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Charity

Invitation to Obedience And Warning Against Sin

Son! May Allah guide you to obey Him and protect you from sins. As a craftsman loves his crafted products, so does Allah bestows His love and affections on human beings. His rules regarding Wajib (Compulsory), Sunnat, Haram (not permissible), Makruh etc. are for the benefit of mankind. These orders are to protect him from loss and to benefit him.

Allah does not gain anything by man's obedience to Him nor does He suffer any loss by man's sinning. He is 'Gani'. He wants to improve means to be ungrateful to one who has bestowed His bounties on him. Not only that, it is also foolishness, because instead of bounties, he brings upon himself losses.

Son! Protect yourself from sin. It brings dishonor in this world and curse on the day of judgment. Adam had to get out of paradise, just because of one 'Tark al-Awla'.

Son! Never remain idle and lazy. When Shaytan and Nafs al-Ammara get tired of showing evil in the guise of good and good in the guise of evil, then he creates laziness in human being so that he may not be able to do good deeds. Remember, don't waste so much time in rest, amassing wealth, excursions and arranging meetings and get-togethers that you feel lazy to offer prayers. Keep worldly works in limit.

Beware! Don't waste your life in useless and unnecessary activities. Each second is worth a precious pearl – nay – more precious than a pearl, because you can buy a pearl with your money but you cannot get back your lost time. Beware, don't waste a single second of your life.

Before youth turns to old age, before disease overtakes health, before weakness overtakes strength, consider life as a blessings before death. (make best use of life)¹.

It is mentioned in the traditions that people in paradise will repent for the seconds and minutes spent without the remembrance of Allah. If they had spend those time in the remembrance of Allah, then their position in paradise would have been more exalted.

Every good and evil person will repent on the day of Judgement. Good people will say “How I wish I had done more good deeds, so that my position would have been more exalted.” Bad people will say “How I had not done evil deeds so that I may have been saved from Allah’s curse².”

The Holy Prophet (S) had advised Janabe Abu Dharr “Spent your life more miserly than Dirham and Dinar³.”

Spending your time wisely is the best obedience. A farmer who wastes his time during farming season repents in the end⁴.

Son! For Allah’s sake, make best use your life. Don’t spend it in such activities that will not benefit you after death. Intelligent man is one who does tomorrow’s work today. Foolish person is one who first follows his heart’s desires and then seeks forgiveness⁵.

One who spends his life in idle talk is like one who throws his jewellery on the road and then sits digging stone (for children to play). Obviously this is sheer foolishness.

Son! Apple of my eye, value your life, don’t use it in any activities except those which will prove useful to save you from the fire of hell. Don’t become a silk-worm who tried to kill itself.

Having said this, develop the finest and best character. The following are the details about “Character”.

Protection of Tongue

Preserve your tongue from idle talk because majority of the sins committed by the son of Adam is due to the tongue only. No other part of the body commits more sins than the tongue⁶.

Silence is one of the gates of wisdom⁷.

Always protect your tongue. Say only those words which will take you to paradise.

As long as a god-fearing man remains silent, he is counted amongst good people.

A person, who desires safety in this world and the world hereafter, should remain silent.

The only reason man will go to hell face downwards is because of his tongue.

When Allah wishes to bless His servant, then He helps him in controlling his tongue. Instead of finding faults in others, Allah keeps him busy in looking at his own defects. Those who speak less, their intelligence is complete and their hearts are pure. Those who speak more, their intelligence is incomplete and their hearts are hard⁸.

A man’s faith is correct only when his heart is pure, and the heart is pure only when his tongue is good⁹.

A God-fearing man's tongue should be behind his heart. First, he should think, then he should speak justly. Otherwise he should keep quiet. A Munafik acts just the opposite of this. He keeps talking rubbish. He is not worried about what he is talking [10](#).

By keeping silent, you don't have to be ashamed nor there is need to repent, but by speaking, sometimes, you have to repent in this world as well as in the next world [11](#).

Man is hiding behind his tongue [12](#).

Son! First weigh, then speak. First test your words on the crucible of intelligence. If the talk is for Allah, then speak. Otherwise keep quiet. Absolutely quiet. Better still become dumb.

All the parts of our body are complaining to the tongue that if 'speaking' and 'remaining silent' are compared, then speech is like silver while silence is like gold [13](#).

However, it is different that sometimes speech is like gold while silence is like dust. When there is any discussion about Fiqh, religious education, lecture, advice, manners and character, then speech becomes gold and remaining silent is like deadly poison. Specially at the time of 'Amr Bil Maruf' and 'Nahi Anil Munkar', silence is harmful.

Self-Introspection

Son! Like a businessman, take account of what you have done during the day so that you know what you have done. If you have done any mistake or sin, then ask for Allah's forgiveness. If you have to compensate somebody, then give him his dues. If you feel lazy, idle or see waste of wealth, then criticise your soul (nafs). Be careful that wastage like this does not occur again. If you have done any good deed, then thank Allah and pray for more guidance.

Masoomen (a.m.s.) has said, "Whosoever does not do daily account of his deeds, he is not a Shia. It is the duty of a Shia to scrutinize his account. If he has done good deeds then try to do more good deeds and if he has done evil deeds, then he should ask for Allah's forgiveness [14](#)."

It has been written about some 'Aarifs' that they always kept pen and paper ready with them. They wrote down whatever they had said or done during the day. Lastly, at night they scrutinized what they had done good deeds then they thanked Allah and if they had done evil deeds, they asked for forgiveness from Allah.

It is stated in 'Sohof al-Ibrahim' that an intelligent man should divide his time in four parts. One part for Allah's prayers and remembrance, one part for self-introspection, one part to think and ponder over Allah's creations, His craftsmanship and artistry and one part to earn Halal wealth. It is this part that is the life of all the parts and is the medium of peace of mind and heart.

Taking care of Nafs (soul)

Son! Take care of your Nafs (soul). Always think that Allah is in front of you. He is watching your activities, speech, action and thought. So, do such deeds which please

Allah . Lukman Hakim had advised his son that if he kept Allah in sight and thought about Him, he will never commit sin. To make a man ashamed, it is suffice to think that Allah is keeping a watch over his deeds.

Meditation – thought

Always meditate and ponder so that your soul becomes active and your heart becomes pure. This cleanses the dirt of the heart and shatters worldly desires. You distance yourself from the world and start paying attention to the next world.

Meditation and thinking is best form of religious activity. It is the soul of prayers. To think and ponder about the marvelous creation of Allah is the best form of prayer¹⁵.

Elaborating on this Hadith (tradition), scholars have stated that ‘Prayer’ leads a man to ‘Thawab’ while thinking and meditating leads a man near to Allah. It is evident that Allah is more desirable than ‘Thawab’. Besides, prayer is the activity of the body while meditating and thinking is the activity of the heart.

And heart is the most important part of the body. Therefore, the Thawab of one second of meditation and pondering is more than the thawab of one year’s Ibadat. Some traditions say that it is more than 60–70 years Ibadat.

Meditation – pondering saves a man from the fire of hell. e.g. one minute of thinking by Hazrat Hoor bin Yazid al-Riyahi, saved him from the fire of hell. Otherwise, if he had prayed all his life, it would not have earned him anything. Therefore, one minute of meditation is better than 70 years of Ibadat. It is said about this type of meditation and thought that the name of Salat (prayer) and Siyam (fast) are not Ibadat. It is meditating and thinking about the qualities of Allah that is the name of Ibadat.

Son, have you ever thought of those people who have gone ahead of you? From where had they come and where have they gone? What did they take along with them and what did they leave behind? What were they doing? How they left all their business and went away. Those who did not put their feet on earth, resting

on soft cushion, walking proudly erect on earth and now....now they are sleeping on earth wearing shrouds, leaving behind all their wealth, children, farms, bungalows, etc. Their soft and delicate

cheeks are smeared with mud. Insects, serpents and scorpions are crawling over their bodies. Now they

have only a corner of the grave and loneliness [16](#).

Sometimes, think about death. It comes all of a sudden and does not give a Mu'mins' respite. Be careful of every second. Always be ready for death. Don't be lazy in asking for Allah's forgiveness and doing good deeds. Never be complacent, many people have gone suddenly. They did not get time even to ask for Allah's forgiveness. Beware, lest you may be one of those dejected and hopeless people. Lest you have to say 'O Allah, send me once again'.

Sometimes, think that this world is the house of calamities and miseries. Its cleanliness is mixed with dirt. Its rest and leisure is also mixed with sorrow. Here there is no complete rest or leisure. It is stated in 'Hadith al-Qudsi': "These people seek relief in this world while we have not created relief and comfort in this world. And where we have created these things, they are not searching there."

Son! When you think of all these things, your worldly troubles will become bearable and you will be attracted towards the hereafter. To bear worldly sufferings is the best deed for the hereafter.

Sometimes, think about the future. In front of you, there is grave, barzakh, hashr account of all your deeds, seraf, mizan, paradise – hell.

Have you ever thought that after death, only that wealth which has been spent in the ways of Allah will be beneficial? Only shroud will come with you. All your friends, relatives, well wishers and children only know to put you in the grave. Only your deeds will be helpful to you. They will not get separated from you. If you will think of all these, then you will be able to do good deeds. This will lead to purity in intentions and before times passes, you will be careful about tomorrow.

It is stated in the traditions that the best thing that desists you from committing sin is the remembrance of death. Thinking about death is the best Ibadat and the best meditation is also thinking about death [17](#).

Those who do not think about death, they waste their time in useless work. Those who remember death, death, spend their time in performing good deeds. Death is the best advisor. Thinking about death softens the hardness of circumstances. It encourages a rich man to charity. It desists a man from doing useless work. Not only that, it eases the hardship. It attracts you towards the benefit of the hereafter and discourages you from having high hopes, leisure and doing unrewarding deeds.

Patience

Son! Remember three things. Patience in hardship, thanking Allah for his bounties and being happy in Allah's will. For those who have faith in Allah, these are the three tests. Those who have passed these tests, have attained exalted positions.

Son! Keep your soul happy in distress as if you have received His bounties. Be satisfied in whatever condition Allah keeps you, whether health – sickness, hardship – ease, youth old age, strength –

weakness, poverty – riches, because He is aware of the result of keeping you in such a condition. He loves you more than you. He loves you more than your parents and He is sympathetic to your condition.

Son! Don't cry when calamities befall you. Don't start sobbing and complaining. Be satisfied with Allah's will. Don't publicise your troubles and calamities by complaining to all and sundry.

Hazrat Imam Zainul Abedeen (a.s.) has said: "When calamities come, be patient like a noble man. Don't complain to people about Allah because it is like complaining to cruel people about one who is the most Beneficent and the most Merciful.

Son! Be happy in hardship as if at ease, be happy in poverty as if rich and be happy in calamities as if satisfied and pleased.

Masoomin (a.s.) has said: To be patient in calamities and hardships is the best obedience of Allah. Better than that, it is necessary to be patient while desisting from Haram deeds [18](#).

The Holy prophet (S) has said: Whosoever is patient in calamities, Allah gives him three hundred status, whosoever is patient in obedience to Allah, will get six hundred status, whosoever is patient in desisting from evil deeds, will get nine hundred status.

On the subject of good character, religious scholars have fixed certain yardsticks:

(1) It is very essential to be patient when you do not get desired health, wealth, honour, family and worldly pleasures. To get immersed in these things result in your destruction.

(2) Patience in the obedience of Allah: This is a very difficult task. Man's soul is not willing to pray or obey somebody. Ego is involved in it. Every soul has elements of evilness of Firaun. There is a desire to rule over everybody. No sooner it gets some support, evilness of Firaun raises its head.

One starts behaving arrogantly with his employees, servants and children and gets furious even for small mistakes. This is a sign of pride. Son! At the time of obedience, it is essential to be patient before, during and after doing a deed. Patience before doing a deed purifies your Niyyat (intention), patience during doing a deed helps in the remembrance of Allah and does not give rise to Riyakari (doing deeds to show off to the world), patience after doing a deed means you should not take pride in your good deed otherwise your good deed is wasted.

(3) To desist from sins and to be patient: Human being always has the tendency of committing sins in his heart. Lies, backbiting, gibat and accusing others have become routine. Gradually this habit becomes second nature. When worldly desires get mixed with it, then the army of Shaytan attacks and when one starts getting pleasure and enjoyment in sins, then it becomes hell.

(4) To be patient at a time when you are powerless e.g. it is necessary to be patient and leave the matter to Allah when someone harasses you and you do not take revenge even though you have the

power to take revenge. Traditions and experiences are unanimous that Allah is the best revenge-taker. He punishes him in this world also before punishing him in the hereafter.

(5) To be patient in such work in which beginning or end is not in our power e.g. to be patient in not having relatives and friends, to be patient at the loss of wealth, deterioration of health, some parts of our body not functioning, lack of eye-sight, poverty and hunger. Though it is difficult to be patient in these conditions but the rewards are manifold. Allah has promised blessings to those who are patient.

Son! may Allah give you strength for all types of patience. Remember, some of these things give you strength to be patient.

Look at the status of those who are patient, and look at its rewards and thawabs. Paradise is for those who are patient¹⁹.

(1) Those who are patient get as much thawab as those who are always fasting and praying. A patient man gets as much thawab as a martyr doing jihad with the Holy Prophet (S).

To be patient in hunger gets you the thawab of jihad (fighting in the way of Allah) and it is more than sixty years of Ibadat.

A Momin who is patient in calamity gets thawab of one thousand martyrs²⁰.

(2) To look at the thawab and status attained by patient men which we have seen and experienced.

(3) To think that this difficult period will be over shortly. Life is going to end. The pleasure and hardship through which it is passing is going to end and nobody knows what is the future going to be.

(4) You should also think that nothing is going to be achieved by crying and complaining. Whatever the fate has decreed

is bound to happen. Crying may reduce the thawab and reward. No one can change destiny. There is nothing one can do about it.

(5) Remember those people who have attained best of rewards and thawab by passing through difficult trials and tribulations.

(6) Trial is a sign of good fortune. Hardships are only for those who love Allah. Great hardship and difficulty of Mu'mins is a sign of nearness to Allah. This thought increases your strength to be patient.

(7) Remember, this hardship is from Allah and He wishes well for His slaves. He does not need anyone so that He can take advantage of him.

(8) You should consider that remaining patient cleanses your soul and is a good way of self purification.

(9) The result of patience is always good in this world. When Hazrat Yusuf (a.s.) remained patient by desisting from sinning, then Allah rewarded him with great honour by making him 'Hakim' of Egypt. His brothers became his subjects. Zulekha was thrown on the road etc. etc

Similarly, Hazrat Ayyub (a.s.) got back his wealth, children, wife etc. second time. One who had lost everything during his test was rewarded with rain of gold!

It is even better to remember the tragedy and hardship of Ahle Bait (a.m.s.) They endured the maximum hardships even though they were the master of the whole universe. This world was created for them.

Beware! Your patience should not be like those of ordinary people. Instead of remaining patient, they were more concerned with their exhibition of patience. This is Riyakari. The patience of muttaqi (pious) people should be such in which there is hope of reward in the hereafter. Arifs (those who have knowledge about the qualities of Allah) should be such that at the time of patience, they should enjoy their hardships because these hardships have been given by the Beloved who is aware of its result.

Son! Also remember, patience is not against crying and sobbing. Don't you know that the Holy Prophet (S) cried at the time of the death of his son Ibrahim? When someone said that you advise us to be patient and you yourself are crying? Then the Holy Prophet (S) said: Beware, when there is grief in the heart, tears are bound to flow. Our patience is that we do not speak against the will of Allah.

Son! When calamity comes, recite "Inna Lillahe Wa Inna Elaihe Rajعون". By this, you get the right of Allah's blessings and bounties and you are considered amongst those who are on the straight path.

It is stated by Hazrat Ja'far as-Sadiq (a.s.) that when the period of patience is over, you feel happy. Experience also testifies to it. After every shortage there is abundance.

Patience is the best of all the good qualities. Only its name changes according to circumstances.

The name of patience about physical and sexual hunger is "Iffat". Restrain during hardship is called "Patience". Patience by abstaining from sin is called "Taqwa". Patience at the loss of wealth is called "Zabt al-Nafs". Patience at the time of worldly loss and calamities is called "wusat al-Sakr." Patience during war is called "Shujaat" (bravery). Patience while controlling anger is called "Hilm" Restrain at the time of someone's confidential talk is called "Razadari". Patience against unnecessary leisure is called "Zohad". To be satisfied with little is called "Qanaat".

Faith in Allah (Tawakkul)

Son! May Allah give you the best of both the worlds. Have faith in Allah in whatever you do. Everything is in His hands. Everything is done according to His will. By putting faith in Allah, a man is saved from sorrow and grief and he does not go after useless pursuits.

Sometimes you succeed in achieving your goal and sometimes you fail. Suppose all your endeavours fail and if you have no faith in Allah, then you will be disappointed. But if you have faith in Allah, then you will not be sorry even if you fail. To place faith in other sources is described as 'Shirk' in the holy Qur'an. So have faith in Allah in whatever you do and desist from putting faith in other sources.

The importance of medium is not more than that of a mosquito. It is a deception that people living in this materialistic world should have their eyes on 'Asbab'. It is a 'waswasa' of Shaytan. 'Materialistic world' means that the existence of things is because of mediums and causes. Therefore man should not put faith in mediums. His faith should always be on Allah. Whenever Allah wishes, He will create 'asbab'

Son! Don't be misguided that to earn your living, you have to run after it, because all things have been created so that the world's administration keeps on moving. Allah's blessing are not dependant on these things. Have faith in Allah. Leave the creation of Asbab on 'Musab-bebul-Asbab' He will create some or the other source to send you your Rozi' (sustenance). Of course, everyone has to work according to his needs.

It is proved from experience that those who have left the search of Asbab in the hands of Allah have profited more while those who have put their faith in 'Asbab have suffered losses e.g. when Hazarat Yusuf (a.s.) asked the king of Egypt to make him his treasurer, Allah extended his period of test by one year. If he had asked Allah instead, then he would have been released earlier. In another incident, when Hazarat Yusuf (a.s.) asked one of his co-prisoner to recommend him to the king. Allah extended his period of custody in prison by seven years, why did he ask somebody else instead of Me?

If he had prayed to Allah directly, he would have been released immediately. For this 'Tark al-Awla' Allah had warned that you asked one person through another person while both are in Allah's control. Why I was not asked? I am 'Malekul-Muluk.' After that He send Gabriel, who asked Hazrat Yusuf (a.s.) "How long do you wish to stay in prison? To which he replied "As long as Allah wishes." "When he left it on the will of Allah, he was released by reciting 'Dua al-Tawassul.'

It is the same with Hazrat Ayub (a.s.). He complained to the king of Egypt. As a result, he was not released till he did not refer it to Allah. This is considered 'Tark al-Awla' for 'Awliya'.

Son! Beware! Never ask for your needs to anyone else except Allah. Say whatever you want to say to Allah. He is the only Lord and the most Merciful.

Hazrat Ibrahim (a.s.) did not ask anything from anybody except Allah. As a result, Allah made him 'Khalil'[21](#).

The Holy Prophet (S) has said: "If a man desires that his papers are answered, then he should turn his face away from human beings and pray to Allah for all his needs. When the merciful Allah sees this state, He will grant his desires.

For this, it is advisable to refer to Dua No. 13 in “Sahif al-Sajjadiya” (Sahif al-Kamela) by Hazrat Imam Zainul Abedeen (a.s.) in which he has explained basic facts about ‘Asbab’ and also showed us how ‘Dua’ should be recited.

Contentment – Satisfaction

Son! Be contented which means be satisfied. In this, there is honour in this world as well as the hereafter. People of this world look down upon those who shun contentment and are dissatisfied and they do such deeds which brings retribution in the hereafter.

Contentment (satisfaction) does not mean living a life of misery when you have wealth. This is against the blessing of wealth. It is the right of your children that you should provide them with sufficient food and clothing. If someone has money yet he acts miserly, then it is considered against the law. The meaning of contentment is: Be happy in all circumstances and spend according to income. A rich man should spend more on clothing and food for himself and his children but he should not do Israf (Waste of money).

If poor and needy, then he should be satisfied with what he gets, and be happy with the will of Allah. Don't reveal your secrets to anybody. Don't inform them about your poverty. By doing this, people will look down upon you. People are worldly and when worldly people come to know about someone's poverty, then, they are looked down and they are not respected.

It is my experience that exhibiting poverty increases poverty and results in insults. Beware, don't reveal your secrets to anybody. Your livelihood is destined. You are bound to get it. Allah has distributed livelihood as per His 'Maslehat.' Neither honour and status will increase it nor contentment will decrease it. Sometimes complaining about poverty amounts to complaining about Allah. This results in the wrath of Allah and retribution in the hereafter²².

It is stated in 'Hadith al-Kudsi' that: By My honour and power, whosoever asks anybody else except Me, I will dash all his hopes and he will be insulted and dishonoured and I will keep him away from My bounties and blessings.

Modesty

'Modesty' is one of the best quality. It is praiseworthy in this world as well as in the hereafter. It is said in the tradition that modesty is a part of 'Imaan'. Modesty and Imaan are inter-wind. If modesty is lost, Imaan is also lost.

One who has four qualities will be blessed on the day of judgement even if he is a sinner from head to toe:

- Truthfulness,

- modesty,
- good character and
- thankfulness to Allah (or Amanat)[23](#)

Good character, Good Deeds

Son! Develop good character because it is beneficial in this world as well as hereafter. Allah has described the good character of the Holy Prophet (S) as his special attribute. Good character is half the religion[24](#).

Good Character is a blessing from Allah[25](#).

On the day of judgement, there will be no other good deed heavier than good character[26](#)

A man with good character is like a man who is always praying and fasting. His thawab (reward) is as much as one who is fighting in the way of Allah (Jihad)[27](#).

Good character dissolves sins as water dissolves salt. Majority of the people going to paradise will be those who have refrained from sin (Muttaqi) and those who have good character[28](#).

Allah has said: He is ashamed of confining the flesh of a person with good character to hell[29](#).

Good character increases life span so much so that if in the company of a Jew, then also behave nicely[30](#).

Son! I have seen excellent results of good character. Hazrat Imam Ja'far as-Sadiq (a.s.) has said: If you cannot keep good financial relations with people, at least show good character by behaving nicely[31](#).

Amirul Mu'mineen Hazrat 'Ali (a.s.) has stated: Behave nicely with all so that they show affection towards you when you meet them and if you die, they feel sad and say 'Inna Lillah'. Don't behave in such a way that they have to utter, Alhamdu Lillah when you die[32](#).

Someone asked Hazrat Imam Ja'far as-Sadiq (a.s.), What is the definition of good character and good behaviour? He replied, 'Politeness, sweet speech and meeting people with courtesy'[33](#).

The Holy Prophet (S) has said: When meeting believers, greet them with a smile. It is a sign of good character. Talking politely with your enemy is courtesy. This way he is attracted towards Imaan (Islam). Even if he does not become a believer at least the believers will be saved from his (non believer) mischiefs[34](#).

Son! Beware, don't treat your children badly. Bad behaviour leads you towards hell. Bad manners destroy Imaan (faith) as vinegar spoils honey. When Saad bin Maaz died, seventy thousand angels took

part in his funeral procession. Yet, he had to suffer 'Fishar al-Qabr' because he was not behaving nicely with his children³⁵.

Politeness and forgiveness

Cultivate forgiveness and politeness. Those with qualities of politeness and forgiveness will go to paradise without accounting for their deeds. These qualities are amongst the attributes of Allah. There are several incidents about the politeness of prophets and 'awliyas'. Some of the traditions state that a man cannot become pious till he is polite³⁶.

Allah loves a believer who is polite. It is one of the qualities of a momin³⁷.

A man who has power to retaliate, yet he acts with politeness and restraint, Allah will fill his heart with pleasure and Imaan on the day of the judgement, and He will give him the right to select any 'hoor' he pleases. He will be given the reward of a martyr³⁸.

To control your anger is praiseworthy in the eyes of Allah whether you control your anger by patience or by politeness. The more you control your anger, the more Allah will bestow you with honour. When everyone will gather on the day of the judgement, a caller will announce 'Where are those with good qualities?' Then, one group will come forward. Angels will ask 'What are your good qualities?' They will reply that "We were kind to those who had cut off relations with us. We were giving to those who had denied us, forgiving those who had opposed us," Then will hear one voice: Whatever you have said is true. Enter without accounting for your deeds³⁹.

Forgiveness is "Zakat" of success⁴⁰.

One who is powerful enough to punish, has the maximum right to forgive⁴¹.

Son! Forgive those who have done wrong to you so that Allah may forgive your wrong-doings and elevate your status.

Beware, never get angry or excited. It is a sign of weakness of faith (Aqida). Anger destroys faith as vinegar spoils honey⁴².

There are four pillars of 'Kufr':

- Desires,
- fear
- anger and
- 'gazab'

is the key of all wickedness⁴³.

By anger many intelligent man's heart (mind) are ruined⁴⁴.

Shaytan has promised that anger is his net (gallow). With this I lead the best of men astray⁴⁵.

Religious scholars have suggested a few ways to control anger:

(1) Say `Aozo Billah al-Menash Shaytanir Rajim`.

(2) Remember Allah. It is stated in 'tauret': Oh son of Adam ! Remember me, when you are angry so that I may remember you at the time of my 'Gazab' and save you from ruin. When someone oppresses you, remember my retribution. I will punish him more than you can⁴⁶.

(3) If you are standing when you get angry, then sit down. If you sitting, then lie down or get up⁴⁷.

(4) Change your place. While talking with Hazrat Moosa (a.s.), Shaytan said 'whenever you are angry, change your place, otherwise I will put you in trouble'.

(5) Do wudhu' and wash your hands and face with cold water⁴⁸.

(6) If you are angry with any relative, touch your body with his body. This will pacify your anger.

(7) Drink water⁴⁹.

(8) Eat kismis (grapes). This will suppress your anger⁵⁰.

(9) Recite this Dua! Allahumma-Azhib Anni Gaiza kalli wa Ajrim min muzillate fetan as-aloka gunnataka wa Auzo beka menas-shirk; Allahumma Sabitni alal huda washawab wajalni rezeyan marziyya gyro zalin wala mozillan.

It is stated in the traditions that whosoever suppresses his anger, Allah will forgive him on the day of the judgement. He will cover his sins and give him paradise⁵¹.

Justice and Bravery

Son! Develop these two qualities. Never shun them. These qualities will save you from the fire of hell. Discarding these two qualities will result in misery.

It is stated in the traditions that one who has no bravery has no religion. The most difficult task is to do justice to yourself⁵².

Justice means preferring for others what you prefer for your self and preferring for others what you do not prefer for yourself.

Keeping Promise and Faithfulness

Whenever you make a promise fulfill it. Much emphasis has been laid on it in the Holy Qur'an and Sunnat. Allah, has ordered:

...and fulfill (every) promise; surely (every) promise shall be questioned about (on the Day of Reckoning). (17:34)

The Holy Prophet (S) has said: Those who believe in Allah and hereafter, it is their duty to keep their promise^{[53](#)}.

Hazrat Imam as-Sadiq (a.s.) has said: The promise of one believer to another believer is such a contract for which there is no 'Kaffara'. Therefore one who goes against his promise will be deemed to have disobeyed Allah and will incur his displeasure^{[54](#)}.

Keeping one's promise is considered by Allah as one of the qualities of Hazrat Ismail (a.s.). Believers have been strictly warned against breaking promises. Beware, don't say what you do not want to do. Allah does not like this at all.

Beware! Don't promise anything, which you are not in a position to fulfil. Breaking promise will bring disrepute.

Charity

The benefits of charity are better in both the worlds. A generous person is respected everywhere, while a miser is insulted in both the worlds.

In praise of charity, suffice is to say, that Hatimtai will be protected from the heat of the fire of hell as stated by the Holy Prophet (S) to his son Adi.

Son! Miserliness brings disgrace in this world as well as hereafter. But beware! Your generosity should not be such that you are left bankrupt.

Adopt the middle path. Find your way of life between miserliness and squandering.

^{[1](#)}. The Holy Prophet (S). Book "Majmua al-Daram page 279

^{[2](#)}. Majmaul Bayan

^{[3](#)}. Majmua al-Daram II pg.52

^{[4](#)}. Nahjul Balagah

^{[5](#)}. Majmua al-Daram, Pg. 16

^{[6](#)}. Usul al-Kafi

^{[7](#)}. Usul al-Kafi

^{[8](#)}. Nahjul Balagah

^{[9](#)}. Mustadarkul Wasail

- [10. Nahjul Balagah](#)
- [11. Mustadarkul Wasail](#)
- [12. Nahjul Balagah](#)
- [13. Usul al-kafi](#)
- [14. Usul al-Kafi, 2, p.453](#)
- [15. Usul al-kafi](#)
- [16. Nahjul Balagah](#)
- [17. Mustadrakul Wasail](#)
- [18. Usul al-Kafi, 2, p.90](#)
- [19. Wasael ush shia – 3, p.451](#)
- [20. Usul al-Kafi](#)
- [21. Tafseer al-Safi, P. 12](#)
- [22. Wasaelus Shia–2, P.532](#)
- [23. Usul al-Kafi–2, p. 10](#)
- [24. Wasaelus Shia, p. 331](#)
- [25. Wasaelus Shia](#)
- [26. Usul al-Kafi – 2, p. 99](#)
- [27. Usul al-Kafi – 2, p. 101](#)
- [28. Usul al-Kafi – 2, p 10](#)
- [29. Wasael Shia –2, p 221](#)
- [30. Mustadrak](#)
- [31. Usul al-kafi – 2, p 102](#)
- [32. Wasaelus-Shia–2. p 277](#)
- [33. Usul al-Kafi–2, p. 103](#)
- [34. Mustadrakul Wasael – 2, p 51](#)
- [35. Mustadrakul Wasael – 2, p 334](#)
- [36. Mustadrak–2, p 304](#)
- [37. Mustatul Anwar, p. 195](#)
- [38. Mustadrak–2, p. 88](#)
- [39. Mustadrak–2, p 87](#)
- [40. Nahjul Balaga](#)
- [41. Wasaelush Shia–2, p 223](#)
- [42. Usul al-kafi–2, p. 302](#)
- [43. Usul al-Kafi 2, p. 303](#)
- [44. Usul al-Kafi–2, p. 305](#)
- [45. Mustadrak–2, 326](#)
- [46. Wasaelus-Shia –2, p 470](#)
- [47. Wasaelush-Shia](#)
- [48. Jam-us-saadat, p. 296](#)
- [49. Mahasin Barki, p. 572](#)
- [50. Mustadrak p 115](#)
- [51. Wasaelush-Shia–2, p. 470](#)
- [52. Usul al-kafi–2, p 145](#)
- [53. Usul al-Kafi–2, p 364](#)
- [54. Usul al-Kafi–2, p. 363](#)

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