

Imam al-Baqir's Traditions from the Holy Prophet(S.A.W.)

As for his traditions from the Prophet, may Allah bless him and his family, they sometimes concern Islamic jurisprudence. The encyclopedias of jurisprudence and traditions have mentioned them. They sometimes concern behavior and morals. Some of them also concern the outstanding merits and obligatory love of the pure family (of the Prophet). The following are some of the Ima`m's traditions from the Prophet:

1. The Ima`m, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "The virtue of knowledge is more lovable with Allah than the virtue of worship. The best (thing) in your religion is piety.[\(Al-Khisal, p. 4\)](#)

This tradition summons and urges people to seek knowledge, for knowledge is better than worship of which its owner makes no use. The tradition also urges people to refrain from what Allah has forbidden and to turn away from the sins that corrupt the person and deviate him from the right path.

2. He, peace be on him, reported on the authority of his grandfathers on the authority of the Prophet, may Allah bless him and his family, who said: "Adding clemency to knowledge is better than adding a thing to a thing.

[\(Al-Khisal, p. 5\)](#)

Indeed knowledge and clemency raise the level of the person. They distinguish him from other than him, for there is nothing better than these two qualities.

He, peace be on him, reported on the authority of his grandfathers on the authority of the of the Apostle of Allah, may Allah bless him and his family, who said: "There is obedience over every obedience. However, when (the person) is killed for Allah, then there is no obedience over that. There is disobedience over every disobedience till the person kills one of his parents. If he kills one of them, then there is no disobedience over that.[\(Al-Khisal, p. 10\)](#)

Surely, the maximum degree of obedience is martyrdom for Allah. If the person is killed for that, then he will reach the maximum degree of obedience. Also the maximum degree of sin and disobedience is that when the person kills one of his parents. If he does that, then he will reach the maximum degree of sin and disobedience.

4. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "It is an act of generosity to reclaim property.[\(Al-Khisal, p. 11\)](#)

The Apostle of Allah, may Allah bless him and his family, urges the capitalists to invest their capitals to improve the general economy, to increase the individual income, and to meet the needs of the country. Meanwhile he prevents them from wasting and freezing capitals. That is because such acts harm the economy of the country.

5. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family said: "Indeed Allah, the Blessed and Most High, has given me and my community a gift which He had not given to any of the communities. It is dignity from Allah to us."So, his Companions said: "O Apostle of Allah, what is that?"He said: "It is breaking the fast and shortening the prayers during the travel. [\(Al-Khisal, p. 14\)](#)

Indeed shortening the prayers and breaking the fast during the travel are among the favors of Allah, the Glorified, for this community. That is because the traveler suffers from tiredness during the travel. If Allah made it obligatory on the traveler to fast and complete the prayers, then He would add tiredness to his tiredness.³

6. He, peace be on him, said: A man came to the Prophet, may Allah bless him and his family, and said to him: "Why do I not like death?"The Prophet, may Allah bless him and his family, said: "Have you a property?"The man said: "Yes."The Prophet said: "Have you offered it?"The man said: "No."The Prophet said: "For this reason, you do not like death.

[\(Al-Khisal, p. 14\)](#)

Surely, if this person had offered his property for the hereafter and striven for it, he would have loved it to take the reward of what he had done. However, he had done nothing to approach him to Allah. So, he hated death and meeting Allah, the Most High.

7. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Indeed the wicked of my community are those who are honored for their wickedness. Indeed whom the people honor to avoid his wickedness does not belong to me.[\(Al-Khisal, p. 15\)](#)

Surely, the wicked of this community are those who are honored and respected not for a virtue in them or for kindness they do for the people, but to avoid their evil or for fear of their oppression. Thus, such a kind of people do not belong to Islam that has brought mercy and

kindness for people.

8. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The head of intellect after the belief in Allah, the Great and Almighty, is showing love to people.([Al-Khisal, p. 17](#))

How wonderful and beautiful this wisdom is! Surely, showing love to people through meeting their needs or doing good for them or saving them from oppression results in spreading love among people and strengthening the links among them. This what Islam wants to establish its society.

9. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "O Group of the readers of the Koran, fear Allah, the Great and Almighty, in respect with His Book. I am responsible and you are responsible. I am responsible for conveying the message. You will be asked about undertaking the responsibility of the Book of Allah and my sunna (practices).

In this tradition (the Prophet) summons the readers of the Koran and all the men of religion to play an important role in guiding people and informing them of Allah's orders and prohibitions.

10. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "I and 'Ali were created from the same light.([Al-Khisal, p. 31](#))

Indeed Allah's Apostle, may Allah bless him and his family, and 'Ali, peace be on him, were created from the same light that has illuminated the horizons of the universe. They are the source of thought and awareness of this community. They are the pioneers of people for all what they become high through.

11. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Allah's anger and my anger are intense against him who sheds my blood and hurts me in respect with my family.([Ibn al-Maghazili, Manaqib 'Ali b. Abi Talib, p. 40](#))

Woe unto the traitorous group that did not keep the will of the Apostle of Allah, may Allah bless him and his family, in respect with his family and his progeny! That is because this group killed them, cut off their limbs, took their women and children as prisoners, and violated their sacredness.

12. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "My (grand)father Abraham and 'Ali will be gathered together. A caller will call: O Mohammed, the best (grand)father is your (grand)father and the best bother is your brother.([Ibn al-Maghazili, Manaqib 'Ali b. Abi Talib, p. 42](#))

Indeed, blessed is that pure fatherhood of Abraham, the friend of the Merciful (Allah), and that truthful brotherhood of the Ima`m, the Commander of the Faithful, towards the great Apostle, may Allah bless him and his family. On the day when the people will be gathered together on the land of the truth and justice, a caller will call Abraham and 'Ali to show their outstanding merits and their high rank with Allah.

13. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said to 'Ali: "Were it not for you, the believers would not be known after me.([Ibn al-Maghazili, Manaqib 'Ali b. Abi Talib, p. 44](#))

The Ima`m, the Commander of the Faithful, peace be on him, is the criteria of faith, the truth, and justice. No one believes in him except those who believe in their Lord, their homeland, and their community. No one disbelieves in him except those who disbelieve in justice and the interest of their community, turn away from praising Allah, and take his communications as mockery.

14. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "My daughter Fa`tima will be raised from the dead. Blood stained clothes will be with here. She will cling to the pillar of the throne and say: O Almighty, judge between me and the killer of my son (i. e. al-Husayn). By the Lord of the Kaaba, He (Allah) will give a judgment in favor of my daughter.([Ibn al-Maghazili, Manaqib 'Ali b. Abi Talib, p. 64](#))

The Prophet, may Allah bless him and his family, announced several times the murder of his great grandson, Ima`m Husayn, peace be on him, among the people. In this tradition, he announces that his part, the Mistress of the Women of the World, Fa`tima the Chaste, peace be on her, will raise on the Day of Judgment with her son's shirt stained with his pure blood. She will request the Just Judge (Allah) to judge between her and his killer. Woe unto him against whom the pure family will bring suit on the day when the liars will be losing.

15. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Indeed Allah created the progeny of Mohammed, may Allah bless him and his family, from 'Ali's back.([Yanabi' al-Mawadda, P. 266](#))

Surely, blessed is that progeny through whom Allah strengthened the word of truth, through whom He illuminated the way, through whom He made clear the aim, and whom He made guides to His obedience and leaders to His way.

16. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Whoever performs his ritual ablution properly, performs his prayers well, pays the zakat (alms) of his property, stops his anger, prevents his tongue, does his favor, asks (Allah) to forgive him his sins, and is loyal to the members of my House meets the facts of belief and the doors of Paradise are open for him. [\(Ibn al-Maghazili, Manaqib 'Ali b. Abi Talib, p. 40\)](#).

Indeed these deeds approach the servant to his Creator. The person reaches the fact of belief and is worthy of the gardens through them.

17. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Bear two strange (things): accept the word of wisdom from the fool and forgive the word of foolishness from the wise man. [\(Al-Khisal, p. 34\)](#)

It is strange that the fool says a wise word. If he says it, we must put it into effect regardless of him. It is also strange that the wise man says a foolish word, for he is wise and perfect. However, if he says it, we must not blame him for it.

18. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "(The people are) ungrateful for two blessings: security and good health. [\(Al-Khisal, p. 35\)](#)

Surely, the people are ungrateful for these two blessings while life is not good without them. Moreover, they do not thank Allah for them.

19. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "If two kinds (of people) from my community are righteous, my community is righteous. When they are corrupt, my community is corrupt. It was said: O Apostle of who are they? He said: the jurists and the rulers.

[\(Al-Khisal, p. 36\)](#)

Surely, social righteousness depends on the righteousness of these two kinds of people. When they are righteous, the community is happy and achieves its aims. When they deviate from the laws of the truth and justice, the community will suffer from a quick decline in all fields.

20. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The smell of the garden is found from the walk of five hundred years. However, neither the disobedient one nor the cuckold finds it. It was said: O Apostle of Allah, who is the cuckold? He said: He whose wife commits adultery and he knows (that). [\(Al-Khisal, p. 36\)](#)

Indeed the person who disobeys his parents and the cuckold who has no honor are not worthy of Paradise that is the abode of the prophets and the righteous. Rather they are not worthy of anything except that they are shackled in the Fire.

21. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "There is no good in livelihood except for two men: an obeyed scholar and an aware listener.

[\(Al-Khisal, p. 41\)](#)

Surely, good in this world is for the scholar whom the people obey when he orders them to follow noble values and high ideals. When the scholar finds such a kind of people, he is successful in conveying his message and achieving his aims. Good in life is also for the listener who is aware of the noble objectives in the message of the righteous and puts them into practice.

22. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Whoever helps the poor and treats the people with justice is a true believer. [\(Al-Khisal, p.47\)](#)

Indeed, to help the poor materially and spiritually indicates strong perfect faith. To treat the people with justice also indicates that the person is noble and is free from selfishness and all psychological diseases. This is the reality of faith and essence of Islam.

23. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The parents are ungrateful for their son when the son is righteous as the son is ungrateful for them. [\(Al-Khisal, p.58\)](#)

Surely, ungratefulness is not confined to the son when he is ungrateful for his parents. Rather, it includes the parents when they treat their son illegally. Thus, they commit a sin when they treat him in such a way.

24. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The believer does not spend an expense more lovable with Allah, the Great and Almighty, than saying the truth during consent and anger. [\(Al-Khisal, p. 60\)](#)

How wonderful this wisdom is! It is the rule of Islam that orders people to prefer the truth and justice to anything else.

25. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Two kinds of my community have no share in Islam. (They are) : the extremists and the fatalists. [\(Al-Khisal, p. 71\)](#)

As for the extremists, the claim that the Ima`m, the Commander of the Faithful, peace be on him, is Allah, the Exalted, or the son of Allah. The Shi'ites say that they do not belong to them. Rather, the Shi'ites say that they are unbelievers and are treated like them.

In satirizing them, Sayyid al-Himyari said:

(They) are the people who have gone too far in loving 'Ali.

Woe unto them!

They say: He ('Ali) is the son of Allah. Great is our Creator.

He has neither son nor father. [\(Al-'Aqd al-Farid, vol. 5, p. 277\)](#)

As for the fatalists, they say that all good and evil are from Allah. (That happens) through his determination and will. [\(Safinat al-Bihar, vol. 2, p. 409\)](#)

They have no share in Islam.

26. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said:

"Whoever has three qualities or one of them will be in the shade of the throne of Allah, the Great and Almighty, on the Day of Judgment, the day when there will be no shade except His shade. (These qualities are): He should treat people with justice. He should do no thing till he knows that (his deed) pleases Allah or angers Him. He should find no fault with his Moslem brother till he frees himself from that fault. For when he frees it from a fault, he finds another fault in it. It is enough for the person that his soul diverts him from the people.

[\(Al-Khisal, p. 78\)](#)

This tradition summons the persons to cleave to high moral standards and good behavior towards people. It warns him of mentioning the faults of people.

27. He, peace be on him said: The Apostle of Allah, may Allah bless him and his family, said:

"Lying is good in three (cases): the trick during war, your promise to your wife, and making peace between (two) people. Truthfulness is bad in three (cases): tale bearing, your telling the person about his wife with what he hates, and your accusing the person of lying (when he tells) about good. Sitting with three (kinds of people) deadens the heart: sitting with the low, conversation with women, and sitting with the rich. [\(Al-Khisal, p. 84\)](#)

The Prophet, may Allah bless him and his family, permitted telling lies in these cases because of the interests that result from them. The scholars said: "Telling lies is not the perfect cause of ugliness. Rather it is a necessity for it. So, when the interests that remove its ugliness are found, the person is permitted to it. Truthfulness is also ugly in these cases because of evil that arises from it.

28. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said:

"Every eye will weep on the Day of Judgment except three eyes: the eye that weeps out of the fear of Allah, the eye that blinks at what Allah has prohibited, and the eye that stays awake at night for Allah. [\(Al-Khisal, p. 94\)](#)

29. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said:

"The quickest good in reward is benefaction and the quickest evil in punishment is oppression. It is enough fault for the person that he looks at what the people have while he has it, that he disgraces the people with what he cannot leave, and that he hurts his friend with that which does not concern him. [\(Al-Khisal, p. 106\)](#)

This tradition urges people to do good, to be careful of evil and aggression against people, and to censure the person who looks for the faults of people and does not look for his own faults.

30. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said:

"No staying up at night but for three (cases): spending the night in (reciting) the Koran or in seeking knowledge or in directing the bride to her husband. [\(Al-Khisal, p.108\)](#)

31. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said:

"Whoever does not have three (traits) does not belong to me nor does he belong to Allah, the Great and Almighty. It was said: O Apostle of Allah, what are they? He said: clemency through which he drives back the ignorance of the ignorant, good manners through he lives among the people,

This tradition summons the Moslem person to build his character according to noble foundations such as clemency, good manners, and refraining from what Allah has prohibited.

32. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said:

"Three (groups of people) have the right to intercede with Allah, the Great and Almighty: the prophets, the scholars, and the martyrs.

[\(Al-Khisal, p. 147\)](#)

33. He, peace be on him, said: The Apostle of Allah bless him and his family, said: "Belief is

appreciation with heart, acknowledgment with tongue, and action with limbs. [\(Al-Khisal, p.164\)](#)

Belief is not a word on everybody's lips. Rather, it is an affair settled in the depth of the heart and inner self. It motivates man to act out of conviction and loyalty.

34. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said to Abu` Dharr: "O Abu` Dharr, beware of begging, for it is present abasement and quickens

poverty. There will be a long reckoning concerning it on the Day of Judgment. O Abu Dharr, you will live by yourself, die by yourself, and enter Paradise by yourself. Some Iraqis will be happy because of you. They will wash and prepare you for burial. Do not beg with the palm of your hand. When a thing comes, then accept it. Then he, may Allah bless him and his family, said to his Companions: Shall I tell you about your wicked ones?

"Yes, O Apostle of Allah."

Those who go about with slander, sow division among the friends, and find fault with the innocent. [\(Al-Khisal, p.167\)](#)

The Prophet, may Allah bless him and his family, advised Abu` Dharr to cling to abstinence and self-esteem. He, may Allah bless him and his family, recognized from behind the unseen that this great reformer would suffer from severe punishments and persecutions because of carrying out his immortal reformatory message. Thus, Abu` Dharr was indignant with the Umayyads who turned away from the rights of the community and possessed alone its wealth.

So, they inherited successively the property of Allah and enslaved His servants. Thus, Abu` Dharr defended the rights of the oppressed and the persecuted and showed their sufferings. So, the Umayyads were unable to bear him. Accordingly, they banished him to al-Rabadha and imposed a house arrest. He lived at that barren area. Then this great revolutionist died of hunger. He was banished from the home of Allah and of His Apostle. However, the Umayyads possessed the gold of the land and the wealth of the community. They spent them on their pleasures.

Abu Dharr sacrificed his life for achieving social justice, finding equal opportunities for the people, removing poverty and oppression, and returning the government of the Koran and the justice of Islam to them.

35. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "O 'Ali, four (persons) whose supplication is not refused are: the just Ima`m, the father (who invokes Allah) for his son, the man who invokes (Allah) for his absent brother, and the oppressed one to Allah, the Great and Almighty, says: By My Greatness and Might, I will support you even after a while. [\(Al-Khisal, p. 180\)](#)

36. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said to 'Ali: "O 'Ali, indeed, Allah, the Great and Almighty, looked thoroughly over the people of the earth and chose me from them. Then He looked over them a second time and chose you from them after me. Then He looked over them a third time and chose from them the Ima`ms from your children. Then He looked over them a fourth time and chose Fa`tima from the women of the world. [\(Al-Khisal, p.188\)](#)

Surely, Allah, the Most High, chose His great Prophet and his testamentary trustees, the pure Ima`ms, from His creatures. He made them keepers for His knowledge, store for His wisdom, pillars for His monotheism, signpost (of knowledge) in His earth, and guides for His pleasure and obedience. May Allah bless them all.

37. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Whoever has four (attributes) is in Allah's great light: the protection of his affair is that there is no god but Allah and that I am the Apostle of Allah. When a misfortune hits him, he says: to Allah we belong and to Him is our return. When he gains good, he says: praise belongs to Allah. When he commits a sin, he says: I ask Allah's forgiveness and turn to Him in repentance. [\(Al-Khisal, p. 203\)](#)

38. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Whoever has four (traits), Allah spreads His protection over him and makes him enter the garden through His mercy: good manners through which he lives among people, leniency towards the grieved, piety for the parents, and kindness to the slave. [\(Al-Khisal, p. 205\)](#)

This tradition summons the people to cleave to good manners, good behavior among the people, and leniency and mercy towards the afflicted (with disaster) and the unfortunate.

39. He, peace be on him reported on the authority of his grandfathers on the authority of the Apostle of Allah, who said: "Four (acts) deaden the heart: sin after sin, much talk with the women, disputing with the fool, (You say and he says, he never returns to good), and sitting with the dead. It was said to him: Who are the dead? He said: All the extravagant. [\(Al-Khisal, p. 208\)](#)

The Prophet, may Allah bless him and his family, warned (his community) of these affairs, for they deaden the conscience and stiffen the heart. However, Islam has taken great care of man's conscience. Meanwhile Islam wants man to be aware, free, educated, and merciful.

40. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said in his testamentary bequest

to the Ima`m, the Commander of the Faithful, peace be on him: "O 'Ali, act through four: your youth before your old age, your health before your illness, your riches before your poverty, and your life before your death.(Al-Khisal, p.217)

The Prophet, may Allah bless him and his family, summoned (his community) to do good and to seize the opportunity to do what approaches the servant to his Creator before it is too late, so man loses the blessings which Allah has prepared for him in the eternal abode.

41. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, peace be on him, who said: "Among the signs of unhappiness are: the impudence of the eye, the cruelty of the heart, the intensity of greediness in seeking livelihood, and the persistence of the sin.(Al-Khisal, p. 221)

The Prophet, may Allah bless him and his family, warned (the community) of these things that make man far from his Lord and throw him into great evil.

42. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said on his pulpit: "Indeed the best names are: 'Abd Allah, 'Abd al-Rahma`n, Ha`ritha, and Hammam.

The worst names are: Dera`r, Murah, Harb, and Zalim.(Al-Khisal, p.228)

The Prophet, may Allah bless him and his family, ordered the Moslems to call their children with blessed names and prevented them from calling them with evil names.

43. He, peace be on him, reported on the authority of his grandfathers on the authority of the authority of the Apostle of Allah, may Allah bless him and his family, who said: "The servant will be asked about four (things) on the Day of Judgment before his legs disappear: in what he used up his age, in what he wore out his youth, from where he earned his money and in what he spent it, and our love, we, the members of the House (ahl al-Bayt).(Al-Khisal, p. 231)

Indeed Allah, the Exalted, will ask man on the Day of Judgment about all the affairs of his life in this world. He will ask him about whether he had used up his age in the obedience and pleasure of Allah to reward him or he had used it up in committing sins and oppressing the creatures to punish him. He will especially ask him about in what he had worn out his youth. He will ask him about whether he had lawfully earned his money to reward him or he had unlawfully earned it to punish him. He will also ask him about his love for the members of the House (ahl al-Bayt), peace be on them, for they are the source of light and good in the earth. If he (man) loves them, he will be successful; otherwise he will be unsuccessful.

44. He, peace be on him, reported on the authority of his grandfathers, who said that the Apostle of Allah, may Allah bless him and his family, addressed the people on the last Friday of the month of Sha'ban. He thanked Allah, praised Him, and then said:

O People, indeed, a month will shade you. In it there is a night (that) is better than a thousand months. It is the month of Ramada`n.

Allah has imposed the fasting in it (on you). He has made performing a prayer willingly in a night of it as performing prayers willingly in seventy nights in months other than it. He has made (the reward) of him who does willingly good and kindness as the reward of him who carries out a commandment of the Commandments of Allah. Whoever carries out a commandment of the Commandments of Allah is like him who carries out seventy commandments in (months) other than it. It is the month of patience.

The reward of patience is the garden. It is the month of help. It is the month in which Allah increases the livelihood of the believer. Whoever breaks the believer's fast, with that, has with Allah, the Great and Almighty, releasing a slave and forgiving his past sins.

It was said to him: O Apostle of Allah, not all of us are able to break the believer's fast. He said: Indeed Allah, the Blessed, is generous. He gives this reward to those of you who have nothing to break someone's fast except milk mixed with water or a drink of fresh water or few dates. Whoever helps his slave in it, Allah will commute his punishment. It is the month whose beginning is mercy, whose middle is forgiveness, and whose end is answer and releasing from fire. In it you are in need of four qualities:

Two qualities through which you please Allah. Two qualities are necessary for you. As for the two (qualities) through which you please Allah, they are: Testify that there is no god but Allah, and that I am the Apostle of Allah. As for the two (qualities) that are necessary for you, they are: In it ask Allah for your needs and Paradise. In it ask Allah for good health and seek refuge with Him from the Fire.(Al-Khisal, p.236)

Surely, the month of Ramada`n has holiness and sacredness with Allah. Thus, Allah has preferred it to the other months. In it the Apostle summoned the people to obey (Allah) and to do good and kindness to the poor. He distinguished it very much from the other months.

45. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said to 'Ali in his testamentary bequest: "O 'Ali, four (things) are in vain: eating after fullness, the lamp in the moon, planting in the salt ground, and doing a favor for the people who are not worthy of it.(Al-

Khisal, p.240)

46. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "I summon (my community to follow) five (practices) till death: I will eat with the slaves at the foot (of the mountain). I will ride the donkey with saddle. I will milk the she-goat with my hand. I will greet the boys so as to be a practice (sunna) after me.(Al-Khisal, p.247)

These affairs were among the high morals through which the Prophet, may Allah bless him and his family, became the Lord of all the prophets and made the people believe in Islam.

47. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Whoever sells and buys should refrain from five qualities; other wise he should refrain from selling and buying: usury, swearing (by Allah), concealing the defect, praising when he sells, dispraising when he buys.

(Al-Khisal, p. 260)

In the light of this tradition, the jurists have given religious opinions in the Chapter on Sale as follows:

1. The seller and the buyer should understand the affairs of dealings to avoid the usurious dealings that are among the great prohibitions in Islam.
2. They should avoid swearing (by Allah) during the dealing. If they are truthful, it is hateful for them to do that. If they are liars, they commit a sin and a prohibition.
3. They should not conceal the defect whether in the cost or in the goods. When concealment occurs and then it is discovered, the deceived one has the right to repudiate the dealing.
4. The seller should avoid praising his commodity.
5. The buyer should avoid dispraising what he has bought when it is sound.

48. He, peace be on him, reported on the authority of his grandfathers, who said that a man came to the Apostle of Allah, may Allah bless him and his family, and asked him:

- O Apostle of Allah, what is knowledge?

- Listening.

- Then what?

- Listening to it.

- Then what?

- Memorizing it.

- Then what?

- Putting it into practice.

- Then what?

- Proclaiming it.(Al-Khisal, p. 262)

49. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, said to his Companions: "Feel shame before Allah very much. They said: What shall we do? He said: If you want to do (that), then no one of you should spend the night but he is in fear of Him. He should keep the head and what it has contained and the abdomen and what it has included. He should recall the grave and death. Whoever likes the hereafter should leave the embellishment of the world.

(Al-Khisal, p.267)

Indeed man can accomplish shame through fearing his Lord, holding back his tongue from telling lies, preventing his eyes from looking at the unlawful, and recalling the grave and the fright therein. When man does that, he feels shame before Allah.

50. He, peace be on him, said: The Apostle of Allah, may Allah

bless him and his family, was asked about the best servants. So, he said: "When they do good, they are cheerful (about it). When they misbehave, they ask Allah's forgiveness. When they are given, they thank. When they are tested, they are patient. When they are angered, they forgive.(Al-Khisal, p.308)

51. He, peace be on him, reported on the authority of his grandfathers, who said that the Prophet, may Allah bless him and his family, said to 'Ali in his commandment:

O 'Ali, there are six qualities in fornication: three of them are in the world, and the others are in the hereafter. As for those in the world, they take away glory, hasten ruin, and stop livelihood. As for those in the hereafter, (they will lead to) evil reckoning, the wrath of the Merciful (Allah), and immortality in the Fire.(Al-Khisal, p.310)

Indeed fornication is a social catastrophe that destroy morals. Thus, Islam has intensely forbidden it and threatened those who commit it with various kinds of torment in the hereafter.

52. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Monopoly is in six things:

Wheat, barley, dates, raisins, (cooking) fat, and (animal) oil.([Al-Khisal, p. 311](#))

Monopoly is among the factors that paralyze the economic movement in the country and spread poverty and need among the people. Islam has severely forbidden monopoly, and ordered the rulers of the Moslems to price commodities so as not to harm the people.

53. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Ill-gotten property is the price of the dead animal, of the dog, and of wine. (It is) the prostitution rate, the bribery in government, and the wage of the magician.([Al-Khisal, p.311](#))

Islam has forbidden spending money on these affairs, for they ruin morals and spread corruption in the earth.

54. He, peace be on him, reported on the authority of his grandfather on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Allah and every prophet with accepted (prayers) have cursed six (persons): the one who increases the Book of Allah, the one who accuses the determination of Allah of lying, the one who leaves my practices (sunna), the one who regards as lawful what Allah has prohibited concerning the members of my House (ahl al-Bayt), the one who dominates through tyranny to degrade those whom Allah has consolidated, to strengthen him whom Allah has lowered, and to possess alone the booty the Moslems gain without fighting and regards it as lawful.([Al-Khisal, p. 308](#))

55. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, seven things of the sheep are prohibited: blood, the penis, the bladder, the spinal cord, the glands, the spleen, and the gall bladder.

Islam has forbidden these parts to preserve public health and to guard society against diseases. Modern medicine has proved that they harm public health. Thus, it advises people to refrain from eating them.

56. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, indeed, Allah has given me seven qualities concerning you: You and I are the first to whom the grave will split open. You will be the first to stop with me on the path. You will be the first to be clothed when I will be clothed and to live when I will live. You will be the first to dwell with me in the highest gardens. You will be the first to drink with me from the pure drink that is sealed (to others), whose sealing is musk.([Al-Khisal, p. 311](#))

57. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostles of Allah, may Allah bless him and his family, who said:

"Allah, the Great and Almighty, is not worshipped with a thing better than reason. The believer is not wise till ten qualities come together in him: good from him is hoped, evil from him is safe, regards little good from other than him as much, regards his own good as little, is not tired of seeking knowledge throughout his life, is not fed up with those who request needs from, humbleness is more lovable for him than high rank, poverty is more lovable for him than riches, his portion of the world is food, the tenth (quality), what is the tenth (quality)?

When he sees someone, he says: he is better and more pious than me. People are two men- one man is better and more pious than him, the other is more evil and lower than him. So, if he sees the one who is better and more pious than him, he should behave humbly towards him to follow him. If he sees the one who is more evil and lower than him, he should say: perhaps the good of this (person) is hidden, and his evil hidden. May (Allah) make his final result good. If he does that, his glory becomes high and he is the lord of the people of his time.([Al-Khisal, p.403](#))

This traditions, like the other Prophetic traditions, urges (people) to reform their souls and to educate them with good manners and deeds to be the source of guidance for people.

58. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Ten (persons) are cursed because of wine: the one who plants it, the one who guards it, the one who presses it, the one who gives it, the one who drinks it, the one who carries it, the one to whom it is carried, the one who sells it, the one who buys it, and the one who takes its price.([Al-Khisal, p. 414](#))

Islam has strictly prohibited all the above-mentioned cases of wine. That is because wine is among the social catastrophes that harm public health and corrupt values and morals.

59. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Blessing is ten parts: ten parts are in trade and one part is in the skins (i. e. sheep).([Al-Khisal, p. 414](#))

60. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Islam has been built on ten parts: Testifying that there is no god but Allah- it is the religion, the prayer- it is the religious duty, fasting - it is the garden, zakat (alms)- it is purity, the hajj-

it is the Islamic law, jihad (armed struggle) - it is invasion, enjoining (people) to do good deeds - it is the fulfillment, forbidding (them) from doing bad deeds - it is the proof, unity - it is familiarity, and infallibility - it is obedience.([Al-Khisal, p. 416](#))

61. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "When you ask Allah, then you ask Him with the palm of the hand. When you ask him for protection, then do not ask him with the outside of the hand.

62. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "If my community does fifteen qualities, the tribulation will afflict it: if they steal properties successively, regard the deposit of booty and zakat (alms) as loss, the men obey their wives and disobey their mothers, treats his friend with kindness and turns away from his brother, the voices become loud in the mosques, a man is honored out of fear of his evil, the leader of the people is the lowest of them, silk is worn, wine is drunk, female singers and stringed instruments are adopted, and the last (generation) of this community curses the earlier (generation) of it, after that, they must look forward to three qualities: red wind, transformation, and humiliation.([Al-Bayan wa al-Tabyyin, vol. 2, p. 262](#))

The Prophet, may Allah bless him and his family, warned (his community) of these affairs, for they ruin nations and peoples. If the Islamic community commits them, then Allah will punish it.

63. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Whoever spends the night tired from earning the lawful spends the night forgiven.([Al-Sadiq, p. 257](#))

Islam has also urged the community to earn its livelihood lawfully. It has regarded such a kind of livelihood as jihad and honor for its owner. Whoever strives to earn (the livelihood) of his family spends the night forgiven.

64. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, was asked about the best creatures. So, he, may Allah bless him and his family, said: "When they do good, they are cheerful. When they are given, they are grateful. When they are tested, they are patient. When they are angered, they forgive.([Al-Sadiq, p. 9](#))

Whoever has these qualities is the best of all the people and the most honorable than them. In other words he possesses the rein of his soul and his reason controls his desire.

65. He, peace be on him said, said: The Apostle of Allah, may Allah bless him and his family, said: "You are unable to encompass the people with your money, so encompass them with your ethics.([Al-Sadiq, p. 11](#))

How high this wisdom is! It makes people love each other and unifies their feelings and sentiments. The power of money is unable to achieve that. However, morals are the strongest factor in building society on sound bases.

66. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, passed by a group of people raising stones, so he said: "What is this?" "With that we know the strongest of us,"they said. Shall I tell you about the strongest of you?"asked the Prophet, may Allah bless him and his family.

"Yes,"they said. He, may Allah bless him and his family, said: "The strongest of you is he whose content enters him in neither sin nor falsehood when he is pleased, he whose discontent does not prevent him from saying the truth when he is displeased, who he does not take other than his right when he is powerful.([Al-Sadiq, p. 18](#))

Islam takes care of only the strength of conscience towards the truth. As for the boast of the muscles is among the customs of the pre-Islamic times. However, Islam has forbidden them.

67. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Sitting with the people of religion is the honor of here and the hereafter.([Al-Sadiq, p. 54](#))

Sociology has proven that man has an effect on the environment. Meanwhile the environment has an effect on him. Thus, it is natural that the righteous have an effect on those who makes friends with them. They protect them from practicing evil habits and make them love doing good. So, with that, they obtain the honor of here and hereafter.

68. He, peace be on him, said: [The Apostle of Allah, may Allah bless him and his family, said:] "Indeed this religion is strong. So, go deeply into it gradually. Do not make the servants of Allah hate worshipping Allah.

69. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Whoever wants to seek access through me (to Allah) and that there will be a hand for him, through which I intercede for him (with Allah) on the Day of Judgment, then he should keep in contact with the members of my family and make them happy.([Wasilat al-Mal fi'Ad Manaqib al-AI, p. 61](#))

70. He, peace be on him, reported on the authority of his grandfathers on the authority of the

Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, I am the city of knowledge and you are the gate. He who claims that he can reach the city not through the gate tells lies.(Ibn al-Maghazili, al-Manaqib, p. 85)

71. He, peace be on him, reported on the authority of Umm Salama on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "The hajj is the jihad of every weak (person).(Siyar A'lam al-Nubala', vol. 4, p. 242)

72. He, peace be on him, said: [The Apostle of Allah, may Allah bless him and his family, said:] "Whomever Allah moves from the abasement of sins to the glory of (religious) devotion, then He (Allah) makes him rich without money, strong without a tribe, and entertains him without a close friend.

Whoever fears Allah, Allah makes everything afraid of him. Whoever does not fear Allah, Allah makes him afraid of everything. Whoever is satisfied with the little livelihood of the property of Allah, He (Allah) is satisfied with his little deed.

73. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Indeed I and twelve members from my family, of whom 'Ali is the first, are the stakes through which Allah prevents the earth and its people from sinking. If the twelve members from my family depart, the earth and its people will sink.

74. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Twelve chiefs are from my family. They narrate traditions. Among them will be the one who will undertake (bring about) the truth (al-Qa`m bi al-Haqq).(Al-Karak'jiki, al-Istinsar, 'ala al-A'imma al-Athar, p. 8)

With this we end our talk about the traditions Ima`m al-Ba`qir, peace be on him, reported on the authority of his grandfather, the Prophet, may Allah bless him and his family.