

Imam al-Sadiq's (as) Advices and Models of His Wisdoms

His Advices

Imam al-Sadiq (as) had a lot of effort in his lectures and advices about the position of the Imams (as) from his fathers and sons; those who did their best in helping people and showing them the right path by magnifying and planting the positive role of proper attributes. The first one in this series was the Leader of the Believers, the great scholars and the society, Imam Ali (as), whose Nahjol Balaga encompassed a large variety of advices in which souls get impressed.

They remind human being of the next world and keep them away from pride as well as showing him the true pathway. Imam al-Sadiq (as) followed the path of his grandfather, the Leader of the Believers and advised people a lot and warned them of the Allah's (SwT) wraths. Below you can see some of his advices.

He said: "If the poor son of the human feared the Hell's fire as he fears poverty, he would be safe from both. Also if he feared the Lord in his inside as he feared His creatures in the public, he would be prosperous in both worlds."

His advice which talked about fearing Allah, promises those disobedient to the fire of the hell. If human feared Allah (SwT) as he fears those who are stronger than him in the world, he would be safe in both worlds and Allah (SwT) would keep him safe and save him from the disaster of his world.

He said: "Believer should fear Allah in a way as he is about to enter the Hell; and also he should ask Allah in a way as if he is from the men of paradise. Allah, the Almighty, judges people according to their view about matters, if good then good and if bad, bad."

This advice talked about the reality of fearing Allah (SwT) and asking for salvation. So the real fear, should be in a way that shows the person who is about to fall in the Hell. This helps him to keep away

from sins and forbidden actions. On the other hand, the read request and call for Allah (SwT), is to ask Allah (SwT) about His blessings which are widespread everywhere, as if he is among the people in the paradise and not to rely on what he has done for entering the paradise.

He said: "There is no comfort for a believer until meeting the Lord; in other situation there are just four cases: a silence at which to know the circumstance of your heart and yourself, when he is alone himself with his Lord; a loneliness which is resulted from the disasters of the era publicly and privately; a hunger in which all the desires, over concerns are gone from your heart; and an oversleep which enlightens your midnight and purifies you and your soul."

The comfort of a believer and his felicity is when he is close to His Lord to be blessed from his infinite mercy, which is granted to the real believers among His men. Otherwise there are just four cases in which a believer feels comfortable and they were mentioned by the Imam (as) in his advice.

Among his advices is that he was visiting the graves at night, saying: "O the people of grave! Why do not you answer me when I ask you?" Then he adds: "Allah is between them and their answers. It seems that I am one of them."

Among his advices is when Sufyan al-Thowree got the honour of meeting him. Sufyan said the following: "O son of the Prophet! How did you start your day today?" He said: "I swear that I am sad and my heart is preoccupied." Sufyan said: "What has made you sad with preoccupied heart?" He replied: "O Thowree! If someone's heart is being full, the pure religion of Allah will preoccupy him. What else could have preoccupied his heart? What is the worldly life? What it can be? Is the worldly life something other than eating, wearing clothes and riding?"

"The believers could not get rest in the world. They cannot believe the steps at the worldly life as it is perishable, but hereafter is forever. The people of faith are among those who eat a few and face many problems; if you forget them, they remember you; and if they visit you, they will add something to you. So enter the worldly life as if you are about to leave it.

"Or consider it as a dream, on which you will find your hands empty as soon as you get up. How many cases are there whose approaches are the source of trouble and how many cases are there which you left, but will be happy when it approaches."

This advice talked about the renunciation of the Imam (as) towards the worldly life and discarding its joy. It also talked about his full direction towards the Lord and whatever makes him closer.

Imam al-Sadiq (as) was advising someone, saying: "Judge your religious issues as the people of the world judge their worldly affairs. The world has been specified as witness to know what is hidden from the hereafter. So try to know the hereafter with that. So do not look at the world unless having this into consideration."

A man requested Imam al-Sadiq (as) to advise him. He said: “Allah, the Almighty, guaranteed the living, so why is there anxiety about your living? If the living is divided, why is there miserliness? If the judgment at the Resurrection Day is accurate, why is there concern about gathering wealth? If Allah is generous, why is there stinginess? If there is wrath with fire, why is there sin? If the death is reality, why is happiness? If everything is displayed in front of Allah, why is still there cheating? If there is a final walk on al-Sirat bridge, why is there self-satisfaction? If there is fate and destiny, why is there sadness? If the worldly life is transient, why is there a trust in this worldly life?”

Love Because of Allah (SwT)

The Imam (as) presented a group of traditions talking about the necessity of the friendship among the believers for the sake of Allah (SwT) and not for grasping a worldly benefit. The same applies for anger. A believer should not get angry unless for the sake of Allah, the Almighty. The following are some of the traditions in this regard.

He said: “The love can be either for the sake of Allah or for the sake of the worldly life. If someone loves for Allah and His Prophet, his reward will be paid by Allah; and one who loves because of the worldly life, will get nothing out of his love.”

He said: “Those, whose loves are for the sake of Allah, will sit on stands made of light, whose origin is from their bodies. This light makes them brilliant and striking for everyone. Then He, the Almighty, says: These are people who are in love because of their Lord.”

He said: “Good for those are in love because of Allah.”

He said: “Among the strongest threads of faith is to love for Allah and to get angry because of Allah; to pay because of Allah and to prevent for the sake of Allah.”

He said: “One, who loves for Allah, gets angry for Allah, grants for the sake of Allah and prevents for the sake of Allah, is among the people who have completed their faith towards the Lord.”

He said: “Believers have three signs: His knowledge about Allah; the one for whom he loves and the one for whom he gets angry about, that is Allah.”

Fudayl ibn Yasar asked the Imam (as) about love and hate and whether they are from faith.

The Imam (as) replied: “Is faith anything other than love and hate.” Then he narrated the following statement of the Lord, the Almighty: ***‘But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness’ (49:7).***

Among the most important rings of faith is to keep the love pure for Allah, the Almighty and to have it

away from worldly emotions and sensations, whose ends are in soil and are inevitable to perish.

The Kind Act

The Imam (as) talked about the importance of kind acts and the fact that it is a grant from the Lord to his men. He said: "The kind act is similar to its name. There is nothing better than the kind act other than its reward. The kind act is a gift from Allah to His men. It is not necessarily to be followed by everyone who wanted to do it for people, or those who are willing to do it, and it is not allowed for everyone who 'can' do it. So if the Lord has His mercy on His slave, He will grant him the will in doing the kind act, power and permission. Therefore, at this point prosperity comes for the seekers of the kind act."

How a nice explanation it was by the Imam (as) about the kind act.

How nice it was the comments of the Imam (as) to make it lovelier for those honest people who want to do the kind acts.

Kind act is a gift from the Lord to his faithful believers. No one can do it unless those whom Allah (SwT) wants and satisfied. The kind act is clothes that the Imam (as) wore. No colour of kind act remained unless he has done it for people. He used to say: "There is nothing creating a better relation with me other than a hand, giving alms to others for the sake of Allah."

He said: "I always hurry to fulfil the need of my enemy, fearing to reject his demand and he becomes needless of my help."

The kind act was one of the elements of the attributes of the Imam (as) and something that made him stronger. Let us read some of his traditions about performing kind acts.

He said: "I see the kind act not fulfilled unless adhering to three conditions: hurrying in fulfilling it; hiding it and avoid considering it a big deal. If you are in a hurry, you will make the one in need happy; if you hide your kind act from others, you have completed the good deed; and whenever you consider it as a small deed, you have made it great."

He said: "One, who does not thank a strong will, will not thank a blessing."

He said: "Blessings are wild, so try to tame them by thanking for them."

He said: "Liven the kind act, by killing it, because mentioning the kindness here and there destroy the kind act."

He said: "The people of kind acts in the world are the people of kind act in the hereafter." He was asked: How? And he replied: "There deeds are counted and their good deeds increase each moment, they grant from their deeds to their brothers who are in need."

The Imam (as) was an exemplar in doing kind acts in his behaviour and speech. This made him to be loved by people. He used to call them for being kind by doing kind acts as it results in prospering the lives and distributing mercy and kindness among the people.

His Tripartite Traditions

The Imam (as) has a group of traditions in various situations, some of which contained three constituents with great importance. The following are among them.

He said: "There are three cases, in which anyone adheres, he will get the prosperity of the worldly life and hereafter: One who is devoted to Allah; one who is satisfied with Allah's will; and one who thinks optimistically about Allah."

One, who is devoted to Allah, satisfied with Allah's will, and thinks optimistically about Allah, will win the success of his worldly life and hereafter, because these are the ultimate faith.

He said: "The perfection of a believer is in three cases: being professional in his religion; being patient when facing a problem; and being wise in his work and earning."

If someone is attributed with these three attributes, his personality is getting perfect and will get a great share of faith and will be saved from a large number of troubles in this world.

He said: "There are three things, which result in kindness: religion, modesty and generosity."

These attributes really result in mercy and kindness of those who are attributed with them.

He said: "If someone avoids three, he will get three: if someone avoids being malice, he will reach glory; if someone leaves pride, he will approach respect; and if someone leaves stinginess, he will be granted with honour."

He said: "The following three are the resultants for detestation: hypocrisy, cruelty, and pride."

One, who is ascribed with those hatred attributes, will get the anger and hate of people and he will be detested.

He said: "One, who does not have any of the following three, cannot be noble: one who has no mind to be honoured with; seriousness, which makes him rich and needless; and a tribe or relative to assist when needed."

Indeed, those, who lose these attributes, will be unable to find their social position and will be considered of no significance within the society.

He said: "The following three undermine people: envy, backbiting, and foolhardiness."

These attributes are rejected attributes, which people disrespect and the owner to these attributes is of no value in the eyes of the people.

He said: "The following three are not recognized unless in the following three circumstances: a patient is not recognized except in anger; nor a brave except in war and nor a brother except in need."

These issues, which were mentioned by the Imam (as), are among the test situations. A patient person is never recognized except when there is an angry situation. If he calms his anger down, he can be attributed with patience, otherwise not. Nevertheless, a brave cannot prove his bravery except in the war. Also a brother or friend finds his meaning when troubles or problems attack people and make them in need of their brothers or friends; otherwise, he is neither a brother nor a friend.

He said: "If someone is in any one of the following three, he will be considered hypocrite, even if he prays and fasts: one, who lies whenever he talks; one, who breaks his promise whenever he makes a promise; and who do not protect others' properties whenever he is trusted."

These unblessed attributes are among the attributes of the hypocrites, those who have no share from faith.

He said: "Be careful about the following three and try to keep away from them: a traitor, one who claims himself as victim of others; and tell-tale, because one who traits, will make you the next one to trait; one who claims himself as victim will consider you the next one who oppressed him; and one who tell-tales will make you the next one to be tell-tale."

These group of people are from the source of malice and everyone should be careful to avoid them and not to establish contact with them.

He said: "One cannot be trustee, until he is trusted in the following three cases: wealth, secrets and honour. If he keeps two and leaves one, he cannot be trusted."

The Imam (as) specified a measure for checking those whom people can trust. So, such a person can be ascribed as trustee when all the three mentioned cases are preserved without betraying anyone of them.

He said: "Do not consult a fool, do not get assistance from a liar; and do not trust in the kindness of the kings. The liar brings the far closer and keeps the close far; the fool throws himself in trouble to help you, but he cannot; and the more you trust in kings the sooner you are betrayed and more connected to them you are, the sooner you are broken from the relation."

This tradition has gathered the studies of the Imam (as) to almost all the social nature of a society and showed his view on the life of the people and their interest. He talked about three types of people, they are: the fool, who is not deserved to be consulted in one's affairs, this is because of his lack of experience and knowledge; also one should not rely on the help of a liar as his speech has no base on

the reality, he makes the far, near and the near, far; nevertheless one should not trust in the mercy of the kings as they have no friend, no one is close to them; they just have some benefits, which they are looking for.

He said: "There are three whose few are lot: fire, poverty and disease."

Indeed, the small portions of these problems are seen large and human being is hard to bear them.

He said: "There are three situations, where people inside which are masters: one who cools his anger; one who forgives someone who was not kind to him; and one who visits and helps others himself and by his wealth."

The three mentioned cases are among the prerequisite of mastering. One who is attributed with them can be considered as the leader and master of his tribe and society.

He said: "There are three, which must have three: a house should have slip; a sword should have a cut and a patient should have a wrong doing."

He said: "Ignorance is in three: in changing brothers, argument without speech and spying on what is not one's business."

Ignorance seems to be in committing the mentioned faults, whose committers should bear the damaging consequences.

He said: "If someone is in anyone of the following, he will be against the Lord: cheating, violence, and oppression. Allah, the Almighty, said: ***'Their plotting of Evil, but the plotting of Evil will hem in only the authors thereof' (35:43)*** and ***'Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them)' (27:51)*** and ***'Then any one who violates his oath, does so to the harm of his own soul' (48:10)*** and ***He, the Almighty, said: 'O mankind! your insolence is against your own souls,- an enjoyment of the life of the present' (10:23).***"

One who is attributed with these malicious attributes will face their severe consequences back to him. The cheaters, the violent and oppressors will get the consequence of what they did in the worldly life before the wrath of the hereafter.

He said: "The following three prevent a person from getting higher positions: the shortage of will, the lack of intelligence and the weakness of ideas."

These issues stand as obstacles against a man from reaching higher positions. It delays progress in this world and prevents people from development to approach great rank.

He said: "Determination should be in three: employing the kings; obeying parents and being modest with the master."

Among the factors of determination and deep will is to employ the kings for owns' purpose, obeying the parents and being obedient with the master. Not fulfilling any of the above-mentioned factors, results in destruction and devastation.

He said: "Amiability happens with three: with good wife, dutiful son, and sincere friend."

The mentioned cases are among the most important benefits of life and friendliness without which is impossible.

He said: "One, who is blessed with three things, will be granted three things and is considered the greatest rich: Being satisfied with what in hand; not looking at what in people's hands; and leaving intervening in others' affairs."

If someone is granted these cases, he will win the worldly life and will be saved from many of its problems and disasters.

He said: "No one can be generous without adhering to the following three: He has to be generous about his wealth in both good and bad times; and to spend for those who deserve spending; and to consider what he has got from his thankful behaviour is greater than what he has paid as alms."

Generous is always generous irrespective of being in a good or bad situation, on condition that that money is paid to those who deserve this money. Also one should consider what he has paid less than what he was granted.

He said: "There are three things human beings are not blamed for: consulting with an adviser, sympathizing with the envious and being popular for people."

These issues are from the complements of human's personality and among the prerequisite of its progress and perfection. Therefore, consulting with an adviser, sympathizing with the envious and being popular for people are among the most important attributes that a person can be equipped with.

He said: "A person is not considered wise unless completing the following three: telling the truth irrespective of being in a anger or satisfaction mood; to accept for people what he wants for himself; and to be equipped with patience whenever facing a problem."

Indeed, one who is attributed with these attributes has completed his religion, elevated his mind and will be among the great people of his lifetime and the respected ones.

He said: "Blessings are not completed unless fulfilling the following three: knowing what Allah has blessed with; being grateful with what he is granted; and trying not to look down at them."

Knowing what Allah (SwT) has asked for, such as the rights to be fulfilled as paying alms.

Being grateful and thankful, not only with speech, but by helping the poor and the weak.

Keeping away from looking down at them, as well as not insulting people and whatever may keep blessings away from life.

He said: "There are three things if one is affected with, he wishes death: continuous poverty, extremely clear sin, and very powerful enemy."

If any of the above-mentioned cases comes to affect one's life, he will ask for leaving the worldly life in order to be free from it.

He said: "One, who is not interested in three, will face another three: if someone is not interested in health, he will be affected with illness; if someone is not interested in doing good, he will face disappointment; and one, who does not wish to see his brothers to have more, will be affected with failure."

He said: "The following three has to be avoided: accompanying malicious people; spending lifetime with women; and staying with the people who are known for their inappropriate behaviour."

He said: "The following three show the generosity of a man: good moral behaviour; anger control ability; and being modest in dealing with others."

He said: "One who trusts in three, is considered arrogant: one who trusts something that does not exist; one who believes in someone whom he does not trust; and one who is greedy to own something which is not his."

The Imam (as), in his speech, presented unchangeable social lessons, which were not different from the reality. He warned against believing in something that is impossible. He also rejected believing in someone who cannot be trusted. Nevertheless, he emphasized on not being greedy to have something that belongs to others. These are all from the innermost of a blessed life.

He said: "There are three things, if one uses, he will destroy his worldly and hereafter life: One who is always negative in his thoughts; one who believes in everything; and one who always trusts his wife and gives his control to her."

Being suspicious about people distributes corruption in religion, because Islam commanded for positive thinking in order to preserve social relations among the people. On the other hand, suspicion is against the religion of the Lord. One who is affected with suspicious spends his life with anxiety and worry. He spends most of his time struggling with people and this way will spoil his worldly life.

Also one, who accepts whatever he is told, actually allows the corruption to penetrate Islam, because Islam has ordered to prove any news and avoiding any rush to accept it. Nevertheless distributing such news is also among the resultants of corruption. Also believing news, which is against the reality, throws human in great problems and destroys the affairs of his life.

At last but not least, believing every speech of wife is among that which may keep a man deviated from the affairs of his religion and life, because, most of the time, a woman follows her emotional and personal sensitive senses, which may be far from reality. That is why it can lead people away from the reality of life.

He said: “Never ask for calmness unless in the following three situations: fresh air; streaming water and flat easy fertile ground.”

This tradition has gathered some of the healthy situations for human beings, among those were fresh air, streaming water and the existence of ground. All the mentioned cases are among the prerequisite of human health.

He said: “The following three result in disappointment: pride, arrogance, and enmity.”

The above-mentioned cases are among those that result in struggle, enmity and hatred among the people. That is why the Imam (as) stands against these attributes.

He said: “There are three complex problems with human beings: envy, greediness and desire.”

The above-mentioned attributes of a human being are considered as his desires and passions, which if defeat a man will degrade his grade and rank severely towards malice.

He said: “If someone has three attributes organized, they will elevate him, his rank and his position. They are Allah-fearing, forgiveness and bravery.”

If anyone has any of the mentioned attributes, they will be the necessary tools for him to be ascribed with elevation and to be respected by people, as they result in more dignity and glory for their owner.

He said: “There are three attributes, if someone gathers all, he will be considered as a perfect person: mindfulness, beauty, and eloquence.”

One, who gathers all the mentioned three attributes, will be considered a perfect person from all aspects.

He said: “There are three things which results in poverty: over insisting on something; backbiting and over joking.”

These attributes cause poverty as they affect human’s social rank. They also deprive him from getting his position through which he can reach salvation.

He said: “There are three cases, whose following is misfortune: the attack of a brave in a bad time, even if it results in victory; drinking medicine without reason, even if it has no negative effect on him; and unreasonable attack against a king, even if it results in fulfilling the need.”

These cases, which were mentioned by the Imam (as), were among those that result in defect and

disappointment as well as cause many problems and disasters.

He said: “There are three things, which each person believes himself to be right in: the religion which he believes in; the desires which he wants; and his thinking methodology in his affairs.”

Human beings think that they are right in these three cases, even if they are not accurate. This happens because of the ignorance in human beings.

He said: “People are categorised in three groups: simple obedient people; balanced professional ones; and enemies.”

Most of social groups can be divided in these three categories. It is a brilliant analysis for showing different social groups.

He said: “The base of the world is in three things: fire, salt and water.”

These three things are among the basic elements in the creation of the world.

He said: “If someone seeks three things illegally, he will be deprived from three other things: One, who seeks the world inappropriately, will be deprived from the blessings of the hereafter; one, who seeks presidency illegally, will be affected with people’s disobedience; and one, who seeks wealth illegally, will be deprived from the ability to keep his wealth.”

What is sure is that one, who seeks the worldly life without resorting to its appropriate tools, will be prevented from enjoying the blessings of the next world. Also, one, who seeks presidency illegally, will be deprived from people’s good will and obedience. Additionally, if someone goes after gathering wealth in an illegal and inappropriate way, he will not be given the ability to keep what he has gathered, and other people around him may try to take over his position as well as his wealth.

He said: “A true man should not try testing any one of the following: drinking poison for test, even if he is out safe from it; disclosing secrets to envious relatives or friends, even if he is out safe from it; and getting in the sea when he is needless to do so.”

This was among the valuable advices that no one is needless from, specially sailing on seas at that time. As it will be among the factors of death, if the ship is not equipped with safety tools; something that can guarantee the safety of the passengers.

He said: “The citizens of every nation are not needless from being shocked about their worldly and hereafter lives by the following three. And if there are no such persons among the people, the people will go astray: a knowledgeable scholar with Allah-fearing; a king well obeyed; and a trusted physician with insight.”

This is the meaning of the tradition where there has to be three types of people guiding the rest of the

population. They are: (1) Knowledgeable jurisprudent to be the reference of the people in their affairs, (2) a leader who can protect the general regulations in the country, and (3) a trusted physician to cure those ill.

These three types of people have to be available for every society and people are not needless from them.

He said: "A friend is tested with three attributes, if he is kind and sympathetic, he is considered the friend of purity, otherwise he is the friend of luxury and not a friend of hard time: a friend whom you can borrow money from; or to trust him and give him an amount of money to keep for you; or to have his share and role in hard times."

These measures were mentioned by the Imam (as) for testing a friend in order to show his reality and the extent of his sincerity. This can be used to see whether he is the friend of comfort or the friend of hard times. If he was the friend of comfort and luxury, it can be concluded that his friendship is ostensible and cannot be considered to be deep from the heart. However if he was the friend of hard times, he is considered a brother whom one should be sincere with, in both kindness and mercy.

He said: "If people are saved from the following three, they are completely safe: confronting bad language; bad hand; and bad deed."

These cases can indeed affect people's safety and comfort. If they face someone, they can destroy his security and settlement as well as abolish the distribution of kindness among the people.

He said: "If none of the following exists in one who has to obey someone, it will be very difficult for someone to be obeyed to deal with that kind of people: a religion to guide him; politeness and moral behaviours to educate him; and fear to frighten him from committing what should not be committed."

He said: "A man needs three attributes in his household in order to keep the life going smoothly, even if those attributes are not intrinsically embedded in his behaviour: good behaving in treating others; insight in decision making; and being fortified."

This way, the Imam (as) has made a complete methodology of people's behaviour in their family and the way one should behave there in order to enjoy a comfortable, easy going and calm mind.

He said: "Every owner of a skill or art has to own the following three attributes in order to get his earning: He has to be expert in his art and skill; he has to be honest in his deeds; and kind to those whom he works for."

These three attributes, which were mentioned by the wise Imam (as) contain the necessary tools of progress in work and profession as well as economical growth, which empower self-confidence in each one of the members of the society.

He said: "If someone is thrown in any of the following situations, he will look as being mindless: a leaving blessing; corrupted spouse; or when a disaster happens to a beloved."

These problems, if happens to someone, his mind will be spoiled, and troubles and difficulties surround him from all parts.

He said: "Bravery has three attributes, each having a distinguished property, which is lacked in others: generosity; sense of honour; as well as wishing to be mentioned in good. If those attributes are gathered in someone, he will be considered as brave where no one can stand against. Whenever his bravery exceeds in some aspect rather than other aspects, he will grow in those aspect better than the others."

This golden speech talked about the reality of bravery and highlighted the boundaries of the real bravery. One who can complete the whole of the attributes, which were mentioned by the Imam (as) will be the real brave, who is distinguished from the rest of the braves.

He said: "Children should adhere to the following three issues towards their parents: Thanking them all the time; obeying them in whatever they command or to keep away from whatever they deny, whenever these commands are not against the will of the Lord; and helping them privately and publicly."

This tradition talked about some of the rights of parents which have to be obeyed by children:

- (1) Thanking them for what they have presented for them which are great blessings,
- (2) obeying them in what they command and reject as far as there is no contradiction with what Allah, the Almighty, states, because there is no obedience acceptable from the creatures in opposing the creator, and
- (3) Helping and consulting them in all affairs.

These were some of the rights that the Imam (as) talked about.

He said: "Children have the following three rights which have to be adhered to by the fathers: choosing an appropriate mother; choosing a good name; paying attention to educating the children and their behaviours."

The Imam (as), in this tradition, talked about some of the rights of children on their fathers. The following were mentioned in the tradition:

- Choosing an appropriate woman, whose mind, religion and attributes are suitable, as she has a direct effect on her children according to what genetic scientists have already confessed
- Choosing a suitable and nice name such as the names of the great people as the names of the Imams (as).

- Being careful in educating them as well as monitoring their behaviours instead of being careless in this regard.

These were some of the rights of children on their fathers.

He said: “Brothers have to keep the following three cases going among themselves in order to protect the mercy towards one another. Otherwise, anger and hate replace the mercy: fairness; mercifulness; and avoiding envy.”

These attributes, which were mentioned by the Imam (as) strengthen the stings of brotherhood and do not allow anything to penetrate in the middle for corruption. Adhering to these attributes, results in the brotherhood to prosper amongst the brothers to be a single strong hand against their enemies.

He said: “If relatives cannot get together on the following three things, weakness comes inside and afterwards they have to bear their enemies gloating over their grieves: leaving the envy which is inside them, in order not to get separated; regular visits, which aims at strengthening the mercy; and cooperation, which results in their dignity and honour.”

These attributes, which were presented by the Imam (as), are the resultant of interconnection among the relatives and the distribution of mercy and kindness.

He said: “Happiness comes in three attributes: in loyalty; in preserving other’s rights; and in standing or facing in front of misfortunes.”

If someone adheres to these aspects, and goes towards them, he will satisfy his self and will enter the happiness for what he has done well.

He said: “The following three attributes are the prerequisites of the originality of opinion: good behaviour in meeting; well listening; and good answering.”

These three attributes are that which result in good decision making, appropriate opinion delivering, and originality of thinking and deep view. Those, who are attributed with those characteristics, are on the top of the list of perfect people.

He said: “Men are three types: wise, fool and malicious. Whenever a wise man talks you will give your respond, whenever he speaks, you spot the target and whenever he listens, he understands. Whenever a fool talks, he makes hurry, and whenever he is talked to, he is away. And whenever he is persuaded to do something wrong, he will do it. And whenever you trust malicious you will be betrayed and whenever you talk with him, he will hurt you.”

This speech talked about the three attributes of men and what they can be known with.

He said: “Brothers are of three types: One is like food, something that everyone needs all the time. This

is similar to a wise man that is always needed. The second one is like illness. This person is a fool person. And the third one is like a medicine, who resembles an intelligent person.”

This tradition has given a full account for brothers. A wise brother is needed by everyone as food is. A foolish brother is like an illness, as far as you are away, you are comfortable but have connection with results in regret. Also an intelligent brother is like a medicine no one can stay without when in trouble.

He said: “There are three things, which show the mindfulness of their doers: a messenger mind is chosen to have a similar mindfulness as the sender of the messenger; a present is similar to the dignity of the presenter; and a book is written according to the ability of the writer.”

These affairs result from the state of mind of their owners and their mindfulness. Therefore a messenger if honourable and sincere, he shows the honour and dignity of his sender, who indeed has a great amount of intelligence and mind. Otherwise, it reveals the degradation of the sender and his lack of necessary intelligence.

Present, on the on other hand, is equal to the greatness of its owner, if small and trivial, it means the sender is trivial, however if great, it proves the rank of the one who presents the present. Regarding book, if it has high value, it reveals the intelligence and deep view of the writer, but if lacking eloquence, it shows that the writer lacks the necessary tool for being well equipped with superiority.

He said: “People are of three types: an ignorant who fears learning; a scholar who is proud of his knowledge and a wise person who is working for his worldly life as well as the hereafter.”

He said: “There are three who will not experience loneliness: people with good behaviour; those who do not hurt others; and those who avoid being in suspicious situation.”

If someone is attributed with any one of the above-mentioned attributes, he will not be alone in a trip or journey. He will be in a respectful position before people.

He said: “There are three days: a passed day, which is not conceived; a day that has to be seized for its opportunity; and the next day, where there is hope in.”

The days, which are passed whether good or bad with or without committing sins, are gone and human beings are left with the remaining days which are still in hand. Therefore they have to use the necessary means to get closer to Allah (SwT). Regarding the next days, people do not know their situation; they have no idea of whether they will still stay there or leave it.

He said: “One, who has none of the following three attributes, will get nothing out of faith: patience, with which an ignorant can be dealt with; Allah-fearing to prevent him from doing sins; and behaviour to favour others.”

The attributes mentioned by the Imam (as), are among the high moral behaviours and the blessed

characteristics. If someone is attributed with these attributes, he will reach the peak of human perfection.

He said: "There are three attributes, which are needed by the people in the worldly life: comfort on time; richness with satisfaction; and bravery without laziness."

He said: "There are three things that should not be neglected by wise people: the world finally will come to end one day; the dispose of wealth; and the troubles where no one can find a save place to be rescued."

He said: "The following cannot be seen completely and perfectly in a single person: faith; mindfulness; and professionalism."

He said: "Brothers are of three types: One who gives from himself and one gives from his wealth; they are honest and sincere in the brotherhood; and the last one takes what he wants from you and wants you for some joy. Do not consider him as the source of trust."

If someone helps his brother himself or by his wealth, he is sincere and honest in his friendship and brotherhood, but a brother who just uses his brother and gets benefits from his wealth, is not a sincere brother, but in fact he is just a friend of grinning.

He said: "There are three things which were hated by the Lord, the Almighty: oversleeping without being awake; laughing without reason; and overeating."

These three attributes are hated by the Lord, the Almighty. As for oversleeping, it is hated, because it is a loss of time and it is useless. Regarding laughing without reason, it results from foolishness, which is hated by Allah (SwT). About overeating, it has disadvantages for health and it is what does not make Allah (SwT) satisfied.

He said: "Present may be given on three instances: a present for compensating something; a present for getting rid of someone's harm; and a present for Allah, the Almighty."

Here, the Imam (as), specified the allowed model of giving presents in Islam. The other types of presents are not allowed.

He said: "One who gives three, will not be deprived from three: if someone gives prayer, he will be granted the response; one who gives thanks, will be given more blessings; and one who is relying on Allah, will be given ability and capability. Allah, the Almighty, says the following in his book: ***'If ye are grateful, I will add more (favours) unto you' (14:7)***. He, the Almighty, also said: ***'Call on Me; I will answer your (Prayer)' (40:60)***."

He said: "People cannot endure the following three: forgiving people; helping a brother by overcoming his financial problems; and mentioning Allah a lot."

This tradition talked about the majority of people's attributes. The majority of the people cannot endure someone who forgives others' bad deeds easily, but instead like revenge. Also helping each other with money is another thing that most of the people cannot bear. Nevertheless, mentioning Allah (SwT) a lot is what people cannot accomplish either.

He said: "There are three every time which are always rare: Brotherhood for the sake of Allah; a good spouse who goes with the religion of the Lord; and a good child. Everyone who has got any one of the above mentioned three has got the good of the worldly life as well as a blessed chance."

Indeed these three cases are always rare in all places and all the eras, especially nowadays when the world has gotten a materialistic point of view and is about to disconnect all the relation with the blessed exemplar of humanity and valuable values.

He said: "If there was none of the following three, do not ask for any good from them: One who does not fear Allah; one who does not respect the elderly; and one who is not ashamed of committing sins."

These groups of people are not expected to have any kind of good. They are not obeying Allah (SwT) nor seeking His satisfaction. They are among the worst kind of creatures.

He said: "The entire eyes are weeping at the Resurrection Day expect the following three couples of eyes: eyes which keep themselves away from looking at what was forbidden; eyes which spend nights praying Allah; and eyes weep at midnights fearing the Lord."

He said: "The call of the Gnostics is based on the following three: fear; request; and love. Fear is a branch of science; request is a branch in certainty in faith; and love is a branch of knowledge. The reason of fear is escaping; the reason behind request is need; and the reason behind love is the generosity of the beloved over others. So if science happened deep inside heart, he will fear; if the fear happened he will escape; and if he escapes, he will reach salvation. Also if the light of certainty shines in his heart, he will approach the superiority."

The Imam (as) looked deeply at the salvation of the Gnostics. He had a philosophical analysis about the jewellery, which we have no doubt considered all the mentioned branches.

He said: "Faith has three faces: a faith which believes in Allah for Allah; it is leaving even the allowed fearing irrespective of considering the doubtfulness of other matters. This is more special than special faith. The second face of faith is the faith for Allah; in this type of faith doubtful deeds are avoided irrespective of illegal deeds. It is a special faith. In the third type of faith, it is a faith resulted from fearing the fire and it is a general faith.

"Faith is similar to streaming water. Similar to these three faces, faith is like trees planted in the riverside each with its own colour and mode. Every tree sucks as much water as it can and according to its power and the rest of its characteristics. After all, the benefits of the creatures from the trees, is according to

their preciseness and value.”

The Imam (as) has analysed the faces of faith in three types and talked about each group's characteristics.

He said: “Examine our followers in three instances: at the times of the prayer and their method of preserving them; at the secret keeping and keep them away from the enemies; and in their wealth and the way they help their brothers with.”

The Imam (as) specified a method for knowing a real follower who chases the methodology of the Imams (as), from the Members of the family of the great Prophet (S). So they perform their prayers on time; they do not reveal the secrets to enemies; and the way they help their brothers with their wealth. If one has all these attributes, he will be considered a perfect follower; otherwise, he will not be considered so.

He said: “There are three who enter the paradise without judgement, and there are three who enter the hell without judgement: those who enter the paradise without judgement are: just Imam; honest businessman; and the old who spend their lives obeying Allah, the Almighty. Those who enter the hell without judgement are: cruel Imam; liar businessman; and old man with adultery.”

He said: “There are three things that Allah does not ask about: the food which is eaten; clothes to put on; and an honest wife helping and cooperating.”

What is not doubtful is that the Imam (as) by food meant the food, which is earned legally. Otherwise, he will be punished for those food as well as the clothes that he is wearing.

He said: “There are three under the protection of the Lord during the Day that there is no protection except the protection of the Lord: a man who deals fairly with people; a man who does not consider one man ahead of another one, until knowing that this is for the sake of Allah, the Almighty; and a man who does not tell his brother's fault until removing that fault from his behaviour. Therefore he will not remove his fault unless being busy with another fault to fight with. Thus, one should keep himself busy with himself.”

How valuable these traditions are for the believers? They indeed aim at increasing the honesty and sincerity of every person asking people to act according to valuable and respected behaviours.

He said: “The following three are the closest people to Allah: A person, whose power does not allow him to have any kind of cruelty towards one who is lower than him; a person who whenever walks between other two persons, does not lean on any other and does not trend toward any one of them; and a person who tells the truth irrespective of whether it is for him or against him.”

How enlightening tradition it is? It leads people and their lives towards the world of contemplation.

Did you see this valuable methodology that the Imam (as) set for reforming the social and individual life on the basis of elevation and evolution?

He said: “If anyone can be classified as one of the following three, he will get out of paradise: one who controls his anger; one who is patient on the problem for the sake of the Lord, the Almighty; and a person who gets hold of illegal wealth and leaves it for the sake of Allah, the Almighty.”

Here the Imam (as) talked about what can elevate a Muslim person and urges on grasping the good attributes, which can lead him to a perfect exemplar for all people.

He said: “I do express my sympathy with the following three and it is appropriate to do so: a dear who is affected with indignity after being dignified; a rich who is now affected with poverty and is needy; and a scholar who is ignored by his family and relatives who are ignorant.”

Those three groups deserve mercy and kindness. It is among the greatness of the great religion that urges being kind with these people and sympathizing with them.

He said: “Allah, the Almighty, is angry with a rich who is cruel with others; with a sinful old person; and a proud menial.”

The Imam (as) turned to his companions asking them: “Do you know who proud menial is?”

They replied: “One who owns little money.”

The Imam (as) did not accept that reply and said: “He is one, who does not pay attention to be closer to Allah, the Almighty, with none of his wealth”

He said: “One whose tongue is honest and whose deed is intention, Allah will increase in his wealth; and one who increases his kindness to his family, Allah will add to his lifetime’s length.”

The above-mentioned statements of the Lord contain the entire means to elevate human beings and to make them prosper in their worldly life and hereafter.

He said: “One, who is inclined to the worldly life, has already been inclined with the following three attributes: infinite trouble bearing; unreachable wishes and desires; and inaccessible request.”

Loving the worldly life is the origin of every trouble and problem; among the negative effects of which were those mentioned by the Imam (as).

He said the following to his companion al-Sabah while passing al-Uhud Mountain: “Can you see the hole in the mountain?”

He replied: “Yes!”

“But I cannot see that. Being old has three signs: the weakness of sight; the curvature of waist; and the weakness of the legs,” the Imam (as) replied.

Human being enters the old ages with weakened sight, the curvature of waist and the weakness of legs, as well as other illnesses and diseases that affect the body and deprive him from his former happiness and joy.

He said: “There is a level in the paradise which is not reached by anyone except the following three: just Imam; one who regularly visits his family and relatives; and one who is patient with his spouse.”

He said: “One who patches his clothes and points to it [instead of hiding it] while doing this for the sake of Allah; one who fix his shoes; and one who carries his own luggage, will be saved from arrogance.”

One, who has such attributes, will be considered as humble and as someone who has nothing to do with pride or cruelty on the creatures of the Lord.

He said: “A man is attributed with three things: man with his wealth; man with his rank; and man with his tongue. The last one is the best of all three.”

One, who has a powerful tongue and language, telling the truth, will be considered among the best people and among the most helpful ones towards the rest of the people.

He said: “I wish salvation for the people of this nation, those who conceived our rights, except the following three: a heartless ruler; one who obeys his desires; one who publicly commit sins.”

Loving the members of the Family of the Prophet (S) will reach salvation at the hereafter, but none of the above-mentioned people will get anything at the next world. As their malicious deed and bad behaviour is written for them.

He said: “The following has to be accomplished without any excuse: protecting what is given to be protected irrespective of whether being the wealth of a good or bad person; keeping promises whether the promise is given to a good or bad person; and being kind and merciful with parents whether they are good or bad.”

The advices of the Imam (as) and his recommendations are what elevate human beings and make them honourable. In this speech, the necessity of protecting what is given to be protected, adhering to promises and being kind to parents. These are all from the best deeds and from the most blessed behaviours.

He said: “Allah does not give beautiful appearance, knowledge and good behaviours to those hypocrites or the sinful.”

The hypocrites or the sinful are not granted the above-mentioned blessed behaviours. Instead they are

accompanied with their evil behaviours and attributes.

He said: “There are three which complain to Allah, the Almighty: destroyed mosque where none of its people pray in; scholar who is among the ignorant; and the Holy Book which is dusty with nobody reading it.”

He said: “A man will not be granted reward after his death unless in the following three circumstances: An almsgiving which is paid at his lifetime and it will be considered for him even after his death until the Resurrection Day; a good tradition which he was used to act accordingly in a way that others work upon it after his death; a good child asking Allah for the forgiveness of his parents.”

These three good attributes accompany human beings in their lives and after their death while bringing the blessings and continuous rewards.

There was a talk between the Imam (as) and Abi Haroun, the sightless. Here is the conversation. The Imam (as) said: “O abā Haroun! Allah, the Almighty, does not want a betrayer to accompany him.”

Abu Haroun went on saying: “Who is betrayer?”

The Imam (as) replied: “One who deprives a Dirham from a believer or keep him away from something in the worldly life.” Then he continued: “I appeal to Allah from His anger.” Afterwards, he added: “Allah, the Almighty, does not want the following three groups to enter His paradise: One who is against the Lord; one who is against an Imam of Guidance; or one who limits a right of a believer.”

Abu Haroun said: “Does he have to give from what he owns and from his superiority?”

The Imam (as) replied: “He has to give from himself and his soul; and if a believer becomes stingy, if he does not do so, but he is considered to obey Satan.”

He said: “Robbers are of three types: One who avoids almsgiving; one who avoids paying the rewards of his wife; and one who borrows amounts of money without having an intention to repay his debt.”

These three groups are in fact robbers in classifying their deed and considering the prohibition of their act, but are not sentenced to have their hand cut, as it has very strict conditions mentioned by jurisprudents that have to be met first.

He said: “There are three if one makes them enemy irrationally, he will be low: child; ruler; and enemy.”

These were some of the three-part traditions from the master of wisdom and the king of eloquence, Imam al-Sadiq (as). It contained various view in different life-based fiends. They are the methodology of progress and a comprehensive rule for reforming people as well as arranging their behaviours and developing their lives.

His Quadruplet Traditions

Imam al-Sadiq (as) presented a group of brilliant traditions with four sections, which involved wisdom and eloquence. Among those are the following.

He said: "I wonder how people who are affected with four cases, ignore the following four: one who is affected with damage to say: ***'Truly distress has seized me, but Thou art the Most Merciful of those that are merciful'*** (21:83). And Allah, the Almighty, says: ***'So We listened to him: We removed the distress that was on him'*** (21:84); I wondered to see those who are affected with sadness and say: ***'There is no god but thou: glory to thee: I was indeed wrong!'*** (21:87), and Allah, the Almighty, says: ***'So We listened to him: and delivered him from distress: and thus do We deliver those who have faith'*** (21:88); I also wondered to see people who are frightened and say: ***'For us Allah sufficeth, and He is the best disposer of affairs'*** (3: 173), and Allah, the Almighty, says: ***'And they returned with Grace and bounty from Allah: no harm ever touched them'*** (3: 174); I also wondered to see someone who is cheated while he come and say the following to overcome the situation: ***'My (own) affair I commit to Allah: for Allah (ever) watches over His Servants'*** (40:44), and Allah, to whom belongs Might and Majesty, says: ***'Then Allah saved him from (every) ill that they plotted (against him)'*** (40:45); I also wondered to see someone who fears the loss of what Allah has granted him from wealth to say the following to overcome that fear: ***'Why didst thou not, as thou wentest into thy garden, say: 'Allah's will (be done)! There is no power but with Allah!'*** (18:39). This is the way Allah's tradition goes toward for people who rely on Allah instead of relying on people when facing problem."

This tradition talked about the extent of Imam's (as) reliance on the Lord, the Almighty, and sticking to Him without ever considering any other creatures in all circumstances and conditions. He also relieves others to show that those who are relying on the Almighty will be saved from whatever problem they have faced among the worldly troubles and hard times.

He said: "There are four whose prayers are not accepted: A tyrant leader; a man who leads people while being hated by his nation; a slave who disobeys his master; and a wife who does important things without consulting with her husband."

These groups of people's prayers are not accepted, because they follow the wrong way and are deviated from the accurate path as well as disobey what Allah has order to follow.

He said: "Judges are four: a judge who judges according to the truth, but he does not know that he is true, therefore he will be in the Hell; a judge who judges falsely while not knowing that he judges wrongly, therefore he will be in the Hell; a judge who judges wrongly while knowing that he makes wrong judgements, therefore he will be in the fire of the Hell; and a judge who judges according to the truth while knowing that he gives sentences according to the truth, therefore he will be in the Paradise."

A judge has to be strong in his judgements and in strengthening the bases of justice. Therefore he has

to give sentences truly with his knowledge of the true nature of his judgement, because Allah (SwT) is closely watching what is going on.

He said: "If someone gives four, he will not be deprived from four: if someone gives prayers, he will not be deprived from response; if someone gives remorse, he will not be deprived from being forgiven; one who gives his repentance, will not be deprived from the acceptance of his repentance; and if someone gives thanks, he will not be deprived from earning more."

He said: "What people want in this transient life is four: richness; comfort; less worry; and dignity. Richness exists in satisfaction. One, who seeks for it in wealth, cannot find it. Comfort exists in carrying light weights. Therefore one, who looks for it, cannot find it under heavy weights. Less worry exists in fewer responsibilities. Therefore one, seeks it while having many responsibilities, cannot find it. Regarding dignity, it can be found in serving the Creator. So, one, who looks for it being the servant of creature, will not find it."

The son of the Prophet (S) and the leader of wisdom, Imam al-Sadiq (as) highlighted the most important necessary requirements that people aim to reach with lots of efforts, but they are unsuccessful, unless adhering to what the Imam (as) said.

He said: "The following four are not allowed in the following four: betraying; stinginess; stealing; and asking for interest, none of which are allowed in Hajj; Umra, Jihad and almsgiving."

The above-mentioned four topics are never allowed and their corresponding wraths are doubled in the situations that were mentioned by the Imam (as). This is because of the significance of those circumstances.

He said: "One who does not care what to say or what to be said about is indeed has got Satan as partner; one who does not care how people look at him in a bad way, has got Satan as his partner; one who backbites against his brother without any reason, has got Satan as his partner; and one who loves the sins and enjoyed the excitement of adultery, has accepted Satan as his partner."

He also added: "An illegitimate son has some traits: one of which is hating us the Ahl al-Bayt; the second one is to yearn for the same sin that he was created from; and thirdly ignoring the religion; the fourth case is to disorder the meeting of friends and brothers."

He said: "Sea does not have neighbour; king does not have a friend; health cannot be given a price as well as one who is blessed without ever knowing about that."

How great these advices are? The secret of being Imam (as) is revealed in them. The Imam (as) went deep in this great wisdom as well as the rest of life's affairs and the traits of universe. He talked and discussed the precise things and their secrets.

He said: "If someone guarantees the following four, I guarantee the blessings of the paradise for him:

one who pays alms without ever scorning a poor person; one who makes people satisfied by himself; one who distributes Islam in the world; and one who leaves arguing even if he is right.”

Indeed, the high valuable values of human beings cannot be found unless in the teachings of the Imams (as), the leaders of this nation and the masters of its intellectual and scientific revolution.

He said: “There are four whom Allah look at, at the Resurrection Day: One who accepts the repentance of a person; one who helps out someone in trouble; one who frees a slave; and one who helps a single person to get married.”

These blessed attributes are loved by the Lord and He, the Almighty, gives His servants reward and makes them residents in His paradise as well as looks at them mercifully on the Day where people are resurrected.

He said: “The knowledge of a human is in four groups: the first one is to know your Lord; the second one is to know what He made out of you; the third one is to know what He asked you to do; and the fourth one is to know what takes you out of your religion.”

Among the most importance knowledge is to know the Lord, the creator of the universe and the grantor of lives. If human knows his Lord and fears Him, he will reach the great levels of perfection.

Nevertheless one must know what his duties are as it is among the best knowledge, because it is through this way that human becomes able to be obedient and reach the satisfaction of the Lord.

Additionally, among the most worthy knowledge is to know what might throw someone away for his religion. This way human can recognize them and avoid their closeness, in order to reach his Lord and be granted with His satisfaction.

He said: “Patience, kindness, endurance and good behaviours are from the attributes of the Prophets.”

These blessed attributes are among the best characteristics of the Prophets (as) and the son of the Prophet (S) mentioned this for the believers in order to be attributed with them to be the exemplar for others.

He said: “People are in four classification: malicious ignorant who follows his desires; a scholar whose pride increases as his knowledge increases; a scholar who loves people admiration; and an scholar on the right path who likes to do changes and reform, but most of the time he is given the tool to do so. The last one is the best one in each era and the most knowledgeable one.”

This tradition talked about the psychological attributes of these four groups. The best of whom were those who know the truth and believe in it, even if they cannot make huge changes according to what they believe. If such people were not able to do anything, they will not be asked for their responsibilities.

He said: “Four cases go astray: seeding in unsuitable ground; lighting a lamp under the shining moon

light; eating while full; and doing kindness to one who does not deserve it.”

He said: “Four cases go astray: mercy which is applied to one who is not loyal; kindness for someone who is not thankful; teaching a science for someone who is not willing to listen; and a secret revealed to someone who is not able to keep it.”

Really these cases, which were mentioned above may go astray if they are done in an inappropriate method. Everything, which is performed in an unsuitable place, does not result in a good ending.

He said: “If a meal comes with three things, it will be perfect one: if it is earned legally; if there are many hands on the table; if there is a name of Allah mentioned at the start of the meal; and if the meal ended by thanking Allah.”

Actually, if the meal is gathered with all these attributes, it will be perfect and a blessed one.

He said: “Allah has hidden four into four: He hides His satisfaction in His obedience. So try not to scorn anyone doing his work, as Allah might be satisfied with him, without his knowledge. He has hidden His anger in His being disobeyed. So, try not to undermine any small sin, as it may result in Allah’s anger without ever noticing. He, the Almighty, has hidden His response in being prayed and called. So try not to scorn anyone performing prayer or calling his Lord, as he may get His response. He, the Almighty, has hidden His elevated men among His servants. Therefore try no to scorn anyone with old clothes, as he may be among those elevated men without ever being known.”

Human should not scorn anyone or any deed, as this may have a rank before the Lord, the Almighty. The Imam (as) has given several examples aiming at guiding human beings not to scorn one another with the excuse of any deed or anyone.

He said: “There are four in Torah with four things standing beside: one who becomes sad because of the worldly life, he has already become angry with Allah; one who complains about his problems, he actually complains about Allah; one who comes to visit a rich person with flattery, he has already lost third of his religion; and one who used to recite Quran but enters the fire of the Hell, he used to mock at the verses of Quran.

“The four which stand beside are: you will be accused and punished in the same way that you accuse and punish others; one who owns something or some power, will be psychologically connected with that property or authority; one who is not psychological affected with that property or authority will be disappointed; and poverty is the greatest death.”

Indeed, the above-mentioned are among the wisdom principles and from the treasures of heavenly Books.

He said: “The treasures of the Paradise will be for those who hide their problems; those who deny their pains; those who reject alms; and those who do not ask for something they need.”

He said: “The people of Heaven have four traits: happy face and appearance; gentle tongue; merciful heart; and generous hand.”

These respected attributes are among the characteristics of the elevated and prominent men of the Lord, those who will be granted with blessings of the great Paradise.

He said: “There are four who will not enter the Paradise: Kings’ advisors; hypocrites; addicts; and backbiters.”

These groups of people will not be granted with the Paradise and will not get Allah’s (SwT) satisfaction. Their deeds deprived them from being close to Allah (SwT) and His satisfaction.

He said: “The Book of the Lord is based on four things: prayers; notes; comments; and facts. Prayers are for general population; notes are for those special; comments are for the elevated people of the Lord; and the facts are for the Prophets.”

This way the traditions of Imam al-Sadiq (as) with four sections, which comprised many wise comments and wisdom, came to an end.

His Quintuple Traditions

The narrators narrated the traditions of Imam al-Sadiq (as), which included five cases that allow people to get use throughout the history. Among those are the following.

He said: “The following five have the following characteristics: a stingy will never be comfortable; an envious never enjoys; a king will not find loyalty; a liar has no mercy; and a silly is not able to succeed.”

Imam al-Sadiq (as) with this tradition talked about the psychological behaviour of those groups of people affected with the mentioned attributes. They are low behind the appropriate manner.

He said: “If someone does not have the following five, he will not find many audiences: the first one is loyalty; the second one is mindfulness; the third one is modesty; the fourth one is good behaviour; and the fifth one is freedom.”

These blessed attributes are among the most important attributes that keep human distinguished and get him honoured. They are among the superiority at the peak.

He said: “If someone loses any one of the following five attributes, he will live a defected life, defected mind and preoccupied heart: the first one is the health of the body; the second one is the security; the third one is the expansion in earning; the fourth one is the good companion.” He was asked: “Who is a good companion?” He replied: “a good wife; good children; and good friends. And the fifth one, which accumulates all the mentioned attributes is, safety”

These attributes are what keep human beings happy in this worldly life. He will be blessed with comfort, security, health, good companion and safety.

He said: “The following five break fasting: eating; drinking; sexual relation; put all the body in water at once; lying about Allah, the Prophet and the Imams.”

On the basis of this tradition, jurisprudents and the rest of the Imams (as) infer what break fasts.

He said: “The following five do not give zakat: children; father and mother; wife; anyone under control, because zakat has to be paid for them.”

On the basis of this tradition, Imam-followers jurisprudents give sentence that paying zakat for the above mentioned group is not allowed, because their zakat has to be paid by others.

He said: “If anyone has the following five, he will have audience: religion; mind; politeness; freedom; good behaviour.”

One who does not have the above mentioned attributes has no good and will not be able to establish strong contacts with others.

He said to his companions: “Have I ever told you about five things that no one other Allah knows?”

They said: “Please do!”

He replied: “Allah has the knowledge of time; He sends rains; and knows what is inside the wombs; and what other does not know about their tomorrow; as well as knowing where each person will die.”

The entire mentioned cases are known for Allah, the Almighty and He does not allow any one else from His servants to know about. He has the knowledge of all these events without letting anyone else to know about them.

He said: “Five do not sleep: one who starts a bloodshed; one who owns a great wealth without having anyone to trust; those who lie to people in order to get something out of their worldly life; one whose wealth is taken away from him and is left without property; and a lover who expects to lose a dear.”

If someone is being affected with any one of the above-mentioned cases, he will not have rest and cannot sleep at night, as horror and worry established its camp there and he does not know anything about his future.

He said: “Always seek advices from people having the following five attributes: mind; knowledge; experience; wise advices; and Allah-fearing. If you could not find anyone having these attributes, then rely on Allah and do what you think is proper. This will take you to the best.”

How nice was this wisdom? It has specified a proper methodology to find a good consultant. It is not

appropriate to have anyone's advices accepted, unless the above mentioned five attributes, which were introduced by the Imam (as) are found in a person, because this is what gives an advice a suitable meaning.

He said: "Satan said: 'I have no tool to cheat in case of the existence of the following five cases. Otherwise all the people are in my hands: One who relies on Allah with sincere intention in all his affairs, one who prays Allah and calls Him a lot during days and nights, one who wants for his brother what he wants for himself, one who is not over-worried upon the occurrence of a problem, one who is satisfied with what Allah specified for him and does not pay too much attention to his financial earning.'"

Indeed, if someone is attributed with these attributes, Satan will not be able to have any kind of control over him. Satan's control is over those who are not supplied with faith and belief.

His Sextet Traditions

There are some sextet traditions from the collection of the traditions of the Imam (as). The following are some of which.

He said: "The following six does not exist in a believer: tough behaviour; stinginess; envy; resistant; lying; and stupidity."

These unblessed attributes are not those of a believer.

He said: "One who commits adultery has six characteristics, three of which in the worldly life and the other three in the next life. The ones in this worldly life are: he is out of beauty; he is soon to abolish; and the earning is soon to be ceased. The ones in the next life are: the anger of the Lord over him; the bad result of the judgment; and forever staying in the Hell."

The Imam (as) highly rejected the crime of adultery and commented on the problem it has in the society, such as the corruption of the family, which is the first cell in the construction of a society. If a family is corrupted, it will result in the corruption of the society. In addition to that, it has many health-based problems that come as a result of committing this sinful deed.

He said: "There are six attributes that a believer gets use of after his death: a good son asking Allah for forgiveness; a book of his words to be read after him; something to plant in; a good deed of flowing water for people's need; and a good tradition to remain from him after his death."

In this holy tradition, there is a call for goodness with all its meaning and a call to whatever can lead a human being to prosperity in his next life, where it is the place of settlement.

Ammar ibn Marwan narrated from Imam al-Sadiq (as) who said: "Illegal earning are of many types, among which are the following: the money which is received from a cruel ruler; the money which is paid

to a judge to direct the court to a specific direction; and payment which are paid for doing malicious deeds; the payment of beers; the interest which is taken without any reason; and Ammar! Lying is among the worst deeds, which is considered not believing in Allah, the Almighty and His Messenger.”

Jurisprudents expressed these directions in a comprehensive way and considered it as a tradition showing the illegal ways of earning money. Therefore, they based their inferences on this tradition and similar ones, which were narrated by the Imams (as) of guidance.

He said: “People are in six categories: the poor; those, whose tongue and power should be avoided; those who postpone all their works until the Resurrection Day; those who acknowledge their faults; those who are the enemies of the Ahl al-Bayt of the Prophet; and the believers.”

These were some of the attributes that the Imam (as) talked about in his traditions that had six parts.

His Heptagon Traditions

The Imam al-Sadiq (as) has a group of traditions with seven aspects inside. Among those traditions are the following.

He said: “Believers are in the following seven stages: one who has a great rank from Allah, the Almighty, by which he is not seduced and get out of the way to another lower rank; one who is witness Allah’s creatures; the modest; those who are in trouble; those who reach salvation; the patient; the faithful ones; and the people of forgiveness.”

This tradition talked about the ranks of the believers and their groups as well as the characteristics that they are equipped with.

He said the following in interpreting the verse, which is to be mentioned: **“*Shall I inform you, (O people!), on whom it is that the evil ones descend? They descend on every lying, wicked person’ (26:221-222).*** This verse was descended for the following seven: al-Mogheerah; Banan; Said; Hamzah ibn Ammarah al-Barbari; al-Harith al-Syrian man; Abdullah ibn al-Harith; and Abu Khatab.”

These were some of the traditions, which were narrated from the Imam (as) containing seven parts.

His Octoploid Traditions

Among the traditions, which were narrated by the narrators and contain eight parts, are the following.

He said: “A believer should have eight attributes: steadiness during troubles; patience during problems; thankfulness during rest time; satisfaction with what Allah has given; not being cruel with enemies; not expecting anything when helping his friend; the body should be in peace with him; knowledge is the friend of him; tolerance is his minister; and patience is the king of his soldier; easy-going with his

brothers and kindness with parents.”

In the earlier sections we talked about the attributes that a believer can be characterised with. What were mentioned could be considered among them.

A man from the companions of the Imam (as) said: “Can you see this great population from the people?” The Imam (as) replied: “Ignore the following and consider the rest: those who do not use toothbrush; those who sit widely in a narrow room; those who interfere in what they have no connection to do so; those who pretend to have knowledge about something that he does not have; one who pretends to be ill without any reason; one who is reasonless sad; one who is against his friends when they are telling the truth; one who is proud of his fathers while lacking good attributes”.

The Imam (as) talked about the above mentioned eight groups from the people who lost their awareness while having the appearance of human beings.

He said: “Avoid the following in your mosques: buying; selling; the appearance of the mentally affected people; and babies; those deviated; committing bad deeds and punishments.”

It is for preserving the dignity of the house of the Lord and glorifying that place. That is why he ordered to avoid selling, buying, bringing the mentally affected people, the babies and the other mentioned cases as well as not raising the voice there.

His Ten-Part Traditions

There are some of the traditions that contain ten sections, narrated by the narrators from the Imam (as).

He said: “There are ten valuable attributes, try to have all of them. It might exist in a man but neither in his son, nor in his father. They are: bravery; honesty; preserving other’s wealth; visiting relatives; being generous with guests; feeding the poor; paying the work of the worker; being humble to neighbours; and being modest to friends.”

These elevated attributes are what increase the rank of people over others and one who is attributed with these attributes has reached the level of perfection and dignity.

He said: “Allah, to whom belongs Might and Majesty, allocated the Prophet with the most valuable behaviours. Therefore you can check if you have any of these attributes and thank Allah if you have them and ask for more. They are: belief; satisfaction with what already exists; patience; thankfulness; content; good behaviour; generosity; zeal; bravery; and manhood.”

The great Prophet of Islam (S) is distinguished with these attributes and has got superiority over other messengers (as). He established justice and truth in the world and opened the horizon of respected human behaviours. He saved the nations of the world from ignorance and its customs. Additionally, the

son of the Prophet, Imam al-Sadiq (as) asked for following his great grandfather with what he distributed as valuable moral behaviours and great attributes.

He said: "Comfort is in ten things: walking and riding; touching water; looking at green zones; eating; drinking; looking at a good wife; sexual relation; brushing teeth; and talking with great men."

Human beings feel the comfort with the mentioned cases. People enjoy some of which while they stay trying to reach the rest of the comfort providing issues.

This way, the talk about ten-part traditions has come to an end. They contained advices, pointing to blessed moral behaviours and they were abstracts of experiences.

The Imam's (as) Short Phrases

Narrators have narrated a number of wisdom-related issues for Imam al-Sadiq (as), concerning different human-based topics. They included different valuable values and great exemplars. The following are among them.

He said: "If you hear something from a believer, try to trust that, if you could not trust that thing, blame yourself."

He said: "If the world comes to someone. It will give him its best; otherwise it will deprive him from everything."

He said: "One who pretends to have good behaviour will originally face a bad doer, he will show his real attribute in the same way that lead coated by gold, will show its real material and everyone will see what is inside."

He said: "Allah has increased the earnings of the fool, in order that the wise will take lesson and to know that the worldly life is not grasped with wisdom or cheating. It is rather gathered with chance and it is kept with mind."

He said: "One, whose Allah takes from him the lowness of sin to the elevation of obedience, will be enriched without money and will be accompanied without companion and will be dignified without a tribe."

He said: "There is no instance in which someone is granted a blessing while conceiving it through heart, unless Allah increases that kind of blessings for him"

He said: "One who is getting disappointed and then asks for forgiveness is better than the one who is getting disappointed when facing the wrath."

He said: "Woe to you on over joking, as it does not save one's face."

He said: "There is no religion for those who own no kind of manhood."

He said: "One who is just with others, people will take him as judge in their affairs."

He said: "Allah, the Almighty, said: 'I am generous and benevolent, and no stingy person is granted the majesty of sitting in My Paradise.'"

He said: "Politeness for the fool is similar to pure water, whenever its purity is increased, its bitterness is increased."

He said: "Temptation and riot is the harvest of the cruel."

He said: "Every good deed is a light. Therefore take whatever goes well with the trust and stand against whatever stands against the truth."

He said: "There is no blessing better than faith; and there is nothing better than silence. No enemy is worse than ignorance and no disease is worse than lying."

He said: "If something from a ruler has made you sad, try repeating the following many times: There is no will or power other than the will and power of the Lord, the Almighty. As it is the key towards opening the lock and it is a treasure among the great treasures."

He said: "One, who belittles his faults, enlarges others' faults."

He said: "Allah, the Almighty, gives patience according to the magnitude of the disease; and He gives earning according to the requirements."

He said: "Woe to you on scorning, as it enlarges the number of people scorning you."

He said: "One, who is controlled by his desire and wishes, and one, whose comfort is laziness, will be deprived from health and will face destruction."

The Imam (as) was asked: "What is the taste of water?" He said: "The taste of life."

He said: "Committing sins deprives people from earnings and blessings."

He said: "A believer should seek his earning until he can feel the hotness of the sun."

He said: "One is closest to atheism if he keeps a sin from his brother in order to remind him of that for scorning him one day."

He said: "The worst sins are: being disappointed from the blessings of Allah; being disappointed from the mercy of the Lord; and feeling safe from the wisdom of Allah, the Almighty."

He said: "The closest people to creatures are those humble."

He said: "The farthest people from Allah are those arrogant."

He said: "The most appropriate people for Allah-fearing are the family of Muhammad, the great Prophet of Islam and his followers, in order to allow the nation to refer to them."

He said: "Believers are intelligent and the most intelligent believers are those who mention death the most."

He said: "One who does not thank a great will, will not thank the blessings."

He said: "Blessings are wide, so try to complete them by thanking."

He said: "Try keeping good deeds alive, buy keeping them dead. As disobliging destroys the whole deed."

He said: "Rulers are the kings on the people; and the scientists are the rulers of the kings."

He said: "Having good behaviour with neighbour is what keeps the country developed as well as what increases the wealth."

He said: "The most difficult-to-get-along friends are those who fall themselves in trouble because of me. And the most easy-going friends for my heart are the ones whom I feel comfortable with them as if I am alone."

He said: "Migrate and leave the heritage of majesty for your children."

He said: "Two strange things: the first strange thing is to hear a wise expression from a fool one. Try to accept it. The second strange thing is to hear a fool expression from a wise man. Try to forgive this."

He said: "Every illness has a remedy and the remedy of the entire sins is repentance."

He said: "Be polite and be rescued."

He said: "A good deed with politeness is better than a prayer without politeness."

He said: "If someone behaves his behaviours in a appropriate way, his results at the Resurrection Day will be prospering."

He said: "The closest one to the truth is the best one of you in his politeness in religion."

He said: "Anger criticism is anger; lack of patience is scandal; disclosing secret is falling; over generosity is illness; and scorning others is ignorance."

He said: "If the time is the time of cruelty and people are the people of cheating and fraud, then trusting people is ignorance."

He said: "Do not trust anyone's friendship unless making him angry three times [to see his reaction]."

He said: "Neither malicious nor envious believe in us."

He said: "One who seeks the worldly life and its enjoyment and entertainment is similar to one who drinks salty water; the more water he drinks, the thirstier he becomes."

He said: "The best people are those who do not enjoy others' admiration."

He said: "Devilry between brothers is the celebration of Satan."

He said: "Keep away from over suspicion, as some over suspicion is sin."

He said: "One who thinks badly about his brother, Allah will deprive him from whatever he is wishing to get."

He said: "Do not trust in your brother in all cases, because the damage of trusting in someone is unbearable."

He said: "The removing of a mountain is easier than the damaging a heart."

The Imam (as) said the following to two people who were arguing: "One who wins with cruelty does not win properly. And one, who deals badly with people, should not expect to be treated properly."

He said: "The connectivity among friends, if they are close to each other, has to be done through visiting; but if there were in journeys, it has to be done with correspondence."

He said: "A believer is not defeated by his desires, and he is not overcome by his stomach wishes."

He said: "A debt is anxiety during nights and lowness during days."

He said: "If Allah sends his blessings for a tribe and they do not express their gratitude, there will be troubles for them. And if Allah sends troubles for a tribe and they tolerate, they will be blessings for them."

He said: "The best way for dealing and cooperating with people is like a full glass—like amount; third of which is wisdom and third of it to ignore."

He said: "What a worse revenge it will be through the government tools."

He said: "Thank those who helped you and help those who thank you. The blessings will not be ceased if they are thanked. In the same way, if they are left without thanking, they will be ceased. Gratitude increases the blessings and they are a secure way preventing from poverty."

The Imam (as) was asked: "What is goodness?" He replied: "It means that Allah does not see you

where you are prohibited to attend and to see you where you are ordered to be.”

He said: “If your worldly life affairs were completely ordered, accuse your religious affairs.”

He said: “One, who does not give full payment for what he gets as service, is damned until he pays the full amount.”

He said: “A malicious soul is not willing to leave the worldly life until doing evil deed for all those who have done well for him.”

He said: “Allah is close to the tongue of every speaker. So, it is appropriate to mind what is said by the tongue.”

He said: “One, who accepts the guidance mission of the Imams, will be awarded with Paradise.”

He said: “Damaging the people of faith is one of the methods of Satan to attack.”

He said: “One, whose deed results in damage to his brother will lose the trust of the truth.”

He said: “One, who is neither respectful to the old and nor merciful to the young, is not among us.”

He said: “Doing good is not just almsgiving. Therefore, try to be closer to Allah, the Almighty, by being patient and visiting the relatives.”

He said: “One, who has given his love to an inappropriate place, will face the discontinuity of his love.”

He said: “If you liked someone, then do inform him.”

He said: “Two believers do not meet each other unless the better one is more merciful and kind to his friend.”

He said: “When believers meet one another, the best ones are more merciful towards others.”

He said: “Allah does complain about His servants through the tools, which they are given and which they know about.”

He said: “The world does not exist unless there are people who can distinguish the good from the bad.”

He said: “A word in the tongue of hypocrite struggles here and there and then it is said.”

He said: “The richest of the rich is one who is not imprisoned by greediness.”

He said: “Satan controls human being in everything, if he fails to do so, he tries to enrich him with wealth and then he will be able to control.”

He said: “Do not make your heart busy with what have gone. Try making it prepared for that which has

not come yet.”

He said: “One, whose tongue is the source of people’s fear, will be placed in the Hell.”

He said: “If someone trusts a betrayer, Allah will not guarantee the safety of what he has given to have it protected.”

He said: “Modesty has a couple of faces: one shows weakness and the other one is power, Islam and faith.”

He said: “Leaving rights results in being low and man has to appeal to lie in order to get rid of the situation which he is in.”

He said: “Saying hello is voluntary, but replying is compulsory.”

He said: “Shake hand as it removes the enmity.”

He said: “Fear Allah some kind of fear, even if it is not much; and keep a curtain between yourself and Allah, even if it is thin.”

He said: “If someone controls himself when he is angry, or wishes something, wants to go somewhere, or if aims to do something evil but controls himself, his body will be prohibited to touch the fire.”

He said: “Health is a hidden blessing. If it exists, it will be forgotten, but if it does not, it will be remembered.”

He said: “Allah in happiness has the grant of blessings, and in trouble He has the grant of purifying.”

He said: “How many blessings are there from Allah for his servants without their request; and how many blessings are there requested by people, while it is not a proper request. Also, how many people are awaiting death and they are not sure about their destiny.”

He said: “Allah has accepted Islam as a religion for you. So try to be a good companion to this religion as well as having generosity and good behaviour.”

He said: “If someone knows Allah, he will fear Allah. And one who fears Allah, his soul will be elevated in the worldly life.”

He said: “A servant is not a real believer unless he fears and requests; and a servant does not fear or request, until he does the good deeds, which in turn result in fearing and requesting from Allah.”

He said: “Believing in Allah means not to ask anyone other than Allah and not to fear except for your sins.”

He said: “If you see some with trouble but helpful for you, say the following: O Allah! I do not mock at

people, I do not act as an arrogant person either; but I do thank you for all the great blessings you have granted me.”

He said: “The greatest courage is being patient when facing problems. As the greatest the trouble is the greatest the reward will be. And Allah does not like a tribe unless affects them with some sort of problem.”

He said: “One who is not patient in dealing with problems fails as well as those who are not thankful when living in comfort and blessings. Try to make yourself patient though facing problem concerning your wealth or children. Allah takes what he has given in order to grant you a test of thankfulness and patience.”

He said: “One, who does something without enough knowledge and awareness, is similar to one who walks on the deviated path. Speeding does nothing to do with his progress; instead it leads him to go far more astray.”

He said: “If someone fears, frightening does not let him speak fluently.”

He said: “If someone hurts others, he will fetch the wrath onto himself.”

Imam al-Sadiq (as) once said the following: “There is a group of people who commit sins while saying: we ask for help and forgiveness. However they continue their sins until death comes over.”

He said: “They are the kind of people who are cheating themselves. They are not begging or asking for forgiveness. A man, who asks for something, will get it; and one, who seeks for something, will find it.”

He said: “We like those who are wise, scholar, aware, jurisprudent, patient, easy-going, honest, and loyal. Allah has given these attributes to the Prophets. So those who have these attributes should be grateful for owning them. And those, who lack them, should ask Allah to be granted some proper attributes.”

The Imam (as) was asked: “Which attributes?”

He replied: “Allah-fearing, contentment, patience, thankfulness, tolerance, modesty, generosity, brevity, courage, house talk, kindness, respect what are given to be protected, faith, good behaviour and proper morality.”

He said: “Satan does not have worse means for his malicious deeds other than women and anger.”

He said: “The worldly life is the prison of believers; the immuniser is the patience; the Paradise is the rest place. However the worldly life the paradise of the infidels, his grace is his prison and the Hell is his final destination.”

He said: “Allah does not create a doubt-free belief; similar to that there is no doubt more than death.”

He said: "If you see someone looking for others' sins among the people forgetting his own sins, you should know that he has been cheated."

He said: "It is not proper to be considered successful without being scholar or knowledgeable; it is not proper to be considered benign without being kind; it is not proper to be considered perfect without being patient; it is not proper to think that one who does not respect the scholars to be granted the good of world and hereafter. Also a wise man has to be honest in his speeches, in order for the others to believe in him as well as the necessity of being thankful in order to be granted more."

He said: "You should not trust betrayer if you have already checked him. And you are not allowed to accuse someone whom you trusted."

He said: "One who is always bored does not have friend; and an envious person will reach the point of richness. Also looking much at wisdom increases the functionality of the mind."

He said: "A generous does not lead you to complain about him."

He said: "Someone who witnesses wrongly and intentionally, will not leave the worldly life, until he is sentenced beforehand to enter the Hell."

He said: "If you were asked about something you do not know, say "I do not know," because saying "I do not know" is far better than giving a wrong answer."

He said: "One who swears hand of the Holy Book, while knowing that he is lying, he is considered to declare war on Allah, the Almighty."

A man came to Imam al-Sadiq (as) and said: "There is a dispute between me and a tribe and I am going to leave them. But I was told: if I leave, it means that I am low."

He said: "The cruel is the one who is low."

He said: "Allah hates those who adorn and decorate their wealth with faith."

He said: "A man talks with his words, the proper word, it means, and Allah records a faith in his heart and will forgive them all."

He said: "Fearing Allah has to be accomplished through awareness and avoiding arrogance has to be considered ignorance."

He said: "The most blessed prayer is knowledge about Allah and being modest in front of Him."

He said: "The most loved brothers are those who show me my defects and wrongs."

He said: "Complimenting with people is third of mind."

He said: "The laugh of a believer is smile."

He said: "People are the same as the comb, toothed strip of material, and man is dear for his brothers. There is not good in accompanying someone who does not want what he wants for himself."

He said: "One that decorates faith is jurisprudence; one which adorns jurisprudence is patience; one that decorates patience is easy-going; one that ornaments easy-going is kindness; and that makes kindness beautiful is simplicity."

He said: "A time comes in which a good brother and companion as well as earning a blessed living are the dearest things."

He said: "One, who puts himself in the position of accusation, should not blame those who accuse him. Also who, whose secret is revealed, he could have prevented this by choosing whom to trust. Every secret, which is around among people more than two, will be disclosed. Consider the best for your friend. If you found something unpleasant within his talk, try to find a good way to interpret it. Try to be honest with your friends, as they are plenty during the comfort time, but they are a few during the hard time. Try consulting those who fear Allah in your discussions. Also love people according to their love to Allah-fearing."

He said: "This shame is enough for a person to be known with a specific type of abnormal clothes."

He said: "No one reaches the reality of faith until loving the farthest creature for the sake of Allah; and to get angry for the same reason with the nearest creature."

He said: "Forgiving is nice if it is not result in another sin; and patience is nice too if it is not accompanied with complaining."

He said: "A person who is over thirty is middle aged and one who is over forty is old."

He said: "Good behaving is one of the rescuing means."

He said: "Allah did not complain on any Prophet on things other than not visiting relatives, not being kind with them or not to be patient with those wrong doers until they are back to Allah, to whom belongs Might and Majesty."

He said: "There is no respect for that who does not respect the right of friendship."

He said: "Accept the apology of your friend from seventy aspects, but if you could not find any pretence to forgive him, forgive him from yourself."

He said: "In the same way that you forgive others, Allah forgives you."

He said: "Mercy for the sake of Allah is the real life."

He said: "If Allah loves a servant, He will equip him with good behaviour."

He said: "One, who seeks truth, will be closer to Allah; and one who walks after falsity will not reach the point."

He said: "Be polite, as it contains the necessary tools for transparent reasoning, avoiding misunderstanding and proper worships."

He said: "One, who is thinking a lot, will remain in people's mind, his news stays around among the people and others take lesson from his deeds."

He said: "Thinking in religion affairs is worshiping and pondering about something is the key to having it resolved."

He said: "Optimistic thinking about Allah is perfect religion."

He said: "Being optimistic, less worry and increase in mercy are the means to get closer to Allah."

He said: "Make yourself in comfort by being optimistic and avoid being over-sceptical."

He said: "One, who keeps his heart acts properly, will be optimistic; and what comes along with being optimistic is the decrease in sadness."

He said: "If Allah likes a servant, He will throw him into trouble, and if he keeps being patient, Allah will elevate him and remove his problems."

He said: "No one is ever allowed to enter the Paradise, unless he wears the shirt of modesty and poverty and put on the clothes of patience."

He said: "Fast walking removes the dignity of the believer and will fade his light out."

He said: "Anger destroys the owner of a wise heart. One, who cannot control his anger, cannot control his mind."

He said: "Bad behaviour is annoying."

He said: "Good behaviour is from religion and it increases in living."

He said: "A generous is someone who pays his wealth for the sake of Allah."

He said: "The increase in illegal earning abolishes the living."

He said: "A stingy is one who earns money which was not his and then spend it somewhere which is not suitable."

He said: "Any person who speaks well will be granted well."

He said: "Do not count something as disaster, if you were given patience to bear it. The real disaster is something that the bearer is deprived from the rewards it carries, because of not bearing it."

He said: "Woe to you on over-joking, as it results in enmity and hatred which is a small curse."

Abu Ubaydah told the following to Imam al-Sadiq (as): "Please ask Allah not to put my earning on hands of the people."

The Imam (as) said: "Allah refuses to do so. The earning has to be on hands of people one on another. But pray for the earning to be in the hands of the elevated people, as it is the real success and not having it on the hands of those malicious creatures, as it results in the real problem."

He said: "If someone is granted a kind of blessing and he knows that deep in his heart and knows that the granter is Allah, he has already thanked for that blessing, even if he does not move his tongue. And if someone knows that the punisher of the sin is Allah, the Almighty, he has already expressed his repentance, even if he does not move his tongue."

He said: "Everything has a reason and the reason of mind is thinking and the reason of thinking is silence."

Al-Faydh ibn Ayadh said: "Abu Abdullah said the following to me: 'Do you know who is stingy?'"

I said: "One who is ungenerous."

He replied: "Being stingy is worse than being ungenerous. One, who is ungenerous, is miserly in what he has in hand, but the stingy is miserly for what in other people's hands as well as what is in his hands. He is not able to see things in people's hands unless wishing to be his. He never feels satisfied and does not feel content with what Allah has granted him"

He said: "The speed of heart joining among the kind-hearted people, when they visit one another, is very fast, even if they do not show this with their tongue. It is as fast of the rain from the sky joins the Water Rivers. By the same token we can consider the heart of those evil people when they meet one another. Their hearts are as far as the sentiment from the beast."

He said: "Visiting the relatives and being kind facilitate the judgement and decrease committing sins. Therefore, visit your relative and be kind with them, even just by saying hello and exchanging greetings."

He said: "Do not talk with one whom you fear his lie and do not ask one whom you fear to prevent you from doing something. Also, do not trust someone whom you think will deceive you."

He said: "If Allah gives someone a blessing and he knows its value deep in his heart and thanks Allah verbally with his tongue, Allah will grant him more and something better than what he has been given."

He said: "Doing good prevents bad death; alms keeps Allah's anger away; visiting relatives increases the length of life; and prevents poverty to come along; and saying 'There is no power and strength other than that of Allah' is a treasure among the treasures of the Heaven."

He said: "There are two groups which will enter the Paradise." He was asked: "Who are these two groups?" He replied: "One who embraces something that he dislikes, because he knows that Allah likes that; and one who leaves what he loves, because of his knowledge that Allah dislikes that thing." Then the Imam (as) was asked: "What it means if somebody can bear this?" He said: "It is like somebody escapes from the Hell and entering the Paradise"

He said: "One, whose Allah puts out of the lowness of sin to the majesty of faith, will be enriched without money; he will be dignified without tribe. If someone fears Allah, Allah will make everybody to fear from. And if someone does not fear Allah, Allah will make him fear everything. If someone is satisfied from what Allah has granted, Allah will facilitate his works. If someone does not feel shameful of asking for legal earning, Allah will decrease his consumption and will grant blessings to his family. If someone becomes eremitic, Allah will bring wisdom to his heart and he will be needless from the illness and cure of the worldly life and lives healthily."

He said: "It is not possible to be able to do everything one sees; and it is not the case to be successful in everything one is able to do; and it is not necessarily the case that everyone who is successful in something can get a position. Therefore if will, power, success and position are gathered in something, it will be called prosperity."

He said: "Delaying repentance is pride, and insisting on committing a sin is considered as deceiving Allah."

He said: "One who does not feel the shame in committing sin, and is not careful when he is old and does not fear Allah deep in his heart, has no good inside."

He said: "If someone is generous with you, try to be generous with him; and if someone scorns you, keep yourself generous and respected from him."

He said: "Avoiding the generosity towards the servants is a kind of suspicion towards them."

He said: "Allah has asked the people in the worldly life to know their ancestors, and He, the Almighty, asked the people to do good deeds to be rewarded with rewards at the next world."

He said: "The family of a man are people under his control, so one who is helpful and kind towards them, Allah will expand his blessings on his family, but if he is not so, Allah may deprive him from the blessing He is used to send."

He said: "If someone does the following three, Allah increases his dignity: one who forgives someone who was cruel with him; one who gives someone what he needs while he was deprived from what he

needed from him; and visiting one who has broken the regular visits and meetings.”

He said: “Being a good neighbour is a blessing for your house, and giving alms in secret increases your wealth.”

He said: “Try to look positively at what you cannot ignore; advise yourself and attempt to gain the knowledge which you have no pretence to leave away. The religion of the Lord has principles that make its ignorance worthless. They do not damage those who know about them. Nevertheless, it cannot help anyone unless with will of the Lord, the Almighty.”

He said: “Allah is not similar to anything, nor anything is similar to Allah. Whatever comes to mind in this regards is just imagination.”

He said: “Do not eat from hand which were hungry at a time and is not satisfied.”

He said: “If someone accompanies a bad companion, he will not be safe; if someone enters a bad entrance, he will be accused badly; and one who does not control his tongue will be disappointed.”

He said: “The Prophet used not to say to something passed ‘I wish it had not passed.’”

He said: “If someone controls his anger while he was able to show that, Allah will fill his heart with safety and belief on the Resurrection Day.”

He said: “There is nothing more lovable for Allah than the time when someone controls his anger with patience, while it is passing through his heart.”

He said: “It is enough to have patience as an assistant.”

He said: “It is quite enough to be mindful and reasonable.”

He said: “Allah, the Almighty, has created a tribe for truth. Therefore if a door of truth is opened for it, even if they have no knowledge about, they embrace it. And if a door of falsity is about to be open before them, they will reject it, even if they lack the knowledge about it. Allah has also created other types of people. In this group, if a gate of truth is opened for them, they will reject it, even if they know everything about it and if a gate of falsity is opened in front of them their heart embrace it, even if they know the reality of that case.”

He said: “If Allah, the Almighty, wants a good for his servant, He will send light towards his hearing and sight and this way His servant will be more careful about your stuff than you yourself. On the other hand, if He, the Almighty, wants to make a servant ignorant, He will send the darkness to his hearing and sight.” The Imam (as) then recited the following verse: ***‘Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies’ (6: 125)***

He said: "Allah likes Alms as it reforms what was corrupted among the people and return the love among the nation if they are in enmity."

He said: "A believer servant is rewarded for his silence, but if he speaks, he might be either rewarded or punished."

He said: "Join the good people secretly and join the bad publicly, but do not lean towards them. A time will come in which the religious people will not be safe unless those whom others think that they are ignorant and the believers at that time have to be patient for being called mad and ignorant."

He said: "If someone is used to perform his tasks friendly, he will get whatever he wants from people."

Dealing kindly with people brings their mercy and good behaviour and this will fulfil the person's wishes and aims.

He said: "If someone mentions Allah a lot, Allah will reward him with His Paradise."

He said: "If someone does not like something for religion or dislikes something for the sake of religion, he has got not religion at all."

He said: "Believers meet one another. The best one is the one who likes his friends more."

He said: "The worldly life is similar to the water of sea, the more one drinks from it, the thirstier he becomes."

He said: "If someone is satisfied with what Allah has granted him, he will be considered among the riches one."

He said: "If anyone of you wants to do a good deed, he should not delay it."

He said: "Start your day with good deeds and end it with good ones too."

He said: "The master of all deeds is being fair in dealing with people and to get along with them for the sake of Allah as well as mentioning Allah, the Almighty, in all situations."

He said: "Justice is more delicious than sweet water a thirsty."

He said: "If someone deals fairly with others, people will accept his judgements."

He said: "Justice is sweeter than honey, it is softer than butter and it has a better odour than perfume."

He said: "Requesting the needs from people is just like removing the dignity and the keeping away modesty. Being hopeless from what are in people's hand is the real honour. Greediness is the current poverty."

He said: "The honour of a believer is staying up at nights, for the sake of worshiping Allah, and his dignity is being needless from people."

He said: "Visit and help your relatives even by just a glass of water. The best thing in visiting relatives is to avoid hurting them. Visiting relatives, grants additional age in men and a kindness for family."

He said: "Try advising creatures for the sake of Allah. You will not find any deed better than that."

He said: "Honour your great men; visit your relatives. Do not try to reach them with something better than not hurting them."

He said: "Believers are all brothers, as being the children of one father and mother. If anyone of them are damaged all will be affected."

He said: "Among the prosperity of a man is the expansion of a man's house."

He said: "Allah has created some of His creatures with His mercy to allow them to be merciful because of His mercy. These people are among those who try helping others to the most extent they can. So anyone should try to be in this group of people."

He said: "A sea does not have neighbour. A king does not have friend. And health has no price to evaluate."

He said: "There is a couple of things for great cases and a couple of thing for bad cases: one who has done a good will be addressed with: Allah bless you and the one who has done a bad will be addressed with: May Allah not bless you."

He said: "The best people are those highly generous and the most intimacy."

He said: "If someone's intention is proper, his earning is increased."

He said: "Allah will resurrect people at the Resurrection Day according to their intentions."

He said: "Being disappointed and unhappy is for those who are not getting use of what they were given. This sort of people does not know if the situation which they are in is suitable for them or damaging."

Al-Mufaddhal told him: "So, my master, how can one find a person who is the successful one?"

He said: "One whose deed goes along with his speech. I will therefore prove his success and salvation; and one, whose speech does not cope with his deed, will be left behind"

He said: "Sometimes the heart is very near to Allah, while it may be far in another time of the day or night."

He said: "The heart is not on one mood all the time. Sometimes it is restful, and sometimes it is worried."

‘Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies’ (6: 125).’

He said: “Allah has created people without sufficient knowledge about faith. Therefore if He wants to enlighten what it has inside, He will open the gate of wisdom and will fill it with science. By the same token the seeker will be filled with knowledge. The securer of faith is the Lord, to whom belongs Might and Majesty.”

He said: “Allah commanded the earthy world to serve those who have served me and take as employees those who have served you.”

He said: “Your heart is wider for your secret.”

He said: “Watch out the consequences of wrongdoings.”

He said: “There is no one to go astray unless because of a lowness which can be found inside himself.”

He said: “Do not help those sinful people and leave them as far as they were left by Allah.”

He said: “Being under a load is an anxious at night and lowness during the day.”

He said: “Your secret is streaming in your blood. Do not let it stream in someone else’s.”

He said: “Health is a hidden blessing, it is forgotten it exists, and it is remembered if it is lost.”

He said: “Do not gloat over your brother’s grief. Otherwise, he will have Allah’s mercy on himself and you will be affected with what he suffered from.”

He said: “Allah damns the cutters of the appropriate methodology.” He was asked by the meaning of the “cutters of the appropriate methodology.” He replied: “One who is being treated kindly but he denies the good deed in a way that the doer of the good thing will never does that good for others”

He said: “The effect of illegal earning will be apparent in offspring.”

He said: “If someone gives his friend hope, he has also given him fear; and one who neglects something, has also blamed his friend.”

He said: “Among the prosperity of a man is to be the guardian and protector of his family.”

He said: “The shortage of patience is a scandal.”

He said the following to Ebad ibn Katheer al-Basry: “O Ebad! Woe to you with regard to duplicity. It is a deed which is for someone other than Allah while it is wholly the Lord to whom all the deeds return.”

He said: "Return and consider all your deed for Allah and do not have it for people. Thing, which is done for the sake of Allah is considered for Allah. On the other hand, what is performed for people does not ascend to Allah."

He said: "If someone seeks presidency, he will be abolished."

He said: "Among the highly sighing people at the Resurrection Day are those preaching justly while treating something else."

He said: "Anger wipes out wise heart."

He said: "If someone cannot control his anger, he cannot control and manage his mind."

He said: "One, who fears Allah, does not allow the dreadful tongue to talk instead of his tongue."

He said: "One who knows Allah fears Allah; and one who fears Allah keeps himself away from the worldly life."

He said: "Be optimistic about Allah and do not seek anyone other than Him, the Almighty; and do not fear anything other than your sin."

He said: "Fear Allah. Just people who fear Allah will be able to be granted with what Allah has."

He said the following to his companions: "Be preachers without using your tongue in order to see the faith, Allah-fearing, scholarship, prayer, and goodness near from you. This is the real preaching."

He said: "Allah does not collect devoutness and renunciation in the worldly life, because Paradise has been specified for his next world."

He said: "Those who express this loyalty to us but show something else with their deeds are not among our followers. Our followers are those who agree with us both with their tongue and heart as well as following our works and performing accordingly. They are our companions."

He said: "If you are not patient, then you will just dream."

He said: "Following the Family of the Prophet, Ahl al-Bayt, does not leave anyone, unless blessings left him."

He said: "One, who is kind and easy-going in his affairs, will get what he wants from people."

He said: "One, who increases mentioning death, Allah will grant him the Paradise."

He said: "One, who does not look at the consequences of deeds is not a firm person. Looking at consequences results in fertilization of the hearts."

He said: "One, who wants Allah to grant him His Paradise, should treat people with mercy, grant people from himself; be kind-hearted with orphans, earns his living with his work and satisfaction for what Allah has granted."

He said: "If you see a man looking at others' fault while forgetting his own, be sure that he has been cheated."

He said: "Keep away from committing sins during the day and night."

He said: "One, who commits sin, does not love the Lord."

He said: "A believer wishes the good for himself as well as others and does not envy; however the hypocrite envy and do not want to see others' good."

He said: "If someone does not feel shameful for earning his living, his problems will be less, his feelings will be in rest and his family will live in comfort."

He said: "If someone eats from the wealth of his brother arrogantly and does not return what he took from him, he will eat a firebrand at the Resurrection Day."

He said: "One who commits cruelty, and one who cooperates with him as well as the one who is content with what is going on, are all accessories."

He said: "If someone excuses a cruel for his cruelty, Allah will empower someone else to be arrogant with him. Nevertheless, his prayers and calls will not be responded and He will not be rewarded."

He said: "That who is extremist is tied to Hell in the Resurrection Day, and that who demands leadership without being qualified is damned."

He said: "There is no severer arrogance than hurting someone who has no one to ask for help other than Allah."

He said: "If someone commits a cruel deed, Allah will send someone to create the same situation for him, his son or his grandchildren."

He said: "One, who wants to know about his value in Allah's eyes, he may look at that value of Allah in his own eyes (that is inside him)."

He said: "What keeps Islam and Muslims survive is to have the wealth at the hands of people knowing the truth and the way of behaving appropriately. What destroys Islam and Muslims is to see the wealth at the hands of people not knowing anything from truth neither knowing how to make good deeds."

He said: "Making good deeds is something other than alms. Therefore, try to be closer to Allah, the Almighty, by visiting your relatives."

He said: "Make good deeds for everyone, even if you could make so. Otherwise you are capable of doing so."

He said: "Do not give your knowledge unless to those having deep consideration as well as people having religion."

He said: "A believer should advise and help other believers in public and private."

He said: "If a person puts his trust in the wrong place, he will regret his deed. If a person speaks well, he will be rewarded as his saying is repeated."

He said: "If you liked a man, do not joke with him and neither be a hypocrite."

He said: "Do not be hypocrites, because it removes your dignity; and do not joke, as people will have courage over you respect."

He said: "Among the glorification of Allah is to glorify old men."

He said: "Do not play the role of fault finder for people, as you will be left friendless."

He said: "If you like someone, inform him about this, as it will demonstrate your friendship."

He said: "One, who stops helping others, has already let them away from one hand, but he will lose many hands himself."

He said: "Woe to you on establishing a friendship with the fool. As getting the best thing from such kind of people, is the most likely disturbing thing."

He said: "Do not accompany the people of cheat, and do not sit with them. Otherwise you will be one of them. The Prophet of Islam (S) said: 'A man is on the religion of his friend.'"

He said: "It is not appropriate for a believer to be friend with an evil person, the fools or liars."

He said: "If someone wastes his earning, Allah will prevent his blessings from reaching him."

He said: "Prayers is the sacrifice of every faithful; Hajj is the jihad of every weak; and Zakat of bodies' health are fastings."

He said: "Protect your belongings with Zakat."

He said: "A generous fool is better than an old stingy man."

He said: "Allah, the Almighty, grants his blessings on a tribe, but they do not thank Him for what they were given. Therefore blessings have become problems. However, Allah make some people suffer from problem, but they bore them and hence the problems become blessings."

He said: "The owner of an honest intention has got a proper heart."

He said: "The basis of trust comes from the proper faith of a man as well as the appropriateness of his heart, which looks at everything with pure eyes and kindness."

He said: "If someone gives the control of his affairs to Allah, he will live in eternal comfort. One, who gives the management of his task to the Lord, will really leave all anxieties behind."

He said: "It is your duty to stay behaved. Allah, the Almighty, likes this state. Woe to you on committing the evil deeds as Allah dislikes them."

A man came and asked Imam al-Sadiq (as) about ascetic. He said: "Just person is someone who leaves the legal fearing to be judged and one who leaves what is illegal fearing the corresponding punishment."

Once, Imam al-Sadiq (as) saw an important father who lost his son. He wanted to console him for that huge loss by saying: "Do not be impatient, because if you know where your son went or where you are going to, you will be more patient."

He said: "It is considered backbite to talk something non-existence about your brother. Additionally, it is lying to say something, which has nothing to do with truth, about your brother."

He said: "It is astonishing to see someone stingy while he is earning from the world what he wants to earn."

He said: "Health is a blessing. If it exists, it is forgotten and if it's lost, it is remembered."

He said: "Health is a blessing that one feels unable to thank."

He said: "Return what you were given to keep safe, even to the murderer of Imam Husayn."

He said: "Fear Allah and never forget to return what you were trusted to keep safe. If the murderer of the leader of the believers, Imam Ali, had given me something to keep for him, I would have returned it to him."

He said: "Do not deal with people who are difficult to get along with."

He said: "Be on the guided path and you will be friend with each other."

He said: "Give gifts to your friends and relatives, because this deed brings love and friendship."

He said: "The best thing is giving a gift which is needed."

He said: "One who cheats is not from us."

He said: "If someone trusted you and gave you something to keep safe for him, return it to him. But if someone betrayed, you do not do the same."

He said: "Doing business expands the mind."

He said: "Nine tenth of earning is in doing business."

He said: "Fear the government, or judgement, as the government is for a leader who knows the judgement rules, someone who is just. It is for a prophet or a successor of a prophet."

He said: "The least thing that leads someone to be out of Islam is to see something untruth and use it for his evaluation." Then he added: "If someone rejects the faith, all his deeds will be neglected"

He said: "If someone obeys another one in sin, he will be considered as his worshiping him."

He said: "Someone, who acts without insight and mindfulness, is similar to those who follow the mirage. The faster they go forwards, the farther they will be."

He said: "How little it is to thank a good deed!"

He said: "If Allah increases His blessings for someone, the need of people will be greater on him. Therefore let the blessings continue by considering the needs of people and do not let it be abolished."

He said: "One whose blessings from Allah is a lot, has a great ability to overcome people's needs. Meeting the people's need increases the Allah's blessings. Otherwise, the blessings will be no longer available."

He said: "Be grateful to the blessings of Allah. Beware! If they go to others, they will not return to you."

He said: "Do not compete with the generosity of the Lord. For, He is the most generous of all."

He said: "Almsgiving is the best kind of relieving a troubled heart."

He said: "If one is not grateful, he will be deprived of more earning."

He said: "One who eats from the wealth of other believer is not from my followers."

He said: "A believer should not make himself low." The Imam (as) was asked about what he meant by 'low.' He replied: "When he exposes himself to something that he does not tolerate"

He said: "Ask Allah for richness and health in the worldly life; and ask for forgiveness and mercy for the Hereafter."

He said: "Asceticism means neither to lose wealth, nor to prohibit what is permitted. Quite on the contrary, asceticism means not to hold what is in your hands tighter than what is with Allah."

He said: "There is no good in someone who does not like to earn legal wealth to save his face, help his religion and to visit his relatives and helps them."

He said: "Try to get assistance from one over another and do not be all equal with all the people."

He said: "The best co-operator for the Hereafter is the worldly life."

He said: "Richness prevents you from cruelty. It is better than when poverty persuades for committing sin."

He said: "One, who prevents a right of Allah, to whom belongs Might and Majesty, will pay the same in a wrong way."

He said: "Whenever a believer brings another believer with enmity to be judged to a king, and he is judged unjustly opposite to Allah's rules, he will be considered as sharing in the sin."

He said: "Hearts get closer on loving those who they get benefit from one another, and they get farther when they get damage from one another."

He said: "The best thing that parents bequeath is behaviour not wealth. Wealth is going, but behaviours stay." Masada commented that the Imam (as) meant knowledge by behaviours.

He said: "If the day of your death is postponed, try to get use of the coming days before your departure."

He said: "Do not undermine in the weakness of those who assisted you by their kindness. And do not stop by a mistake they performed as it is not from the behaviour of the Prophet of Islam (S) and none of his great companions."

He said: "Judge about your religious affairs in the same way the people judge their worldly lives. The worldly life has been created to be used as an exemplar, even by considering what is hidden in it, for knowing the Hereafter. Therefore gain knowledge about the Hereafter from the worldly life and do not look at it unless for getting something out of this comparison."

He said: "If people knew what the superiority of knowing Allah was, they would not look at what Allah has granted the enemies from the pleasure and wealth at the worldly life. As the world would be less than what they trod by their feet. Therefore they would enjoy gaining knowledge about the Lord, the Almighty, and having a kind of pleasure of no one other than those attending the Paradise would feel."

Knowing Allah, the Almighty, is sociability during fear and friendship during loneliness; a light in every darkness; strength in every weakness; and cure in every illness.

He said: "Be content with what Allah has granted you and do not look what others' hands have. Do not ask for what you cannot reach, as one who is content is always satisfied and one who is not content will never reach satisfaction. Grasp your chance for the Hereafter."

He said: "Every disease is waiting for a body to take it away."

He said: "If someone fixes his shoes, patches his clothes and carries his stuff will be far away from arrogance."

He said: "If someone raises a riot, he will suffer from it."

He said: "If purposes are made properly, they will empower the results and appearance."

He said: "Wisdom is a target for a believer. He takes it wherever he finds it."

He said: "If Allah wants to see a servant low, He will have the scandal known out from his tongue."

He said: "If someone's behaviour becomes worse, he will actually disturb himself."

He said: "One who asks for something more than his power, deserve being deprived from that case."

He said: "If someone tortures his tongue, he will purify his tongue. If someone improves his intention, his earning will be more; and one who increases his kindness to his family, will live longer."

He said: "Those ascetics in the worldly life have the light of the Lord in their faces and the effect of their services in their eyes. How can they not be this way? If a man leaves the kings, he can see the effect. Now, how can someone leaves everything unnecessary for the sake of Allah, without any brilliant result."

He said: "The most appropriate people for forgiving are those who are more capable for punishment; the most mind-defected people are those who have their cruelty on people weaker than them and those who do not forgive people who ask forgiveness; and one who can do everything is the ruler."

He said: "If someone calls people towards himself while there is someone greater than him, he is a strayed person."

He said: "A generous man is someone who grants his wealth for the sake of Allah."

He said: "One who claims to know us while following others is a liar."

He said: "Stopping at doubtful stand is better than being trapped in destruction; every real thing has a reality. Every good has a light. Therefore take what comes along the Book of Allah and reject what is rejected by the Book of the Lord."

He said: "Everything is based on the Book of the Lord and the customs of the Prophet. If a tradition does not agree with the Book of Allah, it is nonsense."

He said: "If someone walked against the Book of Allah and the customs of Muhammad (S), he is considered as disbeliever in Allah."

He said: "The cruel are the farthest people from Allah, the Almighty, at the Resurrection Day."

He said: "There is no one expressing his arrogance, except having some lowness inside."

He said: "Proud is the clothes of the Lord and one who argues with Allah about this will be put in the Hell."

He said: "One, who is extremist, will be tied with a tie of fire in the Hell."

He said: "The principles of atheism are four: stinginess, arrogance and envy."

He said: "It is not good for a man to talk about everything he had seen in his travel."

He said: "We, the Ahl al-Bayt, have the existing knowledge and the results of Prophecy, the knowledge of the Book and the judgement among the people."

He said: "If something happens between you and your friend, do not gibe your friend with his sin or mistake."

He said: "There is no gathering for people either good or bad who spend their time for something other than mentioning the name of Allah, unless they have the sense of regret at the Resurrection Day because of such gatherings."

He said: "Allah, the Almighty, has accepted Islam as a religion for you. Therefore try to behave generously and properly with it."

He said: "Advise yourselves and try to see the good face in everything. Try to know whatever you can by the assistance of Allah."

Here our talk about the short traditions of the Imam (as), which included the symbols of existence and life. They involved the secrets of living and survival in a way that show as if the Imam (as) was living in all eras and has lived various environment for expressing these valuable values.

The wisdom of the Imam (as) feeds the mind, develops thinking, behave the moral behaviours and talks about what exists in people's mind about the universe and life. He decorated the wisdom with the most brilliant expressions and the most fascinating ones for the people's interests.

Anyway, what was brought from the Imam (as) demonstrates the great intellectual, indescribable and unbounded heritage. Genius has depicted its full-fledge elements in his character.

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