

# **A small collection of Ahadith (Traditions)**



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A small collection of Ahadith on various topics.

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## **1- What you are expected to do**

Imam Sadiq(pbuh) said:

I don't like to see any youth among you [the Shiites], but of 2 types: Either a scholar or a student.

Al-Amali lil-Tusi P.303

Mind & memory in young hood are asset which ought to be used best & most. One should either have requisite knowledge or learn it. S/he isn't expected to say, " I neither want to know nor learn the knowledge."

## **2- The Necessity of Insight/intuition**

Imam Sadiq(pbuh) said:

One who acts not according to insight, is like the one who keeps the wrong way. So, the faster they go on, the more left behind they will be (from destination).

Al- Kafi v. 1, P.43

Insight means exact awareness and deep knowledge, which is necessary for everyone especially for the young who are passionate and sometimes hasty. If this passion isn't along with reason, it will blow the opportunities.

## **3- Lethargy in the World and here after**

Imam Kazim (pbuh) said:

Avoid indolence and boredom. As, these two deprive you from the world and the hereafter.

Wasael al-Shiia v. 16, P22

Reaching to summits, depends on having a strong will. The individuals who get tired soon and shirk

responsibility, have high expectation of themselves.

Financial and spiritual needs can be fulfilled, just through struggle and strong will.

## **4-Don't barricade the future path**

Imam Ali (pbuh) said:

Don't feel sad for the lost, cause it would prevent you from what comes forth. /Don't cry over the spilt milk.

Ghurar al- Hikam, the same.746.

Is the consequence of regretting the past anything but the ignorance of coming opportunities? One is expected to learn from what past to them. Also, s/he should best use the previous experiences in future, (forthcomings).

## **5- What does he judge upon us?**

The Prophet (pbuh&h) said:

God doesn't judge upon your faces and finances, but he judges upon your intent and behaviors (deeds).

'Varram' collection,/the total,vol.2, P.228.

Mankind attention is more on properties and enchantment but, lord of creatures judges upon the intents and behaviors. He cares how pure the heart is, and how pure and admissible the behaviors are.

In here and after, there is neither a sign of finance nor grace. All people there, are bewildered and wandering, except the ones who would be present to God peacefully; while God is satisfied.(Cfr. Sura: Shoara, 26:87-89)

## **6- Be hopeful to God**

Imam Sadiq (pbuh) said:

If an individual's good deed turns them pleased and bad deed turns them upset, they are certainly a believer.

The concept' faithful' doesn't mean' infallible'. The infallible never ever does wrong, but a faithful may slip somewhere and does something wrong.

The difference between a faithful and others is that, the faithful never gets happy for the wrong they did, even if all admire them. Likewise, they never get sad and regretful for the good deed they did, while all

blame them.

## **7- The time you do penance**

The Prophet (pbuh&h) said:

God pleasure for a human's penitence is more than: Athirsty individual's excitement in finding water, a deprived who finds their lost/a mislead who is found, and a sterile who can give birth to as child.

Mustadrak al- Wasael, vol. 12, P. 126.

Indeed, what are our roles in the world of creation and among the galaxies which are far from earth, for thousands of light-years? Yet, those preceding are the experimental ones. Taking into account the abstract ones like; Jennies, angles, all the spirits and other ultra-worlds creatures, how valuable are we, after all?

Again, when we repent before the Lord of the worlds, then it seems God has found his lost.

. Let's have self-esteem/ know our value.

## **8- True regret**

Imam Ali (pbuh) said:

Penitence is being regretful from the bottom of your heart to seek forgiveness orally, leave sins practically and be determined not to repeat it.

Ghurar al-Hikam, the same<sup>3777</sup>

Penitence isn't just to recite 'I seek forgiveness from God'. Above all, penitence is repentance from the bottom of your heart. Penitence is meaningless unless, you really regret. Mind, God knows each person's intents.

Penitence wouldn't be done completely with just expressing regret. There must be determination in leaving bad deed and also be practical. In such a way, penitence purifies humans as if they were newly born.

## **9- Take care of yourself/notice what you do**

Imam Baqir (pbuh) said:

Avoiding failure is better than begging for forgiveness.

Kashf al- Ghamme, vol. 2, P. 151.

A driver who doesn't care the sign alert as 'the road is skid' and drives rush fully and carelessly, may get an accident any time now. Then, it will be useless to regret.

Let's take care in the life close calls.

## **10-Don't let them control your thoughts**

Imam Ali (pbuh) said:

Whoever thinks about bad deeds a lot, the deeds would absorb them inwards..

Ghurar al- Hikam, the same 3543

Human's soul has lots of whims and capricious desires. One has to resist against sinful temptation, with the help of their faith. But, if they let those desires find ways to their thoughts, they will invite them to do bad deeds, all the time. The frequent commands will finally break down the one's resistance and lead them to bad deeds.

Let's welcome pure and good images, not sinful thoughts.

## **11- In the captivity of wishes**

Imam Hassan Askari (pbuh) said:

It's ugly for a believer to desire something humiliating.

Al- kafi, vol. 2, P. 320.

Humans must not worship anything and anybody, but their own creator.

However, they sometimes follow a wish that if it is fulfilled, they need to be in captivity of somebody or something.

A believer never follows something that leads them to captivity and humiliation

## **12- What goes and what remains**

Imam Ali (pbuh) said:

While doing bad deeds, keep in mind the transitivity of joys but remaining effects and consequences of sins.

Ghurar al-Hikam, vol. 351.

One of the devil's tricks is that, he brings pleasure to the heart of humans who are doing sin and removes from their minds its negative and destructive outcomes.

When one is tempted to sin, s/he is expected to react against devil's wills. It means, instead thinking of the transient joy of sin, consider its eternal displeasure. In this way, one can easier reject the devil.

### **13- Ponder on it**

The Prophet (pbuh&h) said:

Don't take the sins small, but see whom you have disobeyed.

Makarem al-Akhlaq, P.406.

In people's eyes, the small sins don't have the ugliness and filth of the deadly ones, but each sin is a disobedience and it means disobeying the lord's commands. And the grander the lord is the more obscene and ugly is the disobedience. Therefore, one should not consider sins as trivial. But think of the dignity of the lord they disobey.

### **14- Evaluating your status**

Imam Ali (pbuh) said:

Every one of you, who intend to know their status / value to God, should look what they are standing with God, while committing sins.

Bihar al-Anwar, vol. 10, P.94.

If you keep in mind the God dignity while committing sins, and if you feel shy to commit sins, it shows God is very precious to you. So, be sure that you are very precious to him too.

### **15- A true love or a fake one!**

Imam Sadiq (pbuh) said:

The evidence of affection is preferring the beloved one ('s wish to yours)

Mustadrak al- Wasail, vol. 12, P. 168.

One can distinguish a real love from a fake one, through some evidences. One of them is to prefer my beloved wishes to my wills or others'. If so, it shows my love isn't a fake one.

## **16- God's satisfaction is the optimum/enough**

Imam Sadiq (pbuh) said:

A deed is pure, when you don't want to be praised by others but by the Almighty God .

Al- Kafi, vol.2, P. 16.

If you expect to be praised for the thing you have done and get sad and disappointed otherwise, it shows you haven't done it for God.

a deed for God's sake means to look for his grant; such as the ones who said” We are fulfilled with God, and don't expect him to praise and gratitude.”

## **17 -When others are important (more than God)**

Imam Ali (pbuh) said:

A hypocrite has 3 signs/indications: They are diligent and happy before people. They are listless, when alone. And they love to be praised for all they do.

Al-Kafi, vol.2, P.295

A devotee behaves in public and in solitude the same/ find and hide of a sincere work isn't different. As they believe, for the one who is to observe everything is explicit. ,

Hypocrites have another story. (They believe)Why should they bother themselves, if they aren't seen in public? There should be a motif to do so. Nothing exhilarates them as much as others' praise.

## **18- A fake winning face**

Imam Ali (pbuh) said:

The one, who criticizes you in your presence, will win your face in your absence. And the one who stands on ceremony to criticize, will back bite you later.

Ghurar al- Hikam, the same.9474.

One shouldn't fear of being friendly criticized/ detected for defects. As they honestly alert him/her of their faults. We ought to fear from hypocritical respecting. Since, they will back bite in your absence.

A real friend is the one, like a mirror who criticize you not there but here

Not to tell them in details, as comb in your absence, play on their drum

## **19– All your affection, but not the whole trust**

Imam Ali (pbuh) said:

Dedicate all your affection to your friend, but don't wholly trust on them.

Ghurar al-Hikam , the same.9665

Nobody has ever lost something by being affectionate, sympathetic with, and benevolent for their friends. But there have been, and still are the ones who have been harmed and undergone detriments. Since, they have exaggerated in trusting and relying on their friends . Yet, for this exaggerated trust, they told them the secrets, staked them and gave a responsibility. They finally felt remorse and they couldn't compensate it!

One should trust the people moderately, and avoid relying on them extremely.

20– Friendship with a sin disguiser

They asked Imam Ali (pbuh) [the Shiites' imam]:

Who is the worst companion? He replied: the one who disguises sins.

The book' Man la Yahzarah al- Faqih, vol.4, P.381

Devil disguises sins. His duty is disguising the sins, while they are ugly and defiled. When the sins seem beautiful and charming, it would be difficult to abandon and individuals would incline to it.

The worst companion does the same as devil. So, one should avoid them.

## **21– He is likely to do anything (wrong)**

Imam Hadi (pbuh) said:

Avoid a person who isn't self-esteemed/who feels absurd.

Tuhfat al- Oqoul, P.48

Cashmere is usually put into an ark, not to be dirty and stained. But, they clean everywhere with a rag or clout and leave it away.

The ones who don't know their worth, don't fear to infect themselves to the dirt of sin. We'd better avoid them.

## **22- to keep balanced in friendships and foe ships**

Imam Ali (pbuh) said:

Keep balanced in your friendship with friends; in case they may turn into enemies a day. And do the same in your foe ships; as they may turn to friends.

Nahj al- Balaghah, S.268

Everyone is subject to change; so, they are always likely to have rethought in their relations with others. Sometimes, the gap between the people gets big and other times small. It's better to consider the people's changes and evolutions in both friendships and foe ships.

## **23- The warm- hearted**

The Prophet (pbuh&h) said:

The good- tempered are best of you, i.e. the ones who are sociable with people, and the people do the same with them.

Tuhfat al-Uqul, P.45.

Individuals usually can't communicate easily, but if they face smiling people and affability, they will be inclined and get acquainted. Amiability and affection are the sweet fruits of good temper and affability.

## **24- A sharp tongue**

Imam Ali (pbuh) said:

Get used to speaking softly and saying hello. Thus, your friends will be more than foes.

Ghurar al-Hikam, the same.9946

One shouldn't underestimate the role of tongue in relation with others. Sometimes saying a sentence attracts a stranger or; on the contrary, it wards off a friend in the same way.

A sharp tong cuts the friendships bonds, but a soft tong attracts the hearts like a magnet.

## **25- An evidence for prospers**

Imam Sadiq (pbuh) said:

By God, the righteous ones won. Do you know who they are? They are the ones who even don't harm

an ant!

Bihar al- Anwar, vol.75, P.193.

How refreshing is the imam's quote! " I wouldn't disobey God by taking rolled oats from an ant by force; even if, I 'm given the whole worlds (the 7 worlds and the space around it).

And how significant this sentence is," By God of Kaaba, I ended in the righteousness " .

## **26- Deprived from life**

Imam Ali (pbuh) said:

The one doesn't have a delightful life, if there are 3 things (features) in them:

Hatred, jealousy, and grump.

Ghurar al- Hikam, the same.6779

The spiteful, jealous and grumpy individuals oppress themselves more than others; as they deprive themselves from peaceful and untroubled lives.

Good for the ones whose heart are empty from hatred and out of jealousy! They live based on affability.

## **27- Audacity or imprudence**

Imam Ali (pbuh) said:

The one who is provident will discrete but leaves providence, will be imprudent.

Ghurar al- Hikam, the same.10870 &10875

When dust is up, recognizing the road is hard.

A blind Audacity isn't brevity. Just it dusts up!

The one who is provident, always thinks of the road and avoids imprudence.

## **28- Like the tolerant**

Imam Ali (pbuh) said:

If you aren't (a believer), pretend you are. As, there are few people who imitate a group and won't be one of them at the end.

Nahj al- Balagah, s.207

Have you ever heard or even said this?" It's my last straw. Everybody is different and I am a type who can't get it anymore"

To have a tolerant spirit and high capacity, one needs practice and frequent dictations. If so, without dictating ourselves, we can easily and gradually tolerate predicaments.

So, let's say, "I am able to do more than it".

## **29- Not even a "yuck"**

Imam Sadiq (pbuh) said:

Expressing yuck is the slightest disrespect to the parents, and if the Almighty God considered something lower than it, he would surely forbid it too.

Al- Kafi, vol. 2, P. 348

## **31- The joy/savor of faith**

Imam Ali (pbuh) said:

A worshiper won't experience faith, unless they leave telling lie whether in jokes or serious.

Al- Kafi, vol.2, P.340

The one who has caught cold, can't feel the taste of many edible things. And they are deprived of the pleasant feeling of tasting many of them.

Faith has a spiritual joy too, but many can't experience it and they are deprived of enjoying its pleasant feeling. One of the reasons is telling lies. A liar is like the one who caught cold, in that deprivation.

## **32- The bond between modesty and faith**

Imam Ali (pbuh) said:

Modesty and faith are integrated; once one of them fades, another will fade too.

Tuhfat al-Uqul, vol. 297

The more faith in God is, the higher shame and modesty will be.

When the faith faded, the modesty is lost.

Hence, they said the Prophet (pbuh&h) was as modest as were the girls behind the scene.

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### **33- They are about to become an angel**

Imam Ali (pbuh) said:

The one who does Jihad in Allah's path and becomes a martyr, isn't more rewarded by God than the one who is able to do bad deed but commits chastity/ virtue.

A virtuous one is closer in rank to an angel of God.

Nahj al-Balagh, S.474

Fighting with Satan's corps to protect the essence of modesty, isn't less valuable than jihad against idolaters/polytheists for Muslims' entity.

Being virtuous, one can enjoy the martyrs' benefits. Moreover, s/he can turn into an angle of God.

### **34- Your wergild**

Imam Ali (pbuh) said:

Your wergild is worth just heaven. So don't surrender your soul, but to heaven.

Ghurar al-Hikam, S.4623

When I realize how God "the best of creators" created me in the best structure and stature and endowed me all I need for gaining perfections, I won't let every fellow abuse this treasure which was gifted to me. I will never yield to temporal wealth, fame and lust. I have realized that yielding to where ever but eternal heaven, means a loss.

### **35- A road of little monk**

Imam Ali (pbuh) said:

Don't be afraid of paving in guidance road which has little monk.

Nahj al- Balagh

Most of the people in this world aren't open to guidance and truth. ***"Most people don't know" (45: 26), "most people don't thank God" (40:61)....***

Stepping in the road of guidance leads to salvation. Even though, a wayfarer is lonely and lonesome, the destination is worth.

## **36- Accustomed to Quran**

Imam Sadiq (pbuh) said:

If a young believer reads Quran, they will be accustomed to it.

Al- Kafi, vol.2, P.603

Familiarity with Quran in youth is very different from old age.

Being Familiar with Quran, a young will be accustomed to the verses of God with their whole flesh and bone. Yet, that doesn't happen in other ages.

Satan will face a big challenge, when one is accustomed to Quran.

## **37- Strangers got the bliss edition**

Imam Ali (pbuh) said:

Respect Quran, by God. Don't let others overtake you in behaving based on Quran!

Nahj al-Balagh

## **38- Inspiration of life**

Imam Rida (pbuh) said:

Whoever attends in a company in which they revive our dignity [ Ahl al- Bait] , their hearts won't die on the day; when most of the hearts are die.

Wsael al-Shiia, vol. 14, P. 502

The Prophet (pbuh&h)' s Ahl al-Bait are consort with Quran . So, adherence to the Quran without obeying them won't save us from Obliquity.

The imams (pbuh)'s biographies and conducts, are revelation of Quran doctrine. Then, reviving their behaviors and speeches fulfills the creed based on Quran.

Reviving their dignity keeps the hearts alive, even on the resurrection day.

(The expression 'Ahl al- Bait' refers to the Prophet's households, and the day when the hearts die refers

to the resurrection day. Translator)

## 39- feel the need of your heart

Imam Ali (pbuh) said:

The hearts are sometimes vivid and other times despair; so when they are vivid, encourage them to do lending but in despair, be content to perform the Islamic duties.

Nahj al- Balagah, S. 312

Hearts aren't always merit and agile. Sometimes they are barred and bored. If you perform beyond the duties when you are bored, you will be gradually revolted and reluctant to do lending.

The lending ought to be done with exhilaration, to keep its vivacity and freshness.

## 40- The time your heart beats

Imam Sadiq (pbuh) said:

Whenever your body trembles, tears came to your eyes and your heart starts beating, it would be a worthy time as it shows that God cares you.

Wasael al- Shiia, vol. 7, P. 73

While many hours of our life are passing, there may be some moments we should appreciate and take the best benefit from them. One of those ace moments, is the time when the hearts break. Nobody buys broken bowls, but God demands the broken hearts. Since, his limpid mercy welcomes the broken hearts more.

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