran, 104

The Prophet (s.a) has said:

“People will remain righteous till they are guided to be virtuous and abstain from vices; and they help each other in doing good deeds. But when they stop doing this, then felicity will depart from them and some will dominate some others, and on the land and in the Firmament none will support them!”

---Al waafi, Vol 9 page 29

242. THE RIGHT TO EQUALITY

In the past the societies all over the world were forced to lead difficult lives. They suffered from all sorts of class differences. Among the **Arab tribes**, during the period of ignorance, the differences of status were highly pronounced. The weak always faced the oppression from

the mighty. They were treated worse than the slaves. The elite could get away with any crime. To understand the predicament of the masses, we have provided some examples here.

Omer bin Hind was a king. People used to talk to him from behind a curtain. Several chiefs of the tribes were posted as his domestic help. They also used to send their women to help with the work at the palace. There was another king, **Noman bin Manzar**. He had a fixed day for happiness and another day for anger. Whoever came to him on the day of happiness, he would receive gifts and generosity. On the day of anger, if anyone chanced to visit his palace, he would execute the person. There is also the story of **Amaleeq** the king of **Tilsm Wajdees**. Any virgin in his kingdom, before her wedding, had to visit him for deflowering.

---Haqaeq al Islam lil-Okaz

Similarly in the west the class differences were so pronounced that in **France** the people started raising their voice for equality. This opened the eyes of the other nations and people started protesting for equality. Despite all this the idea of class difference continued in the **Western Societies**. In the eyes of the **Germans** the **Nazis** were the superior race. Among the **Americans** the discrimination between the whites and the blacks still persists. In the exclusive hotels and schools for the whites, the colored people are not admitted. In other walks of life too, discrimination remains.

In Britain there is also a difference in the treatment of the whites and the black immigrants. There is a feeling that

the blacks are born to serve the whites. We also see that in most societies there are class differences between the ruler and the ruled, the industrialist and the factory worker, the officers and the soldiers.

243. EQUALITY IN ISLAM

Islam has given the concept of justice based on its **Holy Shariah**. This has given a unique position to **Islam** when compared with other societies in the world. The people of the **Islamic Society**--- whether white or black, whether **Arabs** or **non-Arab Ajamis**, the nobility or the commoners, rich or poor; are all like the teeth of a comb. One group does not have any superiority over one another except in the matter of piety and good deeds. **Allah says in the Holy Quran:**

“O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”

---Al- Hujurat, Verse 13

The **Islamic Laws** and the duties of **Shariah** are in force without any difference between person and person. Equity has been made the basis of treatment by the **Prophet (s.a)**. It has been given so much importance that all the **Muslims** have been termed as **spiritual brothers**. **The Holy Quran says:**

“The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive (His) mercy.”

---Al-Hujurat, Verse 10

To understand this it is sufficient to know that all the kings have always thought that they were far superior beings and, with this in mind, they behaved arrogantly with others. But **Islam** gives the **Holy Quran** to the **Prophet (s.a)** to announce:

“Say, I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to encounter his Lord let him act righteously, and not associate anyone with the worship of his Lord.”

---Al-Kahf, Verse 110

This reflects that the **Holy Prophet (s.a)** and his holy **Progeny (a.s)** had presented an august example of equity in their words and deeds.

The **Prophet (s.a)** said:

“No doubt, through Islam, Allah has dispelled the pride and hauteur of the Days of Ignorance and deemed pride of people about their ancestry as absurd. O people! Remember! You are all the progeny of Adam (a.s) and you are made of soil. The most respectable among you is the one who is most pious!”

---Al Waafi, Vol 14TheWill made to Hazrat Ali (a.s)

It is narrated that once **the Prophet (s.a)** slaughtered a goat during a journey and ordered the meat to be cooked. Everyone took one task for the preparation of the meal. One of the companions said that he would dress the goat for cooking. The other said that he would skin the animal. The third companion offered to cook the meat. The **Prophet (s.a)** said that he would take the task of going round and gathering the firewood for cooking. The companions protested that while they were there, why should he take the trouble of looking around for the wood. The **Prophet (s.a)** said, “I know all of you care for me! But I don’t like that I should get any special treatment when everyone is contributing to the performance of the tasks. **Allah** doesn’t like one who assumes a special status amongst his companions!” Then he went and gathered the firewood for cooking.

---*Safinat Al Bihar, Vol 1, Page 415*

During the illness of the **Prophet (s.a)**, **Sawada bin Qais** visited him and said, “O’ Prophet of Allah! While you were returning from **Taef** you were riding on the camel, **Uzba**. I went forward to welcome you. In your hand there was a whip. You lifted the whip to move the camel but it hit my back!” Hearing this, the **Prophet (s.a)** said, “You must take the **Qasas** from me!” **Sawada** requested the **Prophet (s.a)** to remove the robe from his back. The **Prophet (s.a)** removed the robe. **Sawada** asked, “Do you permit me to kiss your back?” **The Prophet (s.a)** gave him the permission. **Sawada** said, “May **Allah** forgive me that I take **Qasas** from the **Prophet (s.a)**! If I do it, I will certainly get the fire of the Hell!” hearing this, the **Prophet (s.a)** said, “**O Sawada!** Do you forgive me or you wish to take the **Qasas** from me?” He said, “I forgive you!” The

Prophet (s.a) now said, “**O’Allah! You forgive Sawada in the same manner that he has forgiven his Prophet!**”

---Safinat Al Bihar, Vol 1, Page 671

When people started moving over to the camp of **Muawiya** greedy for money and position, some men came to **Hazrat Ali (a.s)** and said, “**O Maula! You must distribute funds and give preference to the nobility (Ashraaf) over the slaves and the lesser persons and also satisfy those who you think have plans of crossing over to Muawiya!**” Hearing this, **Hazrat Ali (a.s)** said, “Do you want me to seek their help through unfair acts! **By Allah! I shall never do it!** Whatever funds of the people I have, I shall distribute equitably!”

---Al Bihar, Vol 9, Page 532

Hazrat Omer once told the people, “If the Amir al Momineen saw a woman in the state of sin, will it be sufficient for him to decree punishment (**Hud**) for her?” **Hazrat Ali (a.s)** said, “He will have to produce four witnesses or otherwise the **Hud of Khazf** will have to be decreed as is the command for other **Muslims**.”

---Al Bihar, Vol 9, Page 533

A **Western** writer, **Jeb**, has acknowledged the spirit of equity in **Islam** and said that the **Muslims** can rightly be proud of this. He writes in his book, ‘No system other than **Islam** has equity of treatment that brings together even those persons who have animosity for one other.’”

When the debate started between the **East** and the **West**, the best approach could be to make access to **Islam**. Because of the spirit of equity in **Islam**, the **Muslims** understood the meanings of mutual respect and consideration. They rose over all other societies in the world and guided them towards justice, equality and liberty. When the foundations of equity were laid in **Islam**, it was done in a manner that there was general justice among the people and the differences of status and descent were removed. They were attracted towards good turns and the norms of position, status and wealth were kept aside. **Allah** says in the **Holy Quran**:

“O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”

---Al-Hujurat, Verse 13

Similarly the **Ulema** have been honored more than the ignorant and among the **Momins** some have been honored more than the others on the basis of their piety, knowledge and capabilities.

It has also not overlooked the values that cannot be neglected. Despite all this, the foundation of equity was laid. **Allah** says in the **Holy Quran**:

“Say, ‘Are those who know equal to those who do not know?’ Only those who possess intellect take admonition.”

---Az-Zumar, Verse 9

On this basis only, **Allah** has given preference to some of the **prophets (a.s)** over others. The reason for this is that whatever efforts they made, were in the way of **Allah**. **Allah says in the Holy Quran:**

“These are the apostles, some of whom We gave an advantage over others; of them are those to whom Allah spoke, and some of them He raised in rank...”

---Al Baqarah, Verse 253

On this basis also the **Ulema** were preferred over the ignorant persons and some **Momins** were given preference over others depending on their knowledge and capabilities. **Allah says in the Holy Quran:**

“O you who have faith! When you are told, ‘Make room,’ in sittings, then do make room; Allah will make room for you. And when you are told, ‘Rise up!’ Do rise up. Allah will raise those who have faith and those who have been given knowledge in rank, and Allah is well aware of what you do.”

---Al Mujadilah, Verse 11

In the same manner **Allah** distributes the sustenance to the people on the basis of their capabilities and the work they put in. If an intelligent person and a sheer rustic are equated in their remuneration, it will be contrary to the requirement of justice. Therefore **Allah** says in the **Holy Quran:**

“Is it they who dispense the mercy of your Lord? It is We who have dispensed among them their livelihood

in the present life, and raised some of them above others into service, and your Lord's mercy is better than what they amass."

---Az-Zukhruf, Verse 32

244. THE RIGHT OF KNOWLEDGE

In any society an individual is an important entity and the person can have a lot of effect on the society in general. The individual is a part of the body that is the society. According to his capabilities and efforts, the individual contributes to the well being and development of the society. There is always a subtle relationship between the individual and the society. This is the reason why civilized nations take special care in educating and training their children. In some societies they make early education free and compulsory for all. The **Muslims**, in particular, have been at a higher level of civilization and played an important role in propagation of learning. They have always held the **Ulema** in high respect. The early **Ulema** were the polestars of learning and they were emulated by the scholars of the **West**. An eminent **Western** historian writes in his book, **A History of the Arabs**, "The **Muslims** of the medieval times had a special place in philosophy and other disciplines of learning. Wherever their steps went, they spread the ink of knowledge. The rays of learning reached **Europe** through their motivation and thus the progress!"

Gustav Le-bon writes in his famous book, **The Civilization of the Arabs**,"Now it is established that the **Arabs** had a tremendous effect on **Europe** as they had on the **East**.

The reason for the progress and spread of the **Islamic** learning has been the people's freedom for acquiring knowledge. The elite and the genteel, the rich or the poor, the **Arabs** or the **Ajams**; each had equal opportunities to acquire learning. In fact, the **Holy Shariah** has exhorted all, men and women, to acquire knowledge as a religious duty. It was made binding on the **Ulema** to spread learning far and wide. **Hazrat Imam Jafar e Sadiq (a.s)** has said:

“An Alim, who gives the benefit of his knowledge to others is superior than 70,000 men of piety.”

---Al Waafi, Vol 1, Page 40

But today's **Muslims** have neglected this aspect in their lives and the scholars of the **West** have acquired an edge over them. The **Muslims** have forgotten that they had illumined the lights of learning in the world with their pursuit of knowledge!

245. THE RIGHT TO PROPERTY

In the history of mankind the main cause of mischief and strife is the greed for wealth and property. This has divided the human population into two groups. One group is of the capitalists who dictate their rights over property without any restriction or pre-condition. The other group is that which challenges this right. This is the group of socialists. Because of these two contending groups the world is faced with many troubles and crises.

The remedy for these in **Islam** is that it neither prohibits ownership of properties nor does it allow unconditional occupation of estates. The trait of ownership

is in the human nature and humans like personal gains. These two desires are so much entrenched in the hearts of men that they cannot be banished. To honor the individual, **Islam** recognizes the right of ownership of the individuals and it has given him the freedom to strive and earn a livelihood commensurate with his capability. This is such a right of the individual that the powers endowed by Nature burst out in him and his desires become alive. Thus he works harder towards his goals. The result is affluence and the person lives a comfortable life.

Where **Islam** has given the right of ownership to the individual, it has restricted him from the ways of the days of Ignorance when men used to forcibly acquire what they wanted, through fair (**Halal**) or unfair (**Haram**) means. That was the reason that in those days wealth concentrated in a few hands and there wasn't equitable distribution of assets in the society.

Islam has given the right of ownership to the individual in such a manner that it protects the interests of the individual and also of society and does not cause harm to society in any manner. Therefore, while **Islam** gives rights to the individuals, it has also enforced certain conditions:

1. **Islam** ordains that acquisition of wealth and properties should have an element of fairness (**Halal**) in the transactions. It forbids unfair (**Haram**) funds viz: money earned through usury, bribes, use hoarding of essentials and the funds of poor people kept in trust with the individual.

2. The **Islamic law of Inheritance** prescribes distribution of the individual's inheritance to very many beneficiaries.

3. **Islam** has ordained certain monetary duties on the individuals viz: **Zakat, Khums, Kaffara etc. Islam**, through its economic principles, spreads justice and equity and it is rare to find a hungry, starving person unable to feed and clothe himself!

246. THE RIGHT FOR ISLAMIC GRACE

One of the salient features of the **Islamic** society is that it promotes brotherhood, kindness and consideration among the individuals. Because of this, the society is like a strong wall that has been quenched with molten lead! Through the grace and support of one, the other person gets relief. They remain united as one strong body.

A **Muslim** cannot remain oblivious of the welfare of the community. It is his duty to think of the progress of the society. The **Prophet (s.a)** has said in this regard:

“A person who rises in the morning not caring of the affairs of the Muslims, is not a Muslim!”

---Al Waafi, Volume 3, Page 96

The Prophet (s.a) also said:

“That person has no belief in me who eats a belly-full and his neighbor sleeps on an empty stomach. Allah will not look on the Day of Judgment with blessings on the people of a neighborhood where anyone slept on an empty stomach.”

The Islamic Society too is duty bound to take care of the needy and the deserving. It cannot leave the needy to live in poverty and starvation.

To understand the felicity of a **Momin**, one will have to look at the traditions of the **Infallibles (a.s)**. They have asked people to treat them with respect and consideration.

About feeding people, **Hazrat Ali bin al Hussain (a.s)** has said:

“Whoever feeds a hungry Momin, Allah will treat him with the fruits of Heaven. Whoever quenches the thirst of a Momin, Allah will provide him with fragrant, cool beverages!”

---Al Waafi, Vol 3, Page 120

Imam Jafar e Sadiq (a.s) has said:

“When a person feeds a momin to satiation, no creature of Allah can fathom the rewards that the person would get on the Day of Reckoning. Neither the angels close to Allah nor even the prophets would know about this reward. It will only be known to Almighty Allah!”

Then the Imam (a.s) said:

“One of the reasons for the deliverance of a person is his feeding of the hungry Momins.”

Then the Imam (a.s) recited this verse:

“Or feeding in the day of hunger”

---*Al Balad, Verse 14*

Hazrat Abu Abd Allah (a.s) narrates that the Prophet (s.a) said:

“When a Momin gives water to another Momin to drink from his own source, Allah will give him rewards equal to 70,000 virtuous deeds for every gulp of water that the Momin drinks; and if he arranges water from another source with some efforts, it will be like his freeing ten persons from the progeny of Ismail (a.s) from bondage.”

---*Al Waafi, Vol 3, Page 121*

247. PROVIDING CLOTHING FOR A MOMIN

Imam Mohammed Baqir (a.s) has said that if a person gives a winter or summer wear to a **Momin**, **Allah** will give the person the apparel of **Heaven**, the throes of death (**Sakraat**) would become easy for him, he will be relaxed in the grave and when he emerges from the grave, the angels will welcome him with a smile. **Allah** says about this in the **Holy Quran**:

“The Great Terror will not upset them, and the angels will receive them (saying): ‘This is your day which you were promised.’”

The Imam (a.s) also said:

“Whoever provides a dress to some of the poor among the Muslims, or helps them with something useful, then Allah, on the Day of Reckoning, till the time of the blowing of the Trumpet (Soor), will appoint 7,000 angels to pray for the pardoning of his sins.”

Hazrat Abu Jafar (a.s) narrates that the Prophet (s.a) said:

“70,000 angels will pray for the forgiveness of the sins of a person who gives clothes to the Momins.”

---Al Waafi, Vol 3, Page 117

Hazrat Abu Abd Allah (a.s) narrates that the Prophet (s.a) said:

“The creatures are the family of Allah and He likes the person who provides benefit to His creatures. Allah will be pleased with these acts.”

---Al Waafi, Vol 3, Page 99 as narrated in Kaafi

Imam Jafar e Sadiq (a.s) has said:

“Whoever pleases a Momin, Allah will give his pleasure the form of a creature. That creature will meet the person at the time of his death and tell him, ‘May Allah’s pleasure and blessing be with you!’ The creature will be with him till his internment in the grave. In the grave too the creature will meet him and

give him the good tidings and encourage him at every difficult juncture. The person will ask the creature.' May Allah bless you! Who are you?' The creature will say, 'I am that happiness that you gave to so-and-so-person at such-and-such a time!'"

---Al Waafi, Vol 3, Page 99

248. VISITING A MOMIN

Abu Aza narrates that he heard Aba Abd Allah (a.s) say:

"Who ever visits a Momin brother at the time of his sickness, or otherwise, he will not suffer any loss in his affairs. Allah will appoint 70,000 angels who will call from his back that Heaven will be felicitous for him and say that he is a visitor for Allah and till he reaches home he will be Allah's ambassador."

---Al Waafi, Nol 3, Page 107 narrated from Kaafi

The Imam (a.s) also said:

"Allah will have two guests. The person who goes for the Hajj or the Umra will be Allah's guest till he returns home. The other guest of Allah will be one who is in the process of offering his prayer. He will be under the shadow of Allah till he completes his prayer. A person will be entitled to these blessings and rewards who visits a Momin, for the sake of Allah."

249. THE FUNCTIONARIES & THEIR DUTIES

Man by nature is fond of society and cannot keep distant from other men. In fact he spends his life in cooperation with other human beings and obtains the means of his livelihood.

The human individuals are different physically and intellectually. Among them are the physically and mentally weak and also the strong and intelligent. Among them are the virtuous and also the amoral. This difference in the nature of men is the cause of fights and dissension. These fights cause lot of damage to society in the long run.

To overcome these problems, the nations will have laws and regulations and to enforce them there will be a government. The duty of this government is to run the affairs of the state with justice and equity and enforce the law and order in society.

In the development and advancement of a people, the rulers play a very prominent role. The state of the nation depends on the type of the rulers they have.

An exemplary ruler is one who treats the people equitably with justice and takes them towards material and moral progress. A tyrannical, despotic ruler treats the people as his slaves and curbs their legitimate demands and pushes them towards ignorance. The **Imams (a.s)**, through their traditions have stressed the importance of the need for rulers to understand the good or bad effects on society due to the type of men at the top.

Imam Jafar e Sadiq (a.s) has narrated that the **Prophet (s.a)** said:

“If two groups of my people become virtuous, the entire Ummat will turn virtuous; and if these two become immoral, the entire Ummat will go astray” When asked who these two groups are, he replied, **“The Fuqaha and the ruling functionaries!”**

---Al Bihar, Kitab al Ashara, Page 209

Imam Jafar e Sadiq (a.s) narrated on the strength of his forbears that the **Prophet (s.a)** said:

“On the Day of Judgment the Hell fire will speak to three types of persons: the rulers, the reciters of the Quran and the affluent. It will say to the rulers, ‘O the person who was given the power by Allah to rule! You haven’t ruled with justice!’ Then the fire will swallow him as the birds swallow the fruits. It will then turn to the reciter of the Quran, ‘You recited the Holy Quran in your good voice for the people to hear; but you yourself disobeyed Allah with your actions!’ It will then engulf and swallow the reciter of the Quran. The Fire will say to the affluent person, ‘O Person! Allah had endowed you with wealth and affluence! But when someone asked you for a little help, you refused it to him because of your stinginess!’ The fire will then swallow the rich person as well!”

---Al Bihar, Kitab al Ashara, Page 209

The Imams of Ahle Bayt (a.s) not only warned the cruel persons but also those who helped and abetted them.

Imam Jafar e Sadiq (a.s) narrates from his father that the **Prophet (s.a)** said:

“On the Day of Judgment a herald will announce for the cruel people and their supporters who helped the tyrants by providing them with the ink and the pens or picked their burdens. They too should be brought to the Mahshar (the Grounds of Judgment) with their cruel masters!”

---Al Bihar, Kitab al Ashara, Page 218

When tyrannical rulers oppress some people, they will get retribution sooner or later because one who digs a trench for others, will himself fall in it. History has condemned such persons and has quoted their examples in the books of history. One instance is of **Ibn e Ziyat**. It is said that when he was the Vizier, he had made an oven of steel with iron rods. This oven was used for torturing people. When, because of the heat generated in the oven, the persons turned from side to side, the sharp rods would pierce their bodies. Before **Ibn e Ziyat** none adopted such a cruel device for torturing people

But when **Mutawakkil** became the caliph, he put **Ibn e Ziyat** behind bars and put him in the same oven. He remained for forty days in the oven before he died.

---Safinat Al Bihar, Page 574

Among such people was **Hajaj bin Yusuf Saqafi**. He ruled for twenty years. Besides the men getting killed in the battles, the people executed on his orders were **1,20,000** in numbers. He had **50,000** men and **30,000** women (of

whom there were 1,000 unwed girls) in jails. Men and women were held captive. There were no roofs provided in the jails and the prisoners were constantly exposed to the elements.

Later on **Hajaj** became the subject of an eternal curse where he was affected by acute ailments of an gastric troubles and was also susceptible to bouts of cold. To protect him from the cold his retainers used to put fire all around him. His was scalded with the heat of the fire but he had no sense of what was happening to him. **Hajaj** succumbed to these ailments after a long time!

250. THE PEOPLE'S RIGHTS OVER THE RULERS

The rulers have to be guides of people and honest guardians of their interests, peace and tranquility. They are duty bound to protect the people from dangers and evils.

251. JUSTICE AND FAIRNESS

The rulers have to rule the people with justice and fairness. This is the basis of governance and the essential requirement for the welfare of the people. When people become stubborn and unruly, **Allah** sends over them oppressive powers.

252. REFORM & WELFARE

Most people emulate the ways of their rulers and important persons. Therefore it is imperative on part of the rulers to set a good example of character and behavior.

When the rulers neglect the norms of good behavior in their own lives, the people too become deviated. Then the rulers will not be able to put them back on the right path. Someone has very rightly said:

**Save yourself from moral depravity and deviation,
Thus you will save your followers from rebellion and delinquency!**

History is full of such instances where the people have followed the good or the bad examples of their rulers. This is the reason for the saying:

An Naas ala deene malukahum

The faith of the ruled is the faith of the rulers!

253. KINDNESS & SOFTNESS

It is necessary for the rulers to treat the people kindly and abstain from the politics of oppression and cruelty. For any ruler there is nothing worse than his attitude of persecution towards the people. For the people too there is nothing worse than bowing down meekly to the oppression of the rulers.

Imam Jafar e Sadiq (a.s) has said:

“One who is soft in attitude he will achieve his ends well!”

---Al Waafi, Vol 3, Page 87

Hazrat Amir al Momineen (a.s), during his period of Caliphate, wrote to Malik e Ashtar:

“Adopt an attitude of blessing, love and kindness. for the people. Don’t be harmful or cruel to them that you seem to be waiting for a chance to swallow them! There are two types of people. One type are your brothers in the Faith, and the others are humans like you! They might commit mistakes and they do suffer from ailments. Therefore, if they commit an error, willfully, or otherwise, forgive them as you wish Allah to forgive your mistakes! Thus you will have an upper hand! Your Wali al Amr (Chosen in Authority) is above you and Allah is above him who has given you the power to rule and He is putting you to test!”

It is appropriate that good treatment is given to decent persons. But giving decent treatment to wrong doers might encourage them to be worse in their behavior.

“When you treat a good natured person well, you will acquire his sympathies. But if such treatment is given to a mean person, he will become more stubborn. Keeping a moist thing at an elevated place near a sword will be as harmful to the sword as keeping the sword in a place where there is moisture.

254. THE EFFECTS OF SOFTNESS

The effects of softness and gentle behavior from a ruler is heartening to those on the receiving end.

A. The rulers must keep their tongues in check and their talk should be cultured.

B. The rulers should have a caring attitude toward their subjects and should sympathise with their troubles and hardships. If they sense any danger or trouble for their subjects, they must take steps to alleviate it.

C. The rulers should provide sufficient protection to the subjects against unexpected calamities and hardships.

255. THE SIGNS OF SOFTNESS

When people are treated softly and kindly, it is for the betterment of both the ruler and the ruled. This way the people will have love and affection for the rulers, and they will go to any length in making sacrifices to protect the interests of the rulers. In this manner the subjects are free of adopting sycophancy and unnecessary flattery. But if the ruler is cruel and tyrannical, the people will be forced to adopt hypocrisy in their attitude because they will always have the fear of the ruler in their minds. **Allah** has praised the soft attitude of the **Prophet (s.a)** with his people.

256. APPOINTING GOOD FUNCTIONARIES

A ruler cannot personally perform all the tasks in his state. He will have to delegate duties to capable deputies. These functionaries will have a special position in the administration of a capable ruler. Therefore the ruler will have to pick the person best suited for the specific jobs under him. These functionaries will have to give priority to the welfare of the people. They shouldn't be persons who are interested only in their personal gains.

257. EVALUATING GOVERNORS AND THE FUNCTIONARIES

People become self-centered and arrogant because of their high positions. They start becoming cruel and hard on the people. They don't think that their function is to serve the people. Therefore the rulers have to keep a firm eye on their functionaries. They should praise their good work and reprimand, or punish, when they neglect their duties or don't perform well. This periodic check will keep the functionaries on their toes and they will perform well. When a ruler neglects this aspect, there is a likelihood of people not getting justice and instead cheating, bribery, flattery and crime will be rampant. It is the duty of the ruler to free his subjects of all these ills.

258. FELICITY OF THE PEOPLE

The ruler is responsible for the welfare and safety of his people. It is binding on him to be considerate to them and endow them with benefits. He must always strive for the development and well-being of the society. He must keep law and order in society and preach high moral values to the populace. His effort must be to strengthen the foundations of education, morals and social structure of society. He must have definite plans for all round development in agriculture, trade and industry as well as urban and rural development. He must acquire new tools and methods for the development of these sectors. This way there will come about strong rapport and affection between the rulers and their subjects. The people will always, then, have a good word for their rulers and the subordinates

Having discussed the rights of the **Islamic Society**, we have also touched on some of the rights of the individuals. No doubt, the progress of individuals collectively is the progress of a society. This happens when the society ensures the rights of the individuals when peace and welfare prevails among the people.

259. THE RIGHTS OF RULER OVER THE RULED

A just ruler is like the axis of the societal structure. He can take the society from greatness to greatness. He helps the people achieve heights in all round development and will also be their defender and supporter and he doesn't isolate himself and think of himself as a superior being! Therefore it is imperative that there is a strong rapport and understanding and care between the ruler and the ruled. The ruler provides the rights of the people and ensures that they develop on the right lines. Under his shadow the people live peacefully and contentedly.

Hazrat Amir al Momineen (a.s) has thrown light on this aspect thus:

“The people cannot be happy unless the ruler is righteous. The ruler cannot be righteous unless the people are steadfast in following his commands. When the people fulfil their duties towards the rulers, and the rulers fulfil their promises and obligations, then the relationship of faith takes strength between them and justice will prevail. This will bring about welfare and the enemies will face defeat. But when the rulers unduly dominate the people and become tyrannical, there will come about disputes in all matters, the signs of tyranny

will become evident, there will be strife in the faith and the people will veer away from the Right Path! The people will bend more towards waywardness, they will neglect the religious norms and adopt forbidden practices. In such times the virtuous will suffer and the evil will get an upper hand. Then there will come on the people acute Retribution from Allah.”

---Nahj al Balagha, (The rulers rights on people)

Rulers rights in a nutshell:

OBEDIENCE

One right of the rulers over the people is that they obey the ruler for the pleasure of **Allah**. There is no doubt that an individual cannot be obedient to another individual in disobedience to **Allah**. When a people obey the ruler sincerely, the ruler’s hands will be strengthened to provide to them the best of facilities and services. But when the people are disobedient and rebellious, it will become the cause of the ruler’s weakness and the effect of his displeasure will have a negative effect on the welfare of the people.

GIVING A HELPING HAND TO THE RULERS

However strong and powerful the ruler, he cannot administer the state all alone. They cannot deliver the rights of the people unless the people extend a helping hand to him in taking the state forward towards progress and development. The people, therefore, should extend their unstinted support to the ruler’s programs and plans for

development. They must come forward to perform all the tasks assigned to them by the functionaries of the state.

WELL-WISHING

Many rulers, in the intoxication of power and riches, become head-strong and unreasonable. They start inflicting tyrannies on the people. They curb their freedoms and heap insults and indignities on them. Thus they make them feel insulted and demoralized.

In such times the intellectuals and the **Ulema e Deen** must make them realize the need for mending their ways. If they listen to the good advice, it will be well and good! Otherwise, suitable steps must be taken to reform the society.

It is narrated in the traditions that **Imam Jafar e Sadiq (a.s)** quoted through his ancestors that the **Prophet (s.a)** said:

“The king is the shadow of Allah on the earth who is the protector of all the oppressed people. Therefore, if any of them (the kings) rules with justice and fairness, he will earn rewards and the people will be grateful. If some of them are unjust and tyrannical, they will get retribution and the people have to bear their tyranny with patience till Allah’s Retribution visits the rulers.”

---Al Bihar, Kitab al Ashara, Page 214

In the modern days the lifestyle is different and the tools of reform are different. Therefore, the modern, civilized governments permit the people to express their

views through the media available to them like the newspapers, television, radio etc. Thus the people can keep the rulers informed of their errors of omission and commission!

260. THE NEEDS OF THE BODY & THE SOUL

Man is made of two things-- the body and the soul. These two are strongly linked with one other. They work together as long as the person lives. If they are separated, life ends! The welfare of man is dependent on the healthy existence of the body and the soul. If these two elements are secure, man will remain safe from all the dangers. The body and the soul of a man will have their own needs and desires.

THE NEED OF THE BODY

The material products that go to build a healthy body are food, water, shelter and other things necessary for life.

THE NEEDS FOR THE SOUL

The things necessary for the human soul are those that provide its growth viz: knowledge, freedom, equity and the independence of conscience and thought.

There is no other way of keeping the human existence going without nurturing the needs of the body and the soul of man. When the needs of the body are not served optimally, the person will become weak and get physical ailments. The paucity of physical and spiritual

requirements makes the man sick. The felicity of man is in the good health of his body and the soul.

THE RIGHTS OF THE BODY

If a person lives according to the rules of the **Shariah** regarding good health, and hygiene, he will live a healthy and long life. These requirements are: moderation in eating and drinking, abstaining from intoxicants, keeping away from carnal sins, maintaining hygiene and cleanliness, doing physical exercise and following other precepts that ensure good health. People may also benefit from the methods of good health and hygiene given by medical experts.

THE RIGHTS OF THE SOUL

In addition to taking care of the physical health, one has to take steps to safeguard his spiritual health as well. He must serve the rights of the soul to ensure his spiritual health. The physical ailments cause the weakness of the body but only the persons with understanding and knowledge know about the ailments of the soul. The spiritual ailments make a person blind to the material malpractices that he indulges in. In his eyes, only materialism seems everything. The material requirements dominate his thoughts so much that they seem right to him and he starts worshipping them. Thus his spiritual value gets nullified and he joins the ranks of animals.

Therefore the cure for spiritual ailments is more difficult than curing physical ailments. The wise people have stressed on giving more importance and attention to the spiritual health. The result of this attention will be that

the person will be able to control his instincts to ensure better spiritual and physical health.

261. TRAINING THE SELF

One must illumine his self with the light of **Allah's** understanding and the holy precepts of the **Shariah** to ensure that he treads the Right Path. The biggest liking of the spirit will be the firmness of the person's Faith and firm belief in **Allah**. He will be keen on acquiring knowledge and strives to remove the curtains from the facts. His spirit will search for the mysteries of the life like a thirsty person searches for water.

262. THE REFORM OF THE MINDS

In fact a human being has two identities; one is his physical self and the other is his mind which will carry his thoughts and the spiritual instincts. As his physical self or behavior will bring about affection or dislike from others, similarly the instincts of his mind too will get praise or criticism for him. The result of these instincts will be his good, bad or indifferent behavior. Thus his instincts of the mind will push him towards light or towards the darkness!

As the wise people polish the material aspects of life, they make efforts to polish the instincts of the mind as well. They furnish it with praiseworthy traits. Thus they ensure to be blessed with virtues and abstain from the forbidden traits Viz: hypocrisy, hate, stealth, inferiority and superiority complexes etc. Therefore the **Imams (a.s)** have exhorted people to achieve purity of the mind.

Imam Jafar e Sadiq (a.s) narrates through his forbears that **Hazrat Amir al Momineen (a.s)** has said:

“When the Faqihs and the wise men advice each other, they talk of only three things, and not a fourth one; they say that when a person spends his capabilities for the hereafter, Allah will Himself provide him for this life; one who keeps his mind intact, Allah will reform his physical presence and actions, if the person takes care of his duties towards Allah, Allah will ensure that his dealings with other men are taken care of!”

---Al Bihar, Vol 2, Page 204

Imam Jafar e Sadiq (a.s) said:

“The Prophet (s.a) said, ‘Whoever feels happy doing good turns, Allah will bestow good on him. The person who feels happy at evil deeds, he will himself face evil as days go by!’”

---Al Waafi, Vol 3, page 147

The Imam (a.s) also narrated that the **Prophet (s.a)** said:

“Very soon a time will come for the people when the minds will be replete with depravity and their outward appearance will look good. They will adopt such appearance for their worldly good but they will do nothing for their hereafter. Their faith will be pretence and hypocrisy and will have no fear or compunction in doing it. At that time Allah’s retribution will descend

on them. They will then pray like the drowning persons but their prayers will not be answered!”

---Al Waafi, Volume 3, Page 148 (Narrated fro Kaafi)

263. CONTROLLING THE SELF

The self will generally be attracted towards the forbidden acts and persuades its owner to go wayward till it pushes him into the ditch of vice. Pointing towards this, **Allah** says in the **Holy Quran**:

“Yet I do not absolve my (own carnal) soul, for the (carnal) soul indeed prompts (men) to evil, except inasmuch as my Lord has mercy. Indeed my Lord is all-forgiving, all-merciful.”

---Yusuf, Verse 53

It is therefore binding on every **Momin** of piety to seek the light of guidance and control his self from disobedience of **Allah** and through prayer and supplication train the self to obey **Him** and implicitly follow the norms of **Shariah**. **The Holy Quran** has exhorted people to control their selves and putting them on the road to virtue:

“By the soul and Him who fashioned it,”

“And inspired it with (discernment between) its virtues and vices:”

“One who purifies it is felicitous,”

“And one who betrays it fails.”

---*Ash-Shams, Verse 7 to 10*

Allah also says:

“But as for him who is awed to stand before his Lord and forbids the soul from (following) desire, “

---*An-Nazi-aat, Verse 40*

Also Allah says:

“As for him who was rebellious”

“And preferred the life of this world,”

“His refuge will indeed be hell.”

---*An- Nazi-aat, Verse 37 to 39*

Similarly the **Ahle Bayt (a.s)** too have exhorted people to control their self and uproot the forbidden desires from their minds. They have termed these efforts as the best of **Jihad**.

Hazrat Imam Moosa ibne Jafar (a.s) quotes on the authority of his forbears that **Hazrat Amir al Momineen (a.s)** narrated that the **Prophet (s.a)** had sent his companions for a **Sariya (a small campaign)**. When they returned from there, he said:

“Praise be on the people who return from the Jihad e Asghar (the Minor Jihad) that the Jihad e Akbar (the Major Jihad) is still to be fought!’ The people asked, **“What is Jihad e Akbar?”** The Prophet (s.a) replied, **“It**

is the Jihad that people fight with their own selves!" Then he added, "The best Jihad is one which a person fights with his own self!"

---Safinat Al Bihar, Vol 1, Page 197

Hazrat Abd Allah bin Al Hassan (a.s) narrates from his mother, **Bibi Fatima bint al Hussain (a.s)**, who had heard from her father, **Imam Hussain (a.s)**, that the **Prophet (s.a)** said:

"Three traits are such that when a Momin has them, he is perfect: When he agrees, his agreement is not on taboo and sin; when he is angry, the anger doesn't take him away from the truth; when he undergoes indigence, he doesn't wish for that he hasn't!"

---Safinat Al Bihar, Vol 2, Page 550

264. TAKING STOCK OF THE SELF

At the end of a day, a person should take stock of the things, good and bad, that he had done during the day. If the pan for the good deeds, deeds done in obedience to **Allah**, is heavier; he should offer thanks to **Allah!** But if in this stock taking, the pan for the bad deeds is found heavier, then he must reprimand his self and admonish it for disobedience to **Allah!**

Imam Moosa ibn e Jafar (a.s) has said:

"A person is not from us who doesn't take stock of his self every day. If he has done good deeds, he must

pray to Allah to give him the power to do more such deeds; and for the bad deeds done by him he must pray to Allah to forgive him and the strength to abstain from such acts!”

---Al Waafi, Vol 3, Page 62

THE END

