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A Glance at the Holy Prophet's (S) Traditions

The books of Hadith and encyclopaedia of jurisprudence include a large amount of news regarding the Prophet (S) that was narrated by the offspring of the Prophecy, Imam al-Sadiq (as). They are considered among the great treasures of Islamic world as they contain valuable educational concepts and a great methodology for having better behaviours and actions. Generally, they are considered to be examples of a complete life for those who care about having the best of behaviours. Imam al-Sadiq (as) brought these traditions from the following sources:

- From his fathers who narrated on their turn from the Holy Prophet (S).
- From his fathers, the great Imams (as) of the Muslims.
- From the prominent figures of the companions of the Prophet (S).

There are also other narrations about the holy Prophet (S) and which cannot be collected in this collection. So we present a number of his narrations in this book.

Imam al-Sadiq (as) narrated a collection of news about his grandfather, the Prophet of Islam, through his great fathers. These are among the most accurate news and the most trusted ones, on condition that the narrator from the Imam (as) is himself trusted.

His narrations from the Prophet (S) took a short and direct line from his father Imam Muhammad al-Baqir (as) who in turn took that news from his father Imam Zayn al-Abidin (as), who in turn took the news from his father Imam Husayn (as), who narrated the news from his father Imam Ali (as), the gate of the science of the holy Prophet (S), who in narrating from (his brother) and cousin, Muhammad, the holy Prophet of Islam. So we could see these series of intermixed chains, which are just like a brilliant sun directing the methodology of the holy Prophet (S) and his thoughts.

Imam al-Sadiq (as) always said: My speech is the speech of my father; and the speech of my father is the speech of my grandfather; and the speech of my grandfather is the speech of al-Hussein; and the speech of al-Hussein is the speech of al-Hasan; and the speech of al-Hasan is the speech of Ali; and

the speech of Ali is the speech of the Prophet (S); and the speech of the Prophet is the statement of Allah the Almighty and Majestic.

This Hadith focused about all that was said by Imam al-Sadiq (as). It meant that all those traditions were either from the Prophet (S) or closely related to His great grandfather, the Prophet (S), and not taken into account by his own opinion, as he was very precise not to be against the idea of the Prophet (S).

The following tradition, which was narrated by Ghateeba, confirms this statement. He said: "A man asked Abu Abdullah a question and he answered him. Then the man said: 'Do you not think that this answer had such and such problems.' He said: 'No! These were the answers from the Prophet and I did not say anything of my own.'"

In this tradition, it is proved that all that was stated by the Imam (as) were the opinions of the Prophet (S) and that Imam al-Sadiq (as) does not rely on his own ideas. It confirmed that all the opinions were inferred from His great grandfather. It emphasizes that the Imam (as) took his sciences, jurisprudence and all his knowledge from the Prophet (S) and his thoughts and knowledge.

What is assured is that the traditions of the Ahl al-Bayt (as) are the same without any difference between them. Imam al-Sadiq (as) allowed abi Basir to narrate what he has heard from him on behalf of his father as well as narrating what he had heard from his father on his behalf. This returns to the unity of the subject, because all of them have a single resource and none of them was independent from the others.

All were reflecting the behaviours of the Prophet (S) and his actions. Thus it will be completely sensible to attribute one's idea to another as well as the sensibility of attributing them to the idea of the Prophet (S). That is to say that Imam al-Sadiq (as) narrated some of the traditions mentioning the ones whom he heard that tradition from while in other situations omitting the resource of the traditions. Narrators hear his traditions from Imam al-Sadiq (as) and say that a tradition from a sincere man does not need having it attributed to someone.

It is worth mentioning that when former narrators wanted to get a tradition from Imam al-Sadiq (as), they used to receive it with high glorification and admiration. Ibn Shabrama said the following in this regards: "I cannot remember a tradition from Jafar ibn Muhammad unless my heart would be fond of that tradition. This happened whenever Imam al-Sadiq (as) said 'My father narrated on behalf of my great grandfather, the holy Prophet (S)' He swore by Allah that his father did not attribute something wrong about his grandfather, nor his grandfather about the Holy Prophet (S)."

When Ali ibn Gherab wanted to narrate something from the Imam (as), he used to say: Al-Baqir narrated from his son Jafar ibn Muhammad. Also, whenever Hafs ibn Geeath wanted to speak on behalf of Imam al-Sadiq (as), he used to say: The greatest man from the tribe of Jafar, Jafar ibn Muhammad said such and such.

After this brief introduction, let us return to present some of the traditions of Imam al-Sadiq (as), which were on behalf of his great grandfather, the Holy Prophet (S).

He said: "The Holy Prophet (S) stood up addressing his companions, saying: 'O people! It seems that the death in the worldly life is set for people other than us. And it seems that others have to follow this rule. It seems that the people who left us are just travelling from us separately without joining them later. We eat their inheritance in a way that seems we will stay forever after them.'

"'We have forgotten all good advices and remembered all the nonsense. Fortunate is the one who is busy thinking about his mistakes, instead of thinking about the other's mistakes. How fortunate is the one who has a legal and pure earning? How fortunate is the one who is working honestly on his way, the one who is humble in front of Allah; the one who is helping those needy without degrading them.'"

In this precise lecture of the Prophet (S) everyone who wants to take advice can really get advantage. It has a call to deep thinking and pondering about the time when man leaves this worldly life towards the hereafter. It is unfortunate that people are surrounded with ignorance about the former people. They completely forget death and do not take what they should learn from carrying the corpus of their fathers, brothers and friends. They do not think that they will undoubtedly have the same future. This does not lead them towards doing good deeds to store as rewards for their hereafters.

This advisory lecture also contained the admiration of people who followed the guided path; did good deeds and were distinguished from the other by their great characteristics and attributes.

He said: "My father said on behalf of the Prophet (S): 'One who pays alms to a believer is more being loved by Allah than the one who says the truth in normal time and when he/she is angry.'"

One of the greatest principles that the Prophet (S) adopted was the necessity of saying the truth in whatever situation one is. And it is quite normal that a man, who adopts the truth in whatever situation he is in, will be among the most respected figures in his society.

He said: "The Prophet (S) said: 'The best prayer is saying 'There is no Lord other than Allah.'"'

The phrase of monotheism is the secret of Islamic methodology for keeping the societies away from obeying atheism. One who glorifies this brilliant phrase, will keep the result of the prophets' calls. It was what the Prophet (S) fought for to bring those praying to idols back to reality.

He said: "The Prophet (S) said: 'The greatest thing one can do is not to aim hurting someone. And one who does not aim at hurting anyone, Allah will forgive his mistakes.'"

Islam was built one absolute truth, it fought cruelty and it stood against all kinds of malicious powers that call human beings to cruelty, unkindness or aims at limiting the freedom.

He said: "The Prophet (S) was asked about the most loved man to Allah. He said: 'The one who is the

most helpful to others.'"

Helping people and trying to assist them is among the most respected deeds that Allah (SwT) admires man for. One who does it, will be among the most respected one for Allah (SwT).

He said: "The Prophet (S) said: 'The best of men is the one who loves worshiping Allah with his heart, deals with it with his body, frees his time for it, and does not care how life is, hard or easy.'"

Worshiping in Islam, aims in creating a connection between the creature and its great creator. When human beings love this and follow it with awareness and sincerity, they will be among the most elevated creatures of Allah (SwT).

He said: "The Prophet (S) said: 'Among the best deeds, is sympathizing with a broken heart, or a broken-hearted person.'"

Islam, to a great extent, emphasized on trying to make the heart of people happy and removing their problems and misery. It considered this kind of action as one of the loveliest deeds or worship.

He said: "The Prophet (S) said: 'Sympathizing results in the Paradise.'"

Islam paid attention to the creative methods that keeps the heart of Muslims related to each other, gathering them on a shared topic. Among those topics is sympathizing, which is considered as one of the best deeds afforded to Allah (SwT).

He said: "The Prophet (S) said: 'Whenever you see those people misinforming people with doubtfulness, try showing your disgust and unhappiness. Attempt facing them with your speech, so that they cannot be able to apply any harm to Islam. Keep people informed about them not to be cheated. This way Allah will reward you and will reserve the most elevated position for you in His Hereafter.'"

The Prophet (S) called for facing those misinforming people with doubtfulness. He called to on the contrary of them and not to allow them misguiding people with their darkened thoughts.

He said: "The Prophet (S) said: 'If you were informed about somebody's good deeds, you should look at his mind, because man will be rewarded for his thinking and his mind.'"

In Islam, mind, has a special position. It is always believed that the respect of a human being can be the result of his mind as all his deeds are based on his mind.

He said: "A man came to the Prophet (S) telling him: 'O the Prophet of Allah, please advise me.' The Prophet (S) said: 'Do you accept what I advise you to do?' The Prophet repeated this three times. The man said yes in all three instances. Then the Prophet (S) said: 'Whenever you wanted to do something, think about the result before committing it. If the result seems to be good, then do it, otherwise leave it out.'"

The Prophet (S) always advised on being thoughtful for every deed in order to reduce the number of problems and troubles.

He said: “The Prophet (S) said: ‘If you see a man who prays a lot and fasts a lot too, do not be proud of him before looking at his mind.’”

Being proud of a man is not measured by his prayers and fasts, but he is measured by his thoughts and mind.

He said: “The Prophet (S) said: ‘Learning sciences is compulsory for every believer, man or woman and Allah loves those seekers of science and knowledge.’”

The progress of a society and its power depends directly on its scientific power. So Islam asked the believers to be equipped with the necessity amount of science for improving and developing themselves in different aspects.

He said: “The Prophet (S) said: ‘Living is useless unless for the following two: an obeyed scientist and an aware scholar.’”

Scientists are worth having a respectful life because of following the advices of the prophets (as) in spreading science and knowledge among the people.

He said: “The Prophet (S) said: ‘One who pursues the path of science, Allah will guide him towards the Paradise and angels spread their wings for such a man. Allah forgives the mistakes of this man. Heaven, earth and sky ask forgiveness for such a creature. Allah considers the seeker of science and knowledge better than the prayers, assimilating this equation as supremacy of the moon when it is completely shining over the stars. Scientists are the inheritors of the prophets. And prophets do not leave any kind of monetary stuff after their death other than knowledge. So one who could take any of that knowledge is fortunate.’”

Have you seen this expanded speech from the Prophet (S), the discoverer of science, about seeking knowledge and science. He promised a great reward for the scientists on the Resurrection Day.

He said: “The Prophet (S) said: ‘The companions of Jesus asked: ‘O Jesus! With whom should we sit?’ He replied: ‘Sit with someone whose sight reminds you of Allah; and his logic increases your science and knowledge and whose deeds motivate you towards the Hereafter.’””

Jesus asked his companions to sit with scientists; those elevated who are careful about their religion, to learn from them and to get close to Allah (SwT) by doing better deeds.

He said: “The Prophet (S) said: ‘Sitting with religious people is considered honour in the worldly life and hereafter.’”

Here the Prophet (S) encouraged people to sit with religious people, as sitting with them will bring the honour of the worldly life and hereafter.

He said: “The Prophet (S) said: ‘Woe to those who do not make themselves free on Friday for their religious affairs to ask about what they have done during this time.’”

The Prophet (S) emphasized on inspecting ourselves. So that if he finds a mistake done and asks for forgiveness, Allah will forgive. And if he finds a good deed done, he can thank Allah (SwT) and ask for more.

He said: “The Prophet (S) said: ‘One who acts according to comparison is wrong and leading others to wrong too. One who leads people without having the necessary knowledge and without knowing the new rules that abolished the former rules, he already leads people astray and he will be punished.’”

One of the factors that leads a human being to a wrong path is acting according to comparison and to lead people to something we do not have the required knowledge in that field. In addition to that, our religion made us sufficient from using comparison with what it left for us, such as the Holy Book and the tradition of the Prophet (S); that’s why, using this method is prohibited in Islam.

He said: “The Prophet (S) once said the following to a man who entered to see him: ‘Do you want me to tell you something that leads you towards the Paradise?’ He said: ‘O yes the Prophet of Allah!’ Then the Prophet said: ‘Give from what Allah has given to you,’ the man replied, ‘But, what if I myself am in lack of it?’ The prophet said, ‘Help the wronged people then.’ The man said, ‘How if I were weaker than that man?’ The prophet said, ‘advise him only.’ The man said, ‘And how if I have no advice?’ The prophet said, ‘Be silent then, and do not speak anything except that that leads you to the paradise.’”

The Prophet (S) advised him with those valuable advices that makes everyone get closer to his Allah (SwT) and guarantees Paradise for his Hereafter, which is prepared for Allah’s elevated men.

He said: “A man came to the Prophet (S) and said: ‘O the Prophet! I would like to fight for the sake of Allah.’ The Prophet (S) told him: ‘Then fight for the sake of Allah. If you are killed, then you will be alive near Allah being rewarded. If you die normally, then you will be given your rewards. And if you are back safely, you will be back to the worldly life sinless pure and, as if you were just born.’ He said: ‘O the Prophet of Allah! I have parents claiming that they are too dependent on me and they do not like me to be out.’ Then the Prophet said: ‘So, Stay with them. I swear by Allah that staying a single day and night with your parents is better a year fighting for the sake of Allah.’” That is if they are in real need of him of course.

In this holy tradition, there was an apparent call for being kind to parents and doing all kinds of favour to them, as this will be rewarded the best, even more than fighting for the sake of Allah (SwT).

He said: “A rich man came to the Prophet (S) and sat beside him. After a while a poor man came and

sat beside that rich man. The rich man took his clothes inside. The Prophet (S) said: 'Are you afraid of getting anything from his poverty?' He said: 'No!' 'Then why did you do this?'

"'O the Prophet of Allah! I have a friend who tries to make everything of my bad as good and everything of my good deeds as bad. Now, I grant half of my wealth to this man.' The Prophet turned to the poor man and said: 'Do you agree?' He replied: 'O the Prophet of Allah! No.' The Prophet said: 'Why?' He said: 'I am afraid of doing something similar.'"

Islam, with all pride, respects the poor and does not consider poverty as something bad. It actually admires the poor and elevates their position and motivates the rich neither to scorn at the poor nor to misdeal with their respect or honour.

He said: "The Prophet (S) said: 'A time will come when people look good in appearance while they are bad from inside. These people look good externally but they are full of hypocrisy inside because of their love to the worldly life without even asking about what is mentioned by Allah, high models or honourable values. So their religion will be just for showing that they are religious. They will not fear the punishment. Finally Allah makes them blind by descending his punishment. Then they try begging Allah, asking for forgiveness just like someone about to drown. But Allah does not accept their call.'"

The Prophet (S) foretold about the future and about how people have to behave after him. He talked about the loss of faith and being far from respected attributes. He also mentioned that Allah (SwT) would descend his punishment onto them if they give up honour and values.

He said: "The Prophet (S) said: 'The first things that means disobedience of Allah include the following: loving the worldly life; loving high presidency and high position; loving foods; loving sleep; loving comfort and loving women.'"

These elements that Imam al-Sadiq (as) mentioned were among the most important things that may lead people towards disobeying Allah (SwT).

He said: "One, who is angry or is made angry, will lose his control over his faith."

Islam with all its power has rejected being angry and considers this attribute among those, which may lead people to backwardness, because it will delay reaching the truth and will assist the wrong.

He said: "The Prophet (S) said: 'One who has a single bit of blind angriness in his heart, will be resurrected by Allah as the ignorant former Arabs.'"

Islam with all its elevated pride and respect that tries to elevate the value of human being and makes him distinguished from the rest of the creatures, tries to face blind anger to the extent that it considers it equal to the actions of the former ignorant Arabs.

He said: "The Prophet (S) said: 'The worst people in the Resurrection Day are those admiring malicious

people because of their proficiency in evilness.'"

The worst men and the most malicious ones are those who admire people because of the proficiency in dong evil deeds in the most professional manner.

He said: "The Prophet (S) said: 'One who is doing something without using the knowledge in that field, will destroy the work rather than performing it.'"

Doing something without having the knowledge in that field is quite unrealistic. So it might do the task unfairly rather than completing it in a good way.

He said: "The Prophet (S) said: 'Jurisprudents are the trustee of the Prophets as far as they do not enter into the worldly life.' The Prophet was asked: 'O the Prophet of Allah! What do you mean by entering the worldly life?' He said: 'Following the kings. If they do so, then fear for your faith from them and be more careful about your religion.'"

Jurisprudents have a very important role in Islam, as they were given good attributes, such as the trustees of the Prophets (as) and the successors of the apostles. Muslims should obey them and be sincere with them. But this is conditional and is dependent on their behaviours. That is, they should just seek Hereafter and not look for the worldly life. If they go towards the worldly life and try to theorize what kings want, then they will be considered dangerous sources for Islam and Muslims. In this situation, Muslims should fear them for their faith and religion and consider them as the factors of the destruction of religion and the cause of corruption in the world.

He said: "The Prophet (S) said: 'The best in faith is knowledge and science; the best in knowledge is patience; the best in patience is companying and the best in companying is taking from the lessons already faced.'"

These great attributes try to elevate the human being and to raise his level. The Prophet (S) tried to motivate people to get use of these attributes so as to make their position higher.

He said: "A man came to the Prophet (S) and said: 'O the Prophet! What is knowledge?' He said: 'Listening carefully.' Then he said: 'What else?' The Prophet said: 'Memorizing.' Then he said: 'What else?' The Prophet said: 'Acting accordingly.' The man said: 'What is next?' He said: 'Distributing science.'"

The Prophet (S) had specified a complete schedule for the level of knowledge just is started from listening, and then going to memorizing and analysing and in the third place acting according to what was learnt; and in the final and last stage trying to make this knowledge spread among the people.

He said: "The Prophet (S) said: 'One who has a lot of earning, should thank Allah a lot; and one who has a lot of problem, should ask Allah forgiveness; and one who is in a poverty state should always say: There is no power and strength other than that of Allah, the Almighty.'"

Calling Allah (SwT) and mentioning his name increases blessings for human beings and reduces the number of problems and difficulties.

He said: “The Prophet (S) asked the following question from his companions: ‘What is the best way to strength faith?’ They said: Allah and His Prophet know better, some said: prayer, others said: almsgiving, some said: fasting; some said: Hajj; some said: Jihad. Then the Prophet (S) said: ‘All that you mention have their own priority, but what best strengthens the faith is: loving for Allah; being angry for Allah; helping people for Allah and being away from the enemies of Allah the Almighty and Majestic.’”

The most powerful factors in faith are love for Allah (SwT); being angry for Allah (SwT); helping people for Allah (SwT); leaving the enemies of Allah (SwT) for Allah (SwT). So these elements all show the importance of faith inside the heart and inside people.

He said: “The Prophet (S) said: ‘What is worse than being poor after being rich? And what is worse than pretending to be poor? The worst case is the worshiper who has left his prayers and worships.’”

Being poor after spending the time with richness is the source of lowliness, especially if someone spends his wealth for what is considered sin. What is even worse is committing sins and disobedience in a time of obedience. The worst case is for a worshiper who leaves his prayers and worship and directs towards sins and disobedience.

He said: “The Prophet (S) said: ‘If you lend an amount of money twice, it will be more acceptable for Allah than granting it once. Also it is not acceptable for the one whom you lend money not to return what you lend him. However, it is not acceptable to ask somebody who is not in a good condition to return your money.’”

The Prophet (S) here tried motivating people on lending money to those who need and considered it as a great deed. He as well denied and rejected asking for the money to be returned while the man who has borrowed that amount is unable to give it back.

He said: “The Prophet (S) greeted Harethe ibn Malik Ibn Numan and told him: ‘How are you Harethe?’ He said: ‘O the Prophet of Allah! I am a real believer now.’ The Prophet (S) told him: ‘Everything has something to be proved. How can you prove the reality of your speech?’ He said: ‘O the Messenger of Allah! I kept myself away from worldly desires and stayed awake during the night and kept my malicious desires aside. Now it seems to me that I am looking at the people of Paradise visiting each other as well as hearing the unpleasant sound of those in the Hell suffering from the punishments.’

“The Prophet (S) became happy for the faith of Harithe and went on admiring him, saying: ‘A man whose Allah lightened his heart will feel happy with the lightness of faith.’”

“Harethe asked the Prophet (S) to pray for him and to ask Allah to have him martyred for the sake of Allah. The Prophet (S) prayed for him. Harethe did not stayed much until the Prophet (S) sent him to one

of the fights. He fought there until he reached his wish to be killed for the sake of Allah.

“Harethe reached the reality of faith by being able to perceive the other world and tried to do his best for hereafter to be closer to Allah. Then he became martyr for the sake of Allah and Islam.”

He said: “A man came to the Prophet (S) saying: ‘I want to embrace Islam.’ The Prophet (S) told him: ‘On condition that you kill your father?’ The man rejected and after a while returned to the Prophet (S). The Prophet repeated his statement and he unwillingly agreed. Then the Prophet (S) told him: ‘We do not ask you to kill your father and I just want to know the true willingness towards faith. You should obey your parents in whatever they order you, except in what might lead to committing sins.’”

The Prophet (S) wanted to test that man’s faith and to see to what extent he is true and honest in his speech.

He said: “The Prophet (S) said: ‘Allah never makes an ignorant elevated, and He never makes someone who is patient low.’”

Ignorance with all its aspects, results in the destruction of the human being and his degradation as it is impossible for an ignorant to be respected. However, it is impossible for someone who is patient to be degraded and low.

He said: “The Prophet (S) said: ‘Allah will punish the tongue in a way that no other organs will be punished that severe. Then it says: ‘O Allah! You’ve punished me in a way that no other organs were punished that terrible.’ Then it is told: ‘You’ve uttered things that affected east and west; as a result there was bloodshed; money was stolen through it; adultery were made legal. I swear by my honour and glory that I’ll punish you in a way that no other organs will ever see.’”

Tongue talks about the personal desires and what goes around. The entire destructive and deadly wars that happened in the world were the result of the tongues’ speech as it is what calls for war. That is why it deserves the worst punishment.

He said: “The Prophet (S) said: ‘Those who find their speech as the result of their deeds, will try to speak less unless about what concerns them.’”

If human tries to think and see whether his speech is related to his deeds and that he has to respond for whatever he is saying with it as well as being rewarded for all the goods and being punished for whatever bad he has made, he will try to reduce his speech and stand only at what concerns him.

He said: “The Prophet (S) said: ‘Any deed should have the following three in order to be accepted: A kind of fear avoiding sins to be committed; a behaviour that aims in helping people; and patience so that one can deal reasonably with an ignorant.’”

Among the good deeds that result in Allah’s satisfaction from human’s deeds are the following: Fearing

to commit sins; another attribute is that one should have such a social behaviour that can deal kindly with people and draws people's attraction with that kindness; the other attribute is patience in order to be able to respond to the ignorant from human beings.

He said: "The Prophet (S) said: 'Allah commanded me to be kind and to get along with people as well as doing the compulsory religious deeds.'"

Getting along with people aims at uniting people as well as uniting their hearts. This is exactly what Islam in its mortal message came for.

He said: "The Prophet (S) said: 'Allah loves kind-heartedness and helps people for being so. If you are riding tired animals, take them to their places for rest; if the land was very tough, come down and let them feel better; and finally if the land was green, let your animals to get use of that place and allow them to stay there for a while.'"

This holy tradition talks about the Prophet's (S) compassion with animals and His care for them. Therefore, He asked other people to be careful and kind hearted towards their animals.

He said: "The Prophet (S) said: 'The best of the two companions and the most loved and closer to Allah is the one who is more kind to his fellow.'"

So kindness or pity is one of best slogans that refer to Islamic brotherhood and the prophet (S) has adopted it and called people to practice it in all aspects.

He said: "The Prophet (S) said: 'Seeking the worldly life affects hereafter negatively; and seeking hereafter affects the worldly life negatively. So try affecting the worldly life as it is better to be affected negatively than hereafter.'"

The Prophet (S) in this holy statement called for seeking the hereafter more than seeking the worldly life, as hereafter is the land of eternal residence.

He said: "The Prophet (S) said: 'What is the relation between me and the worldly life?' Then he added: 'I am just like someone who is riding in a very hot day, and the worldly life is just like a tree with shadow, under which I can rest and then have to leave it after a short time.'"

This tradition talked about the pietism of the Prophet (S) in his worldly life and his rejection of all its motivators. Because he was well interested in the hereafter, which is the real destination for all the mankind.

He said: "The Prophet (S) said: 'His majesty Allah said: 'The most lovely person for me is that who educated himself, worshiped his Allah secretly, whom the people don't mention a lot, and whose living is hardly enough for him but he was patient, and whom I made his death quickly. So nobody wept for him.'"

In this tradition, the Prophet (S) tried to base a rule for poor people to live their lives normally and keep in good contact with their creator. Some poets organized some poems to express this meaning. They said, for example:

A good worshiper is that who is filled with faith and living a way from people,

That who has good luck of prayer at night and fasting in day, His living is modest and his patience is a lot,

He is noble and honest but nobody speaks about his honesty, when he dies a few people weep for him as he departed silently,

So hell will not touch his body and he will live in paradise peacefully.

He said: "The Prophet (S) said: 'The best of deeds is to deal with people as fairly as you would like others to do with you; also to sympathize with your brothers and mentioning the name of Allah in all states and situations.'"

The Prophet (S) motivated everyone to have every good and proper attribute and called everyone to elevate his level to a respectful and honourable state.

He said: "The Prophet (S) said: 'He who feels pleased with people who are indebted to him, and who feels happy with what he earns, should keep in touch with his relatives.'"

There were much news about the Prophet (S) and his emphasis on the importance of visiting relatives as he considered this as one of the most significant factors in spreading kindness and benevolence among the believers.

He said: "The Prophet (S) said: 'The tribes who are cruel and corrupted, but attempt to visit their relative regularly will have long lives with progress in their wealth, how about those who are benevolent and kind-hearted.'"

This tradition, as well as the former one, put emphasis and stress on visiting relatives and mentioned the benefits as results of doing so.

He said: "A man came to the Prophet (S) and said: 'O the Prophet! Advise me!' He said: 'Do not consider anyone as partner with Allah, otherwise you will be burned with fire and will be punished unless you are true in your belief. Also do all kinds of compassion for your parents either they are alive or dead. If they told you to leave your tribe and wealth, then do so. This is considered for faith.'"

The Prophet (S) highlighted the value of kindness towards parents and that this is an important aspect of Islam and faith.

He said: "The Prophet (S) said: 'One who comes out not paying any attention to other believers is not a

believer at all.'"

The Prophet (S) regarded paying attention to other people as one of compulsory affairs of Islam. These affairs includes their political, social, economical and other problems that are in relation with their lives. He also emphasized that those who are not paying attention to the problems of others are not believers at all.

He said: "The Prophet (S) said: 'Invite people to be eremitic in their lives and to respect others' rights.'"

The best of people and the most respected ones are those whose hearts are sincere and those who apply no cruelty or cheat anyone of the people.

He said: "The Prophet (S) said: 'One who comes up do not pay attention to the affairs of the believers, is not from them. Also if someone hears a man calling 'O believers come and help me' and do not give him any response, he is not a believer at all.'"

This holy tradition talks about the general responsibility of every believer in the pubic affairs and its benefits. It as well called for assisting everyone who needs help. Islam considered this as one of the most significant principle and the factor or unity between Muslims and believers.

He said: "Once a man from Khatham came to the Prophet (S) and told him:

'O the Prophet! What is most essential thing in Islam?'

'Believing in Allah'

'What's next?'

'Visiting relatives'

'What is next?'

'Advising good deeds and denying or avoiding bad deeds'

'What are the most rejected things in Islam?'

'Considering partner for Allah'

'What is next?'

'Giving up visiting relatives'

'What is next?'

'Advising bad deeds and denying good deeds.'"

He said: “The Prophet (S) said: ‘The loveliest deed that one can do is entering happiness inside one’s heart by preventing his and his family from hunger and by removing any sadness from his life.’”

The loveliest deed for Allah (SwT) is to make the heart of a believer happy by being kind to him/her. This is what distributes unity and compassion among the members of the society.

He said: “The Prophet (S) said: ‘One who respected his believer brother with a cherished word and removed his sadness, would be under the strong protection of Allah for what he has done to his brother.’”

Among the most central principle in Islam is the unison of the Muslims and distributing kindness and compassion among them. What this tradition made public is the factors of this unity and harmony.

He said: “The Prophet (S) said: ‘The greatest one at the Resurrection Day for Allah is one who tries his best in advising and helping people.’”

Islam admires everything that highlights good and elevated values. Among those attributes is advising people.

He said: “The Prophet (S) said: ‘Congratulation to every quiet person whom Allah knows but people do not know.

“‘This person is a torch by which people know their way through darkness and the means which is used to remove troubles of human beings. He is also loyal to others and does not spread their secrets. Additionally he is not rough or hypocrite.’”

This holy tradition praised honest people who are keen on the religious duties and who direct their faces towards Allah (SwT) and don’t pay attention to ignorant people. These are actually like the torches in darkness and the sources of knowledge and favour among people.

He said: “The Prophet (S) said the following to his companions: ‘Do you want me to tell you about the most similar person to me?’ They replied: ‘Yes, please.’ Then he said: ‘One who has the best moral behaviour; one who is easy going; one who is the kindest to his relatives and the most compassionate to his brothers; one who is the most patient for approaching the truth; one who can best control his anger and one who is the most proper one in keeping his Allah satisfied.’”

One, who is attributed with those great attributes, will be the most similar person to the Great Prophet (S) in his behaviour. This is what makes a person distinguished from others.

He said: “The Prophet (S) said: ‘If any of the following three are in you, then you are double-faced, even if you pray and fast and claim to be a believer: if they are trusted, but do not protect what they are trusted to keep; those who speak and lie within their speech; those promise, but do not keep their promise. Allah the Almighty and Majestic said the following: ***‘Allah loveth not the treacherous’*** (***8:58***)

and ***'The curse of Allah on those who lie!'*** (***3:61***) and ***'Also mention in the Book*** (***the story of***) ***Ismail: He was*** (***strictly***) ***true to what he promised, and he was an apostle*** (***and***) ***a prophet'*** (***19:54***)***.'"***

This evil attributes keeps human off his Allah (SwT) and lead him towards an unblessed destination.

He said: "The Prophet (S) said: 'Sometimes an angel goes up towards Allah happy from the deeds of a man, but Allah says to take that angel to prison, because the man does not do this for my satisfaction.'"

When a deed is full of dissimulation and is not pure for the sake of Allah (SwT), such a deed will not taken for granted by Allah (SwT). Dissimulation is a destructive attribute and we should ask Allah (SwT) to keep us away from this characteristic.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, says: 'Woe to those trying of occupy the world with religion; woe to those trying to kill those who are advising people towards honesty; woe to those with whom a believer feels frightened. I swear that I put them in a trouble and leave them astray.'"

Woe to those whose inner nature becomes empty from belief in Allah (SwT); those whose hearts are empty from faith. Those people are darkened from the path of Allah (SwT) and they are following the wrong path.

He said: "The Prophet (S) said: 'One who avoids to commit a sin or to follow an illegal desire because of fearing Allah, Allah will make the fire of hell forbidden on his body and will save him from the great horror of that day and will grant him what He promised: ***'But for such as fear the time when they will stand before*** (***the Judgment Seat of***) ***their Lord, there will be two Gardens'*** (***55:46***)

"'However, those who are presented with both the worldly life and Hereafter, and they choose the worldly life, they will meet Allah at the Resurrection Day while having no good deed, so they will approach the fire of the Hell. Those who choose the Hereafter and leave the worldly life, Allah will forgive their wrongdoings and will reward them.'"

Those who keep themselves away from committing sins because of fearing Allah (SwT) and attempting to obey His rules, Allah (SwT) will reward them and will grant them more and give them elevated level in the Paradise.

He said: "Among what has been remembered from the lectures of the Prophet (S) is the following: 'Each person has a sign, that he will go forward; also each one has a destination, that he will go toward, unless noticing the fact that a believer works according to the following two fears: the fear of what has already gone and one does not know how Allah will deal with; and the fear of the what is left from the life, which one also knows what it will pass and how it will be judged by Allah.

"'So a believer should get use of his worldly life for his hereafter; he should get use of his young days for his old age; he must get use of his life before his death. I swear by the One, whom the life of

Muhammad is in His hand, that there will be no chance after this worldly life. There will be nowhere other than Paradise or Hell.'"

This holy and respected lecture is an impressing call for fearing Allah (SwT) and being aware of the punishments. What is compulsory for those who are cautious is to fear and be careful about their religion and about committing sins. They should try to do their best to what brings them closer to Allah (SwT).

He said: "In the testament of the Prophet (S) for Imam Ali (as), the following was mentioned: 'There are three whom Allah meet and they will be rewarded the best: the one who is praying Allah the most; the most who feared committing the sins and so he will be the most Allah fearing one; and the one who is satisfied with what Allah who provides for him living as he will be the richest one.

"'O Ali! There are three whose deeds are not complete: the one whose fear does not prevent him from committing sins; the one whose behaviour does not prevent him from treating well with people; and the one whose patience does not allow him to deal with ignorant people.

"'O Ali! Islam is naked, and its cloth is modesty, its decoration is honesty; its humanness is good deed and his pillar is Allah-fearing."

In this testament, there is a complete methodology of how human can elevate and how to get closer to the Great Creator of the universe to be free from all the problems of this world.

He said: "The Prophet (S) said: 'One who left committing a sin because of fearing Allah, Allah will make him satisfied from what he has done at the Day of Judgement.'"

The Prophet (S) tried motivating people for leaving sins, which may keep human beings far from Allah (SwT) as they lead them towards a darkened path.

He said: "The Prophet (S) said: 'Act according to the obligation that was specified by Allah and you will be among the most devotees; be satisfied with what Allah specified for you and you will be the richest one; keep yourself away from the sins and you will be among the most Allah-fearing people; be the best in dealing with your neighbours and you will be a real believer; be a good companion to one who is accompanying you, and you will be a Muslim.'"

In this advice, the Prophet (S) called people towards the best deeds that make human happy.

He said: "The Prophet (S) said: 'A time will come that people cannot reach the kingdom other than fighting and killing. One who is living at that situation should be patient for poverty, which he can be rich; he should be patient for controlling his anger, while he is able to be kind; he should be patient for being low as he will be respected and elevated with what Allah give him as the rewards of fifty companions of the those who believed in me.'"

The Prophet (S) foresaw the age and the fact that people will struggle and kill each other for reaching

the crown, which leads to bloodshed and violence. The Prophet (S) advised on being patient and being away from those political struggles in order to keep the religion intact.

He said: “The Prophet (S) said: ‘If you can live patiently with faith, then do so, otherwise live with patience; you will find many blessed things from what you hate. Be aware that victory is with patience and after sadness comes happiness certainly, as after difficulties and problems come pleasures and enjoyments.’”

The Prophet (S) stimulated people with patience and endurance, as it will come alongside with comfort and health for human beings.

He said: “The Prophet (S) said: ‘There are no two things better than knowledge and patience to be coupled.’”

Patience is among the loveliest attributes that Allah likes. If this attribute is added to knowledge, then the owner of these couple of attributes will reach the best level in perfection.

He said: “In the testament of the Prophet (S) to Imam Ali (as), the following was mentioned: ‘O Ali! Do you want me to inform you about the most similar man to me?’ His companions said: ‘O yes the Messenger of Allah!’ Then He said: ‘The one with best behaviour; the one who is kindest to his relatives and the one who is the most fair and serious about himself.’”

These attributes were the attributes of the Prophet (S). Everyone who tries to own these attributes, will be the most similar one to the Prophet (S).

He said: “The Prophet (S) said: ‘Kindness brings blessings; and being malicious brings infelicity.’”

Kindness and compassion with all the elevated concepts bring blessings and happiness for the owner of these attributes. However being malicious would bring all the disaster and infelicity to the owner of this unwanted attribute and to his sociality and family.

He said: “The Prophet (S) said: ‘Allah is merciful and likes those who are merciful. He would also assist to have this feature.’”

Allah, the Almighty, loves all good attributes that human tries to grasp. Among them is mercy, which is considered as one of the characteristics of honour and respect.

He said: “The Prophet (S) said: ‘One who helps a poor from his wealth and tries to be kind with him through his fair behaviour, will truly be a real believer.’”

Among the attributes of a believer is helping and assisting the poor, as well as being fair and just with him, even if it hurts him.

He said: “The Prophet (S) said: ‘How fortunate is the one who leaves his desire for an opportunity, which

he does not know anything about its time.'"

One who controls his desire for the sake of Allah (SwT), will win and will be saved from the punishment of Allah (SwT).

He said: "The Prophet (S) said: 'Among the signs of cruelty are the dryness of the eyes; the hardness of heart; greediness towards the worldly life and insisting on committing sins.'"

These attributes show the cruelty of hearts, the lack of faith and the hard-heartedness of the heart.

He said: "The Prophet (S) said: 'One who commits a sin while smiling or laughing, will enter the hell weeping and crying.'"

The Prophet (S) in his tradition might have meant that one who has committed a sin, knowing its evilness, and is still happy with it, then Allah (SwT) will punish him and will send him to Hell.

He said: "The Prophet (S) said: 'The origin of atheism are four: The desire to earn everything, the inclination to terror, hatred to other people and being angry on trivial things.'"

These malevolent attributes are from the features of atheism and disobedience. There is no atheist who does not have or believe in these attributes.

He said: "The Prophet (S) said: 'Do you want me to tell you about the farthest people from me?' They said: 'Yes the Messenger of Allah!' He said: 'One who does all kind of impoliteness and cruelty, silly, curmudgeon, proud, vengeful, jealous, hard-hearted, away from all good deeds; one who does not protect or do what he was asked to do. The one who is avoided and no body feels safe with him.'"

The one who is attributed with those features is the farthest one from the Prophet (S) in his behaviour, mercy, kind-heartedness, generosity as well as loving all kinds of good for people.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, dislikes to see the following deeds and He told you not to commit them: He dislikes seeing you at loose during prayers; He dislikes seeing you disobliging other while helping them and giving them money; He dislikes seeing you laughing within the graves; He dislikes seeing you looking inside the houses; He dislikes seeing you commit adultery. He, the Almighty, said that these are resulting in being blind.

"'He dislikes seeing you talking during the sexual intercourse. He, the almighty, said that this results in being dumb; He dislikes seeing you taking bath under the sky without any cover; He dislikes seeing you having sexual intercourse under the sky; He dislikes seeing you entering rivers without clothes; He dislikes seeing you talking between al-Adhan and al-Eqameh of the noon prayer until finishing the prayer; He dislikes seeing you entering the sea while it is not calm; He dislikes seeing you sleeping on the rooftop without a cover; one who sleeps on a rooftop without a cover, I'll not consider him from my followers; He dislikes seeing a man sleeping alone in a house; He dislikes seeing a man having

intercourse while his wife is in her period; if he does so and a blind or leper child is born as a result, he should not blame anyone other than himself; He dislikes seeing a man having sexual intercourse with his wife without taking a bath, otherwise he should not blame anyone other than himself if his child becomes mad; He dislikes seeing you speaking with someone who is affected with leprosy without having at least on arm distance.

"'He also said: you should escape from someone who is affected with leprosy as if you escape from lion; He dislikes seeing you urinating in a streaming river; He dislikes you excreting under a fruitful palm tree which is; He dislikes seeing a person entering a dark house without having fire or lamp to light way.'"

The Prophet (S) mentioned these deeds as unwanted deeds because of their social and health damages to the society. Doing these deeds is not considered from Islamic culture as these prevent human beings from reaching an elevated level.

He narrated the following from his fathers: "The Prophet (S) said: 'Any person who undertakes the leadership of a group of people will be called in the resurrection with his hands bandaged to his neck. If this person has led his group properly, Allah would have set him free, but if he was unjust with him Allah would throw him in his certain destination which is surely hell.'"

Thus, we see that His majesty Allah (SwT) would punish all guardians and those who put themselves under the charge of responsibility. So He sees whether they rule justly among people or not. If they are just they will save themselves from fire in the resurrection.

He said: "The Prophet (S) said: 'Anger corrupts faith as vinegar corrupts honey.'"

The Prophet (S) warned against anger as it is the key to all malicious things and it can throw people towards great dangers.

He said: "A man came to the Prophet (S) and said: 'O the Messenger of Allah! Teach me!' He said: 'Go and do not be angry.'"

He said: "I have heard my father saying: 'A villager came to the Prophet (S) and said: 'I am living in a village, please teach me a comprehensive advice.' He said: 'I order you not to be angry!' The villager asked the same question three times until he was returned to his mind and said: 'I will not ask about anything else other than this. O the Prophet! You gave me the best thing!'' Then he added: 'My father was always saying that the worst thing is anger; this anger might result in even killing someone, which is forbidden by the rules of Allah.'"

There are plenty of such traditions that came from the Prophet (S) warning against being angry and calling for patience.

He said: "The Prophet (S) said: 'Gabriel used not to come unless telling me: O Muhammad! Be away from creating enmity with men.'"

Being an enemy to people and facing them unreasonably may result in unpleasant happenings and problems, which throw people in great crises.

He said: “The Prophet (S) said: ‘Gabriel never comes without advising me not to get close with those malicious people, because this will uncover the shame of human and destroy respect.’”

Malicious people and their enmity cause a human to fall into bad events and create many problems for him.

He said: “The Prophet (S) said: ‘Allah the Almighty and Majestic, said to Moses the following: ‘O Moses! Do not envy anyone for what I gave to him with My generosity, and do not look at it precisely, because those who envy, will lose what I gave to them as they are complaining about what I divided between my men. Those men are not from me and I am not from them.’””

Envy is one of the worst social problems, with which people are affected from the early beginning of their lives. It is what results in disasters and wrongdoings.

He said: “The Prophet (S) said: ‘One who does not sympathize himself with the compassion of Allah, will abolish his soul by envy of the world. One, whose work becomes looking at others’ properties, will be much occupied and his anger will never recover. Also, one, who does see any of the Allah’s blessings other than what are related to eating and clothes, will never be able to accomplish a task and his punishment will be severe.’”

This tradition talks about what makes a human prosper in his worldly life. It advises people to be patient, commanding them to avoid looking at other people’s wealth, being away from anger and other things that might bring prosperity to human beings’ lives.

He said: “The Prophet (S) said: ‘Allah fears the one who has a bad behaviour and repents.’ The prophet was asked: ‘Why?’ He replied: ‘Because he repents from one sin and will commit others which might be worst.’”

One of the bad human related things is his unfair behaviour, which takes him to big crimes and sins.

He said: “The Prophet (S) said: ‘The worst creatures of Allah are those whom you hate being with because of their bad language.’”

People hate the human being with bad language and do not like to attend a meeting if this person is in that meeting. Such a person is considered amongst the worst creatures of Allah (SwT).

He said: “The Prophet (S) said: ‘The worst people in the eyes of Allah are those whom people respect because of their proficiency in doing malicious deeds.’”

Respecting someone because of his proficiency in performing malicious things is considered the worst

behaviour man ever commits.

He said: “The Prophet (S) said: ‘The soonest to reach punishment is due to those who are making cruelty.’”

Forcing cruelty on people is that which makes Allah (SwT) apply His punishment sooner towards the cruel. He the Almighty and Majestic, will consider a severe and hard punishment in this regard.

He said: “One of the problems of having relatives is being proud with them.”

Being proud with family and relative is something that is considered a problem. Honest people are proud with their own deeds and what he/she presents to people as kindness and assistance.

He said: “The Prophet (S) be away from cruelty, as they are the darkness of the Resurrection Day.”

He said: “The Prophet (S) said: ‘Every person who intends not to wrong others will be forgiven by Allah.’”

He said: “The Prophet (S) said: ‘One who fears punishment, will not participate in a crime.’”

These traditions warned against doing cruelty, because it is one of most destructive problems that a society may be affected with. Also, Allah the Almighty and Majestic, will consider the worst and the most severe punishment for those cruel people.

He said: “The Prophet (S) said: ‘Every murderer is brought with his leader on the day of resurrection and both of them will be pushed into hell, so is he who used to break his promises.”

He said: “The Prophet (S) said: ‘One who cheats a believer is not from us.’”

One who cheats someone and tries to deceive him does not have any relation with Islam.

He said: “The Prophet (S) said: ‘One who tries to recreate a lost relation between two can lie to gather those two.’ Then the Prophet recited the following: ***‘O ye (in) the caravan! Behold! Ye are thieves, without doubt!’*** (***12:70***)

“Then he said: ‘I swear by Allah that they were not thieves and Joseph did not lie either.’ Then he recited the following verse too: ***‘Nay, this was done by – this is their biggest one! Ask them, if they can speak intelligently!’*** (***21:63***) Then he said: ‘I swear by Allah that he did not do that and he did not lie.’”

Lying is one of the worst sins and among the most hateful ones by Allah (SwT). This is because of its bad social consequences. So Allah (SwT) damns liars and promises to prepare the fire of the Hell for them. The only exception is when someone wants to re-establish an already destroyed relationship between two friends. In this situation, what is needed to be said is not considered a lie and one will be rewarded to do whatever reasonable he can do to reform that relationship.

He said: “The Prophet (S) said: ‘There should be no sulk causing separation more than three days.’”

Islam hates Muslims to get sulked with their brothers and cease speech with each other. If this case continues more than three days it will result in huge hatred. You can look at the below tradition to look in more details.

He said: “My father said: ‘The Prophet (S) said: ‘O Believers! If people sulk and do not regain their normal relationship they are out of Islam. Each one who started talking with the other will be the one who enters the paradise sooner than the other one.’””

Being sulked is what results in the spreading of hatred and anger among them. This is what Islam hates, as it comes to bring kindness, compassion and union for the society.

He said: “The anger among people is what results in being out of the religion.”

The anger and hard-heartedness between brothers and relatives is what results being out the religion in addition to reducing the living period and other physical damages.

He said: “The Prophet (S) said: ‘Above all greatest things is being killed for the sake of Allah. If one is killed for the sake of Allah, it would be the greatest. Also above the greatest sins is being against the parents, which reaches killing one of them. If one does this, there would be no worst sin than this.’”

Being martyr for the sake of Allah (SwT) is the greatest superiority one can ever reach. It is what makes one closer to Allah (SwT) and it is what grants human the eternal Paradise and forgiveness. Nothing is worse than being against parents in a way that one of the parents is killed. If a human does this, he would lose the worldly life as well as hereafter and will own the anger of Allah (SwT) over himself.

He said: “The Prophet (S) said: ‘Allah the Almighty and Majestic, said: ‘One who scorns one of my men is considered as claiming war against me.’””

One who scorns the followers of Allah (SwT) and disrespects them, it is considered claiming war against Allah (SwT). Allah (SwT) indeed will not leave his men alone and will take revenge from those claiming this enmity.

He said: “The Prophet (S) said: ‘Allah the Almighty and Majestic, said: ‘One who disdains anyone of my men, has already declared war against me. Also one cannot just get closer to me by doing what is made compulsory, but by performing what is optional. This way I will love my men. If I like a man, I’ll be his ears by which he can hear; I’ll be his eyes by which he can see; I’ll be his tongue, by which he can talk with; I’ll be his hands, which take revenge from My enemies. I’ll respond his request; if he asks, I’ll give him what he asks. I do not have any doubt that believers do not hate death.’””

This tradition talked about the respect of believers and their glory and position near Allah (SwT). If there would be any harm to them, it will be considered against Allah (SwT).

He said: “The Prophet (S) said: ‘When Allah took me through the heavenly journey, He made many statements behind a cover until telling me: ‘O Muhammad! One who scorns a believer of mine, is considered to declare a war against me. One who declares war against me, I’ll fight him.’ I said: ‘O Allah! Who is this believer, whom You are talking about? I know that you’ll be against those who declare war against you.’ He, the almighty, said: ‘He is the one who takes your advices and testament as well as that of your successors.’’”

This tradition has almost the same concept as that of the previous one. It talks about scorning believers and it is equal to declaring war against Allah (SwT).

He said: “The Prophet (S) said: ‘O the people whose tongues are talking accurately and their hearts leading correctly to the faith! Do not disrespect believers and do not follow their mistakes. One who is following the mistakes of the others, Allah will follow his mistakes and wrongs. And if Allah follows one’s mistake, his mistakes will be apparent even if he stays in his house without getting out.’”

Following the mistakes of others and talking about their wrongs and shortages is a social problem, which is completely against what Islam talked about. Islam puts emphasis that one should respect and defend each other.

He said: “The Prophet (S) said: ‘Cursing a believer is what leads people to be abolished.’”

Cursing each other is not acceptable at all in Islam, because it results in being out of the soul of Islam and it is one the problems of the societies that can as well destroy the Islamic society.

He said: “The Prophet (S) said: ‘One whose brother is seeking for an advice and he does not help him, he has already breached his promise with Allah and the Prophet (S).’”

Advising our brothers is part of Islam. One, who does not try to advise his brothers to what is good for him, will not get anything from being a Muslim. He said: “The Prophet (S) said: ‘One who believes in Allah and in the Resurrection Day, should keep his promise.’”

Fulfilling promises and keeping the obligation to what is promised is a significant case in the Islamic ideology. One who does not fulfil his obligation will get nothing from respect and honour.

He said: “The Prophet (S) said: ‘If one looks at a believer in a way to scare him, Allah will scare him at a Day where no one other than Allah has any control over.’”

Islam is very eager to spread safety among the people in society. So, one, who tries to scare another one, will have the anger and revenge of Allah (SwT) over himself.

He said: “The Prophet (S) said: ‘Do you want me to tell you about the worst people in the society?’ They said: ‘Yes, the Prophet of Allah!’ Then He said: ‘Those who transfer the secrets of others and backbite; those who try to separate friends and families from each others; and those who want to show

themselves innocent by uncovering the wrongdoings of others.'"

Backbiting is one other disrespectful tool that leads to the union's disunity. It aims at distributing hatred and anger among the people of the society. Islam banned this and warned that fire will be the place of those people who follow this way.

He said: "The Prophet (S) said: 'One who wants the admiration of Allah by the cost of arising the anger of Allah, will be sentenced to a future in which those who were honoring him disrespect him.'"

One who seeks the satisfaction of Allah (SwT), even at the cost of Allah's (SwT) anger, will incur a great loss, on the contrary to what he is looking for. And Allah (SwT) will make those people who were admiring him to disrespect him.

He said: "The Prophet (S) said: 'One who increases the humility of physical body without having this state in his heart, is no one other than those from hypocrites.'"

Among the unwanted attributes is the humility of body without ever feeling this sense in the heart, in order to show this to others. Such a person is considered a hypocrite.

He said: "The Prophet (S) said: 'The hypocrite is like the trunk of a palm tree whose owner wanted to get use of it, but because it was not straight he could not get any benefit from it. So he took it to another place but be met the same problem and finally he burned it in fire.'"

He said: "A man came to the Prophet (S) and said: 'O the Prophet! I am already over!' The Prophet (S) told him: 'Why? Did you feel that evil came to you asking you about your creator and told him that Allah is my creator and then he asked you about the creator of Allah?' The man said: 'O yes, I swear by Allah that this was the case.' Then the Prophet (S) said: 'This is actually the essence of faith.'"

Ibn abi Ameer said: "I informed Abdul Rahamn ibn al-Hajjaj about this and he said: 'My father told me on behalf of Abu Abdullah, that the Prophet (S) who said that 'This is actually the essence of faith,' He in fact meant the fear, which brought the man to the Prophet thinking that he is over, is what is necessary for the heart in such situations.'"

Thinking around such things is how Satan aims to take the followers of Allah (SwT) away from faith. If one fears when facing these doubts and thoughts, then this means that he is already free from sins. Believing in Allah (SwT) is something that exists in the essence of mankind, doubting about this case is from the plans of Satan.

He said: "The Prophet (S) said: 'Anybody who has the following attributions will not fail: The one who intends to do a good deed but he was unable to do it because Allah will reward him for his intention. If he does it Allah will record ten degrees for him. The one who intends to do a bad deed but he doesn't do it, Allah will not record it. If he did it Allah will postpone his punishment many hours.

"'So the first one will say to the second one: Haste to do a good deed so as to abolish the bad one for Allah says (The good deeds remove the bad ones and replace them). Moreover the bad deeds can be forgiven by prayer; so, if a person says: I ask the almighty Allah to forgive me and I will never do that bad deed again, Allah will forgive him. Otherwise if this person does not repent for his bad action, or does not ask Allah to forgive him, he will recorded as damned and ill-fated.'"

He said: "The Prophet (S) used to repent seventy times during a day. Zayd al-Shaham said: 'Was the Prophet saying: 'O Allah! Forgive me and accept my repentance?' He said: 'No, he was just saying: Accept my repentance.' I said: 'The Prophet of Allah repents to Allah without ever doing or repeating a sin, while we are repenting and returning to the sins as well.' He said: 'Allah should be at your help.'"

Allah, the Almighty, opened the gate of repentance to his men and granted them with his kindness, compassion and superiority the ability to repent. So one who repents from his sins, without returning to them again, Allah (SwT) will forgive him and will not consider his sins.

He said: "The Prophet (S) said: 'One who repents a year before his death, Allah will accept his repentance.' Then he added: 'One year is too long, if one repents a month before his death, Allah will accept his repentance.' Then he said: 'One month is too long too, one who expresses his repentance a day before his death, his repentance will be accepted by Allah.'"

With this tradition the extent of Allah's (SwT) mercy and kindness towards His men is revealed. He is the One who accepts repentance and forgives the sins even in those periods of human lives.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, said: 'I swear with my Glory that if I want to take a man from the worldly life while having him under my mercy, I will take all his wrongdoing while he is in the worldly life. I will do this either by an illness in his body or by shortage in his living, or by fear from his life. If all these cases do not clear his wrongdoing, then I'll make his death hard, so that I will take him completely pure.

"'On the other hand, if I want to take a man from this worldly life while not considering him under my mercy, then will do anyone of the following: giving him a great living and earning, granting him a healthy body, safety in his life. If all these cases are not enough for compensating his good deeds, then I'll make his death easy.'"

Allah is merciful to His men and He does not take them out of their worldly lives unless posing them to different trials to purify them from their wrongdoings. This way their sins and wrongdoings get cleared. On the other hand, considering the bad and evil men, He, the almighty, will prepare all kinds of comfort to be the reward for whatever good they have already done. This way there will be no other unfulfilled deed for which they have got no reward when they meet their Lord.

Al-Faydh ibn Ayadh asked Imam al-Sadiq (as) about a man who does his best in the era of Islam, but had some bad deeds before the emerging of Islam; he asked whether he will be punished for those

deeds? He said: “The Prophet (S) said: ‘One who does his best during the era of Islam, then Allah will not consider what he has done before that. However one who does bad in the era of Islam, then both his action in this era and before that would be considered.’”

Islam forgives what people do before the emerging of Islam. So if one does a bad thing before Islam and then becomes Muslim and repents, there will be neither punishment nor penalty and he will be pure from those deeds.

He said: “The Prophet (S) said: ‘Allah has removed nine attributes from my nation: wrongdoings; forgetting; being in a unknown state; being in an unbearable state; being in a forced state; being in a hatred state; doubts and suspicions; the temptation in thinking about something unreachable about the creation and being jealous while neither showing it by tongues nor hands.’”

The above tradition is considered as a significant jurisprudence-based principle. Jurisprudents based many of their jurisprudence concepts on this tradition.

He said: “The Prophet (S) said: ‘Calling Allah is the weapon of a believer; it is the pillar of the religion and the light of the earth and sky.’”

The Prophet (S) here motivated people to call unto Allah (SwT) as it is one of the most important tools for the success of a human being and overcoming his problems.

He said: “The Prophet (S) said: ‘Allah grants His mercy for a man request something from Allah and prays much and calls Him much, irrespective of whether it is fulfilled or not. Then He recited the following verse: ***‘I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest’*** (***19:48***)***.”***

Here the Prophet (S) tried to remind people on calling on the Lord on all our affairs, as He is the key for solving all these problems and He is the One who can overcome these difficulties. He is the help in disasters and tragedies.

He said: “The Prophet (S) said: ‘The best time for calling on the Lord is early in the morning, before the sunrise.’ Then he recited the following verse which was on behalf of Jacob: ***‘Soon will I ask my Lord for forgiveness for you’*** (***12:98***)***.*** He said: ‘He postponed his call on Allah till the time prior to sunrise.’”

There are special times for the acceptance of the prayers for forgiveness; Sahar (or the time before the rise of the sun) is one of those times. You can see the details in this regard al-Sadiqia Book.

He said: “The Prophet (S) said: ‘If anyone of you wants to pray and call on his Lord, it would be better to do this ask comprehensively.’”

Among the discipline of calling on the Lord is to do this prayer comprehensively including all people and not to consider ourselves alone. This is among the tools of the acceptance of the call for Allah (SwT).

He said: “The Prophet (S) said: ‘There is no gathering, which does not start with the name of Allah, the Almighty, and mentioning the name of His Prophet. Otherwise you will see this gathering not as fruitful as expected.’”

Mentioning the name of Allah (SwT) and His Great Prophet for every gathering is necessary; otherwise they would not get the result expected.

He said: “The Prophet (S) said: ‘One who mentions the name of the Lord a lot, Allah will keep him away from a couple of things: one is the fire of the Hell and the other one is keeping him away from being double-faced.’”

Mentioning the name of Allah (SwT) is something that keeps the hearts alive; it keeps people away from the fire as well as from being double-faced.

He said: “The Prophet (S) used to ask for Allah’s forgiveness three hundred sixty times equivalent to the number of the vessel in the body, saying: ‘Praise be to Allah the Lord of the Universe for everything.’”

He said: “The Prophet (S) said: ‘Asking for forgiveness and repenting and saying There is no Lord other than Allah are the best kind of worship. Allah, the Almighty, said: ***‘Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault.’*** (***47: 19***)***’”***

Asking Allah (SwT) for forgiveness and repenting and saying ‘There is not Lord other than Allah’ are among the best kinds of worship, because it includes praising Allah (SwT) and glorifying His Majesty.

He said: “The Prophet (S) said: ‘The best worship is saying: ‘There is no Lord other than Allah.’”

He said: “The Prophet (S) said: ‘There is no believer who prays for other believers, other than the fact that his prayer is applied to him too. This will be very useful in the Resurrection Day. Sometimes Allah intend to send someone to the Fire, but does not, because some believers come and say that he was the one who prayed for us. Please forgive him because of his deed. And Allah accepts their request and saves him from the fire.’”

This tradition is an example of Islamic behaving system and leads human beings towards a better and a more elevated level.

He said: “The Prophet (S) said: ‘There are four whose prayers are never rejected until the gates of the heaven is opened for them: the prayers of parents for their children; the prayer of an oppressed against someone cruel; the prayer of someone who is in the Hajj ceremony until he is back; and the prayer of someone who is fasting until he breaks his fast.’”

This group of people has a special position before their Allah (SwT), for if they prayed their prayers and call will not be rejected.

He said: “A man came to the Prophet (S) saying: ‘O the Prophet of Allah! I cannot pay what I borrowed and I am tempted.’ The Prophet (S) said: ‘Say the following: I appealed to One who is alive and never dies; praise be to the One who does not have a child nor a wife and no one shares His power and the One whom there is no One greater than Him. Try to praise Him and glorify Him.’

“The man stayed patient and do what the Prophet told him to do. Then, after a while he returned to the Prophet, and the Prophet told him: ‘What did you do?’ The man answered: ‘O the Prophet, Allah’s blessing and peace be upon you and your family, I am not rich enough to pay back the money and got rid of the temptation of my heart.’”

He said: “The Prophet (S) said: ‘O people, you are in a leisure time and you are moving fast in your journey. You have seen day and night and you have seen the sun and the moon and how they follow each other and how they make you expect everything everyday. Be ready to struggle against wrong doings, and be ready to cross to the other side, to the certain day of resurrection.’”

After this speech, Al Moqdad Bin Al Aswad, one of the prophet’s (S) companion stood up and said:

“O the messenger of Allah, what do mean by leisure time?” The prophet (S) replied: “It is the time of test and the place of preach through which you should prepare yourselves to the other life. So if you are puzzled with problems that come upon you through darkness, you have to go to Quran in which you find all solutions to all problems.

“Anyone who makes Quran as a leader will lead him to paradise. And anyone who makes Quran behind his back will be led to hell. Quran is the best evidence to the right path to Allah. It contains all the details that may lead you to your best destination. It is serious and not funny. It has very well-known facts and some other ambiguous ones. Its facts are rules and laws while its ambiguities are sciences to be discovered. Its surface is wonderful and its interior is deep.

“It conveys a variety of meanings that all lead to right deeds. It includes marvellous aims and wonderful facts that are like lightening lamps minarets of wisdom. It is a proof to forgiveness to everybody who knows his Allah and gets rid of all bad things. It is like a torch to every open-hearted person who walks in the dark to find his way clearly.”

In this tradition, the great prophet, Allah’s blessing and peace be upon him and his family, praised the Holy Quran considering it Allah’s (SwT) message to human beings and declared that it is the best mean to put Allah’s (SwT) instructions into practice. He, Allah’s blessing and peace be upon him and his family, also announced that the Holy Quran should be read carefully so that every one should contemplate on its words and meaning as it is the best way for a person to attain salvation.

He said: “The Prophet (S) said: ‘The most worthy one for being respected privately and publicly is the carrier of Quran.’ Then He (S) said the following with a loud voice: ‘O the carrier of Quran, be humble so that Allah elevate you; do not be proud because Allah will make you low; be decorated for what the sake

of Allah and do not be decorated with it for people, otherwise Allah will make you disrespected. One who finished reading Quran fully as similar to the level that if Quran is descended upon Him. One who fathered the knowledge of Quran, will be not unknown from what others do not; he will not be angry for what others do; he will not be jealous for what others have; but instead he forgives the mistakes and glorifies Quran.'"

He said: "The Prophet (S) said: 'Recite Quran in an Arabic accent and woe to you from reciting it in the way that those atheists do. There are tribes coming after me who would like to recite Quran as a song. This is not allowed at all.'"

The Prophet (S) prohibited reading Quran as a song. Jurisprudents also declared that reading Quran in this way is not acceptable, basing their speech on this tradition and others.

He said: "The Prophet (S) said: 'One who reads the chapter 'At-Takathur (Competition)' before going to bed, he will be safe from the trouble of the grave.'"

Some of the chapters of the Holy Quran have special importance for the reader. Among those chapters is the chapter of 'At-Takathur (Competition).' One who reads it frequently will be safe from the troubles of the grave.

He said: "The Prophet (S) said: 'There are three attributes, which can characterize the behaviour of a believer: the kindness of a believer towards his brother, if he faces problems; providing a space for his brothers in a meeting; calling him with the loveliest addressing.'"

These three attributes are things that bring kindness and compassion. So the Prophet (S) advised on performing them, as they are important tools for uniting the believers and guaranteeing their unity.

He said: "The Prophet (S) said: 'Being kind with people is half the mind and wisdom of human being.'"

He said: "The Prophet (S) said: 'Saying hello to others is optional but replying their salutation is compulsory.'"

Jurisprudents, based on this tradition, ordered on the optional and wanted nature of salutation, but the compulsory nature of replying.

He said: "A boy under the age of maturity sniffled and afterwards said: 'Praise be to Allah.' The Prophet (S) said: 'Well-done! Allah's blessing be upon you.'"

The Prophet (S) put high emphasis on the instruction of Islam that leads human beings towards being better and towards a more behaved state. That is why the Prophet (S) admired that boy for his behaviour and politeness.

He said: "The Prophet (S) said: 'One who knows the superiority of the elderly, will be saved from the

panic of the Resurrection Day.'"

He said: "The Prophet (S) said: 'One who respect elderly because of their age, will be saved from the panic of the Resurrection Day.'"

These couple of traditions are calls to respecting old people. This is from the Islamic behaviours and from the good attributes of what this religion came for.

He said: "The Prophet (S) said: 'Among the rights of a guest is to be accompanied when entering the house and when quitting the house for a while.'"

He said: "The Prophet (S) said: 'If anyone enters the house of his friend, he will be considered his king until he is out.'"

This is among the Islamic role of respecting guests and glorifying them. This is what distributes kindness, compassion and love among the believers.

He said: "I read in a letter addressed to Imam Ali that the Prophet (S) said that those who have migrated from Mecca to Medina are considered as neighbours in their rights. And that neighbours are neither harmful nor sinful. The respect of a neighbour should be similar to the respect of mothers."

Here it is quite apparent that Islam has put a great emphasis on neighbours and considered their respect as a very important thing.

He said: "Once Fatimah, the daughter of the Prophet came to her father (S) complaining about some of the affairs. He gave her a book and told her: 'Do you know what inside this book is?' The following statements were inside the book: One, who believes in Allah and the Resurrection Day, does not hurt his neighbour; One, who believes in Allah and the Resurrection Day, does receive his guest warmly and One, who believes in Allah and the Resurrection Day, tries to speak about what is good or to be silent."

This advice contained good moral behaviours that aim at improving the lives of human kind and keeping men superior over other creatures.

He said: "The Prophet (S) said: 'I appeal to Allah from a bad neighbour. Because he will be sad whenever you are happy and will be happy whenever you are sad.'"

Among the real problems that humans may be affected with is a bad neighbour. Bad neighbour is the source of trials and problems for mankind. There were many prayers from the Imams (as) asking Allah (SwT) to be away from this huge problem.

He said: "The Prophet (S) said: 'The entire forty houses around someone from north, south, east and west are considered neighbours.'"

This tradition tried to clarify the notion of neighbours, which humans have to be careful about and to be

kind and compassionate with.

He said: “The Prophet (S) said: ‘From every two persons who are accompanying each other, the most respected one for Allah, is the one who is kinder to the one with whom he is companying.’”

The Prophet (S) advised on being kind to companions and helping them, as it is from the signification principle of Islam that distinguishes believers from non-believers.

He said: “The Prophet (S) used to divide his time among his followers, even when he was looking at them, he used to look at one and others equally. He never extended his legs when he was with his companions. When the Prophet (S) was shaking hand with his companions, he was not the one who left hand-shaking, but would leave the hand, when the other side did so.”

The moral behaviour of the Prophet (S) was an ideal example. The Prophet (S) could distribute the religion of Allah (SwT) with His highly respected behaviour and could unite the hearts and feelings of the believers.

He said: “The Prophet (S) said: ‘If one liked his believer brother, then it would be nice to ask about his name, his father’s name and the name of his tribe. The other one should do the same; otherwise, it would be considered a non-complete familiarity.’”

Knowing more about each other is what increases the kindness among people. This way, friendship, which is considered among the most required relationships in Islam, is formed.

He said: “The Prophet (S) said: ‘One who has a good moral behaviour would be rewarded as the one who is fasting.’”

He said: “The Prophet (S) said: ‘Most of my followers who will be granted the Paradise are those who fear Allah and those who have a good behaviour.’”

He said: “The Prophet (S) said: ‘You are not going to help people with your wealth; deal with them with good behaviour, easy-going manner, happily and friendly.’”

Here the Prophet (S) put emphasis on dealing with people with a friendly manner and kind behaviour.

He said: “The Prophet (S) said: ‘Do you know who the best creatures of the worldly life and Hereafter are?’ Then He said: ‘People who forgive those who were cruel with them; people who visit those who ceased the relation; people who are kind to those who were bad with them; and people who assist and help those who did not help them.’”

Here the Prophet (S) advised his followers to practice the best kind of behaviour and manner, that humans could follow.

He said: “The Prophet (S) said: ‘One who would like to live like me and die like me and to enter the

Paradise that Allah, the Almighty, prepared, should follow Ali ibn abi-Talib and to follow his successors, to be against his enemies and to respect his offspring after him. They are from me and Allah granted them my knowledge and understanding. I complaint to Allah about those who reject their services and those who ceased being with them. And those who kill our sons will not get my intercession at the Resurrection Day."

This holy tradition talked about the high position of Imam Ali (as) and father of the Imams (as) and the gate of science of the city of the Prophet (S). Here the Prophet (S) made clear that following Imam Ali (as) is necessary for all believers as well as his successors, who are indeed the successors of the Prophet (S).

He said: "One day, the prophet, Allah's blessing and peace be upon him and his family, in Al Kheef Mosque gave speech saying: 'Allah praises everyman who is hearing my saying now and learning it by heart, be aware of it and convey it to those who did not hear it. Three things are very important for every faithful Muslim: The first is his sincerity to his Allah, the second is his real advice to all Muslims and their Imams, and stick to their gatherings, because all Muslims are equal, and that who leads them should be well-qualified although he is not from a high rank. All Muslims should unite together against their enemies.'"

Through this speech, the messenger of Allah (S) put the basic rules for Muslims' union and their prosperity. It is worth saying here that one of the narrators of this tradition was Sufyan Al Thawry with another person from Qoreish who wrote it from Imam al-Sadiq (as).

When Imam (as) left, this man said to Sufyan: 'We understood the chief aim of Imam in this saying but how can we know the Imams of Muslims and who are they, and how can we recognize them? Is it a reasonable that he meant by Muslims' Imams Muawiyah Bin Abi Sufyan or his son Yazid or Marwan Bin Al Hakam and the like?' Then Sufyan Al Thowry replied that it is impossible for Imam al-Sadiq (as) to mean that. So he ordered that man from Qoreish to tear that saying lest it should be misunderstood by common people.

He said: "The Prophet (S) said: 'Whenever a believer dies while having to return a loan or what he has borrowed, if it does not include corruption, then the Imam has to pay on his behalf, otherwise it would be considered a sin for him. Allah the Almighty and Majestic, says: ***'Alms are for the poor and the needy'*** (***9:60***)***.'"***

This is from the modern Islamic economical principles that emphasize on returning what was given as a loan or what was lent. This way, the society's economical status remains active and functional. Also believers have to pay something to organize the general affairs of the society.

He said: "The Prophet (S) said: 'One who is the closest person to me at the Resurrection Day, is one who has the best behaviour; the one who is the most modest person. Also the farthermost person from me is the one who is proud when dealing with others.'"

Here, the Prophet (S) called for being humble and to be away from being proud. These are from the holy principles of the message of Allah (SwT) for people.

He said: "The Prophet (S) said: 'One who wished something and did that for the sake of Allah, Allah will not take him out the worldly life unless giving him that thing.'"

This means that whenever one wants something to do things that satisfy Allah, He, the Almighty, will give him that thing. Among those deeds are building schools, colleges, public libraries and whatever that has a benefit for the general public.

He said: "The Prophet (S) said: 'The superiority of knowledge is greater than the importance of worshiping. Also the most devout one is the one who fears Allah.'"

This tradition talked about the importance of knowledge and its significance. It emphasized that knowledge is better than a worship that helps no one other than the worshipper, but knowledge has many things that general pubic can get use of.

He said: "The Prophet (S) said the following: 'O Gabriel! Advise me!' Then Gabriel said: 'O Muhammad! Live as long as you can, because you will die at last; love everything you would like to love, because you will leave it finally; however do whatever deed you would like to perform, but you will find them one day. The honour of a believer is his prayers at midnight and the ability of keeping himself away from the desires that others wish.'"

How invaluable was this tradition? If one ponders deeply on it he would hardly get involved in the darkness of the worldly life and will find his path towards the light.

He said: "The Prophet (S) said: 'Poverty may results in committing sins; and jealousy may change what is pre-specified.'"

Poverty is amongst the most destructive problems for society and will create many difficulties. Regarding jealousy, we can say that it is one from the worst behaviours and it may lead to very bad results result in the target the worst damages.

He said: "The Prophet (S) said: 'It is not respectable to start talking without salutation.'"

This is among the great Islamic behaviour system, which asks people to salute before starting their speech.

He said: "The Prophet (S) said: 'One who has faith does not have any kind of stinginess.' Then he added: 'This stinginess moves quietly like ants, and it leads to a kind of (Shirk) infidelity which put partners with Allah.'"

Among the worst attributes is stinginess. Stinginess is what keeps a human being away from all kinds of

good and prevents him from all types of kindness.

He said: “The Prophet (S) said: ‘Modesty is of two types: one type represents weakness and another type shows power, Islam and faith.’”

Modesty in front of those people who do not deserve modesty is weakness, however being modest in front of good people is the symbol of power, peace and faith.

He said: “The Prophet (S) said: ‘There is a level in the Paradise that no one reaches except the following: A just leader; someone who uses to visit his relatives; and one who keeps and manages his family patiently.’”

These groups of people are ones who deserve the best part of paradise because of owning these attributes, which are among the greatest attributes available.

He said: “The Prophet (S) said: ‘If there were not the following three attributes, human beings would have been infinitely proud and uncontrollable and may suffer from illness, poverty and death. Still the human being has to face all of them in all conditions.’”

These three cases are among that which can hurt a human being and let him be humble. Otherwise he would be extremely proud and uncontrollable.

He said: “The Prophet (S) said the following in his testament to Imam Ali: ‘The following four cases, are things that are rapidly dealt with and the committer is punished: A man for whom you did a kind, but he replied by doing a bad for you; a man with whom you were not cruel, but he is a man whom you promised to fulfil a promise and you did, but he preaches his promise; and a man who visits his relatives regularly, but his relatives break this meetings.’ Then he added: ‘O Ali! One who becomes preoccupied will worry, and never sees the comfort.’”

One who can be ascribed with anyone of these attributes will have to face the punishment of Allah (SwT).

He said: “The Prophet (S) said: ‘The truth is kept in my nation in the following four things: They love the one who repents; they have mercy towards those weak; they help the one who helps others; they try to ask for forgiveness for those who committed sins.’”

Believers who are kept tied with these four attributes are considered to follow the truth and are away from falsehood.

He said: “The Prophet (S) said: ‘The following attributes are signs of the cruelty: not weeping in sad situation; the hardness of the heart; greediness in earning money and repetition on committing sins.’”

He said: “The Prophet (S) said: ‘O Ali! The following attributes are signs of the cruelty: not weeping in

sad situation; the hardness of the heart; having great expectations; and the love to exist for a long time.'"

These traditions are talking about cruelty and the ones who are being ascribed with this attribute. This attribute is that which keeps a human being away from his Allah (SwT) and directs him towards an unknown destination.

He said: "The Prophet (S) said: 'Be shameful from Allah in the best possible way.' His companions said: 'O the Prophet of Allah! What shall we do?' He said: 'Try to remember death and do not sleep unless you mention your fate and a grave. Also if one wants the pleasure of the Hereafter, he should leave the extreme pleasure of the worldly life.'"

The Prophet (S) called for piety in the worldly life and asked for thinking about the hereafter, which is considered the permanent staying place. He also emphasized to the people to do their best to be closer to their Allah.

He said: "The Prophet (S) said the following in His testament for Ali: 'O Ali! Abdul Muttalib, during the ignorance era, performed five things that Allah ordered in Islam: He prohibited marrying the wives of fathers. Here is what Allah, the Almighty, said***: 'And marry not women whom your fathers married'*** **(*4:22*).** He found a treasure and gave fifth of it as almsgiving to the poor. Allah, the Almighty, said the following: ***'And know that out of all the booty that ye may acquire* (*in war*)*, a fifth share is assigned to Allah'* (*8:41*).** He also asked in killing a hundred camels and Allah the Almighty and Majestic, ordered the same in Islam. There were not Tawaf in Quraysh, but he accustomed it and asked people to circulate around the Holy House of Allah seven times. O Ali! Abdul Muttalib did not use to do gamble neither worshiping idols. He also used to say: 'I am following the religion of Ibrahim.'"

Abdul Muttalib had great capabilities from faith and awareness. That is what assigned him as the initiator of the believers in those dark eras. It was a pride for him to be the grandfather of the Prophet (S), the discoverer of knowledge and thoughts in this world.

He said: "The Prophet (S) said the following in His testament for Ali: 'O Ali! Adultery has six attributes, three of them are related to the worldly life and three are related to the Hereafter. What are related to the worldly life are the following: the pride that removes respect and results in destruction; and the deduction of earning. Regard the ones which are related to the Hereafter, they were the following: the punishment; the anger of the Lord and staying forever in the fire.'"

Adultery is among the worst sins and Islam heavily rejected it and considered it among the biggest sins, because of the consequences in the loss of relationship and the loss of family, which is the first cell in the construction of a human society.

He said: "The Prophet (S) said the following in His testament to Ali: 'O Ali! Allah the Almighty and Majestic, gave you seven attributes: you are the first one who comes out from his grave with me; you are the first one who is staying with me alongside the Discriminating Bridge (Sirat) bridge; you are the first

one who will be clothed if I were clothed; you are the first one who becomes alive when I becomes so; you are the first one who sitting with me in the elevated position in the heaven and you are the first one who is drinking from the beverages of the heaven.'"

Imam Ali (as) is the great thinker and the brilliant leader in Islam. He did his best with all his capabilities to protect the values of Islam, as the Prophet (S) did. The Prophet (S) mentioned some of his privileges over the others.

He said: "The Prophet (S) said the following in his testament for Ali: 'O Ali! If anyone could adhere to the following seven attributes, he would be considered at the greatest level of faith and would be granted the key to the heaven: One who does his ablution for prayers; performs his prayer in the best possible way; pays almsgiving; controls his anger; imprisons his tongue; repents for what he has done from sin and adheres to the advices of the Members of the family of the Prophet (S).'"

The reality of faith that a believer is attributed with is described in this tradition. These are what ensure Allah's (SwT) satisfaction as well as a guarantee for the Paradise.

He said: "The Prophet (S) said the following in His testament to Imam Ali: 'O Ali! The following eight should not rebuke anyone other then themselves: One who goes towards an uninvited meal at a ceremony; one who orders the owner of the house; one who seeks good from his enemies; one who asks for pleasure from cruel; one who interferes inside a secret of two when he is not invited to enter; one who scorns the king; one who sits in a meeting, which is not at his level; and one goes towards a talk where no listener is interested in.'"

This group of people will lose their respect and will bring all kinds of disrespect and scorning for their own.

He said: "The Prophet (S) said: 'A problem that might be associated with speech is lie; a problem that might be associated with science is forgetting; a problem that might be associated with patience is being ignorant; a problem that might be associated with worship is leaving it; a problem that might be associated with braveness is cruelty; a problem that might be associated with generosity is looking down at the person who is being helped; a problem that might be associated with beauty is self-conceited; and a problem that might be associated with having a famous tribe and relationships is being proud.'"

These great attributes do have problems associated with them. The Prophet (S) mentioned them and warned against them and described them in the best possible way.

He said: "The Prophet (S) said the following in his testament to Imam Ali: 'O Ali! Brushing the teeth is from the tradition; it is cleaning the mouth; brightens the sight; satisfies the Lord; whitens the teeth; avoid the holes; strengthens the gum; lengthens the duration of the teeth's health; doubles the good and makes the angels happy.'"

Brushing the teeth has a very significant health importance and Islam puts heavy emphasis on brushing the teeth. It is considered a protection for humans' health and prevents many diseases.

He said: "The Prophet (S) said the following in his testament to Imam Ali: 'O Ali! There are twelve cases that a believer is supposed to know regarding eating; four of them are compulsory, four are tradition and four are polite behaviours. The compulsory ones are the following: Knowing what is being eaten, the name of the meal, thanking Allah and satisfaction with what Allah provides; the tradition ones are the following: sitting on the left leg, eating with three fingers, eating from what is closer and then licking the fingers; the ones which imply politeness are the following: making the bit small, chewing the bit well, reducing the look at others' faces and washing the hands.'"

All these advices are related to health issues and are important in preventing human beings from being affected with many diseases.

He said: "The Prophet (S) said the following, advising Imam Ali: 'O Ali! If anyone from my nations memorized forty tradition asking Allah's satisfaction, hereafter and mercy, then at the Resurrection Day, Allah will call him with the Prophets and those elevated men.'"

There were much news from the Prophet (S) and the Imams (as) of guidance about memorizing forty traditions and it is quite apparent that the meaning of memorizing is acting according to those traditions.

He said: "The Prophet (S) said: 'If anyone of you are suffering from poverty, he should leave the house and work on the ground asking his earning from Allah and it is not acceptable to make himself and his family sad.'"

The Prophet (S) asked for working and finding his earning this way. It is not acceptable for a believer to be lazy and thus this laziness results in the lack of living for his family.

He said: "The Prophet (S) said: 'If any of you finds himself in need of money he should go out of his house and search for work. Thus he should not make himself and his family sad or dismal.'"

Among the most important things that a human may be successful in is finding his living in the legal way and avoiding any forbidden action in looking for his earning, as this might result in huge disadvantages for human beings.

He said: "The Prophet (S) said the following when he was in Mina: 'O people! Whatever I said is according to the Book of Allah and I mentioned them accordingly; and I did not say whatever comes to be against the Book of Allah.'"

The Prophet (S) put the Holy Book of Allah (SwT) as the measure in the sincerity of the speech. He also emphasized that what comes against this Holy Book is not accurate and should not taken into account.

He said: "There is always a truth for every true thing and there is always a good in what is right. So take

what comes alongside the Book of Allah and leave what was against the Book of the Lord."

This tradition as well as the former one talks about acting according to the Book of Allah (SwT) as it is the most accurate recourse of truth and sincerity.

Ibn al-Fudayl narrated saying: "One day Abu Abdullah started his speech saying: 'The Prophet (S) said: 'One who dies without knowing his Imam and leader has died the death of the people in the ignorant era.'' I said: 'Did the Prophet (S) say this?' He said: 'I swear by Allah that He did.' I said: 'Did He say that everyone who died without knowing his Imam and leader died the death of the people of ignorant?' He said: 'Yes.'"

This tradition highlighted the importance of the concepts of Imams (as) as they were the ones the Prophet (S) meant. Can it be sensible for the Prophet (S) to mean the dictators such as Muawiyah ibn Abi-Sufyan, Yazid ibn Muawiyah, Marwan ibn Hakam and others from those tyrant leaders of Umayyad and Abbasidd trends who brought cruelty and poverty to the nation?

He said: "The Prophet (S) said: 'One who is from my nation, but his significant thing in his life is not Allah, he is not considered from Allah.'"

He said: "The Prophet (S) said: 'One who curses a dead, is leading himself towards the destruction.'"

Islam forbad cursing and considered it as something that corrupts the behaviours of believers. A believer should keep himself away from any kind of bad stuff such as cursing the dead who have left the worldly life. So respecting them and not cursing them is among the compulsory issues in Islam.

He said: "The Prophet (S) said: 'The best in my nation is that of a good fame, who is well-dressed. Otherwise he causes insults and despise to himself.'"

He said: "If someone likes his friend or brother, he should teach him what he knows."

He said: "The Prophet (S) said: 'If you see people who are in disaster, praise Allah for not being in that situation and do not mention that in front of them, as this might make them sad.'"

It is from the Islamic treatment not to praise Allah (SwT) in front of those who are in disaster for not being in that condition. For this might result in increasing sadness for those poor people.

He said: "The Prophet (S) said: 'Quran is guidance for the ignorant; seeing for the blind; tools for preventing from falling; light for darkness; recovery from disaster; truth from wrong; the road from the worldly life to hereafter; it is the completeness of your religion. No one who is against Quran is saved from the fire.'"

Quran is light, guidance and mercy for the people. It leads them to what is good for them in keeping them away from disasters and destructions. One who follows Quran accurately and acts accordingly will

be granted the best of the worldly life and hereafter.

He said: “The Prophet (S) said: ‘Allah does not want anyone who assigns no share from his wealth and health for his Lord.’”

He said: “The Prophet (S) was asked the following: ‘Who is the one who is tested most in his worldly life?’ He said: ‘The Prophets then those who are less than them. Also a believer is being affected with trials according to the strength of his faith and his deeds. So, one who is good in his faith and accurate in his deeds will be more affected with trials and hardships. On the other hand, one who is not good in his faith nor in his deeds, will be less affected with trials.’”

Trials are specified for the believers to test their tolerance and to increase their faith as well as to elevate their position in the Hereafter, which is prepared for the great men of Allah (SwT).

He said: “The Prophet (S) was asked about the future salvation and replied: ‘The true salvation is when one does not try to cheat Allah as you will be cheated yourself. One who tries to cheat Allah will be cheated and will be deprived from faith as well as cheating himself without ever noticing.’ The Prophet (S) was asked about the way that people try to cheat Allah and he said the following in response: ‘This happens when one does what Allah ordered and then asks for the rewards from someone other than Allah. So avoid sham and hypocrisy, because it is considered as taking a partner for Allah. One who attempts to show something that he is not will be called with the following four titles at the Resurrection Day: atheist, murderer, cheater, loser.’”

Sham is a kind of duplicity and it originates from a soul that has not even a small part of the light of faith.

The Traditions from the Leader of the Believers, Imam Ali (as)

Imam al-Sadiq (as) narrated a large number of news and traditions from his great grandfather, the leader of the believers, Imam Ali (as), the brilliant Islamic thinker and the gate of the science of the Prophet (S). Most of those traditions are related to behaviour, principle of morality, educational systems and other things that help people in their lives. What come next are parts of those traditions:

He said: “The leader of the believers, Imam Ali (as) said: ‘Leaving the wrong is better than repenting. How large number of desires were there that resulted in long sadness. See how death overcomes life and does not allow any wise person live happily.’”

These golden words are full of wisdom and high quality literatures. They are completely original talking about recovering human beings from being drowned in desires and passions of this worldly life that keeps human beings away from worshiping Allah (SwT).

He said: “The leader of the believers, Imam Ali (as) said: ‘There are three gates for salvation: the generosity of the soul, the kindness of speech and patience for problems.’”

These attributes are among the gates of kindness and compassion and one who is qualified with these attributes is really a respected person.

He said: “The leader of the believers, Imam Ali (as) said: ‘The hearts of the ignorant are seduced by covetousness, affected by passions and desires and delayed by cheats.’”

How great are these brilliant words that talk about the wishes of the ignorant and their desires, and the fact that they are anyway affected by all the kinds of cheats mentioned and have no other alternatives.

He said: “The leader of the believers, Imam Ali (as) said: ‘If one is satisfied with himself, it means the shortage of his mind.’”

This wise sentence is among the wisest sentence that the leader of the believers, Imam Ali (as) ever talked about. It is quite usual that if one is satisfied and proud about himself without ever considering that he will go to the soil soon, which is the matter of the events and disasters, is not mature in this thought.

He said: “The leader of the believers, Imam Ali (as) said: ‘By mind, the deep wisdom can be discovered; by wisdom the depth of mind can be exploited; by good honesty one can be an accurate person.’ He also used to say: ‘Thinking is what revives the heart of the one who ponders, in the same way that one walks from the darkness towards the light to reach the salvation.’”

These wise sentences confirmed the importance of mind as the source of invention and mining the treasures of thinking and wisdom. It also emphasized the fact that, real lives reside in the aware hearts.

He said: “The leader of the believers, Imam Ali (as), said: ‘Have I ever told you about the rights and obligations of jurisprudents? They should not let people be disappointed from the mercy of Allah; they should not let them disbelieve with the punishment of Allah; they should not let them feel easy to commit sins; they should not leave Quran to seek some other stuffs. There is no advantage in a science without understanding. There is no benefit in reading without pondering and there is no profit in worshiping without meditation.’”

Here the leader of the believers, Imam Ali (as), showed the real responsibilities of a real jurisprudent, who is knowledgeable with the actual facts of the world and the secrets of Islamic legislations. He should not encourage people to disbelieve in the punishment of Allah (SwT), nor with the mercy of Allah (SwT). And at the same time, he should allow them to find it easy in their thought to commit sins. Then, he called them to understand what is being read and to mediate about what is being taught from different kinds of sciences.

He said: “The leader of the believers, Imam Ali (as), said: ‘O the seeker of science! A scientist has three marks: science, patience and silence; but one who pretends to be knowledgeable has the following marks: He struggles with those who have higher position by committing sins, he is cruel with people

lower than him and he tries to toady in front of the kings and tyrants.'"

Here the Imam (as) showed the distinguishing features of a scholar or scientist compared to others. He also talked about the attributes of those who pretend to have knowledge without having it.

He said: "The leader of the believers, Imam Ali (as), said: 'Among the right of the scientist is that not be to questioned and not to make too difficulties. If you entered to one of them while he is with a group of people, say hello to all but greet him specially then sit somewhere under his supervision. Do not sit behind him and grimace and mock using your hands. Also do not mention others' speeches who have different or contradicting ideas with him. Do not lengthen your speech. A scientist or scholar is similar to a tree of date; one should wait until he is given from the fruit of the tree. The rewards of scientists are greater than the worshiper who is fast or the one who fights for the sake of Allah.'"

Here, the leader of the believers, Imam Ali (as), mentioned a very precise methodology of the rights of the scientists and scholars as well as mentioning several rules for respecting such a meeting and those whom we are learning from as they are the source of knowledge and inspiration.

He said: "The leader of the believers, Imam Ali (as), said: 'O the seeker of science! Science has the following distinguishing features: its head is humble, its eyes are far away from envy, its ears are understanding, its tongue is honesty, its memorizing is investigation, its heart is kind-heartedness, its brain is comprehending thins of affairs, its hands is mercy and its legs is the increasing of scientists, its aim is heath, its wisdom is Allah-fearing, its destination is salvation, its leader is strength, its vehicle is faithfulness, its army is soft words, its sword is satisfaction with what is available, its arc is getting along with situation, its soldiers is speaking with others scholars and scientists, its wealth is politeness, its inventory is being away from sins, its food is guidance, its evidence is faith and its friend is accompanying the best of the people.'"

Here the great wise teacher, Imam Ali (as), constructed all the necessary tools that scientists and knowledge seekers should be equipped with in order to be an exemplar for others in their behaviours, morals, science and practice.

Imam al-Sadiq (as) said, "Imam Ali (as) said, 'The most hateful people to Allah are two kinds! One whom Allah left alone to himself and went on in life aimlessly and astray away from the right path, interested in artificial speech, pretending that he prays and fasts. So this type of people will become a sedition away from the previous pious people, and causing corruption and error to those who follow or imitate him in his life and after his death. This person holds the mistakes of others, indebted to his own wrong doings.

"'The other hateful type of people is a man or woman who walked with the ignorant people and went deep in sedition, who was called a scholar by those people and who did very trivial things pretending they are great deeds. A person whom people like him to do little things and not a lot. Such kind of people will be satisfied with silly things, reserving rubbish and making themselves unique.

“‘Judge, who tries to solve every problem although he does not know it presuming that he is the best of all who came before him or will come after him. Thus, if he faces a hard problem, he prepares very silly solutions out of his own ideas, pretending that his solution is the most perfect one which no one can find a single mistake in. He also goes on announcing that he is above faults in the time he really does not know whether he was right or wrong.

“‘When he finds himself in a real mistake, he neither confesses nor goes back to change his judgment, keeping that as a secret to himself doing his best to hide all his falls and faults. Besides, one of his most bad deeds that show his ignorance is that he makes himself a key to all dark and ambiguous solutions, just not to let people say that he does not know this problem or that. That is, to let them say, he knows everything. This means that he does not say the truth and he does not apologize for his mistakes.

“‘He never stops throwing the traditions and narrations whenever and wherever he goes or rests, just like those ignorant farmers who strew their reaping in the high wind. Such kind of people inherit great disaster which may lead to blood shedding, corruptions, and committing all illegal and forbidden deeds. Thus they may allow every prohibited actions, and prevent or forbid all legal actions without any science or knowledge, doing all bad things pretending that they own all sciences and information.’”

Thus Imam Ali (as) recognized those two types of people who lived far away from the right path in spite of showing paying and worshipping. These kinds of human beings are corrupted by themselves and they are the cause of all the corrupted people who come later. The other type is those who take charge of ruling people and putting themselves as judges among them while they do not have the least part of science or knowledge. These type of people rule far away from Godly laws. They forbid what Allah (SwT) allows and allow what Allah (SwT) forbids. Imam Ali (as) clarified this fact and discovered how such types of people live and how they are in corruption, darkness and diversion.

Imam al-Sadiq (as) said that Imam Ali (as) said, “Oh, people, Allah the almighty, had sent the apostle (the messenger) peace be upon him and his family for you, and had rightly descended his holy book upon you, when he found you ignorant and in lack of knowing everything about the apostle and the book and why he had sent them to his men after a long sleep of nations.

“‘Particularly when His majesty noticed that ignorance and corruption had prevailed all over those nations. Allah also observed that those people were tested in religion and they were quite away from the path of Allah and far from belief of Paradise and its green orchards and delicious fruits.

“‘Meantime, and after the vanishing of prominent characters and the absence of great reformists, life became dark and appeared to the people’s faces, very evil, bad and fruitless. Its food looks nasty, its slogan is terror and fear, and its cover is war and sword. Oh, yes, hopeless people, you are unhappy, miserable and torn to pieces, after you found that your predecessors have cut their relations with their relatives, and shed their blood. After you found the newborn females is buried alive under the ground, while the males are received cheerfully and looked after to live in a very luxurious life although they do

not expect anything from Allah and his promises or threats.

"'These unfortunate males do not fear Allah or feel afraid of him or his punishment. The alive of them is dirty, and the dead is in hell, sad and hopeless. Allah had sent a book for them and commanded them to believe in that holy book and obey its rules about what is allowed and what is not allowed. This book is Al- Quran who tries to understand it. It does not speak of course, but it tells you everything you need in your life till the day of hereafter. It also settles all your differences and solves all your problems. If you ask me about these things, I'll not hesitate to tell you.'"

In this speech, Imam Ali (as) praised the great report (peace be upon him and his family) saying that the prophet (S) is the reward of Allah (SwT) to life and human beings after a long period of losing such high and excellent models of values and principles. The prophet (S) really holds pure justice to human beings and opened noble horizons for knowledge, science, freedom and which all lead to the fields of dignity and honesty.

Imam al-Sadiq (as) said, "Imam Ali (as), the guide of faithful people said, 'Know Allah through Allah, and the message through his message, and the guardians through their behaviours by spreading good, justice and compassion.'"

What we should understand out of this honest tradition is the following:

First: Allah the almighty had declared his highness through himself. This is by what he had invented or created in these universes such as living creatures and other things which they all denote the existence of their great creator. For example the human being and his magnificent, wonderful, and astonishing systems, which are impossible to be organized by themselves, express that their creator is great and incomparable.

Second: As for the messenger, he can be known through the truthfulness of his message. If this message is original and participates in freeing the will and thoughts of people to be connected with Allah (SwT), including what is called the noble principle and marvellous systems, it will be more credible and the prophecy of the prophet (S) is more trustworthy.

Third: In case of guardians or leaders, their sincerity can be known from what they do or say in the path of achieving good deeds and forbidding the bad ones. Besides if they do not try to spread justice or beneficence they should be considered as bad rulers and wrong doers.

His Excellency, Imam al-Sadiq (as) said: "One of the prominent scholars once came to Imam Ali (as) and asked him the following question: 'O the leader of the believers, when and where was your Allah?' Imam Ali (as) said, 'Woe to you, we say 'was' when he wasn't 'is'. So when he is, we cannot say, 'he was'. He was before the time and after the time. Thus there is no beginning or end to his existence.'

"This scholar now asked Imam Ali (as), 'Are you a prophet?' 'Not at all' Imam (as) replied, 'I am just a

servant and a creature to Allah and his prophet Muhammad peace be upon him and his family.'"

Allah (SwT) is the greatest fact that cannot be limited or described like other facts that have limits and dimensions. So if a human being realizes that his capacities, thoughts and realizations are limited, he will not search for things beyond his limits, and he will stop modest in front of this greatest fact.

Imam al-Sadiq (as) also said that another scholar came to Imam Ali (as) and asked him this question: "Oh, Imam, have you ever seen your Allah so that you can worship him?" Imam Ali (as) answered: "Woe to you!! I never worship a Allah whom I did not see." The scholar protested: "But how and when did you see him?"

Imam Ali (as) replied' "Woe to you, Allah cannot be seen by normal eyes or in normal ways, but he is seen by hearts which can deeply believe in real facts."

Minds realized Allah (SwT) through what Allah (SwT) had created in His creatures and through each atom of these unlimited universes, which shows or declares His greatness.

Imam al-Sadiq (as) said, Imam Ali (as) the guide of trustees once in his fight with Muawiyah stood as a preacher for the second time and when people crowded he said, "Thanks to Allah the incomparable single who is alone asked for help and no one else. He alone who came from nothing and all things belong to Him and came into sight through His power or will. He does not have any descriptions which others have, while all other creatures take from His qualifications. Every word is in lack of His unlimited authority.

"No body can exactly describe His qualifications nor interpret His capacities. All things had hidden in Him and no mind can enclose His force or power. He knows every things and nothing is absent away from Him, neither in space nor in darkness. Every atom in the universe is under His control, and every thing is under His observation. He alone is the one who is worth of pride and immortality. He did not take or own sons or wives, nor He is in need of partners or companions, still eternal from eternity before each and everything or every body. He is the greatest of the great who cannot be described in our words or vocabularies."

This sermon is one of the most dignified ones of Imam Ali (as) in monotheism. It included the most important characteristics of monotheism on which Al-Kuleini commented saying: It is the most famous sermon that people have learned by heart. It can be enough for them to contemplate and meditate in the science of monotheism.

I do not know any person before Imam (as) or after him who successfully described Allah (SwT) in the way he did and the words or idioms he used so as to make it easy for public to be understood.

Ismail Bin Quteiba narrated, saying: "I and Isa Shalqun once, went to Abi Abdulla who said astonishingly, 'It is really astonishing how some people pretend some things or some sayings upon

Imam Ali (as) which he did not say at all. Did they not hear that Imam Ali (as) said, 'Thanks to Allah who inspired people to thank Him and created them on the nature to know Him'?

"'He proved His existence through His creatures and their immortality, compared to His mortality and eternity, He emphasized how their attributes are different from His own and the lack of their capability to see Him through their eyes. Nobody dares thinking in His unlimited power, and no one can assure or assume the real purpose of creating His creatures.

"'Nobody also can stand between Him and His servants and no one can prevent what He wants to do. He is the one, the first and the last, whose movement is not like other movements, whose hearing, feeling, seeing, witnessing, are not alike to those of His creatures. Everyone who describes Allah in his own words is mistaken except metaphorically because any word used in this aspect may refer to a limited thing while Allah is unlimited and endless. So if a person says, for example, 'How is He,' he purposelessly limited Him, and if he says, 'How many' he numbered or counted Him, and if he says, 'Where is He' he indicated a certain place for Him.

"'If a person says, 'Why and when?' this may refer to a limited reason or time while Allah is unlimited and no one dares asking such questions.'"

This well-known sermon of Imam Ali (as) is the most famous one that cannot easily be interpreted or explicated. Therefore, the great philosopher Sadr al-Mutalliheenal Sheerazi has interpreted it clearly and in detail.

Imam al-Sadiq (as) peace be upon him said: "Imam Ali (as) said, 'We are the family of prophecy tree, and the place of Allah's message, we are the center meeting of angels and the house of mercy and the treasure of science.'"

The family of the prophet, Peace be upon him and his family, are really the ships of safety for people who Allah (SwT) has connected them to the messenger himself in the text of Holy Quran and imposed their love and friendship upon all people in the world.

Imam al-Sadiq (as) said, "Imam Ali (as) said: 'Do not cheat your children. Do not deceive your leaders. Do not ignore your Imams. Do not struggle with each other. Otherwise you will all fail and be weak. Through this you can establish your method of living and be happy in this life and in the hereafter. Tomorrow everything will be uncovered and everything will be clear.'"

The great Imam (as) asked his followers to obey their Imams (as) and follow their advice, because these Imams (as) behave honestly and they try to put justice and right into practice.

Imam al-Sadiq (as) said, "Imam Ali said: 'None of you can feel the delicious taste of faith unless he knows that everything he faces is his fate and everything he does not face is his fate too. Nothing is wrong or mistaken. Only Allah is the judge in setting what is harmful or useful to you all.'"

The essence of faith is that a person should believe in the fact that the currency of all events is in the hands of Allah (SwT), the great creator. So everything written on a human being by Allah (SwT) must surely finds its way to action without any delay.

He said: “The leader of the believers, Imam Ali (as), says: ‘Pay attention to thinking; be away from sleeping a lot and fear the Lord.’”

The great wise Imam (as) advised people with these recommendations that aim at helping people. People have to think in order to reach the brilliant target, which is knowing the Lord, the Almighty, Who is the essence of this existence.

He said: “The leader of the believers, Imam Ali (as), said: ‘If you do not recommend people to do the good and do not reject them from doing the bad, you will be in situation where the wise people of your community stay confused and then Allah will spread the governance of the cruel people of your society. Then the good people start praying, but their call is not responded. Finally the punishment comes.’”

Recommending the good and rejecting the bad is an inseparable part of Islamic mission, which leads to political and social justice among the people.

He said: “The leader of the believers, Imam Ali (as), said: ‘One who followed someone who presents a new wrong invention in the religion and respects him, he actually attempts to destroy Islam.’”

Islam fought the people who are inventing new wrong ideas in the religion and attribute it to Islam aiming to fill the world with their corruptions. So it is quite natural that respecting them in anyway is something that leads to empowering them as well as the destruction of Islam, which may result in deviating it from the right path.

He said: “The leader of the believers, Imam Ali (as), said: ‘Fear Allah sincerely; and act upon the guidance of Allah without hoping that others might admire you for that, because a deed that has such an intention and is not for the sake of Allah will not be rewarded by Allah in the Resurrection Day.’”

The Imam (as) called for pure and honest deeds that aim at satisfying the Lord. He also stated that deeds, which are not performed for the sake of Allah (SwT), will not be rewarded.

He said: “The leader of the believers, Imam Ali (as), said: ‘Be aware that nothing which is bad is removed at the Resurrection Day; nor any single thing which is good. So act in a way that Allah ordered you.’”

Whatever humans do in their lives are recorded and are kept unchanged for the Resurrection Day. Therefore, one will be rewarded for whatever good he has done and be punished for whatever bad he has done.

He said: “The leader of the believers, Imam Ali (as), said: ‘A scholar or scientist who hides his

knowledge will appear with the worst smell in the Resurrection Day being damned be every creatures.'"

The Imam (as) asked scholars and scientists to distribute their knowledge and science among the people. As hiding the knowledge makes them among the worst people on the Resurrection Day and will have them to bear troubles and punishment then.

He said: "The leader of the believers, Imam Ali (as), said: 'The worldly life has nothing worth unless for the following two types of people: those whose good deeds are increased day after day and those who are repenting for the fault they have done so far. However those who are repenting should know exactly the meaning of repentance and to know Allah, otherwise his repentence is not accepted even if his neck is cut for the long prostrations.'"

The Imam (as) recommended to do good and to follow performing all kinds of blessed deeds as well as advised to know Allah (SwT).

He said: "The leader of the believers, Imam Ali (as), said: 'A scholar or scientist should be feel shameful to say 'I do not know', if he was asked about a question that he does not know the answer.'"

Among the greatest behaving methodologies that successor of the Prophet (S) advised for scholars and scientists was to declare their lack of knowledge in a specific field that they are asked without having the feeling of shame and he considered this action as a proper attribute.

He said: "The leader of the believers, Imam Ali (as), said: 'Try to solve the problem of your brother in the best possible way unless you understand that he has an intention. Also never think bad about everything that is out from your brother's mouth if you can interpret it in a good way.'"

Here the leader of the believers, Imam Ali (as), specified to the smallest detail, a nice rule that can unite the believers and keep them away from being scattered. He advised not to think bad about each other if we can find any good purpose for their actions.

He said: "The leader of the believers, Imam Ali (as), said: 'One, who wants to increase the blessing of his house, may better have ablution before sitting on the meal's table.'"

Among the results of ablution is cleanliness, increase in the blessings and the shininess of the face.

He said: "The leader of the believers, Imam Ali (as), said: 'One, who has great expectations, will not be able to have good deeds.'"

Having great expectations results in being greedy in the worldly life, forgetting the hereafter and disobeying the Lord, the Almighty.

He said: "I have heard my father was narrating from his father that a man came to the leader of the believers, Imam Ali (as) and said: 'O the leader of the believers! How did you know your Allah?' He said:

‘I knew him by the breaking of wills and unfulfilled deeds, because when I wanted to do something, He became between me and that deeds; also I intended to do something, but he contradicted that. So I understood that there must be a manager other than me.’

“The man asked: ‘How did you thank his blessings?’ He said: ‘I looked at troubles, which could be mine, but they affected others. So I understood that He had His blessing for me, therefore I thanked Him.’ The man also asked: ‘Why do you love to meet Him?’ He said: ‘When I saw that He chose the religion of the angels, and messengers and prophets, I understood that He is generous to me with this grant and that He did not forget me. Therefore I loved to meet Him.’”

The control of all the happenings is at the hands of Allah the Almighty and Majestic. He can control everything in the way He wishes and it is not the case that only the intention of human beings is that what matters.

He said: “The leader of the believers, Imam Ali (as), said: ‘There are three that are not comparable with other three: honest with dishonest; patient with silly and kind-hearted with tyrant.’”

These groups of three are the symbol of honesty and sincerity that cannot be compared with their contradicted attributes.

He said: “The leader of the believers, Imam Ali (as), said: ‘Kindness represents richness; clothes represents beauty and good-looking place the enemies on their places.’”

He said: “The leader of the believers, Imam Ali (as), said: ‘The one who acts cruelty, the one who helps him and the one who is satisfied with what is being done are all participated in the cruelty.’”

Islam fought cruelty in all its types and forms among which are those who help those tyrant and those who are satisfied with what is being applied on people.

He said: “The leader of the believers, Imam Ali (as), said: ‘A believer is granted with five types of lights: his entrance is light, his exit is light; his knowledge is light and his sight at the Resurrection Day is light.’”

A believer is the source of mercy and blessing. He/she is light for people in their manners, behaviours, religious duties and all other parts of his/her life.

He said: “The leader of the believers, Imam Ali (as), wrote the following to his agents: ‘Make your pens thin, keep the lines close together, remove unrelated things while writing, pay attention to the meaning, beware not to lengthen the concept unnecessarily, because the wealth of the people does not tolerate wasting.’”

These instructions were part of his commands to his agents to write in a good way, briefly and meaningfully without lengthening the speech, as this might result in the usage of more paper (which was more difficult to get than today), that could cause disadvantage to the nation.

He said: “The leader of the believers, Imam Ali (as), said: ‘There are five, whom if you try to reach you will not be able to be any close: man does not fear unless performing sin; he does not ask for anything other than his Lord; one who does not know something is not shameful of asking it in order to learn, and finally the fact that patience with faith are similar to the head to the body.’”

This advice is among the best advices that include what saves humans from the problem of this world and keeps humans closer to Allah.

He said: “The leader of the believers, Imam Ali (as), said: ‘Illegal earning is gathered from selling the meat of dead animals, selling dogs, wine, bribe.’”

He said: “The leader of the believers, Imam Ali (as), said: ‘Faith has four pillars: Being satisfied with what Allah destines; appealing to Allah; give the control of things to Allah; and being obedient to Allah’s commands.’”

If someone is attributed with these four pillars then he/she would be at the peak of faith to Allah (SwT) and this is what is considered as the best attributes and the most significant ones.

He said: “The leader of the believers, Imam Ali (as), said: ‘The best worship is virtue and modesty.’”

Being virtuous and modest and being away from committing sins are among the best type of worship and the loveliest one for the Lord.

He said: “The leader of the believers, Imam Ali (as), said: ‘The sign of the one who is interested in the rewards of the hereafter is his pietism in his worldly life. If someone is pious, this does not prevent him from what Allah specified for him, even if he is pious in that sense. However those who are greedy will get nothing more that what it is in their worldly life. So those who are greedy are the loser of their chance from the rewards of the hereafter.’”

The blessing of the human or its shortage is all in the hand of the Lord. So being pious in this sense does not decrease what Allah (SwT) has blessed for the man. On the other hand being greedy does not added to what Allah (SwT) has specified. So those who are greedy are just losing their opportunity in having the hereafter’s rewards.

He said: “The leader of the believers, Imam Ali (as), wrote the following for some of his companions advising them about the following: ‘I advise you as well advising myself to fear Allah whose disobedience is not allowed. One should not look for thing other than Allah. There is no rich other than Him. So one who relied on Allah will be powerful and strong; he will be rich and satisfied; his brain will be elevated from the brains of the worldly people; his body will be in the world, but his heart and brain will be with those in the hereafter. He will extinguish the love of the world by the light of his heart. He will keep himself away from the sins of the worldly life as well as its problems.’”

The leader of those devout and spiritual called people to be pious regarding this ending world and to

look forward to the satisfaction of Allah, the Almighty, Who is the ultimate aim and target.

He said: "The leader of the believers, Imam Ali (as), said: 'O son of Adam! If you want what is satisfactory from the world, then it will be easy to be satisfied, but if you look at something which will not satisfy you, then all that exists in it will not make you satisfied.'"

This great tradition was among the most brilliant words. It talked about the real fact that we do not have any doubt about. What is available in the world can satisfy the human and he does not have to ask for additions. However, if human tries to get something that does not satisfy him, then nothing in the world will ever satisfy him and he will not be able to fulfil his desires and passions.

He said: "The leader of the believers, Imam Ali (as), said: 'Try to gather both the sense of neediness and the sense of needlessness to and from the people respectively. The sense of neediness will result in softening your manner of speech and having good behaviour, also the sense of needlessness will result in feeling the honesty of your speech and the stability of your dignity.'"

The great Imam (as) gave a very significant lesson about his life and behaviours with people in both the sense of neediness and needlessness to and from the people.

He said: "The leader of the believers, Imam Ali (as), said: 'Man cannot be dispensed with his tribe and countrymen, even if one has children and wealth. He would need their support, honesty and protection by their tongues and hands. They are the most protective people to human and the kindness ones. If something bad happens to a man, those who will help him is his tribe and countrymen. If he helps him with one hand, his tribe will help him with many hands.

"'One who is protective for his countrymen will find much kindness and support. Allah will make such a man wealthy with what he paid in his worldly life and will double it in the hereafter. Talking honesty has a greater effect on people than having wealth, which is eaten and inherited. There should not be a distance from anyone of them his tribe because of his feeling of pride and dignity, even if he is wealthy. Also no one should feel that he is needless from his brother; even he saw no manhood in him to find him needy. And no one should ever ignore the relatives. With these attributes, one should give what he is not in urgent need if he can grant it.'"

Imam Ali (as) recommended people to be in touch with their family and relatives that can be considered the wings of a human and the origin of the person himself. So keeping this relation is an honour for the person in his social life and he will be honoured with his family and relatives. If man keeps himself away from his family and relatives he will face many problems without having supporters and protectors.

He said: "The leader of the believers, Imam Ali (as), said: 'Keep in touch with your relatives even just by saying hello. Allah the Almighty and Majestic, says: ***'Reverence Allah, through whom ye demand your mutual* (*rights*)*, and* (*reverence*) *the wombs* (*That bore you*)*: for Allah ever watches over you'* (***4:1***)*'"*

The Imam (as) had emphasized many times in several traditions to keep in touch with relatives and put stress that great reward will be allocated for this relation in this world and hereafter.

He said: “The leader of the believers, Imam Ali (as), said: ‘Meeting brothers is a great success.’”

The Imam of the believers put emphasis on regular meetings and visits among them. He considered this as very important for the unity of the Islamic society and among the most significant principles in Islam.

He said: “The leader of the believers, Imam Ali (as), said: ‘Be aware that Quran is the guide of days and nights. It is the guide of the dark nights against poverty during affliction. Grant your wealth and not your soul if you are in trouble; grant your soul but not your religion and beware that one who let his religion perish is perished. Beware that one who fights his religion has declared fight against his Lord. There are no poor in the Paradise and no rich in the Hell who is not released, in the same way that no blind gets his sight back.’”

The Imam (as) recommended people about the Holy Quran, which is the message of Allah (SwT) to human beings to guide them towards the best road. It grants them to power, respect and reverence.

He said: “The leader of the believers, Imam Ali (as), said: ‘Believers have signs which are known by: sincerity in speech; being honest in returning what was given to be stored for someone; adhering to promises; keeping in touch with relatives; being kind with those weak; spending less time with women; being good and having pleasant behaviour; following knowledge and what makes human closer to Allah. How lucky they are? And how a good fortune?

“‘Tawba is a tree in the Paradise whose root is in the house of the Prophet Muhammad (S). Every believer has a branch of that tree in his house. He can find every desire and wish he wants; if a believer is an experienced rider and rides for hundred years, he cannot get out of the shadow of the tree; if a crow flies from the bottom of the tree aiming to reach its top, it cannot reach the top and will fall down from oldness. So be eager for it. A believer is busy but the people are comfortable in dealing with him. If night comes through, he begins his prayer and bows before Allah, to whom belongs Might and Majesty, and asks the Lord to free him from the chain of his neck with His Glory and Dignity. Try to be so.’”

These respected and revered attributes are what make a believer distinguished from others and are what keep the believer on the top of human society and make him as an exemplar for all creatures.

He said: “The leader of the believers, Imam Ali (as), said: ‘Beware from being double-faced or having enmity as they are both the weaknesses of the heart and they distribute the double face attribute.’”

The Imam (as) prevented people from being double-faced as well as from having enmity because both of these attributes are against the integrity of Islamic societies and distribute hatred, dislike and anger among the nation.

He said: “The leader of the believers, Imam Ali (as), said: ‘There are two attributes, one is a shield

against Satan and one against the king. The shield of the king is gentleness and understanding, and the shield of Satan is forgetfulness and cruelty.'"

The shield of the king against Allah the Almighty and Majestic, prevents human beings from every good; and the shield of Satan is whatever result in human's forgetfulness. The Imam (as) derived this speech from the following verse of Allah, the Almighty: ***'The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things. He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing'*** (***2:268-269***)

He said: "The leader of the believers, Imam Ali (as), said: 'One, who fears the punishment, will avoid being cruel towards people.'"

This tradition is among the greatest traditions of the leader of fluency and eloquence. It is a reality that no one has doubt about. One, who fears the punishment of the Almighty and his religion, does not try to oppress people and be aggressive when dealing with them.

He said: "The leader of the believers, Imam Ali (as), said: 'The worst people among you are those who are facilitating backbiting; those who are creating a gap between those in love and those who are inspecting eagerly for a wrong about respected people.'"

Those people are among the worst people in the society because they are the elements of destruction and corruption amongst the believers and the society.

He said: "The leader of the believers, Imam Ali (as), once sat on the rostrum and said: 'A believer should avoid the friendship with the following three: malicious; stupid and liar. The malicious makes his wrong action sweet and loves to make you like him. His accompanying is cruelty and his entrance and quitting with you is shameful.

"'Regarding stupid, he will not advise you towards the good and does not useful for preventing the bad to affect you even if he wants too. He may even worse what something good for you but damage you. His absence is more useful that his existence; his silence is more wanted than his speech; his distance is better than his closeness. Regarding the liar, he will not let you feel a good life; he transfers your speeches and transfer the speeches of the others; whenever he sees something, he adds to its significance unnecessarily."

The wise Imam (as) tried to avoid people from accompanying these groups and mentioned the resulting disadvantages of following them.

He said: "The leader of the believers, Imam Ali (as), was asked to give an advice. He said: 'The world, in his allowable stuff, has a judgment and in its forbidden stuff has punishment. If you do not follow what the Prophet (S) said, you will ask for what make you intemperate and will not stay satisfied with what is

enough for you."

This brief phrase has a significant meaning for those who would like to learn and ponder. One would know that what is allowed in this world has a reason and what is prohibited has a punishment. So one leaves illegal wealth as what has been prohibited by Allah (SwT).

He said: "The leader of the believers, Imam Ali (as), said: 'The loveliest deed from Allah, the Almighty, in the world, is praying. The most favourite prayer is modesty.'" Imam Ali was a frequent worshipper.

If one is sincere and honest in his prayers, it will be among the greatest deeds and loveliest one for Allah (SwT), because it is a kind of confession that Allah (SwT) is the controller of everything that happens.

He said: "The leader of the believers, Imam Ali (as), said: 'Prayer is the key for salvation and the key for success. The best prayer is one that is from a sincere heart and honest thoughts. Whenever the problems are severer appealing to Allah is greater.'"

The Imam (as), in this tradition, talked about the importance of prayer and that it is a tool for success, on the condition that it has originated from a pure heart.

He said: "The leader of the believers, Imam Ali (as), said: 'Prayer is the shield of a believer. Whenever the knock on a door is more frequent more likely that the door is opened for you.'"

Prayer is the shield of the believers and it is considered as a tool to protect them. When a prayer is more frequent then it is more likely for the request to be fulfilled.

He said: "The leader of the believers, Imam Ali (as), used to say the following at the morning: 'Praise be to Allah, the Almighty (three times); O Allah! I appeal to you from the loss of your blessings; I appeal to you from the loss of health, from the harm of those malicious and from what bad that has happened last night. O Allah! I ask you from the power that you gain and the entire kingdom that you own and all the control over your creatures.'"

This prayer shows the extent of Imam's (as) appealing to Allah (SwT) and his attitude in gearing toward Allah (SwT) in all his affairs.

He said: "The leader of the believers, Imam Ali (as), said: 'One, who says the following before starting the prayer, is with the Prophet and his family, Allah's blessing and peace be upon them: O my Lord! I appeal to you swearing by Muhammad and His family. I hereby present my prayers and try to get closer to you by them. O Lord! Make me rational in my worldly and hereafter lives by getting help from them and specify me among those close to them.

"'O Lord! You were kind by introducing them to me; please end my life by obeying and knowing them. This is the real felicity. You are able to do everything.' Then he added: 'Then pray and whenever you are over say: O Allah! Consider me with Muhammad and His family, Allah's blessing and peace be upon

them, in every happiness and sadness. O Lord! Consider me with Muhammad and His family, Allah's blessing and peace be upon them, in every destination and aim. O Lord! Assign my life with their lives and my death with their death. O Allah! Assign me in every nation they are in and do not separate me from them. You able to do everything.'"

He said: "The leader of the believers, Imam Ali (as), used to say the following before sunset: 'O Allah! I try to get close to you by your kindness and generosity; I try to get closer to you by Muhammad your man and Prophet; I aim to get closer to you by your close angels and messengers and You. O Lord! You need me not, but I need you; you are rich, but I am the poor; you saved me from faults and coved my mistakes; O Allah! Please fulfil me today's need and do not punish me with whatever ugly you know about me; your kindness and forgiveness helps me' Then he used to knock head and say: 'O the Lord of faithfulness! O the Lord of forgiveness! O Kind! O Merciful! You are kinder than my father and mother to me; and from the rest of the creatures; help me by fulfilling my needs; accept my call. You are the one who discarded various kinds of problem from me.'"

This way the leader of the faithful used to welcome the prayers and leave them using these kinds of statements, which shows the degree of humility and obeying Allah (SwT).

He said: "Among the prayers of Imam Ali (as) is the following: 'O Lord! You wrote what happens and know the news; You are aware of the secrets; You are between us and the hearts; secrets are known for You; and hearts are apparent for You. If You want anything to be done, You say: Be! And it will be! O Lord! Have all my organs to be obedient. O Lord! Do not leave me until I meet you. Tell your kindness to address your disobedience to get out of all my organs until I meet you. Give my earning from the earth and make me live eremitic; do not let it to leave me and encourage me in that.'"

This way, the master of the elevated people and the leader of monotheists called for Allah (SwT) and was determined towards His Allah's love and he tried to do whatever makes him closer to Allah (SwT).

He said: "A man came to Imam Ali (as) and told him: 'There was a wealth that I inherited but did not give anything from it for obeying Allah. Afterwards, I increased the wealth by working with the inherited wealth without paying anything out of it as almsgiving. Please teach me a prayer that makes me forgiven and to forgive me for something undone that had to be done.' The Imam said: 'Say.' He said: 'What?' The Imam replied: 'Repeat the following after me:

"'O the light in all darkness! O my calmness in every fear! O my request in every need! O my trust in every problem! O my guide in every shadow! You are my guide if the guide of the guide is ceased! Your guide is unstoppable and the one, whom You guide, never goes astray! You had Your blessing on me, so please continue with it! You blessed me and gave me my living! O Allah! You have overfed me but I did not thank, we have been so generous that I haven't curbed rudeness towards You!

"'You have strengthened me so much that I dared to disobey You, and have offered me a lot that I did not care about Your anger, so I spent most of my life in things You do not like! O all this bad things

which I have done did not make You punish me or treat me severely! You have so kind and merciful that I disobeyed You again and again! The more You are merciful the more I am disobedient and impolite in front of You! O Allah! I admit You are generous and I am the sinful! You are the beneficent and I am the cruel! You are the benevolent and I am the ill- behaved creature! So treat me as You kind, and as You see for You are the merciful and the beneficent.'"

This prayer and such were repeated by Imam Ali (as) whenever he found himself alone with Allah (SwT). Imam al-Sadiq (as) also used to say such kind of prayers particularly those he learnt from his grandfather (peace be upon him and his family). He mentioned most of them in his well-known al-Sadeqiah Book, which refers to his most lovely prayers.

He said: "Imam Ali (as) said the following his will: 'Know well that Quran is a guide in day and a light in night for everyone who believes in Allah.'"

Thus, Quran is the Holy Book of Allah (SwT) and His message to human beings. His Majesty sent Quran as a guide for people so that it may lead them to the best path, and opens the best way for them to be more thoughtful and more conscious.

He said: "Imam Ali (as) said: 'The house in which Quran is read, and Allah is mentioned, is a house of goodness and blessings. A house inhibited by angels and abandoned from Satans. A house which enlightens the people of heaven just like the stars which enlighten the people of earth. But the house in which Quran is not read, and Allah is not mentioned, is a house inhibited by devils and abandoned from angels; it is a house of evil and the place Satans.'"

So Imam Ali (as) motivated people to read Quran and urged them to mention Allah (SwT) as much as they could. Therefore they will be nearer to Allah (SwT) as well as have blessings come down to them.

He also said: "Imam Ali (as) mentioned the following: 'Do not worry about accompanying a wise man, although he is not rich. For you will get use of his wisdom and mind, but beware of his bad behaviours. Try to accompany the generous and do not leave him because if you do not get use of his mind, you will get use of his generosity. Keep away from the selfish and the stingy and keep away from the crazy and the impolite.'"

So the wise Imam (as) asked the people to join the wise man, in spite of his stinginess. So, they may get benefit from his wisdom and experiences. Besides, he demanded to accompany the generous, so as to benefit from their generosity and their morals. He warned us not to join the selfish and those who are stingy, because this is a great lose in life and Hereafter.

He said: "Imam Ali (as) said: 'It is not good for any Muslim to have friendship with those ill-mannered people, because these kinds of people will decorate his bad actions and try to make you behave kind themselves. They will not help you to think of Allah and Hereafter. But on the contrary, they will make you think only of bad and trivial things.'"

Thus Imam Ali (as) warned us from joining bad people because this joining will cause harm and will result only in failure and loss.

He said: “Imam Ali (as) said: ‘It is a hateful habit to begin the greetings by mentioning Allah only without adding anything else like ‘Salaam’ or ‘Good morning.’”

It is nice to follow the name of Allah (SwT) with a phrase of common greeting known among Muslims.

He said: “Imam Ali (as) mentioned the following: ‘The market of Muslims is like their mosques. If any person arrives first to spread his stuff for selling to people, he has the right of the place and no one should take rent from him for that place.’”

Upon this rule, Imam al-Sadiq (as) based a religious law. He ensured that the person who arrives first to any place in the market to sell his stuff, has the right of that place and no one has the right to compete with him for the place.

He said: “Imam Ali (as) said: ‘Do not joke a lot with others because mocking and jokes may lead to hatred and disgust, and may inherit harm and enmity and is considered as a trivial curse.’”

So, because bad joking and mocking results in disgust among people, Imam Ali (as) prohibited this kind of behaviour, and tried to substitute it with love, harmony and kindness.

He said: “A man, once, said to Imam Ali (as): ‘Would you please describe Allah for us, so that our love and belief in him is increased?’ Imam Ali (as) gave a speech to people as a reply to that question: ‘You have to follow what Quran has said and declared about Allah and you have to follow what the Prophet (S) has said or declared in this case. If you understand what was explained by those two referees, it is quite enough for you and you should be thankful and grateful. Any extra thing is satanic and you are not in need of it.’”

Those, who are convinced of what the Quran and the Prophet (S) explained, are guided to the best path and they are not obligated to know more about the description of Allah (SwT). Allah (SwT) has praised those who admit their inability about this case. He asked people not to go far beyond their own limited capacities, and to keep close to what Allah (SwT) has told them to obey.

He said: “Imam Ali (as) also used to say: ‘Allah has not forced people to know more than they can understand from Holy Quran. They will not be defamed if they do not know what they are unable to know, because human beings are limited, they need not need understand things beyond their minds. They have to know only what Quran and Prophet (S) has explained to them, and that would be enough for their success and wining in the Hereafter.’”

His Narrations from Imam Hasan (as)

Imam al-Sadiq (as) narrated a group of narrations and news about the lovely grandson of the messenger of Allah (S). Here are some of these narrations:

He said: "Imam Hasan (as) met Abdullah ibn Jafar and said to him: O Abu Abdullah! How can a believer be a true believer while he disgusts his own luck and his own social rank? I am sure that Allah will respond to everybody who is convinced with his fate and has deep belief in Allah. Thus the grandson of the Prophet (S) believes that the believer can be a real believer if he is satisfied with what Allah (SwT) has granted him, and does not have any suspicion in this fact. Through this belief, a believer can reach the highest level of faith."

He said: "Imam Hasan (as) once said: 'The real relative is the one who has kindness towards his relatives. Being a true relative is not by just having the same family origin without expressing love and kind-heartedness and without having a share in helping others.'"

Undoubtedly, love and kindness are the best means, which make people and relatives near to each other in spite of their being far in ancestry. So, the far is the one whose lack of kindness makes him far.

His Narrations from Imam Sajjad (as)

Imam al-Sadiq (as) also narrated many narrations about his grandfather, Zayn al-Abidin (as) and the guide of the prayers. Here are some of those narrations:

He said: "Imam Ali ibn al-Husayn (as) used to say: 'I like to do anything and keep doing it, although it is little and small.'"

This is really the secret of success and many inventors or those who discover something and how they insist on doing one thing and to continue doing it until finding the best result. They do not yield or give in. They also do not feel hopeless in spite of the failure they may face at the beginning of their work.

Imam al-Sadiq (as) also said the following about Imam Sajjad (as): "Imam Ali ibn al-Husayn (as) used to say: 'I never like to gain camels and cattle because of unwillingness to lessen myself in front of others. And there is nothing better to myself than forgiving a person whom I can have penalty upon.'"

These two short sentences contain a lot of meaning about Imam's (as) self-respect and how he refuses everything for the sake of good fame and honourable reputation. He also does his best not to annoy any person, even his enemy.

Imam al-Sadiq (as) said: "Imam Ali ibn al-Husayn (as) used to say: 'A good Muslim is well-qualified by avoiding any dispute that is not related to him, giving up quarrelling, having a good patience and wisdom with respectful morals and good character.'"

Every person who has such attributes, is perfect in his religion and is perfect in his knowledge and be blessed and honoured.

Imam al-Sadiq (as) said: "Imam Ali ibn al-Husayn (as) said: 'One day the Prophet Mosses ibn Imran, passed upon a person raising his hands high towards heaven asking Allah to give him something. After a week, the prophet Mosses saw the same person at the same place and the same sight, raising his hand and asking Allah to help him. Prophet Mosses pities him and he himself, raised his hands towards heaven asking Allah to help that man and added: O Allah! This person has been asking you for more than seven days and you did not response to his requests and imploring. Allah taught his prophet Mosses that if this person asked him till his hands fall down and his tongue is cut, He will not pay attention to him and he will not be answered, because he did not ask Allah through the right way.'"

So the response of any prayer depends on certain conditions. If any condition is missed, the answer will be delayed for that and it will never be gained.

Imam al-Sadiq (as) narrated from his grandfathers the following narration: "My father, Ali ibn Husayn (as) said to me once: 'O My son! Beware of the following five types of people and keep yourself away from accompanying them or talking to them or choosing them as your friends.' 'Who are they? Will you please introduce them for me?'

"He went on defining each one of those types of people, saying: 'Beware from accompanying the liar because they are like mirages, which make the distant near and makes the near distant. Beware of accompanying the bad mannered, because they may sell you for one meal or even less than that. Beware of accompanying those stingy, for they may leave you as soon as he feels that you are in need of money.

"'Beware of accompanying those stupid, because they cause harm to you while they think that they are helping you. Beware of accompanying a person who does not care about his relatives because I found that he is damned three times in three positions in the Holy Quran. Allah had said: '***Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed for He has made them deaf and blinded their sight'*** (***47:22-23***) and He, the Almighty, also added: ***'But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land; on them is the curse; for them is the terrible home!'*** (***13:25***).

"'Allah also said in Chapter al-Baqara (the Cow), '***Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss*** (***only***) ***to themselves.*** (***2:27***)***"***

Imam al-Sadiq (as) said: "Imam Ali ibn al-Husayn (as) used to say: 'The best attributes of a good Muslim is that who does not interfere in others' affairs and does not participate in disputes which he is

not concerned with. Besides, he is wise, rational and patient in disasters.'"

His Narrations from His Father

Imam al-Sadiq (as) has narrated a group of news and narrations from his father, Imam Muhammad al-Baqir (as), among those are the following:

Imam al-Sadiq (as) said: "My father used to say: 'If you are about to do goodness, do it soon. For you do not know what will happen after that.'"

The instant doing of goodness is a noble act, which Islam has recommended in ensured, because any delay in doing goodness may cut it off so that it may not be achieved.

Imam al-Sadiq (as) said: "My father said: 'There is nothing in corrupting the heart than sin. If a heart gets familiar with a sin, it will get use to it and it may overcome the heart and corrupts it. This action may turn the measures of heart upside down. That is, it will change its feelings.'"

If the heart gets used to committing sins, it will lead to all kinds of crimes and evil things. So it will fall down into the worst ditch that could be imagined.

Imam al-Sadiq (as) said: "My father used to say that Allah may carry out a deed upon a person either blissful or damning. If a person is good, Allah will keep His mercy towards him, but if he is not, the person will certainly commit a sin that makes him deserve the deprivation from that mercy."

This means that Allah (SwT) will certainly punish the sinful person by preventing him from His blessings sooner or later.

Imam al-Sadiq (as) said: "My father used to say: 'We ask Allah earnestly to forgive the sins that cause the destruction and make the death near. We also ask Allah to forgive sins, which destroy comfort and ruin homelands.'"

There are actually many narrations from the Imams (as), which declared that some sins are so bad that they may cause very bad effects on people and societies. Imams (as) warned their followers from committing such sins.

Imam al-Sadiq (as) said: "My father said: 'The owner of the house is the last person who washes his hands.'"

This means that the owner of the house should prefer his guests to himself at the meal and should never eat till they are all satisfied. That is, he is the last one who should wash his hands after meals.

Imam al-Sadiq (as) said: "My father used to say: 'Every believer has two lights in his heart: the light of fearing Allah and the one for hoping His mercy. They are both the same in weight and none of them is

more than the other.'"

The real believer is the person who is afraid of Allah's (SwT) penalties, but he is not, at the same time believes in Allah's (SwT) mercy and compassion, having the wrong hope that Allah (SwT) will forgive every sinful and evil person.

Imam al-Sadiq (as) said: "My father used to say: 'Beware of oppressing others because the prayers of the oppressed against those oppressors reach heaven and never fall down to earth without response.'"

Imam al-Sadiq (as) said: "My father once said to me: 'Do you want me to tell you some very important things that only Allah knows?' I said: 'O yes, please!' He said: 'Only Allah knows the exact time of the Resurrection. The second one is: the time and place when and where he died. Only Allah knows what will exactly happen to you tomorrow.'"

These things are concerned with Allah (SwT) and He, the Almighty, never allowed his prophets (as) or other people to know anything about them.

Imam al-Sadiq (as) said: "My father said: 'If you begin any work or business after Morning Prayer try to say: O Allah! I am beginning the day with you kindness and I am doing what you have ordered me. O Allah! Please grant me a good and blessed earning and give me good health and protect me from the entire evil happenings. Say these three times every morning before doing anything.'"

Imam al-Sadiq said: "My father said: 'The believer is neither prodigal nor cowered. He is neither stingy nor mean too. He is neither a liar nor hypocrite.'"

Imam al-Sadiq (as) narrated the following recommendation from his father: "Do not greet bad Jews, Christian, Magian or even bad Muslims. Do not salute those usurers or those who hurt poor people or those who are not ashamed of their bad doings.'"

His Narrations from Abu Dharr (ar)

Imam al-Sadiq (as) narrated many narrations from the great brave follower of the Prophet (S), Abu Dharr. Here are some of them:

Imam al-Sadiq (as) said: "One day a man came to Abu Dharr and said: 'O Abu Dharr! Why do we hate death?'

"Abu Dharr (ar) said: 'Because you constructed you worldly life and destroyed your Hereafter. So you hate to leave what you have built towards what you have destroyed.'

"Then the man said: 'How do you see our existence before Allah.'

"Abu Dharr (ar) answered: 'Those good from you will attend like a lovely person when he meets his

family and relatives, but the bad one will attend like a bad servant when sees his good benevolent master.'

"'How do you see our situation in front of Allah?' The man asked.

"Abu Dharr (ar) replied: 'Compare your deeds with what Quran says; particularly the following verse: ***'As for the Righteous, they will be in bliss; And the Wicked, they will be in the Fire'*** (***82:13-14***)***'.***

"The man said: 'Then where is Allah mercy?'

"Abu Dharr (ar) replied: 'His mercy is very near to those who are good and benevolent.'"

So this tradition really showed how Abu Dharr (ar) clearly explained the mercy and kindness of Allah (SwT), and how people should search for Allah's (SwT) compassion and benevolence.

Imam al-Sadiq (as) said: "Once, a man wrote to Abu Dharr (ar) saying: 'Will you please assist me with something useful in knowledge, thought or science?' Abu Dharr (ar) wrote saying: 'Science is so wide and enormous that nobody can contain, but if you can do not try to cause any harm to anybody, particularly those whom you love.' The man was astonished and asked: 'How does a man cause any harm to a person he loves?' Abu Dharr (ar) replied: 'Yes, your self is the loveliest thing for you, but if you disobey Allah, you will cause a lot of harm to yourself, will not you.'"

Allah's (SwT) mercy be upon Abu Dharr's (ar) soul. See how Islam has made his soul and tongue, and how he went on preaching for Islam and the benefits of the Muslims. As a result see how Muslims got use of Abu Dharr's (ar) mind as were happy both in their lives and hereafter.

Imam al-Sadiq (as) said: "Abu Dharr (ar) used to say the following in his speeches: 'O You who are searching for knowledge in sure that no one can harm you or help unless Allah allows that. You! Seekers of knowledge! Do not be involved too much in your wealth or yourselves or relatives, because you'll leave them one day and depart away from them all. You will go to other people and see others in the hereafter, just like anyone who transport from one place to another. Death is like taking a nap after which you will be awakened as if you have just slept. So do things which you will not feel sorry for doing them after you wake up.'"

Thus, preachings of Abu Dharr (ar) are so emotional and effective that they shake the heart. They seem so truthful because they really come out of a clean heart and a learned pious Muslim.

Imam al-Sadiq (as) said: "Abu Dharr remained near Kabah and came out for people saying: 'I am Jundab ibn Sakaan.' They people gathered around him and then he said: 'If anyone of you wants to travel, he must prepare what he needs in his travelling, mustn't he?' 'O Yes of course!', the people replied. Then he added: 'Do you know what is necessary for you in your journey?'

"One of the audience soon asked Abu Dharr (ar) to tell them, what is necessary or what is the most

important? Then Abu Dharr (ar) continued: 'You have to fast for the sake of Allah in a hot day, so as to know the real meaning of being thirsty. You have also to immigrate for the great immigration in Islam so as to see how people mention Allah. You have to pray in absolute darkness so that you can meditate in the darkness of your grave when you die. Try to say good saying or be silent.

"'Almsgiving to poor people may save you from falling into hell or help you in difficult days. Think that life is two pence, one for your family in life and the other is for yourself in the hereafter. Other penny is useless, so it is not important to think of getting it. Life is two words, one is for gaining your living in an honest way and the other is for your benefits in the hereafter. The third one is useless or not necessary at all. The thinking is the Resurrection Day has really killed me because I cannot really help thinking of it.'"

See how Abu Dharr (ar) dealt with life and hereafter and how he thought about the day of Resurrection.

His Narrations from Salman al-Farsi (ar)

Imam al-Sadiq (as) narrated the following narrations from the great companion of the Prophet (S), Salman al-Farsi (ar):

"I am actually amazed of six things: Three of them make me laugh and the other three make me weep. Those which make me sad are how we are departed from the Prophet, and our friends who were among his companions, peace be upon them all, and how we shall stand in the Resurrection and how we shall stand in front of Allah.

"Those which made me happy are: how a person walks towards life while he knows that death is following him. The other one is the person who thinks that he is not observed while he is under the super vision of Allah and people. The third one is a person is burst into laugh while he does not know whether his laughter is accepted by Allah or not."

From the Prophets' (as) Judgments

Imam al-Sadiq (as) has narrated valuable collection of news and judgments from many prophets (as). He also talked about how Allah (SwT) inspired them and granted them wisdom and honourable manners. Here are some of these narrations.

Imam al-Sadiq (as) said: "Jesus, the Christ, once said: 'There are a couple things you certainly need in this life and the hereafter. The one you need in life is followed by all people who preceded you, so you cannot get it easily, and the one you need in the hereafter is only granted by Allah and no one can help you to get it."

This means that you are unable to get both of them except by the help of Allah (SwT) and His kindness. This idea really helps the believers not to take a lot of care about life and to be ready for the

Resurrection Day.

Imam al-Sadiq (as) said: “The prophet Moses (as) was once praying to Allah and was overwhelmed in his prayers. At that moment he saw a young man shadowed by the shade of Allah. Moses asked Allah about that person and who he was. Allah said that, that youth was very faithful to his parents and never backbit.”

This means that being faithful to parents is very praised and a glorified deed. And avoiding backbiting is another great attribute for any real believer. Allah (SwT) will reward the believers for their being faithful to their parents and He also will award those who avoid backbiting. Last supper

Imam al-Sadiq (as) said: “Once the apostles said to Christ: ‘O teacher of goodness! What is the worst thing for a human being in life?’ Jesus replied: ‘The anger of Allah, the Almighty.’ They said: ‘And how can we avoid the anger of Allah.’ Christ said: ‘Do not get angry.’ They said: ‘And how can we avoid being angry.’ He said: ‘Do not be proud, do not insult others, do not oppress them and do not be arrogant.’”

Anger or being angry is actually one of the worst attributes that people may fall in and it has very bad results in life, because it causes great problems and disasters.

Imam al-Sadiq (as) said: “Luqman the wise said to his son one day: ‘There is a sign for everything through which it is known and referred to. So, there are three signs for religion: knowledge, faith and work.

“‘Faith has three signs: knowing Allah (SwT) and what He likes and what he dislikes. For a wise man there are three signs: praying fasting and giving alms.

“‘One who just claims the truth has three signs: quarrelling with those who are higher than him in rank; talking about things he does not know anything about and getting involved in things he is not concerned in.

“‘The oppressor has three signs too: he oppresses those who are higher than him in rank by disobeying them and oppresses those who are lower than him by abusing them and he helps the rest of the oppressors.

“‘The hypocrite has three signs: what is inside his heart is different from what his tongue utters as well as his deeds. His appearance differs from his inside feelings.

“‘The sinful has three signs: he lies, oppresses others and his behaviour is in contrast with his claims.

“‘The envious has three signs: he talks badly about other people when they are absent; he flatters if he is brought as a witness; he feels happy on the sight of the disaster of other people.

“‘The spendthrift has three marks: he buys whatever he sees and wears what his eyes fall on and eats things although he is satisfied.

“‘The lazy has three signs: he is very careless; he is always at a loss and commits sins now and then.

“‘The careless has three signs: forgetting everything; ignoring most things and behaves in a luxurious method.”

The Imam al-Sadiq (as) commented on this wisdom by saying that every one of those signs has branches and details. So you can recognize good people from bad ones by considering these signs and studying them in each person.

Imam al-Sadiq (as) said: “Allah, the Almighty, taught Prophet Moses and asked him to say to people: ‘My men are very close to me if they do three things: piety in life; avoiding challenging Me and weeping because of fearing Me.’

“Here, Moses (as) asked: ‘And what for those who do all these things?’ Allah replied: ‘Those who are not pietists in life are in my paradise; and those who weep for fear of Me are in a high rank in the hereafter and no one shares them their positions there. As for those who disobeyed me, I will neglect them and will not search for them.’”

These high and noble attributes will raise people and put them in the highest rank that Allah (SwT) has prepared for the believers.

Imam al-Sadiq (as) said: “Allah has inspired Moses (as) saying: ‘O Moses! Do you know why I have chosen to talk to you among all my creatures?’ Moses did not have an answer for his question, so he replied: ‘O my Lord! I really do not know.’ Allah then answered: ‘I tested all my creatures but I have not seen a person more modest and humble before Me than you. I noticed when you pray you put your cheek on the soil in great modesty for me.’”

So, by this remarkable modesty, Prophet Moses (as) deserves such a rank to be very close to Allah (SwT). Modesty is a very lovely attribute for any person who wants to be very close to Allah (SwT) and be awarded by His mercy.

Imam al-Sadiq (as) said: “Christ was used to say: ‘Do not talk a lot about everything, except Allah. Those who speak a lot have severe hearts but they do not realize this severity.’ So the Christ considers those who talk too much away from mentioning Allah are hard-hearted and are not in the circle of helping others for the sake of Allah.”

Imam al-Sadiq (as) said: “Allah, the Almighty, recommended Adam (as): ‘I summarize wisdom for you in four words: One for Me, the other for you; the third is between you and Me and the last one is between you and other people.

“‘The one for Me is that, you should not believe in others more than Me.

“‘The one for you is that, I reward you for every good deed you have done in the time you are in great need of such a reward.

“‘The one between you and Me is your prayer and my response.

“‘The last one which is between you and others, is that you accept from others what you like others to accept from you.’”

This wonderful saying contains a great deal of wisdom that every believer should know and practice in his life.

Imam al-Sadiq (as) said: “Prophet David (as) has once said: ‘O my Lord! Would you please tell me about my companions in paradise and those similar to me in rank there?’ Allah said that, that person was Matti. So David (as) asked Allah to allow him to visit that person. David (as) and his son went to Matti’s residence. They found him living in a house made of date palms but they did not find him inside.

“His neighbour told them that he went out for shopping. They went to the market asking for him. People there told them to search for him with the people who are used to gather firewood. David (as) and his son set off to the place, where those people were working. Some of those workers said, ‘We are waiting for him. He has not come yet.’

“After a while he came walking with a heavy load of firewood on his head. People rose to welcome him. So he dropped the load on the ground and after thanking Allah he said: ‘Who likes to buy some good stuff or exchange it with another good stuff?’ Some people specified a certain amount of money and others specified more. So at last he sold the firewood and embraced David (as) and his son again and took them to his house welcoming them warmly.

“On their way to the house Matti bought some kinds of vegetables and flour for his guests and after they reached the house Matti put the vegetables and the flour on the fire and went on talking to his guests till the food was ready. Matti brought the food putting some salt on it asked his guests to eat by saying: ‘In the name of Allah.’

“After finishing the meal and drinking water Matti said: ‘So many thanks to Allah Who fed us and gave us whatever we need in our life. So many thanks to Allah Who cured us from diseases when we become ill. So many thanks to Allah Who granted us eyes and ears. The One, who strengthened us to live and survive with the help of others who planted, irrigated and gave us a lot of things ready to be eaten. So many thanks to the Lord Who created fire and made the means to make food more delicious and tasteful. So many thanks to Allah Who gave us health to appreciate all kinds of food.’

“Matti went on saying these things and the like till he was about to weep. So he stopped and welcomed his guests again. After that David (as) asked his son to stand up and they both left this pious person

whom David (as) described by saying: 'I never met such a religious and believer in my life.'"

Imam al-Sadiq (as) narrated this story for his followers because he found a deep lesson in them about a man who is content with what Allah (SwT) has given. This attribute is really an attribute of Prophets (as) and great people.

Imam al-Sadiq (as) said: "Allah, the Almighty, has given an inspiration to His Prophet Moses (as) saying: 'I never created a person more lovely to Me than a believer. So when I test him, it is for his favour and when I make him ill or healthy, it is for his favour too. I know what is useful or not for him. O Moses! Tell My men to be patient when I test them and be thankful when they are happy. Ask them to accept their fate and be obedient to My commands. I'll consider such kind of people as My best ones as they will be rewarded in the Hereafter.'"

This tradition includes great recommendations through which people can understand how to endure the difficulties and mishaps in life and how they deal with them so as to be in harmony with what happens to them in this hard worldly life.

Imam al-Sadiq (as) said: "Allah has given an inspiration to His prophet Moses (as), saying: 'O my faithful servant Moses! Give Me the best kind of gratitude I deserve.' Moses (as) replied: 'What is the best thank that You deserve my Lord? You deserve all kinds of thanks, because You gave me everything and everything is from You.' Here Allah said: 'Now you have thanked Me the best thank I want.'"

So everything granted from Allah (SwT) to us deserves so many thanks. Everyone who believes in this fact is considered a thankful person.

Imam al-Sadiq (as) said: "There is a wisdom to offspring of David (as). Every rational person should know the conditions of the time in which he is living in and be aware of its problems and difficulties; keeping his tongue from uttering bad words."

This wisdom is one of the best one that can save a person for hard and difficult situations.

Imam al-Sadiq (as) said: "Allah has also given inspiration to his prophet David (as), saying: 'O David! You have to know that the closest person to Allah is the one who is modest, in the same way that an arrogant is the farthest one.'"

So modest and humble people are very close to Allah (SwT), because they are not selfish. On the contrary, those who are arrogant and consider themselves above the others are far from Allah (SwT).

Imam al-Sadiq (as) said: "Allah has given inspiration to Moses (as), saying: 'O Moses! Do not depend on life as the oppressors do; or as those who consider it their father and mother. If I leave you to yourself, you will tend to life and love it to the extent that may cheat you and make you involved in it completely. O Moses! Compete with others to achieve goodness and try to be the first of those who do

good things. Goodness is, as its name shows, leave whatever you do not need and do not be fond of its luxuries like those who are charmed with it.

"'All glamour begins from loving life. Do not be jealous of any wealthy person, because the more the wealth, the more the sins. Do not admire any person admired by people for his wealth, till you know that he is accepted by Allah. In the same way, do not admire any person who seems to be respected by others, because this respect may lead him to commit sins.'"

This tradition is filled with meaning and wisdom and everybody who meditates in its deep concept.

Imam al-Sadiq (as) said: "Those of you who are studying religion! Beware of bad scholars from whom you take your wages without work. In the Hereafter, you will be asked what you have done the worldly life and what you achieved for the work you were responsible, because you have a limited time and about to depart."

Thus, Jesus (as) left his wonderful recommendation to his apostles, warning them from doing bad deeds and asking them to follow the right path that may lead to Heaven, so as to avoid doing things that may lead to eternal mortality.

Imam al-Sadiq (as) said: "Prophet Jesus Christ, peace to upon him and upon all the prophets, used to stand among his apostles and advised them by saying: 'That who does not know himself, does not know me, and that who does not know the soul inside him, is unable to know others' souls. Moreover, that who knows himself well, knows who has sent me.'"

Actually a person who knows himself and the amazing organs inside his body and how they work, will get remarkable evidences of their Great Creator, the Creator of the whole universe, of heaven and earth, of skies and stars. This person will remove all suspicions and fancies about Allah (SwT) and will certainly return to his Creator. The holy tradition says, that who knows himself, knows his Lord.

Imam al-Sadiq (as) said: "Allah has given inspiration to His Prophet Moses, peace be upon him and all the Prophets, that if he stands in front of Allah, he should stand in a modest, humble way, so as to show his respect and obedience to Allah, the Almighty. Allah also said to Moses (as) to recite Torah in an emotional and sad way."

Really, when a person stands in a humble way in front of Allah (SwT), he will surely be very near his Creator. Allah (SwT) likes the humble ones of His men.

Imam al-Sadiq (as) said: "Allah has given inspiration to Moses (as), saying: 'Do not be so happy with your great fortune or wealth; do not leave remembering me everywhere and every when; do not give in to the wealth, because tremendous wealth allow the owner to commit sins as well as leaving mentioning me, which makes people hard-hearted.'"

So, tremendous wealth may leave the person preoccupied in life and forgetful of the Hereafter. Besides,

leaving mentioning Allah (SwT) may be the main cause for making hearts severe and cruel.

Imam al-Sadiq (as) said: "There are four statements in Torah with four others by their sides: If someone becomes sad for the worldly life, he will be dissatisfied with Allah; if someone complains about a problem, he is actually complaining Allah. If someone meets a rich and becomes weak in order to get something from him, third of his religion is gone. If someone is taken to Hell but he was reciting the Holy Book of Allah, he is among those who have taken the verse of Allah as mockeries'. The four beside them are the following: In the same way you complain, you will be complained; one who is proud with his wealth, he will be preoccupied; one who does not take consultant will be disappointed; and poverty is the great death."

These brilliant statements were among the best prophetic wisdom, which goes along the traditions of life, reciting the benefits of human beings, and what makes them prosper.

Imam al-Sadiq (as) said: "Allah in some of his inspirations to his prophets, stated the following: 'I swear with My Dignity and Glory to destroy every wish which is not from Me, and to dress it with lowness in the eyes of the people. I will keep him away from My superiority and solutions. Does My servant wishes to get a solution during hard times from anyone other than Me, while hard times are in my hands? How can he request anyone other than Me, while I am the rich generous? The key of every lock is in My hands and My gate is open for everyone who prays.'"

Imam al-Sadiq (as) said: "In the wisdom of David (as) the following is written: 'A wise man spends his time in one of the following three: working for the Hereafter, earning his living or enjoying something which is not forbidden.' The David (as) said: 'One, who loves the worldly life, becomes low and humiliated.'"

What a great meaning this wisdom has, reciting the song of respect and superiority for human beings and keeps them safe and away from lowness and humiliation.

Muhammad al-Halabi narrated from Imam al-Sadiq (as), who said: "Once there were David (as), his four brothers and his old father. David (as) took his father's sheep out. Then the father of David (as) sent Talout with the soldiers and sent after his son and told him: O son! Go to your brothers with what you have invented in order to obtain victory over your enemy. He went out and the tribes reached one another."

Abu Basir narrated the following from Imam al-Sadiq (as): "David (as) picked a stone and he was inspired that he would be the one who would kill Jalout. He put the stone in the device he had created in order to throw it.

"When the army of the enemy reached, David (as) heard them fearing the power of Jalout. Therefore, he told them: 'What are you glorifying him for? I swear by Allah that if I see him I will kill him.' This news reached Talout and he told him: 'O you young man! What kind of power do you have?' He said: 'Give

me a corselet.' He was then given a corselet and he put it on his neck. He was about to break it with his power in a way that Talout and his soldier feared. Then Talout said: 'Allah may kill Jalout with him.'

"Then they returned to Talout. David (as) said: 'Show me Jalout!' When he saw him, he took the stone and put it in his device. He aimed between his eyes and shot it. He fell down from his riding animal. People said: 'David killed Jalout.' People considered him their master and the name of Talout was no more mentioned. Banou-Israel gathered around David (as) and Allah descended the psalms of David (as) and taught him the construction of iron and made it soft for him. Allah ordered the mountains and the birds to worship Allah with him. He was also granted a voice that had given no one."

Imam al-Sadiq (as) said: "Allah sent a Messenger from his messengers and inspired him to convey the following to his people: Tell your people that there is no one who was obeying me, but afterwards loves what I hate, unless I change what he loves to what he hates. By the same token, there is no one who was disobeying me as well as hating what I loved unless I change what he hates to what he loves."

This tradition asked for obeying Allah (SwT) and for people to abandon committing sins. These were the tools that result in the blessing of Allah (SwT) for human beings as well as safeguard from disasters. By the same token disobeying Allah (SwT) throws humans in huge troubles.

Al-Mufaddhal narrated a tradition from the Imam (as), in which the story of Noah is presented. He said: "Noah (as) was a carpenter and Allah, the Almighty appointed him as a Prophet. Noah (as) was the first one who created a ship floating on back of the water. Noah (as) was with his tribe for a thousand years minus fifty years. During this period he asked them towards Allah, to whom Belongs Might and Majesty, but they were mocking at him.

"When he saw this behaviour from them, he prayed against them and said: 'O my Lord! Leave not of the Unbelievers, a single one on earth! For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones' (71:26-27). Therefore, Allah, the Almighty, ordered him to build an Ark and to work faster. Noah (as) built an Ark with his hands at al-Kufah Mosque. He had to bring wood from a distant place until he finished the work."

Al-Mufaddhal said: "The speech of the Imam Abu Abdullah was stopped uncompleted when the sun set. Therefore Abu Abdullah prayed and went to the Mosque. He turned left, pointed to a place, which was the house of abn Hakim and said: 'O Mufaddhal! Here the idols of the Noah era were installed. They were Yaghooth, Yaoogh and Nasr'. Then he left and ride his riding animal. There I said: 'How long did it take Noah to complete his Ark?' He said: 'In two periods.' I said: 'How long is each period?' He said: 'Eighty years.' I said: 'But the general public say that it had been created in five hundred years.' He said: 'No.'

"Then asked him another question and told him: 'Please inform me about the following statement of the Lord: ***'Then when comes Our Command, and the fountains of the earth gush forth'*** (***23:27***)***.*** Where is its location and how is it?' He replied: 'It is located at home of an old believer woman at the rear and

right side of the mosque.' I said: 'Where is the mosque?' He replied: 'Today it is Bab al-Neel.' I said: 'Was it that place where the fountains of the earth gush forth?'

"He replied: 'Yes! Allah, the Almighty, loved to make the people of Noah a sign. Therefore, Allah, to whom belongs Might and Majesty, sent down the rain heavily and the fountains of the earth gushing forth. Allah drowned them all except Noah and those in his ship.'"

The Imam (as) presented the story of Noah (as) and the story that went around him, which resulted in the shipwreck of the earth and the death of those who had not believed in Allah, the Almighty. The result was the comprehensive destruction of the entire human race except the believers.

Abu Basir Narrated said: "I told Imam al-Sadiq (as): ***'The Thamud*** (***also***) ***rejected*** (***their***) ***Warners. For they said: 'What! A man! A Solitary one from among ourselves! Shall we follow such a one? Truly should we then be straying in mind, and mad!'*** (***54:23-24***) He said: This was because they accused a good man of lying. Allah, the Almighty, never destructed the people before sending a Messenger to them to show them to path.

He, the Almighty, sent then an elevated man, but they were not positive with him and said: "We do not believe in you unless you bring out a yellow she-camel from between this rock." It was rock that they worshiped and used to bring their sacrifices at the start of every year during their gathering there. Therefore they said: "If you are a Prophet as you claim, ask your Allah to bring out a yellow she-camel from that solid rock." And Allah brought out what they requested.

Then they disobeyed Allah and some went telling others the following: "Butcher this she-camel and get rid of it. Then they said: "Who is going to kill it? We'll give him a reward as he wants." A blond man who was the son of adultery and did not know his father, with malicious and disgusted evil behaviour came and they specified a reward for him.

When the she-camel went towards the water to drink some, he left her until it drank and was about to return. He stood in its way and hit it with his sword. Nothing happened to it first. He attacked it with another hit. It was wounded and then killed. It fell on the ground on her side. And her baby camel ran away climbing the mountain and screamed towards the sky thrice. Then the tribe of Salih came and everyone shared in hitting the she-camel. Afterwards, they divided the meat among themselves. Everyone ate from that meat the young and the old.

When Salih saw this, he came to them and said: "O tribe! Who called you to do what you have already done? Did you disobey the command of the Lord?" Allah, the Almighty, inspired the following to Salih: "Your tribe had disobeyed, revolted and killed the she-camel that Allah sent to them as a sign; it did not have any damage for them and it was of high benefit for them. So tell them: 'I will sent my wrath within three days. If they express their repent, will accept theirs and will forgive them. However, if they do not repent and return to Allah, my wrath will be sent to them on the third day.'"

Salih went to them, addressed them saying: “O men! I am the messenger of your Lord to you and He said the following to you: ‘If you repent and express your regret, He will forgive you and accept your repentance.’” When he said this to them, they said worse things that what they had said before, saying: “O Salih! Bring what you are promising with, if you are honest.”

He said: “O men! Your faces will be yellow tomorrow. On the second day, your faces will be red and on the third day, your faces will be black.”

In the first day, their faces became yellow. Therefore, some went to others, saying: “What Salih said is coming through.” Those disobedient in the tribe said: “We do not accept his statement even if it will be costly.” When the second day came, their faces became red. Some went others, saying: “O men! What Salih said has come through.” Again those disobedient said: “If we are all death we will not accept the statement of Salih. We will not leave our lord that our ancestors worshiped.” They neither repented nor returned from their stance. On the third day, when their faces became black, some went to others, saying: “What Salih said has come to you.” Again, those malicious and disobedient said: “What Salih said has not come through yet.”

When it was midnight, Gabriel came and shouted a shout that destroyed their hearing, split their hearts and, shocked their interior. In the third day, they were mummified and knew that the wrath is coming. All died at the moment, the young and the old. There was no more a she-camel or a herder. Nothing left unless Allah destroyed it. They became dead in their land. Allah, then, after the shout, sent fire from the sky. This way, Allah have them all burnt. This was their story”

Imam al-Sadiq (as) said: “Jacob (as) was afflicted with Josef (as), because when he beheaded a fat ram, he had a companion called Baghoom, who was needy and had not anything to eat, but Jacob (as) ignored him and did not feed him. Therefore he was afflicted with Josef (as). From that moment, every morning, his internal caller cries ‘O you who are not fasting! See the lunch of the Jacob’ and when its night! He internal caller cries ‘O you who are fasting! See the dinner of Jacob.’”

This tradition is a call to invite and feed the poor as well as being kind and generous towards them, because depriving them will result in great affliction.

Imam al-Sadiq (as) said: “Allah said to Josef (as): ‘Wasn’t I the One who made your father love you and favoured you over the people from the beauty point of view? Wasn’t I the One who led the caravan to you in order to rescue you from the well? Wasn’t I the one who saved you from the deception of women? So, what led you to ask your request and wish from a creature that is lower than Me? So, stay in for some years.’”

Allah, the Almighty, counted some of great blessings that He granted Josef (as). He rescued him from the malice of his brothers and their deception; He saved him from the well. It was one of the Lord’s blessings for him. The Almighty kept him safe from the deception of women. Allah (SwT) blamed him for asking the fulfilment of his request from a creature of Allah (SwT) without appealing to Allah (SwT). The

Lord made the punishment of this a stay in prison for some years.

Hamad narrated saying: “I asked Abu Abdullah about Luqman and his wisdom which were mentioned by Allah, the Almighty. He said: ‘I swear by Allah that Luqman was not given the wisdom because of his family or wealth, not even because of his intelligence and beauty. But because he was a strong man in obeying Allah, quiet, with deep thought, long pondering, ironic look, who used to learn from events and past’s lessons.

“‘No one saw him urinating or taking shower to the extent of his hidden nature, deep look and anxiety about his works. He did never laugh loudly, fearing sins. He never got angry and did not over joke. He did not get happy for any worldly topic; neither did he get sad for worldly affairs. He married women and had many children whose death did not lead him towards weeping.

“‘He never went on to a quarrel between to men, until solving their problem. He did not leave them until they were friends again with each other. He never agreed to hear an admiration unless asking the admirer for the reason behind his admiration as well as the source of the admiration. He used to meet jurisprudents and wise persons a lot. He used to be away and hidden from judges, rulers and kings; therefore he pities the judges for what they are afflicted with; he also used to feel sorry for the rulers and kings for their feeling in deceiving Allah and being certain about this; he used to learn about what might defeat him and they way he could fight them in order to keep Satan away; he used to cure his heart with his thought and his soul with lessons; he used not to get involved in things which were not related to him. That is why he was granted wisdom and infallibility.

“‘Allah, the Almighty, commanded a group of angels in the middle of the date, while the eyes were rested, to call Luqman in a way that he could not hear or see them. They said: ‘O Luqman! Are you interested to be a caliph of the in the world for people with the command of the Lord?’ Luqman said: ‘If Allah commands me with this, I will obey, because if He does so, He will help me for it, teach me and keep mistakes away from me. However if I am left free, I will leave it.’

“‘The angels said: ‘O Luqman! Why?’ He replied: ‘Because ruling among the people is the most difficult task, with the most trouble and afflictions. Every one is left along and no one is helped. Cruelty covers him from everywhere and the owner of this position is in the middle of the following two: If he could reach the truth, it would be more likely to be safe; but if could not he will mistake the path towards the Paradise. If one is humble and low in the world, it would be easier for him to be the owner of an honest kingdom during the Resurrection Day. One who chooses the worldly life over the Hereafter, he will lose both. This will leave him and he will not reach that.’

“‘The angels were astonished by his wisdom and the Lord admired his logic. Therefore, when he left and took the night as his bed, he was granted the wisdom and he was covered with it from top to bottom while he was asleep. When he got up, he was the wisest man in his era. He went up to people talking with wisdom and distributing it among them.

“‘When he took the wisdom instead of the caliphate, Allah, the Almighty, commanded his angels, and they called David (as) about this. He accepted it and did not have the same condition that Luqman set forth. Therefore, Allah, the Almighty, granted him the caliphate and he was afflicted with it more than once. Whenever he made a mistake, Allah warned him and then forgave him.

“‘Luqman used to visit David (as) a lot. He used to consult him with his wisdom and knowledge. David also used to tell him: ‘O Luqman! How lucky you are? You are given the wisdom and affliction does not hurt you, but David is given the caliphate and he was afflicted with rule and riots.” Then Abu Abdullah said: ‘Allah, the Almighty, said: ***‘Behold, Luqman said to his son by way of instruction: ‘O my son! Join not in worship*** (***others***) ***with Allah: for false worship is indeed the highest wrong-doing”*** (***31:13***). Luqman advised his son Bathar until he was impressed.

“Among the advice of Luqman to his son, is the following:

“‘O my son! From the time you came to the world, you did not pay any attention to it and welcomed the Hereafter. A house you are leading towards is closer that the one you are getting farther.

“‘O my son! Sit with scholars and be always with them. Do no argue with them, otherwise the will prevent you. Take something from the world, but do not reject it completely, otherwise you will be a problem for the people. Do not make enter in the worldly life in a way that damages your Hereafter. Take a fast that keeps your desires away, but do not take a fast that prevents you from praying, as praying is lovelier for Allah than fasting.

“‘O my son! The worldly life is a deep sea, in which many have already drowned. Make your ship from faith, and its sail appealing to Allah, have your earning in it as the belief in Allah. If you are safe, it is because of the Allah’s mercy, and if you die, it is because of your sins.

“‘O my son! If are behaved when you are young, you will get use of it when you are older. One who works hard for behaviour, will pay attention to it; and one pays attention to it, will take the responsibility of its knowledge; one who takes the responsibility of grasping its knowledge, will work harder to take it; one who works harder to obtain it, will perceive its importance and will consider it a habit.

“‘You are taking from your ancestors and your successors will take what you reached to and beg you for it; worshiper fears your attack. Woe to you on being lazy because of seeking something else. If you defeated the worldly life, do not defeat the Hereafter. If you lost the opportunity of grasping knowledge, you have already defeated the Hereafter.

“‘Assign in your days, nights and hours a share for seeking science. You will not find a loss greater than losing it. Try neither to show your knowledge to an importunate, nor to argue with a jurisprudent. Do not express your enmity to a Sultan or your ignorance to an oppressed, but do not be his friend. Do not get brother with an evil and do not accompany an accused. Store your knowledge as you store your papers.

“‘O my son! Fear Allah, the Almighty, even if you are carrying the whole blessed deed of the whole world in the Resurrection Day. Fear his wrath and beg Him even if you are carrying the sins of the whole people of the world, asking for forgiveness.’

“His son said to him: ‘O my father! How can I bear this, while I have single heart?’

“Luqman said: ‘O my son! If the heart of a believer is extracted, there you will find two lights: the light of fear and the light of request. If we weigh to see which one is heavier than the other, we will see no difference in one over the other even slightly. So one who believers in Allah, believes in what the Almighty says. And one, who believes in what Allah says, acts accordingly. But one, who does not act according to the Allah’s statements, has not believer the Allah’s statements. These behaviours witness on one another.

“‘One who believes in Allah faithfully and sincerely, will work for Him honestly and advisably; and one who act for Him honestly and advisably, show his belief to Allah honestly. One who obeys Allah, fears Him, and one who fears him, will love Him; one who loves Him, will follow His commands; and one who follows His commands will make his entrance to the Paradise compulsory. One, who does not pursue Allah’s satisfaction, will see the anger of the Lord! And we appeal to Allah of the His anger.

“‘O my son! Do not submit to the world and do not preoccupy your mind with it. Allah did not create anything easer than the world. Do not you see that He does not specify His blessings the reward of the obedient, neither his wrath the punishment of the disobedient.’”

The tradition of the Imam (as) included a comprehensive translation of the life of the wise Luqman as well as some of his advices and knowledge. Below we bring another part of the Imam’s (as) narration of the wise statement of Luqman and his advice.

The Imam (as) presented a group of Luqman’s advice. Among those are the following:

He said: “Luqman was asked the following: ‘What did you reach to from your wisdom?’ He said: ‘I do not bother myself for what is already sufficient and neither do I lose what I gained.’”

He said: “Among what Luqman advised his son with was the following:

“‘O my son! People before you have gathered children, but none were left for them and neither left from what they gathered for them! You are a tenant servant and you are commanded to work and were promised to be rewarded. So, fulfil your work and take your reward. Do not be like a female sheep in a green field, which eats until it is fat and its death comes when it reaches the fatness, but instead make your world as a bridge on a river passing it and then leaving it and do not get back to it forever.

“‘Do not construct it as you are not ordered to build it. Beware that you will be asked about the following four cases, when you are before Allah tomorrow: your youth and how you afflicted it; you age and how you waste it; you wealth and how you obtained it; and how you spent it. Prepare answer for the

questions and do not get disappointed on what you have passed from the worldly life. The small affairs do not stay long and the big issues are not safe from afflictions. So, be aware and be serious in your work; put the cover of your face aside and be ready for what Allah specified as good; renew your repentance in your heart. Think about your departure before it aims to perish you and stands between you and what you want.'"

He said: "Luqman said the following to his son:

"'O my son! Beware not to bored, with bad behaviour and impatient. The owner of these attributes does not stay long. Force deliberateness in your affairs and be patient on the troubles of your brothers. Improve your behaviour with the people. If you do not have something to reach your relatives and to help your friends with, you will not lose anything if you have a good behaviour; one who shows a better behaviour, will be more liked by those elevated and will be away from those evil. Be content with what Allah granted you if you want to gather the dignity of the world. Cut your greediness in what are in the hands of the people. The degree the Prophets and those elevated reached was because of cutting their greediness."

Here, our talk about what the Imam (as) stated about the Prophets (as) and their traditions has come to end.

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