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Wrongdoing

Wrongdoing1 الظُّلمُ

Caution against Wrongdoing

التَّحذيرُ مِنَ الظُّلمِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم والظُّلمَ؛ فإنّهُ يُخرِبُ قُلوبَكُم.

1– The Prophet (S) said, ‘Beware of wrongdoing for verily it corrupts your hearts.’[Kanz al-’Ummal, no. 7639]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّه لَيَأتِيَ العَبدُ يَومَ القِيامَةِ وقد سَرَّتهُ حَسَناتُهُ، فَيَجيءُ الرجُلُ فيقولُ: يا ربِّ ظَلَمَني هَذا، فَيُؤخَذُ مِن حَسَناتِهِ فَيُجعَلُ في حَسَناتِ الذي سَأَلَهُ، فما يَزالُ كذلكَ حتّى ما يَبقى لَهُ حَسَنَةٌ، فإذا جاءَ مَن يَسأَلُهُ نَظَرَ إلى سَيِّئاتِهِ فَجُعِلَت مَع سيّئاتِ الرَّجُلِ، فلا يَزالُ يُستَوفى مِنهُ حتّى يَدخُلَ النارَ.

2– The Prophet (S) said, ‘Verily the servant will come on the Day of Resurrection having performed many good deeds which please him, when a man will come, complaining [to Allah], ‘O Lord, this man has wronged me’, whereupon some of his good deeds will be taken and transferred to the good deeds of the plaintiff. The situation will continue thus until finally he will be left with no good deeds, and then the plaintiff’s evil deeds will start being transferred to his own evil deeds, and he will continue to pay for them thus until he will enter the Fire.’[Nihayat al-Bidaya wa al-Nihaya, v. 2, p. 55]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اتَّقُوا الظُّلمَ؛ فإنّهُ ظُلُماتٌ يَومَ القِيامَةِ.

3– The Prophet (S) said, ‘Fear wrongdoing, for verily it is a source of darkness on the Day of Resurrection.’[al-Kafi, v. 2, p. 332, no. 11]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الظُّلمُ ألأمُ الرَّذائلِ.

4– Imam Ali (a.s.) said, ‘Wrongdoing is the most painful of all vices.’[Ghurar al-Hikam, no. 804]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الظُّلمُ يُزِلُّ القَدَمَ، ويَسلُبُ النِّعَمَ ويُهلِكُ الأُمَمَ.

5– Imam Ali (a.s.) said, ‘Wrongdoing causes feet to slip, snatches away bounties and destroys nations.’[Ghurar al-Hikam, no. 1734]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في خُطبَةٍ لَهُ يَتَبَرَّأُ مِن الظُّلمِ ـ: واللّهِ لأَن أبِيتَ عَلى حَسَكِ السَّعدانِ مُسَهَّداً، أو أُجَرَّ في الأغلالِ مُصَفَّداً، أحَبُّ إلَيَّ مِن أن ألقَى اللّهَ ورسولَهُ يَومَ القِيامَةِ ظالِماً لِبَعضِ العِبادِ، وغاصِباً لِشَيءٍ مِن الحُطامِ، وكيفَ أظلِمُ أحَداً لِنَفسٍ يُسرِعُ إلى البِلى قُفُولُها، ويَطُولُ في الثَّرى حُلُولُها ؟!

6– Imam Ali (a.s.) said, seeking immunity from wrongdoing, ‘By Allah, I would rather spend a sleepless night on the thorns of the Sa’adan tree [a type of prickly tree], or be driven as a prisoner in shackles, than meet Allah and His Messenger on the Day of Resurrection having wronged any servant or having usurped any kind of worldly wealth. How can I wrong anyone for the sake of this soul that is rapidly hastening towards destruction and is to remain under the earth for a long time?’[Nahjul Balaghah, Sermon 224]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ أيضا ـ: واللّهِ لو أُعطِيتُ الأقاليمَ السَّبعَةَ بما تَحتَ أفلاكِها، على أن أعصِيَ اللّهَ في نَملَةٍ أسلُبُها جُلْبَ شَعِيرَةٍ ما فَعَلتُهُ.

7– Imam Ali (a.s.) said, ‘By Allah, if I was given all the seven domains with all that exists under its celestial spheres in order that I may disobey Allah to the extent of snatching a single grain of barley from an ant, I would not do it.’[Nahjul Balaghah, Sermon 224]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إيّاكَ والظُّلمَ؛ فَمَن ظَلَمَ كَرُهَت أيّامُهُ.

8– Imam Ali (a.s.) said, ‘Beware of wrongdoing, for the living days of one who wrongs others become odious.’[Ghurar al-Hikam, no. 2638]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لَيسَ شَيءٌ أدعى إلى تَغييرِ نِعمَةِ اللّهِ وتَعجِيلِ نِقْمَتِهِ مِن إقامَةٍ على ظُلمٍ؛ فإنّ اللّهَ سَميعُ

دَعوَةِ المُضطَهَدِينَ (المَظلومِينَ)، وهُو للظالِمينَ بِالمِرصادِ.

9– Imam Ali (a.s.) said, ‘Nothing induces the reversal of Allah’s bounty or the hastening of His retribution than continuous injustice [to others]; for verily Allah hears the call of the oppressed and lies in wait for the oppressors.’[Nahjul Balaghah, Letter 53]

10 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن ظَلَمَ قُصِمَ عُمرُهُ. .

10– Imam Ali (a.s.) said, ‘The life of one who wrongs others is shattered.’[Ghurar al-Hikam, no. 7940]

11 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): راكِبُ الظُّلمِ يَكبُو بِهِ مَركَبُهُ. .

11– Imam Ali (a.s.) said, ‘The one who takes wrongdoing as a mount is thrown off by it.’[Ghurar al-Hikam, no. 5391]

12 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن جارَ أهلَكَهُ جَورُهُ. .

12– Imam Ali (a.s.) said, ‘The one who tyrannises others is ruined by his own tyranny.’[Ghurar al-Hikam, no. 7835]

13 ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): نهى رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أن يُؤكَلَ ماتَحمِلُ النَّملَةُ بِفِيها وقَوائمِها. .

13– Imam al-Sadiq (a.s.) narrated, ‘The Prophet (S) forbade anyone from eating anything that an ant carries in its mouth or holds in its grip.’[al-Kafi, v. 5, p. 305, no. 11]

Types of Wrongdoing

أنواعُ الظُّلمِ

14 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ألا وإنَّ الظُّلمَ ثلاثةٌ: فَظُلمٌ لا يُغفَرُ، وظُلمٌ لا يُترَكُ، وظُلمٌ مَغفورٌ لا يُطلَبُ، فأمّا الظُّلمُ الذي لا يُغفَرُ فالشِّركُ بِاللّهِ ... وأمّا الظُّلمُ الذي يُغفَرُ فَظُلمُ العَبدِ نفسَهُ عندَ بعضِ الهَناتِ، وأمّا الظُّلمُ الذي لا يُترَكُ فظُلمُ العِبادِ بَعضِهِم بَعضاً.

14– Imam Ali (a.s.) said, ‘Know that wrongdoing is of three types: the wrongdoing that is unforgivable, the wrongdoing that cannot be left unaccounted, and the wrongdoing that is forgivable and

unquestioned. The wrong that is unforgivable is association of anything with Allah …the wrong that is forgivable is when the servant is unjust to himself and wrongs himself with regard to his faults, and the wrong that cannot be left unaccounted is the wrong that people do unto each other.’[Nahjul Balaghah, Sermon 176]

The Most Atrocious Type of Wrong

أفحَشُ الظُّلمِ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اشتَدَّ غَضَبُ اللّهِ عَلى مَن ظَلَمَ مَن لا يَجِدُ ناصِراً غَيرَ اللّهِ

15– The Prophet (S) said, ‘The wrath of Allah is indeed severe on one who wrongs somebody that has no one to help him apart from Allah.’[Kanz al–’Ummal, no. 7605]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ظُلمُ الضَّعيفِ أفحَشُ الظُّلمِ

16– Imam Ali (a.s.) said, ‘Wronging the weak is the most atrocious type of injustice.’[Nahjul Balaghah, Letter 31]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ: أيُّ ذنبٍ أعجَلُ عُقوبَةً لِصاحِبِهِ ؟ ـ: مَن ظَلَمَ مَن لا ناصِرَ لَهُ إلّا اللّهُ، وجاوَرَ النِّعمَةَ بِالتَّقصيرِ، واستَطالَ بِالبَغيِ على الفَقيرِ.

17– Imam Ali (a.s.) was once asked, ‘Which sin hastens punishment down on its perpetrator the fastest?’ to which he replied, ‘He who wrongs somebody that has no helper save Allah, he who repays bounties with negligence and laxity, and he who displays arrogant and intimidating behaviour towards the poor.’[Bihar al–Anwar, v. 75, p. 320, no. 43]

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِن أفحَشِ الظُّلمِ ظُلمُ الكِرامِ ـ .

18– Imam Ali (a.s.) said, ‘One of the most atrocious types of injustice is to wrong kind people.’[Ghurar al–Hikam, no. 9272]

19ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لَمّا حَضَرَ عليَّ بنَ الحُسينِ عليهماالسلام الوَفاةُ ضَمَّني إلى صَدرِهِ، ثُمّ قالَ: يا بُنَيَّ، أُوصِيكَ بما أوصانِي بهِ أبي (عَلَيهِ الّسَلامُ) حينَ حَضَرَتهُ الوَفاةُ وبما ذَكَرَ أنَّ أباهُ أوصاهُ بهِ ، قالَ: يا بُنَيَّ ، إيّاكَ وظُلمَ مَن لا يَجِدُ علَيكَ ناصِراً إلّا اللّهَ .

19– Imam al–Baqir (a.s.) narrated that when his father, Imam Ali Zayn al–'Aabidin (a.s.) was approaching death, he hugged him close to his chest and said, 'O my son, I am advising you of the same thing that my father advised me in his will when he was approaching death, and the same thing that he said his father advised him – O my son! Beware of wronging one who has no helper against you but Allah.'[al–Kafi, v. 2, p. 231, no. 5]

Granting Respite to the Wrongdoer

إمهالُ الظَّالِمِ

Granting Respite to the Wrongdoer2

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُمهِلُ الظَّالِمَ حتّى يقولَ: قد أهمَلَنِي! ثُمّ يَأخُذُهُ أخذَةً رابِيَةً، إنّ اللّهَ حَمِدَ نفسَهُ عِندَ هَلاكِ الظّالِمِينَ ، فقالَ: «فَقُطِعَ دَابِرُ القَوْمِ الّذينَ ظَلَمُوا وَالحَمْدُ للّهِ رَبِّ العالَمِينَ».

20– The Prophet (S) said, 'Verily Allah gives such respite to the wrongdoer, until he says [rejoicingly], 'He [Allah] has indeed forgotten about me!' Then Allah seizes him with a terrible seizing. Verily Allah has praised Himself with regard to the way in which He destroys wrongdoers, saying in the Qur'an: ***"Thus the wrongdoing ones were rooted out, and all praise belongs to Allah, the Lord of all the worlds"*[*Qur'an 6:45*].**[Bihar al–Anwar, v. 75, p. 322, no. 51]

21ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): أملَى اللّهُ عزّ وجلّ لِفرعَونَ ما بينَ الكَلِمَتَينِ ... أربَعينَ سَنَةً، ثُمّ أخَذَهُ اللّهُ نَكالَ الآخِرَةِ والأُولى، وكانَ بينَ أن قالَ اللّهُ عزّوجلّ لموسى وهارونَ عليهماالسلام: «قد أُجيبَتْ دَعوَتُكُما» وبينَ أن عَرَّفَهُ اللّهُ تعالى الإجابَةَ أربَعينَ سَنَةً.

21– Imam al–Baqir (a.s.) said, 'Allah gave Pharaoh a long respite of forty years, between His two addresses to him, then Allah seized him with the punishment of this life and the Hereafter. So forty years passed between the time that Allah said to Prophet Moses (a.s.) and Prophet Aaron (a.s.): "Your supplication has already been granted" and between the time He actually showed them the answer to their supplication [i.e. through Pharaoh's annihilation].'[Nur al–Thaqalayn, v. 5, p. 500, no. 21]

The Wrongdoer's Regret

نَدامَةُ الظّالِمِ

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الظُّلمُ نَدامَةٌ ...

22– The Prophet (S) said, ‘Wrongdoing results in regret.’[Bihar al-Anwar, v. 75, p. 322, no. 52]

23ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يَومُ العَدلِ على الظّالِمِ أشَدُّ مِن يَومِ الجَورِ على المَظلُومِ.

23– Imam Ali (a.s.) said, ‘The day that justice is brought to the wrongdoer is much more severe than the day oppression is done unto the oppressed.’[Nahjul Balaghah, Saying 241]

24ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): ما يَأخُذُ المَظلومُ مِن دِينِ الظّالِمِ أكثَرُ ممّا يَأخُذُ الظّالِمُ مِن دُنيا المَظلومِ.

24– Imam al-Baqir (a.s.) said, ‘The wronged one profits much more from his oppressor’s Hereafter [i.e. his account of deeds] than the oppressor profits from the world [i.e. the wealth or honour] of the one he is wronging.’[Bihar al-Anwar, v. 75, p. 311, no. 15]

Caution Against Aiding the Wrongdoer

التَّحذيرُ مِن إعانَةِ الظّالِمِ

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا كانَ يَومُ القِيامَةِ نادى مُنادٍ: أينَ الظَّلَمَةُ وأعوانُهُم ؟ مَن لاقَ لَهُم دَواةً، أو رَبَطَ لَهُم كِيساً ، أو مَدَّ لَهُم مُدَّةَ قَلَمٍ ،فَاحشُرُوهُم مَعَهُم .

25– The Prophet (S) said, ‘On the Day of Resurrection, a caller will call out, ‘Where are the wrongdoers and their helpers? Whoever prepared the inkwell for them, or tied their purse for them, or supplied them with a pen – gather them all together with them.’[Bihar al-Anwar, v. 75, p. 373, no. 17]

26ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): العامِلُ بِالظُّلمِ والمُعينُ لَهُ والرّاضِي بِهِ شُرَكاءُ ثَلاثَتُهُم.

26– Imam al-Sadiq (a.s.) said, ‘The perpetrator of the wrong act, his accomplice and the one who approves of it – all three are equally to blame for the wrong.’[al-Kafi, v. 2, p. 333, no. 16]

27ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَولا أنَّ بَنِي أُمَيَّةَ وَجَدُوا مَن يَكتُبُ لَهُم، ويَجبِي لَهُمُ الفَيءَ، ويُقاتِلُ عَنهُم، ويَشهَدُ جَماعَتَهُم، لَما سَلَبُونا حَقَّنا.

27– Imam al-Sadiq (a.s.) said, ‘If it was not for the fact that the Bani Umayya found people to scribe for them, to shade them, to fight for them, and to attend their gatherings, they would never have been able to snatch away our rights [by themselves].’[al-Kafi, v. 5, p. 106, no. 4]

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قولِهِ تعالى: «ولا تَرْكَنُوا إلى الَّذينَ ظَلَمُوا ...» ـ: هُوَ الرَّجُلُ يَأتِي السُّلطانَ فَيُحِبُّ بَقاءَهُ إلى أن يُدخِلَ يَدَهُ إلى كِيسِهِ فَيُعطِيَهُ.

28– Imam al-Sadiq (a.s.) with respect to Allah's verse in the Qur'an: ***"And do not incline toward the wrongdoers, lest the Fire should touch you, and you will not have any friend besides Allah, then you will not be helped"***[***11:13***], said, 'This refers to the man who attends to an unjust ruler, wishing his rule to continue in order that he may put his hand in his purse and give him thereof.'[al-Kafi, v. 5, p. 108, no. 12]

Enjoinment of Aiding the Wronged

الحَثُّ عَلى إعانَةِ المَظلومِ

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أخَذَ لِلمَظلومِ مِنَ الظّالِمِ كانَ مَعِيَ في الجَنَّةِ مُصاحِباً.

29– The Prophet (S) said, 'Whoever takes the side of the oppressed over the oppressor will be with me as my companion in Paradise.'[Bihar al-Anwar, v. 75, p. 359, no. 75]

30ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ للحَسَنَينِ عليهماالسلام ـ: قُولا بِالحَقِّ، واعمَلا لِلأجرِ، وكُونا للظّالِمِ خَصماً ولِلمَظلومِ عَوناً.

30– Imam Ali (a.s.) said to Imam Hasan and Imam Husayn (a.s.), 'Speak the truth, and do good deeds to secure a good reward, and be adversaries to the oppressor and aiders of the oppressed.'[Bihar al-Anwar, v. 100, p. 90, no. 75]

31ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ لِعليِّ بنِ يَقطينٍ ـ: إنّ للّهِ تعالى أولياءَ مَع أولياءِ الظَّلَمَةِ لِيَدفَعَ بِهِم عَن أوليائِهِ، وأنتَ مِنهُم يا عليُّ.

31– Imam al-Kazim (a.s.) said to Ali b. Yaqtin, 'Verily Allah, most High, has friends just like the friends of the oppressors, with the aid of whom He defends His friends, and you are one of them, O Ali.'[Bihar al-Anwar, v. 75, p. 349, no. 56]

Being Wary of the Plea [to Allah] of One Who Has Been Wronged

التَّحذيرُ مِن دَعوةِ المَظلومِ

32ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِتَّقُوا دَعوَةَ المَظلومِ؛ فإنّما يَسألُ اللّهُ تعالى حَقَّهُ، وإنَّ اللّهَ تعالى لَم يَمنَعْ ذا حَقٍّ حَقَّهُ.

32– The Prophet (S) said, ‘Be on your guard against the plea [to Allah] of one who has been wronged, for verily he asks Allah his right, and verily Allah never denies a right to one whom it is due.’[Kanz al–’Ummal, no. 7597]

33ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِتَّقُوا دَعوَةَ المَظلومِ وإن كانَ كافِراً ؛ فإنّهُ لَيسَ دُونَهُ حِجابٌ

33– The Prophet (S) said, ‘Be on your guard against the plea of one who has been wronged, even if he be a disbeliever, for verily there is no veil preventing his plea from being answered.’[Kanz al–’Ummal, no. 7602]

34ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أنفَذُ السِّهامِ دَعوَةُ المَظلومِ

34– Imam Ali (a.s.) said, ‘The most piercing arrow is the plea of the oppressed.’[Ghurar al–Hikam, no. 2979]

1. The Arabic Zulm comes from the root a–la–ma meaning to do wrong, to act wrongfully, injuriously, unjustly or tyrannically in its intransitive usage, and to wrong (others or oneself), to treat someone wrongfully, unjustly, injuriously or tyrannically when transitive. The title has been translated quite generally as ‘wrongdoing’, though each tradition has been translated to best denote the meaning of Zulm in that particular context (ed.)
2. Allah grants the wrongdoer respite or a time delay before punishing him in order to see if he will mend his ways, and so that the wrongdoer may fully become deserving of His punishment through his lack of conscience and continued wrongdoing in spite of having been given respite after guidance, and moreover in order to bring upon him a surprise attack just when he has justified his wrongdoing to himself (ed.)

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