

(.Sayings of Imam Muhammad b. Jafer As-Sadiq (A.S 100

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Rabi-ul Awwal 17 is the birth anniversary of holy Prophet Hazrat Muhammad (SAWW) and his sixth infallible descendant Hazrat Imam Jafer As-Sadiq (AS). Here is a little collection of some maxims of the Imam (AS):

- 1- He who treats people kindly will be accepted as arbiter.*
- 2- To trust everybody in times of injustice and cheating is disability.*
- 3- If problems are added to each other, they will give birth to relief.*
- 4- To recognize the actuality of your friend, you should enrage him. If he keeps up his friendship, he is true friend lest, he is false.*
- 5- Do not appreciate one's affection before you enrage him three times.*
- 6- Do not trust your friend perfectly, because the knockdown of the trustful is incurable.*
- 7- Islam is a definite rank. Faith is one rank higher than Islam. Conviction is one rank higher than faith. People have been given a rank lower than conviction.*
- 8- To remove a mountain is easier than removing faith.*
- 9- Beware of joking, because it causes rancor and drives into malice. Joking is the lesser revilement.*
- 10- The desire for the worldly pleasures causes grief and sadness. Abstinence from the worldly pleasures brings about the rest of both heart and body.*
- 11- Life is to rent a house and buy bread.*
- 12- He who gains oppression is not gaining welfare. He who mistreats people should not complain when people mistreat him.*
- 13- In homelands, exchanging visits is the means of association. In travel, correspondence is the means of association.*
- 14- A believer is not perfectly virtuous unless he enjoys three characters-- knowledgeability of the religious affairs, moderation in living, and steadfastness against misfortunes.*
- 15- An actual believer is that whose sexual appetite does not overcome him and whose stomach does not shame him.*
- 16- A twenty-year friendship is kinship.*
- 17- Favors should be done only to the highborn or the religious. Those who show gratitude are very few.*
- 18- Enjoining good and forbidding evil should be practiced with a faithful believer that he*

would learn a lesson, or an ignorant that he would earn. Enjoining good and forbidding evil become surely worthless when they are applied to the powerful tyrants.

19- Those who enjoin good and forbid evil should enjoy three characters: they should be aware of the matters that they enjoin and the matters that they forbid, fair in the matters that they enjoin and the matters that they forbid, and lenient in the matters that they enjoin and the matters that they forbid.

20- He who suffers a misfortune due to obtruding upon an unjust ruler will be neither rewarded nor endowed with patience.

21- As some people showed ingratitude for Allah's graces, He changed the graces into crises. As other people showed steadfastness against the misfortunes that inflicted them, Allah changed the misfortunes into graces.

22- The prosperity of coexistence and association are three thirds: two thirds are acumen and one is overlooking.

23- Revenging on the pauper is extremely ugly.

24- Imam As-Sadiq(A.S.) was asked about personality, he answered: Personality stands for that Allah should not see you in situations against which He warned, and miss you in situations of which He ordered.

25- Thank him who did you favor, and confer upon him who thanked you. Graces that are shown gratitude will not be removed while those that are shown ingratitude will not persist.

Thanks increase the graces and saves against poverty.

26- To miss a need is better than asking it from other than its people. Bad mannerism in a misfortune is more catastrophic than the misfortune itself.

27- As a man asked him a short item of instruction that collects the welfare of this world and the world to come, the Holy Imam (A.S.) said: Never tell untruths.

28- Imam As-Sadiq (A.S.) was asked about eloquence. He answered: Eloquence is to express the idea in as few as possible words. The eloquent is that who attains his demand in the least effort.

29- Debt is grief at night and humility in day.

30- If your worldly demands are attainable, you should check your religion.

31- Treat your fathers piously so that your sons will treat you piously. Keep yourselves away from the strange women so that your harem will be chaste.

32- He who entrusts a betrayer with a deposit will be deprived of Allah's warranty.

33- Imam As-Sadiq(A.S.) said to Humran-bin-A'yun: O Humran, look to him who is less powerful than you are and do not look at him who is more powerful so that you will be more

satisfied with what Allah has allotted for you and will be a greater motive to deserve the Lord's increase. Know that little permanent deed with conviction is more favorable to Allah than the many deeds that are lacking conviction. You should know also that no piety is more profitable than avoiding committing the prohibited matters and the abstinence from harming and backbiting the believers. No living is more pleasant than good mannerism, no fortune is more advantageous than satisfaction with the sufficient and the little, and no ignorance is more harmful than self-conceit.

34- Pudency is of two faces: one is weakness while the other is power, submission, and faith.

35- Negligence of others' rights is humility. Certainly, the neglecter of rights needs for forgery in this regard.

36- It is sufficient for one of the group to salute. Similarly, it is sufficient for one of the group to respond the salutation.

37- Salutation is voluntary while responding is obligatory.

38- Do not answer those who speak before they greet you.

39- Shaking hands is the perfect greeting of the resident and embracement is the perfect greeting of the traveler.

40- Shake hands, because this will confiscate malice.

41- Fear Allah even if to some extent. Construct a screen between Him and you even if transparent.

42- As for those who control themselves in rage, desire, fear, and lust, Allah will prevent Hell from burning their bodies.

43- Good health is a light grace; it is forgotten when found and mentioned when missed.

44- In good days, Allah endows with the grace of consent. In distress, He endows with the grace of purification.

45- It often happens that Allah endows a servant with a grace that he does not expect. It also happens that one hopes for something while his goodness is in its opposite. It also may happen that one is running for his doom, while he goes slowly for his goodness.

46- He who does not show steadfastness against every misfortune, show gratitude for every grace, and show easiness for every complexity will surely be too short to continue. Be broad-minded whenever a misfortune inflicts you, whether in your son, wealth, or other matters. The fact of every misfortune is that Allah receives his loan and takes his gift back so as to test your tolerance and thanking.

47- Everything has limits. The limit of conviction is not to fear anything besides Allah.

48- The (Faithful) believer should enjoy eight characters; he should be venerable in shaking

situations, steadfast against misfortunes, thankful in luxury, satisfied with what Allah has decided to him, avoid oppressing the enemies, avoid overtaking the associates, should fatigue his body, and make people feel glad with him.

49- Knowledge is the comrade of the faithful believer, clemency is his supporter, patience is the commander of his army, lenience is his brother, and charity is his father.

50- Imam As-Sadiq(A.S.) said to Abu-Ubayda who asked him to supplicate to Allah for saving him from making his earnings pass by the mediation of the servants: Allah has arranged to make people's earnings in other people's hands. You should supplicate to Allah to make your earnings in the hands of the charitable people, because this is a sort of happiness, and not to make your earnings in the hands of the vicious, because it is a sort of despondency.

51- As for those who practice without guidance, they are like him who walks without choosing a definite path. The more he walks, the remoter he becomes.

52- The meaning of Allah's saying, "Have fear of Allah as you should be, (Holy Qur'an 3:102) is that Allah should be obeyed in such a way that He should not be disobeyed, mentioned in such a way that He should not be neglected, and thanked in such a way that He should not be shown ingratitude.

53- He who recognizes Allah accurately will fear Him. He who fears Allah accurately will disregard the worldly pleasures.

54- The actual fearful is that who cannot speak due to the intensity of fear.

55- Imam As-Sadiq(A.S.) was asked about the manners of some people who were committing the acts of disobedience to Allah and claiming that they were desiring for the mercy of Allah and kept on doing so until death attacks them. The Holy Imam(A.S.) said: As for those who act disobediently and claim expecting Allah's mercy until they die, they are rocking on hopes. They are surely liars. They do not expect Allah's mercy. He who expects something should seek it. Likewise, he who fears something should escape it.

56- We love those who are intelligent, knowledgeable, perceptive, expert, clement, courteous, patient, veracious, and loyal. Allah gave the noble characters exclusively to the prophets(a.s). He who enjoys such characters should thank Allah for them. He who does not enjoy them should supplicate to Allah for them. As he was asked about these noble characters, Imam As-Sadiq(A.S.) said: The noble characters are piety, satisfaction, patience, gratefulness, clemency, pudency, generosity, bravery, enthusiasm, veracity, charity, fulfillment of the trusts, conviction, good mannerism, and chivalry.

57- The firmest handle of faith is to love, hate, give, and deprive-all for Allah's sake.

58- Nothing will follow a dead person except three things: an alms that Allah gave permanently

in his life and it will follow him after death, a norm of guidance that others pursue, and a virtuous son that supplicates to Allah for his favor.

59- Lying invalidates the ablution (for the prayers) and breaks the fasting. The attendants said: But we use to tell lies." The Holy Imam(A.S.) said: I do not mean lying due to garrulity, but I mean forging lies against Allah, His Messenger, and the Imams(A.S.). The Holy Imam (A.S.) then added: Fasting is not abstaining from food or drink only. Mary(A.S.) said, -as the Holy Quran reported- "I have promised the Beneficent Allah to fast. (Holy Qur'an19:26) This means to keep silent. Thus, you should keep silent, turn the sights away (from whatever Allah has forbidden), and stop envying and disputing with each other. Envy consumes the faith like the fire when consumes the wood.

60- The Divine Throne will be shaken when one makes Allah the witness of a false matter.

61- Allah knew that sin is better for the believer than self-conceit lest, Allah will never test the believers through the commitment of sins.

62- He whose conducts are bad is tormenting himself.

63- Favor is well-known. Except its reward, nothing is better than doing favor.

64- Nothing like thanks in increasing the favorable matters and nothing like patience in decreasing the unfavorable matters.

65- The most effective soldiers of Eblis are women and rage.

66- The world is the believer's jail, patience is his fortress, and Paradise is his abode. The world is the disbeliever's paradise, grave is his jail, and Hell is his abode.

67- Allah has not created doubtless conviction that is more similar to unspoiled doubt than death.

68- Whenever you see a servant (of Allah) pursuing people's flaws and neglecting his own flaws, you should then realize that he has been trapped (by the Shaitan).

69- The server of food who thanks (Allah for so) will be rewarded as same as those who fast just for gaining the rewards of Allah, and the individual who is cured and thanks (Allah for curing him) will be rewarded as same as the diseased one who is steadfast against that disease (for the sake of Allah).

70- Those who are not scholars should not be regarded as happy, those who are not amiable should not be regarded as laudable, and those who are not tolerant should not be regarded as perfect. Those who do not guard themselves against the scholars' blame and censure should not be expected to gain the welfare of this world and the world to come. The intelligent should be veracious and thankful so that their sayings will be trusted and they will be given increasingly.

71- You should not trust the betrayer after you had tested him and you should not accuse him
whom you trusted.

72- Imam As-Sadiq(A.S.) was asked about the people who are most respected by Allah. He answered: The people who are most respected by Allah are those who mention and obey Him more than the others. He, then, was asked about the people that are most disrespected by Allah, Imam As-Sadiq(A.S.) answered: The people that are most disrespected by Allah are those who accuse Him. "Is there anyone who accuses Allah?" I asked. The Holy Imam(A.S.) said: He who seeks Allah's decision and dissatisfies himself with it when it comes opposite to his will is accusing Allah." "Who else?" asked I. The Holy Imam(A.S.) answered: Then come those who complain against Allah." "Is there anyone who complains against Allah?" I asked. The Imam(A.S.) said: They are those who exaggerate in complaining about the misfortunes that they are suffering." "Who else?" asked I. He(A.S.) answered: Then come those who neglect showing gratitude when they are endowed with a grace and show intolerance when they are inflicted by a problem." "Who are the most respected by Allah?" asked I. He(A.S.) answered: The most respected people are those who show gratitude when they are given a grace and treat with their problems tolerantly.

73- The weary are friendless and the envious are fortuneless. Much looking into wisdom
pollinates the mind.

74- Fear of Allah is sufficient knowledge and deceit is sufficient ignorance.

75- The best adoration is to know Allah and behave humbly with Him.

76- One scholar is better than one thousand worshippers, one thousand ascetics, and one
thousand hard-working persons in worship.

77- Everything has its tax and the tax of knowledge is to teach its people.

78- Judges are four categories three of whom will be in Hell while one only will be in Paradise.

The judge who judges unjustly intentionally will surely be in Hell. The Judge who judges unjustly inadvertently will be in Hell. The Judge who judges unjustly inadvertently will be in Hell.

The judge who judges justly but unintentionally will be in Hell. The judge who judges justly intentionally will be in Paradise.

79- Imam As-Sadiq(a.s) was asked about the character of decency. The Holy Imam(A.S.) said: The decent is that who turns his sight away from the forbidden views, holds up his tongue from the ill wording, and abstains from oppressing others.

80- Allah will not ask people about things that are screened from them before He identifies them.

81- To put your hand to the elbow between the jaws of a dragon is better than asking those

who have got newly fortune.

82- The settlement of needs is Allah's, but the ways are in the people's hands. You should thank Allah for the settlement of your needs, and you should submit, accept, and tolerate if they are not settled. Unsettling of a need may be for your good. Allah knows your good while you do not know.

83- A man's begging from another man is an ordeal: if he gains what he asked for he will then thank the one who did not give him and if he is refuted, he will censure the one who did not refute him.

84- Allah has installed the whole goodness in leniency and courtesy.

85- Beware of associating with the lowly, because the association with them will never lead to welfare.

86- As a man worries about a little humility, this may engage him into a greater one.

87- The most advantageous thing is to precede people to the recognition of your own flaws. The heaviest thing is to hide your poverty. The less fortunate thing is to provide the advice to him who refuses it and to live next to an acquisitive individual. The most relaxing thing is to despair of people's giving. Never be weary of obscure. Be modest by submitting to the opinions of him who is higher than you (in rank) and who did you favors when such opinions oppose yours. You have submitted to his being higher than you so as to avoid disagreeing with him. He who does not submit to anybody's favor is surely self-conceited. You should know that he who does not humble himself before Allah will never gain pride and he who is not modest before Allah will never gain haughtiness.

88- To wear rings on the fingers is a prophetic tradition.

89- The most favorable friend to me is that who shows me my flaws.

90- Friendship is nil unless its limits are kept. He who does not keep these limits should not be regarded as friend. The first limit is that the inner self and the appearance should be identical. The second limit is that the friend should regard your goodness as his goodness and your evil as his evil. The third limit of friendship is that a position or fortunes should not change the friend's relation with his friends. The fourth limit is that the friend should not deprive his friend of anything that he is capable of doing. The fifth limit--which is the most comprehensive--, is that the friend should never leave his friend alone in calamities.

91- Comity is one third of the mind.

92- The believers' laughter should be only a smile.

93- There is no difference between depositing a trust with a betrayer or a negligent.

94- Imam As-Sadiq(A.S.) said to Al-Mufaddal: I instruct you to stick on six characters and

relate them to my adherents-Shia. You should fulfill the trust of him who entrusts you with anything. You should like for your brother whatever you like for yourself. You should know that every matter has an end; therefore, you should beware of the outcomes of matters. Similarly, every matter has a sudden event; hence, beware of the sudden events. Beware of climbing an easy mountain if its slope is uneven. Never promise your brother of a matter that you cannot fulfill.

95- Allah has not permitted people in three matters: they should treat the parents kindly whether they are righteous or wicked, abide by the pledge whether to the righteous or the wicked, and fulfill the trust whether to the righteous or the wicked.

96- I feel sympathetic to 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.

97- He whosever heart is attached to the fondness of this world will be suffering three matters-an everlasting care, an unattainable hope, and an unachievable expectation.

98- Lying and treachery are not within the ethics of the believers. Two characters are not found together in the hypocrites: they are good-looking and understanding of a tradition.

99- People are equal like the teeth of a comb. With the support of his brothers, a man can be regarded as great. No goodness is expected in the friendship of those who do not like for their friends whatever they like for themselves.

100- Understanding is the ornament of faith, self-possession is the ornament of understanding, kindness is the ornament of self-possession and easiness is the ornament of leniency.

"Knowledge is better than wealth because it protects you while you have to guard wealth. it decreases if you keep on spending it but the more you make use of knowledge ,the more it increases . what you get through wealth disappears as soon as wealth disappears but what you achieve through knowledge will remain even after you