

Imam Ali as reports Prophetic Traditions

The Holy Prophet's words, deeds, and confirmations (altogether known as Sunnah) played a bright role in the construction of Islam, the establishment of its foundations, and the institution of its civilization. They comprise a perfect course that achieves man's mental and social relief. These words and deeds demonstrated the principles of ethics, the fundamentals of decency, and the high moral standards. For that reason, the Sunnah occupies the second place in importance after the Holy Quran with regard to the legislation of Islamic laws.

Unfortunately, the Holy Prophet's traditions were not written during his lifetime; rather, they were memorized by his family members and his companions. When the Holy Prophet (S) departed life, the intelligent Companions felt the necessity of recording these traditions; they therefore offered the matter before Abu-Bakr who, following the opinion of 'Umar, refused to allow them to record these traditions, claiming that people would leave the Quran and engage themselves in these traditions!^{[1](#)}

Of course, this justification is too weak to be discussed. The reality of the matter is that the Holy Prophet's traditions are full of words and situations that confirmed the entitlement of the Ahl Al-Bayt ('a) to hold the position of the religious and political leadership of the Muslims, but Abu-Bakr and 'Umar did not want these traditions to be documented, lest their caliphate would be proven false.

In his reign, Mu'awiyah ibn Abi-Sufyan assassinated the major Companions and paid big bribes to some dishonest persons to forge lies against the Holy Prophet (S) so as to contradict the authentic traditions.

Exposing this plot, such master scholars like Sayyid Sharaf Al-Din Al-Musawi and Shaykh Mahmud Abu-Rayyah discussed this matter masterfully and demonstrated the fabrications that were forged against the Holy Prophet (S) who had already predicted such forgeries when he declared more than once, O people, fabricators are forging lies against me. Behold! Whoever forges a lie against me deliberately, must find himself a place in Hellfire.

Depending on and making use of such forged traditions, the ruling authorities of the Umayyad and 'Abbasid dynasties based their government on prejudice and injustice and forced people to accept many

detestable things.

In brief, such fake traditions caused great catastrophes to Muslims and prevented many others from following the straight path. Back to the main topic, the majority of the traditions that Imam Ali ('a) reported from his cousin the Holy Prophet Muhammad ('a) pertained to ethics and good behavior the two matters that are considered the foundation of building the true personality of Muslims.

In this chapter, I would like to refer to some of these traditions, although it is inaccurate to claim comprehension of all these traditions. Objectively and comprehensively, Imam Ali ('a) shed thorough light on the reporters of the Prophetic traditions and presented the actual motives for reporting such traditions motives that are extremely contrary to each other. The words of Imam Ali ('a) in this subject are considered the most brilliant scientific study of the Prophetic traditions.

The trustworthy reporter, Sulaym ibn Qays Al-Hilali has reported the following:

One day, I said to Imam Ali ('a), 'I have heard from Salman, Al-Miqdad, and Abu-Dharr some words about the exegesis of the Holy Quran, but these words were completely different from what ordinary people say. I then heard from you words that testify to the authenticity of what these persons have said. I also heard from the ordinary people many things in such fields like the exegesis of the Holy Quran and the Prophetic traditions that are contrary to what you believe. You thus claim that such things are wrong all in all. Now, do you believe that people have deliberately forged lies against the Holy Prophet (S) and, instead, they have explained the Quran according to their personal desires?'

Answering him, Imam Ali ('a) said,

You have asked; therefore, listen to my answer carefully so that you can understand it. Certainly, what are current among the people is both, right and wrong, true and false, repealing and repealed, general and particular, definite and indefinite, exact and surmised. Even during the Prophet's days, false sayings had been attributed to him so much so that he had to say during his sermon: 'Whoever attributes falsehoods to me makes his abode in Hell.' Those who relate traditions are of four categories, no more:

(1) The hypocrite is a person who makes a show of faith and adopts the appearance of a Muslim; he does not hesitate in sinning nor does he keep aloof from vice; he willfully attributes false things against the Messenger of Allah may Allah bless him and his descendants. If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm what he says. Rather they say that he is the companion of the Prophet, has met him, heard (his sayings) from him and acquired (knowledge) from him.

They therefore accept what he says. Allah too had warned you well about the hypocrites and described them fully to you. They have continued after the Holy Prophet. They gained positions with the leaders of misguidance and callers towards Hell through falsehoods and slanders. So, they put them in high posts and made them officers over the heads of the people, and amassed wealth through them. People are

always with the rulers and after this world, except those to whom Allah affords protection. This is the first of the four categories.

(2) Then there is the individual who heard (a saying) from the Holy Prophet but did not memorize it as it was, but surmised it. He does not lie willfully. Now, he carries the saying with him and relates it, acts upon it and claims that: 'I heard it from the Messenger of Allah.' If the Muslims come to know that he has committed a mistake in it, they will not accept it from him, and if he himself knows that he is on the wrong he will give it up.

(3) The third man is he who heard the Prophet ordering to do a thing and later the Prophet prevented the people from doing it, but this man did not know it, or he heard the Prophet refraining people from a thing and later he allowed it, but this man did not know it. In this way, he retained in his mind what had been repealed, and did not retain the repealing tradition. If he knew that it had been repealed he would reject it, or if the Muslims knew, when they heard it from him, that it had been repealed they would reject it.

(4) The last, namely the fourth man, is he who does not speak a lie against Allah or against His Prophet. He hates falsehood out of fear for Allah and respect for the Messenger of Allah, and does not commit mistakes, but retains (in his mind) exactly what he heard (from the Prophet), and he relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition, he retained it and acted upon it, and he heard the repealed tradition and rejected it. He also understands the particular and the general, and he knows the definite and indefinite, and gives everything its due position.

The sayings of the Prophet used to be of two types. One was particular and the other common. Sometimes a man would hear him but he would not know what Allah, the Glorified, meant by it or what the Messenger of Allah meant by it. In this way, the listener carries it and memorizes it without knowing its meaning and its real intention, or what was its reason.

Among the companions of the Messenger of Allah all were not in the habit of putting him questions and ask him the meanings, indeed they always wished that some Bedouin or stranger might come and ask him (peace be upon him) so that they would also listen. Whenever any such thing came before me, I asked him about its meaning and preserved it. These are the reasons and grounds of differences among the people in their traditions. [2](#)

Expressing his great status with the Holy Prophet (S), Imam Ali ('a) added,

I always had a special time during the day and at night with the Prophet. He would let me be with him during these times. All the companions of the Prophet knew well that he never treated anyone else this way. Sometimes, the Prophet came to see me in my house. Sometimes, I went to see him in his house. He would then tell his wives to leave the room and have a private meeting with me. When the Prophet came to see me in my house, he would not tell Fatimah or any of my children to leave.

He responded to whatever I asked. He talked whenever I finished asking questions and remained silent.

He would clearly recite to me whatever Quranic verses that were revealed to him so that I would write them with my own handwriting. He taught me their interpretation, exegesis, repealing, being repealed, decisiveness, allegory, particularity, generality, and the other related issues. He asked Almighty Allah to help me memorize them. I have not forgotten any of the verses of the Holy Quran and any of the knowledge which he stated to me and I wrote it down.

The Prophet did not withhold anything from me and taught me whatever Almighty Allah had taught him including such issues as the legitimate and the illegitimate things, the obligatory and the forbidden deeds, the knowledge contained by the divinely revealed books of the previous prophets, and their enjoining to do good deeds and admonishing against evil deeds.

I memorized everything and did not forget even a single item. Then, he put his hand on my chest and asked Almighty Allah to fill up my heart with knowledge, understanding, wisdom, and light. I said, 'O Prophet of Allah! May my parents be your ransom! I have forgotten nothing and have written all of that which you taught me since the time you prayed to Almighty Allah for me. Are you worried that I may forget them?' The Prophet replied, 'No. I am not worried about that at all.' [3](#)

Sulaym's tradition was proved authentic by Imam Muhammad Al-Baqir ('a). Aban once came to Imam Al-Baqir ('a) and presented this tradition before him. The Imam ('a), bathed in tears, said,

'Truthful was Sulaym. After the martyrdom of my grandfather Al-Husayn, Sulaym came to my father and I was sitting next to him and conveyed to him this tradition. My father said, 'You are true. My father and my uncle Al-Hasan conveyed to me these words of Imam Ali Amir Al-Mu'minin ('a). They said to him, you are truthful. Our father said these words to you in our presence. We thus testify to you.'

Let us now refer to a collection of traditions that Imam Ali ('a) reported from the Holy Prophet (S) on miscellaneous topics:

Compatibility With The Prophetic Practice

Imam Ali ('a) is reported to have quoted the Messenger of Allah (S) as saying,

No word is worthy unless it is attached to a deed. No deed is worthy unless it is attached to (pure) intention. No word, deed, and intention can be worthy unless they correspond to the Prophetic practice. [4](#)

Acting Upon The Prophetic Practices

Imam Ali ('a) reported that he heard the Messenger of Allah (S) saying,

Adhere inseparably to the Prophetic practice, for a little deed that is compatible with the Prophetic practice is better than a much deed that is innovative. [5](#)

Importance Of Knowledge

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying, Knowledge is kept in hoards whose clue is to ask. So, ask (about knowledge) so that Allah will have mercy upon you. In a question, four persons are awarded: (1) the asker, (2) the teacher, (3) the listener, and (4) the answerer.[6](#)

Learning And Teaching The Quran

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

The best of all of you are those who learn and teach the Quran.[7](#)

Seeking Knowledge

Imam Ali (‘a) reported that he heard the Messenger of Allah (S) saying,

Seeking knowledge is a duty that is incumbent upon every Muslim person. So, seek knowledge from its sources and quote it from its people. Verily, to learn knowledge for the sake of Allah is a rewardable act, to seek it is a sort of worship, to discuss it with others is a sort of glorifying Allah, to act upon it is a sort of holy struggle, to teach it to those who do not know it is a sort of almsgiving, and to confer it to its people is a sort of seeking nearness to Allah the All-exalted.

This is because knowledge is the guidepost to what is lawful and what is not, the signpost on the paths to Paradise, the entertainer in loneliness, the companion in estrangement and desolation, the narrator in isolation, the guide in ease and difficulty, the weapon against enemies, and the ornament with the friends.

By knowledge, Allah raises some people to make them the leaders to prosperity whose traces are followed, deeds are patterned, opinions are approved, and friendships are desired by the angels who rub them with their wings and bless them in their prayers. Every wet and dry thing implores Allah’s forgiveness for these (knowledgeable people), including the fishes and pests of the oceans and the beasts and cattle of the lands.

Verily, knowledge is the life of hearts against ignorance, the light of sights against darkness, and the strength of physiques against weakness. Knowledge drives one to the abodes of the virtuous ones, to the sessions of the righteous ones, and to the high ranks in this world and the other world.

For the knowledgeable, to remember Allah is equal (in reward) to observance of fasting and to learn it is equal to practicing devotional acts. Through knowledge, the Lord is obeyed and worshipped, relation ties are strengthened, and what is lawful and what is not are recognized.

Knowledge is the leader of action, and action is its follower. It is inspired to the happy ones, while the unhappy ones are deprived of it. Blessed be those whom Allah does not deprive of gaining a share of knowledge.[8](#)

Seeking Knowledge Is Sort Of Worship

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

Whoever goes on a journey seeking a field of knowledge in order to return a false matter to the truth or an item of deviation to the true guidance, his action will be equaled (in reward) to a forty year worship.[9](#)

Seeking Knowledge For Allah’s Sake

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying, Whoever seeks knowledge for the sake of Allah, will become humbler in view of himself when he makes a scientific achievement, more modest among people, more pious to Allah, and more knowledgeable in the religious affairs. Such one will benefit from his knowledge and will help others benefit from it.

However, whoever seeks knowledge in order to attain worldly gains, higher status, and a post near the ruler, will be haughtier the more he learns and will become debased in the sight of people. He will also be haughty before Allah and will become aloof increasingly from the religion. Such one will not benefit from his knowledge. He must then stop seeking knowledge for such purposes and stop condemning himself. He will thus gain nothing but regret and disgrace on the Resurrection Day.[10](#)

Seeking Knowledge For Purpose Of Arguing The Knowledgeable

One of the most wonderful precepts that the Holy Prophet (S) said to Imam Ali (‘a) was this one:

As for those who learn (knowledge) for the purpose of disputing with the foolish ones, vying proudly with the scholars, or attracting people’s attentions so that they will deify them, they should find themselves a place in Hellfire.[11](#)

The Ink Of Scholars

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

On the Resurrection Day, the ink of the scholars will be weighed out against the blood of the martyrs. Then, the ink of the scholars will outweigh the blood of the martyrs.[12](#)

Two Gluttonous Persons Are Never Sated

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

Two kinds of people with great appetites do not become satisfied. There is a person of great appetite for the worldly gains, and a person with great appetite for knowledge. In the matters of the worldly gains, if one limits himself to what Allah has made lawful for him, he is saved, and if one accumulates such gains in unlawful ways, he is destroyed, unless he repents and changes his ways. In the matters of knowledge, if one acquires it from people of knowledge and practices accordingly, he is saved and if one uses it for worldly gains, then that is all he gets. [13](#)

The learned in religious knowledge

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

Excellent is the man who is well-versed in the religious knowledge. If he is needed, then he will be useful; and if he is not needed, then he will benefit himself. [14](#)

The Obeyed Scholar

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

Life is worthless except for two men: an obeyed scholar and a vigilant listener. [15](#)

The Precedence Of Intelligence

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying to him,

O Ali, if people seek proximity to their Creator through the various fields of decency, you must seek proximity to Allah through the various fields of intelligence. Once you do so, you will gain priority over them in ranks and closeness to people in this world and in the other world with Allah. [16](#)

Ignorance And Intelligence

The Holy Prophet (S) is reported to have said to Imam Ali (‘a),

O Ali, there is no poverty harsher than ignorance and there is no wealth more beneficial than intelligence. [17](#)

A Knowledgeable Among Ignorant People

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

A knowledgeable man amongst ignorant people is like a living one among the dead. Verily, for the seeker of knowledge, everything implores Allah’s forgiveness, even the fishes and pests in oceans and the pests and cattle on the lands. So, seek knowledge, for it is the tie between Allah, the Almighty and All-glorified, and you. Verily, the seeking of knowledge is a duty imposed on every Muslim. [18](#)

Concealment Of Knowledge

Imam Ali (‘a) reported that he heard the Holy Prophet (S) saying,

Whoever conceals knowledge where it must be demonstrated and where there is no need for practicing self-protection after he has been asked about it, will come on the Resurrection Day reined with a bridle of fire. [19](#)

Issuance Of Verdicts Without Knowledge

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

Whoever issues verdicts to the people without having knowledge with the matter, will be cursed by the angels of the heavens and the earth. [20](#)

The Reality Of Faith

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

A servant (of Allah) will not be considered faithful before he believes in four things: (1) he must bear witness that there is no god save Allah (2) and that I am the messenger of Allah Who has sent me with the truth. (3) He must believe in resurrection after death, and (4) he must believe in the predetermined acts of Allah. [21](#)

The Reality Of Belief In Allah’s Unity

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

The outer aspect of true monotheism lies in its inner aspect, and its inner aspect lies in its outer aspect. His outer aspect can be described, but it cannot be seen. His inner aspect is too present to be invisible. He is sought everywhere while no place is empty of Him. He is always present, but He is beyond all limits and, meanwhile, He is absent but He cannot be missed. [22](#)

The Expression: There Is No God But Allah

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

Allah, majestic be His Majesty, says: ‘There is no god but Allah’ is My fortress. Hence, whoever enters My fortress will be saved from My chastisement. [23](#)

When he reported this tradition, Imam Al-Riza (‘a) added,

‘This word is contingent upon some conditions one of which is showing love for us the Ahl Al-Bayt.’ [24](#)

The Blessing Of Monotheism

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

The reward of one whom Allah the Almighty and All-majestic endued with believing in Allah’s unity is nothing but Paradise. [25](#)

Obedience To Allah

Imam Ali (‘a) is reported to have quoted the Messenger of Allah (S) as saying,

No obedience to any mortal must be shown when it causes disobedience to Allah. [26](#)

Having Good Opinion About Allah

Imam Ali (‘a) is reported to have said that the Holy Prophet (S), from his minbar, said,

I swear by the One besides whom no one else deserves to be worshipped, a believer never receives any good in this life and in the hereafter, except because of his hopefulness toward Allah, his confidence in Allah, his good moral behavior and his abstaining from backbiting the believers. I swear by the One besides whom no one else deserves to be worshipped, Allah does not punish a believer after his repenting and asking forgiveness except because of his despair toward Allah, his shortcoming in his hope from Allah, his bad moral behaviors and his backbiting of the believers.

I swear by the One besides whom no one else deserves to be worshipped that, hope of a believer does not exist without Allah running his affairs according to the hopeful intentions of the believer. It is because nobility is of the attributes of Allah; in His hand is all good, and He considers Himself indebted toward His believing servants, who are hopeful about Him, not to allow their hope remaining fruitless. Therefore, be hopeful about Allah and be interested with Him. [27](#)

Hoping For Something That Achieves Allah's Pleasure

Imam Ali (‘a) is reported to have said that the Holy Prophet (S) said,

Whoever hopes for something that achieves the pleasure of Allah the Almighty and All-majestic will not leave this world before Allah gives him that thing. [28](#)

Things Approximating To Allah

Imam Ali (‘a) is reported to have said:

One day, a man asked the Holy Prophet (S) to guide him to an act that will not prevent him from entering Paradise.

The Holy Prophet (S) thus instructed,

Do not be angry, do not beg people for anything, and wish for people whatever you wish for yourself. [29](#)

Allah Is Oft-Forgiving

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Around the Divine Throne, this statement has been written four thousand years before the creation of this world: ‘Most surely, I am most forgiving to him who repents and believes and does good, then continues to follow the right direction.’ [30](#)

The Holy Prophet Attires Imam Ali With A Turban

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) attired me with a turban. He dropped it from the back and then said to me, ‘Verily, Allah the Almighty and All-majestic equipped me on the Battle of Badr and the Battle of Hunayn with angels who wore such a turban. Verily, turban interposes between disbelief and faith.’ [31](#)

The Holy Prophet Visits Imam Ali

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) visited us and spent that night with us. Al-Hasan and Al-Husayn were asleep, but Al-Hasan woke up and asked for water. The Messenger of Allah (‘a) went to a skin of water that we used to use. He poured water from that skin into a cup and gave it to Al-Hasan. Al-Husayn took the cup from the hand of Allah’s Messenger to drink, but he stopped him and gave the cup to Al-

Hasan.

Upon this situation, Fatimah said, 'O Allah's Messenger, it seems that you love Al-Hasan more.' Allah's Messenger (S) replied, 'No, I do not. It is only that Al-Hasan first asked for water. You, these two (sons), this sleeping man (Ali), and I shall be in the same place on the Resurrection Day.' [32](#)

The Holy Prophet's Instructions To Imam Ali

The Holy Prophet (S) is reported to have said to Imam Ali ('a),

O Ali, I am going to give you some instructions that you should maintain. O Ali, to avoid pleasing anyone and discontenting Allah, thanking anyone for a favor that Allah has given to you, and reproaching anyone for something that Allah has not given to you these are parts of the conviction.

The sustenance cannot be obtained through (any sort of) niggardliness and will not be ceased when someone hates it. Out of His wisdom and grace, Allah has made relief and delight lie in conviction and satisfaction, and made care and grief lie in suspect and malice.

O Ali, there is no poverty harsher than ignorance, no fortune better than the intellect, no loneliness drearier than pride, no victory like counseling, no intellect like moderation, no lineage like good manners, and no worship like pondering (over things).

O Ali, untruth is the epidemic of talking, oblivion the epidemic of knowledge, laziness the epidemic of worship, to remind reproachfully (of your favors) the epidemic of leniency, despot the epidemic of courage, showing off the epidemic of handsomeness, and pride the epidemic of (belonging to good) ancestry.

O Ali, keep up saying the truth and your mouth will never utter any single lie. Never approach any treason. Fear Allah as if you see Him before you. Sacrifice your property and soul for the sake of your religion. Ride the good manners and avoid the ill manners.

O Ali, the most favorable deeds to Allah are three: the best worshipper is he who fulfills the obligatory duties of Allah properly. The most pious of people is he who abstains from the forbidden matters. The wealthiest of people is he who satisfies himself with that which Allah has given to him.

O Ali, three characters are the high moral standards: they are to regard him who ruptured his relations with you, give him who deprived you (of his bestowals), and pardon him who wronged you.

O Ali, three matters save you: (They are) to control your tongue (stop saying obscene language or stop reviling at people), to weep for your sins, and to contend with your home.

O Ali, three characters are the masters of deeds: they are to treat people fairly, to equalize your brothers-in-faith to yourself, and to thank Allah under any condition.

O Ali, three categories (of people) are the guests of Allah. The first is a man who visits his faithful brother for Allah's sake. This man is certainly Allah's guest, and it is incumbent upon Allah to honor His guests and satisfy their needs. The second is a man who offers a prayer and immediately offers another. He is surely Allah's guest and it is incumbent upon Allah to honor His guest. The third are the performers of Hajj and 'Umrah pilgrimages. They are the delegations to Allah, and it is incumbent upon Allah to honor His delegations.

O Ali, three matters are rewarded in this world and the world to come: Going on Hajj pilgrimage eradicates poverty, almsgiving eradicates catastrophes, and regard of the relatives prolongs the lifetime.

O Ali, the deeds of those who do not enjoy the following three characters are worthless: piety that impedes against committing acts of disobedience to Allah the Glorified and Majestic, knowledge that protects against the ignorance of the foolish ones, and an intellect that helps in associating with people courteously.

O Ali, three men will be made to stand under the shade of the (Divine) Throne on the Day of Resurrection: they are a man who likes for his friend whatever he likes for himself, a man who stops doing anything before he realizes whether it pleases or displeases Allah, and a man who does not find fault with his friends before he himself gets rid of that fault. A man will find a new fault with himself whenever he gets rid of one. It is quite sufficient for a man to engage himself in amending his own defects.

O Ali, three matters are within the doors to charity: generosity, nice wording, and steadfastness against harm.

O Ali, it is written in the Torah that four matters always accompany other four ones. He who begins his day with acquisitiveness is beginning his day with discontentment to Allah. He who complains about misfortune is complaining his Lord. Two thirds of the religion of him who acts humbly before a rich man come to nothing. The people of this community who will be in Hellfire are surely those who deride and disregard the Verses (or signs) of Allah.

O Ali, except three, every eye will be weeping on the Day of Resurrection: an eye that spent a night sleeplessly for Allah's sake, an eye that is lowered before what Allah has prohibited to gaze, and an eye that shed tears due to fearing Allah.

O Ali, blessed be the face (of an individual) that Allah notices (him) weeping for a sin, which no one has seen except Him.

O Ali, three matters are destructive and three others are rescuing. The three destructive matters are the pursued passion, the obeyed niggardliness, and self-conceit. The three rescuing matters are to treat (others) fairly in both situations of satisfaction and displeasure, to be moderate in both situations of richness and poverty, and to fear Allah secretly and openly. Fear Allah as if you see Him. If you do not

see Him, He can surely see you.

O Ali, telling untruths may be acceptable only in three situations: in the stratagem of wars, promising the wife, and for reconciliation between people.

O Ali, truth is discommended in three situations: in states of talebearing, informing the husband of what he does not like to hear about his wife, and telling the falsity of a speech of goodness.

O Ali, four matters go uselessly: to eat after (attaining) satiety, to light a lamp in the moonlit, to seed in the briny land, and to do favors to the undeserving.

O Ali, four matters are the quickest in punishment: to recompense the favor with mistreatment, to trespass him who does not show hostility, to break the faith of the party who keeps up his faith, and to rupture your relations with the relatives who regard you properly.

O Ali, those who keep these four characters enjoy perfect Islam: telling truths only, showing gratitude, prudence, and good mannerism.

O Ali, the true richness is surely to be kept away from asking from people. To beg people frequently is surely humility. It is also the true poverty.

O Ali, a faithful believer must enjoy three characteristics: fasting, offering prayers, and giving alms. Likewise, the false believer enjoys three characteristics: he flatters slavishly when he witnesses (a situation), backbites, and rejoices over the others' misfortunes.

The unjust people must enjoy three characteristics: they dominate him who is less powerful than they are by means of their powers, they dominate him who is more powerful than they are by means of acts of disobedience (to Allah), and they support the oppressors. The showy has three characteristics: he activates among people, he becomes lazy when he is alone, and he desires to be praised in all states.

The hypocrite has three characteristics: he lies in speech, fails to fulfill his trusts, and breaks his promise. The indolent has three characteristics: he slackens until he neglects, neglects until he wastes, and wastes until he commits a sin. The intelligent ones should always be active except in three situations; in seeking the worldly earnings, stepping for a reward, and gaining a legal pleasure.

O Ali, there is no poverty harsher than ignorance, no fortune more useful than the mind, no loneliness gloomier than self-esteem, no activity like moderation, no piety like abstinence, and no ancestry like good mannerism. Telling lies is the epidemic of speech, oblivion the epidemic of knowledge, reminding (others of your favors) reproachfully the epidemic of leniency.

O Ali, whenever your sight falls on the new moon, you should repeat allahu-akbar (Allah is the Most Great) three times and say, 'All praise be to Allah Who created you and me and made you on various stages and made you a sign for all peoples.'

O Ali, whenever you look in a mirror, you should repeat allahu-akbar (Allah is the Most Great) three times and say, 'O Allah, please better my morals in the same way as You have bettered my creation.'

O Ali, whenever you encounter a matter that frightens you, you must say, 'O Allah, (I implore You) in the name of Muhammad and Muhammad's Household to release me from my fear.'

O Ali, if you feel a snake in your luggage, you should allow it three times. In the fourth, you should kill it, because it, in this case, is atheist.

O Ali, you should kill any snake that you see in your way. I have taken a pledge on the jinn that they should never be in the appearance of a snake.

O Ali, four characters are signs of unhappiness: solidity of the eye, hardheartedness, long hope, and fondness of the worldly pleasures.

O Ali, whenever someone praises you face to face, you should say, 'O Allah, please make me better than what he thinks of me, forgive my sins that he does not know, and do not blame me for what he has said.'

O Ali, whenever you copulate with your wife, you should say, 'In the Name of Allah. O Allah, please take Satan away from us and from what you will grant us.' If it is ordained that you will be given a baby, Satan will never hurt it (if you say these words).

O Ali, begin (your meals) with salt and end with salt. Salt is surely the cure of seventy diseases the least of which is psychosis and leprosy.

O Ali, use the olive oil. Satan will not approach those who use the olive oil for forty nights.

O Ali, do not copulate with your wife at the fifteenth night of every (lunar) month and at the first night of every (lunar) month. Have you not noticed that the insane are often affected on these two nights?

O Ali, if you have a baby, you should recite the adhan (i.e. the ritual call to prayer) statements in his right ear and the iqamah (i.e. the prefatory statements of the ritual prayers) in the left. Thus, Satan will never affect him/her.

O Ali, may I inform you of the vilest people?' They are those who never forgive and never overlook. May I inform of those who are worse than those people are?' They are those whose evil is not secured and good is not expected from them.

O Ali, do not go to the bathroom naked. Damned are those who go to the bathroom naked and those who look at them.

O Ali, do not wear a ring in the forefinger or the middle finger. The people in the time of Prophet Lot used to wear their rings in those two fingers. You should never disrobe the pinkie (A ring should always

be in your pinkie).

O Ali, Almighty Allah surely likes the servant (of Him) who prays him with these words: ‘O Lord, please forgive me. Except You, no one forgives the sins.’ In this case, the Lord will answer, ‘O My angels, My servant has known that except Me, no one forgives the sins. Be the witnesses, I have forgiven him.’

O Ali, beware of telling untruths, for it blackens the face; and the teller of lies will be recorded with Allah as liar. Honesty whitens the face and the honest will be recorded with Allah as truthful. You should know that honesty is blessed and lie is ill-omened.

O Ali, beware of backbiting and spreading malicious gossip. Backbiting breaks the (ritual) fasting and spreading malicious gossip brings about punishment in the graves.

O Ali, do not swear by Allah whether you say the truth or not, except in cases of emergency. Do not make Allah to be a hindrance to your good deeds, because of your oath, for Allah will never have compassion or custody on one who swears by His Name falsely.

O Ali, do not care for tomorrow’s livelihood. Every tomorrow comes with its livelihood.

O Ali, beware of disputation, for it begins with ignorance and ends with regret.

O Ali, persist in using toothbrush, for it purifies the mouth, satisfies the Lord, and betters the sight. Cleaning the teeth (with a special stick) makes the angels approach you, for they dislike the malodor of those who do not clean their mouths after eating.

O Ali, do not be angry (under any circumstances). If you are enraged, you should sit down and think of the Lord’s power over His servants; yet, He treats them leniently. If someone says to you, ‘Fear Allah,’ you should try to relinquish your rage and cling to your (feeling of) clemency.

O Ali, whatever you spend on yourself, you may anticipate that Allah will compensate you for it; therefore, you will surely find it saved (for you) with Allah.

O Ali, show good mannerism towards your folks, neighbors, associates, and friends so that Allah will record the highest ranks for you.

O Ali, you should dislike for others whatever you dislike for yourself and like for them whatever you like for yourself. This will make you a just arbitrator and a fair judge. Furthermore, the inhabitants of the heavens will favor you and the inhabitants of the earth will love you. Try to act upon these instructions of mine to you. [33](#)

Other Instructions Of The Holy Prophet To Imam Ali

The Holy Prophet (S) said,

O Ali, I instruct you to abide by some traits; therefore, you may maintain them. O Allah, please help him (maintain these traits).

Abide by honesty, because no single lie must come out from your mouth. Abide by godliness and never dare to commit any treacherous act. Fear Allah as if you can see Him (before you).

Weep for Allah; for each tear, a house will be built for you in Paradise. Sacrifice your property and blood for your religion. Follow my practice in prayer, fasting, and almsgiving.

As for fasting, you may observe it on three days every month: the first Thursday, the middle Wednesday, and the last Thursday of each month. Give alms abundantly until you believe that you have certainly spent lavishly.

Adhere to the Night Prayer. Adhere to the Night Prayer. Adhere to the Night Prayer. Adhere to the Midday Prayer. Adhere to the Midday Prayer. Do not miss raising your hands toward your Lord and turning them very often. Abide by reciting the Holy Quran under all circumstances. Abide by washing your teeth with every time of ritual ablution. Stick to the nobilities of character and act upon them. Avoid indecencies. If you do it not, then blame none but yourself. [34](#)

The Holy Prophet's Precepts to Imam Ali Imam Ali ('a) is reported to have said,

When the Messenger of Allah (S) ordered me to go to Yemen, he said these teachings to me:

O Ali, he who chooses the best among many choices will never feel perplexed; and he who seeks others' consult will never feel sorry.

O Ali, do not miss the early dawn hour, for the earth seems easier at night than in daylight.

O Ali, begin your journey in the early morning in the Name of Allah, for

Allah the All-exalted has decided to bless my people who begin their works in the early morning. [35](#)

O Ali, ways of sleeping are four: the prophets sleep on their backs, the faithful believers sleep on their right sides, the infidels and hypocrites sleep on their left sides, and the devils sleep on their faces. [36](#)

The Holy Prophet's Precept To Khalid Ibn Zayd

Imam Ali ('a) is reported to have said the following:

One day, Khalid ibn Zayd visited the Holy Prophet (S) and said, 'O Allah's Messenger, please give me some instructions. However, the less the better, so that I can retain.'

The Holy Prophet (S) thus said,

I will give you five instructions:

(1) Despair of what is possessed by people, for this is the true richness.

(2) Beware of greed, for it is the present poverty.

(3) Always perform your prayer as if it is the farewell (i.e. last) prayer.

(4) Beware of doing things from which you will have to apologize.

(5) Love for your brother whatever you love for yourself. [37](#)

Settlement Of Debts Precedes, Distribution Of The Shares Of Inheritance

Imam Ali ('a) is reported to have said,

(The Holy Prophet) Muhammad (S) decided that the debts of a dead person must be settled before distributing the shares of his/her inheritance. Yet, you usually read the will before settling the debts. He also decided that full brothers are preceded to half brothers in inheritances. [38](#)

Importance Of Wills

The Holy Prophet (S) is reported to have said to Imam Ali ('a),

O Ali, whoever fails to write his will sensibly before his death, lacks reason and manliness and will be deprived of intercession. [39](#)

The Holy Prophet Prays For Imam Ali

Imam Ali ('a) is reported to have said,

One day, Allah's Messenger (S) visited me when I was suffering from an ailment and found me repeating these supplicatory words:

O Allah, if my time of death has come, then please give me rest; and if it is not yet to come, then please remove this ailment from me; and if this is one of Your trials, then please help me stand it.

The Holy Prophet (S) asked, 'What have you just said?' I repeated before him what I had just said. He (S) hit me with his leg and said, 'What have you just said?' I once again repeated what I had said. Then, the Holy Prophet (S) prayed Allah, saying,

O Allah, please grant him wellbeing. O Allah, please restore him to health.

Since that day, that ailment did not come upon me ever again.[40](#)

The Holy Prophet's Supplication During Journeys

Imam Ali (‘a) is reported to have said that whenever the Holy Prophet (S) intended to go on a journey, he would say,

O Allah, through You only can I move, through You only can I wander, and through You only can I walk.[41](#)

Imam Ali (‘a) is also reported to have said that the Holy Prophet (S) used to say this supplicatory prayer before he would make a journey,

O Allah, through You only can I move, through You only can I reside, and through You only can I pace.[42](#)

A Supplicatory Prayer Of The Holy Prophet

Imam Ali (‘a) is reported to have said that the Holy Prophet (S) taught him to say this doxological prayer whenever he would encounter a trouble:

There is no god but Allah the All-clement and All-noble. All glory be to Allah. Blessed and exalted be Allah the Lord of the Great Throne. All praise be to Allah the Lord of the worlds.[43](#)

Imam Ali (‘a) is also reported to have said:

The Messenger of Allah (S) said to me, ‘May I convey to you some words that if you repeat them, you will be forgiven, although you are already forgiven?’

There is no god but Allah the All-clement and All-noble. There is no god but Allah the All-high and All-great. All glory be to Allah the Lord of the Seven Skies and the Lord of the Great Throne. All praise be to Allah the Lord of the worlds.[44](#)

The Holy Prophet's Supplication Upon The Accomplishment Of The Witr Prayer

Imam Ali (‘a) is reported to have said that the Holy Prophet (S) used to say this supplicatory prayer upon his accomplishment of the one-unit Witr Prayer (that is performed at the last hour of night):

O Allah, I do seek the guard of Your pleasure against Your wrath, I do seek the guard of Your grant of wellbeing against Your punishment, and I do seek Your guard against Yourself. I can never enumerate Your favors that I should thank. You are thus as same as You have praised Yourself.[45](#)

The Holy Prophet's Prayer

Describing the Holy Prophet's prayer, Imam Ali ('a) is reported to have said, When he would commence the ritual prayers, the Holy Prophet (S) would utter the statement of Allahu-Akbar and then say these supplicatory words:

I have turned myself to Him Who originated the heavens and the earth, [and I am] upright and Muslim, and I am not of the polytheists. Surely, my prayer, my sacrifice, my life, and my death are (all) for Allah, the Lord of the worlds. And I am of those who submit. [46](#)O Allah, there is definitely no god save You.

You are my Lord and I am Your servant. I have done wrong to myself and I am now confessing of my sins. So, please forgive me all of my sins, for none can forgive sins save You. Please guide me to the best of morals, because none can guide to them save You. Please take me away from the bad traits, for none can take me away from them save You. Blessed You are. Exalted You are. I implore Your forgiveness and I repent before You.

In the ritual genuflection, the Holy Prophet (S) would say these supplicatory words:

May Allah listen to hi whom praises Him. O our Lord, all praise be to You as much as the infinite range of the heavens and the earth and whatever lies between them and as much as the infinite range of whatever You wish beyond that.

In the ritual prostration, the Holy Prophet (S) would say these supplicatory words:

O Allah, to You only have I prostrated myself. In You only have I believed. To You only have I submitted. My face is prostrating for the One Who has created and fashioned it; so, He fashioned it in the most excellent image. He then split its hearing and its sight. So, blessed be Allah the best of all creators.

Upon accomplishing his prayer, the Holy Prophet (S) would pray Almighty Allah, saying,

O Allah, please forgive my past, recent, secret, open, and burdensome sins as well as all the sins that You know better than I do. You are the grantor of precedence and the postponing. There is no god save You. [47](#)

The Middle Prayer

Imam Ali ('a) is reported to have quoted the Holy Prophet (S) as saying,

The middle prayer is the Afternoon ('Asr) Prayer. [48](#)

The Holy Prophet And The Middle Prayer

Imam Ali (‘a) is reported to have said that he heard the Messenger of Allah (S) saying on the Day of the Allies (i.e. during the Battle of the Ditch),

They have preoccupied us from performing the middle prayer. May Allah fill in their graves and houses with fire!

The Holy Prophet (S) then performed it in the time between the Sunset (Maghrib) and the Evening (‘Isha’) Prayers.

The Holy Prophet’s Words In The Ritual Genuflection

Imam Ali (‘a) is reported to have said that the Holy Prophet (S) used to say these devotional words in the ritual genuflections of his prayers:

O Allah, I have genuflected myself for You, I have believed in You, and I have submitted to You. You are my Lord. My hearings, sight, brain, bones, nerves, and whatever causes my foot to move all these are for Allah the Lord of the worlds. [49](#)

The Morality Of The Holy Prophet

The Holy Prophet (S) is reported to have said to Imam Ali (‘a),

O Ali, if a trotter is presented to me, I will accept it. If I am invited to an arm (of a sheep), I will respond. [50](#)

The Prophet Invokes Allah’s Mercy Upon His Successors

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

O Allah, please have mercy on my successors.

When the Holy Prophet (S) repeated this prayer three times, he was asked, ‘O Allah’s Messenger, who are your successors?’ He replied,

They are those who follow my words and practice and then teach them to my people. [51](#)

The Holy Prophet’s Divine Pond And Right Of Intercession

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever does not believe in the existence of my pond, then may Allah never let him approach my pond.

Whoever does not believe in my right of intercession, then may Allah never grant him my intercession. Verily, my intercession is exclusively for my people who have committed major sins. As for the good-doers, there is no objection to them. [52](#)

The Holy Prophet Prays For The Sick

Imam Ali (‘a) is reported to have said,

When he invoked health upon a sick person, Allah’s Messenger (S) would say these words:

O Lord of humankind, please remove the harm. Please heal, for You are the Healer. There is no remedy except Yours, since your remedy removes all maladies. [53](#)

Guaranteeing The Holy Prophet’s Debts

One day, the Holy Prophet (S) said to his companions,

Which one of you will guarantee the settlement of my debts and fulfill my promises, and he will be with me in Paradise?’

Imam Ali (‘a) answered,

‘I will.’ [54](#)

The Prophet’s Last Words

Imam Ali (‘a) is reported to have said that the last words of the Holy Prophet were these:

Abide by Prayer. Abide by Prayer. Fear Allah with regard to (how you treat) your slaves. [55](#)

The Closest To The Holy Prophet

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Verily, the closest of all of you to me in the tomorrow and the most deserving of my intercession are the most truthful amongst you, the most faithful in giving back trusts to their owners, the most well-mannered, and the most beloved by people. [56](#)

The Remotest To The Holy Prophet

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever is not characterized by three traits belongs to neither Allah the Almighty and All-majestic nor

me.

‘O Allah’s Messenger,’ they asked, ‘What are these three traits?’

He (S) answered,

They are forbearance by which one refutes the annoyance of the edgy ones, nobility of character by which one coexists with people, and godliness by which one refrains from acting acts of disobedience to Allah the Almighty and All-majestic. [57](#)

Forging Lies Against The Holy Prophet

Imam Ali (‘a) has reported the Holy Prophet (S) as saying,

Do not forge lies against me, for whoever forges a lie against me will definitely be in Hellfire. [58](#)

Twelve Imams

Imam Ali (‘a) has reported the Holy Prophet (S) as saying,

After me, the Imams are twelve in number. The first of them is you, Ali, and the last is the Rising Imam (Al-Qa’im) at whose hands Allah exalted be His mention shall conquer the east and the west of the earth. [59](#)

Imam Al-Mahdi

Imam Ali (‘a) has reported the Holy Prophet (S) as saying,

Even if one day from the duration of this world remains, Allah the Almighty and All-majestic shall send a man from us to fill in it (i.e. the earth) with justice in the same way as it will have been filled with injustice. [60](#)

Al-Mahdi Belongs To The Prophet’s Household

Imam Ali (‘a) has reported the Holy Prophet (S) as saying,

Al-Mahdi is from us, the Ahl Al-Bayt. Allah shall prepare his entire affair at a single night. [61](#)

Tasbih Al-Zahra'

Imam Ali (‘a) is reported to have said,

Fatimah (‘a) once suffered the thickness of the skin of her hands because of frequent grinding. We thus

came to Allah's Messenger (S) and I spoke, 'O Allah's Messenger! Fatimah is complaining about the thickness of the skin of her hands because of frequent grinding. She therefore beseeches you to find her a servant.'

The Holy Prophet (S) answered,

'May I guide you to what is better than having a servant?'

He (S) thus instructed us that before we go to sleep, we should repeat the statement of glorifying Allah (i.e. Tasbih : saying, 'subhana allahi ') thirty four times, repeat the statement of praising Allah (i.e. Tahmid : saying, 'Alhamdu lillahi ') thirty-three times, and repeat the statement of professing Allah to be the Most Great (i.e. Takbir : saying, 'Allahu-akbar ') thirty-three times. [62](#)

The Virtue Of 'Ammar

Imam Ali ('a) is reported to have said,

One day, 'Ammar ibn Yasir asked permission to visit Allah's Messenger (S), who permitted him to come. When 'Ammar came, Allah's Messenger (S) said to him, Welcome to the pure and purified one. [63](#)

Likewise, 'Ammar ibn Yasir once visited Imam Ali ('a), who said to him, Welcome to the pure and purified one. I have heard Allah's Messenger (S) saying,

'Ammar is full of faith from top to bottom. [64](#)

The Virtue Of Abdullah Ibn Mas'ud

Imam Ali ('a) is reported to have said that Allah's Messenger (S), once, ordered Abdullah ibn Mas'ud to climb a tree and bring him something. Once Abdullah did, the Companions looked at the thinness of his leg and laughed. Hence, the Holy Prophet (S) said,

What are you laughing at? Verily, the leg of Abdullah in the Scale shall be heavier than Mount Uhud. [65](#)

Mary And Khadijah

Imam Ali ('a) reported that he heard the Holy Prophet (S) saying,

The best of the women of Paradise is Mary the daughter of 'Imran, and the best of the women of Paradise is also Khadijah. [66](#)

Prophet Moses Talks To Allah

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

When (Prophet) Moses the son of ‘Imran talked to his Lord confidentially, he said, ‘O Lord! Are You far away from me, so that I may call at You in a loud voice, or are You close to me and I can speak to You in a low voice?’

The Honorable and Exalted God revealed to him, ‘I accompany whoever remembers Me.’ Then, Moses said, ‘O Lord! There are situations I am in which I consider You to be too High and Noble to be remembered.’ God said, ‘O Moses, remember Me in all situations.’[67](#)

Almighty Allah With One Of His Prophets

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

In one of His revelations, Allah the Almighty and All-majestic revealed to one of His prophets, saying,

By My Mightiness and Majesty, I will most surely cut off the hope of every one who hopes for one other than Me by means of despair. I will also attire him with the dress of humility in the Fire, and I will set him apart from My relief and favors.

How can My servant hope for one other than Me when ordeals afflict him, while the relief from all ordeals is in My Hand alone?

Does he look forward to other than Me while I alone am the Self-Sufficient and the All-Magnanimous? In My hands lie the keys of all doors, which are all closed, while My door alone is open for him who beseeches Me.

Has he not known that whenever a calamity dilutes him, none save Me has the ability to remove it?

Why then can I see him, carrying his hope, alienated from Me?

Many a time have I given him out of My magnanimity and generosity although he has not besought me for it. Nevertheless, he turned away from Me, did not beseech Me, and, instead, asked someone else in his calamity.

I am Allah; I take the initiative in granting (favors) before I am besought.

When I am besought, will I not respond? Nay! Are all magnanimity and all nobility not Mine alone?

Are the world and the Hereafter not Mine alone?

Even if the inhabitants of seven skies and the seven layers of the earth beseech Me altogether and I will

then give each one of them what he needed, this shall never decrease My kingdom even in the amount of a wing of a bug.

How can a kingdom that I supervise be decreased? How then miserable he who disobey Me and does not take Me in consideration is![68](#)

Almighty Allah's Revelation To Prophet David

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

Almighty Allah revealed these words to Prophet David:

The similitude of this world is the same as the similitude of a carcass upon which dogs gathered to pull here and there. Do you like to be a dog, just like they are, to pull with them? O David, having delicious food, putting on soft clothes, having good reputation among people; and winning Paradise in the Hereafter can never be joined together. [69](#)

Total Description Of Islam

Khallas ibn ‘Umar related the following:

We were sitting with Ali ibn Abi Talib when a man from the tribe of Khuza’ah came to him and asked, ‘O Amir Al-Mu'minin! Have you ever heard Allah’s Messenger (S) describing Islam?’

Imam Ali (‘a) answered:

Yes, I have heard Allah’s Messenger (S) saying,

Islam has been founded on four pillars: Patience, certitude, hard work for the cause of Allah, and justice. Patience therein has four branches: Nostalgia, fear, restraint, and vigilance. One who has a longing for paradise forgets the worldly desires. One who has fear of Hellfire abstains from unlawful things. One who exercises restraint in worldly matters, the worldly hardships become easier for him, and one who is vigilant of death hastens to doing righteous deeds.

Certitude therein is also of four branches. They consist of sharp understanding, proper application of wisdom, deriving useful lessons (from previous actions), and knowledge of the traditions of the people of the past. One who possesses sharp understanding recognizes the matters of wisdom. One who applies wisdom properly recognizes the good lessons, one who recognizes the good lessons recognizes the traditions, and one who recognizes traditions is like the one who has lived with the people of the past and has found proper and firm guidance. He has seen those who found salvation and by what means they found. He has also seen those who were destroyed and things that destroyed them. Allah destroys only those who disobey Him and grants redemption for one who acts obediently to His commands.

Justice therein is also of four branches. It is a matter of deep understanding, a huge body of knowledge, the bloom of wisdom, and the garden of forbearance. One who has deep understanding has the ability to interpret all knowledge. One who has a huge body of knowledge knows the ways of wisdom, and one who is forbearing is not an extremist in his decrees and he lives among the people with a good name.

Hard work for the cause of Allah therein is also of four branches. They consist of helping others to perform their duties and to stay away from that which is prohibited, speaking the truth whenever needed, and shunning sins and sinners. One who helps others to perform their duties has supported the believers.

One who helps others stop sinning has humiliated the hypocrites and has thwarted their wicked plans. One who speaks the truth at the right time will stand in the winning side. One who shuns the sinners has avoided Allah's wrath. One who becomes angry for the sake of Allah will find Allah angry for him. Such is belief, its pillars and branches. [70](#)

Elements Of Islam

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Allah created Islam and made for it a backyard and front yard, a light, a fortress, and supporter. Its backyard and front yard are the Holy Quran. Wisdom is its light. Lawfulness is its fortress. My Household, our Partisans (Shi’ah), and I are its supporters. You must love my Household, their followers, and their supporters.

When I was taken to the skies above the earth, Archangel Gabriel introduced me to its inhabitants. Allah entrusted the love for me, my Household, and their followers to the hearts of the angels. It is trust trusted with them until the Judgment Day.

Then I was brought down to the earth and he introduced me to the inhabitants of it. Allah entrusted the love for me, my Household, and their followers to the hearts of the believers of my people. They will keep my trust and the trust of my Household until the Judgment Day.

One must know that if a man of my people worships Allah the Most Majestic and Most Holy his entire lifetime and then meet Allahs the Most Majestic and Most Holy while hating my Household and my followers, Allah will not open his chest for anything but hypocrisy. (2) [71](#)

Islamic Taxes

Muhammad ibn Al-Hanafiyyah, Imam Ali's son, reported that he heard his father quoting the Holy Prophet (S) as saying,

Verily, Almighty Allah has decided such a sufficient share for the poor to be taken from the funds of the

rich that it meets all their needs. If the rich then deprive the poor of their shares, causing them to starve, find nothing to wear, or feel tired, then Allah will punish the rich very intensely and will chastise them unbearably. [72](#)

Types Of Jihad

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

Jihad is of four types: (1) enjoining the right, (2) forbidding the wrong, (3) honesty in situations of steadfastness, and (4) showing animosity to the sinful. [73](#)

Self-strife

Imam Ali (‘a) is reported to have said, ‘On seeing the returning armies from the battlefield, the Holy Prophet (S) said,

Blessed are those who have performed the minor jihad, and have yet to perform the major one.

When asked what the major jihad is, the Holy Prophet (S) replied,

The major jihad is self-strife. [74](#)

Jihad in seditious matters

The Messenger of Allah (S) is reported to have said to Imam Ali (‘a),

O Ali, verily, Allah the All-exalted has prescribed on the faithful believers to practice jihad when seditious matters will be aroused after my departure just as He has prescribed on them to struggle against the polytheists with me.

Imam Ali (‘a) asked,

‘O Allah’s Messenger, what is the sedition in which we are prescribed to practice jihad?’

The Holy Prophet (S) answered,

This sedition occurs when some people violate my practices and defame my religion while they (yet verbally) profess that there is no god but Allah and that I am the messenger of Allah.

Imam Ali (‘a) asked,

‘If they bear witness that there is no god but Allah and that you are the messenger of Allah, then on which basis will we fight against them?’

The Holy Prophet (S) replied,

You will fight against them because they will have innovated false matters in the religion, turned away from my instructions, and deemed lawful the bloodshed of my Progeny. [75](#)

Choosing For Peace

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

After my departure, there shall be discrepancy or innovation of new things. As much as you can, try to choose for peace. [76](#)

Strategic Trickery In War

Imam Ali (‘a) is reported to have said more than once,

‘Birds snatching me away is more favorable to me than fabricating false sayings against the Messenger of Allah (S). I did hear the Messenger of Allah (S) saying on that day of the Battle of the Ditch, War is based on strategic trickery. [77](#)

Patience

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

The position of patience to faith is as same as the position of the head to the body. [78](#)

Signs Of The True Steadfast

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

The sign of the true steadfast lies in three acts: (1) he is never lazy, (2) he is never bored, and (3) he never complains against the Almighty and All-majestic Lord. If he feels lazy, then he will forfeit his duties (towards the Lord). If he feels bored, he will fail to thank (the Lord) properly. If he complains against the Lord, he will then have disobeyed Him. [79](#)

This World; A Prison For The Believers

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) is reported to have said,

O Ali, this world is a prison for the faithful believer and a paradise for the nonbeliever.

O Ali, Allah has revealed to this world, saying: Serve whoever serves Me, and tire whomever serves you.

O Ali, had this world been worth the wing of a fly in the sight of Him,

Allah would not have allowed the disbelievers to drink even a drop of water from it.

O Ali, on the Resurrection Day, all individuals from the past and the last generations will wish if they were not given any pleasure in this world except the amount that kept them alive.[80](#)

Ailment Of The Faithful Believer

Imam Ali (‘a) reported that the Holy Prophet (S) had said to him,

O Ali, the moaning of a faithful believer is regarded as glorification of Allah, his wailing is regarded as professing that there is no god save Allah, his being bedridden because of illness is regarded as sort of worship, and his turning over from one side to another is regarded as struggle in the cause of Allah. If he is then restored to health, he will walk among people exempted from all of his sins.[81](#)

Imam Ali (‘a) likewise reported the Holy Prophet (S) to have said,

The moaning of the faithful believer is recorded for him; if he shows patience, then his moaning will be added to his rewards for doing good deeds, but if his moaning was due to his impatience and anxiety, then he will be free of gaining any reward.[82](#)

Duties Of Muslims Towards Each Other

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Six kind acts are incumbent upon a Muslim towards his brother-in-faith: (1) to greet him whenever he meets him, (2) to visit him when he is ailed, (3) to bless him when he sneezes,[83](#)*(4) to attend his funeral when he passes away, (5) to respond to him when he invites him, and (6) to love for him whatever he loves for himself and to hate for him whatever he hates for himself.*[84](#)

Imam Ali (‘a) also reported the Holy Prophet (S) as saying,

There are thirty duties incumbent upon a Muslim towards his brother-in-faith; and none is exempted from these duties except by carrying them out or there is a justifiable reason: he must forgive his (i.e. brother-in-faith) slips, have mercy on him when he is saddened, cover up his defects, excuse his blunders, accept his apologies, defend him when he is backbitten, continue to give him advices, maintain his friendship with him, preserve his inviolabilities, visit him when he is ailed, attend his funeral when he passes away, respond to his invitations, receive his gifts, make up for his donations, thank him when he does him a favor, support him excellently, guard his wife, help him settle his needs, intercede for him in needs, bless him when he sneezes, guide him when he or one of his things are lost, greet him back, use nice language with him, treat his belongings with kindness, give credence when he takes an oath, befriend his friends, refrain from incurring animosity of him, and back him when he is right or wrong.

To back him when he is wrong means that he must deter him from wronging others. To back him when he is right means to help him retrieve his dues.

He must also avoid forsaking him and avoid disappointing him. He must also love for him whatever good item he loves for himself and hate that an evil, which he does not want for himself, to afflict him. [85](#)

Financial Duties

Imam Ali (‘a) reported that the Holy Prophet (S) was once asked, ‘Is there any other duty in one’s money except the zakat rate (i.e. poor-rate)?’

He (S) answered,

Yes, there is. It is to act kindly towards one’s relatives when they desert you and to build good relations with the Muslim neighbors. Verily, whoever spends a night satiated while his Muslim neighbor is hungry, has not believed in me. Archangel Gabriel kept on instructing me to create strong ties with the neighbors until I thought that he would decide a share of the inheritance to the neighbors. [86](#)

Legally-Gotten Earnings

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Verily, Allah the All-exalted likes to see His servant tire out himself in seeking lawful earnings. [87](#)

Prayers That Are Never Rejected

The Holy Prophet (S) is reported to have said to Imam Ali (‘a),

O Ali, the prayers of four classes of people are never rejected: just rulers, fathers when they pray for their sons, people who privately pray for their brethren, and the oppressed. The Majestic and Glorified God says, ‘I swear by My Glory and Majesty that I will take your revenge (referring to the oppressed) even if it takes long time. [88](#)

Prayer At Putting On Clothes

Imam Ali (‘a) came to a boy and purchased a shirt with three dirhams. When he put it on, he (‘a) uttered this prayer:

All praise be to Allah Who has provided me with clothing of beauty through which I beautify myself among people and cover up my private parts.

When he was asked whether these words were his own composition or were heard from the Holy

Prophet (S), Imam Ali (‘a) answered that he had heard them from the Holy Prophet (S) who used to say them whenever he put on a new clothing.[89](#)

Building A Mosque

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever builds a mosque, Almighty Allah will build for him a house in Paradise.[90](#)

Sitting In One’s Prayer-Place

Imam Ali (‘a) is reported to have said that he heard the Holy Prophet (S) saying,

Whoever performs the Dawn Prayer and then sits in his prayer-place, the angels will bless him. The blessing of the angels means that they pray Allah for him, saying: O Allah, please forgive him. O Allah, please have mercy on him.

Likewise, whoever waits for the time of a prayer, the angels will bless him. The blessing of the angels means that they pray Allah for him, saying: O Allah, please forgive him. O Allah, please have mercy on him.[91](#)

The Poor; The Friends Of Allah

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

The poor are Allah’s friends. The sick are Allah’s beloveds. So, whoever dies after declaring repentance, will be awarded Paradise. Repent to Allah and never despair. Verily, the door to repentance is open from the side of the sunset and it is never blocked until the sun rises from it.[92](#)

The Homeless

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

I will not give you (from the allowances) and leave the homeless[93](#) *starving.*[94](#)

Lofty Places In Paradise

Imam Ali (‘a) reported that the Holy Prophet (S) had said,

Verily, there are chambers in Paradise whose outward can be seen from their inward and inward from their outward. Living in these chambers are people from my community who use nice wording, serve (the poor) with food, spread greetings, and pray at night when others are asleep.

Imam Ali (‘a) asked, ‘O Allah’s Messenger, which one of your community can do all these?’

The Holy Prophet (S) replied,

O Ali, do you know what nice wording indicates? It indicates those who, in mornings and evenings, repeat ten times these (doxological) words: subhanaallahiwalhamdulillahi walailahaillaallahuwallahuakbaru (All glory be to Allah, all praise be to Allah, there is no god but Allah, and Allah is the Most Great).

To serve (the poor) with food stands for spending on one’s dependents (generously).

To offer prayers at night while the others are sleep means: whoever performs the Sunset and Evening Prayers and then performs the Dawn Prayer at mosque, is considered as having spent the whole night in devotional acts.

To spread greetings means not to abstain from greeting any one of the Muslims.[95](#)

Abstinence From Worldly Pleasures

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever abstains from running after worldly pleasures, Allah will learn him without need for learning tools, will guide him without need for guiding means, will make him insightful, and will remove blindness from him.[96](#)

Nobilities Of Character

Imam Al-Husayn (‘a) reported on the authority of his father (‘a) who said that he heard the Messenger of Allah (S) saying,

I have been sent (as a prophet) to disseminate the nobilities and decencies of character.[97](#)

Well Mannerism

Imam Ali (‘a) is reported to have said that he heard Allah’s Messenger (S) saying,

Verily, you will not be able to contain all people by your fortunes; therefore, contain them by your moral standards.[98](#)

The Holy Prophet (S) is reported to have said to Imam Ali (‘a),

O Ali, may I inform you of the closest to my mannerisms?

‘Yes, you may, Allah’s Messenger,’ said Imam Ali (‘a). The Holy Prophet (S) expressed,

The closest to my mannerisms are the most well-mannered, the most self-possessed, the kindest to their relatives, and the fairest in situations of rage and pleasure. [99](#)

Helping People Settle Their Needs

The Holy Prophet (S) is reported to have said to Imam Ali (‘a),

O Ali, the need (i.e. poverty) is Allah’s trust with His creatures. Whoever keeps it secret, Allah grants him a reward equal to that decided for one who prays. However, if he reveals it (i.e. complains about his poverty) to one who is able to help but he does not help, he has then killed him, not with a sword or spears, but has killed him by breaking his heart. [100](#)

The Best Of All People

The Holy Prophet (S) is reported to have said to Imam Ali (‘a),

O Ali, there are three things; whoever meets Allah the Almighty and All-majestic having carried them out, will be of the noblest of all people. Whoever performs whatever is incumbent upon him will be of the best of worshippers. Whoever abstains from whatever is forbidden for him to do, will be of the most pious of all people. Whoever is content with whatever sustenance Allah has provided for him, will be of the wealthiest of all people.

O Ali, Islam is naked. Modesty is its dress, faithfulness its adornment, good deed its personality, and piety its pillar. [101](#)

Helping The Muslims

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever saves a group of Muslims from fire or flood, will be incumbently in Paradise. [102](#)

Qualities Of True Believers

Imam Ali (‘a) is reported to have asked the Holy Prophet (S) about the qualities of true believers. The Holy Prophet (S) thus answered,

There are twenty qualities in a believer without which his belief is not complete. Of the qualities of the believing people, O Ali, is their presence in prayer, quick payment of zakat (religious tax or charity), feeding the destitute, placing their hands on the heads of the orphans (to comfort them), cleansing their clothes, and tying up their waists with covering. They are those who do not lie when speaking, do not break their promises, and do not violate their trusts. They tell the truth when they speak up.

At night, they are monks, and they are lions during the day. During the days, they fast, and at nights, they stand up for worship. They do not harm the neighbors and the neighbors do not experience any harm from them. They are those who walk on earth in humble manners, and their steps move to the homes of the widows (to help) and in the processions of funerals. [103](#)

Good-Looking People

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Seek good from the pleasant-looking people, as they are more likely to do good deeds than the mean-looking ones. [104](#)

Building Good Ties With The Relatives

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

One who maintains good relationship with his relatives, if he may have only three years to live, Allah, because of his good relationship with the relatives, will prolong his life up to thirty years.

He (S) then recited this holy Quranic verse:

Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book. (13:39) [105](#)

Imam Ali (‘a) also reported the Holy Prophet (S) to have said,

Whoever is pleased to have his lifetime prolonged and have his sustenance expanded, must then build good relationship with his relatives. [106](#)

Equality With The Brothers-In-Faith

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

Three conducts cannot be stood by the individuals of this nation: (1) Halving one’s funds with the brethren-in-faith, (2) treating people justly in personal issues, and (3) remembering Almighty Allah under all circumstances. To remember Almighty Allah does not mean to utter such statements of praise of Him like ‘Glory be to Allah’, ‘praise be to Allah’, ‘there is no god save Allah’, and ‘Allah is the Most Great’; rather, it means to fear Him when coming to commit a forbidden act. [107](#)

Endearing Oneself To People

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

The topmost of intelligence, after having faith in Allah, is the endearment to people. [108](#)

Man is grouped with those whom he loves

Imam Ali (‘a) related that a man said to the Holy Prophet (S),

‘It happens that one loves a certain people but he cannot imitate their deeds.’

The Holy Prophet (S) answered,

Man is grouped with those whom he loves. [109](#)

Noble Characters

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, the faith of one who has the following seven characteristics is perfect and the gates of Paradise shall open up for him: (1) to perform the (ritual) ablution properly, (2) to perform the prayers excellently; (3) to pay the alms-tax from one’s properties, (4) to stop one’s anger from people, (5) to control one’s tongue, (6) to implore Allah’s forgiveness for the sins, and (7) to act sincerely towards one’s family members. [110](#)

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever enjoys four qualities in this world, will have won the wealth of this world and the other world and will have attained his share completely from both of them: (1) godliness that protects from violating them prohibitions of Allah, (2) nobility of character through which he lives among people, (3) clemency by which he repels the precipitancy of the impatient people, and (4) a righteous wife that helps him run properly the affairs of this world and the other world. [111](#)

The Best Qualities

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

The best worshipper of all people is he who carries out the religious duties excellently.

The most generous of all people is he who defrays the poor-rate from his funds.

The most ascetic of all people is he who refrains from committing the prohibitions.

The most God-fearing of all people is he who says the truth, be it for his good or against it.

The fairest of all people is he who loves for people what he loves for himself and hates for them what he hates for himself.

The most courteous of all people is he who evokes death more than everybody else does.

The happiest of all people is he who is under the dust after he, having been saved from punishment, is expecting the reward.

The most inattentive of all people is he who does not learn a lesson from the vicissitudes of time.

The worthiest of all people is he who does not make any worth for this world.

The most knowledgeable of all people is he who adds the knowledge of people to his own knowledge.

The bravest of all people is he who overcomes his personal whims.

The most valuable of all people is he who has more familiarity with all affairs than everybody else does.

The most valueless of all people is he who has less familiarity with the affairs than everybody else does.

He who enjoys the least pleasure among all people is the one who envies them.

The most uncomfortable of all people is the stingy.

The stingiest of all people is he who acts tightfistedly with regard to his duties towards Allah the Almighty and All-majestic.

The worthiest of following the truth is the one who recognizes it better than all others do.

The most disrespected of all people is the sinful. The most unfaithful are the kings.

The biggest friendless ones are the rulers. The poorest of all people are the greedy.

The richest of all people are those who are free from avidity. The best faithful of all people are the most well-mannered. The noblest of all people are the most pious.

The most appreciated of all people are those who do not interfere themselves in what may not concern them.

The most devout of all people are those who abandon dispute, even if they are right.

The weakest in personality are those accustomed to telling lies. The unhappiest of all people are the rulers.

The most abhorrent of all people are the arrogant.

The most hard-working of all people are those who abandon sinning. The wisest of all people are those who flee from the ignorant ones.

The most contended of all people are those who associate with the noble people.

The most sagacious of all people are those who treat others with best means of courtesy.

The most accused are those who sit with the untrustworthy people.

The most insolent of all people are those who kill or beat other than their killers or beaters.

The worthiest of pardoning are the most capable of punishing.

Those who are most expected to commit sins are the foolish backbiters. The lowliest of all people are those who humiliate the others.

The most resolute of all people are those who suppress their rage most.

The most righteous of all people are those who make peace between people.

The best of all people are those who make more benefits for people. [112](#)

Enjoining The Right

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Those who enjoin the right, forbid the wrong, guide to a righteous deed, and give proper advice are partners in the reward. Likewise, those who enjoin evil, guide to a spiteful act, or give evil advice are partner in the punishment. [113](#)

Doing A Favor Perfectly

Imam Ali (‘a) is reported to have said that he heard the Messenger of Allah (S) saying,

To do a favor perfectly is better than setting to do it. [114](#)

Perfect Chivalry

Imam Ali (‘a) is reported to have said that he heard the Messenger of Allah (S) saying,

As for him who treats people with fairness, tells them the truth only, and fulfills his promises to them, it is then forbidden to backbite him, his manliness is perfect, his decency is apparent, and it is obligatory to regard him as true brother. [115](#)

Love And Hatred

Imam Ali (‘a) is reported to have said that he heard the Messenger of Allah (S) saying,

Have love for your friend up to a limit, for it is possible that he turns into your enemy one day; and hate your enemy up to a limit, for it is possible that he turns into your friend one day. [116](#)

Forbearance

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

Forbearance promotes to the rank of those who persistently observe fasting and spend their nights with acts of worship. [117](#)

Arranging Matters In Disputes

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

To arrange matters in disputes is better than general prayers and fasting. [118](#)

Treating The Unkind With Kindness

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

Regard good relationship with those who have ruptured their relationships with you, treat with kindness those who have treated you unkindly, and say the truth even if it may cause you blameworthy result. [119](#)

Pardoning The Wrongdoers

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

On the Resurrection Day, a caller from the center of the Divine Throne will cry out, ‘Let those whose rewards have been purely relegated to Allah stand up.’ Then, none will stand up except those who have pardoned their brethren-in-faith. [120](#)

Helping In Charitable Acts

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

May Allah have mercy upon whoever helps his parents do good deeds. May Allah have mercy upon whoever helps his children do good deeds. May Allah have mercy on whoever helps his neighbors do good deeds. May Allah have mercy on whoever helps his friends do good deeds. May Allah have mercy

on whoever helps his companions do good deeds. May Allah have mercy on whoever helps his ruler do good deeds. [121](#)

Exploitation Of Four Things

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) has said,

O Ali, exploit four things before the falling of four (bad consequences): exploit your youth before the falling of your old age, exploit your health before the coming of your illness, exploit your richness before the falling of your poverty, and exploit your lifetime before the coming of your death. [122](#)

Kindness To The Orphans And The Weak

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) has said,

O Ali, whoever enjoys the following four features, Almighty Allah shall build for him a house in Paradise: (1) providing a shelter for an orphan, (2) having mercy on the weak, (3) showing compassion to the parents, and (4) treating the servants leniently.

O Ali, Paradise shall be incumbently decided for him who meets all the expenses of an orphan from his own wealth until he makes him financially independent.

O Ali, whoever passes his hand over the head of an orphan out of feeling sympathy with him, Almighty Allah, on the Resurrection Day, shall grant him (a piece of) light for each single hair (of the orphan’s head). [123](#)

Giving Good Advice

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

A faithful believer will be kept enjoying a large vicinity of religiousness as long as he gives his brethren-in-faith good advices. If he deviates from so, he will be divested of Divine direction. [124](#)

The Three Rescuers

The Holy Prophet (S) is reported to have said to Imam Ali (‘a),

O Ali, three matters do rescue: (1) fear of Allah covertly and overtly, (2) economization in richness and poverty, and (3) saying the fair word in states of satisfaction and rage. [125](#)

Wronging The Helpless

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

Allah the Almighty and All-majestic says: My wrath is so intense with those who wrong the people who have no aide save Me. [126](#)

Trustworthiness

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

Trustworthiness brings about (much) sustenance, while treachery bring about poverty. [127](#)

Jealousy

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

I am ardently jealous, but Allah the Almighty and All-majestic is more jealous than I am. Verily, Allah the All-exalted loves more the jealous servants of Him. [128](#)

Adequate Sustenance

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

When Allah the All-exalted loves a servant of Him, He gives him the minimum amount of sustenance (that is necessary to support life). [129](#)

The Reward For Almsgiving

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

Every act of kindness is considered almsgiving, be it to a rich or a poor person. So, give alms, even if they are as insignificant as a half of a date. Guard yourselves against Hellfire even through a half of a date. Verily, Allah the Almighty and All-majestic nurtures the alms for its doer as same as you nurture your foal or young camel until He will pay it back to its doer on the Resurrection Day and then it will be as vast as a big mountain. [130](#)

The Little Worldly Profit Is Better Than The Much

Imam Ali (‘a) quoted the Holy Prophet (S) as saying,

What is sufficiently little is better than what is distractively much. [131](#)

Word Of The Faithful Believer

Imam Ali (‘a) is reported to have said that he heard the Holy Prophet (S) saying,

A word given by a true believer is non-expiable vow. [132](#)

Leaving The Unconcerned

Imam Ali (‘a) quoted the Holy Prophet (S) as saying,

One of the signs of knowledgeability is to speak very little in the unconcerned matters. [133](#)

Wise Word

Imam Ali (‘a) is reported to have said that he heard the Holy Prophet (S) saying,

A wise saying is a lost article of the believer. Wherever he finds it, he is the worthiest of it (i.e. he should apply its meaning to himself before others). [134](#)

Acts Driving Satan Away

Imam Ali (‘a) is reported to have said that the Messenger of Allah (S) was once asked, ‘What is the thing that may drive Satan away from us?’

Answering, he (S) said,

Observance of fasting blackens the face of Satan, almsgiving breaks his back, bearing love for others for the sake of Allah the All-exalted and persistence on righteous deeds cut off his roots, and imploring Allah’s forgiveness cuts off his aorta. [135](#)

Imploring God’s Forgiveness For The Polytheist Parents

Imam Ali (‘a) is reported to have said,

I heard a man imploring God’s forgiveness for his parents who were polytheists. I thus said to him, ‘Is it acceptable for one to implore God’s forgiveness for his polytheist fathers?’

The man answered, ‘Did (Prophet) Abraham not implore God’s forgiveness for his polytheist father?’

When I conveyed this to the Holy Prophet (S), the following holy verse was revealed:

It is not for the Prophet and those who believe to pray for the forgiveness of idolaters even though they may be near of kin to them after it had become clear that they are people of Hellfire.

Relieving From Crises

The Holy Prophet (S) is reported to have said to Imam Ali (‘a),

O Ali, whenever you face a matter that frightens you, you may say: O Allah, (I beseech You) in the name of Muhammad and his Household, please relieve me from my fear. [137](#)

What To Say To A Sneezer

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

When one of you sneezes, he should say, ‘Alhamdu lillahi ‘Ala kulli halin (Praise be to Allah for each and every situation).’ He must then be answered by these words: ‘yarhamukallahu (Allah may have mercy upon you),’ and the sneezer then replies with the statement of ‘yahdikumullahu wayuslihubalakum (May Allah guide you and improve your condition).’ [138](#)

Abstinence From Lusts

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Blessed are those who abstain from a current lust in order to obtain a promised one that they have not seen yet. [139](#)

Forbiddance Of Obscene Language

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

As for every obscene, indecent, and shameless individual who does not care for his speech or for what is said to him, Almighty Allah will ban him from being in Paradise. If you search for the family of such individuals, you will find them bastards or semi-sons of devils.

Some of the attendants asked, ‘O Allah’s Messenger, are there devils among people?’

The Holy Prophet (S) answered

There are devils among people. Do you not deduce this fact from this holy verse: ‘And share with them (O Satan) in wealth and children?’ [140](#)

Joking And Telling Untruths

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, do not joke; lest your brilliance will fade away. Do not tell lies; lest, your brightness will fade away.

Beware of two characteristics: boredom and laziness. If you are bored, then you will not tolerate the truth. If you are lazy, you will carry out your duties.

O Ali, whoever is controlled by boredom, rest will depart from him. [141](#)

Discourtesy

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

There is repentance for each sin except discourtesy, because whenever a discourteous person leaves a sin, he will fall in another. [142](#)

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

Discourtesy spoils deeds in the same way as vinegar does to honey. [143](#)

The Wickedest Of All People

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, the best kind of jihad is to begin your day without having any intention to wrong anyone.

O Ali, he whom people try to avoid his tongue (i.e. impudent language) shall be one of the inhabitants of Hellfire.

O Ali, the wickedest of all people is the one whom people honor for safeguarding themselves from his obscene language and from the harm of his wickedness.

O Ali, the evilest of all people is he who sells his otherworld with this world, and even more evil than that is one who sells his otherworld with the world of one other than him. [144](#)

On another occasion, the Holy Prophet (S) said to Imam Ali (‘a),

O Ali, may I inform you of the evilest of all people?

Imam Ali (‘a) answered, ‘Yes, you may.’

The Holy Prophet (S) said,

The evilest of all people is he who never forgives and never overlooks. May I inform of those who are worse than those people are?

Imam Ali (‘a) said, ‘Yes, you may.’

The Holy Prophet (S) said,

They are those whose evil is not secured and good is not expected from them. [145](#)

Frowning In The Face Of The Brethren-In-Faith

Imam Ali (‘a) quoted the Holy Prophet (S) as saying,

Verily, Allah hates those who frown in the faces of their brethren-in-faith. [146](#)

The Two-Faced

Imam Ali (‘a) reported that the Holy Prophet (S), once, said in one of his speeches,

Evil is the servant (of Allah) who has two faces; he welcomes in one face and alienates in the other. If his Muslim brother attains a good thing, he envies him, but if a bad thing afflicts him, he disappoints him.

Evil is the servant who is like this. The beginning of him was semen and the end of him is corpse. Between these edges, he does not know what will affect him.

Evil is the servant who, although he has been created to serve Allah, is distracted by the transitory world from the final one and his end result will be misery.

Evil is the servant who behaves haughtily and proudly, forgetting the All-great and All-high Lord.

Evil is the servant who acts insolently and oppressively, forgetting the Omnipotent and Most High Lord.

Evil is the servant who is subjected to a whim that misleads him and a self that leads him to humiliation.

Evil is the servant whose greed leads him to filth. [147](#)

Sins Of Immediate Punishment

Imam Ali (‘a) quoted the Holy Prophet (S) as saying,

The punishment for three sins is immediate and not postponed to the hereafter: filial impiety, oppression against people, and ingratitude. [148](#)

Deserter Of Prayers

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

Those who have deserted performing the prayers will plead for return to the worldly life. To this meaning has Allah the All-exalted referred by saying ‘Until, when death comes unto one of them, he says:

My Lord! Send me back. (23:99)’[149](#)

The Back-Breaking Things

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, four issues are back-breaking: a leader who is obeyed while he disobeys Allah, a wife who is unfaithful to her husband while he is caring for her, poverty which the poor cannot overcome, and a permanently bad neighbor. [150](#)

The Seven Accursed

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

Allah and all of the prophets whose prayers are sure to be fulfilled have cursed seven groups of people. They are: (1) those who distort the Book of Allah, (2) those who deny the Divine destiny, (3) those who misrepresent the tradition of Allah’s Messenger, (4) those who allow what has been forbidden regarding my Household, (5) those who come to power by force so as to debase those who are endeared by Allah and to endear those who are debased by Allah, (6) those who consider lawful what the Honorable and Exalted Allah has established to be unlawful, (7) and those who behave extremely arrogantly with those who worship the Honorable the Exalted Allah. [151](#)

The People Of The Acts Of Disobedience To Allah

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) has ordered us to meet the people who are disobedient to Almighty Allah with sullen faces. [152](#)

The Lowly

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, by Allah (I swear), in the government of the evil rulers, if the lowly people settle in the bottom of a well, Allah the Almighty and All-majestic will send to them a storm to rise them above the exalted

ones. [153](#)

Ingratitude

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

The swiftest of all sins in punishment is ingratitude (i.e. absence of appreciation). [154](#)

Monopoly

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) has warned against monopoly (i.e. exclusive possession or control of the trade in a commodity). [155](#)

The Destroyers

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Dinar and dirham (i.e. money) have destroyed those who lived before you and they will destroy you, too. [156](#)

Backbiting

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, whoever’s brother-in-faith is backbitten before him and he refrains from supporting him although he can do it, Allah the All-exalted will disappoint him in this world and the other world. [157](#)

Hardheartedness

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, three matters cause hardheartedness: (1) listening to amusements, (2) seeking after games [i.e. hunting], and (3) stopping at the doors of the rulers. [158](#)

Self-Humiliation

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

A Muslim must not expose himself to humiliation.

The Holy Prophet (S) was asked how one can expose oneself to humiliation. He (S) answered,

Exposing oneself to humiliation is to intrude upon unbearable tribulations. [159](#)

Beggary Of The Rich

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever asks for something from people although he is rich enough to avoid so, will bring to himself more fiery stones of Hellfire.

The Holy Prophet (S) was asked as to which extent one can be rich enough, and he (S) answered,

A rich enough person is one who can provide a dinner for himself. [160](#)

Rage And Self-Control

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

The strongest of all of you is one who controls oneself in rage, and the most forbearing of all of you is one who pardons although he has the power to punish. [161](#)

Hastening

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Do not postpone these three things: (1) prayers when their times come, (2) funerals when they are prepared, and (3) mature girls when a well-qualified man asks for their hands. [162](#)

Transgression And Envy

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Iblis (i.e. Satan) says to his hosts: Disperse transgression and envy among the children of Adam (i.e. human beings), because these two are equal to atheism in the sight of Allah. [163](#)

Belittlement Of Religion

Imam Ali (‘a) reported that he heard the Holy Prophet (S) saying,

I fear for you belittlement of religious affairs, retailing judgments, rupture of relations with the relatives, using the Quran as songs, and making one who is not the best of you all in the religious knowledge as your leader. [164](#)

Abandonment Of Faith

Imam Ali (‘a) reported the Holy Prophet (S) to have said,

In the last of time, a people will appear who recite the Quran but it does not exceed their collarbones. They will abandon the faith of Islam as swiftly as an arrow leaves the bow. To fight against them is a duty that is incumbent upon every Muslim. [165](#)

Seeking The Help Of Other Than Almighty Allah

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Allah the Almighty says: As for any creature who seeks the help of one of My creatures other than Me, I will certainly take away from him the means in the heavens and the earth. I shall not give him anything that he may ask from Me, and I shall not respond to him whenever he calls Me.

As for any created being that seeks the help of Me but not of any of My creatures, I will certainly establish the heavens and the earth as a means of providing for his sustenance. I will grant him whatever he asks for from Me, I will respond to him when he calls Me, and I will forgive him when he implores Me for forgiveness. [166](#)

The Worthy Of Insult

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, the following eight categories of people have no one but themselves to blame if they are insulted: (1) those who attend a banquet without being invited, (2) those guests who frequently give orders to their hosts, (3) those who expect goodness from their enemies, (4) those who seek favors from lowly people, (5) those who interfere in other people’s private affairs without being asked to do so, (6) those who mock at rulers, (7) those who sit in a position which they do not deserve, and (8) those who converse with people who do not listen to them. [167](#)

The Baseless Zeal Of Jahiliyyah

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, through Islam, Allah the All-blessed and All-exalted has removed the baseless zeal of the pre-Islamic era (i.e. Jahiliyyah) and the boasting with forefathers. Behold! All human beings go back to Adam and Adam was created of dust. The most honorable of them in the sight of Allah is the most pious. [168](#)

Adorning Oneself Before People

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever adorns himself in the presence of others with what Allah likes but challenges Allah in private by acts that Allah dislikes, will meet the wrath and rancor of Allah. [169](#)

The Punishment Of The Intoxicants–Addicted

Imam Ali (‘a) has said that the Holy Prophet (S) said to him,

I swear by Allah and I call Him to be the witness that (Archangel) Gabriel said to me: O Muhammad, the addicted to intoxicants is as same as the worshipper of idols. [170](#)

Praiseworthy Traits And Blameworthy Traits

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, I warn you against three gross traits: envy, greed, and telling untruths.

O Ali, in this world, a faithful believer becomes happy at three situations: meeting the brethren–in–faith, breaking the fast, and worshipping (Allah) at the last hours of night. [171](#)

Deadeners Of Hearts

Imam Ali (‘a) is reported to have said that the Holy Prophet (S) said to him,

Association with the following three categories of people deadens hearts: (1) sitting with scoundrels, (2) talking to women, and (3) sitting with the rich. [172](#)

Peculiarities Of The Holy Prophet

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

I have been given things that no other prophet had’ I have been given victory by means of horror (in the hearts of the enemies), I have been given the keys to the treasures of the earth, I have been given the name Ahmad (i.e. praiseworthy), the dust has been made pure for me, and my community has been made the best of all communities. [173](#)

Self-Protection

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

One who does not practice taqiyah (i.e. self-protection) is faithless. [174](#)

Legality Of Temporary Marriage

It is reported that Imam Ali (‘a), at a place called ‘Usfan, met with ‘Uthman ibn ‘Affan who had deemed prohibited the temporary marriage, and said to him,

What for are you deeming prohibited a matter that Allah’s Messenger has practiced? [175](#)

Mina

Imam Ali (‘a) is reported to have said,

One day, the Messenger of Allah (S) came to the place of slaughtering at Mina and said, ‘This is the slaughtering place, although Mina entirely can acceptably be a place of slaughtering.’ [176](#)

The Zakat Tax

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

The tax of whatever is irrigated by raindrops is one-tenth, and the tax of whatever is irrigated by buckets and waterwheels is half a one-tenth. [177](#)

The Alms-Given Camels

Imam Ali (‘a) is reported to have said,

One day, a group of camels that were dedicated to alms passed by the Messenger of Allah (S), who grasped the hairs of one of the camels and said, ‘I am not worthier than any other Muslim person to have even this amount of these camels.’ [178](#)

Sheep And Planting

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Stick to sheep-breeding and crop growing, for they come with benefit and go with benefit. [179](#)

Accursed People

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

May Allah curse those who offer a slaughtered animal for any other purpose than (seeking nearness to)

Almighty Allah!

May Allah curse those who are loyal to other than their true leaders! May Allah curse those who change the signs of the earth!

May Allah curse those who act impiously towards their parents! [180](#)

Unacceptable Immolations

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) warned against immolating (i.e. offering in sacrifice) a muqabilah (i.e. an animal that a front part of its ear is cut off and let hanged), a mudabirah (i.e. an animal that a back part of its ear is cut off and let hanged), a sharqa' (i.e. an animal whose ear is cut into two pieces), a kharqa' (i.e. an animal in whose ear there is a round hole), and a jad 'a' (i.e. an animal whose ear, nose, or lip is cut off). [181](#)

The Imam (‘a) is also reported to have said,

The Messenger of Allah (S) warned against immolating an animal whose horn is broken or whose ear is split. [182](#)

The Three Exempted

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Three categories of people are released from responsibility: (1) the asleep until they wake up, (2) the insane until they recover reason, and (3) the immature until they attain maturity. [183](#)

Immunity Against Drowning

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

O Ali, to say these words saves the individuals of my community against drowning if they say them when they embark on ships: In the Name of Allah the All-beneficent. 'And they have not honored Allah with the honor that is due to Him.

The whole earth shall be in His grip on the Resurrection Day and the heavens rolled up in His right hand. Glory be to Him and may He be exalted above what they associate with Him.' 'In the name of Allah be its sailing and its anchoring. Most surely, my Lord is Forgiving, Merciful.' [184](#)

Talking To The Lepers

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Do not take long looks at the lepers. When you have to talk to them, you may put between them and you a distance that is as much as a length of a spear. [185](#)

Pouring Dust Upon The Dead

Imam Ali (‘a) said that he heard the Holy Prophet (S) saying,

Whoever pours dust upon a dead person and says, ‘(O Allah,) this is on the basis of the belief in You and giving credence to Your Resurrection. This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth,’ whose does and says so, Allah will grant him a reward for each atom (of dust). [186](#)

Departure From The Lovers

Imam Ali (‘a) said that he heard the Holy Prophet (S) saying,

(Archangel) Gabriel said to me: Love whomever you want, for you will eventually depart from him. Do whatever you want, for you will eventually face its consequence. Live how long you wish, for you will eventually die. [187](#)

Pondering Over The Sermons

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

To the highest positions of Heaven, some people preceded others although they did not offer prayers, did not observe fasting, and did not go on the Hajj pilgrimage more than others did; rather, they pondered over the lessons of Almighty Allah so thoughtfully that their hearts felt fear of Him, their souls felt rest with Him, and their limbs frightened of Him. As a result, they exceeded the other creatures in winning the most pleasant standing and the most excellent rank in the sight of people and in the sight of Allah in the Hereafter. [188](#)

The Useless Matters

Within his instructive words to Imam Ali (‘a), the Holy Prophet (S) said,

O Ali, four matters go uselessly: to eat after satiety, to light a lamp in the moonlight, to seed in the briny land, and to do favors to the undeserved. [189](#)

Sorts Of Speaking

Imam Ali (‘a) reported the Holy Prophet (S) as saying,

Speaking is of three categories: one category brings about triumph, another category brings about safety, and the third category brings about paleness. The category that brings about triumph is remembrance of Almighty Allah. The category that brings about safety is to say what Allah likes you to say. The category that brings about paleness is to speak ill of people. [190](#)

Inward And Outward Forms

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

O Ali, every servant (of Almighty Allah) has an inward form and an outward appearance. Whoever sets aright his inward form, Allah will set aright his outward appearance; and whoever spoils his inward form, Almighty Allah will spoil his outward appearance.

Every one has a reputation among the inhabitants of the heavens that is similar to his reputation among the inhabitants of the earth. Hence, when the reputation of one is ill among the inhabitants of the heavens, his reputation among the inhabitants of the earth will be made ill, too. [191](#)

Endearing Oneself To People

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

After believing in Allah the Almighty and All-majestic, the top of reason is to endear oneself to people. [192](#)

Gold And Silk

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) took gold in his right hand and a piece of silk in his left, and said, ‘These two are forbidden to the males of my community.’ [193](#)

Roses

Imam Ali (‘a) is reported to have said,

One day, the Messenger of Allah (S) gave me flowers as a present with his both hands. When I brought the flowers near my nose, he said,

Flowers are the chief scent-giving plants of Paradise after myrtle. [194](#)

New Fruits

Imam Ali (‘a) is reported to have said,

Whenever the Holy Prophet (S) saw new fruits, he would kiss and put them on his eyes and mouth. He would then pray to Almighty Allah, saying,

O Allah, just as You have made us see the first of this fruit with good health, so also, please, make us see the last of it with good health. [195](#)

Eating While Ceremonially Impure

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) warned us against eating something while being ceremonially impure. Commenting, he (S) said,

This act brings about poverty. [196](#)

Washing The Entire Body From Ceremonial Impurity

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever leaves a single hair of his body unwashed from ceremonial impurity, will face much chastisement in Hellfire.

Imam Ali commented:

Since then, I never left a single hair on my body unwashed. [197](#)

Urinating Under A Tree

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) warned against urinating under a fruitful tree or on the public way. [198](#)

Urinating In Flowing Rivers

Imam Ali (‘a) is reported to have said,

The Messenger of Allah (S) warned against urinating in flowing rivers. [199](#)

Urinating In Standing Position

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

To urinate while standing up is a sign of alienation, unless there is an excuse. [200](#)

Negligence Of Ritual Ablution

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

The prayers of eight categories of people are unacceptable. One of them is one who neglects performing the ritual ablution (i.e. wuzu’).

Dyeing

In his instructive will to Imam Ali (‘a), the Holy Prophet (S) said,

It is better to spend a single dirham in dyeing than to spend one-thousand dirhams for the sake of Allah, since it has fourteen characteristics. It releases the wind from the ears, improves the sight, softens the nasals, makes your breath smell fresh, strengthens the gums, eliminates weakness, lessens satanic insinuations, gladdens the angels, delivers glad tidings to the believers, enrages the disbelievers, adorns, gives scent, and makes the questioning angels feel shy (of interrogating).

Brushing The Teeth

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Your mouths are the paths of the Quran; therefore, purify them by means of using the siwak (a stick used as tooth cleanser). [202](#)

Purity; The Key To Prayers

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Purifying is the key to prayer, the takbir the consecration of it, and the taslim the conclusion. [203](#)

Banishing The People Of Najran

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

O Ali, if you are given the position of leadership, then banish the people of Najran from the Arabian Peninsula. [204](#)

The Prayer Of The Wronged

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

O Ali, beware of the prayer of the wronged, because they only ask Almighty Allah for their dues. Verily, Almighty Allah will never impede anyone from being given his due. [205](#)

To Die In Defence Of Property

Imam Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying,

Whoever is killed in defense of his property is martyr. [206](#)

- [1.](#) For more information about this issue, the gentle reader is advised to refer to the book entitled Man’ Tadwin Al-Hadith by Sayyid Ali Al-Shahristani. The book has been translated into English, under the title: The Prohibition of Recording the Hadith, by Badr Shahin and published by Ansariyan Publications. [Translator]
- [2.](#) Nahj Al-Balaghah, Sermon No. 210.
- [3.](#) Shaykh Al-Saduq, Al-Khisal, pp. 418 (the English version).
- [4.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 2:261.
- [5.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 2:261.
- [6.](#) Abu-Na’im, Hilyat Al-Awliya’ 3:193.
- [7.](#) Sunan Al-Tirmidhi 4:53.
- [8.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 1:171.
- [9.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 1:182.
- [10.](#) Al-Tabrisi, Mishkat Al-Anwar (the English version), pp. 339.
- [11.](#) Al-karrani, Tuhaf Al-’Uqul (the English version), pp. 29.
- [12.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 2:16.
- [13.](#) Shaykh Al-Kulayni, Al-Kafi 1:46.
- [14.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 2:16.
- [15.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 2:18.
- [16.](#) Abu-Na’im, Hilyat Al-Awliya’ 1:18.
- [17.](#) Al-Hurr Al-’Amili, Wasa’il Al-Shi’ah 6:162.
- [18.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 1:172.
- [19.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 2:72.
- [20.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 2:116.
- [21.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 5:87.
- [22.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 4:264.
- [23.](#) Baqir Sharif Al-Qarashi, Hayat Al-Imam Al-Ridha 2:289.
- [24.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 3:5.
- [25.](#) Shaykh Al-Saduq, Al-Tawhid, pp. 23.
- [26.](#) Musnad Ahmad ibn Hanbal 1:212, H. 1098.
- [27.](#) Shaykh Al-Kulayni, Al-Kafi 2:72.
- [28.](#) Shaykh Al-Saduq, Al-Khisal, pp. 23.
- [29.](#) ‘Allamah Al-Majlisi, Bihar Al-Anwar 74:123.
- [30.](#) Al-Muttaqi Al-Hindi, Kanz Al-’Ummal 4:228.
- [31.](#) Sunan Abi-Dawud 1:23, H. 154.
- [32.](#) Sunan Abi-Dawud 1:26, H. 190.

- [33.](#) Al-karrani, Tuhaf Al-'Uqul.
- [34.](#) Khalid Al-Barqi, Al-Mahasin, pp. 13-4.
- [35.](#) Shaykh Al-Tusi, Al-Amali 1: 135.
- [36.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 74:55.
- [37.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 6:322.
- [38.](#) Musnad Ahmad ibn Hanbal 1:33, H. 595.
- [39.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 74:46.
- [40.](#) Musnad Ahmad ibn Hanbal 1:172, H. 843.
- [41.](#) Musnad Ahmad ibn Hanbal 1:243, H. 1298.
- [42.](#) Al-kasrami, Musnad Al-Imam Ali, pp. 90.
- [43.](#) Musnad Ahmad ibn Hanbal 1:152, H. 728.
- [44.](#) Musnad Ahmad ibn Hanbal 1:146, H. 703.
- [45.](#) Musnad Ahmad ibn Hanbal 1:155, H. 753.
- [46.](#) According to Abu'l-Na●r's narration, the Holy Prophet (S) said this statement in this way:
'And I am the first to submit.'
- [47.](#) Ibn kazm, Al-Muhalla 4:95-6. Sahih Muslim 1:215; Musnad Abi-'Awanah 2:101.
- [48.](#) Sunan Abi-Dawud 1:24, H. 164.
- [49.](#) Musnad Ahmad ibn Hanbal 1:199, H. 960.
- [50.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 74:54.
- [51.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 2:144.
- [52.](#) Shaykh Al-Saduq, Al-Amali, pp. 6.
- [53.](#) Musnad Ahmad ibn Hanbal 1:2, H. 565.
- [54.](#) Al-kasrami, Musnad Al-Imam Ali, pp. 60.
- [55.](#) Musnad Ahmad ibn Hanbal 1:126. H. 586.
- [56.](#) Shaykh Al-Saduq, Al-Amali, pp. 304.
- [57.](#) Shaykh Al-Saduq, Al-Khisal 1:71.
- [58.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:625.
- [59.](#) Shaykh Al-Saduq, Al-Amali, pp. 173.
- [60.](#) Sunan Abi-Dawud 4:174.
- [61.](#) Musnad Ahmad ibn Hanbal 1:84, H. 645.
- [62.](#) Musnad Ahmad ibn Hanbal 1:214, H. 998.
- [63.](#) Al-kasrami, Musnad Al-Imam Ali, pp. 158.
- [64.](#) Al-kasrami, Musnad Al-Imam Ali, pp. 157.
- [65.](#) Musnad Ahmad ibn Hanbal 1:84, H. 922.
- [66.](#) Musnad Ahmad ibn Hanbal 1:135, H. 641.
- [67.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 3:329.
- [68.](#) Shaykh Al-Tusi, Al-Amali 2:194.
- [69.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:214.
- [70.](#) Abu-Na'im, Hilyat Al-Awliya' 1:74-5.
- [71.](#) Shaykh Al-Kulayni, Al-Kafi 2:46.
- [72.](#) Abu-Na'im, Hilyat Al-Awliya' 3:178.
- [73.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:64.
- [74.](#) Khalid Al-Barqi, Al-Mahasin, pp. 279.
- [75.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 6:61.
- [76.](#) Musnad Ahmad ibn Hanbal 1:90, H. 695.
- [77.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 6:102.
- [78.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:271.
- [79.](#) Shaykh Al-Saduq, 'Ilal Al-Shara'i', pp. 196.

- [80.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 6:316.
- [81.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 2:338.
- [82.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:311.
- [83.](#) One of the social conventions of Islam, it is highly recommended to say Alhamdu lillahi (All praise be to Allah) immediately after sneezing. Upon hearing this phrase, it is highly recommended to address the sneezer with the statement: yarhamuka allahu (May Allah have mercy upon you), which is similar to the expression of God bless you. This practice is called in Arabic, and in Muslim jurisprudential terminology, tasmit. [Translator]
- [84.](#) Shaykh Al-Tusi, Al-Amali 2:92.
- [85.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 74:236.
- [86.](#) Shaykh Al-Tusi, Al-Amali 2: 134.
- [87.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 4:4.
- [88.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 74:47.
- [89.](#) Al-Haythami, Majma' Al-Zawa'id 5: 118; Musnad Ahmad ibn Hanbal 1:254, H. 1356.
- [90.](#) Abu-Na'im, Hilyat Al-Awliya' 2: 180.
- [91.](#) Musnad Ahmad ibn Hanbal 1:232, H. 1223.
- [92.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 4:222.
- [93.](#) The homeless (ahl Al-suffah) were poor Muslims who used to sit against the wall of the Prophet's Mosque and Muslims used to give them alms. One of these was the famous narrator Abu-Hurayrah Al-Dusi, Ja'far ibn Abi Talib used to take Abu-Hurayrah home and serve him with food. Abu-Hurayrah used to mention the kind acts of Ja'far very often.
- [94.](#) Musnad Ahmad ibn Hanbal 1:33, H. 596.
- [95.](#) Shaykh Al-Saduq, Al-Amali, pp. 198.
- [96.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3: 197.
- [97.](#) Shaykh Al-Tusi, Al-Amali 2:209.
- [98.](#) Shaykh Al-Saduq, Al-Amali, pp. 268.
- [99.](#) Shaykh Al-Saduq, Man-La-Yahsuruhu'l-Faqih 2:340.
- [100.](#) Shaykh Al-Kulayni, Al-Kafi 2:261.
- [101.](#) Shaykh Al-Saduq, Man-La-Yahsuruhu'l-Faqih 2:336.
- [102.](#) Shaykh Al-Kulayni, Al-Kafi 5:55.
- [103.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 60:276.
- [104.](#) Shaykh Al-Saduq, 'Uyun Akhbar Al-Ridha 2:74.
- [105.](#) Allamah Al-Majlisi, Bihar Al-Anwar 74:93.
- [106.](#) Al-Haythami, Majma' Al-Zawa'id 8: 152.
- [107.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 8:415, H. 4.
- [108.](#) Abu-Na'im, Hilyat Al-Awliya' 3:203.
- [109.](#) Musnad Abi-Dawud 1:23, H. 159.
- [110.](#) Shaykh Al-Saduq, Al-Khiṣṣal, pp. 558.
- [111.](#) Shaykh Al-Tusi, Al-Amali 2: 189.
- [112.](#) Shaykh Al-Saduq, Al-Amali, 18-9.
- [113.](#) Shaykh Al-Saduq, Al-Khisal 1:68.
- [114.](#) Shaykh Al-Tusi, Al-Amali 2:209.
- [115.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 8:597, H. 2.
- [116.](#) Al-kasrami, Musnad Al-Imam Ali, pp. 283.
- [117.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3: 129.
- [118.](#) Nahj Al-Balaghah, Sermon No. 47.
- [119.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:359 & 377.
- [120.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:359 & 377.
- [121.](#) Al-Tabrisi, Mishkat Al-Anwar, pp. 403 (the English version).
- [122.](#) Shaykh Al-Saduq, Al-Khisal 1: 113.

- [123.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 11:560, S. 19, H. 1.
- [124.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 2:335.
- [125.](#) Shaykh Al-Saduq, Man-La-Yahsuruhu'l-Faqih 2:335.
- [126.](#) Al-Hurr Al-'Amili, Wasa'il Al-Shi'ah 16:51.
- [127.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:60.
- [128.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:387.
- [129.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:387.
- [130.](#) Shaykh Al-Tusi, Al-Amali 2:311.
- [131.](#) Shaykh Al-Saduq, Man-La-Yahsuruhu'l-Faqih 2:342.
- [132.](#) Al-Irbali, Kashf Al-Ghummah 3:92.
- [133.](#) 'Allamah Al-Majlisi, Bihar Al-Anwar 2:55.
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