

## Additional Advices

Son! May Allah give you ‘Taufik’ to do good deeds and protect you from all evils. Remove the love of this world from the heart. It is a deadly poison – a fatal disease. It distances you from Allah’s blessings and plunges you in the fire of hell

The best way to remove the love of this world from the heart is to think that if it was a good thing, then Allah would not have deprived His prophets and ‘Walis’ of it, even though they were extremely intelligent. They used to distance themselves from it as if they were running away from a lion<sup>1</sup>.

Allah has criticised the love of this world in many different Ayaats and it has been strongly emphasized in many traditions.

Hazrat Imam Zainul Abedeen (a.s.) has said: The best deed is to desist from the love of this world. There are different ways of loving this world. One of them is ‘Pride’ in which Iblis got lost. One of the ways of loving this world is ‘greed’ as a result of which hawa invited Adam to eat wheat. One is ‘jealousy’ as a result of which Kabil killed Habil. After these, there is love of woman, love of this world, love of power, love of luxury, lust for wealth etc. etc. Out of these, love of this world is the root of all evils<sup>2</sup>.

Reliable tradition, have strongly warned against the love of this world. Many, tradition have stressed that the love of this world results in forgetting the hereafter and causing loss in the hereafter.

This world and hereafter are like two wives who cannot stay together in one house<sup>3</sup>.

This world and the next world are poles apart like north and south. One who nears one pole distance from the other pole<sup>4</sup>.

This world and the next would are like fire and water which can never mix. Really speaking, the love of this world is a kind of ‘shirk’. This means that a person has no faith in the hereafter and does not believe in the Holy Qur’an and Sunnat. What is the meaning of love of this world if you have no faith in the hereafter?

Son! Cultivate ‘Zohad’. Stay away from doing deeds forbidden by Allah because there is a likelihood of

the wrath of Allah. Desist from doubts because there is a possibility of punishment. You will have to account even for your 'Halal' income so be ready for it. Have only those desires which are permissible by religion e.g. Nikah. Then be satisfied with minimum. Keep your dress and food simple. Keep in mind the hereafter so that you can derive the pleasure of the hereafter.

Remember 'Zohad' does not mean abstaining from food and drink. It means to be happy with fate and adopting a middle path in distress.

Hazrat Imam Ja'far as-Sadiq (a.s) has stated: 'Zohad' does not mean destruction of wealth and calling 'Halal' as 'Haram'. Zohad only means

that you should have trust in Allah in whatever wealth He gives. You should not trust anybody else more than Allah<sup>5</sup>.

Hazrat 'Ali (a.s.) has said: "The meaning of Zohad in this world is to have few hopes and desires, thanking Allah for his blessings and to desist from doing forbidden deeds<sup>6</sup>."

Son! Pray through the medium of the Holy Prophet (S) and his progeny. The conclusion derived from many a traditions is that Allah has forgiven 'tark al-Awla' of prophets because of their 'wasila'.

After creating Hazrat Adam (a.s.) and after putting the 'Noor' of Masoomeem (a.s) in his back, the 'Sajda' that the angels did was really a sajda to Allah. It was done at His command. This was Allah's worship, respect of Muhammad (S) and his progeny and obedience of Hazrat Adam (a.s.).

When Hazrat Adam (a.s.) asked Allah 'Whose noor in this?' He replied: "They are the best of creations, best amongst the believers, through them I give to everyone and also distribute 'Thawab - Azaab' through them. Adam, make them wasila (medium) so that all your problems are solved. I have decided that I will not disappoint those who ask through them. I will not refuse their requests."

After that, Hazrat Yaqub (a.s.), Hazrat Yusuf (a.s.) etc. had made them wasila and their prayers were answered<sup>7</sup>.

Son! Keep in mind the tragedy of Sayyidush Shohada (a.s.). Daily, do as much 'Azadari' as possible. If you cannot do it, at least collect your family members and recite their 'Masaeb', because Hazrat Imam Husain (a.s) is very dear to Allah. He has attained the exalted position of a martyr. He sacrificed his all in Allah's path. Through their Wasila, best of both the worlds could be attained. Recite Ziarat -e-Imam Husain (a.s) at least once a day. If possible, go to Karbala every month. If that is not possible, you must go to Karbala on the following seven occasions:

- (1) Shab al-ashura and Roz al-Ashura
- (2) Arbaeen (20th Safar)
- (3) 1st Rajab
- (4) 15th Rajab

- (5) 15th Shaban
- (6) Shab al-Idul-Fitr
- (7) Day of Arafah

If that is not possible, you must go at least once a year<sup>9</sup>.

There are innumerable effects of ziarat. I have seen such beneficial effects of 'ziarat' and 'Azadari' that it is mind boggling. Whenever I have done ziarat of Hazrat Imam Husain (a.s), my minimum experience is that my one or the other problem has been solved and my wealth has increased. Besides, the 'Thawab' you get is bonus. There is maximum of 'Thawab'<sup>10</sup>.

Son! May Allah give you 'Tawfeeq' to do good deeds and keep you alive till old age respect your elders. Allah will save you from calamities by their blessings<sup>11</sup>.

Be careful never make them unhappy otherwise the result would be bad.

As far as possible, respect your parents. Treat them nicely because the Holy Qur'an and traditions have laid great emphasis on it. Don't be lax or lazy in this duty. Hazrat Imam Ja'far as-Sadiq (a.s) has said: When Hazrat Yaqub (a.s.) came to Hazrat Yusuf (a.s.), he (Hazrat Yusuf (a.s.)) did not get down from mount to welcome Hazrat Yaqub (a.s). The result of this 'Tark al-Awla' was that Hazrat Jibraeel came down and extracted one 'Noor' from the palm of Hazrat Yusuf (a.s.). Hazrat Yusuf (a.s.) asked 'What is this?' The reply he got was 'Now there will be no prophethood in your progeny because you did not welcome your father properly. Therefore, Allah has finished the continuity of prophethood from your progeny<sup>12</sup>.)

(It is evident that these type of traditions are meant to show the importance of character improvement. As a matter of fact, the decision of prophethood is made in the initial stage only and is not dependant on the respect.)

## **Respect of Aalims (Religious Scholar)**

Give due respect to Aalims who practice what they preach. They are the minarets of religion and yes, run away from an Alim who does not practice (what he preaches) as if you are running away from a lion. According to Imam's order, they are not alims. They have harmed the religion more than the army of Yazid bin Moawiya. <sup>13</sup>

## **Respect for The Progeny of the Holy Prophet (S)**

Son! Give respect and reverence to the progeny of the Holy Prophet (S) because they are from the family of Janab al-Fatema (a.s.) and Hazrat 'Ali (a.s.). Allah has decreed that you love them. As far as possible give them due respect because Allah's will and good of both the world lie in it<sup>14</sup>.

Remember their respect should not be confined only to 'saadaat' with good character. This order of respect is not meant for 'Alims' who do not practice Islam. They don't deserve respect. But here we are talking about descendants of the Holy Prophet (S) Therefore, their respect is a must. However if by not showing respect, there is likelihood of their returning to right path. Then don't respect them. This is one way of 'Nahi-anil-munkar'.

However, it is better that you respect them in public and advise them in private as in the incident of Ahmed bin Ishak Ashari. Once Husain bin Hasan Fatemi came to meet him. Since Husain was a drunkard, he refused to meet him. Then, when he was going for Haj pilgrimage, on the way to Samarra, he met Hazrat Imam Askari (a.s.). But Imam did not give him audience. After many request and pleadings when he met the Imam, then Ahmed asked: 'Son of the prophet, why are you displeased with me?'

The Imam replied: 'Why did you not meet Husain bin Hasan?' Ahmad replied: 'My intention was to prevent him from drinking wine'. The Imam said: 'You are right. That is what is meant by 'Nahi-anil-Mumkar' but as far as respect for them is concerned, there should be no change.'

Ibne Ishaq kept this in mind and after returning from Haj he gave due respect to Husain bin Hasan. He got frightened and asked the reason. Ahmed gave him the reason. This made so much impact on him that he asked for Allah's forgiveness and broke all the wine glasses and threw them. He died in the mosque during 'Aaiteqaf' 15.

Remember, this advice is not meant for non Fatemi 'Sadat' though being Hashemi they also deserve respect but they are not family members of the Holy Prophet (S). Whenever in doubt, be cautious. Of course, those who are sayyid from mother's side also deserve respect because they are children of the daughter. Imam Hasan (a.s.) and Imam Husain (a.s.) are prophet's children because of this relation. People with this type of relations are not entitled to 'Khums'. According to one reliable tradition from Jamad bin Isa, only those who are sayyid from father's side are entitled 'Khums'. Otherwise, they are equal as far respect is concerned. Both should be respected.

## **Compassion**

Son, keep good relations with your relatives. This increases your life span as well as

wealth. Many many benefits are derived in this world as well as hereafter. Even if they break off relation, you continue keeping good relations with them. Amirul Mu'minin (a.s.) has said that show compassion to those who have broken off relations with you, results in more rewards and 'Thawab'. This protects you from falling prey to desires.

Beware, never fail to show compassion. I have seen many good results of compassions and I have also experienced wonderful effects of keeping relations with those who have broken off relations. Therefore

don't be careless in this regard and maintain proper relations.

Take care of our shia brothers living in poverty. Take special care of neighbours and relatives. In it, there is honour in this world as well as hereafter. Hazrat Imam Ja'far as-Sadiq (a.s.) has said: The separation of Hazrat Yusuf (a.s.) from Hazrat Yaqub (a.s.) was caused because once he killed a sheep and consumed it without inquiring about his neighbours, when one of his neighbours was hungry<sup>16</sup>.

(This is one type of 'Tark al-awla' in which the test of prophet becomes very severe. Therefore, whenever you utilize any blessing of Allah, take care of the needs of others, otherwise you also might be tested sometime – Jawadi).

Son! Adopt the middle path in all your deeds. The results would be better and the future praiseworthy. Allah has ordered his prophet (S) not to squander but adopt middle path.

Son! Take care of people under you and thank Allah that you are better off than them. Don't look at those who are better-off than you, otherwise you will feel sad and you will lose the happiness of this world and 'Thawab' of the hereafter.

Son! As far as possible don't develop very close contact with people because this may result in your becoming forgetful about truth and death. It also gives you less time for prayers. You don't get a chance to acquire religious knowledge or to remember and ponder about Allah. You are tempted to know about people's affairs. You are compelled to listen to back-biting (Gibat) and allegations, sometimes you are forced to mix with useless people and get involved in unnecessary disputes and fights. As a result, you will repent on the day of Judgement. Beware, before it is too late.

Remember, always oppose the desires of the heart. Following the desires of the heart is fatal poison. Amirul Mu'mineen (a.s.) has said: The biggest threat is from following the desires of the heart and having high hopes. Desires of the heart desist you from right (truth) and high hopes make you forget the hereafter<sup>17</sup>.

At another place, he has said: Save yourself from desires in such a way as if you are protecting yourself from an enemy. There is no other enemy more powerful than the desires of the heart. All types of calamities are born out of the desires of the heart<sup>18</sup>.

Son! Don't worry about evening in the morning or about morning in the evening. Otherwise hopes will make you complacent. Imagine yourself as a dead body lying in front of people who are readying to give you "Ghusl".

## **Will**

After you have become 'Baligh' prepare your will. As and when it becomes necessary to change the will, then make the necessary changes and alterations Write down what you have to repay and what you

have to receive. There were several incidents when, lying in bed, during severe winter, I remembered having taken a loan of one or two dirhams. Then I would get up from bed, write it down and go to sleep – lest I die before repaying the loan! If the creditor does not ask then the burden of debt remains on me.

If the creditor demands, then my inheritors may ask for proof, oath or document, which would prove bothersome for him, while in fact he has obliged me by giving a loan. The reward of obligation is not that he should be asked to prove his claim. If he does not produce any proof and if my inheritors do not pay him, then I would be responsible on the day of judgement (therefore, it is necessary to note down your debts).

## **Witness for Debt**

Son! Whenever you take or give a loan, then, as per the dictates of the Holy Qur'an, put it down in writing and get it attested by witnesses. Anyone who deviates one word from the laws of Shariat will repent. There is some purpose or reason behind every law of Allah. Therefore, beware, don't consider these laws trivial or useless.

May Allah give you long life and improve your deeds. Obey the laws, principles, etc. of shariat. Your every action – the way you live, do wudhu' (ablution), ghusl, eating, drinking, sleeping, awakening, intercourse, dress, house – all should be according to the orders of shariat. These laws have not been made without reason. By obeying these commandments you will be benefited in this world as well as in the next. Don't be lax or lazy in their obedience. I will soon collect these orders in the form of a book so that you may not have to search for them. Yes, your responsibility is to implement these orders in your life.

## **Remembrance of Allah**

Son! Always, every Mu'mint, remember Allah. Remembrance of Allah increases your life span and wealth, saves you from calamities, distances you from Shaytan and brings you near to Allah.

Masoom (a.s.) has stated: "The identity of our shia is that he always remembers Allah in solitude. Whosoever remembers Allah, Allah befriends him. He is saved from "Nifaq" and hell and is rewarded with a place in paradise. Those in paradise will never repent, except for the Mu'mints which they had passed without remembering Allah – otherwise their position in paradise would have been more exalted.

Son! Not sitting (meeting) should be without the remembrance of Allah, Imam (a.s) has said: If there is no remembrance of ours and Allah in any meeting, then those attending the meeting are liable to befall calamities<sup>19</sup>.

Here, it is essential to understand, that 'remembrance' does not mean uttering Allah's name by tongue but it means 'remembrance' through heart which begins with the tongue. Allah made Hazrat Ibrahim (a.s.) his "Khalil" because he used to remember Allah very much. Remembrance of Allah sincerely

through heart earns seventy times more “Thawab” than by tongue only<sup>20</sup>.

## Asking for Forgiveness

Son! Ask for Allah’s forgiveness every morning. Recite 100 times ‘Masha Allahu la Hawla wala Quwwata Illa Billah Astagfirullah’ and 10 times ‘Subhanallahe wal hamdo lillahe wala elaha illallah wallaho akbar’ every morning.

While coming out of the house, keep on end of ‘Amama’ loose and recite this prayer ‘Bismillahe wabillahe Amanto billah masha Allahu lahawla wala quwwata illa billahe tawakkalto alallah<sup>21</sup>.

When you see some incident, don’t start asking questions. When Hazrat Dawood (a.s.) saw Lookman Hakim making ‘Zirah’ (protecting clothing) he thought of asking about it, but his common sense prevented him from asking and he kept quiet. After he had finished making ‘Zirah’, he wore it and said: Zirah is the best protection in war. Then Hazrat said: Silence is a great virtue but very few practice it.

Son, do all your ‘sunnat’ prayers in seclusion so that there is no possibility of ‘Riyakari’ (show-off), when amongst people say ‘La Elaha Illallah,’ because it is the best remembrance of Allah. Besides, you can recite it silently. All the alphabets are ‘Sakit’ (No ‘Makhraj’ is necessary to recite it. Then it is called ‘Zikre al-Khafi). Even the thawab is also seventy times more.

Son, recite as much as possible ‘La Elaha Illallah La Hawla Wala Quwwata Illa Billahil Aliyyil Azim Sallallahu Ala Muhammadin Wa Ale-hit Taherin.’ These words have wonderful effect to make ‘Shaitain’ run away from you. Recite all the Duas said by Masoomeen (a.s.) even through it may be once in a lifetime.

Do those deeds which they have done, even though you may be able to do them once. Every deed has its effect and every dua has its benefits. Why deprive yourself of those rewards and benefits. Prayers and duas can be compared to fruits. When a man enters an orchard, he wishes to taste each and every fruit. Similarly, when he enters the orchard of prayers, he should enjoy the taste of each and every prayer and dua.

Son, recite some portion of the Holy Qur’an everyday specially at dawn and think over its meaning, so that you can act on its commands. Read the Tafsir (detailed interpretation) done by Masoomeen (a.s.) so that you can understand its deep significance.

Son, as far as possible, remain with ‘Taharat’. Taharat is Mu’min’s defence against Shaytan. It helps you to answer your prayers, increases your life, wealth and honour. It improves your health, keeps you happy and mentally alert. Wudhu’ is half Imaan<sup>22</sup>

As long as Mu’min is with Wudhu’, he gets the thawab of ‘Taakibat<sup>23</sup>.’

One who dies with Taharat, dies a martyr's death<sup>24</sup>.

One who sleeps with wudhu', gets the thawab of whole nights' prayer<sup>25</sup>.

One who goes to bed with wudhu', his bed takes the place of a mosque<sup>26</sup>.

During a dream, the Ruh (Soul) of a Mu'min travels to 'Mal al-Aala' (upper world). Therefore it is essential that he is with wudhu' so that he makes himself deserving of meeting with Allah and also get Barkat.

Son, at the time of 'waswasa' from Shaytan, recite "Auzo Billah' and Bismillah' and then say: Aamanto Billahe wa Rosolehi Mukhlessan Lahud-deen.'

Son, pray all your Salat (prayer) at the earliest time. It is better as well as it relieves you of your responsibility. It gives rest to your body and peace to your Ruh (Soul). It is stated in the traditions that no deed is accepted till the prayers are recited. So recite prayers at the earliest so that all your deeds are accepted and your wealth is increased<sup>27</sup>.

## **The Observance of Nafila**

Pray all the nafila (Sunnat) of day and night even though in a short form. The performance of nafila prayers completes the compulsory prayers. From experience, it is observed that by praying night's nafila there is increase in wealth and by praying zohr and Asr nafila guidance to the right path is facilitated.

Beware! Don't leave nafila prayers on the excuse that you are busy and you have no time. Nafila will be helpful in your work – not an impediment. The purpose of knowledge is action. It is meaningless to leave action for knowledge.

Son! Always pray compulsory Salat (prayer) with Jamat whether you are Imaam or mamoom. There is a lot of thawab. See that you are not deprived of this thawab. It is stated in the traditions that by praying with Jamat, the thawab is multiplied 150 times. As the people praying with jamat increases, so also thawab increases. So much so that if there is a big congregation, jinns and human beings collectively cannot count its thawab.

Punctually recite 'Tasbihe-Zehra (a.s.)' after Salat (prayer). Do 'Sajd al-Shukr' without fail. Whenever you are in trouble, put down your head on the ground with the intention of 'Sajd al-Shukr' and recite the dua which Hazrat Jibraeel had shown to Hazrat Yusuf (a.s.) to get him released from prison.

Keep fast on first and last Thursday of the month as well as middle Wednesday. This is equal to fasting the whole life.

Recite 'Qulhowallah' at least 3 times a day. This is equal to completing the recitation of one Holy Qur'an. It is on the strength of the traditions that Hazrat Salman had proudly stated that he is fasting daily, he is



praying the whole night and he is completing the recitation of the Holy Qur'an daily. When Umar objected to this, Hazrat Salman replied: By keeping 3 fasts a month, I collect thawab of one month's fasting, by sleeping with Wudhu', I earn the thawab of a whole night prayer and by reciting 'Qulhowallah' thrice a day I earn the thawab of completing the recitation of the Holy Qur'an daily. The Holy Prophet (S) agreed with Hazrat Salman's statements.

Son, if you go to some Mu'min's house while keeping a sunnat fast and if he invites you for food, eat with them without declaring that you are fasting. If you declare that you are fasting, then you are obliging him by giving thawab of Iftar which is against the spirit of hospitality. Allah will give the thawab of one year's fasting if you do iftar without declaring your fast<sup>28</sup>.

## **Reading & Review of Ahadith & Advices**

Regularly read advices and ahadith. Read and review them at least one hour daily. You will see many results and benefits of this act. The heart comes alive and desires (nafs al-ammara) are controlled.

Son, never eat in excess. By this, you will become lazy.

It is stated in the tradition that Shaytan comes very close to human being when his stomach is full<sup>29</sup>.

Allah does not like a man with full stomach<sup>30</sup>.

The most harmful thing for a Mu'min is to eat to the full. Always keep 1/3 stomach empty for water, 1/3 for breathing and fill up 1/3 with food. This is good for health and body<sup>31</sup>.

Beware! Don't think that you will get more strength by eating more. Beware, strength depends on your digestive power not on the quantity of food.

Don't eat unless you are hungry. Otherwise it may result in indigestion, leprosy and mental deficiency<sup>32</sup>.

Beware, don't sleep too much. This results in waste of precious life. This does not mean that you should do Ibadat leaving aside all things. All work should be done as much as necessary – not excessively.

Take food that suits the climate.

## **Excessive Laughter**

Son, don't laugh too much. It kills your heart and destroys the glow on your face. To avoid laughter, look at your thumb. This will stop your laughter and kaffara of laughter is 'Allahumma La Tamkutni.'

There is no restriction on mild laughter. It is a sign of good nature. It is praiseworthy. The Holy Prophet (S) used to smile faintly.

Like laughter, don't crack too many jokes. It lessens your reputation<sup>33</sup>, destroys 'Noor al-Iman'<sup>34</sup>,

destroys decency<sup>35</sup> and gives rise to enmity<sup>36</sup>.

Polite nature is a good thing. Aimmeh Masoomien (a.m.s.) always used to behave politely. They used to teach their followers also to behave politely. There is lot of thawab in pleasing a Mu'min.

Son, don't be happy when someone is killed. Hazrat Imam Reza (a.s.) has said: If one is pleased with the action of someone, than he is counted as one who has committed the act<sup>37</sup>.

It is stated that if a Mu'min is killed in the east and if someone staying in west is pleased, then he also will be counted as a killer. It is for this reason that Imam al-Asr (a.s.) will take revenge of the martyrdom of Imam Husain (a.s.) after his reappearance, so that his ancestors are pleased<sup>38</sup>.

Son, save yourself from back-biting and making allegations. It results in lessening of good deeds and increase in bad deeds. The good deeds of back-biter is transferred to one whom you are back-biting and his bad deeds are transferred to the back-biter. Thus, back-biter loses both ways<sup>39</sup>.

## **Jealousy**

Save yourself from jealousy because the deeds of jealous person do not reach even upto sixth heaven. They are thrown back at his face. He is disappointed in both the worlds – In this world because of jealousy and in the next world because of punishment.

To know the bad result of jealousy, it is suffice to say that Shaytan was dishonoured because of jealousy. The brothers of Hazrat Yusuf (a.s.) faced insult and dishonor because of jealousy<sup>40</sup>.

One who is jealous cannot become a leader<sup>41</sup>.

Jealousy eats faith as fire eats wood.

Beware, don't criticize acts of Allah. Don't say 'Today it is too hot or cold' or say 'how I wish I was rich', 'how I wish I was cured of the disease' or 'how I wish I was given a son instead of a daughter'. Saying all these things are like criticizing Allah. These are included in 'Hidden Shirk'.

Son, never ask for things which harms you, e.g. God, give me death or take away my life. All these are against the will of Allah.

Beware, don't sin because of someone's threat, because there is salvation and 'Aafiyat' in desisting from sin. Didn't you see that when Hazrat Yusuf (a.s.) did not fall to the temptations of Zulekha, Allah rewarded him with kingdom of Egypt.

## **Lies – Falsehood**

Son, never speak lies. It displeases Allah and dishonours the liar. No one trusts a liar. His words and deeds are not trust-worthy. As far as possible, avoid ‘Toria’<sup>42</sup>

“Toria” is not a lie but there is salvation in truth. Many a times it has been witnessed that Allah had averted serious calamities because of truthfulness.

Don’t ever utter words by which someone learns to speak lies. What I mean is that Mu’min should desist from speaking such words which give others a chance to create false stories.

## **Taunting**

Beware, never taunt someone’s misfortune because the deeds of one who taunts are thrown back on his face. Also, it is feared that Allah may bring the same misfortune on him.

## **Stone Hearted –Cruel**

Beware, never do deeds which make you stone-hearted (cruel) because stone-heartedness is the worst of all things (may be, at the end of this book, we will throw light on the reasons of stone heartedness).

## **Arrogance – Pride**

Always stay away from pride (arrogance). I have often seen that Allah insults and disgraces one who is arrogant. Arrogance results in failure, disappointment, insult and disrepute.

Allah does not like such proud people who walk arrogantly; the earth and the sky curses such people<sup>43</sup>.

An arrogant man is an enemy of good people<sup>44</sup>.

Arrogance and pride results in madness and foolishness. Otherwise what is the cause of a man’s arrogance? He should remember his beginning and end. In the beginning he was a drop of ‘najis’ sperm and in the end he is going to die. After this what reason does he have for arrogance<sup>45</sup>?

It is said in the tradition that there is an excreta in one’s stomach so that his pride gets destroyed. One who carries such dirt in ones stomach, why should he be proud<sup>46</sup>?

Son, stay away from arrogance–pride. Don’t wear dress which touches the ground. It gives rise to pride and it deprives one even of the scent of heaven<sup>47</sup>.

The grave of such a type of man falls in hell and his fate is linked with Qarun. Qarun was also sucked in the ground<sup>48</sup>.

If you keep sitting when others get up out of respect, it is a kind of arrogance. One who sits out of pride, and expects others to stand around him, Allah considers him as one of the inmates of hell<sup>49</sup>.

(Those in power and elders, keep this in mind – Jawadi)

Aimme–masoomeen (a.m.s.) have shown the remedy for arrogance (pride). Patched clothes, old shoes, dirt–filled face, personally carrying provisions from bazaar, riding ordinary animal and the company of poor and destitute, and they have adopted this way of life<sup>50</sup>.

Allah has snatched away blessings from those who are proud. Everyone knows the fate of Shaytan. His pride and arrogance on one occasion deprived him of such a blessing like nearness to Allah. So beware, save yourself from such a cruel fate

## **Politeness**

Son, cultivate humility, politeness. It is beneficial in both the worlds. It is said in the tradition that politeness raises one’s status<sup>51</sup>.

Politeness increases your wisdom<sup>52</sup>.

Politeness is the fruit of concentration, fear of Allah and modesty<sup>53</sup>.

Allah is proud of those who are polite and humble. He has appointed one angel for every person, and he has put the angel in control of his head. Whenever he raises his head in arrogance, the angel brings it down, and whenever he bows his head in politeness, the angel raises his head<sup>54</sup>.

Hazrat Moosa (a.s.) was made ‘Qaleem’ by Allah because of his polite and humble nature. He put down his head in dust so Allah made him the most exalted and supreme in the world.

Son, don’t consider anybody small. It is an insult of Allah.

## **Greed – Temptation**

Stay away from greed – temptation. It was through temptation that Janab al–Hawa was persuaded to eat wheat. Otherwise, was there any shortage of anything in heaven! She proposed the same thing to Janab al–Adam (a.s.).

## **Self–Praise**

Beware, don’t be self–centered because it destroys your good deeds. Don’t you know that a companion of Hazrat Isa (a.s.) started walking on water by saying ‘Bismillah’; and in the midst of water he thought ‘Now I have also become like Hazrat Isa’ and he started drowning. He complained. Hazrat Isa (a.s.)

saved him. When he asked the reason for drowning, Hazrat Isa (a.s.) said it was because of his self praise and arrogance. He was asked to beg for Allah's forgiveness. He begged Allah for forgiveness and again he started walking on water by saying 'Bismillah<sup>55</sup>.'

## **Show-Off**

Son, desist from show off. It is like doing 'Shirk'. It is said in the tradition that one who does deeds to show-off to others (except Allah), Allah will return it to him on the day of judgement.

'Show off people will be called by 4 names on the day of the judgement. "Fajir", traitor, kafir and 'Khasaratkar'. His deeds will be useless and he will not get any reward. In the end, his deeds will be given to one whom he wanted to show-off<sup>56</sup>.

It is related in some tradition that when a person does a small deed for Allah, Allah magnifies it in the eyes of Mu'mins and if a person does a big deed to show-off, then Allah makes his deed small even though he might have become tired by keeping awake the whole night<sup>57</sup>.

It is against common sense that a man offers prayers to Allah in public while in reality he is praying to show others except Allah. What is the benefit of such prayers, which is to show public? Poor man, who cannot kill a mosquito, what he can give to others? One who cannot snatch a thing which a bee has taken away, what one can hope from him? What would you gain by pleasing him?

## **Dejection – Disappointment**

Don't be dejected or disappointed. It is a Greater Sin to be unmindful about the curse of Allah and to be dejected about the blessings of Allah. Not only Allah is disappointed but it amounts to insult of Allah.

I have seen some people whom Shaytan had made them sinners. But Shaytan is not satisfied with it, he also make these sinners lose hope in the blessings of Allah, thereby depriving them of asking forgiveness of Allah. As a result, they are doubly sinners. They became sinners and also lost hope in the forgiveness of Allah.

## **Asking of Forgiveness of Allah – Repentance**

Son! If Shaytan puts 'waswasa' in your heart and instigates you to oppose Allah, don't forget to ask for Allah's forgiveness. Immediately ask for Allah's forgiveness. Repentance destroys sins<sup>58</sup>.

Always ask for Allah's forgiveness. God knows, when you may sin without being aware of it.

Son! Remember, 'Tawbah' does not mean asking for Allah's forgiveness and then continue sinning. This is not 'Tawbah'. It is like making fun of Allah. 'Tawbah consists of 6 things:

- (1) To repent for previous sins.
- (2) To make firm resolution that in future he will desist from committing such sins.
- (3) To give people their rights, dues and if he has done 'ghibat' then to ask for forgiveness.
- (4) If he has failed in performing his duties, then to do 'qaza'.
- (5) To reduce, by crying, the flesh which has developed in the body by 'Haram' money, so much so that only skeleton remains and then flesh develops anew.
- (6) To bear as much hardship in the obedience of Allah as he had derived from committing a sin.

'Tawbah' is complete after acting on these conditions. This is called 'Tawbah al-Kamela'<sup>59</sup>

Remember, it is Allah's mercy on the 'Ummat' of the Holy Prophet (S) that He has promised to forgive anyone who asks for His forgiveness. Otherwise, the laws of forgiveness were so harsh in olden days that man cannot imagine it.

Amirul-Mu'mineen (a.s.) has said in the explanation of last ayat of Sur al-Baqara that Allah has substantially reduced the burden of this 'Ummat'. In the olden days, sins were written on the doors. For forgiveness, one had to shun the pleasures of life. However for this 'Ummat', eating-drinking is not forbidden. In previous 'Ummat' small 'azaab' was sent even after asking forgiveness for 50-80 or 100 years. Now, 'azaab' is removed for ever by asking forgiveness for some minutes even though man had committed sins for years<sup>60</sup>.

(In this tradition innumerable blessings have been mentioned. It will be very useful to read 'Tafseer al-Safi' on this subject – Jawadi)

Allah has made forgiveness so easy that it is mentioned in the traditions: After killing 99 men, a man asked one pious man whether his repentance will be accepted. The pious man replied: "No". So he killed him and went to an Alim'. The alim replied: "Allah is Arrahmanir Rahim, you can still ask for forgiveness provided you go to a particular place where there is a prophet of Allah and ask for forgiveness."

The man set out in search of the prophet. It so happened that he died on the way. Allah sent his two angels of 'Rehmat' and 'Azaab'. One angel said that he is sinner. Other said he was on his way to ask for forgiveness. Allah ordered that the distance from the ground of sin and the ground of forgiveness should be measured. The distance from the ground of forgiveness was some inches lesser. Allah ordered that the angel of 'Rehmat' should take him because he was nearer to 'Tawbah'. It is mentioned in some traditions that Allah reduced the distance because the thought of 'Tawbah' is the greatest 'Tawbah'.

(It is worth remembering that this type of examples are only to make us understand. Otherwise, angels do not make any movement without Allah's permission. – Jawadi)

Allah is very kind and merciful. He has kept open the gates of Tawbah. He befriends those who repent and ask for his forgiveness<sup>61</sup>.

It is mentioned in some traditions that when a Mu'min seeks Allah's forgiveness, Allah is more happy than a man who finds his lost animal because it is easier for a lost animal to return than for a man to ask for His forgiveness<sup>62</sup>.

Son, ask for forgiveness. Always ask for forgiveness immediately after sinning. Repent, so that you do not miss the opportunity and before Allah's wrath descends. Beware, don't, be lazy in seeking His pardon. Delay may invite all sorts of troubles. May be 'malekul maut' may come and you may not get time to seek His pardon.

Sin is like a small plant. In the beginning you can pluck it out of the ground easily, other wise the roots will go deep into the solid and it will be difficult to pluck it out of the ground. It is the same with sin. If you repent and ask for forgiveness immediately, then it is good, otherwise sinning becomes a habit and it may be too late to ask for forgiveness.

It is stated in the traditions that, after sinning, Allah gives 7 hours, 9 hours or 1 day's time before his sin is written down<sup>63</sup>.

If he does not ask for forgiveness during this period, then his sin is written down and 'Tawbah' becomes difficult afterwards.

By seeking His pardon, life span and wealth increases, also overall condition improves. Beware, don't be lazy in seeking His forgiveness, otherwise you may be deprived of all His blessings.

## **Patience During Calamity**

Son! May Allah bless you with wealth and piety. Always be patient during calamity. Allah told Hazrat Moosa (a.s.) that whenever you see the world coming towards you, recite. 'Inna Lillahe was Inna Eleyhe Rajeeon'. 'It is a curse which is coming towards you. Whenever you see the world turning against you, then welcome poverty. This is a sign of a good Mu'min<sup>64</sup>.

The Holy Prophet (S) has said: Poverty is one of the wealth of nature. Poverty is such a blessing which is given to prophets and Mu'mins. Poverty is an honour and respect from Allah<sup>65</sup>.

Poverty is the decoration of a Mu'min<sup>66</sup>.

Majority of those in paradise will be those who were poor in this world. Very few wealthy men and women will be in heaven. The more a man advances in 'Imaan', the more he experiences wealth –

crunch67.

From amongst the prophets, Hazrat Sulaiman (a.s.) will be the last to enter paradise. He will have to give account of his whole kingdom. To be patient when hungry is a 'Jihad' It is better than 60 years 'Ibadaat'. Poor people will enter paradise 500 years earlier than rich people (which is half a day of 'Kayamat'). In paradise, there will be rooms of 'Yaqut'. Paradise dwellers will look at them in awe and wonder. These rooms will be inhabited by prophets, shias and poor Mu'mins. Poor people will be the king of paradise. Everyone will be anxious to enter paradise but paradise will be anxious for poor people.

Allah will behave in such a way with poor Mu'mins as one Mu'min behaves with another Mu'min. One 'Munadi' will shout 'Where are poor Mu'mins' Then some people will come forward. Allah will say 'I swear by my honour, grandeur and exalted position that I had not deprived you of worldly luxuries because I considered you dishonourable. I have preserved all your 'Nemaats' here. See, anyone who has done a small favour to you, then you can take him to paradise with you.

Son, remember, there are certain conditions for praiseworthy poverty:

(1) First condition is that he should live such a controlled life that people consider him rich. Don't complaint about your poverty or your needs to people. When you are desperately in need, then ask some reliable friend or brother Mu'min provided you hope that he will satisfy your needs. Otherwise it is better to hide your condition because in this way, the responsibility of Allah to provide you will increase. Otherwise Allah will hand you over to those to whom you had complained and people will also consider you dishonorable68.

Janab al-Lukman had advised his son: Son! I have tasted worms and barks of trees but they are not as bitter as poverty. Therefore, if you become poor, don't tell people. Otherwise they will insult you and will not be of any help to you. In such a condition, turn towards Allah. He is more powerful to improve your condition. Is there anyone who has asked Him and He has not granted his wish? Is there anyone who has put this faith in Him and He has not freed him of his calamities69?

(2) Second condition is contentment which has been described previously.

(3) Third condition is patience and to be pleased with Allah's will. About this, Hazrat Imam Ja'far as-Sadiq (a.s.) has said that Hazrat Jibrael came to the Holy Prophet (S) and said: "Allah has sent a present to you which He has not given to any other prophet. That present is 'Patience'. Better present than this is 'contentment' and the best present is 'Reza', Reza means not to be disappointed whether Allah gives or not, not to be satisfied with little effort but to strive more and more70.

Son, it is a very big blessing to be pleased with Allah's 'Reza', It is stated in Hadith al-Qudsi that 'One who is not patient when a calamity sent by Me befalls him, who is not happy with My will, he should search for some other god and should get out of My domain71.'



Son! Cultivate Allah's 'Reza' and let your soul be pleased with this decisions. Never be displeased nor complain.

(4) The fourth condition is that you thank Allah in all conditions – in comfort and in hardship, in wealth and poverty. Allah has mentioned patience along with thankfulness in the Holy Qur'an. He has promised bounties and favours to those who thank him. He has warned of 'Azaab' to those who are ungrateful to him.

(5) Fifth condition is that he should be eager and ready for poverty and hunger. He should welcome them considering their benefits. He should also ponder over the fact that wealthy man like Qarun was devoured by earth while a poor man like Hazrat Isa (a.s.) was raised to Heaven.

(6) Sixth condition is that never make insinuations against Allah.

(7) Seventh condition is that stay away from 'Haram' and insincere talks. Stay away from 'Haram' even during poverty and hunger.

(8) Eighth condition is – Do Allah's 'Amr' and 'Nahi'. Don't be lax in your prayers because of poverty. As far as possible do charity even when you are needy.

(9) Ninth condition is – don't keep the company of rich people Don't respect them because of their wealth. It is stated in the tradition that if someone respects a rich man for his wealth, his 1/3 religion is destroyed. In other traditions it is stated that may be 1/2 religion or 2/3 religion is destroyed<sup>72</sup>.

One who bows down to a rich man's wealth, he is not entitled to paradise. But he will be called enemy of Allah's prophet. Neither his prayers will be accepted nor his desires fulfilled.

Son! Desist from acts which bring poverty, sorrow and decrease one's life-span. Do such deeds that increase wealth and life-span.

May Allah count you amongst Mu'minneem and save you from the mischief of 'Munafekeen'. Every Mu'min has right over other Mu'min. The discharge from this right is either by fulfilling your obligation or obtaining forgiveness. Otherwise you will have to answer on the day of the judgement and 'Hashr-nashr' will be decided accordingly.

---

1. Usul al-kafi 2, p. 315

2. Usul al-Kafi – 2, p. 315

3. Mustadrak, p. 320

4. Musladark – 2, p 231

5. Mustadrak– 2, p 321

6. Mustadrak–2, p. 323

7. Tafseer al-Safi, p 224

8. Jawadi

9. Wasaelus-Shia-2, p. 393
10. Wasaelus-Shia-2, p. 390
11. Hadith al-Qudsi
12. Mazmaul Bayan – 5, p. 254
13. Tafseer al-Burhan, p. 118
14. Mustadark, p. 400
15. Mustadrak-ul-wasael-2, p. 407
16. Tafseer al-Safi, p. 209
17. Rawz al-Kafi, p. 58
18. Usul al-Kafi-2, p. 235
19. Usul al-Kafi – 2, p. 980
20. Usul al-Kafi – 2
21. Usul al-Kafi – 2, p. 143
22. Mustadarak 41
23. Wasael-1, p. 404
24. Wasael-1, p. 404
25. Wasael-1, p. 50
26. Wasael-1, p. 50
27. Mustadarak, p. 171
28. Furu al-Kafi – 4, p. 150
29. Mustadrak-3, p. 81
30. Mustadrak Wasael – 3, p. 80
31. Mustadrak – 3, p. 80
32. Wasael –3, p. 263
33. Wasael – 2, p. 206
34. Mustadrak – 2, p. 27
35. Mustadrak – 2, p. 77
36. Wasael – 2, p. 217
37. Mustadrak – 2, p. 344
38. Tafseer al-Safi
39. Mustadrak – 2, p. 106
40. Majmaul Bayan – 5, p. 211
41. Mustadrak
42. Toria means words with double meanings.
43. Wasael – 2, p. 472
44. Wasael – 2, p. 330
45. Mustadrak – 2, p. 330
46. Furu al-Kafi-3, p 70
47. Wasael-ush-Shia, p. 286
48. Wasael-us-Shia, p. 283
49. Jameus-sadaat – 1, p. 309
50. Mustadrak-2, p. 235
51. Wasael – 2, p. 407
52. Wasel – 2, p 407
53. Mustadrak – 2, p. 306
54. Wasael – 2, p. 471
55. Furu al-Kafi – 2, p. 306
56. Wasael-1, p. 11

57. Usul al-kafi-2, p. 216
58. Usul al-Kafi-2, p. 422
59. Nahjul Balagah, Wasaelush-Shia-2, p. 482
60. Tafseer al-Safi, p. 76
61. Wasaelus-Shia – 2, p. 472
62. Usul al-Kafi – 2, p. 340
63. Wasael-us-shia – 2, p. 480
64. Jam al-us-Saadat-2, p. 76
65. Jame-us-saadat-2, p. 82
66. Jame-us-saadat, p. 82
67. Usul al-kafi-2, p. 261
68. Usul al-kafi – 2, p. 128
69. Wasaelus-shia-2, p. 54
70. Wasaelus-shia-2, p. 444
71. Minhajun Najat – Kashani, p. 40
72. Tafseer al-safi, Sur al-Hijr

---

**Source URL:**

<https://www.al-islam.org/wasiyatnama-last-will-testament-ayatullah-shaikh-abdulla-mamkani/addition-al-advices>