

Manners (Akhlaq)

YEAR 11

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Abbreviations: -

azwj: - Az Za Wa Jalla

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

LESSON 1: REMEMBERING MASOMEEN^{ASWS} IS REMEMBERING ALLAH^{AZWJ}

Imam Jafar e Sadiq^{ASWS} said: 'Our Shias are compassionate to each other. When they are alone they speak of and remember Allah^{AZWJ}. To speak of us^{ASWS} is to speak of Allah^{AZWJ}. When we^{ASWS} are mentioned, Allah^{AZWJ} is mentioned, but when our enemies^{la} are referred to, it is like speaking of Satan^{la}.'¹

Rewards of Holding Majalis (Meetings):

Imam Jafar e Sadiq^{ASWS} said: 'Whichever three believing brothers (in belief) come together to a brother (in belief) of theirs, from whose evils they feel safe. If they are not afraid of his rebellion, and have good hopes in him, when they pray to Allah^{AZWJ} their prayers will be answered. When they ask for something, their wish will be granted. If they ask for more of something it will be increased. However, if they remain silent (do not pray for something), He^{AZWJ} would Give them (from Himself).'²

'Amir-ul-Momineen^{ASWS} has said: 'Meeting of brothers (in belief) is a great opportunity, even if they are very few.'³

Believers Should Narrate Ahadith in their Meetings:

Imam Jafar e Sadiq^{ASWS} said: 'Visit each other; in doing so there is a revival for your hearts and a study of our^{ASWS} Ahadith (may take place). Our^{ASWS} Ahadith help you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray and be destroyed. Therefore, follow them and I^{ASWS} will assure you of your salvation.'⁴

'Once I told **Imam Jafar e Sadiq^{ASWS}** that I passed by a storyteller who said to his audience, "This is a gathering whose attendants do not suffer wickedness." The narrator has said that Abu Abd Allah^{ASWS} then said: 'How extremely far is that from reality! You passed by the wrong gathering. (Astahahum al-Hufrah) How terribly wrong is their expression! Allah^{AZWJ} has certain angels who visit places, and they are other than the honourable scribes. When they pass by a (group of) people, who speak of Muhammad^{SAWW} and Ale Muhammad^{ASWS}, these angels say: "Stop here. You have found what you needed." They will sit down and begin to think and

¹ Al-Kafi, vol, 2, H. 2109, Ch. 77, h 1

² Al-Kafi, vol, 2, H. 2077, Ch. 73, h 14

³ Al-Kafi, vol, 2, H. 2079, Ch. 73, h 16

⁴ Al-Kafi, vol, 2, H. 2110, Ch. 77, h 2

understand with them. When the gathering disperses they visit their people suffering due to ill health, attend their funerals and look after those of them who are absent. Those are the gatherings whose attendants do not suffer wickedness.’⁵

Imam Jafar e Sadiq^{asws} said: ‘Certain angels of heaven look at one, two or three people on earth (who) speak of the excellence and praise of (Prophet) Muhammad^{saww} and his family^{asws} and those angels say: “Look (at) the small number of these people, their enemies are enormous, but they still speak of the praise of Muhammad^{saww} and his family^{asws}.” The Imam^{asws} then said: ‘Another group of angels say to them: “It is a favour to them from Allah^{azwj} that He^{azwj} Grants to whomever He^{azwj} Wants, Allah^{azwj} Possesses a great deal of favours.”’⁶

‘Once **Imam Jafar e Sadiq**^{asws} asked me: ‘Do you hold private “Majalis” gatherings wherein you say whatever you want?’ I said, ‘Yes, I swear by Allah^{azwj}, we hold private “Majalis” gatherings and say whatever we like to say (in praise of Muhammad^{saww} and his family^{asws}).’

The Imam^{asws} said: ‘I swear by Allah^{azwj}, I^{asws} wish I^{asws} could be with you at such “Majalis” gatherings. I swear by Allah^{azwj}, I^{asws} love your fragrance and your spirits. You, certainly, follow the religion of Allah^{azwj}, and the religion of the angels^{as}. Pay attention to restraining from the worldly attractions and assist yourselves with striving hard in (good) work.’⁷

Our 7th Imam (Imam Musa e Kazim^{asws}) said: ‘I heard Abu Al-Hassan^{asws} saying: ‘There is nothing more injurious to Satan and his soldiers than believers’ visitation of their brothers (in belief) for the sake of Allah^{azwj}.’ The Imam^{asws} said: ‘When believing people meet each other, speak of Allah^{azwj} and speak of the praise and excellence of Ahl Al-Bayt^{asws}, all the flesh from the face of Satan then disappears, he even cries for help due to the severity of his suffering and the angels of heaven sense it as well as the keepers of paradise and they all condemn him until all the angels close to Allah^{azwj} condemn him and Satan remains humiliated, frustrated and defeated.’⁸

⁵ Al-Kafi, vol, 2, H. 2111, Ch. 77, h 3

⁶ Al-Kafi, vol, 2, H. 2112, Ch. 77, h 4

⁷ Al-Kafi, vol, 2, H. 2113, Ch. 77, h 5

⁸ Al-Kafi, vol, 2, H. 2115, Ch. 77, h 7

The Gatherings which should be Avoided:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) has said: 'Wherever three or more believing people gather together an equal number of angels also attend it (the gathering). If they pray for a good purpose the angels say "Amen!" If they seek protection (from Allah^{azwj}) against an evil matter, the angels pray to Allah^{azwj} to divert it from them. If they pray so their wishes come true, the angels intercede for them before Allah^{azwj} and pray to Him^{azwj} to Grant their wishes.

'Wherever three or more rejecters (of belief) gather together, then in ten times their number, Satan^{la} would also join them (to take part in their gathering). If they speak, Satan also speaks likewise, if they laugh, they (Satans) laugh with them. If they succeed (in abuse) against the friends of Allah^{azwj}, they (Satans) do the same.

'If any of the believing people is trapped among them and when they involve themselves in such behaviours he should move away from them so he does not become of the attendance along with Satan; the wrath of Allah^{azwj} is insurmountable and His^{azwj} condemnation is irremovable.' The Imam^{asws} then said: 'If he cannot do so (move away) he must condemn it in his heart and stand-up even for a short while and move a little, like the time of allowing the young animal to have its share of milk while milking the mother.'⁹

⁹ Al-Kafi, vol, 2, H. 2114, Ch. 77, h 6 الكافي ج : 2 ص : 188

LESSON 2: ARROGANCE AND SELF-IMPORTANCE

Imam Jafar e Sadiq^{asws} said: 'Arrogance is when one gives less importance to people and calls the truth foolishness.' The narrator asked: 'What is giving less importance to people?' Imam^{asws} replied: 'It is ignoring the truth and criticising the people of truth. Whoever does that has disputed Allah^{azwj} about His Greatness (Grand Respect)' ¹⁰

'Once, I said to 6th Imam^{asws}: "I eat good food, use good perfumes, and ride good energetic animals and a young servant escorts me. Do you see anything tyrannical in it so I should avoid it?" Imam Jafar-e-Sadiq^{asws} remained quiet for a while. He^{asws} then said: "A condemned tyrant is one who ignores people and disregards the truth." I then said: "I do not disregard the truth, but ignoring people is not clear for me." The Imam^{asws} said: "Tyranny is when one considers people insignificant and acts among them repressively, such person is a tyrant." ¹¹

Once Prophet Joseph^{as} (Yusuf^{as}), met his old father, Prophet Jacob^{as} (Ya'qub) and because of the majestic feeling of being a king, he did not dismount (out of respect for his^{as} father^{as}). Angel Gabriel^{as} (Jibraeel^{as}) descended to him^{as} and said: 'O Yusuf, (look on) your palm.' A 'Noor' (Divine Light) came out and went into the sky, and Yusuf^{as} asked: 'O Jibraeel^{as}, what was that light that came out of my palm?' He^{as} replied: 'Prophet-hood has been removed from your descendants as punishment for not dismounting to the old Ya'qub^{as} (for not showing respect to your father). Thus, there will be no prophet in your descendants.'¹²

Imam Jafar e Sadiq^{asws} said: 'Every servant (of Allah^{azwj}) has in his head a certain degree of intellect being held therein by an angel. When he expresses arrogance the angel says: "Be humble, may Allah^{azwj} bring you low." Thereafter he thinks himself to be the greatest of people but in the eyes of the people he remains the lowest of all. However, when he behaves humbly, Allah^{azwj} Lifts him up, the angel^{as} then says: "Be lofty, may Allah^{azwj} Grant you dignity." He thereafter remains the lowest of all people before his own soul and the most dignified in the eyes of people.'¹³

¹⁰ Al-Kafi, Vol. 2, Chapter of 'Al-Kubar' h 8-9

¹¹ Al-Kafi, Vol. 2, Chapter of 'Al-Kubar' h 13

¹² Al-Kafi, Vol. 2, Chapter of 'Al-Kubar' h 15

¹³ Al-Kafi, Vol. 2, Chapter of 'Al-Kubar' h 16

Feeling of Self-Importance:

Imam Jafar e Sadiq^{asws} said: 'Allah^{azwj} Knows a sin is better for a Momin than feeling self-important. If this was not the case a Momin will never commit a sin.'¹⁴

Imam Jafar e Sadiq^{asws} also said: 'Whoever has a feeling of self-importance is destroyed.'¹⁵

'Once I asked Imam Musa e Kazim^{asws}, about the feeling of self-importance that destroys good deeds, Imam^{asws} said: 'The feeling of self-importance is of several kinds:

1. One of such feeling is that one's bad deeds seem attractive to him, He considers it good and it gives him a feeling of self-importance, He thinks that he is doing well.
2. Another such feeling is that a servant (of Allah^{azwj}) believes in his Lord^{azwj} and begins to like doing a favour to Allah^{azwj} but in fact, Allah^{azwj} has Done him the favour (that he was able to do good).'¹⁶

Imam Jafar e Sadiq^{asws} said: 'Two people went to a Masjid (Mosque). One was a worshipper and the other a sinful one. But they left the Masjid, the sinner had turned into a true Momin, but the worshipper ended up as a sinner. It had happened, because the worshipper went to the Masjid being proud of his worshipping practices, thus, his thoughts were all the time on his higher level of worshipping, on the other hand the case of sinner was opposite as he was forgiven due his feelings of shame for his sins and pleading for forgiveness from Allah^{azwj}'.¹⁷

'Once I asked from **Imam Jafar e Sadiq**^{asws}: "A man performs a deed and he is fearful and worried. Then he performs a good deed that gives him a feeling of self-importance." The Imam said: "His being in a fearful condition is better than his having a feeling of self-importance."¹⁸

¹⁴ Al-Kafi, Vol. 2, Chapter of 'Al-Aujab' h 1

¹⁵ Ibid, h 2

¹⁶ Ibid, h 3

¹⁷ Ibid, h 6

¹⁸ Al-Kafi, Vol. 2, Chapter of 'Al-Aujab' h 7

LESSON 3: LOVE AND GREED OF WORLDLY BELONGINGS

Imam Jafar e Sadiq^{asws} said: 'The primary cause of all sins is love of this world.'¹⁹

Imam Jafar e Sadiq^{asws} said: 'No two fierce wolves in a herd of sheep in the absence of their shepherd, one wolf on either side, is as destructive to them as the love of property and honour is to the religion of a Muslim.'²⁰

The Rasool Allah^{saww} said: 'The world and dirham (money) have destroyed those who lived before you and these will destroy you also.'²¹

Imam Jafar e Sadiq^{asws} said: 'A person greedy of the worldly belongings is like a silkworm, the more silk it produces around itself the more difficult it becomes for it to come out, until it dies in sorrow.' The Imam^{asws} then said: 'The richest person is one who is not a captive of greed.'

The Imam^{asws} added: 'Do not allow your hearts to become preoccupied with what has already gone (out of your hands); it would not let you get prepared for the matters you are going to face.'²²

Imam Ali^{asws} ibn Al-Husayn^{asws} was asked: 'Which deed is more excellent before Allah^{azwj}?' The Imam^{asws} replied: 'No deed is more excellent than for hating the (attractions) of the world, after knowing Allah^{azwj} and knowing the Messenger of Allah^{asws}.

'It has many branches, and the sins have branches also.

1. The first sin committed was Arrogance, the sin of Satan, when he refused to obey (Allah^{azwj}), adopted arrogance and became 'Kafir' (an unbeliever).
2. Thereafter it is Greed, the sin of Adam and Eve. When Allah^{azwj} Told them, ***'Enjoy the foods therein, but do not go near a certain tree lest you become of***

¹⁹ Al-Kafi, Vol. 2, Chapter of 'Hub ul Dunia Wal Hirs' h 1

²⁰ Al-Kafi, Vol. 2, Chapter of 'Hub ul Dunia Wal Hirs' h 2

²¹ Al-Kafi, Vol. 2, Chapter of 'Hub ul Dunia Wal Hirs' h 6

²² Al-Kafi, Vol. 2, Chapter of 'Hub ul Dunia Wal Hirs' h 7

the transgressors.’ (2:35) They took what they did not need and it remained in their descendants until the Day of Judgment. For this reason most of the things that the children of Adam want are not needed by them.

3. Thereafter is Envy. It is the sin of the son of Adam (Qabeel) who envied his brother and killed him.
4. From this branches
 - a. love for women,
 - b. love for the world,
 - c. love to become the leader,
 - d. the love to be comfortable,
 - e. the love to speak,
 - f. the love to be superior and rich.

‘They total seven characteristics and all are found in the love for the world. The Prophets and the scholars after knowing this have said: “Love for the world is the chief of all sins.” The world is of two kinds (the world which people desire for is of two kinds): one of minimum necessities (which is good) and the condemned one (which is more than what one’s needs are).’²³

A Short Story narrated by Prophet Jesus^{as}:

Once Jesus^{as}, son of Mary^{as}, passed by a town, in which people, birds and animals had all died. Jesus^{as} said: ‘They all have died from violence. Had they died individually they would have buried each other.’ The disciples said: ‘O Spirit of Allah^{as} and His^{azwj} Word, pray to Allah^{azwj} to bring them back to life so we may ask them about their deeds and avoid them (bad ones).’ Jesus^{as} prayed to his Lord^{azwj} and from the Heavens he^{as} was told to call them, Jesus^{as} at night stood on a high ground that dominated the town and said: ‘O people of the town!’ A certain individual replied: ‘Yes, O the Spirit of Allah^{as} and His^{azwj} Word?’ He^{as} then said: ‘Woe upon you, What kind of deeds did you have?’ He said: ‘We worshipped the devil, loved the world with little fear, had long hopes and neglectfully engaged in useless and playful activities.’ Jesus^{as} asked: ‘How was your love of the world?’ He replied: ‘It was like a child’s love for his mother. When it came to us we rejoiced in happiness and when it went away we felt sad and cried.’ He^{as} then asked: ‘How was your worship of the devil?’ He replied: ‘It was obedience to the sinful people.’ Jesus asked: ‘How was the result of your activities?’ He replied: ‘We spent one night in comfort and in the morning we found ourselves in Hawiyah (a place in hell).’

²³ Al-Kafi, Vol. 2, Chapter of ‘Hub ul Dunia Wal Hirs’ h 8

Jesus^{as} asked: 'What is Hawiyah?' He said: 'It is Sijjin.' Jesus^{as} asked: 'What is Sijjin?' He said: 'It is a mountain of burning char that smoulders upon us until the Day of Judgment.' Jesus^{as} asked: 'What did you say and what was said to you?' He replied: 'We said, 'Return us to the worldly life so we can live piously, and it was said to us: "You are lying."'

Jesus asked: 'Why do the others of you not talk to me?' He said: 'O Spirit of Allah^{as}, they are harnessed with a harness of fire which is in the hands of stern and strong angels. I was (living) among them, but not (as) one of them (having a share in their tasks). But when punishment struck it took me with them. I am hanged by a hair on the brink of hell and I do not know if I will be saved or thrown into hell.'

Jesus^{as} then turned to the disciples and said, 'O Friends of Allah^{azwj!} (there is no harm in) eating dried-up bread-without the goodness of salt and sleeping on the piles of rubbish provided one can secure a good health, safety in this world as well as in the next life.'²⁴

²⁴ Al-Kafi, Vol. 2, Chapter of 'Hub ul Dunia Wal Hirs' h 11

LESSON 4: BAD LANGUAGE AND ABUSIVENESS

Prophet Muhammad^{saww} said: 'If you find a man who does not care at all about what he says or what is said about him, he certainly is a misguided person or an associate of Satan.'²⁵

'The narrator has said that a man asked from the Imam^{asws}: "Is there among the people anyone who is not concerned about what he says or what is said about him?" The Imam^{asws} replied: "One who disturbs people and abuses them knowing that people do not give him a response, such a person is the one who is not concerned about what he says or what is said about him."²⁶

The Imam^{asws} has said: 'Whoever uses foul language against his Momin brother (in belief) Allah^{azwj} Removes blessings from his livelihood, leaves him to be on his own and destroys his means of living.'²⁷

The Rasool Allah^{saww} has said: 'The most evil among people in the sight of Allah^{azwj} on the Day of Judgment will be the one whom people respect out of fear from his evil manners.'²⁸

²⁵ Al-Kafi, Vol. 2, Chapter of 'Al-Baza' h 1

²⁶ Al-Kafi, Vol. 2, Chapter of 'Al-Baza' h 3

²⁷ Al-Kafi, Vol. 2, Chapter of 'Al-Baza' h 13

²⁸ Al-Kafi, Vol. 2, Chapter of 'Min Yatuqqi Shaar' h 1

LESSON 5: INJUSTICE (ZULMN)

Imam Jafar e Sadiq^{asws} said that there are three kinds of injustice:

1. the injustice that Allah^{azwj} Forgives,
2. the injustice He^{azwj} does not Forgive and
3. the injustices that He^{azwj} does not leave without His^{azwj} judgment.

The injustice that He^{azwj} does not Forgive is to consider things to be His^{azwj} partners.

The one that He^{azwj} Forgives is the injustice of people against their own souls in the matters between them and Allah^{azwj},

The one that He^{azwj} does not Leave without His^{azwj} Judgment is the injustice that one person commits against the other in their dealings.²⁹

Imam Jafar e Sadiq^{asws} said: About the Words of Allah^{azwj}, "**your Lord keeps an eye on (al-Mirsad) (all evil-doing people) (89: 14)**, 'Al-Mirsad in this verse (89:14 of the Holy Quran) refers to a bridge on the way (to paradise) that is not passable for a servant who has committed injustice to others.'³⁰

Once I asked Imam Jafar e Sadiq^{asws}: 'I have been working as a governor from the time of al-Hajjaj (tyrant governor during the time of Abbasid) to this time, can my repentance be accepted?' The Imam^{asws} remained quiet. I repeated my question and then he^{asws} said: 'No, until you pay back everything that you owe to the people.'³¹

Imam Jafar e Sadiq^{asws} said: 'No injustice is more severe than the one against which the oppressed cannot find any support except (from) Allah^{azwj}.'³²

²⁹ Al-Kafi, Vol. 2, Chapter of 'Zulmn' h 1

³⁰ Al-Kafi, Vol. 2, Chapter of 'Zulmn' h 2

³¹ Al-Kafi, Vol. 2, Chapter of 'Zulmn' h 3

³² Ibid, h 4

Imam Jafar e Sadiq^{asws} said: 'Whoever consumes the property of his brother (in belief) unjustly and does not return it to him, he will have to eat a chunk of fire on the Day of Judgment.'³³

Imam Jafar e Sadiq^{asws} said: 'One acting unjustly, his supporter, and one who agrees with such (an) act are three partners.'³⁴

Imam Mohammed Baqir^{asws} said: 'Allah^{azwj} Retaliates an oppressor through another oppressor only. It is in the words of Allah^{azwj}: ***'Thus do We make the unjust friends of one another because of their evil deeds.'*** (6:129)³⁵

Once two people came to see **Imam Jafar e Sadiq^{asws}**, about the differences that they had over a deal between them. Upon hearing their case Imam^{asws} said: 'To achieve victory through injustice is not victory in anything good. What the "Mazloom" (oppressed) takes away from the religion of the "Zalim" (oppressor) is much more than what the "Zalim" (oppressor) takes from the property of the "Mazloom".'

The Imam^{asws} then said: 'Whoever does evil to people should call it evil when it is done to him. Is it not the case that children of Adam reap what they sow? No one expects to harvest sweet from sour and vice versa.' The two men then agreed to a settlement before standing up to leave.³⁶

³³ Al-Kafi, Vol. 2, Chapter of 'Zulmn' h 6

³⁴ Ibid, h 16

³⁵ Al-Kafi, Vol. 2, Chapter of 'Zulmn' h 19

³⁶ Al-Kafi, Vol. 2, Chapter of 'Zulmn' h 22

LESSON 6: LYING AND FORGERY

Once **Imam Mohammed Baqir**^{asws} said to the narrator: 'O Abu Al-Nu'man,

1. Do not forge lies against us^{asws}; it removes (your) true belief;
2. Do not seek to be the head that will make you a sinner;
3. Do not earn from people as means of your earning through us^{asws}; it will make you poor.
4. You will be held accountable and you will be stopped for interrogations (in the Hereafter). If you speak the truth we^{asws} will certify you and, if you lie, we will reject you.'³⁷

Imam Mohammed Baqir^{asws} says that Imam Ali^{asws} ibn al-Husayn^{asws}, would say to his children: 'Be on your guard against lies, the small lies and the bigger lies in all the serious and trivial matters. If a man lies in a small matter, he (gradually) become bold enough to lie in a bigger matter. Have you not noted that the Rasool Allah^{saww} has said: "As long as a servant (of Allah^{azwj}) speaks the truth Allah^{azwj} Writes him down as the truthful one and, if one continues speaking lies Allah^{azwj} Writes him down as a liar!"'³⁸

Imam Mohammed Baqir^{asws} said: 'Allah^{azwj}, has created certain locks for evil. He^{azwj} has Made wine the key to those locks. Lying is more evil than wine.'³⁹

Imam Jafar e Sadiq^{asws} said: 'Forgery against Allah^{azwj} and the Rasool Allah^{saww} is of the major sins.'⁴⁰

Imam Jafar e Sadiq^{asws} said: 'A liar is destroyed by means of clear evidence (his false claims as oppose to Quran and Ahadith) and his followers are destroyed on ambiguous evidence (accepting him as a religious leader).'⁴¹

³⁷ Al-Kafi, Vol. 2, Chapter of 'Lying and Forgery' h 1

³⁸ Ibid, h 2

³⁹ Ibid, h 3

⁴⁰ Ibid, h 4

⁴¹ Ibid, h 7

Imam Jafar e Sadiq^{asws} said: 'Of the signs of lies in (the statements of a) liar is his telling you news of heaven, earth, East and West, but when you ask him about what Allah^{azwj} has Made unlawful and what He^{azwj} has Made lawful, you will find nothing with him (essential information which one must have but talks about that which is hard to verify).'42

(Once) I heard **Imam Jafar e Sadiq**^{asws} saying: 'It is certain that a lie destroys fasting (invalidates it).' I then said: 'Who is he among us who is not such a person?' The Imam^{asws} said: 'It is not as you think it is. It is forging lies against Allah^{azwj}, the Rasool Allah^{saww} and 'A'immah^{asws}.'43

It was mentioned before **Imam Jafar e Sadiq**^{asws}, that the weaver (knitting) is condemned. The Imam^{asws} said: 'It is the one who weaves and fabricates lies against Allah^{azwj} and the Rasool Allah^{saww}.'44

⁴² Ibid, h 8

⁴³ Ibid, h 9

⁴⁴ Al-Kafi, Vol. 2, Chapter of 'Lying' h 10

LESSON 7: DISOWNING RELATIVE

Imam Jafar e Sadiq^{asws} said: 'Be afraid of 'Al-Haliqah'; it kills men.' I then asked: 'What is 'Al-Haliqah?' The Imam^{asws} said: 'It is failing to maintain good relations with relatives.'⁴⁵

Once Tsa said to **Imam Jafar e Sadiq**^{asws}: 'My brothers and cousins have made my life very difficult. They have forced me out of the house to another house. If I talk to them I am capable to take away what is in their hands.' The Imam^{asws} said: 'Be patient. Allah^{azwj} will Make a way out for you.' (The narrator) changed their mind. In the year one hundred and thirty-one a plague came and they all died. None of them was left alive. (The narrator) then went to see the Imam^{asws}, and he^{asws} asked: 'How is the condition of your family?' I said: 'By Allah^{azwj}, all of them have died and not one is left alive.' The Imam^{asws} said: 'It was because of their failing to maintain good relations with you, suspending you from their favours, withholding kindness from relatives and boycotting them. Do you love and wish that they remained alive even though they caused you difficulties?' I said, 'Yes, by Allah^{azwj} (I do wish so).'⁴⁶

Imam Mohammed Baqir^{asws} says 'It is written in the book of Ali^{asws}, "There are three characteristics, that if found in anyone, he will never die before suffering their consequences:

1. Treachery,
2. Failing to maintain good relations with relatives and
3. Taking a false oath to oppose Allah thereby.

Of the acts of obedience with the quickest best result is to maintain good relations with relatives. People may happen to be unjust in their affairs but maintain good relations with relatives, their wealth increases and they grow rich. False oath and failing to maintain good relations with relatives can leave a town in ruins, empty of the inhabitants and transform the family. Transformation of family is stopped along with the lineage and offspring's."⁴⁷

Once a man came to **Imam Jafar e Sadiq**^{asws}, and complained before him about his relatives. **Imam Jafar e Sadiq**^{asws} said: 'Keep your anger down and (maintain good familial relations).' The man said: 'They do and do it (act against me).' The Imam^{asws}

⁴⁵ Al-Kafi, Vol. 2, Chapter of 'Qata al- Raham' h 2

⁴⁶ Al-Kafi, Vol. 2, Chapter of 'Qata al- Raham' h 3

⁴⁷ Al-Kafi, Vol. 2, Chapter of 'Qata al-Raham' h 4

asked: 'Do you also want to act like them, if so Allah^{azwj} will not look to you (with kindness)!'⁴⁸

Once Amir-ul-Momineen, Ali^{asws} ibn Abu Talib^{asws} said in one of his^{asws} sermons: 'I seek refuge in Allah^{azwj} from sins that accelerate destruction.' The narrator has said that at this point 'Abd Allah ibn al-Kawwa' al-Yashkuri stood up and asked: 'O Amir-ul-Momineen, do sins hasten one's destruction?' The Imam^{asws} said: 'Yes, it does. Woe upon you (as he interrupted rudely), it is failing to maintain good relations with relatives. A family lives together and cooperates with each other, even though they may be among sinful ones, Allah^{azwj} Grants them sustenance. A family who fails to maintain good relations with relatives face Allah^{azwj}'s depriving them (from benefits), even though they are of pious people.'⁴⁹

Also Amir-ul-Momineen, Ali^{asws} ibn Abu Talib^{asws} said: 'When they fail to maintain good relations with relatives, their properties are left under the control of the evil ones.'⁵⁰

⁴⁸ Al-Kafi, Vol. 2, Chapter of 'Qata al-Raham' h 5

⁴⁹ Al-Kafi, Vol. 2, Chapter of 'Qata al-Haram' h 7

⁵⁰ Ibid, h 8

LESSON 8: DISOWNING LINEAGE

Imam Jafar e Sadiq^{asws} said: 'It is to disbelieve Allah^{azwj} to disown one's lineage even if it (the lineage) is very lowly.'⁵¹

⁵¹ Al-Kafi, Vol. 2, H. 2718

LESSON 9: THOSE WHO FOCUS ON OTHERS' MISTAKES

Imam Jafar e Sadiq^{asws} has said: 'A servant (of Allah^{azwj}) is closest to disbelief when he assumes brotherhood (in belief) with a man and then begins to count his mistakes and slips so that he can one day use them against him.'⁵²

The Rasool Allah^{saww} has said: 'O group of people who have accepted Islam with their tongue but (be reminded) that the Eman (belief) has not yet purely and freely entered into their hearts, do not criticise the Muslims and do not seek to search into their privacies to find faults in them; Allah^{azwj} will Make it happen the same to them and to whomever Allah^{azwj} will (Find) carrying out such, He^{azwj} may Disgrace him even in the privacy of his own home.'⁵³

⁵² Al-Kafi, Vol. 2, Chapter of 'Maan Talab Asrat' h 1

⁵³ Ibid, h 2

LESSON 10: BACKBITING

The Rasool Allah^{saww} has said: 'Sitting in the Masjid is worship as long as it does not happen.' He was asked: 'O Rasool Allah^{saww}, as long as what has not happened?' He^{saww} said: 'Backbiting!'⁵⁴

Imam Jafar e Sadiq^{asws} said: 'Whoever says something about a believer that he has not seen with his eyes and has not heard with his ears is then considered among those about whom Allah^{azwj} has Said: ***"Those who like to publicise indecency among the believers will face painful torment in this world and in the life to come ... (24: 19)."***⁵⁵

Once, someone asked **Imam Jafar e Sadiq^{asws}** about backbiting. The Imam^{asws} replied: 'It is when you say something about your Momin brother's religion that he has not done, and publicise against him something that Allah^{azwj} has Covered up for him and he has not been found guilty for such crimes.'⁵⁶

Imam Musa e Kazim^{asws} once said: 'Anyone's mentioning (of) a man behind his back with something that is found in him, and people know about it, is not backbiting. But when he mentions a person behind his back with something that is found in him, and people do not know it, then it is backbiting. Whoever mentions a person with something that is not found in him then he has accused him falsely (this is called Bohataan, for that he is physically punishable).'⁵⁷

Imam Jafar e Sadiq^{asws} says: 'Backbiting is when you say something about your Momin brother (in belief) that Allah^{azwj} has Covered up for him. However, (talking about) matters that are well-known about him like hot-temperedness and haste, is not backbiting. Accusation is when you say about him what is not found in him'.⁵⁸

⁵⁴ Al-Kafi, Vol. 2, Chapter of 'Backbiting' h 1

⁵⁵ Ibid, h 2

⁵⁶ Ibid, h 3

⁵⁷ Ibid, h 6

⁵⁸ Ibid, h 7

LESSON 11: KUFR (DISBELIEF)

Once, someone asked **Imam Jafar e Sadiq^{asws}**: 'Are the traditions, (Sunnah of the Rasool of Allah^{saww} and Masomeen^{asws}) like the obligations Allah^{azwj}, has sanctioned?' The Imam^{asws} said: 'Allah^{azwj}, has Sanctioned obligations that are compulsory for the servants (of Allah^{asws}). Whoever ignores an obligation of the compulsory ones; does not perform it and rejects it, becomes a Kafir (an unbeliever). The Rasool Allah^{saww} has commanded certain matters to be performed and all of them are good deeds. One does not become an unbeliever for ignoring a few of the obligations that Allah^{azwj}, has Commanded His servant to perform, however, he has ignored a virtue and has cut down goodness.'⁵⁹

The narrator has said that once Salim ibn abu Hafs and his companions were mentioned before **our 5th Imam (Mohammed Baqir^{asws} ibn Ali^{asws})**, and that they denied that the people who waged war against Imam Ali^{asws}, are of the Mushrik people - people who consider things to be partners of Allah^{azwj}. The Imam^{asws} asked: 'So they think such people are unbelievers.' The Imam^{asws} then said to me: 'Disbelief is before 'Shirk' (paganism).' He^{asws} then mentioned Satan^{la} when Allah^{azwj} Commanded him to prostrate, but he refused to do so. The Imam^{asws} said that 'Kufr' (disbelief) is before al-Shirk (paganism and considering things to be partners of Allah^{azwj}). Whoever boldly disobeys Allah^{azwj} and commits major sins becomes a Kafir. He has considered belief insignificant so he is an unbeliever.'⁶⁰

The Rasool of Allah^{saww} has said: 'Obedience to Imam Ali^{asws} is suffering (in this world) and disobedience to him^{asws} is Kufr in Allah^{azwj}.' It was said: 'O Rasool of Allah^{saww}, how can obedience to Imam Ali^{asws} be suffering and disobedience to him Kufr in Allah?'

The Rasool Allah said: 'Imam Ali^{asws} leads you to the Truth (and acting on Truth is difficult). If you obey him^{asws} you will go through hardships but if you disobey him^{asws} you will become Kafir (unbelievers in Allah^{azwj}).'⁶¹

Our 7th Imam (Imam Musa e Kazim^{asws}) said: 'Imam Ali^{asws} is a door of the doors of Guidance. Whoever enters by the door of Imam Ali^{asws} is a believer and whoever ignores this door is a Kafir (an unbeliever). Whoever does not enter or leave is among the group about whom Allah^{azwj} has the Will and Decision (in the Day of

⁵⁹ Al-Kafi, Vol. 2, Chapter of 'Kufar' h 1

⁶⁰ Ibid, h 3.

⁶¹ Ibid, h 17.

Judgement to either Send them to the Paradise or to the Hell).⁶²

Our 5th Imam (Mohammed Baqir^{asws} ibn Ali^{asws}) Said: ‘Allah^{azwj}, has Appointed Imam Ali^{asws} as a sign between Himself^{azwj} and His^{azwj} creatures. Those who come to know him^{asws} turn into ‘Momin’ (believers) and those who reject him^{asws} end up as Kafir (unbelievers). Those who are ignorant of him^{asws} become among the straying people. Those who appoint someone (as an imam) in opposition to the one^{asws} (Appointed by Allah^{azwj}) become Mushrik (pagans). Those who come under his^{asws} guardianship will enter ‘Jannah’ (Paradise) and those who come with his animosity will enter the ‘Al-Naar’ (Fire).⁶³

⁶² Ibid, 18

⁶³ Ibid, h 20.

LESSON 12: SHAQ (UNCERTAINTY / DOUBTS)

Amir-ul-Momineen^{asws} Ali^{asws} Ibn Abu Talib^{asws} would say in his^{asws} sermons: 'Do not suspect (go into imagination whether it's right or wrong); you will fall into uncertainty (doubts) and do not doubt; you will become Kafir (unbelievers).'⁶⁴

Once someone wrote to the Holy Imam^{asws} saying that they had a doubt about (the statement of) Prophet Ibrahim^{as} (as recorded in the Holy Quran): **'Lord, show me how you will bring the dead to life?' (2: 260)**. They asked that the Imam^{asws} would enlighten them (with its true meanings). The Imam^{asws} wrote back: 'Ibrahim^{as} was a believer. He^{as} wanted to increase his Eman. You, however, have doubt and there is nothing good in doubt.' The Imam^{asws} further wrote: 'Doubt comes when there is uncertainty, whereas certainty removes the doubting.' He^{asws} added: 'Allah^{azwj} has Said (in the Holy Quran): **"We did not find many among them keeping their promises. However, We did find many evil-doers among them."** (7:102) The Imam^{asws} said, 'It was revealed about people who doubt.'⁶⁵

Once someone asked **Imam Jafar e Sadiq^{asws}** about the words of Allah^{azwj}: **"Those who have accepted the faith and have kept it pure from injustice have achieved security and guidance."** (6:82). The Imam^{asws} said: '(It means one) who has kept it (belief) pure from doubt.'⁶⁶

Imam Jafar e Sadiq^{asws} has also said: 'Doubts and disobedience are in the fire. It (doubt or people having doubts) is not from us^{asws} nor is it directed to us^{asws}.'⁶⁷

Imam Jafar e Sadiq^{asws} said: 'One who has doubt (uncertainty) or Zann (perception) and lives with one of them (between uncertainty and perception), Allah^{azwj} Turns his deeds fruitless. The proof for Allah's Authority (Wali/Imam^{asws}) is clearly (established through) authority and proof.'⁶⁸

⁶⁴ Al-Kafi, Vol. 2, Chapter 'Al-Shaak', h 2.

⁶⁵ Ibid, h 1.

⁶⁶ Ibid, h 4.

⁶⁷ Ibid, h 5.

⁶⁸ Ibid, h 8.

The Certainty:

Once, someone said to one of (two Imam^{asws}): 'We find a man who worships, and works hard with humility but does not believe in the truth (Shi'a belief). Will it be of any benefit for him?'

The Imam^{asws} said: 'O Abu Muhammad, the case of Ahl Al-Bayt^{asws} (family of Prophet Muhammad^{saww}) is like that Ahl Al-Bayt in the family of Israel. An individual of that family would strive for forty nights and pray, and his prayers were accepted (by Allah^{azwj}). But another from them strived for forty nights and prayed but his prayer did not get an answer. When Jesus^{as}, son of Mary came, he complained to him about his case and asked him for prayer.' The Imam^{asws} said that Jesus^{as} then cleansed himself, said the prayer, prayed to Allah^{azwj}, and Allah^{azwj}, sent revelations to Jesus^{as} that said: 'O Jesus^{as}, My^{azwj} servant came to Me^{azwj} from a door (Wasila-intercession)⁶⁹ that is other than the door from which one must come to Me^{azwj}. He prayed and there was doubt in his heart about you^{as} (the Wasila of Allah^{azwj}) Were he to pray to Me^{azwj} until his neck would be cut-off (disintegrate) and his fingers turn into dust, I^{azwj} would not answer his prayer.'

The Imam^{asws} said: 'Jesus^{as} then turned to the man and asked: 'Do you ask your Lord^{azwj} for help while you have doubt in His^{azwj} prophet^{as}?' The man said: 'O Spirit of Allah^{as} and His^{azwj} Word, it has been just as you said. Pray to Allah^{azwj} for me to remove doubt from me.' The Imam^{asws} said that Jesus^{as} then prayed for him and Allah^{azwj} Accepted his repentance, and he became like all the other ones of that family.⁷⁰

⁶⁹ Allah^{azwj} has Asked us to approach Him^{azwj} through the intercession of Muhammad^{saww} and Ahl al-Bayt^{asws}

⁷⁰ Al-Kafi, Vol. 2, Chapter 'Muhasibah ul Ammal', h 9.

LESSON 13: ACCOUNTABILITY OF ONE'S OWN SELF

Amir-ul-Momineen^{asws} Ali^{asws} ibn abu Talib^{asws} would say: 'Time consists of three days (past, present and the future) in the middle of which you live.

1. Yesterday that has passed in history with all that was in it and it will never return. If you had done good deeds in it you do not feel sad about its passing into history and you feel happy about everything that you experienced in it. If you had acted very badly in it your regret is too much, for its passing into history, due to your acting extremely (bad).
2. Right now, you are in the day that you live.
3. About tomorrow you are unaware, you do not know if you will ever reach it. Perhaps your share of acting extremely (bad) in it will be just as yesterday that has passed into history.

'One of the three days (past, present and the future) has passed and in it you had acted in a very (bad way). There is the day that you are waiting for and you are not sure if you will avoid acting extremely (bad) in it. What is left is the day in which you live. It is very proper for you to use your power of reason and think how you acted very badly yesterday. And think of the good deeds that you missed to perform when you could have performed them and the evil deeds that you should have avoided.

'Despite this, about tomorrow you are not certain of reaching it and whether you will perform any good deeds in it or avoid committing evil deeds that would erase your good deeds. Thus, your position toward tomorrow is like your position toward yesterday. Therefore, you must act like the one who has no hope in any of the days except the day and night in which he is living in. Do good deeds and secure them (by not doing the bad deeds which would erase your good deeds) and Allah^{azwj} is the supporter (of you) when you do (good) deeds.'⁷¹

Our 4th Imam (Ali^{asws} ibn Hussain^{asws}) said: 'One who does not evaluate his deeds every day is not from one of us^{asws} (among our^{asws} Shias). One must evaluate his deeds and pray to Allah^{azwj} to increase his good deeds, plead for forgiveness to Allah^{azwj} due to one's committing evil deeds and turn to Him^{azwj} in repentance.'⁷²

⁷¹ Al-Kafi, Vol. 2, Chapter 'Muhasibah ul Ammal', h 1.

⁷² Ibid, h 2.

Our 5th Imam (Mohammed Baqir^{asws} Ibn Ali^{asws}) Said: ‘O Abu Al-Nu’man, do not allow people to deceive you about yourself (to keep on praising you whatever you do); the matter will come to you and not to them (the Day of Judgement), do not spend your day in this and that (in useless things); with you there is one who preserves your deeds for you (angels write down your good/bad deeds). Do good deeds; I do not see any better outcome and remedy for the old sins but through new good deeds.’⁷³

Imam Jafar e Sadiq^{asws} said: ‘Exercise patience in worldly matters; it is only an hour. You do not find any pain or happiness in whatever has already passed. The hour that has not yet arrived is unknown to you in matters of its contents. The only time is the hour in which you live. Exercise patience in it to obey Allah^{azwj} and exercise patience in such time when you are faced with matters of disobedience to Allah^{azwj}.’⁷⁴

Imam Jafar e Sadiq^{asws} said: ‘You have been made the physician for your own self. Medicine has been prescribed for you; signs of good health are already shown to you, and the direction for medicine is given to you. It is all up to you how you treat yourself.’⁷⁵

Rasool Allah^{saww} said: ‘Hold back your soul from that which harms it before it leaves you, try hard to set it free just as you work hard to make a living; your soul’s wellbeing depends upon your good deeds.’⁷⁶

Our 5th Imam (Mohammed Baqir^{asws} ibn Ali^{asws}) Said: ‘When a man reaches the **age of forty** it is said to him, ‘Beware, you have no excuses!’ In fact, a person at the **age of forty** is not obliged to exercise caution against sins more than the person at the **age of twenty**. What is after both of them is the same (the death) and it is not sleeping (but approaching to finish life). Perform good deeds for that which lies ahead – the frightening conditions; and stop the unnecessary words (of loose talk and senseless justifications).’⁷⁷

Once a man came to Amir-ul-Momineen^{asws} Ali^{asws} ibn abu Talib^{asws} and said: ‘O Amir-ul-Momineen^{asws}, grant me good advice in the aspects of virtue so I may attain

⁷³ Ibid, h 3.

⁷⁴ Al-Kafi, Vol. 2, Chapter ‘Muhasibah ul Ammal’, h 4.

⁷⁵ Al-Kafi, Vol. 2, Chapter ‘Muhasibah ul Ammal’, h 6.

⁷⁶ Ibid, h 8

⁷⁷ Al-Kafi, Vol. 2, Chapter ‘Muhasibah ul Ammal’, h 10

salvation.' Amir-ul-Momineen^{asws} Ali^{asws} ibn abu Talib^{asws} said: 'O seeker of advice, listen carefully, understand, make sure and practice. You must know that people are of three kinds:

1. Those who restrain themselves from worldly matters;
2. Those who exercise patience and
3. Those who are inclined toward worldly gains.

'From the hearts of restraining people sadness and happiness have moved out. He does not become happy for any of the worldly things, nor he is grieved over anything of the world that he may have missed, thus, he is comfortable (in every respect).

'The person who exercises patience, he hopes to have worldly gains in his heart but when he gains anything he holds his soul back from it due to the bad consequences and disgrace brought by such gains. Were you to see his heart you would be astonished by its abstinence, humility and determination.

'The ones (in the third category) who are inclined to worldly gains: it does not matter wherefrom worldly gains come to them, lawful or unlawful as well as whether it throws filth over their honour or destroys their souls, or takes away their kindness. They are restless in an upheaval.'⁷⁸

Imam Jafar e Sadiq^{asws} said: 'If you can remain unknown, then do so. There will be nothing wrong if people will not praise you. There is nothing wrong for you if people talk bad about you if you are liked by Allah^{azwj}.' The Imam^{asws} said: 'My father Amir-ul-Momineen^{asws} Ali^{asws} ibn abu Talib^{asws} has said: "There is nothing good in life except for two kinds of people: a man who every day increases his good deeds and a man who every day removes a destructive deed through repentance. How can repentance be of any benefit for him? By Allah^{azwj}, if he would perform a Sajdah (prostration) for such a length of time that his neck detaches from his body, Allah^{azwj} still will not Accept his repentance without his acknowledgement of the Wilayah (Divine Authority) of our Ahl al-Bayt^{asws} (family of Holy Prophet^{saww}).

"You must know that whoever recognises our rights can have hope for rewards because of us^{asws}. He (our^{asws} Shia) would agree, for his survival, to have half of a meal only once in a day; and with only that which provides him/her cover for his/her

⁷⁸ Al-Kafi, Vol. 2, Chapter 'Muhasibah ul Ammal', h 13

privacy and for his or her head. By Allah^{azwj}, they live in fear and apprehension and love to agree with this much as their share from the world and this is how Allah^{azwj}, has Described them: ‘ ... **who bring what is brought to them and whose hearts are afraid of their return to their Lord.**’ (23:60). What do they (our Shia) bring? They (our Shia), by Allah^{azwj}, will bring along with obedience, the love and (acknowledgement of) the Guardianship (of Allah^{azwj} and Ahl Al-Bayt^{asws} (family of Holy Prophet) and they still will be afraid. Such fear is not due to doubts, but it is due to their fear of falling short in our^{asws} love and obedience.”⁷⁹

⁷⁹ Ibid, 15.

LESSON 14: 'AL-MUNAFIQ' (HYPOCRITE)

Our 4th Imam (Ali^{asws} ibn al-Hussain^{asws}) said: 'A hypocrite forbids others, but he himself does not keep away from prohibited matters and commands others with what he himself does not perform. When prayer is to begin he ('I'taraza) avoids it.' (The narrator) then asked: 'O descendent of the messenger of Allah^{asws}, what is 'I'tirazt"?' The Imam^{asws} said: 'It is turning away. When he is in the Ruku' position (kneeling) he uses it as a resting place. Towards the evening his only concern is his dinner, even though he is not fasting. Towards morning his only concern is more sleep, even though he has not been awake for worshipping. If he speaks to you, he lies. If you trust him, he breaches it. Behind your back, he backbites you and if he promises you, he disregards his promise.'⁸⁰

Amir-ul-Momineen^{asws} Ali^{asws} ibn abu Talib^{asws} said: 'If I cut a faithful Muslim into pieces to make him hate me^{asws}, he will not turn into my enemy but if I^{asws} give all the wealth of this world to a hypocrite to make him^{asws} my friend he will not befriend me^{asws}. It is so because the Holy Prophet^{saww} has said: "O Ali^{asws}! No faithful Muslim will ever be your enemy and no hypocrite will ever be your friend."⁸¹

⁸⁰ Al-Kafi, Vol. 2, Chapter 'Safat ul Nafaq and Munafiq', h 3.

⁸¹ Nahjul Balagha, Saying no. 45.