

Manners (Akhlaq)

YEAR 12

TABLE OF CONTENTS

LESSON 1: THE SOCIAL RELATIONSHIPS	3
LESSON 2: WHAT IS KNOWLEDGE?	5
What is Knowledge and How it is Acquired?	5
Knowledge Originates from the Masomeen ^{asws} :	6
Knowledge of Ahadith is the Most Valuable Treasure:	6
LESSON 3: WHY A PROPHET ^{as} OR AN IMAM ^{asws} IS REQUIRED	8
LESSON 4: RELIGION IS NO OTHER THAN LOVE AND DISSOCIATION	10
LESSON 5: Duwa (Prayers)	11
Weeping in Remembrance:	13
Ahadith Related to A'zadari:	13
Matam and Tatbeer (acts of mourning) :	15
The First Act of Tatbeer:	15
LESSON 6: FULFILLING PEOPLE'S NEEDS	16
Giving a Helping Hand:	16
Triumph for a Momin:	19
The Enemies of a Believer:	19
Were Innocent Children among the Drowned Ones?	19
LESSON 7: ETIQUETTES OF WORSHIP AND GOOD INTENTIONS	21
Ibadah (The Worship):	21
Neeya (The Intention):	22
Moderation in Ibadah (Worshiping):	24
Good Worship is Acting in Accordance with Ahadith:	24
LESSON 8: WHAT IS 'ISRAF' (EXCESSIVE SPENDING)?	25

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: THE SOCIAL RELATIONSHIPS

Once, I went in the presence of **Imam Jafar e Sadiq^{asws}** and the house was full of people. There were people from 'Khurasan' (Iran), from 'Al-Sham' (Syria) and from various horizons and I could not find a place to sit.

Imam Jafar e Sadiq^{asws} sat in his place and he was leaning against a pillow. He said, 'O Shi'a (followers) of the family of Muhammad^{saww}:

1. Bear in mind that one who is not able to control his soul when in anger is not from us^{asws}, and neither is the one who does not offer favours to his associates;
2. Show proper behaviour with those who exercise proper behaviour;
3. Befriend those who befriend our shia;
4. Provide protection to those who protect our shia;
5. Observe proper eating manners with those that you share the food-mat with;
6. O Shi'a (followers) of the family of Muhammad^{saww}, be pious before Allah^{azwj} to the best of your abilities;
7. There are no means and no power without Allah^{azwj}.¹

Our 6th Imam (Imam Jafar e Sadiq^{asws}) was asked, about the words of Allah^{azwj} '***We believe you to be a righteous person, (12:36)***. The Imam^{asws} said: 'He (a righteous one) would make room for others in a gathering, lend money to the needy, and assist the weak.'²

Our 5th Imam (Mohammed Baqir^{asws} Ibn Ali^{asws}) has said:

1. Show respect for your friends and dignify them.
2. Do not be aggressive to each other,
3. Do not harm or envy each other,
4. Beware of stinginess
5. Be sincere and righteous servants of Allah^{azwj}.³

Our 1st Imam (Amir-ul-Momineen^{asws} Ali^{asws} Ibn Abu Talib^{asws}) has said, 'You can associate with a person of wisdom even if he is not generous because you can benefit from his wisdom. However, you must avoid his

¹ Al-Kafi, Vol. 2, Chapter 'Husan al Mashira', h 2.

² Ibid, h 3.

³ Ibid, h 4.

immoral manners. You can associate with a brave and generous person as you may not benefit from his wisdom but you can benefit from his qualities by the help of your own wisdom. However, run away, very far, from a power-hungry (seeking leadership), irrational person."⁴

Our 1st Imam (Amir-ul-Momineen^{asws} Ali^{asws} Ibn Abu Talib^{asws}) has said that the Rasool Allah^{saww} has said, 'Consider who you talk to (make friendship with). After death, everyone will find the forms of his associates (friends) in the presence of Allah^{azwj}; these forms follow the worldly origins. A good form is from a good origin and an evil form is from an evil origin. At the time of his death everyone observes me^{saww} in my^{saww} human figure.'⁵

⁴ Al-Kafi, Vol. 2, Chapter 'Man Yuhab Musadaqatu', h 1.

⁵ Al-Kafi, Vol. 2, Chapter 'Man Yuhab Musadaqatu', h 3.

LESSON 2: WHAT IS KNOWLEDGE?

One who has the essential knowledge to fulfil the religious obligations also needs to have an in depth understanding in order to achieve higher positions in the Hereafter. This could be achieved through purifying his 'Nafs' (soul) for the 'Maurifat' (recognition) of the 'Noor' (Divine Light) which raises the spiritual status of a Momin.

Our 1st Imam (Amir-ul-Momineen^{asws} Ali^{asws} Ibn Abu Talib^{asws}) has described the high status of his^{asws} Shias as higher than that of the people of Paradise: The people of Paradise will look at the positions of our^{asws} Shia, in the same way you look at the stars in the sky'.⁶

The Messenger of Allah^{saww} has said: In these nine situations, my followers can be excused:

1. Acting by mistake;
2. Out of forgetfulness;
3. Things they have no knowledge of;
4. Things they are not able to do;
5. Thing they could not live without;
6. Thing, which they are compelled to do;
7. Omens;
8. Temptations in thinking about creatures;
9. Feeling envy as long as it is neither expressed by their tongues nor by hands'.⁷

What is Knowledge and How it is Acquired?

Imam Jafar e Sadiq^{asws} narrated that someone came to see Rasool Allah^{saww} and asked:

'O' Prophet of Allah^{saww}! What is knowledge?'

The Prophet^{saww} replied: 'Trying to hear.'

He asked: 'What else?'

The Prophet^{saww} said: 'Listening.'

He asked: 'What else?'

⁶ الخصال ج : 2 ص : 611

⁷ Al-Kafi, Vol. 2, H. 3040.

The Prophet^{saww} said: 'then it is memorising it.'

He asked 'What else?'

The Prophet^{saww} said: 'Practising what has been learned.'

He asked: 'What else?'

The Prophet^{saww} said: 'Teaching it to other people.'⁸

Knowledge Originates from the Masomeen^{asws}:

Imam Musa^{asws} Ibn Ja'far^{asws} in a lengthy Hadith said: 'There is no salvation except with obedience and the obedience is with knowledge, and the knowledge (is gained) by studying it. Knowledge must be studied with 'Aql'⁹ and with the Eman (belief), and there is no knowledge except that (originating) from the knowledgeable ones^{asws} (sent down) from Allah^{azwj}'.¹⁰

'I was with **5th Imam (Mohammed Baqir^{asws} Ibn Ali^{asws})** and with him^{asws} was a man from Kufa asking him^{asws} about the words of the Amir-ul-Momineen^{asws}:

'Ask me^{asws} whatsoever you feel like. No matter what you ask, I^{asws} will be able to give you the answer'.

The **5th Imam^{asws}** replied: 'All knowledge comes from the Amir-ul-Momineen^{asws}. The people can go wherever they want, by Allah^{azwj}, there is no (correct) understanding except here', - Imam^{asws} pointed towards his^{asws} own house'.¹¹

Knowledge of Ahadith is the Most Valuable Treasure:

Our 5th Imam (Mohammed Baqir^{asws} Ibn Ali^{asws}) Said: 'Be careful when seeking knowledge. By the One^{azwj} in Whose^{azwj} Hand is my^{asws} soul, a single Hadith that is truthful is better than this world and all its gold and silver'.¹²

Amir-ul-Momineen^{asws} Ali^{asws} Ibn Abu Talib^{asws} said: 'Teach your children our^{asws} knowledge, Allah^{azwj} will Allow them to benefit from it, and our^{asws} opponents will not be able to use their opinions to defeat them. Do not use an analogy (do not derive your own rules, i.e., fatwa). Very soon people will come who will indulge in analogies (the derivation of religious rulings). They are the

⁸ Al-Kafi, Vol. 1, H. 127

⁹ The property through which Allah and His Messengers are recognised (Hadith)

¹⁰ Ibid, H. 33096

¹¹ Wasial ul Shia, H. 33223.

¹² Wasial ul Shia, H. 33313.

enemies of Religion: the first one to use an analogy was Iblees^{la}.¹³ Beware of pleading arguments for it will place you in doubt.¹⁴

Our 5th Imam (Mohammed Baqir^{asws} Ibn Ali^{asws}) Said: 'Go to the East or go to the West, you will not find correct knowledge except that which has come from us^{asws} (Ahadith), the People of the Household^{asws}.'¹⁵

¹³ Iblees (Satan) thought he is made from fire which is superior than the clay from which Adam was made.

¹⁴ Wasial ul Shia, H. 33170.

¹⁵ Wasial ul Shia, H. 33166.

LESSON 3: WHY A PROPHET^{as} OR AN IMAM^{asws} IS REQUIRED

The role of a Prophet^{as} and a Divine Imam^{asws} has two parts; (1) to warn the unbelievers and (2) to cleanse the souls of believers, guide them to the righteous path and enlighten them to 'Hikmat and Maurifat' (wisdom and recognition), as per a number of Verses of the Holy Quran, see for example:

(1)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise (2:129).

(2)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know (2:151).

(3)

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

Surely; We have sent you with the truth as a bearer of good news and as a Warner, and you shall not be called upon to answer for the companions of the flaming fire (2:119).

Amir-ul-Momineen^{asws} was once asked by Tariq Ibn Shihab to explain the virtues of an Imam (Masoom^{asws}), Amir-ul-Momineen^{asws} replied:

'O Tariq, the Imam is the '**Kalima-tul-Allah**' Word of Allah^{azwj}; '**Hujat-Allah** the Proof of Allah^{azwj}; '**Waj-Allah**' the direction to Allah^{azwj}; '**Noor-Allah**' the Light of Allah^{azwj}; '**Hijab-Allah**' the Veil of Allah^{azwj} and '**Ayat-Allah**' the Sign of Allah^{azwj}¹⁶. He^{asws} is chosen by Allah^{azwj} who bestows onto him whatever (qualities, perfections) He^{azwj} Chooses, and Makes it compulsory on all His^{azwj} creatures to Obey him - the Imam^{asws}.

Thus he^{asws} is Allah^{azwj}'s appointed ruler in the Heavens and on the earth. Allah^{azwj} has taken a pledge regarding this from all His^{azwj} servants. Whosoever tries to lead before the Imam^{asws} has denied the established kingdom of Allah^{azwj}. An Imam^{asws} can act as he finds it appropriate; however his actions only correspond to the will of Allah^{azwj}.

The Imam^{asws} is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah^{azwj} and a radiant Sun in the hearts of al-Arifoon¹⁷ - the devotees of Allah^{azwj}. His 'Wilayah' is the Vehicle leading to salvation (Paradise/Jannah). Wilayah is to safeguard followers from danger and disasters and allows the management of their all affairs, even down to the details, for all their days and months'.¹⁸

¹⁶ These titles of masoom Imam^{asws} are frequently used by non-masoom Mullahs^{l.a} of our time, as did Abu Bakr^{l.a}, Ummer^{l.a} and Usman^{l.a} in the past.

¹⁷ Plural of 'Arif' (the one who has deep knowledge and recognition of religion)

¹⁸ بحار الأنوار 25 169 باب 4- جامع في صفات الإمام و شرائط

LESSON 4: RELIGION IS NO OTHER THAN LOVE AND DISSOCIATION

Imam Jafar e Sadiq^{asws} said: Whoever does not love because of religion and does not hate because of religion, (he in fact) has no religion.¹⁹

Once, I was with **Imam Mohammed Baqir^{asws}**, in his tent in Mina when he (the Imam^{asws}) looked at Ziyad al-Aswad who had a badly hurt foot. He (the Imam^{asws}) expressed sadness about it and asked: 'What happened? He replied: 'I came with a weak stumper²⁰ and most of the way I had to walk.' The Imam^{asws} expressed more sadness. Ziyad, then said: I had many sins and I was afraid for my destruction. Then I remembered your^{asws} love which gives me hope for my salvation and it brightened my dark condition.

Imam Mohammed Baqir^{asws} then said: 'Is religion anything other than love? Allah^{azwj} has Said (in Holy Quran): ***He has made belief beloved to you and has beautified it in your hearts. (49:7)***, Allah^{azwj} has also said: '***If you were to love Allah then follow me Allah will love you. (3:31)***. Allah^{azwj} has also Said: '***they love those who migrate to you.***' (59:9).

(Imam^{asws} said) It is certain that if a disaster may strike from the sky everyone will seek protection in their safe places but we seek protection with our Holy Prophet^{saww}, and you will seek protection with us^{asws.21}.

¹⁹ Al-Kafi, Vol. 2, 'Al-Hub Fee Allah' Chapter 56, h 16.

²⁰ A human carrier mounted on a camel.

²¹ Al-Kafi, vol. 8, pg. 80, Hadith 35

LESSON 5: Duwa (Prayers)

Imam Jafar e Sadiq^{asws} said: Allah^{azwj} Says (in the Holy Quran), ***'Those who consider themselves above the need to worship Me^{azwj} – (they) will soon go to hell in disgrace,' (40:60)***

The Imam^{asws} said, 'This is a reference to prayer. The best form of worship is prayer (pleading before Allah^{azwj} for help).' I (the narrator) then asked, 'What is meant by: Ibrahim is 'fa awwahu', prayerful and forbearing?' The Imam^{asws} said, 'It means pleading for help before Allah^{azwj}'.²²

Imam Mohammed Baqir^{asws} was once asked, 'Which form of worship is better?' The Imam^{asws} replied: 'There is nothing more excellent before Allah^{azwj} than to ask and request Him^{azwj} to grant one from things He^{azwj} owns.'

Imam^{asws} also said: Allah^{azwj} Hates no one more than the one who is full of himself and does not feel that he is in a need of asking Allah^{azwj} for help, thus, he does not ask Him^{azwj} for help.²³

Imam Jafar e Sadiq^{asws} once said to me, 'O Maysir, pray and do not say that it is already decided and so it will happen. There is a position with Allah^{azwj} that is not accessible without praying to Him^{azwj}. If a servant keeps his mouth closed and does not plead to receive help, he will not receive any of that. O Maysir, if there is door which is knocked repeatedly, it opens-up, sooner or later.'²⁴

Imam Jafar e Sadiq^{asws} said, 'Pray and do not say that it (belief in predetermination) is already determined and the matter is settled; prayer is worshipping.'

Allah^{azwj} has said, ***'Those who consider themselves above the need to worship Me^{azwj} will soon go to hell in disgrace,' (40:60) 'Pray to Me, I will accept your prayers.'***²⁵

²² Al-Kafi, Vol. 2, 'Kitab ul Duwa' Chapter 1, h 1.

²³ Al-Kafi, Vol. 2, 'Kitab ul Duwa' Chapter 1, h 2.

²⁴ Al-Kafi, Vol. 2, 'Kitab ul Duwa' Chapter 1, h 3.

²⁵ Al-Kafi, Vol. 2, 'Kitab ul Duwa' Chapter 1, h 5.

Imam Jafar e Sadiq^{asws} said, 'You must plead before Allah^{azwj} for help; you cannot seek nearness to Allah^{azwj} by any means better than pleading before Him^{azwj} for help. Do not leave your small needs without pleading before Allah^{azwj} for help, just because they are small; both small and large needs are in the hands of One^{azwj} and the same One^{azwj}.²⁶

Amir-ul-Momineen^{asws} has said, 'The most beloved of deeds before Allah^{azwj} on earth is pleading before Him^{azwj} for help and the best worship is keeping away from Haram acts.²⁷

Amir-ul-Momineen^{asws}, Ali Ibn Abu Talib^{asws} also said: Pleading before Allah^{azwj} for help is the key to success and the input for one's wellbeing. The best prayer is that which comes out of a clean chest and pious heart.²⁸

Imam Jafar e Sadiq^{asws} said: 'You must pray and plead before Allah^{azwj} for help; it is the cure to all diseases.²⁹

Imam Jafar e Sadiq^{asws} has said, 'Prayer and pleading before Allah^{azwj} for help is the means for its acceptance just as clouds are means of rain.³⁰

Imam Jafar e Sadiq^{asws} said, 'Whenever you pray and plead before Allah^{azwj} for help, consider that what you have asked for has arrived at the door.'³¹

Imam Jafar e Sadiq^{asws} said, 'Allah^{azwj} does not Accept an inattentive prayer. Whenever you may pray and plead before Allah^{azwj} for help, do it with an attentive heart and with certainty in its acceptance.

Imam Jafar e Sadiq^{asws} said: If one suffers from a misfortune, a hardship, or something causes him pain he should uncover his knees, and elbows and

²⁶ Ibid, h 6.

²⁷ Ibid, h 8.

²⁸ Al-Kafi, Vol. 2, 'Kitab ul Duwa' Chapter 2, h 2.

²⁹ Ibid, Chapter 4, h 1.

³⁰ Ibid, Chapter 5, h 1.

³¹ Ibid, Chapter 8, h 1.

touch the ground with his chest then plead before Allah^{azwj} for help while (going) in a prostrating position.³²

Weeping in Remembrance:

Imam Mohammed Baqir^{asws} said: No drop is more beloved to Allah^{azwj} than the drop of tears in the dark-night out of fear of Allah^{azwj}, only if it is intended to be just for Him^{azwj}.³³

Imam Jafar e Sadiq^{asws} said: Every eye on the Day of Judgment will be weeping except three pairs of eyes:

1. The eyes that were shut closed from looking at things made unlawful by (the laws of) Allah^{azwj};
2. The eyes that spend the night in awake in obedience to Allah^{azwj} and
3. The eye that weep at night for fear of Allah^{azwj}.³⁴

Imam Jafar e Sadiq^{asws} said: Everything has weighing and measuring tools except the tears. A drop of tear can extinguish oceans of fire.

If the eye floods with tears, the face will not suffer anything or become humiliated. If the eye overflows with tears, Allah^{azwj} Makes it forbidden for the fire to burn it and if a person weeps for a nation, that nation will receive help.³⁵

Ahadith Related to A'zadari:

Imam Ali Ibn al-Hussain^{asws} (our 4th Imam^{asws}) used to say: Every Momin whose eyes shed tears upon the killing of Hussain^{asws} Ibn 'Ali^{asws} and his^{asws} companions, such that the tears roll down his cheeks, will be accommodated in the elevated positions of Paradise by Allah^{azwj}.³⁶

³² Al-Kafi, Vol. 2, 'Kitab ul Duwa' Chapter 55, h 3.

³³ Al-Kafi, Vol. 2, 'Kitab ul Duwa' Chapter 15, h 3.

³⁴ Ibid, h 4.

³⁵ Al-Kafi, Vol. 2, 'Kitab ul Duwa' Chapter 15, h 5.

³⁶ Yanaabe'al Mawaddah, pg. 419.

Imam Mohammed Baqir^{asws} said: For he who remembers us^{asws} and cries, even though the tears may be the size of a wing of a mosquito, Allah^{azwj} shall Construct a house for him in Paradise and make the tears a barrier between him and the fire (of hell).³⁷

Imam Jafar e Sadiq^{asws} said: Ali^{asws} Ibn Hussain^{asws} (Imam Sajjad^{asws}) cried over his father, Hussain^{asws} Ibn 'Ali^{asws}, for twenty years or forty years and whenever food was brought to him, he would cry over Hussain.

One day his servant said to him (Imam Ali^{asws} Ibn Hussain^{asws}), 'May I sacrifice myself for you, O son of the Rasool Allah^{saww}! I am afraid that you will die (from grief). He (Imam Sajjad^{asws}) replied, **'I only complain of my distress and grief to Allah, and I know from Allah what you do not know' (12:86).**³⁸ Verily whenever I^{asws} remember the killing of the children of Fatima^{asws}, I^{asws} am choked with tears over them.³⁹

One day, servant of Ali^{asws} Ibn Hussain^{asws} (Imam Sajjad^{asws}) saw him^{asws} in his^{asws} chamber, crying in prostration. He said, "O my master^{asws}, O 'Ali^{asws} Ibn Hussain^{asws}! Is it not time for your^{asws} grief to end?"

Imam^{asws} raised his head toward him and said: "May your mother weep on you! - I swear to Allah^{azwj} that Ya'qub^{as} complained to his Lord^{azwj} of a matter much less (painful) than that which I^{asws} have seen and he said, **"Alas (my grief) for Yusuf" (12:84).**" He^{as} had only lost one son but I saw my father^{asws} and a group of my family^{asws} slaughtered around me."

We were with Imam Jafar e Sadiq^{asws} and we mentioned Hussain^{asws} - May Allah^{azwj}'s Curse be upon his killers. Imam Jafar e Sadiq^{asws} started to cry and we cried with him.

Then he^{asws} raised his head and said, "Hussain^{asws} said, 'I am the Martyr of Tears. No believer remembers me without crying.'⁴⁰

³⁷ Al-Ghadeer vol. 2, pg. 202.

³⁸ This Verse is the answer from Prophet Yaqub to his sons when they said: 'By Allah! You will not cease remembering Yusuf till you are on the verge of death or until you die (12:85)

³⁹ Kamil Al-Ziyarat, pg. 215.

⁴⁰ Kamil Al-Ziyarat, pg. 219 (English).

Matam and Tatbeer (acts of mourning) :

Amir-ul-Momineen^{asws} said: These are my comrades who have departed. Our actions would be justified if we **bite our hands** due to their separation. (This is for just comrades who were martyred in the Saffin battle but what about the Martyrs of Karbala- Syed ul Shohada Imam Hussain^{asws}?)⁴¹

The First Act of Tatbeer:

The narrator says, the first mourner who visited Amir-ul-Momineen Ali^{asws}'s grave was Sasa Bin Souhan Al-Abdi^{ra}, he put one hand on his heart and lifted a stone from the other and hit it on his head while crying out of immense grief, blood started flowing, he exclaimed 'May I be sacrificed in your way!' He was the first who did Tatbeer, he continued to observe Tatbeer later in his life.⁴²

In the Holy Quran, Prophet Jacob (Yaqoob^{as}) mourned for his son Joseph (Yusuf^{as}) so much that his eyesight was lost his^{as} health was ruined. He mourned for someone other than Allah^{azwj}, but Allah^{azwj} did not object to His Prophet's conduct as being inappropriate. As in Holy Quran: **And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy (12:84).**

The mourning rituals of Prophet Jacob^{as} were so intense that his sons had to say, as quoted in Holy Quran: **They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die. (12:85)**

⁴¹ Nahjul Balagha, pg:178 (178 : ص : نهج البلاغة) عَلَى فِرَاقِهِمْ (نهج البلاغة ص : 178)

⁴² Bihar VOL-42 Page 294

LESSON 6: FULFILLING PEOPLE'S NEEDS

Giving a Helping Hand:

Imam Jafar e Sadiq^{asws} said to me: 'O Mufazzal, listen to what I say to you. Bear in mind that it is the truth. Do it and inform the 'Ilyat of your brothers (in belief).' I asked, 'May Allah^{azwj} keep my soul in service for your cause, what is the 'Ilyah of my brothers (in belief)?' The Imam^{asws} said: 'All those interested in helping their brothers (in belief).' The narrator has said that the Imam^{asws} then said: 'Whoever fulfils one wish of his brother (in belief), Allah^{azwj} will Make one thousand of his wishes come true on the Day of Judgment. One of these is his admission in paradise, as well as admission into paradise for his relatives, those whom he knows and his brothers, provided they are not against belief in Wilayah (Divine Authority) of 'A'immah^{asws}. Whenever al-Mufazzal would ask for help from any of his brothers (in belief) he would ask. 'Do you not wish to be a 'Ilyah (brothers in belief) interested in helping believers?'⁴³

Imam Jafar e Sadiq^{asws} said: 'Allah^{azwj} has Created certain people among His^{azwj} creatures. They have chosen to make the wishes of the poor people of the Shi'a come true and for such a good deed, they can be counted among those who deserve paradise. Try to be one of them.' The Imam^{asws} then said: 'For us^{asws}, by Allah^{azwj}, is the Lord. We^{asws} worship Him^{azwj} and do not consider anything equal to him.'⁴⁴

Imam Jafar e Sadiq^{asws} said: 'Helping to meet the needs of a believer is better than setting one thousand slaves free and better than donating one thousand horses loaded (with good) in the way of Allah^{azwj}.'⁴⁵

Imam Jafar e Sadiq^{asws} said: 'To help meet the needs of a believing man is more beloved to Allah^{azwj} than twenty Hajj for which one spends one hundred thousand.'⁴⁶

'Once I asked **Imam Jafar e Sadiq^{asws}** said: 'May Allah^{azwj} keep my soul in service for your^{asws} cause, is a believer a blessing for believers?'

⁴³ Al-Kafi, vol, 2, H. 2132 Ch. 79 h 1

⁴⁴ Al-Kafi, vol, 2, H. 2133 Ch. 79 h 2

⁴⁵ Al-Kafi, vol, 2, H. 2134 Ch. 79 h 3

⁴⁶ Al-Kafi, vol, 2, H. 2135 Ch. 79 h 4

The Imam^{asws} said: 'Yes, he is.' I then asked, 'How is he as such?' The Imam^{asws} said: A believer who comes to his brother (in belief) seeking help is a blessing from Allah^{azwj}. If he helps him, he is receiving blessings, but if he refuses to help him (even though he is able to help), he will not receive the blessing that Allah^{azwj} would have sent to him. Allah^{azwj} Preserves that blessing until the Day of Judgment so that the needy believer who had faced refusal may decide what to do with it. He may take it for himself or pass it to someone else. O Isma'il, on the Day of Judgment who do you think he will choose to have the blessing from Allah^{azwj}?' I said: 'I do not think he will turn it away from himself (he will keep it).' The Imam^{asws} said: 'Be certain that he will not turn it away from himself. O 'Isma'il, if a believer comes to his brother (in belief) for help and he refuses to help, despite being able to help, he will find that in his grave Allah^{azwj} will raise a snake to keep biting his thumb until the Day of Judgment after which he may be forgiven or made to suffer torments.'⁴⁷

Imam Jafar e Sadiq^{asws} said: 'Whenever a Muslim helps make to the wish of a Muslim to come true, Allah^{azwj} Says: 'With Me^{azwj} is your reward and I^{azwj} will not agree to allow it to be any less than paradise.'⁴⁸

Imam Jafar e Sadiq^{asws} said: 'Whoever performs a single Tawaf⁴⁹ of this House, Allah^{azwj} Writes down for him six thousand good deeds, deletes his six thousand sins, and raises him six thousand degrees in status until he reaches al-Multazam (a part of Ka'ba) and Allah^{azwj} then opens seven doors of paradise for him.'

I then asked: 'May Allah^{azwj} Keep my soul in service for your cause, are all these rewards just for one Tawaf (walking around the Ka'ba for worship)?' The Imam^{asws} said: 'Yes, and I can tell you something better than this and that is helping the wish of a Muslim to come true. It is better than a Tawaf, a Tawaf. ..., the Imam^{asws} repeated ten times.'⁵⁰

Imam Jafar e Sadiq^{asws} said: 'Whoever walks to help make the wish of his believing brother (in belief) come true, and makes it come true, for him Allah^{azwj} Writes down a reward equal to the reward for performing Hajj and 'Umrah, for fasting for two of the sacred months while spending this time in the Sacred Mosque performing 'I'tikaf⁵¹. If one walks with the intention to help,

⁴⁷ Al-Kafi, vol, 2, H. 2136 Ch. 79 h 5 ج الكافي : 2 ص : 194

⁴⁸ Al-Kafi, vol, 2, H. 2138 Ch. 79 h 7

⁴⁹ Circumambulation of the Ka'ba for worship

⁵⁰ Al-Kafi, vol, 2, H. 2139 Ch. 79 h 8

⁵¹ Worshipping in exclusion with a self-determined commitment.

but is unable make his brother's wish come true, Allah^{azwj} still Writes down for him the reward for one Hajj. Therefore, be interested in good deeds.'⁵²

Imam Jafar e Sadiq^{asws} said: 'Compete in al-Maruf by doing good to your brothers (in belief); in paradise there is a door called al-Maruf through which no one can enter except those who have performed al-Maruf (virtuous deeds) in the worldly life. If a servant (of Allah^{azwj}) walks to help his believing brother (in belief), Allah^{azwj} Appoints two angels, one from the right and one from the left, to ask forgiveness for him from his Lord and pray for his wish to come true.' The Imam^{asws} then said: 'By Allah^{azwj}, the Messenger of Allah^{saww} becomes happier for the coming true of the wish of the needy believer than the needy believer himself.'⁵³

Imam Mohammed Baqir^{asws} said: 'By Allah^{azwj}, performing one Hajj is more beloved to me than setting free ten slave to seventy slaves. If I^{asws} look after a Muslim family, satisfy their hunger and clothe them, it is more beloved to me than to perform Hajj ten to seventy times.'⁵⁴

Imam Mohammed Baqir^{asws} said: 'Allah^{azwj} sent revelations to Moses^{as} that said: 'Of My servants there are those who perform a good deed, seeking nearness to Me and I help them to rule in paradise.' Moses^{as} then asked: 'Lord, what is that good deed?' Allah^{azwj} said: 'He walks with his brother (in belief) to help his wish come true, whether it then comes true or not.'⁵⁵

Imam Musa e Kazim^{asws} said: 'If a believing brother comes to you for help, it is a blessing from Allah^{azwj} that He^{azwj} has lead him to you. If he accepts that blessing (by helping) he has connected his guardianship with our^{asws} guardianship (Wilayah) that is connected to the guardianship of Allah^{azwj}. If he refuses to help when he is able to help, Allah^{azwj} Assigns a snake from fire to keep biting him in his grave until the Day of Judgment wherein he will be forgiven or made to suffer torment.'⁵⁶

Imam Mohammed Baqir^{asws} said: 'A believer may find his brother (in belief) needy in a certain matter that he is not able to help in, but if he intends to

⁵² Al-Kafi, vol, 2, H. 2140 Ch. 79 h 9

⁵³ Al-Kafi, vol, 2, H. 2141 Ch. 79 h 10

⁵⁴ Al-Kafi, vol, 2, H. 2142 Ch. 79 h 11

⁵⁵ Al-Kafi, vol, 2, H. 2143 Ch. 79 h 12

⁵⁶ Al-Kafi, vol, 2, H. 2144 Ch. 79 h 13

meet such a need in his heart and wants to help, Allah^{azwj}, the Admits him in to paradise just because of his intention.⁵⁷

Triumph for a Momin:

Imam Al-Sadiq Jafar^{asws} Ibn Mohammed^{asws} said: It is a significant triumph for a Momin to see his enemy disobeying Allah^{azwj}.⁵⁸

The Enemies of a Believer:

I asked from Abi al-Hassan^{asws} Ali^{asws} Ibn Musa^{asws} Al-Reza^{asws}: What do you say about the tradition of your forefather Imam Jafar-e-Sadiq^{asws}: 'When our al-Qaim^{ajfj} will appear, he^{ajfj} will kill the descendants of the killers of Imam Hussain^{asws}?'⁵⁹

Imam^{asws} replied: Yes, this hadith is true. I said but Allah^{azwj} Says: '**And no bearer of burden shall bear the burden of another**' (6:164), what are the meanings of this Verse?

Imam^{asws} replied: All Divine Commandments are true. The descendants of the killers of Imam Hussain^{asws} are pleased with the evil deeds of their forefathers, and the one who agrees with someone's actions is similar to the one who performs it (in the first place). Imam^{asws} said: 'If one is killed in the East and a person in the West agrees with the killer, he has a share in the killing of that person (by agreeing to the killing). This is the reason why Imam^{ajfj} will kill all those who would agree with the deeds of their forefathers.'⁵⁹

Were Innocent Children among the Drowned Ones?

Once Imam **Ali Reza**^{asws} was asked: Why did Allah^{azwj} allow so many people to drown during the time of Prophet Nuh^{as} even though there must have been innocent children among them? Imam^{asws} replied: there was not a single child at that time. As for the case of the grown-ups, they consisted of either the deniers (of the Truth) or were in agreement of the deniers.

⁵⁷ Al-Kafi, vol, 2, H. 2145 Ch. 79 h 14

⁵⁸ Ibid, H. 21179 وَ رَوَاهُ أَيْضاً مُرْسَلًا وَ رَوَاهُ فِي الْخِصَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي عُبَيْدٍ عَنْ أَبِي نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ رَوَاهُ فِي الْمَجَالِسِ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجُمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ

⁵⁹ وسائل الشيعة ج : 16 ص : 139, H. 21180, Wasail ul Shia,

Indeed the one who is in agreement with the acts of the someone is accounted and is considered to be part of it, therefore all of them were among the sinners, as Allah^{azwj} does not Punish the innocent ones.⁶⁰

Amir-ul-Momineen^{asws} said: The cruel one, his supporter and the one who agrees with him, all three have a share in the unjust act.⁶¹

⁶⁰ Ibid, H. 21181

⁶¹ Ibid, H. 21182 وسائل الشريعة ج : 16 ص : 140

LESSON 7: ETIQUETTES OF WORSHIP AND GOOD INTENTIONS

Imam Jafar e Sadiq^{asws} has said: 'If a person does a good deed, he should continue it for a year before ending, if he wishes to perform another good deed. This is because the 'Laila tul Qadr' (the Night of Destiny) comes once in a year in which those things that Allah^{azwj} Wills come into being.⁶²

Imam Jafar e Sadiq^{asws} has also said, 'Be careful and do not give up on a good deed that you have been performing before the end of twelve lunar months.⁶³

Our 5th Imam (Mohammed Baqir^{asws} Ibn Ali^{asws}) Said: 'The most beloved deed in the sight of Allah^{azwj} is that which is continued even though it is very little.⁶⁴

Imam Jafar e Sadiq^{asws} has narrated that Allah^{azwj}, Says, 'The most beloved matter to Me^{azwj} through which My^{azwj} servant seeks to be loved is to fulfil what I^{azwj} have made obligatory upon him.⁶⁵

Ibadah (The Worship):

Once Isa Ibn 'Abd Allah said to **Imam Jafar e Sadiq^{asws}**, 'May Allah^{azwj} Keep my soul in service for your cause, what is 'Ibadah' (worship)?'

The Imam^{asws} said, 'It is having good intentions when you are obeying Allah^{azwj} concerning those acts through which He^{azwj} is obeyed (Wilayah).

As for you, O 'Isa, you will not be a believer until you can distinguish between the abrogating ones (who leave responsibility) and the abrogated ones (who take charge).' I then said, 'May Allah^{azwj} Keep my soul in your service, how do you distinguish between the abrogating from the abrogated?'

⁶² Al-Kafi, Vol. 2, Chapter 'Astuwar ul Ammal', h 1.

⁶³ Ibid, h 6.

⁶⁴ Ibid, h 2

⁶⁵ Al-Kafi, Vol. 2, Chapter 'Ada e Farz', h 5.

The Imam^{asws} said, 'Is it not true that you obey an Imam^{asws} with good intentions and in good faith, and when that Imam^{asws} passes away and another Imam^{asws} comes, you settle your soul on obedience to him^{asws} with good intentions and in good faith?' I said, 'Yes, I do so.' The Imam^{asws} said, 'This is distinguishing the abrogating from the abrogated.'⁶⁶

This means that the Ibadah is to follow a Divine Imam^{asws}'s Instructions with good intentions and in good faith.

Imam Jafar e Sadiq^{asws} said: 'It is written in the Torah, "O son of Adam^{as}, devote yourself to My^{azwj} worship and I^{azwj} will Fill your heart with riches and will not leave you on your own. It is upon Me^{azwj} to Fulfil your needs and to Fill your heart with fear (of Me^{azwj}.)

If you do not devote yourself to My^{azwj} Worship I^{azwj} will Fill your heart with preoccupation in the worldly matters, and then I^{azwj} will not Fulfil your needs and will Leave you up to your own struggles.'⁶⁷

Imam Jafar e Sadiq^{asws} said: 'There are three kinds of 'Ibadah' (worship):

1. Those people who worship Allah^{azwj} because of fear. This kind of worship is the worship of slaves.
2. Those people who worship Allah^{azwj} for (the sake of) His^{azwj} rewards. This is the worship of those who seek wages.
3. There are people who worship Allah^{azwj} out of His^{azwj} love. This is the worship of free people and this is the best kind of worship.'⁶⁸

Neeya (The Intention):

Our 4th Imam (Ali^{asws} Ibn Al-Hussain^{asws}) Said: 'There can be no deed without intention (there is always an intention when something is done when you are using your senses).'⁶⁹

⁶⁶ Al-Kafi, Vol. 2, Chapter 'Al-Ibadah', h 4.

⁶⁷ Al-Kafi, Vol. 2, Chapter 'Al-Ibadah', h 1.

⁶⁸ Al-Kafi, Vol. 2, Chapter 'Al-Ibadah', h 5.

⁶⁹ Ibid, Chapter 'Al-Neeya', h 1.

The Rasool Allah^{saww} has said: 'The intention of the believer is better than his deeds, but the intention of the unbeliever is more wicked than his deeds. Everyone acts as per his intention.'⁷⁰

Imam Jafar e Sadiq^{asws} said: "A poor Momin says, 'O Lord^{azwj} bestow upon me such and such so that I can do so and so good deeds. If Allah^{azwj} Finds that his intention is true He^{azwj} will Write down for him a reward (just for his intention) equivalent to the good deeds (he would have performed) had his intention materialised; Allah is vastly generous.'⁷¹

Imam Jafar e Sadiq^{asws} said, 'People of hell will remain in hell forever because of their intention in this world to disobey Allah^{azwj} even if they had lived here forever. People of Paradise will live therein forever because of their intention in this world to worship Allah^{azwj} even if they had lived here forever. This is all due to their intentions. The Imam^{asws} then recited the words of Allah, "**Say, everyone does as he** شَاكِلْتِهْ **'intends....**," (17:84) the Imam^{asws} said, 'It (شَاكِلْتِهْ) means intention.'⁷²

The Rasool Allah^{saww} has said, 'For every form of worship there is a strong desire and willingness to complete it initially. Whoever's worship falls within my 'Sunnah' (Ahadith)⁷³, he has found the right guidance, but whoever acts against my 'Sunnah' (Ahadith) is lost and his deeds are a total waste.

I pray, sleep, fast, eat, smile and weep. Whoever dislikes my 'Sunnah' is not of my people (in my religion).' The Holy Prophet^{saww} also said: 'Death is a sufficient reminder and worshiping is a (beautiful) hobby.'⁷⁴

Imam Jafar e Sadiq^{asws} said, 'Everyone has a passion and every passion will recede (die down). Tuba⁷⁵ (good news) is for those whose are inclined towards 'Al-Khair' (our Wilayah^{6asws}).'⁷⁷

⁷⁰ Ibid, h 2.

⁷¹ Ibid, h 3.

⁷² Ibid, h 5.

⁷³ Tradition and Practice of the Holy Prophet^{saww}.

⁷⁴ Al-Kafi, Vol. 2, Chapter 'Baab' 40, h 1.

⁷⁵ A blessed Tree in the Paradise.

⁷⁶ Total submission.

⁷⁷ Al-Kafi, Vol. 2, Chapter 40, h 2.

Moderation in Ibadah (Worshipping):

The Rasool Allah^{saww} said, 'This religion is deep (and extensive). Follow it with care and do not make the servants of Allah^{azwj} dislike Allah^{azwj}'s worshiping (by over burdening them), lest you become like the rider who destroys his carry-animal during a journey, thus he has neither reached his destination nor is he left with any animal to ride on!⁷⁸

Imam Jafar e Sadiq^{asws} said, 'When Allah^{azwj} Loves any (of His) servants who have done a little good deed, He^{azwj} Grants him a great reward for his little deeds. But Allah^{azwj} would never Expect him to complete deeds that are difficult to accomplish in order to be blessed with great rewards.⁷⁹

Imam Jafar e Sadiq^{asws} said, 'Once my father passed by during my Tawaf⁸⁰. I was young and was concentrating and working very hard in my worship. He^{asws} saw me sweating and said to me, "O Ja'far^{asws}, my son^{asws}, if Allah^{azwj} loves any (of His) servants, He admits him in paradise and becomes happy with him, even with very small good deeds.⁸¹

Good Worship is Acting in Accordance with Ahadith:

Imam Jafar e Sadiq^{asws} said: If one learns (from a Hadith) that for a certain act there is a certain reward, when he performs that act, he will receive the reward even if the Hadith is not correct."⁸²

⁷⁸ Al-Kafi, Vol. 2, Chapter 'Aqtisad fil Abaada', h 1.

⁷⁹ Ibid, h 3.

⁸⁰ Walking seven times around the holy Ka'ba

⁸¹ Ibid, h 4.

⁸² Al-Kafi, Vol. 2, Chapter 'Maan Balagh Thawaab...', h 1.

LESSON 8: WHAT IS 'ISRAF' (EXCESSIVE SPENDING)?

'Once, I asked **Imam Jafar e Sadiq**^{asws} 'On our way to Makkah, we wanted to wear the special dress for Ihram, but we did not have the proper material and could not shave our heads. Allah^{azwj} Knows that I had a strange feeling about it.' The Imam^{asws} asked: 'Was your strange feeling there because of excessive spending?' I replied: 'Yes, that is true.' The Imam^{asws} then said: 'If you are spending for the wellbeing of the body, your spending is not excessive. I sometimes ask (my people) to mix marrow with oil to use for shaving (of the head).

Excessive spending is when something that one owns is wasted and the body is harmed.' I then asked: 'What is living in austerity/strictness?' The Imam^{asws} replied: 'It is living on bread and salt only even when you are able to consume other food.' I then asked: 'What is moderation?' The Imam^{asws} replied: 'You are living in moderation when you use bread, meat, vinegar and oil and consume these things at different times.'⁸³

Imam Jafar e Sadiq^{asws} has said that when Allah^{azwj} Gives to you generously, be generous to yourselves; when He^{azwj} withholds, you should also do so, but do not try to surpass Him^{azwj}; He^{azwj} is more generous than you are.'⁸⁴

Imam Jafar e Sadiq^{asws} has said that the Rasool Allah^{saww} has said: 'Whoever maintains moderation, Allah^{azwj} Grants him sustenance, but He^{azwj} Deprives those who spends excessively.'⁸⁵

Imam Musa e Kazim^{asws} said: 'Avoiding excessive spending contributes to half of one's sustenance. By living and acting in moderation, one does not become poor.'⁸⁶

⁸³ Al-Kafi, vol, 4, H. 6181, Ch. 39, h 10 الكافي ج : 4 ص : 54

⁸⁴ Al-Kafi, vol, 4, H. 6182, Ch. 39, h 11

⁸⁵ Al-Kafi, vol, 4, H. 6183, Ch. 39, h 12

⁸⁶ Al-Kafi, vol, 4, H. 6184, Ch. 39, h 13