

(.Maxims of the Holy Prophet (S.A.W.) and the Imams (A.S

<"xml encoding="UTF-8?>

Mohammed bin Abi Umair narrated from Eban bin Othman and Husham bin Salem and (74)

Mohammed bin Hamran that Imam As-Sadiq (a) said:

I wonder at four (people); why they do not restore to four (acts)! I wonder at those who feel

fearful; why they do not restore to Allah's saying:

"Allah is All-sufficient as our Guardian." (3:173) I heard Allah say after this: "They returned with the favors and the bounties of Allah untouched by evil and followed by the pleasure of Allah.

Allah's favor is great." (3:174)

I wonder at those who are grievous—why they do not restore to Allah's saying: "Lord, You are the Only God whom I glorify. I have certainly done wrong to myself (so forgive me)"(21:87) I

heard Allah say after this: "We answered his prayer and saved him from his grief. Thus We

save the faithful ones."(21:88)

I wonder at those whom are cheated; why they do not restore to Allah's saying: "I entrust Allah with my affairs. Allah is Well Aware of His servants." (40:44) I heard Allah say after this: "Allah

protected him against their evil plans." (40:45)

I wonder at those who seek the worldly life and its adornments; why they do not restore to Allah's saying: "All Power belongs to Allah." I heard Allah say after this: "Even if you consider

me inferior to yourself in wealth and offspring, perhaps my Lord will give me a garden better than yours and strike your garden with a thunderbolt from the sky to turn it into a barren

ground, or cause the streams in your garden to disappear under the ground such that you will never be able to find them." (18:39-41)

'Perhaps' in the previous Verse stands for inevitability.

(75) Mohammed bin Ziyad al-Azdi related to me that Eban bin Othman al-Ahmar said:

A man came to Imam As-Sadiq (a) and said: I sacrifice my father and mother for you, son of Allah's Messenger. Would you please instruct me? The Imam answered:

If it is Allah Who took the charge of sparing your sustenance, why do you care for it then?

If the shares of the sustenance are already distributed and decided (for people), why are you acquisitive then?

If the Judgment will unavoidably fall, why are you excessively cheerful then?

If Allah will certainly give back (that whichever you spend as alms), why do you behave stingily then?

If the punishment of Allah is unquestionably the fire (of Hell), why do you commit acts of disobedience then?

If death will inescapably fall, why are you happy then?

If Allah will sue everybody unavoidably, why are you plotting trickeries then?

If the Shaitan is your enemy, why are you inadvertent then?

If you will inescapably have to pass by the Path, why are you arrogant then?

If everything is subject to the acts of Allah, why are you depressing then?

If this worldly life will be beyond doubt cease to exist, why do you feel secure then?"

(76) Imam As-Sadiq (a) said:

I feel sympathetic for three classes of people. Anyhow, they should be treated mercifully. They are those who suffered humiliation after honor, those who became needy after having been wealthy, and the scholars whom have been belittled by their folks and the ignorant people.

(77) Imam As-Sadiq (a) said:

Five classes of people are as exactly as I will describe them – The stingy do not enjoy comfort, the envious cannot enjoy pleasure, the enslaved cannot be loyal, the liars do not have personality, and the foolish cannot be masters (over others).

(78) The Prophet (s) said:

You will not cover people with your fortunes; thus, cover them with your good mannerism.

(79) Yunus bin Zabyan related that Imam As-Sadiq Ja'far bin Mohammed (a) said:

The fame of worship is mistrust. My father said that he heard his father relating on the authority of his father (a) that the Prophet (s) said: The best worshippers are they who perform the obligatory rituals (properly). The most generous people are they who defray the zakat. The most abstinent people are they who avoid the forbidden acts. The most pious people are they who say the right whether for or against them.

The fairest people are they who like for people whatever they like for themselves and hate for them whatever they hate for themselves. The most courteous people are they who refer to death more than the others. The happiest people are they who are saved from the punishment and hope for the reward when they go under the dust (in their grave).

The most oblivious people are they who do not learn lessons from the ceaseless changes of this world. The most respectful people are they who disrespect this world. The most knowledgeable people are they who add people's knowledges to theirs. The most courageous people are they who overcome their passions. The most valuable people are the most knowledgeable.

The less valuable people are the less knowledgeable. The less pleasant people are the envious.

The less comfortable people are the stingy. The stingiest people are they who withhold the duties that Allah imposed upon them. The most precedent to the right are they who apply it to themselves. The less reverent people are the sinful. The less loyal people are the slaves. The less friendly people are the kings. The poorest people are the greedy. The richest people are they whom are not captured by acquisitiveness. The most faithful people are the bearers of the best manners. The most generous people are the most God-fearing.

The loftiest people are they who do not intrude themselves in that which does not concern them. The pious people are they who leave all sorts of disputation including the right. The owners of the weakest personalities are the liars. The unhappiest people are the enslaved. The most hateful people are the arrogant.

The most hard-working people are they who neglect the sins. The wisest people are they who escape the ignorant. The most content people are they who associate with the honorable people. The most intelligent people are the most courteous with people. The most accused people are those who associate with the doubted ones. The most insolent people are they who kill or beat ones other than their killers or beaters.

The worthiest of pardon are the most powerful. The worthiest of guilt are the backbiting foolish ones. The most disgraceful people are they who debase others. The most judicious people are they who suppress their rage most. The most virtuous people are they who do favors to people most. The best people are they who benefit the people.

(80) As he passed by a man who was speaking nonsense, Amir ul-Mu'minin (a) stopped and said to him:

O you! You are dictating to the Keeping Angels a record that will be taken to your Lord. You therefore should say only that which concerns you and should leave that which does not concern you.

(81) He (a) also said:

A Muslim individual is recorded as good-doer so long as he is silent. If he speaks, he is recorded either good-doer or evildoer.

(82) Imam As-Sadiq (a) said:

Silence is a rich treasure. It is the adornment of the clement and the shelter of the ignorant.

(83) He (a) said:

Right wording is better than keeping silent about wrongdoing.

(84) Ismaeel bin Muslim narrated that Ja'far bin Mohammed As-Sadiq related on the authority of his fathers that Amir ul-Mu'minin (a) said:

Scholars and wise people used to correspond to each other three statements only: As for those whose main concern is the (preparations for the) life to come, Allah will satisfy their worldly concerns. As for those who maintain their hidden intentions, Allah will maintain their public affairs. As for those who establish good relations between Allah and them, Allah will establish good relations between people and them.

(85) The Prophet (s) said:

Blessed are those who enjoy long ages with good deeds and pleasant resorts when their Lord is pleased with them. Woe are those who enjoy long ages but with evildoings and bad resort when their Lord is displeased with them.

(86) Omar bin Shemr narrated from Jabir bin Yazid al-Ju'fi that Abu Ja'far Mohammed bin Ali al-Baqir (a) said:

Allah revealed to the Prophet (s) that He appreciated Ja'far bin Abi Talib for four characters.

The Prophet (s) summoned Ja'far and asked him about these characters. Ja'far answered: "Except that Allah, Blessed and Exalted is He, told you about them, I would not tell you at all. I have never drunk wine because I knew that it would take away one's mind. I have never told untruth because I knew that it would violate one's personality. I have never committed fornication because I knew that others would abuse my honor if I abuse others' honors. I have never worshipped an idol because I knew that idols cannot benefit or harm."

The Prophet (s) put his hand on Ja'far's shoulder and said: It is incumbent upon Allah to give you two wings with which you will fly in Paradise.

(87) The Prophet (s) said:

Allah, Exalted is He, said: O My servants, you all are lost except those whom I guide. You all are poor except those whom I enrich. You all are guilty except those whom I guard (against sins).

(88) As-Sakuni related that Ali (a) said:

Every new day that comes upon man says to him: "I am a new day and I will witness you. Hence, you should say only good wording and do only good deeds so that I will testify for your good on the Day of Resurrection, for you will not see me ever again."

(89) Mas'ada bin Sadaqa related that the Prophet (s) said:

Believers should enjoy seven rights that are imposed -by Allah- on each other: honor each other in their sights, bear love to each other in the hearts, offer the wealth to each other, prevent backbiting each other, visit each other in ailment, participate in the funeral ceremonies of each other, and mention each other in good manners after death.

(90) Ibn Abi Umair narrated from Ibn Abi Ziyad At-Tuhami from Abdullah bin Wahab that Ja'far bin Mohammed As-Sadiq (a) said:

To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon a servant.

(91) Ibn Abi Umair narrated from Muawiya bin Wahab that Ja'far bin Mohammed As-Sadiq (a) said:

Be steadfast against the enemies of the graces, for your best retaliation for those who acted disobediently to Allah against you is to act obediently to Allah with them.

(92) Al-Mu'alla bin Mohammed al-Basri narrated from Ahmed bin Mohammed bin Abdullah from Amr bin Ziyad from Mudrik bin Abdirrahman that Abu Abdullah Ja'far bin Muhammad As-Sadiq (a) said:

On the Day of Resurrection, all people will be gathered on one highland and the scales will be maintained. The blood of the martyrs will be put in a scale and the ink of the scholars in the other. The ink of the scholars will outweigh the blood of the martyrs.

(93) Mohammed bin Abi Umair narrated from Abdullah bin al-Qasim that Ja'far bin Mohammed As-Sadiq (a) related on the authority of his fathers that Ali (a) said: You should hope for the unexpected more than the expected. As he went for fetching a kindle of fire for his family, Moses (a) was back with prophecy after Allah had spoken with him. As she went out, the queen of Sheba converted to Islam with Solomon the prophet (a). Similarly, the sorcerers of the Pharaoh went for supporting the king, but they went back with faith.

(94) Abdullah bin Abbas narrated that the Prophet (s) said: The honorable men of my umma are the retainers of the Quran and the worshippers at nights.

(95) The Prophet (s) asked Archangel Gabriel for advice. He said: O Mohammed –or O Allah's Messenger–, live in this world as you like, for you will certainly die. Love whatever you want, for you will certainly leave it. Do whatever you want, for you will certainly get (the consequence of) your deeds. The believer's honor is his night prayers, and his glory is to abstain from harming people.

(96) Al-Hasan bin Musa al-Khashab narrated from Ghiyath bin Kalub from Ishaq bin Ammar that As-Sadiq (a) related on the authority of his fathers that Ali (a) used to say: The afflicted people –no matter how intense their afflictions are– are not worthier of praying to Allah than those who live peacefully but they do not know when an affliction will befall them.

(97) Ali bin Mahzyar narrated from al-Hussein bin Saeed from al-Harth bin Mohammed bin Annuman al-Ahwal (Sahib ut-Ta'q) from Jamil bin Salih that Abu Abdullah As-Sadiq (a) related on the authority of his fathers that the Prophet (s) said: He who wants to be the most generous should fear Allah, he who wants to be the most God-fearing should depend upon Allah, and he who wants to be the wealthiest of people should

trust in what is in Allah's hand more than what is in his own hand.

May I inform of the evilest people?

The attendants said: "Yes, you may, Allah's Messenger." He (s) said:

The evilest people are those who hate people and people hate them. May I inform you of the people that are eviler than the previous?

The attendants said: "Yes, you may, Allah's Messenger." He (s) said:

The people that are eviler than the previous are those who do not pardon others, do not accept any excuse, and do not forgive. May I inform you of the people that are eviler than the previous?

The attendants said: "Yes, you may, Allah's Messenger." He (s) said:

The people that are eviler than the previous are those whose favor is not expected and whose evil is not secured. Once, Jesus (a) orated before the Israelites. He said:

O children of Israel, do not speak words of wisdom before the ignorant so that you will not wrong these words. Do not prevent the wise people from receiving the wisdom; lest, you will wrong those people. Do not help the unjust ones; otherwise, your favors will be null.

Matters must be one of three: a clearly right matter that you should follow, a clearly wrong matter that you should avoid, or a confused matter that you should commend to Allah."

(98) Al-Hasan bin Ali bin Faddhal narrated from al-Hasan bin al-Juhm from al-Fudhayl bin Yessar that Ja'far bin Mohammed As-Sadiq (a) said: If the intention is powerful (to do any matter), the body will not be weak.

(99) Al-Hasan bin Faddhal narrated from Ghalib bin Othman from Shuaib al-Aqarqoufi that Ja'far bin Mohammed as-Sadiq (a) said:

As for those who possess themselves in situations of desire, fear, appetite, and rage until they feel pleased, Allah will prevent the fire (of Hell) from consuming their bodies.

(100) As he was asked about the abstinent in this world, Imam As-Sadiq (a) answered: The true abstinent is he who neglects the legal matters out of fear of the judgment (of it) and neglects the illegal matters out of fear of the torture (of it).

(101) Mohammed bin Sinan narrated from Abdullah bin Meskan that Abu Abdullah As-Sadiq (a) said:

The misers should be the worthiest of hoping for richness to people, because people will not ask from them if they become rich. The faulty people should be the worthiest of hoping for perfection to people, because people will not inspect their defects when they are perfect. The foolish should be the worthiest of hoping for clemency to people, because they need for being treated clemently.

Unfortunately, the misers, now, hope for poverty to people, the faulty hope for defects to people, and the foolish hope for foolishness to people. In fact, poverty requires stinginess, faultiness requires inspecting people's defects, and foolishness requires the commitment of sins.

(102) Abu Hashim al-Ja'fari related:

I went to Abu al-Hasan Ali bin Mohammed (Imam al-Jawad) (a) after I had been inflicted by harsh poverty. When he permitted me and I sat before him, he (a) said: "O Abu Hashim, which one of Allah's graces do you want to thank?"

I could say no single word after I heard this statement. He (a) then added: "Allah, Powerful and Majestic is He, has bestowed upon you with faith due to which He will prevent your body from being in Hell, bestowed upon you with good health to help you obey Him, and bestowed upon you with satisfaction to protect you from degradation. O Abu Hashim, I have said this to you initially because I understood that you would complain to me about your current poverty; hence, I will give you one hundred dinars."

(103) Mohammed bin Sinan narrated from Talha bin Zaid that Abu Abdullah as-Sadiq (a) said:

He who acts indeliberately is as same as him who takes a wrong way; the hastier he is the remoter from his purpose be.

(104) Imam as-Sadiq (a) said:

Sleep is the rest of the body, speaking is the rest of the soul, and silence is the rest of the mind.

(105) Mohammed bin Sinan narrated from Al-Mufaddhal bin Omar that Ja'far bin Mohammed as-Sadiq (a) said:

As for anyone who lacks heart-preaching, self-reproving, and a guide friend, his enemy will surely control him.

(106) Ja'far bin Mohammed bin Malik al-Fazari al-Kufi (of Kufa) narrated from Ja'far bin Mohammed bin Sahl from Saeed bin Mohammed from Mas'ada that Abu al-Hasan Musa bin Ja'far (Imam al-Kadhim) said to him:

Man's dependants are his prisoners. Anyone upon whom Allah confers with graces should be generous towards his prisoners. If he does not, he will soon be deprived of these graces.

(107) Safwan bin Yahya narrated that Abu as-Sabah al-Kinani said:

I asked Ja'far bin Mohammed as-Sadiq (a) to name the sayer of the following preach:

"I implore to Allah to grant me faith and piety. I seek His guard against the bad results. The best saying is the mention of Allah, Exalted is He.

The head of wisdom is the obedience to Him. The most truthful, the most effective preach, and

the best storyteller is the Book of Allah. The firmest handle is the believing in Allah. The best creed is the creed of Abraham (a). The best norm is the norm of the prophets. The best guidance is the guidance of Mohammed (s). The best supplies is God-fearing. The best knowledge is the most advantageous. The best guidance is the pursued guidance. The best richness is the self-sufficiency. The best thing that is thrown in the heart is the conviction. The embellishment of speaking is truthfulness. The embellishment of knowledge is benevolence. The best death is martyrdom. The best matters are these whose results are good. The sufficient fewness is better than the diverting muchness. The true unhappy is that who was unhappy since he was in his mother's womb. The true happy is he who learns lessons from others. The wittiest people are the God-fearing. The most foolish thing is libertinism. The vilest intentions are the false intentions. The vilest matters are the most recently invented ones. The worst blindness is the heart blindness. The worst regret is the regret on the Day of Resurrection. The worst sinful thing in the sight of Allah is the tongue of the liars. The worst gain is the gain of usury. The worst consuming is the wrong consuming of the orphan's wealth. The best embellishment of a man is tranquility with faith. As for those who pursue mocking at people, Allah will make them the subject of people's mocking.

He who identifies the misfortunes will stand them. Likewise, those who do not identify the misfortunes will not stand them. Suspect is disbelief. The arrogant will be humiliated by Allah. He who complies with the Shaitan will disobey Allah, and Allah will torment him who disobeys Him. Allah, likewise, will increase (His graces to) those who thank Him.

Allah will help him who behaves steadfastly against misfortunes. Allah is Sufficient for the needs of whoever trusts in Him and will reward them who depend upon Him. Do not enrage Allah for the purpose of seeking the favors of any of His creatures. Do not curry favors with anybody through means that take you away from Allah. Allah accepts no means other than the obedience to Him and the seeking of His satisfaction through which He confers a good matter or saves from an evil. The obedience to Allah, Blessed and Exalted is He, is the prosperity of all of the expected welfares and the salvation from all of the dangerous evils. Allah will surely guard whoever obeys Him. As for those who disobey Allah, they will never find any shelter against Him nor can any fugitive be saved against Him since the act of Him will befall and humiliate that fugitive whether the creatures are pleased or not.

Everything that will be inevitably falling is imminent. Only will that which Allah wants occur, and

that which He does not want will never occur. Help each other in fields of piety and God-fearing, not sin and aggression, and fear Allah, for He is tense in punishment.”

Ja’far bin Mohammed as-Sadiq (a) said: This saying is the Prophet’s.

(108) The Prophet (s) said:

Allah, Exalted is He, says: For the servants who obey Me, I will not commend their affairs to anyone other than Me. For those who disobey Me, I will commend their affair to themselves and I will not care where they will perish.

(109) Mohammed bin Abi Umair narrated from Easa al-Ferra from Abdullah bin Abi Yafur from

Abu Abdullah (a) that Abu Ja’far al-Baqir (a) said:

As for those whose appearances are preferable to their realities, their good deeds will be lighter (on the scale of the Day of Resurrection).

(110) The Prophet (s) said:

Allah, Exalted is He, says: If anyone of my creatures, who acknowledges Me, disobeys Me, I will subjugate him to the absolute control of one of my creatures that does not acknowledge Me.

(111) Ibn Abi Umair narrated from Ishaq bin Ammar that Imam as-Sadiq (a) said to him:

O Ishaq, use kind words with the hypocrite, love the faithful believer sincerely, and regard your association with (even) the Jew who sits with you.

(112) Al-Mufaddhal bin Omar narrated that Ja’far bin Mohammed as-Sadiq (a) related on the authority of his fathers that al-Hussein bin Ali was asked: “How is your morning, son of Allah’s

Messenger?” He answered:

I begin this day while my Lord is higher than I am, fire (of Hell) is in front of me, death is pursuing me, the Judgment is waylaying me, and I am subject to my deeds. I cannot gain that which I like and I cannot guard myself against that which I dislike. After all, all my affairs are in the hand of the One Who is other than me. He may torment me and may forgive me if He wills.

Is there anyone who is poorer than I am, then?

(113) Al-Mufaddhal narrated that Imam as-Sadiq (a) related:

A quarrel broke out between Salman al-Farsi, Allah may have mercy upon him, and a man who addressed to him: “Who are you and what are you?” Salman answered:

The first of you and me is a dirty sperm. The last of you and me is a stinking carrion. On the Day of Resurrection, the scales will be maintained.

Those whose good deeds will weigh heavier on the scale will be the true noble men, but those whose good deeds will be lighter on the scale, will be the true inglorious.”

(114) Al-Mufaddhal said: I heard Imam as-Sadiq (a) saying:

The ordeal of people with regard to us is really great: if we call them, they do not respond, and

if we leave them, they will not be guided by anyone else.”

(115) Amir ul-Mu'minin said:

The good, as a whole, is gathered in three things: consideration, silence, and wording. Every consideration that lacks learning lessons is inattention, every silence that lacks thinking is inadvertence, and every wording that lacks the mention of Allah is nonsense. Blessed are those whose consideration teaches them lessons, whose silence causes them to think, whose wording is mention of Allah, who weep for their sins, and save people from their evil.

(116) Imam as-Sadiq (a) said that Allah, Powerful and Majestic is He, revealed to Adam:

O Adam, I will gather the good, as a whole, in four words: one is for Me, one is for you, one is between you and Me, and one is between people and you. The word that is for Me is that you should worship only Me without associating anything (or anyone) with Me. The word that is for you is that I will reward you in your most critical need (for the compensation of your acts). The word that is between you and Me is that you should supplicate to Me and I will answer. The word that is between people and you is that you should accept for yourself whatever you accept for people.

(117) Imam as-Sadiq (a) said:

Good health is a secret favor—it is forgotten if it is present, and missed if it is absent.

(118) As-Sakuni narrated that Ja'far bin Mohammed (a) related on the authority of his fathers that the Prophet (s) said:

Two words are strange: a word of wisdom that is uttered by a foolish. You should accept it.

The other is a foolish word that is uttered by a wise man. You should pardon it.

(119) Omar bin Shemr narrated from Jabir bin Yazid al-Ju'fi that Abu Ja'far Mohammed bin Ali al-Baqir (a) related on the authority of his fathers that Amir ul-Mu'minin (a) delivered a sermon after the death of the Prophet (s) in which he said:

O people, there is no honor higher than Islam, no generosity more glorious than God-fearing, no fortress more protective than piety, no interceder more successful than repentance, no treasure more beneficial than knowledge, no power loftier than clemency, no ancestry nobler than good manners,

no fatigue humbler than rage, no beauty more handsome than intelligence, no defect worse than untruth, no keeper more preserving than silence, no dress more good-looking than good health, and no absent more imminent than death.

O people, you should know that everyone who walks on the surface of this earth will eventually go beneath it. Night and day are expediting in ruining the ages. Every breath of life has a provision and every seed has an eater. You are the food of death. He who realizes the

(vicissitudes of) time truly will not bypass readiness. Neither the wealth of the rich nor will the poverty of the poor save them from death.

O people, he who fears his Lord will stop his wrongdoing. Anyone who does not care for his wording will cause his raving to appear. He who cannot distinguish good from evil is as same as an animal.

The worldly misfortunes are so scanty if compared with the huge neediness of tomorrow. Your enmity is surely the reason of your much commitment of sins and many acts of disobedience to Allah.

Rest is very close to fatigue, and misery is very close to bliss. Any evil that is followed by Paradise is not a true evil, and any welfare that is followed by Hell is not a true welfare. Every comfort other than Paradise is valueless, and every misfortune other than Hell is a good health.

(120) Ismaeel bin Muslim related that the Prophet (s) said:

For my umma, I am only afraid of three things—deviation after the pursuance of the right guidance, the misleading seditions, and the food and the sexual appetites.

(121) One day, the Prophet (s) saw some people trying to roll a rock as a competition of power. He (s) asked them about that game. They answered that it is a competition to identify the most powerful. He commented:

The most powerful of you are those whose satisfaction does not lead them to the commitment of sins or the wrong, whose displeasure does not take them out of the right, and whose ability does not lead them to seize what is not theirs. (or “what is not rightful for them to seize” according to other ways of narration)

(122) Al-Hasan bin Mahboub narrated that Abu Wallad al-Hennat said: I asked Abu Abdullah Ja’far bin Mohammed as-Sadiq (a) about the sort of kindness that is mentioned in Allah’s saying, “You must be kind to your parents.” (17:23)

He answered:

The kindness to the parents (that is intended in the previous Quranic text) is to treat them properly and not let them ask you to settle any of their needs even if they can cover all of their needs sufficiently. Allah says: “You can never have extended virtue and righteousness unless you spend part of what you dearly love for the cause of Allah.” (3:92)

Regarding Allah’s saying, “If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment,” this includes the situations when they weary you. “Never yell at them,” means even if they beat you. “But always speak to them with kindness.” The kind speaking to them is to say:

Allah may forgive you both. “Be humble and merciful towards them,” means that you should

never look at them sharply. You should look at them with the looks of mercy and compassion.

You should never raise your voice above theirs, you should not raise your hand above theirs,
and you should not precede them.

(123) Al-Hasan bin Mahboub narrated from Malik bin Atiyya from Aabid al-Ahmasi from Abu Hamza at-Themali that Zayn ul-Aabidin Ali bin al-Hussein (a) said:

Certainly, the most favorable of you to Allah are the best good-doers, the gainers of the best rewards of Allah are the most desirous for gaining what He has in possession, the safest from Allah's punishment are the most fearful of Him, the closest to Allah are the best well-mannered, the most pleased in the sight of Allah are the most generous towards the dependants, and the best of you in the sight of Allah are the most God-fearing.

(124) Al-Hasan bin Mahboub narrated from Sa'd bin Abi Khalaf that Abu al-Hasan Musa bin Ja'far (al-Kadhim) (a) said to one of his sons:

O son, let not Allah see you committing an act of disobedience against which He warned you, and let Him not miss you in an act of obedience to Him of which He ordered you. Keep serious and do not convince yourself that you are worshipping and obeying Allah perfectly, because no one can achieve perfection in the fields of worshipping Allah.

Beware of joking because it extinguishes the illumination of your faith and disgraces your personality. Beware of indolence and laziness because they both prevent you from receiving your shares of the pleasures of this world and the world to come.

(125) Ali bin al-Hakam narrated from Husham bin Salem that Ja'far bin Mohammed as-Sadiq (a) said:

This world is seeking and is sought. He who seeks it will be sought by death, which will take him out of it. He who seeks the world to come will be sought by this world to give him his (decided) shares of sustenance.

(126) Imam as-Sadiq (a) said:

To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon a believer.

(127) The Prophet (s) said:

Take the initiative to the gardens of Paradise.

"What are the gardens of Paradise, Allah's Messenger?" some asked.

He (s) answered:

The gardens of Paradise are the shaving of the pubes.

(128) Mohammed bin Ahmed bin Yahya narrated from Mohammed bin Adam from His father that Abu al-Hasan ar-Ridha (a) related on the authority of his fathers that the Prophet said to

Ali, peace be upon them:

O Ali, do not consult the coward, for he shows your exits as narrow. Do not consult the stingy, for he frustrates you against your goal. Do not consult the acquisitive, for he garnishes the evils for you. You should know that cowardice, stinginess, and acquisitiveness are instincts that are contained by mistrust.

(129) Al-Hasan bin Mahboub narrated from al-Haitham bin Waqid that Ja'far bin Mohammed as-Sadiq (a) said:

As Allah moves some people from the humility of the acts of disobedience to Him, to the honor of acts of obedience to Him, He enriches them without need of wealth, supports them without need of a clan, and entertains without need to a bosom friend. For him whoever fears Allah, Allah will make everything fear him, and will make him who does not fear Him fear everything. Allah accepts the few deeds of those who satisfy themselves with few earnings from Him. For those who have the courage of seeking legal earnings, their provisions will be easily obtainable and their dependants will be luxurious. For those who abstain from pursuing the worldly pleasures, Allah will fix wisdom in their minds, make it glide on their tongues, show them the malady and remedy of the worldly defects, and move them from this world to the Eternal Abode safely.

(130) Abu Hamza ath-Themali narrated that Abu Ja'far (Imam al-Baqir) (a) said: When my father (a) was dying, he embraced me to the chest and said: O son, go through the right, even if it is bitter, so that your rewards will be given to you completely without judgment."

(131) Ibn Meskan narrated from Abdullah bin Abi Yafur that Ja'far bin Mohammed as-Sadiq (a) said to a man:

Consider your mind as a kinsman whose opinion you seek, consider your knowledge as the father that you follow, consider your self as the enemy that you fight, and consider your wealth as the loan that you should defray.

(132) He (a) also said:

Strive against your self in the same way as you fight your enemy.

(133) Al-Hasan bin Rashid narrated from Abu Hamza ath-Themali that Abu Ja'far (Imam al-Baqir) (a) related:

A man came to the Prophet (s) and said: "O Allah's Messenger, instruct me." He (s) said: Cling to the despair of everything that is at peoples' hands. This is surely the present richness.

As the man asked for more, the Prophet (s) said:

Beware of greed, for it is surely the present poverty.

As the man asked for more, the Prophet (s) said:

Before you want to do a matter that you intend, you should consider its result. If the result is good or right guidance, you shall then follow. If it is evil or misleading, you should leave.

(134) Al-Hussein bin Yazid narrated from Ali bin Ghurab that Ja'far bin Mohammed as-Sadiq (a) said:

As for anyone who has the ability to commit a sin in a seclusion but he (does not commit it because he) considers Allah and feels ashamed of the Keeping Angels, Allah will forgive all of his sins, even if they are as many as the sins of all mankind and all jinn.

(135) Al-Abbas bin Bekkar ad-Debi narrated from Mohammed bin Sulaiman al-Kufi al-Bezzaz from Amr bin Khalid that Zaid bin Ali related on the authority of his fathers (Ali bin al-Hussein and al-Hussein bin Ali) that Amir ul-Mu'minin Ali (a) said:

As for the faithful believers who die in the period between midday of Thursday and midday of Friday, Allah will save them from the burial pressure and will grant them the right of intercession for individuals as many as the individuals of (the tribes of) Rabeea and Madhar.

For the believers who die on Saturdays, Allah will never join them to the Jews in Hell.

For the believers who die on Sundays, Allah will never join them to the Christians in Hell.

For the believers who die on Mondays, Allah will never join them to our enemies—sons of Umayya in Hell.

For the believers who die on Tuesdays, Allah will add them to us in the Highest Comrade.

For the believers who die on Wednesdays, Allah will guard them against the evil omen on the Day of Resurrection, bless them by His vicinity, and grant them, through His favor, an everlasting dwelling wherein they shall experience no hardship or any fatigue.

Amir ul-Mu'minin (a) then added:

The faithful believer, no matter on whichever state or whenever he dies, is regarded as veracious and martyr. I have heard my dear the Prophet (s) saying:

"Death will surely erase the sins of the faithful believer who departs this world even if he is burdened with the sins of all people on this earth." He (s) then added:

"He whoever says la ilaha illa (a)llah - There is no god but Allah- purely will be acquitted of polytheism, and whoever departs this world without worshipping anything besides Allah will be in Paradise."

He then recited the Verse:

Allah will not forgive the sin of considering something equal to Him, but He may forgive the other sins of whomever He wants. (4:116)

He (s) commented:

"Regarding the previous Verse, Allah will forgive the sins of whomever he wants among your

Shia and adorers, Ali.”

I wondered: “O Allah’s Messenger, all this is for my Shia, is it not?”

The Prophet (s) answered:

“Yes, it is, by my Lord. All this is for your Shia. On the Day of Resurrection, they will come out of their graves saying, ‘There is no god but Allah, Mohammed is the Messenger of Allah, and Ali bin Abi Talib is the argument of Allah.’ Subsequently, they will be given green garments, wreathes, crowns, and riding animals—all from Paradise.

Each of them, then, will put on the green garment, the wreath, and the crown and will ride the animal that will hasten to Paradise. They will not be affected by the great terror. The angels will come to them with this glad news: This is your day which was promised to you.”

(136) Imam as-Sadiq (a) was asked about the limit of good mannerism. He answered:
It is to be tractable, speak good wording, and receive your friends with good humor.

(137) As he was asked about the limit of openhandedness, Imam as-Sadiq (a) said:
It is to spend the right that Allah has imposed upon you from your wealth and use it in its proper field.

(138) Ya’qoub bin Yazid narrated from Ahmed bin al-Hasan al-Maithami from al-Hussein bin Abi Hamza that he heard Abu Abdullah (a) saying: Spend (in the cause of Allah) and be certain of the compensation.

You should also know that he who does not spend (some of his wealth) in the fields of obedience to Allah will have to spend in the fields of disobedience to Allah. Likewise, he who does not exert efforts for settling the needs of Allah’s disciples will have to exert efforts for settling the needs of Allah’s enemies.

(139) Ahmed bin Ishaq bin Sa’d narrated from Abdullah bin Maymoun that Ja’far bin Mohammed as-Sadiq (a) related (on the authority of his father) that al-Fadhl bin Abbas said: The king of Persia or the Romans presented a she-mule to the Prophet (s) who rode it ... and asked me to ride behind him. He (s) then said:
O boy, keep (good relations with) Allah so that He will keep you. Keep (good relations with) Allah and you will always find Him ahead of you. Acknowledge Allah in situations of facility so that He will answer you in situations of hardship. If you want to ask (somebody), you should ask Allah only. If you want to seek (somebody’s) help, you should seek Allah’s.

The Pen had already recorded all that which will come about. If people exert all efforts for benefiting you in a matter whose benefit has not been decided for you by Allah, they will not have the ability to do it. Likewise, if they exert all efforts for harming you in a matter whose harm has not been decided by Allah for you, they will not be able to do it.

If you can use steadfastness with conviction, then do it. If you cannot, you should then be tolerant, for great advantage lies in being steadfast against the detestable (matters). You should also know that victory accompanies steadfastness and relief accompanies the hardships. After every difficulty, there is relief. Certainly, after every difficulty there comes relief. (140) Mohammed bin Ali al-Kufi narrated from Ismaeel bin Mehran from Murazim from Jabir bin Yazid from Jabir bin Abdullah al-Ansari that The Prophet (s) said: When a fetus settles in the mother's womb, its face becomes in the direction of the mother's back if it is boy. If it is girl, the face becomes in the direction of the mother's front. Like a grieved and sad person, the fetus sits in the mother's womb with the hands on the cheeks and the chin on the knees. It is just like a tied up person. A tie that links its navel to its mother's navel makes it troubled. Through that navel, the fetus receives its food the source of which is its mother's food and drink. This continues up to the time that is decided for its birth. When that time falls, Allah sends an angel to record on the forehead of that fetus whether it will be happy or unhappy, believer or unbeliever, and rich or poor.

The angel also records its time of death, amount of sustenance, ailment, and health. When the sustenance that is decided for the fetus to receive from its mother's navel ceases, the angel scolds it so heavily that it turns over and its head becomes in the direction of the exit. When it falls to the ground, it faces great terror and painful torment. Any wind, hardship, or touch of hand falls on that baby will cause him to suffer the same pain that is suffered by the skinned. When he feels hungry, he cannot ask for food. When he feels thirsty, he cannot ask for water. When he feels pain, he cannot seek help. Out of His mercy, pity, and love for that baby, Allah, Blessed and Exalted is He, entrusts the baby's mother to guard him against hot and cold weather by herself to the degree that she is ready to sacrifice her soul for her baby. She also becomes such steadfast in showing the baby her love to the degree that she does not care if she is hungry, thirsty, or naked so long as her baby is full, sated, or dressed.

Allah deposits the baby's nourishment in his mother's breasts—one carries the food and the other the drink. When the baby suckles, Allah brings him the decided share of everyday. When he attains discernment, he becomes careful for his family members, wealth, evil, and acquisitiveness. Notwithstanding, he is the subject of epidemics, deformities, and misfortunes that befall him from everywhere. In the meantime, the angels guide and lead him and the devils (try to) mislead and misguide him. He is therefore perishing unless Allah saves him. In His Book of wisdom, Allah, Blessed and Exalted is He, refers to the creation of man. He

says:

We have created the human being from an extract of clay, which was then turned into a living germ and placed in safe depository. The living germ, then, was turned into a shapeless lump of flesh from which bones were formed. The bones, then, were covered with flesh. At this stage,

We caused it to become another creature. All blessings belong to Allah, the best Creator.

Thereafter you will certainly die and you will be brought back to life again on the Day of Resurrection. (23:12-6)

Jabir said: "O Allah's Messenger," I asked, "The previous discussion concerns us—the ordinary people, what about you as well as your successors?" The Prophet (s) kept silent for a while before he said:

O Jabir, you have asked about a big matter that nobody can understand except those who have been granted a great share of Allah's favor. The prophets and their successors are created from the illumination of Allah's majesty. Allah deposits their illuminations in clean spines and pure wombs, makes the angels preserve them, adorns them out of His wisdom, and nourishes them with His knowledge.

Thus, their matter is too lofty to be described and their manners are too accurate to be known, for they are the stars of Allah on His earth, the signs of Allah in His creation, the representatives of Allah to His servants, the lights of Allah in His lands, and the arguments of Allah against His creatures.

O Jabir, this is part of the sealed and concealed knowledge. Hence, you should keep it secret from everybody except its suitable people. (141) Al-Mufaddhal bin Omar narrated from Thabit ath-Themali that Habbaba al-Walibiyya related: I heard my master Amir ul-Mu'minin (a) saying: We—the household of the prophecy— do not consume intoxicants, eat the flesh of eel, or pass our hands over our slippers (during the ritual ablution). He who claims being one of our Shia should imitate and take us as examples.

(142) Hammad bin Othman narrated: About the wisdom that Allah granted to the family of Prophet David, Imam as-Sadiq (a) said:

It is necessary for the intelligent to be interested in his affairs, control his tongue –utterance– and discriminate the people of his age.

(143) Safwan bin Yahya and Mohammed bin Abi Umair narrated from Musa bin Bakr from Zurara that Ja'far bin Mohammed as-Sadiq (a) said:

Favors are worthless unless they are done to the highborn and the religious.

Prayer is the offertory of the pious.

Hajj is the jihad of the weak.

Everything has its tax, and the tax of bodies is fasting.
Jihad of women is their good behavior with their husbands.
Cause the earnings to come down through almsgiving.
He who is certain of the reward will surely spend generously.
Allah, Blessed and Exalted is He, grants help as much as required.
Fortify your wealth by means of defraying the zakat.
Moderation is the half of living.
The moderate will never be needy.
Fewness of dependants is one of the two facilities.
The instructors who do not apply their instructions to themselves are like those who try to
shoot without having a string.
Amicability is the half of intelligence.
Care is the half of senility.
Allah, Blessed and Exalted is He, grants steadfastness according to the measure of the
misfortune.

As for those who beat the hand on the thigh in misfortunes, their rewards will be cancelled.

To depress the parents is impiety to them.

Imam as-Sadiq (a) also said: Allah, Blessed and Exalted is He, has given each of you definite shares of moralities in the same way as He has decided for each of you definite shares of sustenance.

(144) Al-Mufaddhal bin Salih narrated from Abu Jamila from Sa'd bin Tarif from al-Asbagh bin Nubata that Amir ul-Mu'minin Ali bin Abi Talib (a) said:

The Archangel Gabriel descended to Adam and said: O Adam, I have been given the orders of making you choose one of three. Hence, you should choose one and leave two.

Adam asked: What are these three?

The angel said: They are the intellect, the pudency, and the religion.

Adam said: I choose the intellect.

Gabriel then asked the pudency and the religion to leave.

They both said: O Gabriel, we have been ordered to follow the intellect whenever it goes.

Thus, the angel left them and ascended.

(145) Ahmed bin Mohammed bin Easa narrated from Ali bin Ismaeel from Abdullah bin al-Waleed from Abu Bassir that Abu Abdullah Ja'far bin Mohammed as-Sadiq (a) said:

Four things are useless: affection towards the unfaithful, a favor that is done to the ungrateful, knowledge that is given to the inattentive, and a secret that is said to the unsafe.

(146) Imam as-Sadiq (a) said:

Allah has definite fields called 'Nemesis' (al-Muntaqima). Allah will make the servant, who does not dedicate some of his wealth to the fulfillment of the obligatory rights of Allah, the subject of one of these fields in which he will spoil all his wealth until he dies and departs his wealth completely.

(147) Imam as-Sadiq (a) said:

He who does not care for what he says or what is said about him is semi-son of the devils. He who does not care if people consider him as harmful is semi-son of the devils. He who backbites a faithful friend without being in state of enmity with him is semi-son of the devils. He who is fond of the haram and the fornication is semi-son of the devil.

The Imam (a) then added:

The bastards enjoy definite characteristics. First, they hate us –the Prophet's household–.

Second, they long for the haram from which they were created. Third, they disparage the religion. Fourth, they are considered as unwelcome persons. Only those whom were formed by persons other than their fathers or whose mothers conceived them in their periods of menstruation may be considered as unwelcome persons.

(148) Amir ul-Mu'minin (a) said:

He who thinks it is fortunate for him to have only what suffices him will be sufficed with the least needs of this world. He who thinks it is not sufficient for him to have the minimum needs of this world will not be sufficed by all the worldly pleasures.

(149) Ishaq bin Ammar narrated that Imam as-Sadiq (a) said:

Help of the heavens is granted according to the measure of the need.

(150) Al-Hasan bin Faddhal narrated from Maisar that Ja'far bin Mohammed as-Sadiq (a) said:

Within the revelations of the heavens is (this statement): If son of Adam –man– possesses two valleys that produce gold and silver, he will seek for a third one. O son of Adam, your stomach is an ocean and a valley. Nothing will fill in it except dust.

(151) The Prophet (s) said:

To revile at a believer is a sort of sinfulness, to fight against him is a sort of disbelief, and to backbite him is an act of disobedience to Allah. The wealth of the believer is as sanctified as his soul.

(152) Ahmed bin Mohammed bin Saeed al-Kufi narrated from Ali bin al-Hasan bin Faddhal from His father that Abu al-Hasan Ali bin Musa ar-Ridha (a) said:

The Imam carries definite characteristics. He is the most knowledgeable, the wisest, the most

God-fearing, the most clement, the most courageous, the most openhanded, and the best worshipper. He is born circumcised and purified. He can see that which behind him in the same way as he sees that which is in front of him. He has no shadow.

When he first falls on the earth –from his mother’s womb–, he falls on his palms reciting the two shahadas –creeds of Islam: I declare there is no god but Allah and Mohammed is the Messenger of Allah– loudly. He does not encounter wet dreams. His eyes may sleep but his heart never sleeps. He is addressed from the heavens. The armor of the Prophet (s) fits him. His urination and feces cannot be seen because Allah has ordered the earth to swallow that whichever is discharged from him. His smell is more fragrant than musk. He enjoys more authority over the believers than themselves. He is more compassionate with the believers than their fathers and mothers.

He is the most modest for Allah, the best performer of Allah’s orders and the best abstinent from the matters that Allah forbids. His prayer is responded to the degree that if he invokes Allah against a rock, it will be rent asunder. He possesses the weapon of the Prophet (s) and the sword of Thulfeqar.

He possesses a record that includes the names of his adherents and another record that includes the names of his enemies up to the Day of Resurrection. He also possesses al-Jami’a (the comprehensive), which is a record of seventy-cubit long that contains all the requirements of people. He also possesses the Major Cipher, which is written on skin of a goat, and the Minor Cipher, which is written on skin of a ram.

They contain the whole body of sciences and information, including the rulings of the compensation of the defect that occurs due to the retaliation of a scratch and the rulings of one lash, half a lash, and one third of a lash. Finally, the Imam possesses the Book of Fatima (a).

(153) Abdul-Wahid bin Mohammed bin Abdous an-Nisapuri narrated to us from Ali bin Mohammed bin Qutaiba from al-Fadhl bin Shathan that he heard Imam ar-Ridha (a) saying: When the head of Imam al-Hussein (a) was carried to Syria, Yazid, the cursed, ordered to put a dining table on it. His companions and he sat to that table eating and drinking beer. When they finished, Yazid, the cursed, ordered to put the head in a washtub under his bed. He then put a chessboard on the head and went on playing chess and reviling and mocking at al-Hussein, his father, and his grandfather, peace be upon them. When his companion gambled, he took the beer and drank it three times. He then poured the remainder near the washtub. He who claims being one of our Shia should abstain from drinking beer and playing chess. Whenever your sight falls on beer or on chess, you should remember al-Hussein (a) and curse

Yazid, his family, and the family of Ziyad. If you do it, Allah will forgive your sins even if they are
as many as the stars.

(154) Imam ar-Ridha (a) said:

He who begins his day with good health, peace of mind, and availability of that day's food is as
if he is given the whole good of this world.

(155) Imam ar-Ridha (a) said:

Hearts are molded on cherishing those who treat them charitably and abhorring those who
treat them nastily.

(156) Sa'd bin Tarif narrated from al-Asbagh bin Nubata that Amir ul-Mu'minin (a) said in one
of his sermons:

O people, listen to and understand my sayings, for the departure is imminent. I am the imam of
the creation, the successor of the best of the creatures, the husband of the mistress of women
of this umma, and the father of the immaculate progeny and the guide Imams. I am the brother,
successor, guardian, vizier, acquaintance, choice, dear, and intimate friend of the Prophet (s).

I am the commander of the faithful believers, the leader of the white-forheaded honorables,
and the master of the (prophets') successors. To fight me is to fight against Allah, to make
peace with me is to make peace with Allah, to obey me is to obey Allah, and to be loyal to me is
to be loyal to Allah.

My Shia are the disciples of Allah and my supporters are the supporters of Allah. I swear by
Allah Who created me when I was nothing, the entrusted people among the companions of the
Prophet (s) have certainly known that the perfidious party, the deviators, and the apostates
were cursed by the Ummi Prophet. Whoever invents falsehood against Allah will certainly be
lost.

(157) Amir ul-Mu'minin (a) related that the Prophet (s) prayed:

O Allah, have mercy upon my successors.

He repeated the statement three times.

Some asked: O Allah's Messenger, who are your successors?

The Prophet (s) said: My successors are those who will come after me and relate my hadith
and Sunna."

(158) Al-Mu'alla bin Mohammed al-Basri narrated from Ja'far bin Salama from Abdullah bin
al-Hakam from His father from Saeed bin Jubair from Ibn Abbas that the Prophet (s) said:
Ali is certainly my representative and successor. His lady; the mistress of women of the world
is my daughter. Al-Hasan and al-Hussein; the masters of the youth of Paradise are my sons.

He whoever follows them is following me, whoever antagonizes them is antagonizing me,

whoever makes an enmity with them is making an enmity with me, whoever turns away from them is turning away from me, and whoever honors them is honoring me. Allah will regard him whoever regards them, disregard him whoever disregards them, support him whoever helps them, and disappoint him whoever disappoints them. O Allah, like Your prophets and messengers who had momentous people and household, Ali and Fatima and al-Hassan and al-Hussein are my momentous people and household. O Allah, take away from them filth and purify them thoroughly.

All praise is due to Allah the Lord of the worlds.

All peace and blessings be upon our master Mohammed and his immaculate family.

Source:

Al-Mawaaizh

Shaykh Saduq