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Section 3: The Child's Duties

Chapter one : The individual duties of a child

Chapter two : The child's duties towards his parents

Chapter three : The child's duties towards his teacher

Chapter four : The child's duties towards elders and friends

Chapter 1: The Individual Duties of a Child

1.1: Observing Discipline in the Affairs

403. Imam 'Ali (a.s.) said, in his will to Hasan and Husayn after being hit by Ibn Muljam –may Allah curse him–: "I advise you both and all my children and family and all whom my will reaches to be in awe of Allah and manage your affairs."[1]

النَّظمُ فِي الأُمورِ

403. الإمام عليّ عليه السلام– مِن وَصِيَّةٍ لَهُ لِلحَسَنِ وَالحُسَينِ عليهما السلام لَمّا ضَرَبَهُ ابنُ مُلجِمٍ لَعَنَهُ اللهُ–
أُوصيكُما وجَميعَ وُلدي وأهلي ومَن بَلَغَهُ كِتابي بِتَقوَى اللهِ ونَظمِ أمرِكُم.

1.2: Cleanliness

404. The Prophet (s.a.w.) said: "Indeed Allah is pure and He likes the pure ones and He is clean and He likes cleanliness."[2]

405. The Prophet (s.a.w.) said: “Cleanse yourself with anything you can, for Allah has based Islam on cleanliness.”3

406. The Prophet (s.a.w.) said: “Indeed Islam is clean, so be clean, for only the clean will enter Heaven.”4

407. The Prophet (s.a.w.) said: “It is incumbent on every Muslim to bathe himself every seven days, washing his head and his body.”5

408. The Prophet (s.a.w.) said: “Indeed Allah dislikes a dirty and untidy person.”6

409. *Kanz al-Fawa’id*: the Messenger of Allah (s.a.w.) said: “Indeed Allah dislikes a man who is al-Qadhurah.”

He was asked: “O’ Messenger of Allah! What is al-Qadhurah?”

He answered: “Someone who annoys his companions [by his dirt and bad smell].”7

410. The Prophet (s.a.w.) said: “He who keeps clothes should keep them clean.”8

411. The Prophet (s.a.w.) said: “Wash your clothes…look after yourself and clean yourself.”9

النَّظافَةُ

.404رسول الله صلى الله عليه وآله: إنَّ اللهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظيفٌ يُحِبُّ النَّظافَةَ.

.405عنه صلى الله عليه وآله: تَنَظَّفوا بِكُلِّ مَا استَطَعتُم؛ فَإِنَّ اللهَ تَعالى بَنَى الإِسلامَ عَلَى النَّظافَةِ.

.406عنه صلى الله عليه وآله: إنَّ الإِسلامَ نَظيفٌ فَتَنَظَّفوا؛ فَإِنَّهُ لا يَدخُلُ الجَنَّةَ إلّا نَظيفٌ.

.407عنه صلى الله عليه وآله: حَقٌّ عَلى كُلِّ مُسلِمٍ أن يَغتَسِلَ في كُلِّ سَبعَةِ أيّامٍ يَوماً، يَغسِلُ فيهِ رَأسَهُ وجَسَدَهُ.

.408عنه صلى الله عليه وآله: إنَّ اللهَ يُبغِضُ الوَسِخَ وَالشَّعِثَ .

.409كنز الفوائد عن رسول الله صلى الله عليه وآله: إنَّ اللهَ يُبغِضُ الرَّجُلَ القاذورَةَ. قيلَ: ومَا القاذورَةُ يا رَسولَ اللهِ؟ قالَ: الَّذي يَتأَفَّفُ بِهِ جَليسُهُ.

.410رسول الله صلى الله عليه وآله: مَنِ اتَّخَذَ ثَوباً فَلْيُنَظِّفهُ.

411. عنه صلى الله عليه وآله: اغسِلُوا ثِيابَكُم ... وتَزَيَّنوا وتَنَظَّفوا.

1.3: Washing hands before and after Food

412. Imam ‘Ali (a.s.) said: “Washing the hands before and after [eating] food increases the lifespan… and it brightens the eye.”10

غَسلُ اليَدَينِ قَبلَ الطَّعامِ وبَعدَهُ

.412الإمام عليّ عليه السلام: غَسلُ اليَدَينِ قَبلَ الطَّعامِ وبَعدَهُ زِيادَةٌ فِي العُمُرِ ... ويَجلُو البَصَرَ.

1.4: Brushing the Teeth

413. The Prophet (s.a.w.) said: “Brush your teeth, and make yourself clean.”11

414. The Prophet (s.a.w.) said: “Brush your teeth, for brushing is a great act.”12

415. The Prophet (s.a.w.) said: “It is of one’s nature to rinse water in the mouth and nose, and to brush your teeth.”13

416. The Prophet (s.a.w.) said: “Clean your gums from food and brush your teeth, and do not come to me with yellow teeth and a bad mouth odour.”14

السِّواكَ

.413رسول الله صلى الله عليه وآله: استاكوا وتَنَظَّفوا.

.414عنه صلى الله عليه وآله: عَلَيكُم بِالسِّواكِ، فَنِعمَ الشَّيءُ السِّواكُ.

.415عنه صلى الله عليه وآله: مِنَ الفِطرَةِ المَضمَضَةُ وَالاستِنشاقُ وَالسِّواكُ.

416. عنه صلى الله عليه وآله: نَظِّفوا لَثَّاتِكُم مِنَ الطَّعامِ وَاستاكوا، ولا تَدخُلوا عَلَيَّ فُخراً بُخراً .

1.5: Washing Hands before Sleeping

417. The Prophet (s.a.w.) said: "He who goes to bed with oily hands and is then afflicted with something, he should not blame anyone but himself."[15]

418. The Prophet (s.a.w.) said: "If any of you has a smelling oily hand and does not wash it before going to bed and is then afflicted with something, he should not blame anyone but himself."[16]

419. The Prophet (s.a.w.) said: "Beware that he who goes to bed while his hands smell of fat should not blame anyone but himself."[17]

غَسلُ اليَدَينِ قَبلَ النَّومِ

417. رسول الله صلى الله عليه وآله: مَن باتَ وفي يَدِهِ غَمَرٌ فَأَصابَهُ شَيءٌ، فَلا يَلومَنَّ إلّا نَفسَهُ.

418. عنه صلى الله عليه وآله: إذا نامَ أحَدُكُم وفي يَدِهِ ريحُ غَمَرٍ فَلَم يَغسِل يَدَهُ فَأَصابَهُ شَيءٌ، فَلا يَلومَنَّ إلّا نَفسَهُ.

419. عنه صلى الله عليه وآله: ألا لا يَلومَنَّ امرُؤٌ إلّا نَفسَهُ، يَبيتُ وفي يَدِهِ ريحُ غَمَرٍ.

1.6: Cutting Nails

420. The Prophet (s.a.w.) said: "Shortening your nails hinders the great sickness, and brings about sustenance."[18]

421. The Prophet (s.a.w.) said: "Cut your nails, for Satan moves between the meat and the nail."[19]

422. The Prophet (s.a.w.) said: "Cut your nails and burry them, and clean your fingers."[20]

قَصُّ الأَظافيرِ

420. رسول الله صلى الله عليه وآله: تَقليمُ الأَظفارِ يَمنَعُ الدّاءَ الأَعظَمَ، ويُدِرُّ الرِّزقَ.

421. عنه صلى الله عليه وآله: قُصّوا أظافيرَكُم؛ فَإِنَّ الشَّيطانَ يَجري ما بَينَ اللَّحمِ وَالظُّفرِ.

422. عنه صلى الله عليه وآله: قُصّوا أظافيرَكُم، وَادفُنوا قُلاماتِكُم، ونَقّوا بَراجِمَكُم .

1. . Nahj al-Balaghah, Letter 47. Rawdah al-Wa'izin, p. 152.
2. . Sunan al-Tirmidhi, vol. 5, p. 112, h. 2799. Musnad Abu Ya'la, vol. 1, p. 368, h. 786. Both narrating from Sa'd ibn Abu Waqqas.
3. . Kanz al-Ummal, vol. 9, p. 277, h. 26002, narrating from Abu al-Sa'alik al-Tarsuni from Abu Hurayrah.
4. . Tarikh Baghdad, vol. 5, p. 143, h. 2576, narrating from 'A'ishah.
5. . Sahih al-Bukhari, vol. 1, p. 305, h. 856. Musnad Ibn Hanbal, vol. 3, p. 246, h. 8511, with 'incumbent upon Allah' instead of 'incumbent'. Both narrating from Abu Hurayrah.
6. . Shu'ab al-Iman, vol. 5, p. 168, h. 6226, narrating from 'A'ishah. Kanz al-Ummal, vol. 6, p. 641, h. 17181.
7. . Kanz al-Fawa'id, vol. 2, p. 185. Bihar al-Anwar, vol. 80, p. 106.
8. . al-Kafi, vol. 6, p. 441, h. 3, narrating from al-Sakuni from Imam al-Sadiq (a.s.). Qurb al-Isnad, p. 70.
9. . Tarikh Dimashq, vol. 36, p. 124, narrating from 'Abdullah ibn Maymun al-Qaddah from Imam al-Sadiq (a.s.) from his forefathers (a.s.). Kanz al-Ummal, vol. 6, p. 640, h. 17175.
10. . al-Kafi, vol. 6, p. 290, h. 3, narrating from Abu Basir from Imam al-Sadiq (a.s.).
11. . al-Musannif by Ibn Abu Shaybah, vol. 1, p. 197, h. 25, narrating from Sulayman ibn Sa'id. al-Mu'jam al-Awsat, vol. 7, p. 259, h. 7442, narrating from Sulayman ibn Ñard.
12. . Kanz al-Ummal, vol. 9, p. 314, h. 26183. Jami' al-Saghir, vol. 2, p. 169, h. 5531. Both narrating from 'Abd al-Jabbar al-Khulani in Tarikh Dariyya from 'Anas.
13. . Sunan Ibn Majah, vol. 1, p. 107, h. 294. al-Sunan al-Kubra, vol. 1, p. 88, h. 242. Both narrating from 'Ammar ibn Yasir.
14. . Kanz al-Ummal, vol. 6, p. 655, h. 17239, narrating from al-Hakim from 'Abdullah ibn Kathir.
15. . Sunan al-Tirmidhi, vol. 4, p. 289, h. 1859. Musnad Ibn Hanbal, vol. 3, p. 251, h. 8539. Both narrating from Abu Hurayrah.
16. . Sunan Ibn Majah, vol. 2, p. 1096, h. 3297, narrating from Abu Hurayrah.
17. . Sunan Ibn Majah, vol. 2, p. 1096, h. 3296, narrating from Imam al-Husayn (a.s.) from his mother Fatimah (a.s.). Kanz al-Ummal, vol. 15, p. 242, h. 40759, narrating from it.
18. . al-Kafi, vol. 6, p. 490, h. 1, narrating from al-Hasan ibn Rashid. Thawab al-A'mal, p. 42, h. 4, narrating from Abu Basir. Jami' al-Akhbar, p. 334, h. 943. Both narrating from Imam al-Sadiq (a.s.) from his forefathers (a.s.) from the Prophet (S.a.w.), with 'increases sustenance' instead of 'and brings about sustenance'. al-Khisal, p. 611, h. 10, narrating from Abu Basir and Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.). Tuhaf al-'Uqul, p. 101. Both narrating from Imam 'Ali (a.s.). Bihar al-Anwar, vol. 76, p. 119, h. 2.
19. . Tarikh Dimashq, vol. 53, p. 247, h. 11237. al-Firdaws, vol. 2, p. 168, h. 2843. Both narrating from Jabir ibn 'Abdullah al-Ansari.
20. . Tafsir al-Qurtubi, vol. 2, p. 102, narrating from 'Abdullah ibn Bishr al-Mazini. Kanz al-Ummal, vol. 6, p. 655, h. 17239.

Chapter 2: The Children's Duties towards their Parents

2.1: The Importance of the Rights of Parents

"And We have enjoined on man goodness unto his parents; and if they strive with you that you should associate (others) with Me, of which you have no knowledge, then do not obey them, unto Me is your return, and I will inform you of what you were doing."[1]

"And We have enjoined on men doing of good to his parents, with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: 'My Lord! Grant me that I may give thanks for Your favour which You have bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; surely I turn to You, and surely I am of those who submit."[2]

"And We did enjoin upon man concerning his parents, did his mother bear him with fainting upon fainting and his weaning takes two years, (saying:)'Be grateful to Me and to your parents: unto Me is the ultimate return (of all)."[3]

423. The Prophet (s.a.w.) said, when he was sked about the rights of the parents upon their child: "They are your Heaven and your Hell."[4]

424. *Sahih al-Bukhari*, narrating from 'Abdullah ibn Mas'ud who said: "I asked the Prophet (s.a.w.): "What is Allah's most beloved act?"

He answered: "Performing prayers at its due time."

I said: "What else?"

He said: "Obedience to parents."[5]

425. The Prophet (s.a.w.) said: "The content of the Lord lies in the content of father and the wrath of the Lord is in the wrath of the father."[6]

426. Imam al-Sajjad said, from his supplication to his parents: "O Allah! Make me fear them like one's fear of a tyrant king, and that I do good to them like the goodness of a kind mother, and make my obedience to my parents and my kindness to them sweeter for my eyes than sleepy eyes, and cooler for my breast than the drink of a thirsty person so that I put their desire ahead of mine."[7]

427. Imam al-Baqir (a.s.) said: "There are three things in which Allah has not given anyone permission to violate: returning a trust to the righteous person and the corrupt, fulfilling a promise given to both the righteous person and the corrupt, and obedience to parents whether they are righteous or corrupt."[8]

428. Imam al-Ridha (a.s.) said: "Indeed Allah…has commanded to thank the Lord and the parents. So, he who is not thankful to his parents is not thankful to Allah."[9]

أهَمِّيَّةُ حُقوقِ الوالِدَينِ

وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ حُسْناً وَ إِنْ جاهَداكَ لِتُشْرِكَ بِي ما لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُما إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِما(كُنْتُمْ تَعْمَلُون).

وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ إِحْساناً حَمَلَتْهُ أُمُّهُ كُرْهاً وَ وَضَعَتْهُ كُرْهاً وَ حَمْلُهُ وَ فِصالُهُ ثَلاثُونَ شَهْراً حَتَّى إِذا بَلَغَ أَشُدَّهُ(وَ بَلَغَ أَرْبَعِينَ سَنَةً قالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلى والِدَيَّ وَ أَنْ أَعْمَلَ صالِحاً تَرْضاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَ إِنِّي مِنَ الْمُسْلِمِين).

وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْناً عَلى وَهْنٍ وَ فِصالُهُ فِي عامَيْنِ أَنِ اشْكُرْ لِي وَ لِوالِدَيْكَ إِلَيَّ الْمَصِير(.

رسول الله صلى الله عليه وآله- لَمّا سُئِلَ عَن حَقِّ الوالِدَينِ عَلى وَلَدِهِما- هُما جَنَّتُكَ ونارُكَ423.

صحيح البخاري عن عبد الله: سَأَلتُ النَّبِيَّ صلى الله عليه وآله: أيُّ العَمَلِ أحَبُّ إلَى اللهِ؟424.

قالَ: الصَّلاةُ عَلى وَقتِها.

قالَ: ثُمَّ أيٌّ؟

قالَ: ثُمَّ بِرُّ الوالِدَينِ.

رسول الله صلى الله عليه وآله: رِضَا الرَّبِّ في رِضَا الوالِدِ، وسَخَطُ الرَّبِّ في سَخَطِ الوالِدِ425.

الإمام زين العابدين عليه السلام- مِن دُعائِهِ لِأَبوَيهِ- اللّهُمَّ اجعَلني أهابُهُما هَيبَةَ السُّلطانِ العَسوفِ ، وأبَرُّهُما بِرَّ426. الامِّ الرَّؤوفِ، وَاجعَل طاعَتي لِوالِدَيَّ وبِرّي بِهِما أقَرَّ لِعَينَيَّ مِن رَقدَةِ الوَسنانِ، وأثلَجَ لِصَدري مِن شَربَةِ الظَّمآنِ؛ حَتّى اوثِرَ عَلى هَوايَ هَواهُما.

الإمام الباقر عليه السلام: ثَلاثٌ لَم يَجعَلِ اللهُ عزّ وجل لِأَحَدٍ فيهِنَّ رُخصَةً: أداءُ الأَمانَةِ إلَى البَرِّ وَالفاجِرِ،427. وَالوَفاءُ بِالعَهدِ لِلبَرِّ وَالفاجِرِ، وبِرُّ الوالِدَينِ بَرَّينِ كانا أو فاجِرَينِ.

428. الإمام الرضا عليه السلام: إنَّ اللهَ عزّ وجل ... أمَرَ بِالشُّكرِ لَهُ ولِلوالِدَينِ، فَمَن لَم يَشكُر والِدَيهِ لَم يَشكُرِ اللهَ.

2.2: The Rights of Parents

A) Doing Good

"And your Lord has commanded that you worship none but Him and (to show) kindness to parents, if one of them or both of them reach old age with you, do not say to them 'fie', nor repulse them, and speak to them a gracious word. And out of compassion, lower unto them the wing of humility, and say: 'My Lord! Have mercy on them both as they cherished me when I was little."[10]

"And (He has made me) kind to my mother, and He has not made me arrogant unblessed. And peace be on me the day I was born, and the day I die, and the day I shall be raised alive."[11]

Describing Yahya:

"And kindness to his parents and (unto the people) he was neither insolent (nor) disobedient. And peace on him the day he was born, and the day he dies, and the day he shall be raised a live!"[12]

429. Imam al-Sadiq (a.s.) said, in concerning Allah's saying: "*... And (to show) kindness to parents, ...*": Showing kindness is that you be good company for them and that you should not make them ask you for something they need from you even if they are rich."[13] [14]

430. Imam 'Ali (a.s.) said: "Showing kindness to parents is the greatest obligation."[15]

431. Imam 'Ali (a.s.) said: "Showing kindness to parents is the most exalted of qualities."[16]

حُقوقُ الوالِدَينِ

الإحسانُ

(وَ قَضى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوالِدَيْنِ إِحْساناً إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُما أَوْ كِلاهُما فَلا تَقُلْ لَهُما أُفٍّ وَ لا تَنْهَرْهُما وَ قُلْ لَهُما قَوْلًا كَرِيماً* وَ اخْفِضْ لَهُما جَناحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ قُلْ رَبِّ ارْحَمْهُما كَما رَبَّيانِي صَغِيرا).

(نقلا عن عيسى [وَ بَرًّا بِوالِدَتِي وَ لَمْ يَجْعَلْنِي جَبَّاراً شَقِيًّا* وَ السَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا]).

).في صفة يحيى])وَ بَرًّا بِوالِدَيْهِ وَ لَمْ يَكُنْ جَبَّاراً عَصِيًّا* وَ سَلامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا[

الإمام الصادق عليه السلام- في قَولِهِ تَعالى: (وَ بِالْوالِدَيْنِ إِحْساناً)- الإحسانُ أن تُحسِنَ صُحبَتَهُما، وألّا429.
تُكَلِّفَهُما أن يَسألاكَ شَيئا مِمّا يَحتاجانِ إلَيهِ وإن كانا مُستَغنِيَينِ .

الإمام عليّ عليه السلام: بِرُّ الوالِدَينِ أكبَرُ فَريضَةٍ430.

عنه عليه السلام: بِرُّ الوالِدَينِ مِن أكرَمِ الطَّبائِعِ431.

B) Standing up to Show Reverence

432. Imam ‘Ali (a.s.) said: “Stand up for your father and your teacher, even if you are a commander.”[17]

القِيامُ تَعظيماً

الإمام عليّ عليه السلام: قُم عَن مَجلِسِكَ لِأَبيكَ ومُعَلِّمِكَ وإن كُنتَ أميراً432.

C) Submissiveness at the Time of Anger

433. The Prophet (s.a.w.) said: “Among the rights of a father upon his child is that the child should be submissive to him at the time of anger and exhaustion.”[18]

الخُضوعُ عِندَ الغَضَبِ

رسول الله صلى الله عليه وآله: مِن حَقِّ الوالِدِ على وَلَدِهِ أن يَخضَعَ لَهُ في الغَضَبِ وَالتَّعَبِ433.

D) Avoiding Disobedience

434. Imam al-Sadiq (a.s.) said, regarding Allah’s saying “*...if one of them or both of them reach old age with you...*”: “If they annoy you, do not show your inconvenience and if they were to hit you, do not shout at them and be harsh at them.”[19]

435. Imam al-Sadiq (a.s.) said: “The lowest degree of disobedience [to parents] is to say ‘fie’, and if Allah had anything of a word less than this, He would have prohibited it.”[20]

436. Imam al-Sadiq (a.s.) said, regarding Allah's saying "*And out of compassion, lower unto them the wing of humility...*": "Do not use your eyes in looking at them other with a glance of compassion and sympathy to them, do not raise your voice louder than their voice, do not extend your hand higher than their hands, and do not precede them in steps."21

437. Imam al-Sadiq (a.s.) said, regarding Allah's saying "*...and speak to them a gracious word.*": "If they were to hit you, say to them: 'May Allah forgive you!"22

438. The Prophet (s.a.w.) said: "It will be said to he who is disobedient to his parents: "Worship as much as you desire, but I will not forgive you."23

439. The Prophet (s.a.w.) said: "He who makes his parents unhappy has surely disobeyed them."24

440. *Sahih Muslim*, narrating from 'Abdullah ibn 'Amr ibn al-'As who said: "The Messenger of Allah (s.a.w.) said: "Among the major sins is swearing at one's own parents."

Some people said: "O Messenger of Allah! Can someone really swear at his own parents?"

He answered: "Yes, in a manner that someone swears at another person's father, and so he swears back at his father, or someone swears at another person's mother, and he swears back at his mother."25

441. Imam al-Baqir (a.s.) said: "My father saw a man whose son was walking with him and the son was leaning on his father's arm. My father being annoyed of the son did not speak to him until he left this world."26

442. Imam al-'Askari (a.s.) said: "The boldness of a child in his childhood against his father will invite to his disobedience in his adult age."27

التَّجَنُّبُ مِنَ العُقوقِ

الإمام الصادق عليه السلام- في قَولِهِ تَعالى: (إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ ...)- إن أضجَراكَ فَلا تَقُل لَهُما: افٍّ، ولا تَنهَرهُما إن ضَرَباكَ.434

عنه عليه السلام: أدنَى العُقوقِ: «افٍّ»، ولَو عَلِمَ اللهُ شَيئاً أهوَنَ مِنهُ لَنَهى عَنهُ.435

عنه عليه السلام- في قَولِهِ تَعالى: (وَ اخْفِضْ لَهُما جَناحَ الذُّلِّ مِنَ الرَّحْمَةِ)- لا تَملأ عَينَيكَ مِنَ النَّظَرِ إلَيهِما إلّا بِرَحمَةٍ ورِقَّةٍ، ولا تَرفَع صَوتَكَ فَوقَ أصواتِهِما، ولا يَدَكَ فَوقَ أيديهِما، ولا تَقَدَّم قُدّامَهُما.436

.عنه عليه السلام- في قَولِهِ تَعالى: (وَ قُلْ لَهُما قَوْلًا كَرِيماً)- إن ضَرَباكَ فَقُل لَهُما: غَفَرَ اللهُ لَكُما437.

.رسول الله صلى الله عليه وآله: يُقالُ لِلعاقِّ: اعمَل ما شِئتَ مِنَ الطّاعَةِ فَإنّي لا أغفِرُ لَكَ438.

.عنه صلى الله عليه وآله: مَن أحزَنَ والِدَيهِ فَقَد عَقَّهُما439.

صحيح مسلم عن عبد الله بن عمرو بن العاص: أنَّ رَسولَ اللهِ صلى الله عليه وآله قالَ: مِن الكَبائِرِ شَتمُ440.
.الرَّجُلِ والِدَيهِ

قالوا: يا رَسولَ اللهِ وهَل يَشتِمُ الرَّجُلُ والِدَيهِ؟

.قالَ: نَعَم، يَسُبُّ أبَا الرَّجُلِ فَيَسُبُّ أباهُ، ويَسُبُّ امَّهُ فَيَسُبُّ امَّهُ

الإمام الباقر عليه السلام: إنَّ أبي نَظَرَ إلى رَجُلٍ ومَعَهُ ابنُهُ يَمشي، وَالابنُ مُتَّكِئٌ عَلى ذِراعِ الأَبِ، قالَ: فَما كَلَّمَهُ441.
.أبي عليه السلام مَقتاً لَهُ حَتّى فارَقَ الدُّنيا

.الإمام العسكريّ عليه السلام: جُرأَةُ الوَلَدِ عَلى والِدِهِ في صِغَرِهِ، تَدعو إلَى العُقوقِ في كِبَرِهِ .442

2.3: General Rights of Parents

443. The Prophet (s.a.w.) said, when asked about the rights of parents upon their child: “He should not call his father by his name; he should not walk in front of him; he should not sit before him; and he should not be the cause of his father getting sworn at.”28

444. Imam ‘Ali (a.s.) said: “There is a right for the child upon his father and there is a right for the father upon the child. The right of the father upon the child is that the child obeys him in everything other than sinning Allah.”29

445. Imam al-Sadiq (a.s.) said: “Parents have three rights upon their child: to be grateful to the parents in any condition, to obey them in whatever they order him or prohibit him except sinning Allah, and in seeking benevolence for them in secret and publically.”30

جَوامِعُ حُقوقِ الوالِدَينِ

443. رسول الله صلى الله عليه وآله ـ لَمّا سُئِلَ عَن حَقِّ الوالِدِ عَلى وَلَدِهِ ـ لا يُسَمّيهِ بِاسمِهِ، ولا يَمشِي بَينَ يَدَيهِ، ولا يَجلِسُ قَبلَهُ، ولا يَستَسِبُّ لَهُ .

444. الإمام عليّ عليه السلام: إنَّ لِلوَلَدِ عَلَى الوالِدِ حَقّاً، وإنَّ لِلوالِدِ عَلَى الوَلَدِ حَقّاً، فَحَقُّ الوالِدِ عَلَى الوَلَدِ أن يُطيعَهُ في كُلِّ شَيءٍ إلّا في مَعصيَةِ اللهِ سُبحانَهُ.

445. الإمام الصادق عليه السلام: يَجِبُ لِلوالِدَينِ عَلَى الوَلَدِ ثَلاثَةُ أشياءَ: شُكرُهُما عَلى كُلِّ حالٍ، وطاعَتُهُما فيما يَأمُرانِهِ ويَنهَيانِهِ عَنهُ في غَيرِ مَعصيَةِ اللهِ، ونَصيحَتُهُما فِي السِّرِّ وَالعَلانِيَةِ.

2.4: The Benefits of Doing Good to Parents

446. The Prophet (s.a.w.) said: “He who wishes to prolong his lifespan and increase his sustenance should do good his parents and keep ties with his kin.”31

447. The Prophet (s.a.w.) said: “The master of the righteous on Judgment Day is he who does good to his parents after their death.”32

448. The Prophet (s.a.w.) said: “Blissful is he who does good to his parents, and Allah will increase his lifespan.”33

449. Imam al-Sadiq (a.s.) said: “Do good to your parents so that your children will do good to you.”34

بَرَكاتُ بِرِّ الوالِدَينِ

446. رسول الله صلى الله عليه وآله: مَن سَرَّهُ أن يُمَدَّ لَهُ في عُمُرِهِ ويُزادَ لَهُ في رِزقِهِ؛ فَلْيَبَرَّ والِدَيهِ، ولْيَصِل رَحِمَهُ.

447. عنه صلى الله عليه وآله: سَيِّدُ الأبرارِ يَومَ القِيامَةِ رَجُلٌ بَرَّ والِدَيهِ بَعدَ مَوتِهِما.

448. عنه صلى الله عليه وآله: مَن بَرَّ والِدَيهِ طوبى لَهُ، زادَ اللهُ في عُمُرِهِ.

449. الإمام الصادق عليه السلام: بَرُّوا آباءَكُم؛ يَبَرَّكُم أبناؤُكُم.

1. . Qur'an, 29:8.
2. . Qur'an, 46:15.
3. . Qur'an, 31:14.
4. . Sunan Ibn Majah, vol. 2, p. 1208, h. 3662, narrating from Abu Umamah. Kanz al-Ummal, vol. 16, p. 463, h. 45453, narrating from it.
5. . Sahih al-Bukhari, vol. 1, p. 197, h. 504. Sahih Muslim, vol. 1, p. 90, h. 139 and p. 89, h. 137, with 'the best' instead of 'most beloved'. Both narrating from 'Abdullah ibn Mas'ud.
6. . Sunan al-Tirmidhi, vol. 4, p. 311, h. 1899. al-Mustadrak 'ala al-Sahihain, vol. 4, p. 168, h. 7249. Both narrating from 'Abdullah ibn 'Amr.
7. . al-Sahifah Sajjadiyah, p. 102, Supplication 24.
8. . al-Kafi, vol. 2, p. 162, h. 15, narrating from 'Anbasah ibn Mus'ab, and vol. 5, p. 132, h. 1. Tahdhib al-Ahkam, vol. 6, p. 350, h. 988, with 'there is no excuse for anyone in it' instead of 'has not given...permission'. Both narrating from al-Husayn ibn Mus'ab al-Hamadani from Imam al-Sadiq (a.s.).
9. . al-Khisal, p. 156, h. 196. 'Uyun Akhbar al-Ridha (a.s.), vol. 1, p. 258, h. 13. Both narrating from al-Dilhath.
10. . Qur'an, 17:23-24.
11. . Qur'an, 19:32-33.
12. . Qur'an, 19:14-15.
13. . It means that you should provide them what they need before they ask.
14. . al-Kafi, vol. 2, p. 157, h. 1, narrating from Abu Wallad al-Hannat. Mishkat al-Anwar, p. 282, h. 854.
15. . Ghurar al-Hikam, h. 4423. 'Uyun al-Hikam wa al-Mawa'iz, p. 195, h. 3982.
16. . Dastur Ma'alim al-Hikam, p. 23. Tuhaf al-'Uqul, p. 85, with 'the virtue of the nature [of a person]' insead of 'the most exalted of qualities'. Bihar al-Anwar, vol. 77, p. 212, h. 1.
17. . Ghurar al-Hikam, h. 2341.
18. . Tarikh Madinah al-Munawarah, vol. 2, p. 568, narrating from Ibn 'Abbas. Kanz al-Ummal, vol. 16, p. 473, h. 45512, narrating from Tarikh Dimashq.
19. . al-Kafi, vol. 2, p. 158, h. 1. Kitab Man la Yahdarhu al-Faqih, vol. 4, p. 408, h. 5883. Both narrating from Abu Wallad al-Hannat
20. . al-Kafi, vol. 2, p. 348, h. 1, narrating from Hadid ibn Hakim. 'Uyun Akhbar al-Ridha (a.s.), vol. 2, p. 44, h. 160, narrating from Dawud ibn Sulayman al-Farra' from Imam al-Ridha (a.s.) from his forefathers (a.s.).
21. . al-Kafi, vol. 2, p. 158, h. 1. Kitab Man la Yahdarhu al-Faqih, vol. 4, p. 408, h. 5883. Both narrating from Abu Wallad al-Hannat
22. . al-Kafi, vol. 2, p. 158, h. 1. Kitab Man la Yahdarhu al-Faqih, vol. 4, p. 408, h. 5883. Both narrating from Abu Wallad al-Hannat
23. . Hilyah al-Awliya', vol. 10, p. 216, narrating from 'A'ishah. Rawdah al-Wa'izin, p. 403.
24. . Kitab Man la Yahdarhu al-Faqih, vol. 4, p. 372, h. 5762, narrating from Hammad ibn 'Amr and 'Anas ibn Muhammad from his father from Imam al-Sadiq (a.s.) from his forefathers (a.s.). al-Khisal, p. 621, h. 10, narrating from Abu Basir and Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.) from Imam 'Ali (a.s.).
25. . Sahih Muslim, vol. 1, p. 92, h. 146. al-Sunan al-Kubra, vol. 10, p. 397, h. 21086.
26. . al-Kafi, vol. 2, p. 349, h. 8, narrating from 'Abdullah ibn Sulayman. Mishkat al-Anwar, p. 285, h. 862, narrating from 'Abdullah ibn Muskan, without 'was walking'.
27. . Tuhaf al-'Uqul, p. 489.
28. . al-Kafi, vol. 2, p. 158, h. 5, narrating from Durust ibn Abu Mansur. Mishkat al-Anwar, p. 277, h. 833. Both narrating from Imam al-Kazim (a.s.).
29. . Nahj al-Balaghah, Wise Saying 399.
30. . Tuhaf al-'Uqul, p. 322. Bihar al-Anwar, vol. 78, p. 236, h. 67.
31. . Musnad Ibn Hanbal, vol. 4, p. 530, h. 13812 and p. 458, h. 13400. Makarim al-Akhlaq by Ibn Abu al-Dunya, p. 178, h. 244, with 'he who loves' instead of 'he who wishes'. All narrating from 'Anas.
32. . Bihar al-Anwar, vol. 74, p. 86, h. 100, narrating from the book al-Imamah wa al-Tabsirah from al-Sakuni from Imam

al-Sadiq (a.s.) from his forefathers (a.s.).

33. . al-Adab al-Mufrad, p. 20, h. 22. al-Mustadrak ‘ala al-Sahihain, vol. 4, p. 170, h. 7257. Both narrating from Ma’Ádh.

34. . al-Kafi, vol. 5, p. 554, h. 5, narrating from ‘Ubaid ibn Zurarah. Kitab Man la Yahdarhu al-Faqih, vol. 4, p. 21, h. 4985.

Chapter 3: The Child’s Duties Towards His Teacher

3.1: Obedience

450. The Prophet (s.a.w.) said: “He whom you learn one word from, has made you become his servant.”1

451. *‘Awali al-La’ali*: It is narrated that the Messenger of Allah (s.a.w.) said: “He who teaches something to someone owns him.”

It was said: “O Messenger of Allah! Can he sell him?”

He (s.a.w.) answered: “No. But he can command him and forbid him.”2

الإطاعَةُ

450. رسول الله صلى الله عليه وآله: مَن تَعَلَّمتَ مِنهُ حَرفاً، صِرتَ لَهُ عَبداً.

451. عوالي اللالي: رُوِيَ عَنِ النَّبِيِّ صلى الله عليه وآله أنَّهُ قالَ: مَن عَلَّمَ شَخصاً مَسأَلَةً، فَقَد مَلَكَ رَقَبَتَهُ. فَقيلَ لَهُ يا رَسولَ اللهِ: أَيَبيعُهُ؟ فَقالَ صلى الله عليه وآله: لا، ولكِن يَأمُرُهُ ويَنهاهُ.

3.2: Honouring

452. Imam ‘Ali (a.s.) said: “Honour your guest even if he is menial, and stand up for your father and your teacher even if you are a commander.”3

453. Imam ‘Ali (a.s.) said: “There are three things of which you should not be ashamed of: A man serving his guest, standing up for his father and his teacher, and demanding his right even if it is little.”4

454. Imam al-Sajjad (a.s.) said: “The right of your teacher is to honour him, revere his presence, listen

to him carefully and heed him. You must not raise your voice over him, not answer a person who has asked him until he himself answers, not speak with anyone in his meeting, and you should not backbite anyone in his presence. You should defend him when someone speaks against him, you should conceal his defects and reveal his virtues, and you should not associate with his enemy and not be hostile with his friend. If you were to do this, the angels of Allah will bear witness for you that you have gone to him and you have learnt his knowledge for the sake of Allah the Exalted, and not for the sake of people."[5]

التَّعظيمُ

.الإمام عليّ عليه السلام: أكرِم ضَيفَكَ وإن كانَ حَقيرا، وقُم عَن مَجلِسِكَ لِأبيكَ ومُعَلِّمِكَ وإن كُنتَ أميرا452.

عنه عليه السلام: ثَلاثٌ لا يُستَحيى مِنهُنَّ: خِدمَةُ الرَّجُلِ ضَيفَهُ، وقِيامُهُ عَن مَجلِسِهِ لِأَبيهِ ومُعَلِّمِهِ، وطَلَبُ الحَقِّ453.
.وإن قَلَّ

الإمام زين العابدين عليه السلام: حَقُّ سائِسِكَ بِالعِلمِ التَّعظيمُ لَهُ، وَالتَّوقيرُ لِمَجلِسِهِ، وحُسنُ الاستِماعِ إلَيهِ،454.
وَالإِقبالُ عَلَيهِ، وألّا تَرفَعَ عَلَيهِ صَوتَكَ، ولا تُجيبَ أحَداً يَسأَلُهُ عَن شَيءٍ حَتّى يَكونَ هُوَ الَّذي يُجيبُ، ولا تُحَدِّثَ في مَجلِسِهِ أحَداً، ولا تَغتابَ عِندَهُ أحَداً، وأن تَدفَعَ عَنهُ إذا ذُكِرَ عِندَكَ بِسوءٍ، وأن تَستُرَ عُيوبَهُ وتُظهِرَ مَناقِبَهُ، ولا تُجالِسَ لَهُ عَدُوّاً ولا تُعادِيَ لَهُ وَلِيّا، فَإِذا فَعَلتَ ذلِكَ شَهِدَت لَكَ مَلائِكَةُ اللهِ عزّ وجل بِأَنَّكَ قَصَدتَهُ، وتَعَلَّمتَ عِلمَهُ للهِ جَلَّ وعَزَّ اسمُهُ لا لِلنّاسِ.

3.3: Lowering the Voice

"Surely those who lower their voice before Allah's Apostle are they whose hearts Allah has proved for guarding* (*against evil*)*; they shall have forgiveness and a great reward."[6]

455. The Prophet (s.a.w.) said: "He who lowers his voice in the presence of the scholars will come forth on Judgment Day with my companions whose hearts have been tested with piety by Allah, and there is no goodness in flattery and humility except for that which is done for Allah for the sake of seeking knowledge."[7]

غَضُّ الصَّوتِ

.(إِنَّ الَّذِينَ يَغُضُّونَ أَصْواتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوى لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ عَظِيم)

455. رسول الله صلى الله عليه وآله: مَن غَضَّ صَوتَهُ عِندَ العُلَماءِ جاءَ يَومَ القِيامَةِ مَعَ الَّذينَ امتَحَنَ اللهُ قُلوبَهُم لِلتَّقوى مِن أصحابي، ولا خَيرَ فِي التَّمَلُّقِ وَالتَّواضُعِ إلّا ما كانَ فِي اللهِ في طَلَبِ العِلمِ.

3.4: Avoidance of Belittling

456. The Prophet (s.a.w.) said: "There are three groups who are not belittled by any one except a hypocrite whose hypocrisy is manifest: the owner of grey hair in Islam [an elder], a teacher of goodness and a just leader."[8]

457. The Prophet (s.a.w.) said: "He who humiliates a person of knowledge has indeed humiliated me and he who humiliates me is a disbeliever."[9]

458. Imam 'Ali (a.s.): "No one belittles knowledge and knowledgeable people except one who is foolish and ignorant."[10]

459. Imam 'Ali (a.s.) said: "Be careful not to belittle scholars, for this action will make yourself belittled, and it will bring suspicion to you and negative views about you."[11]

460. Imam 'Ali (a.s.) said: "Do not use the sharpness of your tongue against he who has taught you to speak, or use the eloquence of your speech against he who has disciplined you."[12]

التَّجَنُّبُ عَنِ الاستِخفافِ

456. رسول الله صلى الله عليه وآله: ثَلاثَةٌ لا يَستَخِفُّ بِهِم إلّا مُنافِقٌ بَيِّنٌ نِفاقُهُ: ذو شَيبَةٍ فِي الإسلامِ، ومُعَلِّمُ الخَيرِ، وإمامٌ عادِلٌ.

457. عنه صلى الله عليه وآله: مَنِ احتَقَرَ صاحِبَ العِلمِ فَقَدِ احتَقَرَني، ومَنِ احتَقَرَني فَهُوَ كافِرٌ.

458. الإمام عليّ عليه السلام: لا يَستَخِفُّ بِالعِلمِ وأهلِهِ إلّا أحمَقُ جاهِلٌ.

459. عنه عليه السلام: إيّاكَ أن تَستَخِفَّ بِالعُلَماءِ؛ فَإِنَّ ذلِكَ يُزري بِكَ، ويُسيءُ الظَّنَّ بِكَ وَالمَخيلَةَ فيكَ.

460. عنه عليه السلام: لا تَجعَلَنَّ ذَرَبَ لِسانِكَ عَلى مَن أنطَقَكَ، وبَلاغَةَ قَولِكَ عَلى مَن سَدَّدَكَ.

1. . 'Awali al-La'ali, vol. 1, p. 292, h. 163. Bihar al-Anwar, vol. 77, p. 165, h. 2.

2. . ‘Awali al-La’ali, vol. 4, p. 71, h. 43. Munyah al-Murid, p. 243.
3. . Ghurar al-Hikam, h. 2341.
4. . Ghurar al-Hikam, h. 4666. ‘Uyun al-Hikam wa al-Mawa’iz, p. 212, h. 4230.
5. . Kitab Man la Yahdarhu al-Faqih, vol. 2, p. 620, h. 3214. al-Khisal, p. 567, h. 1. Both narrating from Abu Hamzah al-Thumali (Thabit ibn Dinar). Tuhaf al-’Uqul, p. 260.
6. . Qur’an, 49:3.
7. . Firdaws al-Akhbar, vol. 4, p. 181, h. 6076, narrating from Sa’id al-Shami.
8. . Tarikh Baghdad, vol. 8, p. 27, h. 4074. Usd al-Ghabah, vol. 6, p. 354, h. 6439. Both narrating from ‘Amarah al-Qurashi from his father from his grandfather.
9. . Irshad al-Qulub, p. 165.
10. . Ghurar al-Hikam, h. 10807, ‘Uyun al-Hikam wa al-Mawa’iz, p. 541, h. 10030.
11. . Ghurar al-Hikam, h. 2732. ‘Uyun al-Hikam wa al-Mawa’iz, p. 100, h. 2298.
12. . Nahj al-Balaghah, Wise Saying 411. Ghurar al-Hikam, h. 10385.

Chapter 4: The Child’s Duties Towards Elders and Friends

4.1: Initiating with Greeting

461. The Prophet (s.a.w.) said: “The younger person should greet the elder, the one passing by should greet the one who is sitting, and a small group should greet the large group.”1

462. The Prophet (s.a.w.) said: “The nearest person to Allah and His Messenger is he who initiates with greeting.”2

463. The Prophet (s.a.w.) said: “The most obedient of you to Allah is he who initiates greeting his friend.”3

464. Imam ‘Ali (a.s.) said: “Greeting has seventy rewards, sixty nine of which are for he who initiates the greeting and one is for the responder.”4

البَدءُ بِالسَّلامِ

.461رسول الله صلى الله عليه وآله: يُسَلِّمُ الصَّغيرُ عَلَى الكَبيرِ، والمَارُّ عَلَى القاعِدِ، وَالقَليلُ عَلَى الكَثيرِ.

.462عنه صلى الله عليه وآله: أولَى النّاسِ بِاللهِ وبِرَسولِهِ مَن بَدَأَ بِالسَّلامِ.

.463عنه صلى الله عليه وآله: أطوَعُكُم للهِ الذي يَبدَأُ صاحِبَهُ بالسَّلامِ.

464. الإمام عليّ عليه السلام: لِلسّلامِ سَبعونَ حَسَنَةً؛ تِسعٌ وَسِتُّونَ للمُبتَدِئِ وواحِدَةٌ للرّادِ.

4.2: Observing Rights

465. Imam 'Ali (a.s.) said, in his advice to Muhammad ibn al-Hanafiyah: "O my child! Do not encroach upon the right of your brother because of what is between you and him, because he whose rights you breach is not your brother."5

466. Imam 'Ali (a.s.) said: "How bad is it for a man, whom his brother recognizes his rights but he does not recognize the rights of his brother."6

رِعايَةُ الحُقوقِ

.465الإمام عليّ عليه السلام ـ في وَصِيَّتِهِ لِابنِهِ مُحَمَّدِ بنِ الحَنَفِيَّةِ ـ يا بُنَيَّ ... لا تُضَيِّعَنَّ حَقَّ أخيكَ اتِّكالًا عَلَى ما بَينَكَ وبَينَهُ؛ فَإِنَّهُ لَيسَ لَكَ بِأَخٍ مَن أضَعتَ حَقَّهُ.

466. عنه عليه السلام: ما أقبَحَ بِالرَّجُلِ أن يَعرِفَ أخوهُ حَقَّهُ، ولا يَعرِفَ حَقَّ أخيهِ!

An explanation about a child greeting elders

Based on the traditions mentioned on the manner of raising children, one of the upbringing methods of the Prophet of Allah (s.a.w.) was greeting children. He has explicitly said that by this behaviour he wanted this custom to continue in the society. He (s.a.w.) said: "There are five things which I do not abandon till I die and (one of them) is greeting children so that it can remain a custom after me."7

However, it can be gathered from the traditions narrated in this chapter that all Muslims should precede each other in greeting, especially it being the duty of the young greeting the elder.

Little contemplation will clarify that these narrations are not in conflict, but they are complementary to each other and it is best to practice all of them.

This means that the duty of every person in the Islamic society is to precede in the greeting, but etiquette requires that the younger greet the older, but if for any reason the younger person delays or hesitates to greet the elder one, the elder has an upbringing duty to greet the younger one and thereby making him understand his shortcomings and faults. This action, especially in respect to children, has a

better upbringing effect, and this is why the Prophet of Islam (s.a.w.) used to greet the children in order to attract the attention of his followers to the upbringing effects of honouring the personality of the child and respecting his feelings.

4.3: Taking the Elders as Examples

467. Imam 'Ali (a.s.) said: "The young among you should take example of your elders, and the elders should be affectionate to the young ones. You should not be like the crude men of the Age of Ignorance who neither had the understanding of religion nor did they contemplate about Allah. It is like the egg of a viper that is found in the nest of an ostrich whose breaking is a sin and the little one that comes out of it is harmful."[8]

التَّأَسّي بِالأكابِرِ

467. الإمام عليّ عليه السلام: لِيَتَأَسَّ صَغيرُكُم بِكَبيرِكُم، وَليَرأَف كَبيرُكُم بِصَغيرِكُم، ولا تَكونوا كَجُفاةِ الجاهِلِيَّةِ؛ لا فِي الدّينِ يَتَفَقَّهونَ، ولا عَنِ اللهِ يَعقِلُونَ، كَقَيضِ بَيضٍ في أداحٍ؛ يَكونُ كَسرُها وِزرا، وَيَخرُجُ حِضانُها شَرّا .

4.4: Fulfilling Needs

468. The Prophet (s.a.w.) said: "The believers are brethren. They fulfil the needs of each other, and by fulfilling each other's needs, Allah will fulfil their needs on Judgment Day."[9]

469. The Prophet (s.a.w.) said: "Allah will grant all the needs of he who seeks to fulfil the need of his brother."[10]

470. *al-Kafi*, narrating from Safwan al-JammÁl who said: "I was sitting with Abu 'Abdullah [al-Sadiq] (a.s.) when a man from Mecca named Maymun entered and complained about paying the rent of his animals. The Imam said to me: "Stand up and help your brother."

So I stood up with him and Allah solved his problem of his rent, then I returned to my place [in the gathering]. Then Abu 'Abdullah [al-Sadiq] (a.s.) said: "What did you do with the need of your brother?"

I said: "Allah solved it for him, may my parents be your ransom."

He (a.s.) said: "Indeed helping your Muslim brother is more beloved for me than seven [recommended] circumambulations around the Ka'bah for the first time."[11]

قَضاءُ الحاجَةِ

رسول الله صلى الله عليه وآله: المُؤمِنونَ إخوَةٌ، يَقضي بَعضُهُم حَوائِجَ بَعضٍ، فَبِقَضاءِ بَعضِهِم حَوائِجَ بَعضٍ468.
يَقضِي اللهُ حَوائِجَهُم يَومَ القِيامَةِ.

عنه صلى الله عليه وآله: مَن كانَ في حاجَةِ أخيهِ فَإِنَّ اللهَ في حاجَتِهِ469.

الكافي عن صفوان الجمّال: كُنتُ جالِساً مَعَ أبي عَبدِ اللهِ عليه السلام إذا دَخَلَ عَلَيهِ رَجُلٌ مِن أهلِ مَكَّةَ يُقالُ 470.
لَهُ «مَيمونٌ»، فَشَكا إلَيهِ تَعَذُّرَ الكِراءِ عَلَيهِ، فَقالَ لي: قُم فَأَعِن أخاكَ.

فَقُمتُ مَعَهُ، فَيَسَّرُ اللهُ كِراهُ، فَرَجَعتُ إلى مَجلِسي.

فَقالَ أبو عَبدِ اللهِ عليه السلام: ما صَنَعتَ في حاجَةِ أخيكَ؟ فَقُلتُ: قَضاهَا اللهُ بِأَبي أنتَ وامّي.

فَقالَ: أما إنَّكَ أن تُعينَ أخاكَ المُسلِمَ أحَبُّ إلَيَّ مِن طَوافِ اسبوعٍ بالبَيتِ مُبتَدِئاً.

4.5: Honouring

471. The Prophet (s.a.w.) said: “He who honours his brother has honoured Allah, and what do you think will be done to one who has honoured Allah?”12

472. The Prophet (s.a.w.) said: “Honour he who loves you and turn away from your enemy and you will attain complete virtue.”13

الإكرا مُ

رسول الله صلى الله عليه وآله: مَن أكرَمَ أخاهُ فَإِنَّما يُكرِمُ اللهَ، فَما ظَنُّكُم بِمَن يُكرِمُ اللهَ بِأَن يُفعَلَ بِهِ؟471.

عنه صلى الله عليه وآله: أكرِم مَن وَدَّكَ، وَاصفَح عَن عَدُوِّكَ؛ يَتِمَّ لَكَ الفَضلُ 472.

4.6: Assisting

473. The Prophet (s.a.w.) said: “He who is capable of assisting and does so, Allah will assist him in this world and in the Hereafter.”14

474. The Prophet (s.a.w.) said: “Allah will continue to assist the servant as long as the servant assists his brother.”15

475. Imam ‘Ali (a.s.) said: “When friendship grows, helping and cooperation will become incumbent.”16

476. Imam al-Sadiq (a.s.) said: “A believer who fails his brother while he is capable of assisting him will be forsaken by Allah in this world and in the Hereafter.”17

النُّصرَةُ

رسول الله صلى الله عليه وآله: مَن نَصرَ أخاهُ المُسلِمَ وهُوَ يَستَطيعُ ذلِكَ، نَصرَهُ اللهُ فِي الدُّنيا وَالآخِرَةِ473.

عنه صلى الله عليه وآله: اللهُ في عَونِ العَبدِ ما كانَ العَبدُ في عَونِ أخيهِ474.

الإمام عليّ عليه السلام: إذا نَبَتَ الوُدُّ، وَجَبَ التَّرافُدُ وَالتَّعاضُدُ 475.

الإمام الصادق عليه السلام: ما مِن مُؤمِنٍ يَخذُلُ أخاهُ وهُوَ يَقدِرُ عَلى نُصرَتِهِ، إلّا خَذَلَهُ اللهُ فِي الدُّنيا وَالآخِرَةِ 476.

4.7: Sharing

477. Imam ‘Ali (a.s.) said: “Spend your wealth on paying the rights and share it with your friend, for generosity to a person who does not ask is more fitting.”18

478. Imam ‘Ali (a.s.) said: “Nothing protects brotherhood as much as equal sharing.”19

479. Imam ‘Ali (a.s.) said: “Sharing with friends is of nobility of a family.”20

المُواساةُ

الإمام عليّ عليه السلام: ابذِل مالَكَ فِي الحُقوقِ، وواسِ بِهِ الصَّديقَ؛ فَإِنَّ السَّخاءَ بِالحُرِّ أخلَقُ477.

عنه عليه السلام: ما حُفِظَتِ الاخُوَّةُ بِمِثلِ المُواساةِ478.

479. عنه عليه السلام: إنَّ مُواساةَ الرِّفاقِ مِن كَرَمِ الأَعراقِ.

4.8: Maintaining Friendship

480. Imam ‘Ali (a.s.) said: “Protect friendship, even though you do not find a protector.”21

481. Imam ‘Ali (a.s.) said: “Allah, may His name be Exalted, will protect he who protects his friend.”22

حِفظُ الوُدِّ

480. الإمام عليّ عليه السلام: كُن لِلوُدِّ حافِظا وإن لَم تَجِد مُحافِظا.

481. عنه عليه السلام: إنَّ اللهَ جَلَّ ذِكرُهُ لَيَحفَظُ مَن يَحفَظُ صَديقَهُ.

4.9: Good Interaction

482. The Prophet (s.a.w.) said: “Meet your brother with a happy face.”23

483. Imam al-Sadiq (a.s.) said: “Whoever says to his brother in faith ‘You are welcome’, Allah the Exalted will write ‘welcome’ for him until Judgment Day.”24

484. Imam ‘Ali (a.s.) said: “Whenever you meet your brethren, shake hands and show them your happiness, this way you leave each other while your sins have certainly been forgiven.”25

485. Imam ‘Ali (a.s.) said: “Cheerfulness is a trap for friendship.”26

486. Imam ‘Ali (a.s.) said: “Indeed Allah hates he who frowns in the faces of his brothers.”27

حُسنُ المُواجَهَةِ

482. رسول الله صلى الله عليه وآله: القَ أخاكَ بِوَجهٍ مُنبَسِطٍ.

483. الإمام الصادق عليه السلام: مَن قالَ لِأَخيهِ المُؤمِنِ: «مَرحَباً»، كَتَبَ اللهُ تَعالى لَهُ مَرحَباً إلى يَومِ القِيامَةِ.

484. الإمام عليّ عليه السلام: إذا لَقيتُم إخوانَكُم فَتَصافَحوا وأظهِروا لَهُمُ البَشاشَةَ وَالبِشرَ؛ تَتَفَرَّقوا وما عَلَيكُم مِنَ

الأوزارِ قَد ذَهَبَ.

485. عنه عليه السلام: البَشاشَةُ فَخُّ المَوَدَّةِ.

486. عنه عليه السلام: إنَّ اللهَعزّ وجل يُبغِضُ المُعَبِّسَ في وُجوهِ إخوانِهِ.

4.10: Good Remembrance

487. The Prophet (s.a.w.) said: "A believer is the brother of a believer. He protects him in his absence and guards his properties for him; and a believer is the mirror of the believer".28

488. The Prophet (s.a.w.) said: "A believer is the mirror of his believing brother. When he is absent he wishes good for him, and when he is present he keeps away from him what he dislikes and he makes a place for him in a gathering."29

489. Imam al-Sadiq (a.s.) said: "Speak about your brother in his absence in the best form, better than what you like to be mentioned about when you are absent from him."30

حُسنُ الذِّكرِ

487. رسول الله صلى الله عليه وآله: المُؤمِنُ أخُو المُؤمِنِ؛ حَيثُ يَغيبُ يَحفَظُهُ مِن وَرائِهِ، ويَكُفُّ عَنهُ ضَيعَتَهُ، وَالمُؤمِنُ مِرآةُ المُؤمِنِ.

488. عنه صلى الله عليه وآله: المُؤمِنُ مِرآةٌ لِأخيهِ المُؤمِنِ؛ يَنصَحُهُ إذا غابَ عَنهُ، ويُميطُ عَنهُ ما يَكرَهُ إذا شَهِدَ، ويُوَسِّعُ لَهُ فِي المَجلِسِ.

489. الإمام الصادق عليه السلام: اذكُروا أخاكُم إذا غابَ عَنكُم بِأَحسَنِ ما تُحِبّونَ أن تُذكَروا بِهِ إذا غِبتُم عَنهُ.

4.11: Advice and Goodwill

490. The Prophet (s.a.w.) said: "Every one of you should give advice [want good] to their brother the same way that he is for himself."31

491. The Prophet (s.a.w.) said: "A believer is the brother of the believer and does not stop advising

him at any time."32

492. Imam 'Ali (a.s.) said: "Grant your good will to your friend, your help to your acquaintances, and your good manners to all people."33

493. Imam 'Ali (a.s.) said: "Benevolence will produce love."34

494. Imam 'Ali (a.s.) said: "It is the nature of a believer to want good for others."35

النَّصيحَةُ

.490رسول الله صلى الله عليه وآله: لِيَنصَحِ الرَّجُلُ مِنكُم أخاهُ كَنَصيحَتِهِ لِنَفسِهِ.

.491عنه صلى الله عليه وآله: المُؤمِنُ أخُو المُؤمِنِ؛ لا يَدَعُ نَصيحَتَهُ عَلى كُلِّ حالٍ.

.492الإمام عليّ عليه السلام: ابذِل لِصَديقِكَ نُصحَكَ، ولِمَعارِفِكَ مَعونَتَكَ، ولِكافَّةِ النّاسِ بِشرَكَ.

.493عنه عليه السلام: النُّصحُ يُثمِرُ المَحَبَّةَ.

.494عنه عليه السلام: المُؤمِنُ غَريزَتُهُ النُّصحُ.

4.12: Presenting the Defect as a Gift

495. The Prophet (s.a.w.) said: "Your best of brothers is he who shows you your defects."36

496. Imam 'Ali (a.s.) said: "A believer is the mirror of the believer, for he observes him and then fulfils his need and beautifies his character."37

497. Imam 'Ali (a.s.) said: "The fruit of brotherhood is protecting one in his absence and gifting him his defect."38

498. Imam 'Ali (a.s.) said: "He who makes your defect manifest for you is your friend."39

499. Imam al-Sadiq (a.s.) said: "The most beloved of my friends is he who gifts me my defects."40

اهداءُ العَيبِ

.رسول الله صلى الله عليه وآله: خَيرُ إخوانِكُم مَن أهدى إلَيكُم عُيوبَكُم495.

.الإمام عليّ عليه السلام: المُؤمِنُ مِرآةُ المُؤمِنِ؛ لِأَنَّهُ يَتَأَمَّلُهُ فَيَسُدُّ فاقَتَهُ، ويُجمِلُ حالَتَهُ496.

.عنه عليه السلام: ثَمَرَةُ الاخُوَّةِ حِفظُ الغَيبِ، وإهداءُ العَيبِ497.

.عنه عليه السلام: مَن أبانَ لَكَ عَيبَكَ فَهُوَ وَدودُكَ498.

499. الإمام الصادق عليه السلام: أحَبُّ إخواني إلَيَّ مَن أهدى إلَيَّ عُيوبي.

4.13: Ignoring Faults

500. Imam ‘Ali (a.s.) said: “Be moderate with people, honour scholars and ignore the faults of your brethren; for the Master of the first and the last (s.a.w.) has disciplined you with his saying: “Forgive he who has done injustice to you, keep ties with he who has cut his ties with you, and give to he who has deprived you.”41

501. Imam ‘Ali (a.s.) said: “Tolerate the fault of your friend for the time your enemy attacks.”42

الصَّفحُ عَنِ الزَّلّاتِ

.الإمام عليّ عليه السلام: عَلَيكَ بِمُداراةِ النّاسِ، وإكرامِ العُلَماءِ، وَالصَّفحِ عَن زَلّاتِ الإخوانِ؛ فَقَد أدَّبَكَ سَيِّدُ500
.الأَوَّلينَ وَالآخِرينَ بِقَولِهِ صلى الله عليه وآله: اعفُ عَمَّن ظَلَمَكَ، وصِل مَن قَطَعَكَ، وأعطِ مَن حَرَمَكَ

.عنه عليه السلام: احتَمِل زَلَّةَ وَلِيِّكَ لِوَقتِ وَثبَةِ عَدُوِّكَ501.

4.14: Avoidance of Scorning

502. Imam al-Sadiq (a.s.) said: “Do not scorn the faults of he who has come to you with his friendship, and do not hold against him his wrongs that he is ashamed of, for this is not of the morals of the Messenger of Allah or of the morals of his friends.”43

تَجَنُّبُ الطَّعنِ

502. الإمام الصادق عليه السلام: لا تَطعَنوا في عُيوبِ مَن أقبَلَ إلَيكُم بِمَوَدَّتِهِ، ولا توقِفوهُ عَلى سَيِّئَةٍ يَخضَعُ لَها؛ فَإِنَّها لَيسَت مِن أخلاقِ رَسولِ اللهِ صلى الله عليه وآله ومِن أخلاقِ أولِيائِهِ.

4.15: Avoiding Hurting Others

503. The Prophet (s.a.w.) said: “The lowest of people is he who humiliates people.”[44]

504. The Prophet (s.a.w.) said: “Whoever hurts a believer has hurt me, and whoever hurts me surely has hurt Allah, and whoever hurts Allah is cursed in the Torah, the Gospel, the Psalm and the Qur’an.”[45]

505. The Prophet (s.a.w.) said, concerning the rights of a neighbour: “When you buy fruit, gift some to him, and if you do not want to do so, carry it [into the house] secretly and do not let your child come outside with it, lest the feelings of his children become hurt.”[46]

506. Imam al-Sadiq (a.s.) said: “By Allah, the righteous are victorious. Do you know who they are? They are those who do not even hurt a small ant.”[47]

تَجَنُّبُ الإيذاءِ

503. رسول الله صلى الله عليه وآله: أذَلُّ النّاسِ مَن أهانَ النّاسَ.

504. عنه صلى الله عليه وآله: مَن آذى مُؤمِناً فَقَد آذاني، ومَن آذاني فَقَد آذَى اللهَ عزّ وجلَ، ومَن آذَى اللهَ فَهُوَ مَلعونٌ فِي التَّوراةِ وَالإنجيلِ وَالزَّبورِ وَالفُرقانِ.

505. عنه صلى الله عليه وآله ـ في بَيانِ حُقوقِ الجارِ ـ إذَا اشتَريتَ فاكِهَةً فَاهدِ لَهُ، فَإن لَم تَفعَل فَأَدخِلها سِرّاً، ولا يَخرُج بِها وَلَدُكَ لِيَغيظَ بِها وَلَدَهُ.

506. الإمام الصادق عليه السلام: وَاللهِ الأبرارُ، أتَدري مَن هُم؟ هُمُ الَّذينَ لا يُؤذونَ الذَّرَّ.

1. . Sahih al-Bukhari, vol. 5, p. 2301 h. 5877, narrating from Abu Hurayrah. al-Kafi, vol. 2, p. 646, h. 1, narrating from Jarrah al-Mada’ini from Imam al-Sadiq (a.s.).
2. . al-Kafi, vol. 2, p. 644, h. 3, narrating from al-Sakuni from Imam al-Sadiq (a.s.). Bihar al-Anwar, vol. 76, p. 12, h. 50.
3. . Kanz al-Ummal, vol. 9, p. 116, h. 25253, narrating from al-Tabarani from Abu al-Darda’.

4. . Mishkat al-Anwar, p. 346, h. 1106. Tuhaf al-'Uqul, p. 248, narrating from Imam al-Husayn (a.s.). Bihar al-Anwar, vol. 76, p. 11, h. 46.

5. . Kitab Man la Yahdarhu al-Faqih, vol. 4, p. 392, h. 5834. Nahj al-Balaghah, letter 31.

6. . Musadiqah al-Ikhwan, p. 144, h. 5, narrating from Marazim.

7. . Bihar al-Anwar, vol. 76, p. 10, h. 38.

8. . Nahj al-Balaghah, Sermon 166. Bihar al-Anwar, vol. 34, p. 113, h. 950.

9. . al-Amali, by al-Mufid, p. 150, h. 8, narrating from al-Husayn ibn Zaid. Musadiqah al-Ikhwan, p. 160, h. 5. Both narrating from Imam al-Sadiq (a.s.) from his father (a.s.).

10. . Sunan Abu Dawud, vol. 4, p. 273, h. 4893. Musnad Ibn Hanbal, vol. 2, p. 400, h. 5650. Both narrating from 'Abdullah ibn 'Umar. al-Amali, by al-Tusi, p. 97, h.147, narrating from Muhammad ibn Yahya al-Madani from Imam al-Sadiq (a.s.), with 'his believing Muslim brother' instead of 'his brother'.

11. . al-Kafi, vol. 2, p. 198, h. 9. Musadiqah al-Ikhwan, p. 176, h. 10.

12. . Thawab al-A'mal, p. 339, narrating from Abu Hurayrah and 'Abdullah ibn 'Abbas. 'Uddah al-Da'i, p. 176, narrating from Imam 'Ali (a.s.).

13. . Ghurar al-Hikam, h. 2368.

14. . Hilyah al-Awliya', vol. 3, p. 25. Shu'ab al-Iman, vol. 6, p. 112, h. 7639. Both narrating from 'Imran ibn Hasin.

15. . Sahih Muslim, vol. 4, p. 2074, h. 38. Sunan al-Tirmidhi, vol. 5, p. 195, h. 2945. Both narrating from Abu Hurayrah. al-Kafi, vol. 2, p. 200, h. 5, narrating from Dharih al-Muharibi from Imam al-Sadiq (a.s.), with 'the believer' instead of 'the servant' in both places.

16. . Ghurar al-Hikam, h. 4132.

17. . Thawab al-A'mal, p. 177, h. 1. al-Amali, by al-Saduq, p. 574, h. 785. al-Mahasin, vol. 1, p. 183, h. 296. All narrating from Ibrahim ibn 'Umar al-Yamani.

18. . Ghurar al-Hikam, h. 2384. 'Uyun al-Hikam wa al-Mawa'iz, p. 85, h. 2044.

19. . Ghurar al-Hikam, h. 9578. 'Uyun al-Hikam wa al-Mawa'iz, p. 477, h. 8758.

20. . Ghurar al-Hikam, h. 3405. 'Uyun al-Hikam wa al-Mawa'iz, p. 143, h. 3193.

21. . Ghurar al-Hikam, h. 7157. 'Uyun al-Hikam wa al-Mawa'iz, p. 391, h. 6626.

22. . al-Kafi, vol. 8, p. 162, h. 166, narrating from 'Ubaid ibn Zurarah.

23. . al-Kafi, vol. 2, p. 103, h. 3, narrating from Abu Basir from Abu Ja'far [al-Sadiq] (a.s.). Tuhaf al-'Uqul, p. 42. Bihar al-Anwar, vol. 74, p. 171, h. 38.

24. . al-Kafi, vol. 2, p. 206, h. 2, narrating from Jamil ibn Darraj. Thawab al-A'mal, p.176, h. 1, narrating from Ishaq ibn 'Ammar.

25. . al-Khisal, p. 633, h. 10, narrating from Abu Basir and Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.). Bihar al-Anwar, vol. 76, p. 20, h. 3.

26. . Tuhaf al-'Uqul, p. 202. Bihar al-Anwar, vol. 78, p. 38, h. 13.

27. . al-Firdaws, vol. 1, p. 153, h. 555. Kanz al-Ummal, vol. 3, p. 441, h. 7350.

28. . Shu'ab al-Iman, vol. 6, p. 113, h. 7644. Kanz al-Ummal, vol. 1, p. 152, h. 756, narrating from al-Khara'iti in Makarim al-Akhlaq. Both narrating from al-Muttalib ibn 'Abdullah ibn Hantab

29. . al-Nawadir, by al-Rawandi, p. 99, h. 56. al-Ja'fariyat, p. 197, narrating from Imam al-Kazim (a.s.) form his forefathers (a.s.). Bihar al-Anwar, vol. 74, p. 233, h.29.

30. . al-Amali, by al-Tusi, p. 225, h. 391, narrating from 'Ubaidullah ibn 'Abdullah. Bihar al-Anwar, vol. 78, p. 196, h. 17.

31. . al-Kafi, vol. 2, p. 208, h. 4. al-Amali, by al-Tusi, p. 231, h. 410. Both narrating from Jabir from Imam al-Baqir (a.s.). Bihar al-Anwar, vol. 74, p. 358, h. 7.

32. . al-Jami' al-Saghir, vol. 2, p. 662, h. 9156. Kanz al-Ummal, vol. 1, p. 142, h. 687. Both narrating from Ibn al-Najjar from Jabir.

33. . Ghurar al-Hikam, h. 2466.

34. . Ghurar al-Hikam, h. 614. 'Uyun al-Hikam wa al-Mawa'iz, p. 32, h. 558.

35. . Ghurar al-Hikam, h. 1305. 'Uyun al-Hikam wa al-Mawa'iz, p. 47, h. 1191.

36. . Tanbih al-Khawatir, vol. 2, p. 123.

37. . Tuhaf al-'Uqul, p. 173. Bihar al-Anwar, vol. 77, p. 414, h. 38.
38. . Ghurar al-Hikam, h. 4633. 'Uyun al-Hikam wa al-Mawa'iz, p. 208, h. 4167.
39. . Ghurar al-Hikam, h. 8210. 'Uyun al-Hikam wa al-Mawa'iz, p. 444, h. 7786.
40. . al-Kafi, vol. 2, p. 639, h. 5. Tuhaf al-'Uqul, p. 366.
41. . Tadhkirah al-Khawas, p. 136. Bihar al-Anwar, vol. 78, p. 71, h. 34.
42. . al-Irshad, vol. 1, p. 299. Kanz al-Fawa'id, vol. 1, p. 93. Bihar al-Anwar, vol. 77, p. 419, h. 40.
43. . al-Kafi, vol. 8, p. 150, h. 132. Tanbih al-Khawatir, vol. 2, p. 146. Both narrating from Mas'adah ibn Sadaqah.
44. . Kitab Man la Yahdarhu al-Faqih, vol. 4, p. 396, h. 5840, narrating from Yunus ibn Zabyan. Ma'ani al-Akhbar, p. 195, h. 1, narrating from Abu Hamzah al-Thumali. Both narrating from Imam al-Sadiq (a.s.) from his forefathers (a.s.). Bihar al-Anwar, vol. 75, p. 142, h. 2.
45. . Mishkat al-Anwar, p. 149, h. 358. Rawdah al-Wa'izin, p. 321. Bihar al-Anwar, vol. 67, p. 72, h. 40.
46. . al-Targhib wa al-Tarhib, vol. 3, p. 357, h. 20. Musakkin al-Fu'ad, p. 105. Both narrating from 'Amr ibn Shu'aib from his father from his grandfather. Bihar al-Anwar, vol. 82, p. 94, h. 46.
47. . Tafsir al-Qummi, vol. 2, p. 146, narrating from Hafs ibn Ghiyath. Bihar al-Anwar, vol. 2, p. 27, h. 5 and vol. 78, p. 193, h. 7.

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