FAMILY TRADITION 7

FORTY TRADITIONS FOR SPOUSES (WIVES)

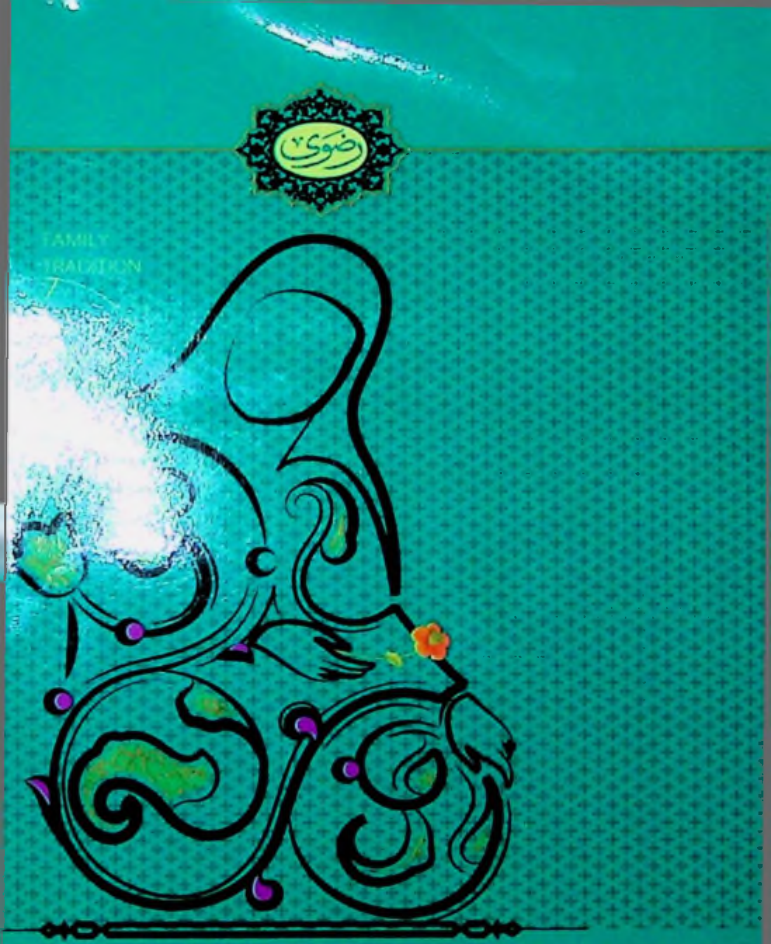
Mohammad Elahi Khorasani

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FAMILY TRADITION 7

FORTY TRADITIONS FOR SPOUSES (WIVES)

Mohammad Elahi-Khorasani



In the Name of God,
the Compassionate,
the Merciful



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the Compassionate,
the Merciful

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FORTY TRADITIONS FOR SPOUSES (WIVES)

Mohammad Elahi-Khorasani

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To the daughter of Prophet, Lady Fāṭimat al-Zahrā' (pbuh), the story of whose blessed life has been reflected in this book

Preface

We the Shi'ites have been sitting next to the springs that had been flowing for two hundred and fifty years but have not yet cleansed our needy souls. After the Holy Qur'an, the sayings of our truthful Imams (peace be upon them) are the only tried and tested prescription for the purification of our hearts and souls. The question as to why we have not yet purified our eyes in these springs is in itself the beginning of a transformation and an approach towards the rich sources of traditions and narrations.

In accordance with the policies of the '20-year Cultural Outlook Document', Āstān Quds Raḍawī has paid special attention to the development of tradition-related knowledge and learning. In pursuing this auspicious method, the Management of Foreign Pilgrims of the AQR has paved the way for increasing the number of tradition-related research, publication, and translation. Forty-tradition books could properly put such an approach into practice by demonstrating the profound

meanings of such traditions (ḥadīth) through short pieces of writing that are both plain and eloquent.

The book before you is part of a ten-volume series entitled 'Family Tradition' that has been carefully compiled by Mohammad Elahi-Khorasani and translated by the Management of Foreign Pilgrims of the AQR. We hope that the compilation, the writing, and the translation of this tradition-based series would be under the auspices of Imam 'Alī ibn Mūsā al-Riḍā (pbuh) and that it would draw your undivided attention.

The Department of Propagation and Islamic Relations of the AQR



قال الصّادقُ عليه السلام:

﴿مَنْ حَفِظَ مِنْ أَحَادِيثِنَا أَرْبَعِينَ حَدِيثاً بَعَثَهُ اللهُ يَوْمَ الْقِيامَةِ عَالِماً فَقِيهاً.﴾

Imam Ṣādiq (pbuh): 'Whosoever preserves forty of our traditions, God shall resurrect them as a learned scholar on the Day of Judgment'.

Al-Kāfī, vol 1, p 49

It has always been prevalent amongst Muslim scholars to compile forty traditions. This practice is rooted in the various traditions quoted from the Prophet and his household (pbut) concerning the many virtues and benefits of preserving forty traditions, one of which has been mentioned above.

So far, multiple collections of forty traditions have been put to together, the pivot of each of which are the words of one of the infallible Imams (pbut) on moral or faith-related topics.

However, as of yet, no tradition-related series has been published, the traditions of which would be based on the age group, mental framework and the particular spiritual needs of the readers. This is while the necessity and significance of this task is not unknown to the experts of propagation of religious teachings.

The author and editor have been working as a researcher, writer, and teacher in the field of tradition-related science and knowledge for a few years. They also have many years of experience in the field of teaching at various levels ranging from primary school, middle school, high school, and university. As a result, they decided to graft the branch of tradition unto the branch of religious education and prepare a series of traditions based on the educational needs of readers while doing their best to add more practical literature in this field. The series before you, which is entitled 'Family Tradition', is the product of this urge and the result of around 3 years of study and consultation for selecting, setting, and elaborating the traditions.

The 'Family Tradition' series is comprised of 10 books that contain selected traditions for various age groups in a family. We have divided these age groups into the following sections:

First book: Children (8 to 11 years old)

Second book: Teenagers

Third book: Youth (Girls-16 and above)

Fourth book: Youth– Boys 1 (16 to 19 years old)

Fifth book: Youth – Boys 2 (20 and above)

Sixth book: Spouses (Husbands)

Seventh book: Spouses (Wives)

Eighth book: Fathers

Ninth book: Mothers

Tenth book: Grandparents

All the traditions used in this series have been extracted from Shi'a sources of tradition and have been selected from amongst– at least – 20,000 narrations in various stages. The main criteria in selecting traditions for every group were as follows:

1. Contextual cohesion amongst the characteristics and needs of readers in each particular age group

2. Universality and not being limited to a particular situation in terms of time or place

3. Explicitness of context and its dissimilarity in a way that it would not lead to incorrect perceptions

4. Fluency and relative shortness– as suitable for each age group– with the aim of easier memorization in mind

It ought to be said that due to the emphasis on these criteria, there are similar narrations in equivalent groups such as the youth (boys and girls), spouses (husbands and wives), and parents (fathers and mothers). However, the narrations have been selected in a way that none of them are repeated as far as age and gender are concerned.

There are also some points that have been taken into consideration when organizing narrations and translations in each book.

1. To avoid creating an either black or white atmosphere, meaning that the majority of traditions would not demonstrate encouragement and motivation or censure and warning.

2. Relative comprehensiveness from an educational perspective in a way that the collection of traditions in each book would almost refer to the important issues and the special needs of a particular age group.

3. A simultaneous reference to major issues and tangible guidance and solutions in the course of life

4. The inclusion of some impetus for the spiritual development amongst the traditions of each book

5. Targeted categorization of traditions so that there would be a correlation and cohesion between all traditions as much as possible, making the reader feel that all traditions are part of a single series.

6. A particular choice rendered in choosing the very first and last traditions in each book in a

way that the first tradition would be a good starting point and the last one would be a good concluding point while at the same time being a source of change and development.

In addition, certain points have been taken into consideration about the quality of presenting the narrations:

1. That the narrations should come fully with their 'desinential inflections'.

2. That the translation of narrations would be plain and simple and that word for word or literary translation would be avoided.

3. That the source of every single narration would come precisely beneath each narration and a reference of all sources would come at the end of each book.

4. That after each narration a short explanation– as suitable for each age group– would be provided for the better understanding of the narrations.

Finally, I would like to express our gratitude towards the Department of Propagation and Islamic Relations of the AQR as well as the

respected head of the Management of Foreign Pilgrims and all their colleagues in the Islamic Relations Office who prepared the ground for the pilgrims of the Holy Shrine of Imam Riḍā (pbuh) to have access to this work.

It is hoped that this endeavor would be accepted by the Prophet and the infallible Imams (pbut) particularly the kind Imam Riḍā (pbuh) to whom we have always been grateful for his kindness. We also hope that families– at all levels– could benefit from this series.

Management of Foreign Pilgrims

1. Towards the peak of prosperity

قالَ عليٌّ عليه السلام:

﴿بِالْإِيمَانِ يُرْتَقَى إِلَى ذِرْوَةِ السَّعَادَةِ وَ نِهَايَةِ الْحُبُورِ﴾

Imam 'Alī (peace be upon him): 'Through faith one can ascend towards the peak of prosperity and ultimate happiness'.

Ghurar al-Hikam, Tradition 1496

The real happiness takes place when an individual manages to reach all their existential perfections and this would only materialise when they are able to discover the origin of all perfections and attach themselves to Him. Through faith in God one can achieve ultimate happiness.

2. No pain, no gain

قالَ عليٌّ عليه السلام:

﴿هَيْهَاتَ مِنْ نَيْلِ السَّعَادَةِ، السُّكونُ إِلَى الْهُوَيْنَا وَالْبَطَالَةِ.﴾

Imam 'Alī (pbuh): 'There is a wide gap between idleness and finding happiness'.

Ghurar al-Ḥikam, Tradition 7605

Reaching the peak of happiness demands diligence and effort. Those who always seek their own comfort and convenience, never manage to conquer the peaks.

3. Women's endeavor

قالَ الكاظمُ عليه السلام:

﴿جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعُّلِ.﴾

Imam Kāẓim (pbuh): 'A women's endeavor is to perform husbandry well'.

Al-Kāfī, vol 5, p 507

In a family life, every individual has a role i.e. the role of a mother, father, and spouse. This is while, husbandry is a different role compared to others. This is to the extent that a woman's appropriate adherence to this role is described as a women's endeavor (jihad). Jihad has certain characteristics amongst other religious rules such as exhaustion, the need to sacrifice and forbearance that would be followed by plenty of rewards. A woman's appropriate husbandry is nothing short of a man's Jihad.

4. A guarantee of prosperity

قالَ الصّادقُ عليه السلام:

﴿سَعِيدَةٌ سَعِيدَةٌ إِمْرَأَةٌ تُكْرِمُ زَوْجَهَا وَلاَ تُؤْذِيهِ وَتُطِيعُهُ فِي جَمِيعِ أَحْوَالِهِ.﴾

Imam Ṣādiq (pbuh): 'Happy is a woman, who respects her husband, does not hurt him and obeys him at all times'.

Wasā'il al-Shī'a, vol 16, p 280

A woman who does not embarrass her husband for not being able to fulfill her wishes, a woman who respects her husband's decision in spite of a difference in tastes, a woman who protects her husband's personality before others in spite of being hurt and upset will receive rewards from God for her loyalty, affection, patience, and dignity. What reward is more valuable than prosperity?

5. Competition for kindness

قالَ رسولُ الله ﷺ:

﴿مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَعْظَمُهُمَا أَجْراً وَأَحَبُّهُمَا إِلَى اللهِ عَزَّوَجَلَّ، أَرْفَقَهُمَا بِصَاحِبِه﴾

The Messenger of God (pbuh & hh): 'No two individuals would forge a friendship unless the one who is more softhearted towards the other would be dearer to God and further rewarded'.

Al-Kâfî, vol 2, p 120

In a godly life, the husband and wife would compete with each other in being affectionate and softhearted. The winner of this competition would be dearer to God.

6. Bitter benefaction

قالَ عليٌّ عليه السلام:

﴿اَلْمَطْلُ وَالْمَنُّ مُنَكِّدَا الْإِحْسَانِ.﴾

Imam 'Alī (pbuh): 'Procrastinating and laying others under obligation embitter one's benefaction'.

Ghurar al-Ḥikam, Tradition 8926

Sometimes you delay the fulfillment of a promise you have given to your husband so much that you spoil his eagerness and enthusiasm. Sometimes you have been kind to him and later you boast about it at the slightest excuses. Such behaviours would spoil the sweetness of your affection and sometimes it would leave your husband with a bitter taste. It would be a pity for your affection to turn bitter.

7. A reminder of good things

قالَ عليٌّ عليه السلام:

﴿إِذَا صُنِعَ إِلَيكَ مَعْرُوفٌ فَاذْكُرْ إِذَا صَنَعْتَ مَعْرُوفاً فَانْسَهُ.﴾

Imam 'Alī (pbuh): 'Whenever someone does good to you, remind yourself of it and whenever you do good [to someone], forget it'.

Mustadrak al-Wasā'il, vol 12, p 361

To remind yourself of the good things that you have done would be tantamount to boasting and conferring an obligation upon others. However, reminding yourself of the good things others have done for you would be a kind of appreciation and gratefulness. The former would lead to resentment or at the least embarrassment but the latter brings about affection and attachment.

8. The effects of thankfulness

قالَ عليٌّ عليه السلام:

﴿شُكْرُكَ لِلرّاضِي عَنْكَ، يَزيدُهُ رِضاً وَ وَفاءً. شُكْرُكَ لِلسّاخِطِ عَلَيكَ، يُوجِبُ لَكَ مِنهُ صَلاحاً وَتَعَطُّفاً.﴾

Imam 'Alī (pbuh): 'Gratefulness towards an individual who is satisfied with you would lead to their further satisfaction and loyalty; and thankfulness towards an individual who is not pleased with you would remove their resentment towards you and in turn bring about their kindness'.

Ghurar al-Hikam, Traditions 6183-6198

Expressing gratitude towards your husband's efforts is a sign of your appreciation. This gratefulness on the one hand would lead to the removal of some resentment and on the other hand would lead to his greater love and affection towards you. No one regrets being thankful.

9. Better than grudge

قالَ الهادي عليه السلام:

﴿اَلْعِتَابُ خَيرٌ مِنَ الْحِقْدِ.﴾

Imam Hādī (pbuh): 'Rebuking and reproving is better than holding a grudge'.

Al-Kāfī, vol 2, p 120

If you are hurt by your husband's word or behaviour, tell him how and why you have become hurt before it turns into a grudge. By doing so, neither would he be kept in the dark about your worry, nor would you remain upset about it.

10. Seeds of grudge

قالَ عليٌّ عليه السلام:

﴿لَا تُكْثِرَنَّ الْعِتَابَ، فَإِنَّهُ يُورِثُ الضَّغِينَةَ و يَدْعُو إِلَى الْبَغْضَاءِ.﴾

Imam 'Alī (pbuh): 'Never censure a lot as it would sow the seeds of grudge and lead to animosity and hatred'.

Ghurar al-Ḥikam, Tradition 11007

Few people are able to tolerate ongoing grudges especially men, the protection of whose authority is very important to them. A woman who does not exercise fairness or forbearance and finds any excuse to censure her husband would sow the seeds of grudge in his heart unwantedly and in doing so, their marriage would be plunged into animosity and grudge.

11. The greatest fault

قالَ عليٌّ عليه السلام:

﴿أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ مَا فِيكَ مِثْلُهُ.﴾

Imam 'Alī (pbuh): 'The greatest fault is to find faults with something that you yourself bear'.

Nahj al-Balāgha, Words of wisdom 353

If each one of the spouses decides not to look for faults unless they are free from them in the first place, most of the rows would come to an end. It is easy to try.

12. Giving excuses to others

قالَ عليٌّ عليه السلام:

﴿مَنْ وَقَفَ نَفْسَهُ مَوْقِفَ التُّهَمَةِ، فَلَايَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ.﴾

Imam 'Alī (pbuh): 'The one who exposes themselves to slander shouldn't blame the individual who has been suspicious to them'.

Al-Amālī lil-Ṣadūq, p 304

Be careful not to make your husband distrustful towards yourself through your suspicious and questionable treatments and behaviours. If this is the case, you should not blame anyone but yourself. Be certain that no man takes joy in feeling suspicious towards his wife.

13. Homeless affection

قَالَ عليٌّ عليه السلام

﴿لَا مَحَبَّةَ مَعَ كَثْرَةِ مِرَاءٍ.﴾

Imam 'Alī (pbuh): 'There is no room for love and affection where there is a lot of rows'.

Ghurar al-Ḥikam, Tradition 719

If you do not want the early happy days of your marriage to turn into memories of the past, you should not let quarrels and rows become a habit. Too much of a quarrel makes the atmosphere of life cold; so cold that even the warmth of love and affection could no longer prove effective.

14. The side effects of quarrel

قَالَ الصَادقُ عليه السلام:

﴿إِيَاكُمْ وَ الْخُصُومَةَ، فَإِنَّهَا تَشْغَلُ الْقَلْبَ وَ تُورِثُ النِّفَاقَ وَتَكسِبُ الضَّغَائِنَ.﴾

Imam Ṣādiq (pbuh): 'Avoid quarrels for it preoccupies the heart, leads to hypocrisy and harboring grudge'.

Al-Kāfī, vol 2, p 301

Sometimes arguments lead to quarrels and animosity and this issue has damaging personal and emotional impacts on spouses. It takes away their peace and does not let them enjoy their life. It breeds hypocrisy in their heart and falsifies their smiles and ways of expressing their affection and eventually leads them to holding grudge and bearing ill will towards one another. One must be aware of such arguments so that they would not become a matter of habit.

15. Gloom in life

قالَ عليٌّ عليه السلام:

﴿مَنْ لَمْ يَتَغَافَلْ وَ لَا يَغُضَّ عَنْ كَثِيرٍ مِنَ الْأُمُورِ، تَنَغَّصَتْ عِيشَتُه.﴾

Imam 'Alī (pbuh): 'The one who does not disregard or turn a blind eye on many of the issues would have a gloomy life'.

Ghurar al-Ḥikam, Tradition 10375

If you were to show sensitivity towards every single issue in your life and see everything through your own eyes you would make your life gloomy. It is not always good to be meticulous.

16. Label of bias

قَالَ عليٌّ عليه السلام:

﴿لَاتَرُدَّنَّ عَلَى النَّصِيحِ وَ لَاتَسْتَغِشَّنَّ الْمُشِيرَ.﴾

Imam 'Alī (pbuh): 'Never ignore the advice of an adviser and do not distrust the one who guides you'.

Ghurar al-Hikam, Tradition 4590

Not being open to criticism and raging at any advice is a great fault. One must not attach the label of partiality to benevolent individuals. None of such individuals, including your husband, mother, father and grandparents wishes you bad. Your failure would not benefit them. Heed their advice.

A mirror reflects the true picture of you

Break yourself not the mirror, the fault lies with you

17. Sedition disguised as benevolence

قالَ عليٌّ عليه السلام:

﴿لَاتَعْجَلَنَّ إِلَى تَصْدِيقِ وَاشٍ وَ إِنْ تَشَبَّهَ بِالنَّاصِحِينَ.﴾

Imam 'Alī (pbuh): 'Do not easily believe the words of any calumniator even though they may be disguised as being benevolent'.

Ghurar al-Ḥikam, Tradition 4457

The one who comes to you claiming that another person has spoken behind your back and has done such and such, is not doing this out of sympathy towards you. Those who speak behind other people's back do so out of adventurism and sometimes with the intention to sow sedition. It is not wise to judge others based on the words of calumniators.

18. Means of blaming the father

قالَ الصّادقُ عليه السلام:

﴿إيّاكُمْ أَنْ تَعْمَلُوا عَمَلاً يُعَيِّرُونَا بِهِ، فَإِنَّ وَلَدَ السَّوْءِ يُعَيَّرُ وَالِدُهُ بِعَمَلِه.﴾

Imam Ṣādiq (pbuh): 'Be wary not to do something as a result of which we [the infallible Imams] would be censured, in the same way that a father is censured for the bad behaviour of his children'.

Al-Kāfī, vol 2, p 219

There are some women who make their husbands or their husbands' family feel pessimistic towards religious people– and the religion itself for that matter– through their unacceptable behaviour. Always remember, whether you like it or not, your beliefs and those whom you claim to be following would be judged based on your behaviour and deeds. Do something so that they would say 'well done to the doctrine that has such followers'.

19. As you expect for yourself

قالَ الحَسنُ عليه السلام:

﴿صَاحِبِ النَّاسَ مِثْلَ مَا تُحِبُّ أَنْ يُصَاحِبُوكَ بِهِ.﴾

Imam Ḥasan (pbuh): 'Treat other people in the same way that you expect them to treat you'.

A'lām al-Din, p 297

The key to successful relationship with people is raising this question against any social behaviour: 'Would I be happy if I were treated in the same way?'

20. The repercussion of leveling an accusation

قالَ السَّجّادُ عليه السلام:

﴿مَنْ رَمَى النَّاسَ بِمَا فِيهِمْ، رَمَوْهُ بِمَا لَيسَ فيهِ.﴾

Imam Sajjād (pbuh): 'Whosoever accuses people of what is inside them; people would accuse them of what is not inside them'.

A'lām al-Din, p 299

Censuring and humiliating others for their faults and flaws would sow the seeds of grudge and enmity in their heart. Let's not arouse animosity against ourselves without any reason as by doing so we should prepare ourselves to confront the faults we have never had and the sins we have never committed.

21. Forming bonds of relationship

قالَ عليٌّ عليه السلام:

﴿صِلُوا أَرْحَامَكُمْ وَإِنْ قَطَعُوكُمْ.﴾

Imam 'Alī (pbuh): 'Form bonds of relationship with your relatives though they may have severed contact with you'.

Wasā'il al-Shī'a, vol 15, p 222

Having bonds of relationship with relatives does not necessarily mean maintaining this bond between ourselves and other relatives. Sometimes it means establishing a relationship between others. It would be as if we are grafting branches which have been cut off from the tree of our family identity. The more a tree has branches and leaves, the more beautiful and stronger it would be.

22. A sign in the heart

قالَ عليٌّ عليه السلام:

﴿خُلُوُّ الصَّدْرِ مِنَ الْغِلِّ وَ الْحَسَدِ مِنْ سَعَادَةِ الْعَبْدِ.﴾

Imam 'Alī (pbuh): 'Having a heart that is free from grudge and jealousy is a sign of one's prosperity'.

Ghurar al-Ḥikam, Tradition 6802

Those who have a heart filled with grudge or jealousy can never form a friendly and affable relationship with others. Blessed are those who do not suffer from such grudges and jealousies.

23. Assessment of others

قالَ عليٌّ عليه السلام:

﴿حَاسِبْ نَفْسَكَ لِنَفْسِكَ، فَإِنَّ غَيْرَهَا مِنَ الْأَنْفُسِ، لَهَا حَسِيبٌ غَيْرُكَ.﴾

Imam 'Alī (pbuh): 'Make an assessment of your own self, as there is someone else other than you to assess others'.

Ghurar al-Ḥikam, Tradition 4739

Sometimes some people assess and criticise others' lifestyle and behaviour so thoroughly as if they have been charged with assessing other people's deeds. They should be asked whether they too have criticised their own lifestyle and behaviour as meticulously as others. Have they got rid of their own weaknesses and faults yet?

24. Self-assessment

قالَ عليٌّ عليه السلام:

﴿مَا أَحَقَّ الْإِنْسَانَ أَنْ تَكونَ لَهُ سَاعَةٌ لَا يَشْغَلُهُ عَنْهَا شَاغِلٌ يُحَاسِبُ فِيهَا نَفْسَهُ فَيَنْظُرُ فِيمَا اكْتَسَبَ لَهَا وَعَلَيْهَا فِي لَيْلِهَا وَنَهَارِهَا.﴾

Imam 'Alī (pbuh): 'How useful it would be for an individual to allocate an hour of their time to the assessment of themselves in order to see which of their deeds have been to their benefit and which have been to their loss'.

Ghurar al-Ḥikam, Tradition 4749

Was what I did right? Was what I said appropriate? Did I behave properly? Let's mark our answers and compare them with those of tomorrow. Self-assessment is part of a believer's daily routine.

25. No prayer is in vain

قالَ السَّجّادُ عليه السلام:

﴿اَلْمؤْمِنُ مِنْ دُعَائِهِ عَلَى ثَلَاثٍ: إِمَّا أَنْ يُدَّخَرَ لَهُ وَإِمَّا أَنْ يُعَجَّلَ لَهُ وَإِمَّا أَنْ يُدْفَعَ عَنْهُ بَلَاءٌ يُرِيدُ أَنْ يُصِيبَهُ.﴾

Imam Sajjād (pbuh): 'The prayer of a believer bears three outcomes: It would either be saved for them, it would be fulfilled in this world, or it may ward off the harm that would be coming their way'.

Tuḥaf al-'Uqūl, p 280

People of faith and insight know that their prayers are never in vain or ineffective. They would either be answered or they would become a shield against possible calamities, or they would turn into good deeds in their 'dossier of deeds' in the hereafter. Therefore, they would never abandon praying regardless of whether their wishes would come true or not.

26. Busy with false dreams

قالَ الصّادقُ عليه السلام:

﴿طُوبَى لِمَنْ لَمْ تُلْهِهِ الأَمَانِيُّ الْكَاذِبَةِ.﴾

Imam Ṣādiq (pbuh): 'Blessed are those who have not been preoccupied by false dreams'.

Tuḥaf al-'Uqūl, p 301

Pipe dreams are like a mirage, perusing which would make an individual feel exhausted and while they become thirstier every moment of the way; they shall find nothing but a dry land. False dreams would merely waste the assets of your life and intellect while leaving you with nothing other than a sense of failure. Never preoccupy yourself with false and unachievable dreams.

27. Food for thought

قالَ الحَسنُ عليه السلام:

﴿عَجِبْتُ لِمَنْ يَتَفَكَّرُ فِي مَأْكولِهِ كَيْفَ لَا يَتَفَكَّرُ فِي مَعْقُولِهِ. فَيُجَنِّبُ بَطْنَهُ مَا يُؤْذِيهِ وَ يُودِعُ صَدْرَهُ مَا يُرْدِيهِ.﴾

Imam Ḥasan (pbuh): 'I wonder about those who think about the food for their stomach while not thinking about the food for their thought. They would protect their stomach from what is harmful but they let their heart open to poisonous thoughts'.

Biḥār al-Anwār, vol 1, p 218

Thoughts and choices in life, more than anything else, are affected by a person's intellectual nourishment. What we hear and read would have a great impact on directing our thoughts and beliefs. We should not allow our mind to harbor any thought in the same

way that we do not let any food inside our stomach. Of course; the impact of poisonous food for thought is far more dangerous than poisonous food for the stomach.

28. A dead end

قالَ الحُسينُ عليه السلام:

﴿مَنْ حَاوَلَ أَمْراً بِمَعْصِيَةِ اللهِ كانَ أَفْوَتَ لِمَا يَرْجُو وَأَسْرَعَ لِمَا يَحْذَرُ﴾

Imam Ḥusain (pbuh): 'Whoever seeks to achieve their objectives through defying and disobeying God's commands would lose more than what they had wished for and would be entangled in what they had feared sooner than their expectation'.

Tuḥaf al-'Uqūl, p 248

God the Sublime is the cause behind all means; He is the source of all causes and effects. His system of commands and regulations is not against His system of creation and formation and the entire world is under His command. No one would be safe from perils while disobeying His commands and would never achieve their purpose even though they may think otherwise. Always remember this fact.

29. Ungratefulness

قالَ عليٌّ عليه السلام:

﴿ أَقَلُّ مَا يَلْزَمُكُمْ لِلّٰهِ تَعَالَى أَنْ لَاتَسْتَعِينُوا بِنِعَمِهِ عَلَى مَعَاصِيهِ. ﴾

Imam 'Alī (pbuh): 'The least of your duty towards the Sublime God is not to seek help from His bounties and blessings with the intention of disobeying Him'.

Ghurar al-Ḥikam, Tradition 3526

Many people are deprived of many of the facilities that we take for granted in our life. We should be aware not to exploit these God-given bounties against His satisfaction. Let's not be ungrateful.

30. Wrath of the Kind God

قالَ رسولُ الله ﷺ:

﴿ اِشْتَدَّ غَضَبُ اللهِ عَزَّ وَ جَلَّ عَلَى امْرَأَةٍ ذَاتِ بَعْلٍ مَلَأَتْ عَيْنَهَا مِنْ غَيرِ زَوْجِهَا أَوْ غَيرِ ذِى مَحْرَمٍ مِنْهَا. ﴾

The Messenger of God (pbuh): 'The wrath of the Sublime God is severe for a married woman who fills her eyes with a look at someone other than her husband or at a person who is not a close male kin'.

Wasā'il al-Shī'a, vol 20, p 232

A woman, who has chosen a man as her husband but continues to gaze at the opposite sex and fills her eyes with a look at them, has broken her marriage vow. Undoubtedly, such a person would face the severe repercussion of breaking her pledge in both this world and the hereafter. God would not be lenient with such defiant individuals.

31. Manifold diffidence

قالَ الصّادقُ عليه السلام:

﴿اَلْحَياءُ عَشَرَةُ أَجْزَاءٍ، تِسْعَةٌ فِي النِّسَاءِ وَوَاحِدٌ فِي الرِّجَالِ.﴾

Imam Ṣādiq (pbuh): 'Diffidence has ten parts, nine parts of which are in women and the other in men'.

Biḥār al-Anwār, vol 100, p 244

God has placed manifold diffidence in a woman compared to a man, proportionate to the instinct of self-preening and charmingness that he has placed in a woman. It is this manifold diffidence that brings about modesty for a woman.

32. The attire of diffidence

قالَ الصّادقُ عليه السلام:

﴿خَيْرُ نِساءِكُم، اَلَّتی إذا خَلَتْ مَعَ زَوْجِها، خَلَعَتْ لَهُ دَرْعَ الْحَياءِ وَ إذا لَبِسَتْ، لَبِسَتْ مَعَهُ دَرْعَ الْحَياءِ.﴾

Imam Ṣādiq (pbuh): 'The best of women are those who would put aside their diffidence when they are in their husband's company; and when they wear their clothes, they would also wear the attire of diffidence'.

Al-Kāfī, vol 5, p 324

Charmingness and self-preening should be for the husband while diffidence and modesty should be for others. One should not change the place of these two. The Wise God, who has placed manifold diffidence in the existence

of a woman, has asked her to leave all that diffidence aside while being in her husband's company. Otherwise maintaining diffidence would be difficult for both herself and her husband.



33. Religious people

قالَ عليٌّ عليه السلام:

﴿خَفْضُ الصَّوْتِ وَغَضُّ الْبَصَرِ وَمَشْيُ الْقَصْدِ مِنْ أَمَارَةِ الإِيمَانِ وَحُسْنِ التَّدَيُّنِ.﴾

Imam 'Alī (pbuh): 'Lowering the voice, lowering the gaze, and walking modestly are amongst signs of faith and good observance of religion'.

Ghurar al-Ḥikam, Tradition 1499

Dignity is different from pride. Dignity is the sign of believers and pride and arrogance are signs of hypocrites. Lowering the voice, lowering the eyes, and walking neither quickly nor slowly indicate the dignity of a believing woman.

34. Means of correction

قالَ عليٌّ عليه السلام:

﴿إِذَا أَرَادَ اللهُ سُبْحَانَهُ صَلَاحَ عَبْدٍ، أَلْهَمَهُ قِلَّةَ الْكَلَامِ وَقِلَّةَ الطَّعَامِ وَقِلَّةَ الْمَنَامِ.﴾

Imam 'Alī (pbuh): 'Whenever God wishes to correct His servant he would bestow upon them three blessings: little talking, little eating and little sleeping'.

Mustadrak al-Wasā'il, vol 16, p 213

Excessiveness and going to extremes are inappropriate in every aspect of life, especially in speaking, eating, and sleeping. Too much speaking results in many mistakes on the part of the speaker as well as tiredness and boredom for the listener. Eating too much leads to the weakness of the body and laziness of the mind. Sleeping too much would also lead to inattentiveness and the loss of opportunities for working and making efforts. Success lies in the absence or treatment of these three characteristics.

35. From dissipation to prudence

قالَ عليٌّ عليه السلام:

﴿ اَلْقَلِيلُ مَعَ التَّدْبِيرِ أَبْقَى مِنَ الْكَثِيرِ مَعَ التَّبْذِيرِ﴾

Imam 'Alī (pbuh): 'Few of something coupled with prudence lasts more than many things that are coupled with dissipation'.

Ghurar al-Ḥikam, Tradition 8079

Most of the time, the problem is not due to the shortage of means and facilities, but it rather emanates from the inappropriate and careless usage of them. Dissipation or extravagance is nothing but wasting such facilities and opportunities. Prudence activates the few things at hand and dissipation deactivates the many things that are available to us.

36. Both sides of the coin of life

قالَ عليٌّ عليه السلام:

﴿اَلدَّهْرُ يَوْمَانِ، فَيَوْمٌ لَكَ وَ يَوْمٌ عَلَيكَ، فَإِذَا كَانَ لَكَ فَلَاتَبْطَرْ وَ إِذَا كَانَ عَلَيكَ فَلَا تَحْزَنْ، فَبِكِلَيْهِمَا سَتُخْتَبَرُ﴾

Imam 'Alī (pbuh): 'Life is in two days: one day it is in your favour and the other day it is against you. If it is in your favour, do not get carried away and if it is against you, do not be upset, as you would be tested [by God] through both'.

Tuḥaf al-'Uqūl, p 207

Every day the coin of life shows one of its sides. When it shows its pleasant side, do not get carried away and when it comes to the displeasing side do not lose hold of yourself. The coin is tossed to test you.

37. Embraced by blessings

قالَ الإمامُ العَسكَري عليه السلام:

﴿مَا مِنْ بَلِيةٍ إِلَّا وَلِلّٰهِ فِيهَا نِعْمَةٌ تُحِيطُ بِهَا.﴾

Imam Ḥasan ʻAskarī (pbuh): 'There is no calamity or distress unless it is embraced by a blessing from God'.

Tuḥaf al-ʻUqūl, p 48

The ups and downs of life are intertwined and come after one another. Every difficulty is always followed by comfort.

Hence, any kind of difficulty paves the way for new openings.

38. Dealing with the calamity-stricken

قالَ رسولُ الله ﷺ:

﴿ إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ فَاحْمَدُوا اللهَ وَ لَاتُسْمِعُوهُمْ فَإِنَّ ذَلِكَ يَحْزُنُهُم. ﴾

The Messenger of God (pbuh & hh): 'Whenever you see people afflicted by calamity be thankful to God, but not in a way that they would hear you as this would upset them'.

Al-Kâfî, vol 2, p 98

Sometimes you appreciate your health and comfort through seeing or hearing about others' difficulties. Your duty is to be grateful and theirs is to be patient. But be careful that doing your own duty would not make it difficult for others to do their duty. The heart of a calamity-stricken person would break easily.

39. The most pleasurable life

قالَ عليٌّ عليه السلام:

﴿إِنَّ أَهْنَأَ النَّاسِ عَيشاً مَنْ كانَ بِمَا قَسَمَ اللهُ لَهُ رَاضِياً.﴾

Imam 'Alī (pbuh): 'The most pleasurable life belongs to those who are content with what God has determined for them'.

Ghurar al-Ḥikam, Tradition 9077

Those who do not believe in the creator of all beings cannot maintain their peace and mental balance in the wake of life's ups and downs. They would merely enjoy the life in times of happiness and success. However when success is replaced by failure, sorrow and depression would lay nest in their heart. But those who believe in the compassionate God would regard all happiness and sadness as the result of His compassion and thus would be satisfied with His contentment. The most enjoyable life belongs to such people.

40. Dower of happiness

قالَ عليٌّ عليه السلام:

﴿إِنَّ عُمْرَكَ مَهْرُ سَعَادَتِكَ، إِنْ أَنْفَدْتَهُ فِي طَاعَةِ رَبِّكَ.﴾

Imam 'Alī (pbuh): 'Your lifetime is the dower of your happiness provided that you would spend it in obedience towards your God'.

Ghurar al-Ḥikam, Tradition 3014

Those women who lead a godly life, every day of their life would be a dower that God has bestowed upon them. This is the dower that would definitely bring about happiness.

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