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The Abundant Profits of Piety and Godliness

“And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden is the abode.” Qur'an, 79:40–41

Man and his tendencies and desires

Man, since the beginning of his life until its end, sees, hears, touches, tastes and smells. He is affected by what he sees, hears, touches, tastes and smells and by what comes out of the senses of pleasant attractives where they suit the tendencies of man which in turn are so attractive for those things.

The divine will has prohibited seeing some certain things, hearing some certain things, eating some certain things and touching some certain things because of their harms to the individual, to the family and to the society. The Exalted Legislator has informed us of this prohibition via the prophets and the infallible Imams (as). This informing it self is one of the delicious fruits of the mercy of Allah and the love of the Prophets and Imams to the people.

Wealth, food, drinks, cloths, means of transportation, lusts, ranks and positions are required by man but it must be noticed that getting these requirements without conditions and restrictions will lead to trespass the rights of the others. Following these desires and requirements absolutely will cause to destroy the system of family and society and destroy the value and dignity of man and consequently it leads one to lose the afterlife, to deserve the wrath of Allah and then to be under the eternal torment. Contending for cheap desires has no legal or rational excuse. If you ask a conscientious one, who has good morals and insight, that if someone has wealth, high rank, position or a beautiful woman to enjoy with and these things cause the others to lose their rights or cause injustice and oppression against the others, what answer will you hear? Do reason and conscience accept these things? If you ask your mind, conscience and nature about that, you will not hear except that these desires must be avoided. One has to wish what Allah and the legal law have permitted. Practicing legal rights and desires does not cause others to lose anything of their rights and no injustice or oppression against anyone will take place.

If you put the same question before Allah, the Prophets and the infallible Imams, you would hear “you

have to do according what Allah wants, do not desire to have what is not your right, you have to be satisfied with your desires and have to be satisfied with the impermissible things, you must not desire to wrong the others which means to wrong Allah, family and society and all kinds of injustice are impermissible.”

One needs to satisfy his stomach, his lusts and his imagination too. If these needs and desires are within the circle of the divine restrictions and social rules, they will assure the safety of the environment, the individual and social life and they will keep reputation, dignity and perfect morals. But if these desires trespass the divine restrictions and social rules, they will lead to confuse the life, to lose the dignity and to let vices and corruption spread.

Anyhow, man, according to all his affairs of life, has two kinds of desires: the rational and permissible desires and the delusive and impermissible desires.

The rational desires are the desires which agree with the will of Allah and hence they enter easily into the soul and heart and submit to the divine laws and restrictions. In this case one does not want wealth or a house except from permissible ways, does not want to satisfy lusts except by legal marriage, does not want food except for the sake of Allah and to be able to protect the weak and oppressed people and when one wants to delight one's eyes and ears, one does that by the right and permissible ways and then one becomes faithful, pious, benevolent, dutiful, kind to people, sincere to the society and always tries to please his Lord and to assure his happiness in this life and the afterlife by the “great jihad¹”.

As for the delusive desires they are the desires that come out of one's self only as a result of selfishness. They appear from a blind Heart and lead to pride, hypocrisy and slipping in the valley of deviation. In this case one looks for wealth in any way and by any means. One desires to collect wealth even by usury, by force, by trick, taking bribes, robbing, cheating and plundering.

When one wants a house, he dares to extort the properties and houses of the others. When he wants to satisfy sexual lust, he does not care whether it is by masturbation, sodomy, adultery and the likes.

When one wants a high position, he rushes to get it even if he destroys the rights of the others. When he wants to delight his eyes and ears, he will do even by looking at the wives and daughters of the others and hearing backbiting, bad-mouthing and impermissible music and singing.

One, who practices such desires, has no faith and religion or has weak faith and blind heart and insight. He tries to destroy his house of the afterlife, buy the wrath of Allah and submit to the Satan and his followers.

The holy Qur'an calls these desires of man as “fancy”.

Fancy is something inside man's sinners. It is the government that rules over man and puts him in the place of Allah the Almighty and gives to him the aspects of divinity and deity. It enslaves man and then

man began obeying and worshipping his fancy instead of Allah the Almighty.

Allah has said,

“Have you seen him who takes his low desires for his god? Will you then be a protector over him?” Qur'an, 25:43

When man puts his feet in the way of life, he tries, since childhood, to get all what he wants and follows after all what he hears and what his lusts take him to. He responds to his abdomen (desires and lusts) with no limits, satisfies his lusts with no restrictions and strives to get wealth, properties and authorities in any way without caring for the right of other people. In fact, man, in this case, is busy building the idol of fancy inside him and after he finishes building the idol, he begins to worship it and then he becomes its captive.

Unfortunately many people have spent their lives with this idol. They worshipped it and tried their best to satisfy it in any way.

One of the ascetics says, “The mother of idols is the idol of fancy.”

The worshippers of this idol do not regard the rights of the others nor do they regard their desires. They do not care for the reputations and dignities of other people. They see themselves have the right of everything whereas the others have no any right. Allah has made the goodness of this world and the afterworld to assure the happiness of the all but he has asked them not to follow their fancies; the delusive and impermissible desires even if there is a apparent damage to them or to the others when contradicting the fancies. Allah has said,

“O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he is rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do)”. Qur'an, 4:135

The holy Qur'an indicates that following fancies is away towards deviation and it takes man away from Allah. It makes man forget the day of resurrection and consequently he will suffer the severe torment on the day of resurrection. Allah has said,

“And do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.” Qur'an, 38:26

The holy Qur'an stresses on that fearing Allah and resisting fancies lead man to be in paradise. Allah has said,

“And as for him who fears to stand in the presence of his Lord and forbids the soul from low

desires, then surely the garden is the abode.” Qur'an, 79:40–41

The holy Qur'an mentions the story of (Ba'am bin Ba'ora) the famous scholar at the time of Prophet Moses (as). He had lost his faith, deviated from the path of the truth, been polluted with the worldly and material pleasures and acquired the morals of dogs. All that was because he had followed his own fancies. Allah has said,

“But he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications.” Qur'an, 7:176

The holy Qur'an has ordered not to obey the inadvertent people who have fallen in the trap of fancies and exceeded in following the lusts and pleasures. It has warned the believer of following such people by saying,

“And do not follow him whose heart We have made unmindful to our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.” Qur'an, 18:28

According to many verses in the suras of al-Ma'idah (5), al-An'am (6), ar-Ra'd (13), al-Mo'minoon (23), al-Qassass (28), ash-Shura (42), al-Jathiyah (45) and Muhammad (47) following fancies leads to reject the verses of the divine books, leads to deviation, being away from Allah, corruption of the heavens and the earth and their inhabitants, rejecting Prophethood, losing straightness, falling in the laps of inadvertent and ignorant people, sealing the hearts with blindness and rust and the likes.

Impermissible desires cause corruption of morals, corruption of deeds, paying no attention to the rights of the others, oppressing the others, giving up obligations, committing great sins, insisting on minor sins, becoming angry, nervous and bad tempered, expecting too much, hating good and pious people, interesting in accompanying evil people and associating with the sinful and villains.

The great jihad

If he, who has submitted to fancies, wants to reform his life and afterlife, to gain goodness and happiness in this life and afterlife and to reform his inner, deeds and morals, he should fight against his fancies as a brave soldier fighting in the warfield. He has to know that he will win in this war by the assistance of Allah. He has to know that the mercy of Allah will be with him and that the matter of his victory and the defeat of fancies is a definite matter. If we say that man is unable to do that and he is weaker than to resist the influence of fancy, then there will be no meaning to sending Prophets by Allah and no meaning to revealing divine books and no meaning to the efforts of the Imams.

But since man has the ability to face this internal tyrant and defeat it and that defeating it is something possible for all people; therefore Allah has sent the Prophets and revealed His books and so Allah has shown His proof before people and He will not accept any excuse from anyone in this concern neither in

this world nor in the afterworld.

Man, since he has not fallen in the trap of fancy yet, must care too much for watching himself and remember Allah every moment. Man has to beware of being polluted with the impermissible things that make the idol of fancy appear and be powerful. If man keeps himself against fancy, dignity and honor grow inside him and then piety and godliness grow inside his Heart.

When man ignores this matter, he will be involved in worshipping the idol of fancy and after sometime when the ray of the divine mercy shines after the waking of the conscience or hearing some preaches and advises or associating with pious people, man understands how the idol of fancy rules over him and sees its bad effect on his behavior and morals. Then he should not delay to fight it. In fact he must consider the jihad against this idol as an obligation or indeed the most important obligation. He should pay much attention to this matter because it is an order from Allah and he should respond to the invitation of the Prophets and Imams in order to reform himself; morals and deeds. In order to defeat this idol, he should refrain from sins, pay much attention to the obligations, do good, mix with the pious, associate with the benevolent and purify his wealth from ill-gotten monies. If he fights his fancy with these weapons, he will win this battle definitely. It is this battle that is called in the divine knowledge as the “greater jihad”.

It is mentioned that Imam as-Sadiq (as) has said, “Once the Prophet (S) sent a battalion (to fight the enemy) and when they came back, he said to them, “Welcome to the people who have achieved the minor jihad and remained for them the major jihad.” It was said to him, “O messenger of Allah, what is the major jihad?” He said, “It is the jihad against one’s fancy.”

One who resists his fancies his jihad is higher than any other jihad and one who desists (emigrates) from fancies his (hijra) is better than any other (hijra). Hence, the reward of this jihad and this (hijra) is more and greater than the reward of every other great deed.

Imam Ali (as), who was the first man in this field of jihad, said, “The fighter, who is martyred for the sake of Allah, is not rewarded more than one who is able (to commit sins) but remains abstinent. An abstinent is about to be one of the angels²!”

The way of reform

With paying attention to that Allah the Almighty has sent one hundred and twenty-four thousand Prophets, a lot of whose instructions and teachings have been mentioned in our considerable books and some of them have been mentioned in some verses of the Qur’an, and with regard to the revelation of the divine books especially the Qur’an, which is the eternal miracle of the master of the prophets, Muhammad (S), the existence of the infallible Imams (as), whose instructions and teachings have been mentioned in the Islamic books concerning the individual and social fields and which are at the hand of the all, and with regard to nature, conscience, mind, will and option as moral deposits and the profitable

principal of man in this life and the afterlife and with regard to that all the moral elements which confirm the authority of Allah on man in all the fields and affairs of life at all times and in all places; with regard to all that can it be said that the way of reform is closed before man? Is man unable to follow the way of reform? Is man obliged to do, to believe or to behave as what he has done, believed or behaved with no will or option?

Certainly, the answer is “No”. The way of reform is open before the all as long as the heavens and the earth exist. Every man is able to walk in the way of reform and no one is obliged with his beliefs, morals and deeds.

The many sinful and criminal people, who had submitted to their fancies and then repented of their sins and purified their souls and hearts from the ties of fancies, throughout history is a clear evidence showing that the way of reform is not closed before anyone and that man is not obliged with his deeds and morals.

But there are some improper discussions and weak sayings which are irrational and have no evidence that some ignorant people cling to and they think that they will be excused in keeping on their sin and disobedience. They think that the way of pleasures is wide open to them so they hasten after their fancies and lusts and invite the others to that.

These persons know well that they are wrong and know that their sayings have no scientific or real evidence and away from reason although their sayings are quoted from some sociologists and psychologists in the materialist western universities that invite people to satisfy their lusts and desires in any way.

“Nay! man is evidence against himself, though he puts forth his excuses.” Qur'an, 75: 14–15

Are the persons, who commit tricks, cheating and hypocrisy through their dealing with people and color their empty theories with a scientific color and offer them to people or hide their bad reality with bright masks or deceive the people and the society to live by that tease or spread among the people heresies and deviate doctrines after coating them with color of science, progress and development to destroy the life of man and the civilization of the human beings are these people unaware of their doings and unaware of the results of their doings?

The holy Qur'an confirms that such people know what they do but they exploit people along the ages for their own advantage and their private life, to satisfy their lusts and fancies and to fish in troubled water.

No doubt that the cultural environment prevailing over these people is a deviate environment and the culture is dark having nothing save party-spirit, zealotry and satanic jealousy. These people have denied all the facts of the existence and especially Allah the Almighty. They have denied the signs of the Truth and resisted them and therefore they have had such misleading culture and born in their minds silly and weak theories. These people make of these weak ideas and theories a doctrine and religion to which they invite the others in order to separate them from Allah and the truth.

These people have no aim in this life save to spread corruption in the earth and to pollute the peoples and nations with different sins and disobediences.

“And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.” Qur'an, 2:205

The Zionists have indicated in their book “The Protocols of the Wisemen of Zion”: “it is we who have established the bases of the victory of Darwin, Marx and Nietzsche and spread their doctrines among the nations and peoples.” Thus they have destroyed the morals by these deviate theories and ideas as it is clear for the all.

The world in its culture nowadays submits to three persons of the Jews; Marx, Freud and Darwin. Darwin's theory of “evolution of the species” has led to destroy the virtues and morals among the European peoples. These thinkers always emphasized on dishonoring Religion and degrading sacred beliefs. They polluted the minds of people with their theories and showed religion and clergymen in an ugly picture before the public.

These people, by depending on the theories of the scholars they have connected with, did not leave any field of humanity unless they corrupted it. They corrupted all kinds of relations and connections between man and his Creator and his life and fellows. They corrupted all that with bad and deviate theories and ideas.

Actual deviation is that which concerns the divine fact and the relation of man with Allah and the intellectual deviation also is how to look at the world of existence and its relation with Allah, the relation of man with the world and the relation of the world with man the deviation in perceiving the life, its aims and latent relations the deviation in perceiving the human soul and the connection of man with his brother, the individual with the society and the wife with her husband. And in general it is the deviation in all the affairs of life.

Under the shadow of this deviation the affairs of living have submitted to the influence of fancy and lust and corruption continued spreading day after another until Allah has become less effective (in people's regard) than all the other worshipped things in man's life. False gods and worshipped idols began prevailing over all the affairs of individual and social life.

These people have masked themselves with the scientific aspects until they made most of the people believe in theories they have theorized and all these factors affect the fate of man who has no will or option to determine his fate. Man's life has become under the control of these unreal factors.

These weak phrases and silly theories have led many people in the world and especially in Europe and America and particularly the youth in many nations and societies to believe in the idea of “free will”. They often said, “I have become free to take my way in the life with my own will and option and to manage my affairs as I like. I am free to choose my belief and conduct according to my own mind and

view towards the life. I make my life and future by myself. I determine my fate without the will of Allah.”

The result of these claims is that man takes himself out of the circle of the care and protection of Allah into the trap of the Satan and the net of fancy. And the result of these claims too is that the power of evil, sedition and exploitation prevail all over the world.

And the result of these claims is that injustice and oppression spread in all the countries and as a consequence of that slavery appears and all the peoples submit to lowness and subservience and slip in the valley of slavery to capitalism, some slip into slavery to governments, others become slaves to the dictators and others slip in the abyss of the desires and lusts that destroy the families and their relations.

And the result of these claims is that debauchery spread all over the world especially among the youth, men and women. And the result of these claims is deviation, madness, confusion of feelings and the Abundance of psychological and mental hospitals in the developed countries on the one hand and on the other hand the people have involved in the mire of (imitating) models, cinema films and stars, pornographic films, T.V. programs and other lusts and desires where they have become ignorant to understand the truth and they spent all their lives in pride and indifference.

And the result of this wretched life is that all the apparent and hidden affairs of man have sunk into corruption, deviation and debauchery; therefore we see many people in the world live desperately and their minds are shadowed by a cloud of hopelessness, worry and chronic grief. At the same time they feel the whips of their conscience and the pressure of their natures so they cry and shout that the way of reform is closed before man or if it is open, man will be unable to follow it and at last, and in order to calm down their consciences, they say that man is obliged to submit in all his affairs to the decree of fate.

But this darkness is as a result of the influence of the satanic culture, ignorance and the poisons of the deviate and misleading scholars and scientists.

But as for the pure Islamic culture, it is concentrated in the Shia doctrine which depends in its ideology on the Qur'an and the traditions of the Prophet (S) and the infallible Imams (as) and always associated with evidence, wisdom and reason. It announces clearly that the way of reform is always open before the human beings and will never be closed till the resurrection day and that the movement in the way of reform is possible to the all even to the one who is polluted with all kinds of sins. It is not right to impose certain beliefs, deeds or morals due to the saying of “the decree of the fate” and the likes.

It would be better to draw the attentions to some divine knowledge and instruction that guide man towards reform and deliverance to pure oneself and the society from sins and disobediences.

Imam as-Sadiq (as) says to somebody, “You have been made as the doctor of yourself, the disease has been showed to you, you have been taught the means of health and you have been guided to the cure. See how you treat yourself³!”

Yes! Man knows his foothold and state and has a control over himself. He is the doctor of himself. His diseases are his false beliefs, satanic morals and bad deeds which have been mentioned in the holy Qur'an and the honorable traditions. The cure of these diseases is pure faith, good morals, tranquility of the soul and good deeds. All these are signs of mental healthiness the bases of which are repentance, asking Allah for forgiveness, piety, abstinence and refraining from sins. Man, by the aid of these facts, must try to reform himself and purify his morals.

Imam al-Baqir (as) narrates from his fathers that the Prophet (S) has said in his recommendation to Ameerul Mo'mineen Ali bin Abu Talib (as), "O Ali, the best of jihad is when one rises in the morning without intending to wrong anybody⁴."

When one rises every morning in this way and when he goes out of his house without intending to show enmity towards anybody, without intending to harm anyone, without thinking of evil even towards his enemies and without intending except to serve people, surely he will fill his inners with light and his outwards with benevolence.

Imam as-Sadiq (as) says, "Whoever controls himself when he desires, fears, likes, becomes angry and becomes satisfied Allah will protect him from Fire⁵."

Ameerul Mo'mineen (as) says, "Wake up your Heart with pondering, let your side turn away from sleeping in the night and fear Allah your Lord⁶."

Imam as-Sadiq (as) says, "Pondering leads to piety and to do according to piety⁷."

One day a man came to Imam as-Sadiq (as) and asked him, "Would you tell me about noble characters?"

Imam as-Sadiq (as) said, "Pardon who has wronged you, relate with who has broken his relation with you, give who has deprived you and say the truth even if it is against you⁸."

The Prophet (S) has said, "If as in or a lust happens to Someone and he refrains from it for fear of Allah, Allah will save him from Fire, secure him from the Great fear and carry out His promise to him as He has said in His Book,

"And for him who fears to stand before his Lord are two gardens." Qur'an,55:46

Whoever faces a worldly life and an afterlife (the opportunity to do good for the afterlife) and he chooses the worldly life, he will meet Allah on the resurrection day with no good deed to save him from Fire and whoever chooses the afterlife and turns away from the worldly life, Allah will be pleased with him and will forgive his bad deeds⁹."

Someone has said to Imam as-Sadiq (as), "There are some people committing sins and they say that they hope (to repent in the future) but they still commit sins until death comes to them." Imam as-Sadiq (as) said, "these people sway among wishes. They are liars. They do not hope because whoever hopes

something tries to get it and whoever fears something flees from it [10](#).”

In interpreting this Qur’anic verse “And for him who fears to stand before his Lord are two gardens”, Imam as-Sadiq (as) says, “He, who knows that Allah sees and hears what he says and knows what he does whether good or bad and so he refrains from doing bad deeds, is the one who (fears to stand before his Lord) and controls himself before desires [11](#).”

Imam as-Sadiq (as) has said to Amr bin Sa’d, “I recommend you of fearing Allah, piety and ijthad (trying one’s best to derive the true legal verdicts). Know that no ijthad is useful without piety [12](#).”

Imam as-Sadiq (as) has also said, “You have to fear Allah, to be pious, to practice ijthad, to be Truthful, to give deposits back to their owners, to be noble-minded and good to the neighbors. Be propagandists to yourselves without your tongues (but with good conducts and deeds). Be good and do not be bad. Prostrate yourselves before Allah too much (pray and worship Allah) because when any of you prostrate too much, Iblis will call out behind him “Woe! He obeyed but I disobeyed and he prostrated but I refused to [13](#)!”

The Prophet (S) has said to Ameerul Mo’mineen (as), “There are three things which if anyone has had he will be the best of people near Allah; who performs the obligations Allah has imposed, will be the best worshiper, who refrains from the sins Allah has prohibited, will be the most pious one and who is satisfied with what Allah has given him will be the richest one. O Ali, there are three things which if one has not had, his deeds will not be completed; piety that makes him refrain from disobeying Allah, good manners to treat people with and patience to face the ignorance of the ignorant with Ali, Islam is naked and its clothing is pudency, its a dornment is abstinence, its magnanimity is good doing and its pillar is piety [14](#).”

Imam al-Baqir (as) has said, “The best of worships are the abstinence of abdomen (not to eat ill-gotten food) and chastity [15](#).”

Imam as-Sadiq (as) has said, “The Shia (followers) of Ja’far (Imam as-Sadiq) are those who abstain from eating anything ill-gotten, who are chaste, practice jihad, work for the sake of their Creator, hope His reward and fear His punishment. Such people are the Shia of Ja’far [16](#).”

The Prophet (S) has said, “My umma will still in good as long as they love each other, guide each other, give deposits back to their owners, refrain from impermissible things, entertain guests, offer prayers and pay zakat. If they do not do this, they will be afflicted with rainlessnes and barrenness [17](#).”

It is understood from these traditions that the way of reform is open before the all and moving in this way is possible to everyone and that man is not obliged to his doings, behaviors and morals. Man can determine to do anything willingly and freely. In fact it has been referred in these traditions to an important fact that man should adorn himself with goodness, benevolence and moral beauty instead of ugly and bad satanic doings, support the Truth with his will and hand, purify his soul and inners from his

bad morals and doings and to change them into good deeds and morals. Every one follows the way of reform Allah will help him to change his bad deeds into good deeds and when good deeds replace the bad ones Allah will forgive all the bad deeds of that one.

“Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.” Qur'an, 25:70

“Save him who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful.” Qur'an, 27:11

The matters related to reforming oneself

The intention of good among all people is found by patience, controlling oneself when desiring, fearing, being angry and being satisfied, pondering on the results of deeds, spending the night in worshipping, piety, pardoning, being indifferent to the wrong coming from others, strengthening relations with the kin, being generous to the needy, avoiding (impermissible) lusts, preferring the afterlife to the worldly life, hoping that is coincident with acting, fearing Allah with refraining from sins, turning to Allah apparently and internally, inner purity, toiling to worship Allah and to serve people, truthfulness, giving deposits back to their owners, good manners, being kind to the neighbors, adorning oneself with good deeds, long and sincere prostrating before Allah, being satisfied with permissible things, leniency in treating others, patience, pudency, abstinence, not eating ill-gotten foods, chastity, acting just for the sake of Allah, expecting the reward of Allah and fearing His punishment, being kind to the others, exhorting to the truth and guidance, being away from vices, entertaining brothers in faith, offering prayers and paying zakat.

Of course these virtues have been quoted from the traditions mentioned in the previous pages in the chapter “the way of reform”. If we wanted to quote titles (of virtues) from all the traditions concerning the matter of reforming oneself, family, society and all the affairs of life, it would take us to write a detailed book on the subject undoubtedly.

If man tries to have these precious aspects with his own will and intention and purifies himself from vices especially ill-gotten wealth and positions and impermissible desires, surely he will gain abundant advantages in this world and the afterworld.

In this concern it would be better to mention here the stories of some persons who have been pious and have saved themselves from impermissible desires and lusts and therefore their share of advantage was so great. This mention may be a good means to those who look for good and happiness.

Ibn Sereen and interpreting dreams

His name was Muhammad bin Sereen al-Basri. He had an extraordinary power of interpreting dreams and visions. He was surprising in applying dreams to the realities of people. He made use in interpreting

dreams of the holy Qur'an and the Prophetic traditions.

Once someone asked him, "What is the interpretation of seeing the azan in sleep?" He said, "It means going to perform the hajj." another one asked him about the same thing but he said to him, "You have stolen something from someone." When he was asked about the reason behind this difference between these two interpretations although the dreams were the same, he said, "The mien of the first man shows that he is pious and so I interpreted his dream according to this Qur'anic verse ***"And proclaim among people the Pilgrimage"*** (22:27) but as for the other man I did not see that in his mien so I interpreted his dream according to this verse,

"Then a crier cried out: O caravan! you are most surely thieves!" Qur'an, 12:70

It has been narrated that ibn Sereen was a draper and he was handsome. Some woman loved him and one day she sent for him to buy some cloths from him. When he came into her house, she closed the doors and tempted him to sleep with her but he resisted and said, "Allah forbid!" He began dispraising adultery but it did not benefit him. He went to the water-closet and stained himself with excrement. When she saw him in this ugly state, she averted from him and drove him out of her house. It has been said that after this event ibn Sereen had been granted this knowledge [18](#).

Divine wealth and abundant knowledge

The great jurisprudent and famous pious scholar hojjatol Islam ash-Shafti-known as as-Sayyid-at the beginning of his study lived in Najaf. He lived in poverty and difficult conditions. He often had nothing to eat and his residing in Najaf became very difficult and hard to him. He could not continue his study there and then he emigrated to the hawza of Isfahan which was full of Shia Ulama at those days. But he remained in his poverty and difficulty of living.

One day A little money came to him from someone. He went to the market to buy some food for himself and his family. He thought to satisfy his and his family's hunger with cheap food. He came to a butcher and bought a sheep liver. He was too happy and delighted when he went back home with this food. On his way home he passed by some ruins and he saw a weak bitch lying on the ground and around it there were some puppies sticking to its abdomen trying to suckle milk but uselessly for there was no milk in the breasts of that weak and hungry bitch.

He stopped near the ruins looking at the sleeping bitch and the weeping puppies. He and his family were hungry and in need of this food but he paid no attention to his desire and he gave all what he had bought from the butcher to the bitch. He fed it until it became satiated. The bitch waved its tail and raised its eyes towards the heaven as if it prayed Allah in its special world to reward this man and endow him with more and more.

As-Sayyid ash-Shafti says, "Before no long after this event a great amount of money came to me from

the village of Shaft and it was said to me that one of the wealthy men had given his monies to a merchant to trade with them and had recommended him to give the profits of these monies to as-Sayyid ash-Shafti and then he had recommended in his will that after his death all his monies and their profits should be given to as-Sayid to spend the profits on himself and to spend the capital in certain ways.

Sayyid ash-Shafti began trading with that money and he bought lands and properties with the profits. He spent the profits of the trade and the properties on the poor and needy people. He paid some as salaries to the students of religious studies and some to solve the problems of people. He built a great mosque which is nowadays one of the famous mosques in Isfahan. It is called the mosque of as-Sayyid beside which there is the tomb of Sayyid ash-Shafti.

Waking of the young man

A man from the Ansar has narrated, "While the Prophet (S) was sitting under the shadow of a tree on a very hot day, a young man came, put off his cloths and began rolling on the hot ground of the desert burning his back onetime, his abdomen onetime and his forehead other time while saying, "O myself, taste this for what Allah has is greater than what I have done to you!"

The Prophet (S) was looking at him. Then the young man put on his cloths and wanted to leave. The Prophet (S) made a sign to him with his hand and called him to come. He asked him, "O slave of Allah, I saw you do something that I have never seen anyone do before. What made you do that?"

The man said, "What made me do that was fear of Allah."

The Prophet (S) said to him, "You have feared your Lord as He deserves. Your Lord will be proud with you before the inhabitants of the heaven." The Prophet (S) said to his companions, "O people, approach the man to pray Allah for you." They came near him and he prayed Allah by saying, "O Allah, unite us to get her on guidance, make piety be our provision and paradise our residence."

The young worshipper

It is narrated that Imam Abu Ja'far as-Sadiq (as) has said, "Once a prostitute came out before some Jewish youths and they became fascinated by her. Some of them said, "If that worshipper saw her, he would be fascinated by her!" When she heard what they said, she said to herself, "By Allah, I will not go home unless I fascinate him." In the night, she went to the house of that worshipper and asked him to let her come in. He refused. She said to him, "Some Israelite young men tried to seduce me. Please, let me come in; otherwise they will follow after me." When he heard her saying that, he allowed her to come in. When she came in, she put off her cloths. When he saw her beauty, he was moved. He embraced her but he turned back to himself. He went to the Hearth in which he had set fire under a pot. He put his hand in the fire. The woman asked him why he did so. He said, "I burn it because it has committed as in." The prostitute went out to some Israelites and said to them, "Hurry up to that man! He has put his

hand in the fire.” When they went to him, they found that his hand had burnt¹⁹.”

Saint Pouria and his jihad against desires

There was a pious man called Pouria the Saint. He was a strong and powerful man. He was famous at his time for defeating all the wrestlers and strongmen. When this man arrived at Isfahan, he wrestled with all the wrestlers of Isfahan and could defeat them all. He asked the wrestlers of that city to seal on his forearm with the seal of championship and to give him the belt of championship. They all accepted except the chief of the wrestlers who had not wrestled with Pouria yet. He said, “First I must wrestle with Pouria. If he can defeat me and put my back on the ground, then I will seal and sign.”

It was determined that wrestling between these two champions would be on Friday in the square of Aali Qabu so that people could watch this unique match. Thursday in the night, Pouria saw an old woman distributing sweets among people and asking them to pray Allah to respond to her need.

Pouria asked her, “What is your need?” She said, “My son is the head of the champions in this city and it has been determined that he should wrestle with a man called Pouria the saint tomorrow. My son this is the source of my and my children’s livelihood besides that he helps the relatives too and I fear if that champion defeats him, his salary will be stopped and then we will face a difficult life.”

Pouria the saint intended to let himself fall down to the ground instead of defeating that champion who was well-known in Isfahan. He determined to do that. When the time of the match came, and the two wrestlers met each other, Pouria found that he could defeat his opponent and could throw him down to the ground with one blow but he pretended to continue the match and then he bowed and fell down. He let his competitor defeat him in order not to cause their livelihood to stop besides that he would delight that old woman that Allah might have mercy on him in return.

His name has been fixed in the history of the heroes as a generous and magnanimous man. Nowadays his tomb stands as a shrine visited by people of knowledge and faith in the city of Geelan (north Iran).

The persons, who have resisted their fancies and desires and reached, because of that, high positions among people and exalted ranks near Allah, are too many throughout history. The holy Qur’an has mentioned many names of such people and many others have been mentioned in the honorable traditions and books of history. They are so many that if we want to mention them all, we have to write many volumes in this concern.

There are many traditions concerning the matter of resisting one’s impermissible fancies and desires narrated from the Prophet (S) and the infallible Imams (as). It would be better to mention some of them here.

Imam al-Baqir (as) has said, “Allah the Almighty has said, “By My glory, loftiness, greatness and exaltedness, no believer prefers My tendency in anything of the affairs of the worldly life to his tendency,

unless I make his wealth in his self and his determination in his afterlife and I make the heavens and the earth assure his livelihood and I will be the assistant for him in everything²⁰.”

Imam as-Sadiq (as) has said, “On the day of resurrection a group of people will come to the gate of paradise. They will knock at it and it will be said to them, “Who are you?” They will say, “We are the people of patience.” It will be said to them, “What you have been patient with?” They will say, “We have been patient with the obedience of Allah and patient when refraining from sins.” Allah will say, “They are true. Let them enter into paradise²¹.” And this is the meaning of the saying of Allah the Almighty:

“Verily the patient will be paid back their reward in full without measure.” Qur'an, 39: 10

Ameerul Mo'mineen (as) has said, “Blessed is he who keeps to his house, eats his food, busies obeying his Lord and cries for his sins and so he will be busy with himself and the people will be in peace from him²².”

Ya'qoob bin Shu'ayb narrated that he had heard Imam as-Sadiq (as) saying, “Allah does not move a slave from the lowness of disobedience to the honor of piety unless He will enrich him without money, honor him without a tribe and delight him without a friend²³.”

The Prophet (S) has said, “Whoever his eyes shed tears for fear of Allah, Allah will reward him for every tear with a palace in paradise crowned with pearls and having jewels that no one has ever seen or heard about its like or has ever come to the mind of any human being²⁴.”

Imam as-Sadiq (as) has also said, “Every eye will cry on the day of resurrection except three; an eye that has been lowered not to look at what Allah has prohibited, an eye that stays a wake at night worshipping Allah and an eye that cries in the Heart of night for fear of Allah²⁵.”

The Prophet (S) has also said, “Giving charity increases one's wealth. Give charity so that Allah may have mercy on you! Humbleness increases one's sublimity. Be humble so that Allah may exalt you. Pardoning increases one's honor. Pardon others so that Allah may honor you²⁶.”

Ameerul Mo'mineen (as) has said, “Whoever does justice to others against himself Allah glorifies him²⁷.”

The Prophet (S) has said, “Blessed is he whose manners are good, whose nature is pure, whose inward is clear, whose outward is fine, who spends the excess of his money (on the poor, needy and for the sake of Allah), who says no nonsense and who does justice to others against himself²⁸.”

Thus we notice that the traditions mentioned above confirm important facts showing: preferring the afterlife to the worldly life, being patient with worshipping, refraining from sins, being satisfied with permissible livelihood, being busy worshipping Allah, crying because of committing sins, caring for oneself and keeping the others in peace, being pious, crying in the Heart of night out of fearing Allah, lowering one's sight not to look at what Allah has prohibited, spending night in worshipping, giving charity for the sake of Allah, being humble, pardoning and forgiving others, being just to the other seven

against oneself, having good morals and manners, having pure inward and accepted outward, spending additional money in the way of good, keeping silent and refraining from nonsense.

These things, if they are followed and applied in the real field of individual and social life, are considered as one of the most important factors of resisting one's fancies and desires and without these things one cannot defeat evil fancies and desires at all. One, who resists the satanic desires concerning the material affairs of this life and struggles against fancies and lusts in order to achieve the ideals and virtues, will definitely gain abundant profits as Allah, His Prophets and the infallible Imams (as) have promised.

Seizing the opportunity

Seizing opportunities, especially the opportunity of old and time, is one of the certain orders of Allah, His Prophets, the infallible Imams and the saints. In the opportunity of this life, man can replace his bad deeds with good deeds and his vices with good aspects and morals and then the divine light will shine inside his dark soul. If one ignores and loses this opportunity and does not do a positive action in its time and then the moment of death comes and the lamp of his life is about to go out, there will be no chance for repenting and regretting will be useless then.

When Talha was shot by the arrow of Marwan bin al-Hakam in the battle of al-Jamal and he fell down and the moment of his death came, he said, "I have not seen a death of an old man more wasted than mine today²⁹."

This great regret did not benefit Talha at that moment when the opportunity of his age passed away and the lamp of his life went out. Talha was the first one who had paid homage to Imam Ali (as) but when Imam Ali (as) did not respond to his illegal requests and when the words and stimulations of Mo'awiya affected him, he broke his homage and so he lost this life and the afterlife.

The wife of Prophet Noah and the wife of Prophet Lot betrayed their husbands. They insisted on their disbelief and deviation and kept on that until they lost the last moment of their lives and so they deserved torment in this life and the afterlife.

But as for Asiya the wife of the Pharaoh, she seized the opportunity and preferred the truth and the will of Allah to the will of her husband and therefore she got the contentment of Allah and the eternal bliss.

Khadeeja, the Prophet's wife, also seized the opportunity and devoted herself to serve the Prophet (S) and she got the happiness of this life and afterlife. Her relatives had cut their relations with her because of her marriage to the Prophet (S) but she strengthened her relation with the Prophet (S) and got the great victory.

Al-Hurr bin Yazeed ar-Riyahi seized the little opportunity remaining in his life and got in return honor in this life and the eternal bliss in the afterlife.

Yes! whoever seizes the opportunity whatever little it is, the divine light will shine inside him and save him from what he has been in.

Here we should say that when the light of guidance overcomes the one who follows the path of the Truth, it makes him lose all his senses; he will not hear with his ear except the divine tone and the speech of Allah, will not taste with his tongue any ill-gotten or unlawful food and will not see with his eyes save the facts and realities in the world of existence. A religious scholar sees the Truth by the light of the inner guidance before seeing it by the material light that reflects from things. He associates with the Truth by the divine light and by this very light he sees the greatness of the world of existence and its association with the greatness of the Creator then by the material light he sees the parts of the world of existence. The follower of the path of the Truth looks at life in a way different from the way in which the other creatures look at it just to get desires and pleasures and in the end they regret and cry out: woe unto us! Nothing has remained to us to make use of in our afterlife and there will be no hope after that!

The one, who has the light of guidance and who understands the meaning of the light of life that is connected with the great world of existence, looks at the exalted aims in life with divine sight and he will not be satisfied with the limited knowledge of the phenomena of life but he goes into the depth of existence to discover the secrets of life and he lives with this piercing sight throughout his life.

This sacred sight makes one remember Allah and glorify Him continuously that it can be said that he does not ignore the mention of Allah even for one moment.

Can a knowing and discerning man, who understands the importance of his existence, ignore himself and his existence and live in inadvertence to what there is around him? The meaning of being inadvertent to oneself equals the defect in one's personality as much as that inadvertence.

The moral beauty and purifying the soul from vices

“Your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.” Qur'an 6:54

What is meant by “beauty and ugliness” is the inner, moral and practical beauty and ugliness.

One, who writes with the pen of will and option on the page of his conscience and mind the truth and the divine knowledge, which are considered as the moral aspects, and draws their practical applications, which are the divine verdicts, on the page of his inward and outward and adorns this writing and drawing with the brightness of faith and keeps them safe from sins and vices, will have a very beautiful course of life and a moral image fitting the dignity of humanity.

The divine facts and good morals are the manifestations of the divine attributes and aspects and the practical applications are the manifestations of the divine will. Hence writing and drawing these things appear in the life and mien of man as they have appeared in the life of Yousuf (Prophet Joseph) in the

kingdom of Egypt where he has become the beloved of both; those who sought the worldly life and those who sought the afterlife.

But as for one, who writes on the page of his existence with the pen of will and option the aspects of pride, selfishness, ignorance, indifference, bad morals and vices and keeps on this and then the nature of sin and disobedience roots deeply in him, he exposes himself to the great loss and the eternal perishment and so the ugly darkness inside him will appear on his inward and outward and his conducts will be full of sins, vices and bad deeds.

Bad morals and vices are the reflections of the doings of Iblis and his satanic actions and conducts. Therefore, writing and drawing these aspects will appear and reflect on the mien of man and hence this man will be a devil in a shape of a human being. Such a human being will be afflicted with the wrath of Allah and His curse and the curse of the angels and the good people and will be thrown into the disgraceful torment in this life and the afterlife.

Concerning the moral beauty and ugliness it is necessary to review the Qur'anic verses and the traditions of the Prophet (S) and the infallible Imams (as) so that we become acquainted with the divine facts and knowledge more and adorn our existence and Hearts with them and purify our inwards and outwards with the pure water of repentance as Allah has said,

“And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.” Qur'an, 6:54

People of guidance and success

Allah has said,

“Those who believe in the unseen and keep up prayer and spend out of what We have given them, and who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter. These are on a right course from their Lord and these it is that shall be successful.” Qur'an, 2:3–5

According to these verses, it is understood that the people of guidance and success are the ones who have these qualities:

1. Believing in the unseen
2. Offering prayers
3. Giving zakat and other financial dues
4. Believing in the Qur'an and the other divine Books
5. Believing in the afterlife

Believing in the unseen

The “unseen” refers to some matters that are beyond the human senses and because these senses cannot perceive these things so they are called “unseen”.

The unseen is the facts that can be seen and perceived by the eye of the heart and mind. The proofs of the unseen are Allah the Almighty, the angels, the barzakh (the partition between death and the day of resurrection), the day of resurrection, the punishment, the scale, paradise and hell. They are the facts that have been indicated by the Prophets, the divine books and the infallible Imams.

Believing in these facts causes purification of the inner, the soul and the self, psychological comfort, tranquility of Heart and submissiveness of the organs to the orders of Allah, the Prophet (S) and the infallible Imams (as).

Believing in the unseen is the sign of piety, the cause of justice in man and the reason behind the good abilities and qualities and it is the motive that leads man towards perfection which makes man fit to be the guardian of Allah in the earth.

The Book of Allah, the holy Qur'an, is the best of speech, the most truthful saying and the wisest preaches. There is no doubt about its source and revelation where the Qur'an itself has proved with different evidences that it has been revealed by Allah the Almighty. In some verses we find that the Qur'an has offered the matter of the unseen with all its proofs and then the Prophet (S) and the infallible Imams (as) have confirmed it through many traditions which are considered as a great collection of divine knowledge leading to certainty and the believing in the unseen.

Allah the Almighty

The holy Qur'an tells that Allah the Almighty is the Creator of this universe and the world of existence and it invites all the human beings to worship the Creator, not to associate a partner with Him and to deny any equal to Him. Associating a partner with Him or thinking that there is an equal (or equals) to Him is due to inadvertence, ignorance and denying the truth. He, who associates a partner with Allah, commits something opposite to his conscience and nature.

The holy Qur'an invites man to think in the right way and to use reason to prove with the natural, rational and practical evidences the relation between man and his Creator and to deny any idea or opinion that people have showing that other factors may have a role in creating this world such as saying (things have existed or have been available by themselves). Such statements are vain, having no evidence and far away from reason.

In short, it is possible through the holy verses to cure the diseases of inadvertence and ignorance of man and to uncover the screen of illusion, imagination, suspicion and hesitation. It is possible to wake up

man's nature and conscience and then the screen of inadvertence can be dispelled from above man's heart, mind and nature to see the signs of Allah and His clear evidences and then to follow the truth.

The matter of monotheism and the existence of Allah is clearer than the sun in the midday.

“Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults” Qur'an, 14:10

“O People! serve your Lord Who created you and those before you so that you may guard (against evil), Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.” Qur'an, 2:21–22

Yes! The holy Qur'an has invited people as it has invited their ancestors to ponder on the Creator of the heavens and the earth Who has built these great heavens and evened the earth for the living of man and brought down rain from the heaven to make different trees and plants fruit. If these wonderful creatures have not been created by Him, then who has created them?!

If you say that the cause of these wonderful creatures was chance, then what is your rational and logical evidence on that? If you say that these things have arisen by themselves, so if they have not existed before and then they brought themselves into being then how could non-existence create something? Besides that if these things have been existed, it is nonsense to say that they have created themselves. Hence, it is understood that there is an organizer who is knowing, omnipotent and wise called Allah the Almighty Who has created all the creatures and constructed this exact and firm system. Man must obey this Creator, submit to His orders and worship Him until he reaches the top of perfection, piety and virtue. Allah has said,

“O people! serve your Lord Who created you and those before you so that you may guard (against evil).” Qur'an, 2:21

Al-Mufadhhal bin Umar al-Kufi narrated that Imam as-Sadiq (as) had said, “O Mufadhhal, the first lesson and evidence showing the existence of the Creator is preparing this world, composing its parts and adjusting them as they are. If you ponder on the world with your intellect and consider it with your mind, you will find it as a house that is provided with all what the created beings need; the sky is raised like a roof, the land is extended like a rug, the stars are arranged like lamps, jewels are stored as supplies, everything is prepared to its own affair, man has been made the owner of that house and authorized over all what there is in it, different kinds of plants are prepared for the sake of man and different animals are all-set for the advantage of man. This is a clear evidence that the world has been created with count and wisdom, order and harmony and the creator is one and only. It is He who has composed and arranged it (the world) part by part, glory be to Him”

Al-Mufadhhal said, “Three days later I went early to my master (Imam as-Sadiq). I asked permission

and came in to him. He seated me and then said, "Now I start with mentioning the sun, the moon and the stars. Think about the color of the sky and the wisdom behind it. This color is the best one to agree with sight and to strengthen it. O Mufadhhal, think about the rise and the set of the sun that set up the kingdom of the day and the night. If there is no sunrise, all the world will be in vain for people will not toil after their livings and they will not enjoy their lives without the pleasure of light. The sunshine is self-evident and it is in no need of details. Ponder on the sunset! If the sun does not set, people will have no tranquility or ease. They are in a great need of tranquility and rest. Their bodies and senses have to rest and the power of digestion should act to distribute food to the organs. Besides that greediness prompts people to keep on working that may harm their bodies seriously for many people, if the darkness of the night does not come, will not stop working just to collect and save monies. Moreover, the earth becomes warm by the light of the sun and then it warms everything of animals and plants on it. Allah has ordained with His wisdom that the sun rises for a period and sets for a period as a lamp that is lit to the people of a house to carry out their needs and then it is put out so that they get rest. Light and darkness, in spite of their contradiction, are submissive to advantage and maintain the world.

Then ponder on the going high and the coming down of the sun to make the four seasons of the year and the advantages in this! O Mufadhhal, think of the length of the day and the night how they have been determined for the goodness of the creatures! Each of them does not exceed fifteen hours. Do you not think that if the day is one hundred or two hundred hours, it will harm all what is there on the earth of animals and plants? The beasts will not still, the cattle will not stop grazing as long as the light of the day is there and man will not cease working and moving and this will destroy them all. As for plants they will dry and burn if the heat of the sun lasts long. And also if the night lasts for a long period, it will prevent many kinds of animals from getting their food until they die of hunger and when the plants miss the natural heat, they decay as you see when there is a plant in the shadow and away from the sunlight. In the winter, heat circulates in the plants and the materials of fruits are generated, the vapor condenses to cause clouds and rains and the bodies of the animals become tight. In the spring, the materials (in the plants) that have been generated in the winter grow and appear and copulating animals become excited. In the summer the air becomes hot and the fruits ripen, the extra material in the bodies dissolve and the face of the earth dries and becomes ready to building and working. In the autumn the air becomes pure, diseases disappear, the bodies become healthy, the night lasts longer so that some works can be achieved in it and the weather becomes nice to cause many other advantages where mentioning them take much time.

Think about the sunshine over the world how it is arranged! If the sun shines just over a certain place, its rays and advantages will not reach many other sides. The sun shines in the east at the beginning of the day then it turns and turns until it reaches the west to shine over what has been hidden from it at the beginning of the day and some place will remain without getting its share of advantage. If the sun delays for a year or some of a year then how will people be? or is it possible for them to live then?

Think of the light in the darkness of the night! Although the darkness of the night is needed for the

tranquility of man and animals and to cool the air for the plants, it is not fit to make the night totally dark without a bit of light that no activity can be achieved because people may need to work at night because of their limited time during the day or because of hot; therefore the light of the moon can help people with their livings if they need to work at night besides that the light of the moon can guide the travelers in the night.

O Mufadhdhal, think about the stars and their movements! Some of them do not leave the center of their orbit and do not move except together and some are free moving in the zodiacs and differing in their moments. Each one has two different movements; one is general with the orbit towards the west and the other is special to itself towards the east like the two circular stones of the quern. Ask those, who claim that the stars have come to existence by accident or chance without a will or a maker, that what prevent them all to be still or all of them to move! How can accident or chance create two different movements in accurate measures and accounts?

If the sun, the moon and the stars are near to us so that we can see the speeds of their movements, will they not harm our eyes with their rays and flames? It is as what happens when successive light ening light in the sky and as if when some people are in a dome adorned with lamps rotating around them continuously, then their eyes will be confused until they fall on their faces³⁰.”

Once a Bedouin came to the Prophet (S) and said to him, “O messenger of Allah, teach me some of the wonders of knowledge.” The Prophet (S) said, “What have you benefited from the head of knowledge so that you are asking about its wonders?!” The man asked, “O messenger of Allah, what is the head of knowledge?” The Prophet (S) said, “Knowing Allah as He is.” The Bedouin asked, “What is knowing Allah as He is?” The Prophet (S) said, “You know Him without likeness or arival and He is one and only, apparent and hidden, the first and the last and having no equal or comparative. This is knowing Him as He is³¹.”

Throughout the holy Qur’an we find that there is a fixed and eternal fact representing the origin of the world; it is the fact of “the creator” which is considered as unseen to the human senses. All the created things are mortal but that fact remains forever and all the created things have beginnings and ends but that fact is eternal.

In all the suras and verses of the Qur’an we find that this fact is called “Allah” the Almighty. It has been repeated too much in the Qur’an and all the events and creatures are ascribed to Him.

We find when noticing the worlds and the creatures that all the creatures form a little world following one system. If we notice all the dimensions of this wide world as possible as we can make use of the human sciences and different scientific tools such as great observatories and accurate telescopes, we will find but accurate systems and lawseven in the very minute world like the at om. If we can divide this great world into parts until we reach the small atoms, we will find that their laws are not less than the laws controlling the big world in spite of the differences between the creatures in the appearance and the

essence.

In short, all the world forms one entity controlled by a continuous system and all its parts, though different, submit to that same system.

“And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.” Qur'an, 20: 111

Out of this we arrive at that the creator of this universe and the manager of this wonderful and astonishing system is one:

“And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful.” Qur'an, 2: 163

The Angels

The holy Qur'an has mentioned the angels in ninety verses. The Qur'an considers the angels as enemies to the disbelievers and one, who disbelieves in the angels, as deviate and away from the Truth.

“Whoever is the enemy of Allah and His angels and His messengers and Gabriel and Michael, so surely Allah is the enemy of the unbelievers.” Qur'an, 2:98

“And whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error.” Qur'an, 4: 136

We notice in the first speech of Nahjol Balagha three matters about the angels: the first about the activities and worships of the angels; prostration, rukou^{[32](#)}, standing together in rows when offering their worships, glorifying Allah, Gabriel the guardian of revelation and the correspondent of the prophets, the activities concerning the matter of the divine fate, guarding the people, guarding the gates of paradise and hell.

The second matter is about the existence of the angels such as their being in every point in the heavens and the earth.

The third matter is about the aspects of the angels: they do not feel tired, do not sleep, do not forget or become inattentive, do not ascribe the aspects of the creatures to Allah, do not limit Allah to the limits of place and do not refer to Him with alike or an equal^{[33](#)}.

The angels are among the proofs of the unseen in this world. The holy Qur'an and the Prophetic traditions have shown their states and conditions. The angels have a vital connection with the life of man especially in recording the deeds of people, saving their good and bad sayings and situations, being responsible for taking out the souls of people at death and responsible for torturing the disbelievers; therefore believing in them has positive effects on the life of man. Believing in these divine

beings and soldiers of Allah gives to the soul and the inward of man special moral beauty.

Barzakh

Barzakh is the interval between this life and the afterlife according to the view of the Qur'an. The persons, who leave this world, enter the world of barzakh at the beginning and live there a special life according to their beliefs, deeds and morals. Their lives there are like neither the worldly life nor the afterlife.

“Until when death overtakes one of them, he says: Send me back, my Lord, send me back. Haply I may do good in that which I have left. By no means! It is a (mere) word that he speaks; and before them is a barrier until the day they are raised.” Qur'an, 23:99–100

But since the law of creation does not allow anyone whether good or bad to come back, so they are answered: “Certainly not! It is impossible for you to go back to the worldly life!”

Of course this speech comes out of a sinful's tongue and not Heart. This speech is said by every sinful person when seeing himself tied with the chains of punishment and said by every killer when seeing the stage of hanging. Anyhow it is the speech of one when being afflicted with misfortunes but when the storm calms down and the crises disappear, this one returns to his previous state as if nothing has happened.

At the end of the verse there is Alittle token but with a big meaning referring to the world of barzakh and its secrets. The verse has said,

“And before them is a barrier until the day they are raised.”

The word “barzakh” originally means an obstacle that partitions between two (material) things but then it is said to refer to everything lying between two matters and therefore the world between the worldly life and afterlife is called “barzakh”.

The evidence on the existence of this world, which is called sometimes the world of grave or the world of spirits, is derived from the verses of the Qur'an. It has been mentioned apparently sometimes and metonymically other times. This verse “and before them is a barrier until the day they are raised” refers to this world clearly. But there are other verses talking about this world metonymically like the verses concerning the martyrs as this one:

“And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance near their Lord.” Qur'an, 3:169

This state is not limited to the martyrs in the world of barzakh but also the disbelievers and tyrants like the Pharaoh and his men enter into the world of barzakh as this verse declares,

“The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon’s people enter the severest chastisement.” Qur’an, 40:46

In the famous books of the Shia and other than the Shia many traditions and with different wordings have been mentioned about the world of barzakh and the world of spirits and with the statement “the separating world between this world and the afterworld”. It has been mentioned in Nahjol Balagha that when Ameerul Mo’mineen (as) had come back from the battle of Siffeen and arrived at a graveyard near Kufa, he turned towards the graves and said, “O people of desolate lands, dreary places and dark graves! O people of soil, O people of estrangement, O people of loneliness, O people of desolation! You have preceded us and we will follow you! As for the houses they have been inhabited and as for the wives they have got married and as for the monies they have been distributed. This is the news we have so what is the news you have?!”

Then he turned towards his companions and said, “If they were permitted to speak, they would tell you that, “The best provision is toward off evil^{[34](#)}.”

Imam Zaynol Aabideen (as) has said, “The grave is either a garden of paradise or a hole of Fire^{[35](#)}.”^{[36](#)}

Imam as-Sadiq (as) has said, “The barzakh is the grave and it is the reward and the punishment between the worldly life and the afterlife by Allah, we do not fear for you except the barzakh^{[37](#)}.”

Someone has asked Imam as-Sadiq (as) about the barzakh and Imam as-Sadiq (as) has said, “It is the grave since death until the day of resurrection^{[38](#)}.”

It has been mentioned in al-Kafi that Imam as-Sadiq (as) has said, “In chambers in paradise they eat from its (paradise’s) food, drink from its drinks and say: our Lord, bring the (hour) to an end and carry out what You have promised us^{[39](#)}!”

Believing in the barzakh has been mentioned by the clear Qur’anic verses and holy traditions. It gives to the believers special moral beauty with paying attention to the states of the believers and the disbelievers in the world of the barzakh and it has useful effects on the state of man in the worldly life and it leads him towards piety, perfection and purification of the inward and outward.

The day of resurrection

The day of resurrection, which is the day when all the creatures will be rewarded for their good and bad deeds, is a definite fact in all the divine books and in the teachings of the Prophets and the infallible Imams (as).

Believing in the day of resurrection is a part of faith and denying this great event is equal to disbelief.

The holy Qur’an has mentioned the day of resurrection in more than one thousand verses and the

hereafter has been mentioned in details in the many traditions concerning this matter. Here are some of them:

“Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly.”

Qur'an, 3:25

“And if indeed you die or you are slain, certainly to Allah shall you be gathered together.” Qur'an, 3:158

“And be careful of (your duty to) Allah, to Whom you shall be gathered.” Qur'an, 5:96

“Most certainly He will gather you on the resurrection day, there is no doubt about it.” Qur'an, 6:12

“And (as to) the dead, Allah will raise them, then to Him they shall be returned.” Qur'an, 6:36

“And now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.” Qur'an, 9:94

“Then after that you will most surely die. Then surely on the day of resurrection you shall be raised.” Qur'an, 23:15–16

“Nay! I swear by the day of resurrection. Nay! I swear by the self-accusing soul. Does man think that We shall not gather his bones. Yea! We are able to make complete his very fingertip.” Qur'an, 75:1–4

Imam as-Sadiq (as) has said, “One day Gabriel came to the Prophet (S) and took him to al-Baqee” graveyard. They came near one of the graves and Gabriel shouted at the dead one in the grave, “Get up by the will of Allah!” Then a man with white head and beard came out of the grave wiping the dust away from his face and saying, “Praise be to Allah and Allah is great.” Gabriel said, “Go back by the will of Allah.” Then he came with the Prophet (S) to another grave and said (to the dead one in the grave), “Get up by the will of Allah!” A black-faced man came out of the grave saying, “Alas! Alas!” Then Gabriel said, “Go back to where you have been by the will of Allah!” Then Gabriel said, “O Muhammad, such they will be resurrected on the day of resurrection. The believers will say so and those will say as you heard^{[40](#)}.”

Luqman^{[41](#)} the wise said to his son, “My son, if you doubt about death, prevent yourself from sleep and surely you cannot and if you doubt resurrection, prevent yourself from waking and surely you cannot. If you think of that, you will know that your self is in the hand of other than you. In fact (wakening from) sleep is like Resurrection after death^{[42](#)}.”

Anyhow the matter of the Doomsday and its aspects has been mentioned in the holy Qur'an too much and repeatedly with confirmation, oath and insistence. The day of resurrection is seldom mentioned with an evidence or a proof unlike the matter of monotheism which has often been mentioned with evidences

and with showing the signs of the power and wisdom of Allah the Almighty because when man accepts the matter of monotheism, the matter of the afterlife will be easy to him to believe in it.

Sometimes the afterlife has been mentioned with details, description and signs that show the power of Allah. In fact the evidences that prove the existence of Allah are the same to prove the existence of the afterlife too.

The Qur'an has mentioned some examples as practical applications on the matter of the afterlife and resurrecting the dead and made them as evidences on the existence of the day of resurrection. No one says: why there is afterlife? Because forming a fair court to distinguish the innocent from the sinful, to reward the good-doers and to punish the sinful and oppressors cannot be objected by anyone but the objection and the paradox that those, who deny the afterlife, mention is: is it possible to resurrect rotten bodies and decayed bones? How is it possible to collect the scattered parts of man and restore him to life? Therefore Allah has declared that with the evidences of monotheism and through showing the aspects of the afterlife and the day of resurrection to make the disbelievers and the deniers understand that power that has been able to create these creatures from nothing is the same that will resurrect them again and the same Creator Who has created the universe and given life to man will give life to the dead again⁴³.

The holy Qur'an replies to the suspicion of those, who deny the afterlife, in the sura of Yaseen by saying,

“Does not man see that We have created him from the small seed? Then lo! he is an open disputant. And he strikes out Alikeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten. Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation.” Qur'an, 36:77–79

In these verses the Qur'an guides man to think of the beginning of his life when he was as insignificant seed and then he grew and became powerful until he dared to dispute with his Creator and objected to Him openly!

First the Qur'an stresses on the concept of man; every man of any belief or Religion, with any level of knowledge; every man can perceive the truth. Then it talks about the insignificant sperm which is the origin of man to make the proud man ponder on his beginning and what he has been. The origin of man is just one very minute cell which cannot be seen with the naked eye from among thousands of cells in one drop of sperm and then this cell coheres with a very minute cell in the womb of woman and then these two cells form man to grow and to put his feet in the field of life.

Then the Qur'an mentions the other stages of man's growth one after the other. They are six stages as mentioned at the beginning of the sura of al-Mo'minoon. These stages, since man is in the mother's womb, are: seed, clot, lump of flesh, appearance of bones, covering the bones with flesh and then inspiration of spirit in him.

When the infant is born, it is too weak and then it grows until it reaches the stage of adulthood bodily and rationally.

This weak and powerless being soon gets strong and powerful to a degree that he permits himself to stand before Allah the Creator objecting and resisting His invitation and being inattentive to his past and future. He indeed becomes an “open contender” to his Creator.

That ignorant man set forth an example to Allah while he imagined that it was an evidence to refute the afterlife whereas he had forgotten the beginning of his creation when he said, “Who will restore life to these decayed bones?”

Yes, this “open contender” brought a piece of rotten bone that he had found in the desert and it was unknown whose bone it was; whether to one that had died naturally or in the war or of hunger or thirst! Anyhow he took this piece of bone as an irrefutable evidence to deny the matter of the afterlife. He, with delight mixed with rage, brought the bone and said to himself, “With this evidence I will refute Muhammad and he will not be able to reply!”

He hastened to the Prophet (S) and shouted at him, “O Muhammad, tell me who can restore life to this decayed bone!” Then he crumbled a piece of the bone with his hand and spread it on the earth while thinking that the Prophet (S) would be unable to reply to his ignorance.

How nice it was when the Qur’an answered him with a very short phrase “and forgets his creation” though it detailed the answer after that and mentioned evidences on the afterlife.

The Qur’an says: o ignorant, inattentive and forgetful man! Go back a little and ponder on the beginning of your creation when you were an insignificant seed and then you put on a new dress of life day after day! You are always between death and life. In the past you were dead solid and then you became a plant and died and then you became an animal and from the world of animals you moved to the world of man. O forgetful man, you have forgotten all these and now you have come to say, “Who will give life to the bones when they are rotten?”

When these bones become rotten, they turn into soil. Have you not been soil before your creation? Allah has ordered the Prophet (S) to say to that proud and ignorant man, “He will give life to them Who brought them into existence at first.”

If nowadays some bones have remained from man, one day he himself was nothing and so were these bones and so was the soil itself. He, Who was able to create man from nothing, is able now to restore life to his rotten bones easier than before.

One may think: when these bones become rotten, turn into soil and scatter every where, then would it be possible to gather these scattered parts from the different points of the world? The Creator is more aware of His creatures and He knows everything about everything,

“And He is cognizant of all creation.” Qur'an,36:79

The Creator Who has had all this knowledge and wonderful power will not face a bit of difficulty with the matter of the afterlife.

If we put a piece of magnet in the soil which has small pieces of scattered iron and when we move this piece of magnet in the soil, the small pieces of iron will soon gathered on it where this piece of magnet has no mind nor does it have any kind of life. Allah the Almighty can gather the scattered parts of man's body from every point in the world easily with just one order.

The knowledge of Allah is not limited to the very creation of man only but also He knows man's intentions and deeds and He will punish him for that because everything is recorded in a book near Him.

Punishing man for bad deeds, intentions and beliefs also does not cause any difficulty:

“And whether you manifest what is in your minds or hide it, Allah will call you to account according to it.” Qur'an, 2:284

On the basis of this Allah has ordered Prophet Moses (as) to answer the Pharaoh, who doubted about the matter of the afterlife, about resurrecting the ancient nations and punishing them, by saying,

“The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget.” Qur'an, 20:52

AnyHow the matter of resurrection and doomsday when all the human beings are gathered to be rewarded for their deeds and intentions is a matter of the unseen. Believing in this matter does not become easy except by the help of the Qur'anic verse and holy traditions. It gives to man moral beauty that leads him to high morals and perfection and it has many useful effects on man's life.

The accounting

The matter of accounting man's deeds, morals and beliefs on the day of resurrection and inquiring the book of man's life is a fact from among the Qur'anic facts and divine knowledge mentioned widely in the holy Qur'an and Prophetic traditions.

It is not reasonable that the lives of the good people, who have spent their lives with truthfulness, fidelity, purity and morality and who have helped the others, end by death forever and they will not be rewarded for their deeds and conducts.

Also it is not reasonable that the lives of the disbelievers, polytheists and tyrants, who have spent their lives with injustice, oppression, vices, crimes, cheating, aggression, inadvertence and ignorance and that people have suffered their injustice and evils and who have deprived many people of their rights, end with death forever and they will not be punished for their sins, crimes, oppression and violating the rights

of the others.

The divine justice, wisdom, mercy and wrath require that all the creatures should gather on one day to be rewarded for their deeds, morals and beliefs and each of them should be rewarded according to what he has done.

Allah has said about the good people and about the matter of their accounting on the day of resurrection:

“And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire. They shall have (their) portion of what they have earned, and Allah is swift in reckoning.” Qur'an, 2:201–202

“Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.” Qur'an, 6:62

“Then as to him who is given his book in his right hand, he shall be reckoned with an easy reckoning.” Qur'an, 84:7–8

Imam Musa bin Ja'far (al-Kadhim) (as) has narrated from his fathers that the Prophet (S) had said, “One's feet will not move on the day of resurrection before he will be asked about his age how he has spent it, his youth how he has passed it, his money where he has gained it from and how he has spent it and about loving us AhlulBayt (as)[44](#).”

There is no doubt that the accounting of the faithful persons, who have spent their youths and ages in worshipping and obedience, gained money as Allah has ordered and have loved and followed AhlulBayt (as), will be easy and simple and they will not suffer pains on the day of resurrection and they will not face hardship or delay in their accounting.

One day a man has come to Imam al-Baqir (as) and said, “O son of the messenger of Allah, I have a request.” Imam al-Baqir (as) said to him, “Wait until you meet me in Mecca.” The man said, “O son of the messenger of Allah, I have a request.” Imam al-Baqir (as) said, “Wait until you meet me in Mina.” The man said, “O son of the messenger of Allah, I have a request.” He said to him, “Say what request you have!” The man said, “O son of the messenger of Allah, “I have committed a sin between me and Allah and no one has ever known about it. It has become too hard for me and I respect you too much that I cannot tell you about it.” Imam al-Baqir (as) said to him, “On the day of resurrection Allah will ask His faithful slave about his sins one by one and then He will forgive them and He will inform neither a close angel nor a Prophet about them[45](#).”

An important tradition concerning the accounting of the faithful people has been mentioned by Sheikh at-Toossi in his book al-Amaali and quoted by All amaal-Majlisi in his book Biharul Anwar that Imam Ali (as) had said, “Man will be brought (on the day of resurrection) before Allah and Allah will say (to the

angels), “Compare between my blessings on him and his deeds.” They (the angels) will say, “The blessings have absorbed the deeds.” Allah will say, “My blessings are up to Me. compare between the good and bad of his deeds.” If the good deeds and bad deeds were equal, Allah will omit bad deeds for good deeds and enter that man into paradise. If he has had some favor, Allah will reward him for that favor and if there is a favor (by Allah) on him and he is pious and has never associated a partner with Allah, Allah will pardon him and forgive him with His mercy⁴⁶.”

Al-Majlisi, in his book Biharul Anwar, quoted from al-Kafi a tradition that Imam as-Sadiq (as) had said, “On the day of resurrection there will be a divan (big record) of blessings, a divan of good deeds and a divan of bad deeds. It will be compared between the blessings and one’s good deeds and the blessings will absorb one’s good deeds. The divan of bad deeds will remain. Then a faithful man will be called to the accounting. The Qur’an will advance before him in the most beautiful shape and will say, “O my Lord, I am the Qur’an and this is Your faithful slave. He has been tiring himself with reciting me and spending long nights with hymning me and his eyes crying when watching with me. My Lord, please him as he has pleased me.” Allah the Almighty will say to that man, “Stretch your right hand.” He will fill his right hand with His contentment and his left hand with His mercy. Then it will be said, “This is paradise open to you. Recite and ascend!” With every verse he will recite, he will ascend a step⁴⁷.”

The holy Qur’an has mentioned many verses about the accounting and punishing the evil-doers, criminals and disbelievers. Here are some of them:

“And whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.” Qur’an, 3:19

“And (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.” Qur’an, 13:18

“And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement.” Qur’an, 65:8

“But whoever turns back and disbelieves, Allah will chastise him with the greatest chastisement. Surely to Us is their turning back. Then surely upon Us is the taking of their account.” Qur’an, 88:23–26

Imam as-Sadiq (as) has said when interpreting this verse,

“Surely the hearing and the sight and the heart, all of these, shall be questioned about that,” Qur’an, 17:36

“The hearing will be questioned about what it has heard, the sight will be questioned about what it has

seen and the Heart will be questioned about what it has intended.”

One day a man has come to Imam Zaynol Aabideen (as) and said, “O son of the messenger of Allah, if a believing man has been wronged by a disbelieving man, then what will be taken (on the day of resurrection) from that disbelieving man where he will be among the people of hell?” Imam Ali bin al-Husayn Zaynol Aabideen (as) said, “Bad deeds will be deducted from the Muslim as much as his right on the disbeliever and then the disbeliever will be punished, besides his disbelief, with them as much as the Muslim has been wronged by him⁴⁸.”

Ameerul Mo'mineen (as) has said, “Injustice is three kinds; one is not forgiven, one is not omitted and one is forgiven without being asked for. As for the injustice that is not forgiven it is polytheism. Allah has said,

“Surely Allah does not forgive that anything should be associated with Him.” Qur'an, 4:48

As for the injustice that is forgiven it is the injustice of one against himself with some minor sins. And as for the injustice that is not omitted it is the injustice of people against one another. The punishment there will be too severe. It is not wounding with daggers nor beating with whips but it is something that these things are deemed little beside it⁴⁹.”

It is narrated that Imam al-Baqir (as) or Imam as-Sadiq (as) has said, “On the day of resurrection a debtor will be brought complaining of loneliness. If he has had good deeds, some of his good deeds will be taken to the creditor and if he has not had good deeds, some of the bad deeds of the creditor will be thrown on him⁵⁰.”

We see that the matter of accounting, reviewing the record of man's deeds and rewarding him for his deeds on the day of resurrection are from among the matters of the unseen. Believing in them on the basis of the Qur'anic verses and Prophetic traditions forms a firm basis for the beliefs of a faithful person besides that they are among the good principles of man.

The scales

The matter of the “scales” and weighing people's deeds on the day of resurrection is one of the important religious matters in the intellectual systems of the Muslims and one of the important events on the day of resurrection. Allah has mentioned this fact in His holy Book and it has been mentioned in the traditions of the Prophet (S) and AhlulBayt (as) and it has been detailed in the Islamic teachings.

Allah has said,

“The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.” Qur'an, 7:8

“And We will set up a just scales on the day of resurrection, sono soul shall be dealt with unjustly in the least.” Qur'an, 21:47

Hisham bin Salim narrates that he has asked Imam as-Sadiq (as) about this verse and what was meant by the “scales” on the day of resurrection and Imam as-Sadiq (as) has said, “It means the prophets and the guardians⁵¹.”

The beliefs, morals and deeds of people will be measured on the day of resurrection by the scales of the prophets and the Imams. It means that they will be measured according to the beliefs and deeds of the Prophets and the Imams (as). If one's beliefs, morals and deeds agree with the beliefs, morals and deeds of the prophets and the guardians, this one will succeed and be saved and his scales will be heavy but if his beliefs and deeds do not agree with theirs, he will be among the people of hell because his pair of scales will be light then. The holy Qur'an has referred to this matter in many verses.

“And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful, and as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications.” Qur'an, 7:8–9

“And We will set up a just scale on the day of resurrection, sono soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.” Qur'an, 21:47

“Then as for him whose measure of good deeds is heavy, he shall live a pleasant life, and as for him whose measure of good deeds is light, his abode shall be the abyss. And what will make you know what it is? A burning fire.” Qur'an, 101:6–11

True beliefs, good morals and good deeds have a weight in the divine scale on the day of resurrection. We cannot imagine this meaning with our minds in our environment of this world. These beliefs, morals and deeds will save man on the day of resurrection and in those terrible situations.

Imam al-Baqir (as) narrated from his fathers that the Prophet (S) had said, “Loving me and loving my family will benefit in seven situations whose terrors will be great: at dying, in the grave, at resurrection, at the book (record of one's deeds), at the accounting, at the scales and at the straight path (siraat)⁵².”

We know well that loving one's beloved is considered as an important motive leading to imitate that beloved. This love benefits one in seven situations. It is the love that requires obeying the orders of the Prophet (S) and the orders of AhlulBayt (as).

Imam Zaynol Aabideen (as) narrated that his grandfather the Messenger of Allah (S) had said, “Nothing will be put in one's scale on the day of resurrection better than good morals⁵³.”

Imam ar-Ridha' (as) has said in a letter to al-Ma'moon the Abbasid caliph, “And you should believe in

the torment of the grave, Munkar and Nakeer (angels), resurrection after death, the scales and the straight path.”

The fact of the “scales”, as the previous facts, is among the facts of the unseen and believing in it according to the Qur’anic verses and the holy traditions is an obligation on everyone. Believing in this matter has many positive effects on man in this worldly life too.

Paradise and Hell

Paradise is the eternal abode for the pious and good people and hell is the eternal abode for those who have followed the path of disbelief and disobedience. This meaning has been mentioned in many Qur’anic verses and Islamic teachings especially the traditions of AhlulBayt (as). We do not see it is necessary to explain these two facts because most of the people have heard of them and their aspects through the religious meetings or the Islamic books.

Believing in paradise and hell is one of the necessities of religion and disbelieving in them means the very disbelief.

Paradise is full of material and moral blessings and it is the reward of the pious and good people and the hell with all kinds of outward and inward torment is the punishment of the criminals who have resisted Allah their Creator and insisted to be away from Him.

Paradise and hell are among the matters of the unseen and showing their quality and quantity cannot be achieved for man except via the revelation. Human skills are unable to perceive the facts of that world; therefore man, without relying on the revelation, cannot discover these two facts (paradise and hell) whatever knowledge he has.

Allah has said about the people of truthfulness and purity,

“Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.” Qur’an, 5:119

And He has said about the criminals and corruptive people,

“And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them--they shall have none to protect them from Allah--as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.” Qur’an, 10:27

Imam al-Baqir (as) has said, “On the day of resurrection Allah will order a caller to call out before him: “Where are the poor? “A great group of people will rise. Allah will say, “My slaves!” They will say, “Here

we are, our Lord!” Allah will say, “I have not made you poor because you have no dignity near Me but I have chosen you for such a day. Look at the people. Whoever has done a favor to you for the sake of Me, reward him with paradise on behalf of Me⁵⁴.”

Imam as-Sadiq (as) has said, “Whatever believer has prevented another believer from what he is in need of while he is able to carry it out by himself or another, Allah will stand him on the day of resurrection black-faced, blue-eyed and his hands tied to his neck. It will be said, “This is the betrayer who has betrayed Allah and His messenger.” Then he will be ordered to be in hell⁵⁵.”

Ameerul Mo'mineen Ali bin Abu Talib (as) narrated that the Prophet (S) had said to him, “O Ali, he tells lies who claims that he loves me but he hates you. O Ali, on the day of resurrection a caller will call out from inside the Throne, “Where are the lovers and followers of Ali? Where are the lovers of Ali and there lovers? Where are those who love each other for the sake of Allah? Where are those who help each other for the sake of Allah? Where are those who prefer the others to themselves? Where are those whose tongues have been dry of thirst? Where are those who offer prayers in the night while the others are sleeping? Where are those who cry for fear of Allah? There shall be no fear come upon you neither shall you grieve! You are the companions of Muhammad. Let your eyes be delighted. Go to paradise you and your wives and be glad there⁵⁶!”

Paradise and hell have been mentioned in hundreds of verses and many holy traditions. According to the traditions narrated from Imam as-Sadiq (as) paradise and hell have been created and have existed.

We see that these two facts are among the facts of the unseen too. Believing in them to be the abodes of the good and bad people has many important advantages for man's life because one, who expects paradise, will try his best to be in it. This leads him to adopt the true beliefs, good morals and do good deeds and the one, who is afraid of hell, will refrain from committing any sin or disobedience that may take him to the terrible torment of hell.

Out of what has been discussed above concerning Allah the Almighty, the angels, the barzakh, the day of resurrection, the accounting, the book (of deeds), the scales, paradise and hell this saying of Allah “who believe in the Unseen” has become clear.

Believing in the Unseen becomes easy to the believers through pondering on the Qur'anic verses and the holy traditions and this is possible to every man and woman. Having this belief is a legal and rational obligation because believing in the unseen is a main principle from among the necessary principles of religion. No one has the right to imitate any of the people in this concern because one must believe in the Unseen by inquiring the divine knowledge.

Believing in the Unseen has a great value for man because it moves the feelings of good and humanity and it makes him be beloved to Allah and this belief opens a door towards deliverance in this life and the afterlife and prepares for man a base of happiness in this world and the afterworld and helps him to worship Allah and to follow the orders of the Prophet (S) and the infallible Imams (as).

The holy Qur'an has mentioned in the first verses of the sura of al-Baqara (2) after the matter of believing in the Unseen, offering prayers, spending in the way of Allah, believing in the Qur'an and the other divine books and the afterlife and all these things are among the effects and requirements of believing in the Unseen.

Believing in the Qur'an and the other divine books that have been revealed before the Qur'an occurs by pondering on the Qur'anic verses and reading the good (tafsirs) interpretations of the Qur'an.

The Qur'an defines itself as the divine revelation that has been revealed to Prophet Muhammad (S) to guide the human beings. The Qur'an has challenged those who suspect it to give even one verse like it if they can.

The Qur'an has challenged all the human beings. If the human beings could create as uralike the suras of the Qur'an even the shortest one of the Qur'an, the enemies of Islam, with all knowledge and sciences they had, would be the first to respond to this barefaced and exciting challenge but no one and no nation can ever compose something like the Qur'an until the day of resurrection.

“And if you are in doubt as to that which We have revealed to our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.” Qur'an, 2:32

“Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others.” Qur'an, 17:88

These two verses close the door of doubting and hesitation about the revelation of the Qur'an and therefore believing in the Qur'an and the other divine books will not be a difficult matter.

Believing in the afterlife also occurs by pondering on the Qur'anic verses in this concern which have proofs and evidences and it is not a difficult matter too.

Believing in the Unseen, the Qur'an, the other Devine books and the afterlife gives to man's heart relief and beauty that makes man turn towards the divine Throne and enter into the safe divine Sanctum to gain success and to reform his morals and conducts through prayers and zakat.

Prayer

Prayer is a fact emitting from man's outward and inward. It aims at purifying man materially and morally. It controls man's conduct when he is about to shake before the desires and incitements of this life and it creates a special feeling inside him making him think and behave in an exalted way.

The holy Qur'an in some verses invites people to offer the prayers as a divine obligation determined by Allah on man.

“And keep up prayer and pay the poor-rate and whatever good you send before for yourselves,

you shall find it with Allah; surely Allah sees what you do.” Qur'an, 2:110

The Qur'an invites people to resort to prayers and patience to face great problems and distresses and to feel that doing good and benevolence is something easy and has no high cost.

“And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones.” Qur'an, 2:45

The prayer that can bring man back to the right path is the prayer that has its legal and moral conditions.

The prayer, in which man follows the conditions of the permissibility of his cloths, of the place in which he offers the prayer, the water of wudu' and ghusl, the soil of tayammum and the prayer which is offered with tranquility and in its time the prayer that man offers with activeness and away from laziness and indifference the prayer that is offered with sincere intention and full attention it is this prayer that can help man to face all his problems and distresses and it is this prayer that encourages man not to submit to the desires and incitements.

The holy Qur'an has mentioned in some verses the prayer as a sign of spiritual wealth and sincere faith:

“Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust. Those who keep up prayer and spend (benevolently) out of what We have given them.”

Qur'an, 8:2-3

The Qur'an strongly prohibits people to offer the prayer while being sleepy, lazy, indifferent or inattentive. The Qur'an asks the believers to offer the prayer at time with activity, purity, tranquility, sincerity, attentiveness and all other conditions.

“O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say.” Qur'an, 4:43

The Qur'an shows that inviting one's family and children to offer the prayer is of the prophets' morals. For example it talks about Prophet Isma'eel (Ishmael) (as) when inviting his family to that:

“And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased.” Qur'an, 19:55

The holy Qur'an declares that the prayer makes one refrain from indecency and evil. It has been proved by experiments that the real prayer has a power that prevents man from committing sins and indecencies and purifies the inners of man from impermissible lusts and desires and strengthens his organs to worship Allah and follow His orders.

“And keep up prayer; surely prayer keeps (one) away from indecency and evil.” Qur'an, 29:45

The holy Qur'an declares that those who do not offer obligatory prayers, who are stingy and who deny the day of resurrection will be among the people of hell on that day.

“They shall say: We were not of those who prayed and we used not to feed the poor and we used to enter into vain discourse with those who entered into vain discourses and we used to deny the day of judgment.” Qur'an, 74:43–46

The Qur'an also declares that one, who diss embles in his prayers and is inattentive to the essence of prayer, denies religion itself.

“So woe to the praying ones, who are unmindful of their prayers, who do (good) to be seen and withhold the necessities of life.” Qur'an, 107:4–7

Concerning the relation between the prayer and the moral and jurisprudential conditions many traditions have been narrated. Here we mention some of them.

Imam al-Baqir (as) say in one of his recommendations, “Do not make little of your prayers because the Messenger of Allah (S) has said before his death, “He, who makes little of his prayers, is not from me and he will not come to me at the pond (in paradise). By Allah, he is not from me whoever drinks any intoxicating drink and by Allah he will not come to me at the pond⁵⁷.”

It is mentioned that Prophet Moses (as) has said to Allah, “My Lord, what is the reward of one who offers his prayers at time?” Allah said to him, “I will give him what he asks me for and I will reward him with paradise⁵⁸.”

Imam as-Sadiq (as) has said, “The most beloved one to Allah is one who is truthful in his sayings, who offers his prayers at time, carries out the obligations Allah has imposed on him and gives deposits back to their owners⁵⁹.”

Once Ibn Mass'ood asked the Prophet (S), “What is the best of deeds near Allah?” The Prophet (S) said, “The prayer at its time⁶⁰.”

The Prophet (S) has also said, “Do not waste your prayers! Whoever wastes his prayer will be resurrected with Qaroon (Croesus) and Haman and Allah will throw him into hell with the hypocrites. Woe unto one who does not keep up prayers and does not imitate his Prophet⁶¹!”

Imam as-Sadiq (as) has said, “One, who follows the Truth, is known with three aspects; who his companions are, how his prayer is offered and at what time and if he is wealthy, his wealth is observed how it is spent⁶².”

Imam as-Sadiq (as) has also said, “Try our followers with three things; how they keep up prayers on time, how they keep our secret from our enemies and how they spend their monies in helping their brothers⁶³.”

Spending

From among the aspects of the believers is that they spend their monies in the way of Allah. Allah has said,

“Those who believe in the unseen and keep up prayer and spend out of what We have given them.” Qur'an, 2:3

The true believers offer their wealth, knowledge, reputations, positions and social ranks to solve the problems of people. They offer all what they have for the sake of Allah without considering that as a favor on anyone and without being proud or pretentious.

The believers care for the zakat like their care for the prayer, the hajj and fasting. Their state when giving the zakat and other financial dues is the same as their state when offering the prayer.

The believers often and always act according to the mission and not according to their personalities. They do not think of stinginess at all when they give zakat, charity and spending on the poor and needy.

The holy Qur'an orders the people to spend from their wealth and insists on this matter strongly to a degree that it considers one, who refuses to spend, as if he throws himself into perdition.

“And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.” Qur'an, 2:195

The Qur'an considers abstaining from giving the zakat and charities as a cause that leads one to lose his afterlife and leads him to disbelieve and to be unjust. The Qur'an declares to people that those, who are stingy of their monies, will have no intercessor on the day of resurrection or anyone to have mercy on them.

“O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers, they are the unjust.” Qur'an, 2:254

The Qur'an declares that spending in fact is good to man himself and it keeps one from being stingy. It encourages man to be generous and then to gain success.

“Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these are the successful.” Qur'an, 64:16

The Qur'an emphasizes on that whoever spends for the sake of Allah, Allah will reward him with seven hundred times as much as he spends. The Qur'an considers the matter of spending as one of the natural facts in the world of existence which is so clear for all the people. Allah has given an example so

that people become certain about the reward.

“The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every year; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.” Qur'an, 2:261

The Qur'an has recommended the believers to spend from their wealth in the night and the day, secretly and openly and it has declared that this doing is highly admired by Allah and it will have a great reward on the day of resurrection besides that it will keep man safe from fear and grieve at the moment of death and on the day of resurrection.

“(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.” Qur'an, 2:274

The Qur'an also declares that reciting Qur'anic verses, offering prayers and spending in the way of Allah are considered as profitable trade that does never cause a loss.

“Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for again which will not perish.” Qur'an, 35:29

Imam as-Sadiq (as) has said, “On every piece of you there is an obligatory zakat for Allah. In fact on every root of a hair and on every moment of your life there is a zakat. The zakat of the eye is to get lessons when looking and to lower the sight before the lusts. The zakat of the ear is to listen to wisdom, the Qur'an, teachings of religion, preaches, advices, what leads to deliverance and not to listen to lying, backbiting and the like. The zakat of the tongue is to advise the Muslims, to wake the inattentive, to glorify Allah and the likes. The zakat of the hand is to give generously from what Allah has given, to move it to write knowledge and advantages that the Muslims make use of and to hold it back before evil. The zakat of the leg is to walk to carry out the rights of Allah like visiting the pious, attending religious meetings, reconciling between people, visiting the relatives, participating in jihad and what purifies the heart and saves the religion⁶⁴.”

It is narrated that Imam al-Askari (as) has said when interpreting “and pay the poor-due (zakat)” that has been mentioned in too many Qur'anic verses, “from wealth, high rank and the power of body. To pay zakat from wealth is to help one's Muslim brothers and from high rank is to get them to their needs that they cannot get because of their weakness and from the power is to help a brother who has lost his sumpters in the desert or on his way and who asks for help but no one helps him; to help him with sumpters that he can join the caravan. In all that you have to believe in Muhammad and his pure progeny. Allah will purify your deeds and multiply them for your guardianship to them (Muhammad and his progeny) and your rejecting their enemies⁶⁵.”

Ameerul Mo'mineen (as) narrated that the Prophet (S) had said, “Reciting the Qur'an in the prayer is better than reciting it in other than the prayer. Mentioning Allah is better than (giving) charity. Giving

charity is better than fasting and fasting is protection (from the Fire)[66](#).”

Imam Zaynol Aabideen (as) narrated that Ameerul Mo'mineen (as) had said, “In paradise there will be a tree of whose top jewels will come out and under which there will be piebald horses saddled and bridled and having wings. They do not urinate nor do they drop dung. The guardians of Allah will ride them and fly in paradise as they will like. Those, who will be below them, will say, “Our Lord, what has given all this dignity to these people?” Allah the Almighty will say, “They used to worship all the night without sleeping, fast all the day without eating, fight the enemy without being coward and give charity without being stingy[67](#).”

The Prophet (S) has said, “He, who has given charity, will be rewarded from the bliss of paradise as much as the mountain of Uhod for each dirham (he has given)[68](#).”

Imam as-Sadiq (as) narrated from his fathers that the Prophet (S) had said, “Every favor is considered as charity. One, who guides to good, is like the doer of good and Allah loves helping the needy[69](#).”

A wonderful story on charity and spending

Imam al-Kadhim (as) has narrated, “One day (Imam) as-Sadiq (as) was in travel with some people who had monies with them. He said to them that there were robbers who attacked travelers. They became so frightened. He asked them what the matter was and they said to him, “We have a mounts of money with us and we fear that they will be extorted from us. Would you please keep them with you that when the robbers see that they are yours, they may leave us alone?” Imam as-Sadiq (as) said to them, “But they may have intended just to attack me and thus you cause me to face dangers because of your monies!” They said, “Then what should we do? Do we bury them?” He said, “This is worse. They may be taken by anyone or you can not find the way to them later on.” They said, “Would you please tell us whats hall we do?” Imam as-Sadiq (as) said, “Entrust them with the one who will keep them, protect them, increase them and make the one (unit) of them greater than this world and then he will give them back to you when you are in out most need of them.” They said, “Who is he?” He said, “He is the Lord of the worlds.” They said, “How shall we entrust the monies to Him?” He said, “You spend them as charities on the poor Muslims.” They said, “How can we find poor Muslims in this situation?” He said, “Intend to spend one third so that Allah will protect the rest from what you fear from.” They said, “We have intended to do that.” He said to them, “Then you will be safe.”

They went on their way. The robbers appeared and they felt afraid. Imam as-Sadiq (as) said to them, “Why do you fear while you are under the protection of Allah?” The robbers came near. They got do wn of their horses, kissed the hand of Imam as-Sadiq (as) and said, “Last night we saw in our sleep that the messenger of Allah ordered us to offer o urselves to be at your service and here we are! We will accompany you and your companions to protect you from the robbers and enemies.” Imam as-Sadiq (as) said, “We do not need you. He, Who has protected us from you, will protect us from the others.”

They went on their travel safely. They paid the third of their monies as charity. Allah blessed their trading and they got a profit of ten dirhams for each dirham. They said, "How great the blessing of as-Sadiq is!" Imam as-Sadiq (as) said, "You have got the blessing because of your dealing with Allah. Keep on that⁷⁰!"

Important letter from Imam ar-Redha to Imam al-Jawad (as)

Al-Bazanti, who is one of the famous narrators of traditions and has a great personality and high rank, says, "I have read the letter of Imam ar-Ridha' (as) to his son Imam al-Jawad (as) which he had written from Marw to Medina saying in it: "O Abu Ja'far, I have been informed that when you ride your sumpter, the Mawali⁷¹ make you go out from the small gate of the garden. It is because of stinginess in them lest no one (of people) may get some goodness from you!

I ask you with my right upon you do not come in or go out except from the big gate.

When you ride your sumpter inshAllah, let some gold and silver be with you. No one asks you for something unless you give him. If one of your uncles asks you to be pious to him, do not give him less than fifty dinars and you may give him more if you want. If one of your aunts asks you, do not give her less than fifty dinars and you may give her more if you want. If Someone of Quraysh⁷² asks you, do not give him less than twenty-five dinars and you may give him more if you want.

I just want Allah to make you succeed, so fear Allah and give and do not fear stinginess from Allah."

We must notice the fact that the Qur'an has prohibited people from giving charity or spending if they would remind the ones given charities with the favors which would harm them. Spending must be for the sake of Allah and to gain His contentment. Therefore the one, who is given charity, must be safe from being harmed or reminded of that favor by the one, who has given charity; otherwise spending will be impermissible and will not be rewarded by Allah.

"(As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve." Qur'an, 2:262

"O you who believe! do not make your charity worthless by reproach and injury." Qur'an, 2:264

Anyhow offering prayers and paying zakat are among the good moral conducts Allah has granted to man out of His mercy and care. They are among the causes and deeds that lead to reform oneself outwardly and inwardly after repenting of sins and turning to Allah.

Believing in the Unseen, offering prayers, paying zakat, believing in the Qur'an and the other divine books, believing in the afterlife and the other things mentioned above are divine facts that guide man towards his Lord and make him successful in this life and the afterlife.

“These are on a right course from their Lord and these it is that shall be successful.” Qur'an, 2:5

Success, as the scholars such as ar-Raghib al-Isfahani say, is the life after death, glory after meanness, knowledge without ignorance and wealth without poverty. All these things will be for man in the afterlife by virtue of believing in the Unseen (Allah, the angels, the barzakh, Resurrection, accounting, the scales, paradise and hell), offering prayers, paying zakat, charity and other spendings, believing in the Qur'an and the other divine books and believing in the afterlife.

It must be noticed that repentance does not mean cutting one's relation with sins and disobedience only to be accepted and pleased with by Allah. According to the Qur'anic verses mentioned previously a repentant one must reform himself; his sayings and doings after his repentance. In other words a repentant one must exploit all his power in the way of good deeds and good morals to complete his repentance and recompense what he has committed before and to replace his bad deeds with good deeds.

“Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.” Qur'an, 25:70

Concerning good deeds and morals, which are the factors of reforming one's inward and outward after repenting, and cutting one's connection with sins and disobedience the holy Qur'an emphasizes on doing good and being kind to parents, relatives, orphans and the needy, talking politely and courteously with all people, offering prayers and paying zakat.

As I resort to the Qur'anic verses and holy traditions in my talks so I will talk about the moral beauty only; in other words the factors of reforming one's morals and deeds and I will not repeat the previous matters mentioned in the verses and traditions above but I will talk about something else.

Let us pay attention to other practical facts about human morals included by the Qur'anic verses:

“You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate.” Qur'an, 2:83

We have talked about the prayer and zakat as worships and obedience to the orders of Allah and now we shall talk about other subjects mentioned in this verse; being kind to the parents, relatives, orphans and the needy and speaking courteously with all people.

Being kind to father and mother

There are many verses in the Qur'an that mention, after enjoining on monotheism and worshipping Allah, the matter of being kind to one parents and order people of that. This order is a legal and moral obligation. Following this order is the very submission to Allah and turning away from it is the very

disobedience and sin that require severe punishment on the day of resurrection.

“And serve Allah and do not associate any thing with Him and be good to the parents.” Qur'an, 4:36

Being kind to father and mother is just a bit of gratitude for the kindness, mercy and care they have given to the children since the first moment of their births.

The parents sacrifice too much and they prefer their child to themselves throughout all the stages of life. In all difficult circumstances and distresses they try their best to protect their child from any harm and they take care of it more than taking care of themselves. They remain wake for long nights just to comfort their child. They taste bitter tiredness in order to make their child feel the sweetness of rest and comfort. They bring themselves difficulties and pains just to educate and bring their child up. They feed it from their body and soul. They tolerate and worry too much until it becomes adult. Therefore a child has to reward his parents with all kindness and to recompense them for all their efforts and toils for him.

“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) “ugh” nor chide them, and speak to them a generous word, and make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.” Qur'an, 17:23–24

Once Imam as-Sadiq (as) has been asked about this “goodness” mentioned in this verse and he said, “Be kind in your companionship with them (your parents) and do not deny whatever they ask you for even if they are wealthy”. Allah says,

“By no means shall you attain to righteousness until you spend (benevolently) out of what you love.” Qur'an, 3:92

“say not to them (so much as) “ugh” nor chide them” Qur'an 17:23

If they make you angry, do not say to them “ugh” and if they beat you, do not chide them. Always speak to them a generous saying. If they beat you, say to them “may Allah forgive you” and this is the generous saying. “And make yourself submissively gentle to them with compassion;” do not look at them except mercifully and kindly and do not raise your voice more than theirs, nor your hand higher than theirs and do not walk in front of them.”

Imam as-Sadiq (as) has also said, “If Allah knew that there was something less than “ugh”, He would forbid from it. It is the least impiety.” This tradition has been mentioned in al-Kafi with an addition; “It is impiety that one looks at his parents sharply.”

One day someone asked the Prophet (S), “What is the father’s right on his child?” The Prophet (S), “He (the child) is not to call his father with his name, not to walk before him, not to sit before him and not to

cause people to Abuse him.”

The Prophet (S) has said three times, “Inspite of him!” The companions said, “O messenger of Allah, who is he?” He said, “It is he who has lived with one or both of his parents when being old but he will be in hell (because of mistreatment).”

In one of the battles Huthayfa has asked the Prophet (S) to permit him to kill his own father who was with the polytheist but the Prophet (S) said to him, “Let him for other than you⁷³!”

It has been mentioned in the tafsir of Imam al-Askari (as) that the Prophet (S) had said, “The best of you (in treatment) to their parents and the worthiest of gratitude are Muhammad and Ali⁷⁴.”

Ameerul Mo'mineen (as) said that he had heard the Prophet (S) saying, “I and Ali are the fathers of this umma and our right on them (the people of the umma) is greater than the right of their real fathers for we save them from the Fire to the paradise if they follow us and we take them out of slavery and join them to the best free⁷⁵.”

Being charitable to the kin

Kin (by lineage or affinity) means paternal and maternal relatives like uncles, aunts and grandchildren, brothers, sisters, nephews, nieces, sons-in-law and daughters-in-law are also among relatives.

Being kind and charitable to them is by visiting them and solving their problems and needs. Being kind to the closest relatives is one of the divine orders and legal and moral obligations which will be rewarded with a great reward while denying it will be faced with a painful torment on the day of resurrection.

The Qur'an emphasizes on that breaking covenants, cutting kin relations and corruption in the earth are among the signs of the great loss and the ones, who commit such things, are considered as losers;

“Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.” Qur'an, 2:27

Cutting the relation with one's relatives is not permissible even if this one gets harm and damage from those relatives.

Visiting one's relatives and being courteous and kind to them are among the divine ethic and admirable conducts and they are rays of the good morals. If some of one's relatives are not religious or they are disbelievers and there is a hope of guiding them, then one must try to guide and save them. He must strengthen his relation and communication with them and must visit them often and always to enjoin the right and to forbid the wrong.

Many traditions have been narrated from the Prophet (S) and the infallible Imams (as) in this concern whose wise instructions and recommendations should be paid much attention by every believer.

Here are some of the important traditions of the Prophet (S) about strengthening kinship;

“The promptest good in being rewarded is maintaining kinship⁷⁶.”

“Maintaining kinship makes accounting (on the day of resurrection) easy and it protects one from bad death⁷⁷.”

“Maintain your kinship in this world even by a greeting⁷⁸.”

“Maintain your relation with one who has cut his relation with you, do good to one who has done wrong to you and said the truth even if it is against you!”

“Allah changes the three years that remain in the life of one, who maintains his kinship, into thirty years and He changes the thirty years that remain in the life of one, who cuts his kinship, into three years.”

Then the Prophet (S) recited:

“Allah effaces what he pleases and establishes (what he pleases), and with Him is the basis of the Book.” Qur'an, 13:39

Ameerul Mo'mineen (as) has said, “Be generous to your tribe because they are your wing by which you fly, your origin to which you come back and your hand by which you attack⁷⁹!”

Imam al-Hadi (as) has said, “Once Prophet Moses (as) said to Allah the Almighty, “What is the reward of one who maintains his kinship?” Allah said, “O Moses, I delay his death (prolong his life) and make the agonies of death easy for him.”

Being kind to the orphan

The matter of being kind, charitable and merciful to the orphans has been mentioned in the Qur'an about eight times. Allah has said,

“And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the peacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.” Qur'an, 2:220

“And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.” Qur'an, 4:2

“(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.” Qur'an, 4:10

“And that you should deal towards orphans with equity; and whatever good you do, Allah surely

knows it.” Qur'an, 4: 127

“And do not approach the property of the orphan except in the best manner until he attains his maturity.” Qur'an, 6: 152

The Prophet (S) has said, “Whoever adopts an orphan of the Muslims to his subsistence Allah will enter him into paradise unless he commits an unforgivable sin^{[80](#)}.”

The Prophet (S) has also said, “In the paradise there is a house called the “house of joy “. No one will enter this house except those who has delighted the orphans of the believers^{[81](#)}.”

One day a man came to the Prophet (S) complaining of his hard-heartedness. The Prophet (S) said to him, “If you like your heart to be soft and you get your needs, be merciful to the orphans, pat their heads and feed them from your food. Then your heart will be soft and your needs will be achieved^{[82](#)}.”

Ameerul Mo'mineen (as) has said, “Every believing man and believing woman puts his/her hand on an orphan's head Allah will reward him/ her with a good deed for each hair his/ her hand passes over^{[83](#)}.”

Being kind to the needy

The needy person is that one whom need and poverty have disabled and who has lost every means of living.

The duty of the believers and their legal and human responsibilities are to help this needy person with their money to solve his problems, to keep his dignity and to satisfy his needs.

The Qur'an has made obligatory on the believers to take care of the needy and to satisfy their needs. The Qur'an considers satisfying the needs of the needy and taking care of them as one of the great worships because Allah loves this doing and this high morals and He loves everyone who tries to improve the conditions of the needy and to care for their livings.

As for paying no attention to the needy and poor people and turning away from them will no doubt, according to the Qur'anic verses, bring painful torment on the day of resurrection.

“And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.” Qur'an, 17:26

“And give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives.” Qur'an, 2: 177

“Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.”

Being stingy, not spending on the needy and not taking care of them are not causes of deserving torment in the afterworld only but also they have bad and dangerous effects on man's life in this world.

Allah has mentioned in the sura of al-Qalam (68) the verses 17–33 the story of the brothers who had inherited a flourishing garden from their father but they did unlike what their father did. Their father was generous and kind to the poor and needy. When the brothers inherited this garden they decided in their meeting not to help any poor one who would come to them the following day. They would close the gate of the garden and would not allow anyone of the poor and needy to come to them. In that night and because of that satanic intention and malicious thinking, a thunderbolt hit the garden by the will of Allah and burnt all the fruitful trees and nothing remained in the garden except ashes.

In the morning when the brothers opened the gate of the garden, they became astonished at seeing the ashes instead of their flourishing garden. They began blaming each other and said,

“Glory be to our Lord, surely we were unjust.” Qur'an, 68:69

The Qur'an sees that the appearance of the problems of poverty and neediness is because of some reasons among which are not caring for the poor, not being kind to them and not helping them.

“But when He tries him, then straitens to him his means of subsistence, he says: My Lord has disgraced me. Nay! but you do not honor the orphan, nor do you urge one another to feed the poor, and you eat away the heritage, devouring (everything) indiscriminately, and you love wealth with exceeding love.” Qur'an, 89:16–20

When there is nothing in man's heart save love for money and wealth, poverty, neediness and meanness appears on man.

The holy Qur'an mentions in the sura of al-Haqqah (69) some kinds of severe torment that will be the reward of some people because of two reasons; disbelieving in Allah and not feeding the poor.

“And as for him who is given his book in his left hand he shall say: O would that my book had never been given to me, and I had not known what my account was. O would that it had made an end (of me). My wealth has availed me nothing. My authority is gone away from me. Lay hold on him, then put a chain on him. Then cast him into the burning fire. Then thrust him into a chain the length of which is seventy cubits. Surely he did not believe in Allah, the Great, nor did he urge the feeding of the poor. Therefore he has nowhere today a true friend, nor any food except refuse (pus or festering liquid) which none but the wrongdoers eat.” Qur'an, 69:25–37

In fact taking care of the affairs of the poor and the needy is something very important that whoever is indifferent to this matter will be liable to the wrath of Allah and will get painful punishment on the day of resurrection. It is narrated that Gabriel has said, “I love three things in the worldly life; guiding the

deviants, supporting the wronged people and loving the needy⁸⁴.”

Imam as-Sadiq (as) has said, “whoever helps them (the needy) with the leftover of his money, Allah will reward him with wide gardens in paradise, forgive him and will be pleased with him⁸⁵.”

He has also said, “Whoever feeds a believer until he makes him satiate no one of the creatures of Allah will know how much reward he will get on the day of resurrection; neither a close angel nor a Prophet except the Lord of the worlds.” Then he added, “From among the requisites of forgiveness is feeding a hungry Muslim⁸⁶.” Then he recited,

“Or the giving of food in a day of hunger, an orphan near of kin, or some poor wretched in misery.” Qur'an, 90: 14–16

Courteous saying

The many Qur'anic verses that talk about the important and sensitive job of the tongue and the importance the Qur'an has entrusted the tongue with show the great and the very important function of this organ of man.

The tongue leads either to the deliverance of man or to his perishment in this world and the afterworld.

The tongue can be the cause of tranquility and peace in the family and society and it can be the cause of disturbance and confusion.

The tongue is either a reformer or corruptive. It either keeps reputation, dignities and secrets of people or exposes their secrets and disgraces them.

The Qur'an invites all the people especially the believers to meet the others with good and courteous sayings. Besides the Qur'anic verses there are many important traditions talking about this important organ narrated from the Prophet (S) and the infallible Imams (as). Perhaps if we collect these traditions from the books of Hadith, we can compose a big book on this concern alone.

The Prophet (S) has said, “When the son of Adam gets up in the morning, all the organs say to the tongue, “Fear Allah on behalf of us! If you become straight, all of us will become straight and if you become deviate, all of us will become deviate⁸⁷.”

Ameerul Mo'mineen (as) has said, “The tongue is the scales of man⁸⁸.”

The Prophet (S) has said, “Allah will punish the tongue with torment that he will never punish any other organ with. The tongue will say, “O my Lord, you have punished me with torment that You have never punished any of the organs with!” It will be said, “A word has come out of you and has reached the east and the west and because of it inviolable bloods have been shed, moneys have been robbed unlawfully and honors have been violated unlawfully⁸⁹.”

Imam Ali (as) has said, “How many men have been perished because of their tongues!”

The tongue must be controlled day and night and must not be set free to say whatever it likes. One has to think deeply before saying anything. One has to say the suitable thing, at the suitable time, in the suitable place, before the suitable person and about the suitable subject. One has to put in mind that Allah is present at every time and every where in order not to commit a sin that cannot be repented of or forgiven.

Imam as-Sadiq (as) when talking about this verse

“and speak kindly to people” (Qur'an, 2:83)

has said, “Speak kindly to all people whether the believers or other than the believers. As for the believers you are to meet them smilingly and delightfully and as for the others you are to speak with them kindly to attract them towards faith and even if they do not believe at least you will keep you rself and your brothers safe from their evil⁹⁰.”

Imam al-Baqir (as) has said when explaining this verse “and speak kindly to people,” “Say to them the best as you like to be said to you. Allah hates those who curse and abuse the believers and those who speak obscenely and ask importunately and He loves coy, polite, patient, lenient and chaste people⁹¹.”

The Prophet (S) has said, “All the speech of the son of Adam is against him and not for him except enjoining the right and forbidding the wrong or mentioning Allah⁹².”

According to the verse 83 of the sura of al-Baqara (2) mentioned above, being kind to the parents, the relatives, the orphans and the needy and saying good and courteous talking with all the people are among the good moral things that a repentant of sins especially the major sins and in order to perfect his repentance and reform his condition, doings and sayings has to follow. He has to follow the orders mentioned in this verse so that he can purify his inward from vices and bad deeds and replace them with good morals, good doings and good sayings to gain success in this life and the afterlife.

Sincerity

Sincere intention is one of the most important matters which the Qur'an and the holy traditions have paid too much attention to.

Thinking, intention, doings and morals will not be of any value and the doer will not deserve any divine reward unless these things are immersed in sincerity.

If any doing, behavior or moral quality is not done for the sake of Allah, it will be useless and with no value and it will not be rewarded by Allah at all.

The persons, who repent of sins, have, after repenting, to reform themselves in doings and sayings and

have to know that Allah is present always and every where and he sees their outwards and inwards so they have to be sincere to Allah in all of their worldly and religious affairs. They have to avoid doing good when intending just to be seen by others. They have to deal in offering their worships and obligations with Allah only in order to be resurrected with the believers and pious people in the afterlife. In this concern there are several verses. Here are some of them;

“Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.” Qur'an, 4: 146

“Now, surely, sincere obedience is due to Allah (alone).” Qur'an, 39:3

“therefore serve Allah, being sincere to Him in obedience.” Qur'an, 39:2

“and we shall have our deeds and you shall have your deeds, and we are sincere to Him.” Qur'an, 2: 139

Doing just to be seen by others annuls the doing and devoids it of any value whereas sincerity gives the doing a great value and makes it rewardable in the afterlife.

A repentant has to reform his intention and to make his will just towards Allah so that the tree of his repentance fruits and the fruits ripen.

Being sincere is to turn to Allah, to believe in the day of resurrection, to take lessons from the lives and conducts of the loyal saints, to believe that the key of paradise and hell is in the hand of Allah the Almighty and under His will and that the happiness and unhappiness of one have no relation with the others.

The Prophet (S) has said, “If a servant becomes sincere to Allah for forty mornings, springs of wisdom will flow from his Heart to his tongue^{[93](#)}.”

Imam as-Sadiq (as) has said, “Everything submits to the believers and everything reveres them. If a believer is sincere to Allah, Allah will make every thing fear him even the vermin, the beasts and the birds in the sky^{[94](#)}.”

Imam Ali (as) has said, “The cause of sincerity is certainty^{[95](#)}.”

“The essence of sincerity is not to wish what the people have^{[96](#)}.”

“Whoever wishes what Allah has will be sincere in his doings^{[97](#)}.”

Patience

Patience, according to the Qur'anic verses and the traditions, is one of the divine and moral facts. The sacred sharia has ordered of it and considered it as something highly admired by Allah and patient people deserve great reward for it.

Patience protects man and Religion from deviation and it strengthens man's morale and will and saves him from slipping in the traps of the devils of human beings and jinn.

If one becomes patient in the good and bad events that may deprive man of his Religion and faith, becomes patient at worshipping and obeying Allah, becomes patient before sins and disobedience or in a word that he follows the orders of Allah and the sharia, performs the obligations on time, submits totally to Allah, resists his worldly desires and lusts, prefers the bitterness of obedience and worships to the sweetness of disobedience and sins, he will deserve the blessings and mercy of Allah as the Qur'an declares:

“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.” Qur'an, 2: 155–157

“And the angels will enter in upon them from every gate. Peace be on you because you were constant, how excellent, is then, the issue of the abode.” Qur'an, 13:23–24

“What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.” Qur'an, 16:96

“These shall be granted their reward twice, because they are steadfast.” Qur'an, 28:54

The Prophet (S) has said, “Whoever tries to be patient Allah assists him to be patient, whoever tries to be chaste Allah makes him chaste and whoever becomes satisfied Allah enriches him. No one has been granted something better and greater than patience⁹⁸.”

Ameerul M o'mineen (as) has said, “The Truth is heavy but Allah may make it light for the people who look forward to the end and so they forbear trust in the Truthful promise of Allah to those who become patient and content with what Allah has promised them. Be among these people and rely on Allah⁹⁹!”

Imam Ali, the head of the pious, has said, “Forbear the bitterness of the Truth and beware to be deceived by the sweetness of the falseness¹⁰⁰!”

It has been narrated that one day a man asked Abu Abdullah as-Sadiq (as) about a certain religious matter and Imam as-Sadiq (as) replied to him with a fatwa unlike what he liked. Imam as-Sadiq (as)

noticed that the man had become displeased. He said to him, “O man, forbear the truth because whoever becomes patient with the Truth Allah will recompense him with what is better to him [101](#).”

Imam al-Baqir (as) has said, “The paradise is surrounded with misfortunes and patience. Whoever becomes patient with the misfortunes of the world ly life will be in paradise. The hell is surrounded with pleasures and lusts. Whoever gives his self all what it likes will be in hell [102](#).”

Imam al-Baqir (as) has also said, “Patience is two kinds; patience with misfortunes which is good patience and the better of the two kinds is to refrain from the prohibited things [103](#).”

In fact, patience in all circumstances makes man submit to the irreversible reality and keeps his religion, deeds and morals safe and consequently the patient will win the best end. Is there anything better than patience for man to adorn himself with?

A repentant of sins must be patient to resist his desires to keep on repenting and refraining from sins and disobedience in order to get rid forever of the desires and satanic whispers that take him to the abyss of sins. Man cannot purify himself from the dregs of sins and disobedience except by being patient and then he can draw forth the divine mercy and care forever.

Lawful wealth

Allah has made it obligatory on Himself to supply all the creatures with required livelihood that no one of the creatures remains in need of livelihood or its name is omitted from the record of livelihoods at all.

But there are ways and canals through which livelihood reaches man. Some of these ways are: inheritance, donation, finding treasures and the most important way is “lawful gaining”.

Lawful gaining is like agriculture, industry, trade, grazing, handicrafts and other activities.

The wealth that one gets from unlawful way makes that one lead a deviate life and then will deserve severe punishment on the day of resurrection.

Stealing, extorting, bribe, giving deficient measures (in the scales), cheating, robbing, spoliation and the likes are all unlawful and prohibited things. Committing these things drives man away from the mercy of Allah and deprives him of His care. We find in the holy Qur'an and the traditions a strong emphasis on lawful gaining. Allah has ordered the Prophets of lawful gaining and then of worshipping.

“O messengers! eat of the good things and do good.” Qur'an, 23:51

It has been narrated that once Umm Abdullah (sister of Shaddad bin Owss) sent a cup of milk to the Prophet (S) at sunset to break his fasting with. The Prophet (S) sent her messenger back to her asking her, “Where have you got this milk from?” She said, “From an ewe of mine.” The Prophet (S) sent the messenger back again asking, “Where have you got this ewe from?” She said, “I have bought it with my

own money.” Then the Prophet (S) drank the milk. The next day Umm Abdullah came to the Prophet (S) and said to him, “O messenger of Allah, I sent you some milk but you sent my messenger back with it!” The Prophet (S) said, “Such all the Prophets before me have been ordered not to eat except good (lawful food) and not to do except good [104](#).”

The Qur'an orders all the people in the world to eat lawful and legally gotten food and to get lawful wealth and not to allow the Satan to intervene in their livings affairs because the Satan incites them to commit vices, sins and oppression against the others.

“O people! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.” Qur'an, 2: 168–169

A believer, when gaining lawful livelihood, must pay attention to the quantity and be satisfied with what Allah has granted him and not to covet what the others have. A believer must pay much attention to this important fact that the Prophet (S) has announced to all the Muslims, “The inviolability of a Muslim's property is like the inviolability of his blood [105](#).”

It means: as you try the best to save the lives of the believers, you should try the best to save their properties. Aggression against Muslim's properties and robbing the wealth he has without any right is as shedding his blood wrongfully.

Endeavoring to gain lawful livelihood and being satisfied with it whatever little it is are among the good morale; in fact, they are the essence of moral beauty and perfection.

Among the obligatory matters, that a repentant must promptly care for is purifying his properties. It means that if he has among his properties dues or rights of others or extorted monies, he must pay them back to their owners willingly. He has to keep on getting lawful livelihood until the last moment of his life.

The Prophet (S) has said, “Whoever eats an unlawful bite, his prayers of forty days will not be accepted [106](#).”

“Allah has prohibited the paradise for a body that has been fed on unlawful food [107](#).”

“Avoiding an unlawful bite is more beloved to Allah than praying two thousand rak'at as offered voluntarily [108](#).”

Piety

Piety is protecting oneself from slipping into sins and disobedience and involving in perishing plagues as it has been mentioned in the Qur'an and the sharia.

Piety is aspiritual condition one gets when keeping away from sins and keeping on worships. It has a

high rank among the religious values and moral aspects of perfection.

The effects of the divine guidance are not open for the all. They do not appear except on pious people. On the day of resurrection paradise will not be prepared and adorned except for the pious.

“This Book, there is no doubt in it, is a guide to those who guard (against evil).” Qur'an, 2:2

“And the garden shall be brought near for those who guard (against evil).” Qur'an, 26:90

Piety has many good results and advantages. Here are some of them that have been mentioned in the Qur'anic verses and the traditions;

“And fear Allah, that you may be successful.” Qur'an, 2:189

“And fear Allah and know that Allah is with those who fear Him.” Qur'an, 2:194

“Then surely Allah loves those who guard (against evil).” Qur'an, 3:76

“Be careful of (your duty to) Allah then, that you may give thanks.” Qur'an, 3:123

“And be careful of (your duty to) Allah; surely Allah is swift in reckoning.” Qur'an, 5:4

“Those among them who do good (to others) and guard (against evil) shall have a great reward.”
Qur'an, 3:127

“Allah only accepts from those who guard (against evil).” Qur'an, 5:27

“And naught of the reckoning of their (deeds) shall be against those who guard (against evil).”
Qur'an, 6:69

“And be careful of (your duty to) Allah that mercy may be had on you.” Qur'an, 49:10

“And Allah is the guardian of those who guard (against evil).” Qur'an, 45:19

“Surely the most honorable of you with Allah is the one among you most careful (of his duty).”
Qur'an, 49:13

Ameerul Mo'mineen (as) has mentioned the aspects of the pious as following:

Truthfulness, giving deposits back to their owners, carrying out covenants, generosity, good kinship, being kind to the weak, little sleeping with women, giving charities, doing favors, courtesy, patience, prudence and following the knowledge that nears to Allah. Then he said, “A good final state shall be theirs and a goodly return [109](#)”.

The Prophet (S) has said, “If the heavens and the earth are closed up for a man and then he fears Allah, Allah will open a way to him between them and will grant him deliverance [110](#).”

The Prophet (S) has also said, “There is a quality whoever keeps to, this world and the afterworld will obey him and he will win the paradise.” He was asked what it was and he said, “It is piety. Whoever wants to be the most honorable among people has to fear Allah and be pious¹¹¹.”

Charity and benevolence

The Qur'an emphasizes on believing in Allah, the day of resurrection, the angels, the divine books, the Prophets and spending Abundantly on the orphans, the poor and the wayfarers, helping the needy, setting slaves free, offering prayers, paying zakat, carrying out covenants and being patient with misfortunes, distresses and illnesses. All these are aspects of good, benevolence, Truthfulness and piety¹¹².

The Prophet (S) has said, “The promptest goodness to be rewarded is benevolence and the promptest evil to be punished is aggression¹¹³.”

The Prophet (S) has mentioned ten aspects of the benevolent; “They love for the sake of Allah, hate for the sake of Allah, make friends for the sake of Allah, part from some people for the sake of Allah, become angry for the sake of Allah, become pleased for the sake of Allah, act for the sake of Allah, beseech Allah, submit to Him frightenedly, purely, sincerely, coyly and watchfully and give charities for the sake of Allah¹¹⁴.”

Imam Ali (as) has said, “There are three things that are considered as qualities of charity; generosity, courtesy and patience with harms¹¹⁵.”

Imam al-Baqir (as) has said, “Four things are from the treasures of charity; to hide one's neediness, to keep giving charity secret, to hide one's pain and to hide distresses¹¹⁶.”

Musa bin Ja'far al-Kadhim (as) has said, “Whoever is charitable and benevolent to his kin and brothers his life will be prolonged¹¹⁷.”

Ghairat

Ghairat and zealotry are among high morals. Ghairat imposes on one to protect his honor and family from the others, from the aggression of dissolute and bad people.

Ghairat in fact is one of the prominent aspects of all the Prophets, the saints and the lovers of the truth.

The Prophet (S) has said, “My father Abraham has ghairat and I have more ghairat than him. May Allah disgrace whoever of the believers that has no ghairat ¹¹⁸.”

Ameerul Mo'mineen (as) has chided the people of Kufa by saying, “Do you not feel shy? Do you not have ghairat? Your women go to the markets competing with the infidels¹¹⁹.”

The Prophet (S) has said, “The fragrance of paradise can be felt at a distance of five hundred years but neither an undutiful nor a cuckold will feel it.” It was asked, “What a cuckold is?” The Prophet (S) said, “It is he, whose wife commits adultery and he is aware of that¹²⁰.”

Imam as-Sadiq (as) has said, “Allah has ghairat and He loves every person who has it. It is because of His Ghairat that He has prohibited adultery whether openly or secretly¹²¹.”

Taking lessons

Taking lessons from the events of life and what happens to people and thinking of the lives and conditions of the previous nations are considered as a good feature of wisemen. The Qur'an says when talking about the ancient nations,

“In their histories there is certainly a lesson for men of understanding.” Qur'an, 12:111

The Qur'an invites men of understanding and wise people besides all ordinary people to take lessons in order to protect themselves from falling into the meanness of sins and vices and in order to reach perfection

“Therefore take a lesson, O you who have eyes.” Qur'an, 59:2

Imam Ali (as) has said, “The best of reason is to take lessons, the best of determinedness is to ask for other's help and the greatest of foolishness is self-deceit¹²².”

Ameerul Mo'mineen (as) asked the ignorant, sinful and unjust people to take lesson from the ancient nations and past events by saying, “You have a lesson from the past nations! Where are the giants and the sons of the giants?! Where are the Pharaohs and the sons of the Pharaohs?! Where are the people of ar-Rass who have killed the Prophets, put out the laws of the messengers of Allah and restored the laws of the tyrants¹²³?”

Goodness

According to the Qur'an and the traditions, “goodness” refers to some positive qualities which are useful to man in this world and the afterworld.

Goodness according to the Qur'an is the reward in the afterlife, the divine mercy, lawful wealth, Friday prayer, the afterlife, faith, acting according to good preaching, repentance, piety and the likes.

The best way of reforming one's inward and outward is to follow these exalted facts and ideals. The Prophet (S) has said, “There are four qualities which whoever has been given as if been given the goodness of this life and the afterlife; a patient body, a mentioning tongue, a grateful Heart and a good wife¹²⁴.”

Imam Ali (as) has said, “All goodness has been gathered in three things; looking, keeping silence and speaking. Every looking without taking lessons is inattention, every silence without pondering is inadvertence and every speech without praising Allah is nonsense [125](#).”

Learning

The holy Qur'an pays great attention to knowledge, scholars and students. We also find this matter clear in the traditions.

Knowledge is the lamp of the way, the power of mind, insight, awareness, honor and dignity.

The high rank of man in this world and the afterworld concerns the knowing believers.

“Allah will exalt those of you who believe, and those who are given knowledge, to high ranks.”

Qur'an, 58:11

The Prophet (S) has said, “Seek knowledge even if it is in China! Seeking knowledge is an obligation on every Muslim [126](#).”

He has also said, “A scholar among the ignorant is like a living one among the dead [127](#).”

The Prophet (S) has also said in a tradition urging on seeking knowledge, “When death comes to a scholar while seeking knowledge, he dies as a martyr [128](#).”

The Prophet (S) has said in another tradition, “He, who seeks knowledge, is like one who fasts in the day and spends the night in worshipping. A chapter of knowledge one learns is better to him than a mountain of gold even if he spends it in the way of Allah [129](#).”

He has also said, “Whoever is busy looking for knowledge paradise looks for him.”

Is there any way to reform a repentant's state better than seeking knowledge to know the lawful and unlawful things, to know the right and the wrong and to learn the divine knowledge in order to act according to it?

If one is unaware of the facts and what is going around him then how can he adapt himself to live in such environment? Is it possible to apply this verse

“that if any one of you does evil in ignorance, then turns after that and acts aright” (Qur'an,6:54)

without knowing the religious facts and moral ideals?

Real repentance does not take place without reforming one's inward and outward and this reform does not take place without knowledge.

Hope and expectation

Hope is a human quality and an exalted state of the Heart that the believers and especially the repentant of sins must have to win the pardon and forgiveness of Allah.

The persons, who believe in Allah and are certain of the existence of the afterlife, must perform the obligations as possible as they can and must refrain from prohibited things without being polluted with the disease of pride, haughtiness and selfishness. Man must expect the mercy of Allah on the day of resurrection to be saved from the horrible terrors of that day and to be granted the divine contentment and paradise.

These persons should not despair of the mercy of Allah and should not exceed in their fear to a degree that they lose hope and then they keep on their deviation and committing sins.

A believer should make his faith in the divine facts as a basis from which he should set towards hoping and expecting the mercy and contentment of Allah. He should know that faith and good deeds are the pillars of deliverance.

The Qur'an, in many verses, talks to man in a way that moves the sense of goodness inside the believers and brings those, who have done good deeds, good news that they will be in paradise to live there forever and to have eternal blessings. The believers should know that Allah carries out His promises and does never break any promise.

“Surely those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy and Allah is Forgiving, Merciful.” Qur'an, 2:218

“And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow.” Qur'an, 2:25

There are many other verses having this concept and showing that the mercy of Allah is very near to the believers and the benevolent. Man has no any excuse to despair of the great mercy of Allah or to think that it is unobtainable or to suspect the certain good news of Allah.

As for those, who have spent their lives in sins and disobedience and have not performed their obligations, they should know too that the mercy of Allah is not closed before them and that Allah is Mighty and Forgiver and He accepts the repentances of His people. They should know that the power of Allah is infinite and so are His pardon and forgiveness that he may forgive His sinful people even if their sins are as much as the sands of the deserts, the waters of the seas and as much as the mountains. It is not difficult for Allah to forgive them all.

“Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the

Merciful.” Qur'an,39:53

A repentant one should hope and expect the mercy and forgiveness of Allah because despairing of the mercy and forgiveness is equal to disbelief according to the Qur'anic verses [130](#).

A repentant should know that he is like a sick person and his doctor is Allah the Almighty and that there is no unrecoverable disease near Allah. a repentant has to diagnose his disease and then to try to cure the disease with the drug of repentance.

Despairing of Allah's mercy and forgiveness is a satanic doing meaning that Allah is unable to cure the disease of that sick person, Allah forbid!

Anyhow, one must expect the mercy of Allah because it leads to faith and good deeds whose fruit is repenting and turning to Allah. The hope without faith or doing or without repenting and turning to Allah is a satanic state and according to the Qur'an it is a satanic wish.

“He (the Satan) gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.” Qur'an, 4: 120

Once a man came to Ameerul Mo'mineen (as) and said to him, “O Ameerul Mo'mineen, advise me!”

Imam Ali (as) said to him, “Do not be among those who expect good afterlife without doing (good deeds) and postpone repentance hoping that they will live long. They speak in this life as the ascetics but do as the desirous (of worldly life) [131](#).”

Imam Ali (as) has also said, “Be of what you do not wish more hopeful than of what you wish. Moses the son of Imran went to bring fire for his family and then Allah talked to him and he went back as Prophet. The queen of Saba' went (as an unbeliever) and she became a Muslim at the hand of Prophet Solomon (as). The magicians of the Pharaoh went to achieve glory to the Pharaoh but they went back as believers [132](#).”

Imam as-Sadiq (as) has said, “A believer is not a true believer unless he becomes afraid (of Allah) and hopeful (of the mercy of Allah) and he is not afraid and hopeful unless he acts according to what he is afraid and hopeful of [133](#).”

Justice

Justice is one of the most important matters in the Qur'an and the traditions. Justice is one of the attributes of Allah the Almighty, the Prophets and the saints.

A just person is surely beloved by Allah and by good people and he is as a shining lamp in the sphere of life.

Justice is the source, the root and the essence of all the system of the world of existence. It has been

narrated that, "With justice the heavens and the earth have been established."

The holy Qur'an, in too many verses, has talked about justice and invited all the people to carry out justice in all the affairs of their lives

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred" Qur'an, 16:90

"Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice" Qur'an, 4:58

"O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety" Qur'an, 5:8

The Prophet (S) has said, "Justice of one hour is better than worships of seventy years; spending the night (in worshipping) and fasting during the day and injustice of one hour is worse near Allah than sins of sixty years [134](#)."

Ameerul Mo'mineen (as) has said, "He, whose inward is like his outwards and whose doings are like his sayings, has protected deposits and carried out justice [135](#)."

He has also said, "Justice is the base on which the world has been established [136](#)."

He has also said, "Justice is the head of faith, the peak of charity and the highest rank of faith [137](#)."

Out of the previous Qur'anic verses and holy traditions we find that the divine facts are; faith, prayers, spending, believing in the afterlife, being kind to the parents and to the kin, being charitable to the orphans and the needy, courtly, sincerity, patience, lawful properties, piety, charity, taking lessons, goodness, seeking knowledge, expectation and justice.

Some of these things are practical programs and some others are moral, some are inwards and some others are outwards.

It has been mentioned previously that the moral beauty and the factors that lead to reform man's personality and psychological state after repenting of sins are several things such as; good intention, favor, freedom, wisdom, good will, love, fairness, guardianship, reconciliation, carrying out covenants, pardoning, relying on Allah, humbleness, truthfulness, loving the humankind, doing good to people, mixing with people in good manners, great jihad (against one's desires and lusts), enjoining the good, forbidding the wrong, piety, gratefulness, responsibility, generosity and the likes. All these things make one reform his inward and add to himself moral beauty.

If we want to explain all these things depending on the Qur'anic verses and the traditions, we will need several volumes to achieve the task; therefore we turn away from explaining these things and the

readers may read them in the detailed books like the tafsirs (interpretations) of the Qur'an, Usool al-Kafi, Jami'as-Sa'adat, Mi'raj as-Sa'ada, al-Mahajja al-Baydha", al-Irfan al-Islami (twelve volumes written by the author of this book), Ma'ani al-Akhbar, Khisa al as-Sadooq, al-Mawa'idh al-Adadiyya and others.

Vices and bad deeds

Vices, bad deeds, major sins and minor sins are so many that these few pages are not enough to show them all as they have been mentioned in the Qur'an and the traditions.

In this chapter, we are going to explain the matters concerning these things as examples in the same way as we have talked about the good deeds and morals in the previous chapters and we refer the readers to the famous books of tafsir and Hadith.

Adorning oneself with good morals and purifying the inward from the vices changes one into a perfect man who will get the happiness of this life and the afterlife.

The main part of good morals causes the divine mercy come down like the rain and causes man to enter the field of the divine contentment whereas the main part of the vices and bad deeds causes to bring down the wrath of Allah and makes the personality of man disappear and brings him the divine wrath and the eternal torment.

According to the Qur'anic verses paradise, on the day of resurrection, will be the reward of the good deeds that man do in the worldly life and hell will be the reward of the bad deeds. In other words the good deeds will be as bricks and materials of construction in paradise whereas the bad deeds will be as tools of painful punishment in the afterlife.

We should seize the little opportunity in our worldly life and our shortold to do good deeds and to avoid bad deeds to be safe from the painful punishment, to save ourselves from the eternal torment in hell and to enter into paradise to enjoy the eternal bliss of the Beloved.

Lying

Lying or every speech that is opposite to the reality is something ugly and obscene and it is one of the incitive means of the Satan.

The Qur'an in many verses considers lying as one of the major sins and declares that Aliar deserves the wrath and curse of Allah. The Qur'an has threatened the liars and the rejecters of severe torment.

The Qur'an has mentioned the Christians of Najran who had come to argue with Prophet Muhammad (S) in Medina. The Prophet (S) had invited them to perform mubahala [138](#) to show them that they were liars and they deserved the curse of Allah.

Yes! The sin of lying is too heavy and great to a degree that a liar deserves to be cursed and driven out of the mercy of Allah.

“Then let us be earnest in prayer, and pray for the curse of Allah on the liars.” Qur'an, 3:61

Allah the Almighty mentions in the Qur'an the bad features of the hypocrites among which is the feature of lying and He witnesses on it;

“And Allah bears witness that the hypocrites are surely liars.” Qur'an, 63: 1

The Prophet (S) has said, “It is a great treason that you talk to your brother and he believes you whereas you tell him lies [139](#).”

Imam Ali (as) has said, “Beware of lying because it is the lowest of morals and it is a kind of obscenity and a kind of meanness [140](#).”

The Prophet (S) has said, “The greatest of sins is a lying tongue [141](#).”

Ameerul Mo'mineen (as) has said, “If a person tells one a lie, the angel will go one mile away from him because of the foulness he does [142](#).”

Imam al-Baqir (as) has said, “Allah the Almighty has made locks for evil and made the intoxicating drinks as the keys of these locks but lying is eviler than drinking [143](#).”

The Prophet (S) has said, “Lying is a door from among the doors of hypocrisy [144](#).”

Accusation

How ugly it is when someone pollutes the reputation of a man or a woman before people and ascribes vices to them! how ugly it is when someone accuses an innocent person of a sin that he has never committed just for selfish motives, personal desires and satanic incitements! How ugly it is when someone disgraces the honest and respectable peoples, defames and dishonors them!

Accusing innocent and chaste people is one of the ugliest deeds and worst morals.

“And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.” Qur'an, 4: 112

The Prophet (S) has said, “He, who slanders a believer or accuses him of what he is innocent of, Allah will stand him on a hill of fire on the day of resurrection until he repents of what has accused that believer of [145](#).”

Imam as-Sadiq (as) has said, “Whoever slanders a believing man or a believing woman or accused him/her of what he/she is free from Allah will imprison him on the day of resurrection in a clay of khabal

until he will repents of what he has accused of.” He was asked what the clay of khabal was and he said, “It is pus that comes out of the vaginas of the prostitutes¹⁴⁶.”

The Prophet (S) has said, “Slandering an innocent person is heavier than mountains¹⁴⁷.”

Backbiting

Among the vices and the very bad morals is to speak ill of someone behind his/her back.

Backbiting is to mention some features of an absent person that if he knows they are mentioned before the others, he will be angry and uncomfortable.

Backbiting is one of the major and heavy sins and committing it causes one’s heart to be polluted with darkness and consequently it (the Heart) will be deprived of the divine light and mercy.

The holy Qur’an has prohibited people from backbiting strongly and compared one who backbites the others to one who eats the flesh of his dead Muslim brother.

“Nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah” Qur'an, 49: 12

The Prophet (S) has said to Abu Tharr, “O Abu Tharr, beware of backbiting for it is worse than adultery!” Abu Tharr said, “O messenger of Allah, what is backbiting?” The Prophet (S) said, “To mention your brother with what he hates.” Abu Tharr said, “O messenger of Allah, even if he has what is mentioned about him?” The Prophet (S) said, “Know that if you mention him with what he does not have, you slander him¹⁴⁸.”

Ameerul Mo'mineen (as) has said, “He, who listens to backbiting, is like the backbiter¹⁴⁹.”

The Prophet (S) has said, “He, whose Muslim brother is backbitten before him and he can defend him but he does not defend him, will be failed by Allah in this life and the afterlife¹⁵⁰.”

Scorning and mocking

Mocking at the others and scorning them are very ugly deeds and major sins. How often that someone mocks and scorn another one who may be one of the saints or the sincere servants of Allah!

The Qur’an has forbidden people strongly from mocking at each other.

“O you who believe! let not (one) people laugh at (another) people perchance they may be better than them, nor let women (laugh) at (other) women, perchance they may be better than them”

Qur'an, 49: 11

The Prophet (S) has said about mockers, “The gate of paradise will be opened for a mocker and it will be said to him, “come on!” He will come with his griefs and distresses and when he will about to come in, the gate will be closed before him [151](#).”

The mockers and scorners will face the result of their ugly deeds and will get their painful reward on the day of resurrection.

The Prophet (S) has said, “Do not scorn anyone of the Muslims because the little of them are great near Allah [152](#).”

He has also said, “It is enough evil for the son of Adam to scorn his Muslim brother [153](#).”

Oaths

Some people, in order to reach their material aims, take firm oaths and swear by Allah and so their oaths become as a kind of indignity, dishonor and violation of the sacredness of Allah the Almighty. The Qur'an says,

“And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.” Qur'an, 2:224

The Prophet (S) has said to Imam Ali (as), “Do not swear by Allah whether true or false without necessity and do not make Allah as an obstacle to your oath for Allah does not mercify or talk to whoever swears by His name falsely [154](#)!”

Imam as-Sadiq (as) has said, “He, who takes an oath and he knows that he swears falsely, challenges Allah the Almighty [155](#).”

Impermissible lusts

Impermissible lusts include the pleasures of the abdomen and the private parts, bodily and mental pleasures which are contrary to the will of Allah and opposite to His contentment.

Man has to remember Allah, the afterlife and the severe punishment he will face on the day of resurrection if he satisfies his lusts and desires in unlawful way and against the orders of the sharia. But if man refrains from unlawful lusts and desires, he will be fit to win paradise and he will not be rewarded except with paradise;

“And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden that is the abode.” Qur'an, 79:40–41

The Prophet (S) has said, “Blessed is he who turns away from a present lust to a promise that he has not seen [156](#)!”

He has also said, “Three things that I fear for my nation after me; deviation after knowing, misleading seditions and the lusts of the abdomen and private parts [157](#).”

Imam Ali (as) has said, “The slave of lusts is meaner than the slave of bondage [158](#).”

The Prophet (S) has said, “The truth is heavy and bitter and the untruth is light and sweet. Perhaps a lust of a moment may cause a lasting sorrow [159](#).”

He has also said, “If a sin or a lust happens to someone and he refrains from it for fear of Allah, Allah will save him from Fire and secure him from the Great Fear.”

INJUSTICE AND OPPRESSION

Injustice, violating the rights of others, preventing others from getting their rights, bad doings and conducts that cause harm to other people, contradicting the law, heresy, haughtiness and the likes are among the items of injustice, oppression and aggression.

The holy Qur'an sees that as long as the unjust persons are still in the circle of oppression and aggression against people they are away from guidance and not worthy of it.

“And who is more unjust than he who forges Alie against Allah and he is invited to Islam, and Allah does not guide the unjust people.” Qur'an, 61:7

The Qur'an also sees that injustice and oppression are the reasons behind perishment and extinction of goodness and that the unjust society deserves misfortunes, torment and perishment;

“And when Our messengers came to Ibrahim with the good news, they said: Surely we are going to destroy the people of this town, for its people are unjust.” Qur'an, 29:31

The Qur'an declares that the unjust people on the day of resurrection will be deprived of intercession and the support of their assistants and relatives and they will live in hell alone in horrible isolation. It is the punishment that will await for them on that day.

“And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.” Qur'an, 40:18

The Qur'an declares too that the unjust people deserve the eternal torment and their suitable place will be in hell and this punishment will not be limited to them only but to their followers and assistants too.

“Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.” Qur'an, 42:45

And the Qur'an announces that Allah does not love the unjust and it is clear that if someone is driven out of the circle of the love of Allah, will be afflicted with distress and wretchedness in this life and the

afterlife.

“surely He does not love the unjust.” Qur'an, 42:40

The Prophet (S) has said, “Between paradise and hell there are seven punishments the easiest of which is death.” Anass asked, “O messenger of Allah, what is the most difficult of them?” The Prophet (S) said, “Standing before Allah when the wronged will catch the wrongdoers [160](#).”

In a Qudsi tradition it has been narrated, “My wrath has become too great against people who have wronged those who have not found any supporter save Me [161](#).”

The Prophet (S) has said, “Avoid injustice because it is the darkness of the day of resurrection [162](#).”

He has also said, “The one who is aware of the injustice, the one who assists in it and the one who is pleased with it are all partners in it [163](#).”

Ameerul Mo'mineen (as) has said, “By Allah if I am given the seven continents and what there is under their horizons to disobey Allah just by extorting as hell of a barley corn from an ant, I will never do [164](#).”

Anger and violence

Anger, which is not for the sake of the Truth, and violence in facing different events and in dealing with others or because of a mistake of one's wife or children are satanic states and devilish powers that move the possibilities of deviation in the inner feelings of man.

Controlling one's anger and suppressing rage are among the good morals that are necessary for every Muslim. Man at anger and violence becomes as a captive of these satanic motives and he involves in the quicksand of deviation. He acts just to relieve the latent rage inside him and then he may commit bad doing that he will not be able to repair later on.

Suppressing one's anger, pardoning the others and being kind to them are from the signs of piety and they cause one to be beloved by Allah Who has said in the Qur'an;

“And those who restrain (their) anger and pardon people; and Allah loves the doers of good (to others).” Qur'an, 3:134

The Prophet (S) has said, “If one of you becomes angry while he is standing, let him sit down and if his anger will not be relieved, let him lie down [165](#).”

The Prophet (S) has said to Imam Ali (as), “Do not be angry! When you become angry, sit down and think of the power of Allah over the people and His patience with them. If it said to you “fear Allah”, get rid of your anger and go back to your patience [166](#)!”

Imam Ali (as) has said, “Beware of anger for its beginning is madness and its end is regret¹⁶⁷!”

Imam al-Baqir (as) has said, “Whoever suppresses his anger while he is able to carry it out Allah will fill his Heart with security and faith¹⁶⁸.”

Imam as-Sadiq (as) has said, “Anger is the key of every evil¹⁶⁹.”

Spite and hatred

Spite, hatred and enmity towards people without a legal excuse are outcomes of malevolence and diseased inners; therefore they are prohibited in the sharia.

One, who bears spite and hatred towards others, will wrong and oppress them and then involve in sins and disobediences to satisfy his hatred and to relieve his hidden complexes.

A spiteful man lives in spiritual dryness and this dryness reflects on his human relations with the others. He becomes unkind and unloving to people. The Qur’anic verses and the traditions have declared that such a person is far away from the mercy of Allah in this life and the afterlife.

Imam Ali (as) has said, “Spite is the meanest of defects¹⁷⁰.”

“Spite is one of the natures of evildoers¹⁷¹.”

“Spite is a hidden fire that cannot be put out except by death or a victory¹⁷².”

“Pluck evil out of the others” chests by plucking it out of your own chest¹⁷³!”

“The cause of seditions is spite¹⁷⁴.”

“Whoever discards spite his heart and mind will be at ease¹⁷⁵.”

“A spiteful person has no brothers¹⁷⁶.”

We read in the dua’ (supplication) of Nudba that after the death of the Prophet (S) distresses and ordeals from every side have attacked AhlulBayt (as) and all what has happened of great seditions and deviations in the religion and in the life of people which cannot be repaired until the day of resurrection were the results of spite, hatred and envy rooted in the Hearts of some of the unjust people.

Stinginess

Stinginess is a negative psychological state that prevents man from spending his money, position or honor for the sake of Allah or caring for the problems of the others in order to solve them or helping the needy or fulfilling the needs of his fellows and the likes.

Stinginess is a satanic feature and moral coming out of one’s dark inners away from the exalted human

morals. It is one of the features of evildoers and enviers.

The Qur'an denies stinginess strongly, dispraises the stingy and declares that they will deserve severe torment and painful punishment on the day of resurrection.

“And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day.” Qur'an, 3:180

“And (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement. On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.” Qur'an, 9:34–35

The Prophet (S) has said, “The least comfortable people are the stingy [177](#).”

Imam Ali (as) has said, “Stinginess contains all the defects and it is a rein with which it is led to every bad [178](#).”

Imam as-Sadiq (as) has said, “A stingy person is one who becomes stingy with what Allah has imposed on him [179](#).”

Monopoly

Monopoly is to retain the goods that people are in need of especially foods and medicines so that the prices may be raised and then great wealth may be got in this way. In fact, this is a great injustice against people and especially the weak.

A monopolist by this doing and by being unkind to the people causes himself to be deprived of the mercy of Allah in this world and in the afterworld. In doing so he just acts selfishly.

Besides that selling monopolized goods itself is prohibited and its price is considered as ill-gotten property. This doing has been dispraised strongly by the Qur'an and the traditions.

About getting wealth unlawfully the Qur'an says,

“And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.” Qur'an, 4:30

The Prophet (S) has said, “Whoever keeps food for forty day sintending that it may be expensive has disavowed Allah and Allah has disavowed him [180](#).”

“Whoever monopolizes foods for forty days and then gives them as charity it will be not accepted from

him¹⁸¹.”

“The worst of people is the monopolist; when Allah makes the prices become low, he becomes unhappy and when the prices become high, he becomes delighted¹⁸².”

“The monopolists and the killers will be thrown into hell at the same degree¹⁸³.”

Imam Ali (as) has said, “Monopoly is one of the features of evildoers¹⁸⁴.”

Being fond of the worldly life

It is naturally that man loves the worldly life if his love is reasonable and lawful because this will lead him to arrange the affairs of his and his family's life in the best way. This love is something natural and required but if the love of this worldly life is out of greediness, fancies, desires and lusts and away from the moral principles and if it leads towards sins, unlawful desires and ill-gotten properties, it will be unreasonable and unlawful love that will cause to destroy one's life and involve him into the eternal curse and torment.

What we see in the Qur'anic verses and the traditions that the love of the worldly life is dispraised or sometimes the worldly life it self is dispraised is the negative relation with the worldly life and the consequences of this negative relation such as collecting wealth unlawfully, injustice, oppression, treason and the likes.

The phrases mentioned in the Qur'an about dispraising the worldly life such as “provision of vanities”, “play and amusement”, “the enjoyment of this world is short” and others look at the worldly life as a cause of greediness, ignorance and inadvertence.

The hearts of the lovers of the worldly life are polluted with the material love which gives bitter fruits and bad morals besides that when man pays all his attention to this life, he will forget the afterlife and then he will lose it and deserve the wrath of Allah and then will be deprived of the divine contentment and bliss eternally.

The heart of man is the throne and sanctum of Allah the Almighty and it should not be polluted with such kind of love which is the result of greediness and incitements of deviation.

One should live and make use of this life according to the Islamic teachings and instructions mentioned in the Qur'an and holy traditions.

From among these instructions is getting lawful money and spending it on the affairs of life and spending some of it in the way of Allah.

If one's relation with this life is in this way, it will be pleased with by Allah and it will make one lead a good afterlife. But excessive love to this life with being inattentive to the afterlife make one mean in this

life and in the afterlife.

The Prophet (S) has said, “If the love of the worldly life occupies one’s heart, one will be involved in three things; bus iness whose tired ness will not end, poverty whose wealth will not be gained and a hope whose end will not be reached^{[185](#)}.”

He has also said, “It is impossible to every Heart loving the worldly life to get rid of greediness^{[186](#)}.”

Ameerul Mo’mineen (as) has said, “He, who loves the worldly life, collects (wealth) toother than him.” Such a man and due to his love to wealth and material properties will refrain from spending it in its lawful ways. He will keep on collecting monies until he dies and then all his properties will be for other than him.

Imam as-Sadiq (as) has said, “whoever loves it (worldly life) it will make him proud, Whoever admires it, it will make him stingy, whoever follows it, it will make him greedy, whoever praises it, it will make him hypocrite, whoever wants it, it will make him haughty and whoever trusts in it, it will make him inadvertent.”^{[187](#)}

Treason

Treason is opposite to trustiness. If someone deals with the trusts of Allah and of other people without their permissions and causes damages to these trusts, he betrays the ones who have trusted him with these trusts.

Treason is something very ugly and it is a satanic doing. It comes out of the soul that is prone to evil and it is one of the features of those who follows their desires away from the principles of religion and conscience.

Allah has talked in His Book about treason in many verses. He refers to several kinds of treason such as; treason of the eye (looking at women that is unlawful for one to look at), treason of self (slandering others, accusing them and destroying their prestige and so one betrays his self by losing the afterlife), treason of deposits (whether the divine deposits entrusted to man like bodily and mental abilities, the organs, the soul and others or the deposits of other people like properties and secrets) and treason in economical dealings, relations with people and others.

Allah has declared that he does not love the traitors:

“And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.” Qur'an, 8:58

Since Allah hates treason, He orders the believers of trustiness and wa rns them of bet raying Allah, His messenger and the people.

“O you who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.”

Qur'an,8:27

The Prophet (S) has said,

“He is not from us whoever betrays a Muslim in his family and properties [188](#).”

“Revealing the secret of your brother is treason so beware of that [189](#)!”

“Do not betray who has betrayed you lest you become like him [190](#)!”

“There are four things if one of which enters a house, it will be destroyed and will not be rebuilt with blessing; treason, stealing, drinking wine and adultery [191](#).”

“(people of) Deceit, treason and trickery will be in hell [192](#)”

Ameerul Mo'mineen (as) has said, “Treason is evidence on the littleness of piety and faith [193](#).”

Imam as-Sadiq (as) has said, “A believer is molded with every nature except treason and lying [194](#).”

Drinking intoxicants

It is understood from the Islamic knowledge that the first one, who has made, drunk and spread wines between people, was Iblis.

I do not think that the great damage and loss that drinking wines causes are unknown by someone. Wine and every intoxicating drink attacks the mind and the mental power of man and gradually man turns into a vain creature.

Changing any blessing and gift that Allah has granted to man in order to continue his life and be bale to worship Allah and to serve people is a great treason to these great blessings. Drinking wine and any other intoxicant is a great treason, bad deed and heavy sin.

Islam has prohibited selling grapes, dates and any other blessing if the purpose is to make wine of them. The dealing on this is unlawful. This doing is one of the causes of deviation and it is a revolt against the orders of Allah the Almighty.

Making wine, carrying it, selling it, mediating in such prohibited dealings and any other activity concerning wine are all prohibited and they cause the wrath of Allah and lead man to the eternal torment in hell on the day of resurrection.

“O you who believe! intoxicants and games of chance and (sacrificing to) stonesset up and (dividing by) arrows are only an uncleanness of the Satan's work; shun it therefore that you may be successful. The Satan only desires to cause enmity and hatred to spring in your midst by

means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist.” Qur'an, 5:90–91

The Prophet (S) has said, “Do not believe a drunkard when he talks, do not marry him (your daughters) when he proposes to engagement, do not visit him when he becomes ill, do not entrust him with any trust and do not attend his funerals when he dies^{[195](#)}.”

“A drunkard will be resurrected from his grave written between his eyes; desperate of the mercy of Allah^{[196](#)}.”

“The wine is the mother of vices and it is the greatest of the major sins^{[197](#)}.”

“Allah has cursed the wine, its presser, its planter, its drinker, its cupbearer, its seller, its buyer, the eater of its price, its carrier and the one to whom it is carried^{[198](#)}.”

“Whoever believes in Allah and the last day (the day of resurrection) let him not sit at a table at which wine is being drunk^{[199](#)}.”

Al-Mufadhdhal has narrated, “Once I asked Abu Abdullah (as-Sadiq) (as), “Why has Allah prohibited wine?”

He said, “Allah has prohibited wine for its influence and corruption because it causes a drunkard tremor, takes his light a way, destroy his magnanimity, makes him dare to commit sins, to shed blood, to commit adultery and he may commit sexual rape on his close relatives (daughters or sisters) unknowingly. Wine does not give its drinker except evils^{[200](#)}.”

Cursing and abusing

Cursing, Abusing and obscenity are outcomes of ignorance and impoliteness and they are away from human morals. They harm one's dignity and faith.

The Qur'an has not permitted the believers to curse or Abuse even the enemies of Allah. The traditions have prohibited cursing even the animals and material substances.

Allah has said,

“And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance.” Qur'an, 6: 108

The Prophet (S) has said, “Do not Abuse people lest you cause enmity^{[201](#)}!”

“Abusing a Muslim is sinfulness, fighting him is disbelief and backbiting him is disobedience to Allah^{[202](#)}.”

“Do not Abuse the Satan but pray Allah to protect you from his evil^{[203](#)}!”

“Do not curse the wind for it is ordered (by Allah) and do not abuse the mountains, the hours, the days or the night that you may sin and the Abuse may return on you²⁰⁴!”

Wasting and squandering

Every wasting in foods, drinks and cloths and also in love and relations with the others is a result of loving the worldly life. Even excessive liberality in giving is a kind of squandering. Squandering is a bad and ugly deed according to the Qur'an and the traditions.

Allah declares in the Qur'an that he does not love the wasters and the squanderers;

“And eat and drink and be not extravagant; surely He does not love the extravagant.” Qur'an, 7:31

One, who spends what Allah has granted him in unreasonable ways, is considered as a waster according to the Qur'an. The wasters are the brothers of the Satan as Allah has said

“Surely the squanderers are the brothers of the Satan and the Satan is ever ungrateful to his Lord.” Qur'an, 17:27

The Prophet (S) has said, “The marks of a waster are four; (mental) blindness, inadvertence, heedlessness and forgetfulness²⁰⁵.”

“It is wasting to eat all what you like²⁰⁶.”

Imam al-Askari (as) has said, “Generosity has Alimit and if it exceeds the limit, it becomes wasting²⁰⁷.”

Imam Ali (as) has said, “Woe unto the waster! How far he is from reforming himself and managing his affairs²⁰⁸!”

Imam as-Sadiq (as) has said, “A waster has three signs; he buys what is not his²⁰⁹, wears what is not his and eats what is not his²¹⁰.”

The Prophet (S) has said, “Temperance is something that Allah loves and wasting is something that he hates. Even your throwing a kernel away (is a kind of wasting) because it can be useful for something and even pouring away the leftover of your drink (is a kind of wasting)²¹¹.”

Imam Musa bin Ja'far al-Kadhim (as) has said, “Whoever has money let him beware of corruption! Your giving the money in other than its right way is wasting and squandering. It honors its keeper among people but dishonors him near Allah²¹².”

Cheating

Cheating, deceiving and trickery in dealing with people are vices and bad morals. They are among the signs of hypocrisy and aggression against the others.

The Qur'an has talked about cheating especially in the verses concerning economical affairs and the traditions have talked about it in details.

There is no doubt that cheating according to the Qur'an and the divine teachings is a prohibited doing, unlawful behavior and treason against people.

The Prophet (S) has said, "A Muslim is a brother of a Muslim. It is not permissible to a Muslim when selling something to his brother not to show its defects²¹³."

"Whoever cheats the Muslims will be resurrected with the Jews on the day of resurrection because they are the utmost cheaters to the Muslims²¹⁴."

"He, who sells some defected goods without showing the defect, will be still under the detestation of Allah and the angels will still curse him²¹⁵."

Ameerul Mo'mineen (as) has said, "He, who cheats the people in their religion, is resisting Allah and His messenger²¹⁶."

He has also said, "The greatest betrayal is betraying the umma and the most horrible cheating is cheating the umma²¹⁷."

Usury

Usury is the fact of lending money at interest. It is also practiced with goods; for example by selling a certain kind of food for the same kind but of another quality with taking some more of the unwanted kind. For example, one may sell ten kilos of bad wheat, rice or dates for eight kilos of the same good kinds. This is also usury.

Usury is prohibited and it is one of the major sins which Allah has threatened in His book of severe torment for this doing on the day of resurrection.

"O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers. But if you do (it) not, then be apprised of war from Allah and His Messenger." Qur'an, 2:278–279

The Prophet (S) has said, "The worst of gaining is the gaining of usury²¹⁸."

"Whoever eats from usury Allah will fill his abdomen with the fire of hell as much as he has eaten.

Nothing of his deeds will be accepted and he will be still cursed by Allah and the angels as long as he has a carat (of usury)[219](#).”

“A dirham of usury is greater near Allah than committing adultery seventy times with one’s mahram[220](#) in the House of Allah (the Kaaba)[221](#).”

“Allah the Almighty has cursed the eater of usury, the giver, the clerk and the two witnesses[222](#).”

Causes of perishment

The Qur’an in many verses has talked about the perishment of the nations and the torments they have been afflicted with due to different reasons.

Pondering on these verses that have been mentioned in many suras of the Qur’an educates man, ripens his soul and intellect and teaches him how to avoid meanness and perishment.

The Qur’an sees that being unjust to oneself and to others, wasting, disbelief, denying the truth, debauchery, tyranny, inadvertence and crime are the causes of the perishment of the ancient nations and the torments that have overcome them[223](#).

The Prophet (S) has said, “The perishing things are obeyed stinginess, followed fancy and self-deceit[224](#).”

“The dirham and the dinar (greediness for wealth) have perished the nations before you and they will perish you too[225](#).”

Ameerul Mo’mineen (as) has said, “He, who sticks obstinately to his own opinion, will perish[226](#).”

“He, who does not know himself, will perish[227](#).”

Imam as-Sadiq (as) has said, “Allah perishes six for six; the rulers for injustice, the Arabs for fanaticism, the wealthy for pride, the merchants for treason, the common people for ignorance and the scholars for envy[228](#).”

Pride and haughtiness

Pride is a bad psychological state and it is one of the Satan’s aspects which leads one to stand against Allah, resist His orders, behave as superior to other people, make little of the other’s right and scorn the others.

Being proud before Allah is the thing that has prevented the Satan from prostrating himself before Adam and therefore he deserved the eternal curse and was driven out of the sanctum of the angels to be under the eternal torment on the day of resurrection.

A proud one, whether his pride is before Allah, the Prophets, the Qur'an, the infallible Imams or the other people, just imitates the Satan and so he will be cursed and driven away from the mercy of Allah.

As Iblis has been lowered from his exalted rank because of his pride as the Qur'an has stated, a proud man also is lowered from the human rank and Adamic position to the lowest of the low.

The Qur'an announces that the proud deserve a painful punishment on the day of resurrection;

“And as for those, who disdain and are proud, He will chastise them with a painful chastisement and they shall not find for themselves besides Allah a guardian or a helper.” Qur'an, 4:173

The Qur'an sees also that the proud are out of the sanctum of the love, mercy and care of Allah and this group of people are disliked and hated by Allah the Almighty;

“Surely He does not love the proud.” Qur'an, 16:23

On the day of resurrection the proud will be ordered to enter into hell with meanness, insult and severe blame;

“Enter the gates of hell to abide therein, evil then is the abode of the proud.” Qur'an, 40:76

The Prophet (S) has said, “Avoid pride because one is still being proud until Allah will say: write the name of this slave of Mine among the tyrants^{[229](#)}!”

Imam Ali (as) has said, “Beware of pride because it is the greatest of sins, the meanest of defects and it is the ornament of Iblis^{[230](#)}!”

He has also said, “I wonder at the son of Adam! His beginning is a sperm, his end is carrion and he grows between the two; he is a container of excrement and then he becomes proud^{[231](#)}!”

The Prophet (S) addresses the all by saying, “Beware of pride for pride has made Iblis not prostrate himself before Adam!”

¹. “Great jihad” is resisting one’s desires and tendencies

². Nahjol Balagha, maxim no.466.

³. Usool Al-Kafi, vol.2 p.329.

⁴. Al-Wassa’il, vol. 15 p. 162.

⁵. Ibid.

⁶. Al-Kafi, vol.2 p.45.

⁷. Ibid.

⁸. Wassa’il ash-Shia, vol. 15 p. 199.

⁹. Wassa’il ash-Shia, vol. 15 p.209.

¹⁰. Al-Kafi, vol.2 p.55.

¹¹. Ibid. p.63.

¹². Wassa’il ash-Shia, vol. 15 p.243.

¹³. Al-Kafi, vol. 2 p.63.

- [14.](#) Ibid., p.64.
- [15.](#) Wassa'il ash-Shia, vol. 15 p.249.
- [16.](#) Wassa'il ash-Shia, vol. 15 p.251.
- [17.](#) Ibid., p.254.
- [18.](#) Safeenatul Bihar, vol.4 p.352 (new edition).
- [19.](#) Biharul Anwar, vol. 70 p.387.
- [20.](#) Al-Kafi, vol. 2 p.111.
- [21.](#) Biharul Anwar, vol. 67 p.101.
- [22.](#) Biharul Anwar, vol. 67 p.111.
- [23.](#) Al-Kafi, vol.2 p.61.
- [24.](#) Wassa'il ash-Shia, vol. 15 p.223.
- [25.](#) Al-Kafi, vol.2 p.350.
- [26.](#) Al-Kafi, vol.2, p.100.
- [27.](#) Wassa'il ash-Shia, vol. 15 p.283.
- [28.](#) Al-Kafi, vol.2 p.116.
- [29.](#) Al-Jamal by Sheikh al-Mufeed, p.385.
- [30.](#) Biharul Anwar, vol. 3 p.57.
- [31.](#) At-Tawheed by as-Sadooq, p.248.
- [32.](#) Rukou' is Bowing during prayers as a sign of submission to Allah. It is a main part in prayers.
- [33.](#) Sharh Nahjol Balagha by al-Ja'fari, vol.2 p.123.
- [34.](#) Nahjol Balagha, maxim no.130.
- [35.](#) It depends on the dead person's deeds.
- [36.](#) Noor ath-Thaqalayn, vol.2 p.553.
- [37.](#) Ibid.
- [38.](#) Ibid., vol.2 p.554.
- [39.](#) Biharul Anwar, vol. 6 p.269.
- [40.](#) Biharul Anwar, vol. 7 p.39.
- [41.](#) He might be Aesop.
- [42.](#) Biharul Anwar, vol. 7 p.42.
- [43.](#) Tafsir an-Noorayn, 19.
- [44.](#) Biharul Anwar, vol. 7 p.258.
- [45.](#) Biharul Anwar, vol. 7 p.260.
- [46.](#) Biharul Anwar, vol. 7 p.262, al-Amaali, p.132.
- [47.](#) Biharul Anwar, vol. 7 p.267.
- [48.](#) Biharul Anwar, vol. 7 p.270.
- [49.](#) Biharul Anwar, vol. 7 p.271.
- [50.](#) Ibid.,274.
- [51.](#) Ma'ani al-Akhbar by as-Sadooq, p.13, Biharul Anwar, vol. 7 p.249.
- [52.](#) Biharul Anwar, vol. 7 p.248.
- [53.](#) Al-Kafi, vol. 2 p.99.
- [54.](#) Al-Kafi, vol. 2 p.263.
- [55.](#) Biharul Anwar, vol. 7 p.201.
- [56.](#) Biharul Anwar, vol. 7 p.211.
- [57.](#) Biharul Anwar, vol. 80 p.9.
- [58.](#) Ibid
- [59.](#) Ibid., p.11.
- [60.](#) Al-Khisaal, vol.2 p.78.
- [61.](#) Uyyoon Akhbar ar-Redha, vol.2 p.31.

- [62.](#) Biharul Anwar, vol. 80 p.20.
- [63.](#) Al-Khisaal, vol. 1 p. 103.
- [64.](#) Misbah ash-Sharia, p. 17–18, Biharul Anwar, vol. 93 p.7.
- [65.](#) Biharul Anwar, vol. 96 p.9.
- [66.](#) Ibid., p. 114.
- [67.](#) Biharul Anwar, vol. 96 p. 115.
- [68.](#) Ibid.
- [69.](#) Ibid., p. 119.
- [70.](#) Biharul Anwar, vol. 96 p. 120, Uyoon Akhbar ar-Redha, vo l.2 p.4–5.
- [71.](#) Mawla is a freed slave and mawali is the plural for.
- [72.](#) Quraysh was the greatest tribe in Mecca.
- [73.](#) As-Safi, vol.3 p. 185 when interpreting the verse 24 of the sura of Aal Imran.
- [74.](#) As-Safi, vol. 1 p. 150.
- [75.](#) Ibid.
- [76.](#) Biharul Anwar, vol. 74 p. 121.
- [77.](#) Ibid., p.94.
- [78.](#) Ibid., p. 10.
- [79.](#) Biharul Anwar, vol. 74 p. 105.
- [80.](#) At-Targheeb, vol.3 p.347.
- [81.](#) Tafsir al-Mo'een, 12.
- [82.](#) At-Targheeb, vol.3 p.349.
- [83.](#) Biharul Anwar, vol. 75 p.4.
- [84.](#) Al-Mawa'idh al-Adadiyya, p. 147.
- [85.](#) Tafsir As-Safi, vol. 1 p. 108.
- [86.](#) Al-Kafi, vol.4 p.598.
- [87.](#) Al-Mahajja al-Baydha", vol.5 p. 193
- [88.](#) Ghurarul Hikam, chap. of "I am letter".
- [89.](#) Usool Al-Kafi, vol.2 p. 115.
- [90.](#) Tafsir As-Safi, vol. 1 p. 151–152.
- [91.](#) Ibid..
- [92.](#) Al-Mawa'idh al-Adadiyya p.87.
- [93.](#) Tafsir al-Mo'een, 21.
- [94.](#) Biharul Anwar, vol. 70 p.248.
- [95.](#) Ghurarul Hikam, chap. of "kha" letter ".
- [96.](#) Ibid.
- [97.](#) Ibid.
- [98.](#) Kanzol Ummal, tradition no.6522.
- [99.](#) Biharul Anwar, vol. 77 p.258.
- [100.](#) Tafsir al-Mo'een, 23.
- [101.](#) Biharul Anwar, vol. 70 p. 107.
- [102.](#) Usool Al-Kafi, vol.4 p.274.
- [103.](#) Ibid., vol.2 p.91.
- [104.](#) Ad-Durr al-Manthoor, vol.5 p. 10.
- [105.](#) Tafsir al-Mo'een, 25.
- [106.](#) Kanzol Ummal, vol.6, 926.
- [107.](#) Tafsir al-Mo'een, 26.
- [108.](#) Ibid.
- [109.](#) Biharul Anwar, vol. 70 p.282.

- [110.](#) Biharul Anwar, vol. 70, p.285.
- [111.](#) Ibid.
- [112.](#) Refer to Qur'an, 2:177.
- [113.](#) Biharul Anwar, vol. 75 p.273.
- [114.](#) Tuhaf al-Uqool, 22.
- [115.](#) Biharul Anwar, vol. 71 p.89.
- [116.](#) Ibid., vol. 81 p.208.
- [117.](#) Mustadrak Al-Wassa'il, vol.2 p.410.
- [118.](#) Biharul Anwar, vol. 103 p.248.
- [119.](#) Sharh Nahjol Balagha, vol. 18 p.312.
- [120.](#) Men la Yahdharuhu al-Faqeeh, vol.3 p.281.
- [121.](#) Wassa'il ash-Shia, vol. 14 p. 107.
- [122.](#) Tafsir al-Mo'een, p.545.
- [123.](#) Sharh Nahjol Balagha, vol. 10 p.92.
- [124.](#) Mustadrak Al-Wassa'il, vol.1 p. 138.
- [125.](#) Biharul Anwar, vol. 1 p. 180.
- [126.](#) Biharul Anwar, vol. 1 p. 180.
- [127.](#) Ibid., p. 184.
- [128.](#) At-Targheeb wet-Terheeb, vol.1 p.97.
- [129.](#) Biharul Anwar, vol. 1 p. 184.
- [130.](#) Refer to Qur'an, 12:87.
- [131.](#) Biharul Anwar, vol. 72 p. 199.
- [132.](#) Biharul Anwar, vol. 71 p. 134.
- [133.](#) Ibid., vol. 70 p.365.
- [134.](#) Biharul Anwar, vol. 75 p.352.
- [135.](#) Ghurarul Hikam.
- [136.](#) Biharul Anwar, vol. 78 p.83.
- [137.](#) Tafsir al-Mo'een, p.541.
- [138.](#) Mubahala is mutual imprecation.
- [139.](#) At-Targheeb, vol.3 p.596.
- [140.](#) Biharul Anwar, vol. 78 p.64.
- [141.](#) Al-Mahajja al-Baydha", vol.5 p.243.
- [142.](#) Sharh Nahjol Balagha, vol. 6 p.357.
- [143.](#) Biharul Anwar, vol. 72 p.236.
- [144.](#) Tanbeeh al-Khawatir, p.92.
- [145.](#) Biharul Anwar, vol. 75 p. 194.
- [146.](#) Ibid.
- [147.](#) Tafsir al-Mo'een, p.351.
- [148.](#) Biharul Anwar, vol. 77 p.89.
- [149.](#) Tafsir al-Mo'een, p. 102.
- [150.](#) Wassa'il ash-Shia, vol. 8 p.606.
- [151.](#) Kanzol Ummal, 8328.
- [152.](#) Tanbeeh al-Khawatir, 25.
- [153.](#) Ibid., 362.
- [154.](#) Biharul Anwar, vol. 77 p.67.
- [155.](#) Ibid., vol. 104 p.209.
- [156.](#) Wassa'il ash-Shia, vol. 11 p. 164.
- [157.](#) Ibid., p. 198.

- [158.](#) Nahjol Balagha, ma xi m no. 128.
- [159.](#) Biharul Anwar, vol. 77 p.82.
- [160.](#) Kanzol Ummal, 8862.
- [161.](#) Biharul Anwar, vol. 75 p.311.
- [162.](#) Al-Kafi, vol. 2 p.232.
- [163.](#) Biharul Anwar, vol. 75 p.312.
- [164.](#) Nahjol Balagha, ma xi m no. 19.
- [165.](#) At-Tergheeb, vol.3 p.450.
- [166.](#) Tuhaf al-Uqool, 18.
- [167.](#) Tafsir al-Mo'een, 67.
- [168.](#) Al-Kafi, vol. 2 p. 110.
- [169.](#) Biharul Anwar, vol. 73 p.266.
- [170.](#) Ghurarul Hikam, chap. R-letter.
- [171.](#) Ibid.
- [172.](#) Ibid.
- [173.](#) Ibid.
- [174.](#) Ibid.
- [175.](#) Ibid.
- [176.](#) Ibid.
- [177.](#) Biharul Anwar, vol. 73 p.300.
- [178.](#) Ibid. p.306.
- [179.](#) Ibid.,69 p. 16.
- [180.](#) Ibid. p.292.
- [181.](#) Kanzol Ummal, 9720.
- [182.](#) Ibid.,9715.
- [183.](#) Ibid., 9739.
- [184.](#) Tafsir al-Mo'een, 83.
- [185.](#) Biharul Anwar, vol. 77 p. 190.
- [186.](#) Tanbeeh al-Khawatir, 362.
- [187.](#) Biharul Anwar, vol. 73 p. 105.
- [188.](#) Biharul Anwar, vol. 75 p. 172.
- [189.](#) Ibid., 77 p.89.
- [190.](#) Ibid., 103 p. 175.
- [191.](#) Ibid., 75 p. 170.
- [192.](#) Mustadrak Al-Wassa'il, vol.2 p.505.
- [193.](#) Tafsir al-Mo'een, 96.
- [194.](#) Biharul Anwar, vol. 75 p. 172.
- [195.](#) Biharul Anwar, vol. 79 p. 127.
- [196.](#) Tafsir al-Mo'een, p. 123.
- [197.](#) Kanzol Ummal, 13182.
- [198.](#) Biharul Anwar, vol. 79 p. 126.
- [199.](#) Ibid. p. 129.
- [200.](#) Biharul Anwar, vol. 79 p. 133.
- [201.](#) Ibid. vol. 75 p. 163.
- [202.](#) Ibid., p. 148.
- [203.](#) Kanzol Ummal, 2120.
- [204.](#) Biharul Anwar, vol. 60 p.9.
- [205.](#) Tuhaf al-Uqool, 23.

- [206.](#) Tanbeeh al-Khawatir, p.456.
- [207.](#) Biharul Anwar, vol. 78 p.377.
- [208.](#) Tafsir al-Mo'een, p. 146.
- [209.](#) That does not fit his level of living or his rank.
- [210.](#) Biharul Anwar, vol. 72 p.206.
- [211.](#) Ibid., vol. 71 p.346.
- [212.](#) Ibid., 78 p.327.
- [213.](#) Tafsir al-Mo'een, p.374.
- [214.](#) Men La Yahdhuru al-Faqeeh, vol.3 p. 173.
- [215.](#) Kanzol Ummal, 9501.
- [216.](#) Ghurarul Hikam.
- [217.](#) Nahjol Balagha, chap.26.
- [218.](#) Wassa'il ash-Shia, vol. 12 p.423.
- [219.](#) Biharul Anwar, vol. 71 p.364.
- [220.](#) Mahram is a woman that one cannot marry because she is either his mother, daughter, sister, niece, aunt, grandmother or granddaughter.
- [221.](#) Biharul Anwar, vol. 103 p.117.
- [222.](#) Tafsir al-Mo'een, p.408.
- [223.](#) Refer to the Qur'an, 3:117, 10:13, 21:9, 21:6, 17:16, 69:5, 6:131, 44:37.
- [224.](#) Biharul Anwar, vol. 77 p.52.
- [225.](#) Mishkat al-Anwar, 1265.
- [226.](#) Nahjol Balagha, maxim no. 161.
- [227.](#) Ghurarul Hikam.
- [228.](#) Biharul Anwar, vol. 78 p.207.
- [229.](#) Kanzol Ummal, 7729.
- [230.](#) Tafsir al-Mo'een, 168.
- [231.](#) Biharul Anwar, vol. 73 p.234.

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