

# Sayings of Imam Musa Kadhim (as)

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1. Imam Kadhim (as) said “I found the knowledge of people in four (things): Firstly, that you know your Lord (recognition of Allah). Secondly that you know it as to what factors He made use of in creating you. Thirdly that you know as to what does he want and intend from you. Fourthly that you learn what will expel you from your religion.”<sup>1</sup>
2. Imam Kadhim (as) said “Comprehend and understand the religion of Allah, for jurisprudence is the key to vision, the completion of worship and the cause of reaching the lofty grades and magnanimous stations in this world and hereafter. The superiority and magnanimity of the jurisprudent over the adorer and worshiper is like that of the superiority of sun to the stars. And Allah does not get pleased with any practice of the person who does not achieve the comprehension and understanding of his religion.”<sup>2</sup>
3. Imam Kadhim (as) said “Bad is the person who has two faces and two tongues. He praises and commends his brother (in faith) in his presence and when he is absent he backbites and slanders him. If he achieves (something) he gets jealous of him and if he is afflicted with something then he leaves and abandons him.”<sup>3</sup>
4. Imam Kadhim (as) said “And believer is the real brother of believer although his parents may not have given birth to him (Biologically). Cursed is the one who accuses his brother, cursed is the one who plays trickery and treachery with his brother. Cursed is the one who does not admonish and advise his brother. Cursed is the one who back bites his brother.”<sup>4</sup>
5. Imam Kadhim (as) said “The one whose two days are equal is a loser. And the one whose last one of the two days is the worst one of those (two days) is a cursed person. And the person who does not observe any progress and development in himself is a loser and the one who is loser; death is better for him than life.”<sup>5</sup>

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<sup>1</sup> AYAANU SHIAAT (the modern print) VOL 2. P 9

<sup>2</sup> BIHAR UL ANWAR VOL 78. P 321

<sup>3</sup> TUHAFUL UQUL, P .395. BIHAR UL ANWAR VOL 78, P .310

<sup>4</sup> BIHAR UL ANWAR VOL 78, P. 333

<sup>5</sup> BIHAR UL ANWAR VOL 78, P .327

6. Imam Kadhim (as) said “The one who turns the light of his meditation and thought dark through the longevity and abundance of hopes, and evades and erases the words of wisdom with his futile and useless talks and extinguishes and puts out the light of learning lessons taking by the lustful desires of his ego (soul) it is like helping his passions in ruining his mind and intellect. And that one whose wits and mind get dislodged both his religion and world get corrupted and ruined.”<sup>6</sup>
7. Imam Kadhim (as) said “The more people commit variant sins that were not in practice before (novel sins) the more Allah creates calamities and catastrophes which they did not know before.”<sup>7</sup>
8. Imam Kadhim (as) said “I inform you that the obligatory most right of your brother (in faith) is that you do not hide and conceal anything, which is beneficial and useful for his worldly affairs or affairs of the hereafter, from him.”<sup>8</sup>
9. Imam Kadhim (as) said “Oh Hisham! Jesus Christ (as) said to his disciples 'The small and little sins are among the deceits and trickeries of Satan. He makes them insignificant for you and belittles them in your eyes. So those (sins) get accumulated and multiplied and large in number thus encompassing and surrounding you.’”<sup>9</sup>
10. Imam Kadhim (as) said, “Allah has prohibited heaven for all the users of abusive and obscene language. The shameless person, who does neither care about what he says and nor what is said about him.”<sup>10</sup>
11. Imam Kadhim (as) said, “O Hisham! The wise person becomes content with a little (share) from the world along with wisdom. And does not become satisfied and contented with a small portion of wisdom with whole of the world.”<sup>11</sup>
12. Imam Kadhim (as) said, “And so combat and fight against your ego so as to move it away from it's lust and passions. Because indeed it is obligatory for you like waging holy war against your enemy (in self-defense).”<sup>12</sup>
13. Imam Kadhim (as) said, “O, Hisham! Indeed, cultivation and growth takes shape in a soft, even land and not in a rocky (barren) land. So similarly, wisdom grows and develops in a humble heart and does not grow in a proud, vain and arrogant heart.”<sup>13</sup>
14. Imam Kadhim (as) said, “Oh Hisham! Patience upon isolation is the sign of mental powers. So, who ever gets wits and intellect from Allah withdraws from the people of the world and those who are inclined and love it. And he gets attached and inclined toward what lies with his Lord. Allah cheers him up, puts him at ease in desolation, becomes his companion and becomes the source of his wealth in poverty and adversity and his honor and reverence without his having a tribe.”<sup>14</sup>
15. Imam Kadhim (as) said, “There is nothing, seen by your eye, except that it has a lesson in it.”<sup>15</sup>
16. Imam Kadhim (as) said, “Oh Hisham! Indeed, all the people see the stars and but no one gets

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<sup>6</sup> TUHAFUL UQUL, P 386

<sup>7</sup> Fascinating discourses of the fourteen infallibles Translated by Javed Iqbal Qazilbash

<sup>8</sup> BIHARUL ANWAR VOL 78, P 329

<sup>9</sup> TUHAFUL UQUL, P 392

<sup>10</sup> TUHAFUL UQUL P 394

<sup>11</sup> TUHAFUL UQUL P 387

<sup>12</sup> BIHAR UL ANWAR VOL 78, P 315

<sup>13</sup> TUHAFUL UQUL P 396

<sup>14</sup> BIHAR UL ANWAR VOL 78. P 301

<sup>15</sup> BIHAR UL ANWAR VOL 78, P 319

guided by them except those who know their (star's) courses and stations. And similarly, you teach wisdom but it guides nobody among you, except the one who puts it into practice.”<sup>16</sup>

17. Imam Kadhim (as) said, “And know it that the word of wisdom is the lost thing of a faithful, so, it is binding upon, and necessary for you to achieve knowledge and learning.”<sup>17</sup>
18. Imam Kadhim (as) said, “The worst of the servants of Allah are those whose company is undesirable due to their obsence and filthy language (false, futile and dirty conversation)”<sup>18</sup>
19. Imam Kadhim (as) said, “And the person who seeks power and leadership gets perished and the one who enters into self conceit gets annihilated.”<sup>19</sup>
20. Imam Kadhim (as) said, “The one who squanders, wastes and spends lavishly, the beneficences and blessings are abated, terminated and cease to exist with him.”<sup>20</sup>
21. Here is a talk of Imam Musa al-Kadhim (as) in his childhood with Abu Hanifah, the founder of the Hanafi school of Sunni jurisprudence: Abu Hanifah once went to meet Imam Ja'far as-Sadiq (as). The Imam was inside his house and Abu Hanifah was waiting for him to come out. In the meantime, a small child came out and Abu Hanifah, just to pass sometime, asked him, "O child, from whom is the action of man?" The child at once said, "O Abu Hanifah, there are only three imaginable sources: either the man himself is the originator of his action; or God is the doer of that action; or both together are the originators of that action. Now if God is the doer of the actions of man, then why does He inflict punishment on man for the sins? Is it not injustice (zulm)? And Allah says, "Verily Allah is not unjust to His creatures." And if both man and God are partners in that crime, then is it not gross injustice that the powerful partner (i.e., God) punishes the weaker partner (i.e., man) for an action which both of them performed together? And as these two alternatives are proven to be illogical and impossible, the third theory is proved to be correct; that man does his actions by his own power and will." Abu Hanifah kissed the forehead of the child. That child was Musa, later known as al-Kadhim, the seventh Imam of the Shi'ahs.”<sup>21</sup>
22. Imam Musa Kadhim (as) spoke eloquently against gambling and chess, A man belonging to Basra said to him: “I participate in an assembly which people play chess. However, I myself don't play, but am only a spectator.” The Imam (as) replied “What have you to do with an assembly which stands deprived of Allah's blessing?”<sup>22</sup>
23. Hassan ibn Jaham said “I saw that Imam Kadhim (as) has dyed his hair and I wondered and asked him the reason for doing so.”

He (as) said “If a man adorns his face and hair and wears neat and tidy clothes it enhances the chastity of his wife. Many women deviate from the path of chastity on account of the carelessness and inattention of their husbands. Would you like to see your wife in a deplorable condition?”

I replied “No.”

He (as) said “She is also like you and does not like to see her husband dirty and untidy. Of course, cleanliness, use of perfume, and keeping one's head and face in good shape is the way of the Holy Prophet.”<sup>23</sup>

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<sup>16</sup> TUHAFUL UQUL P 392

<sup>17</sup> BIHAR UL ANWAR VOL 78, P 309

<sup>18</sup> BIHAR UL ANWAR VOL 78, P 310

<sup>19</sup> TUHAFUL UQUL P 409

<sup>20</sup> BIHAR UL ANWAR VOL 78, P 327

<sup>21</sup> Allamah Sayyid Sa'eed Akhtar Rizvi The Justice of God, Al-Ihtijaj vol 2 p 387-388, Bihar al-Anwar by Majlisi vol 5

<sup>22</sup> Lessons from Islam by Sayyid Muhammad Suhufi

<sup>23</sup> Lessons from Islam by Sayyid Muhammad Suhufi

24. Abu Basir asked Imam Kadhim (as) "May I be your ransom, by what is the Imam known?" "By special characteristics,' he answered. "The first of them is something by which preference has been given him by his father and an indication (has been made) by his (father) that he should be proof (hujja) (to the world). When he is asked (anything), he can answer it. If (a person) holds back from speaking to him, he may begin (the conversation) by telling him what will happen tomorrow and speaking to each person in his own tongue."

Then he said: "Abu Muhammad (i.e. Abu- Basir) I will give you a sign before you rise to go." I did not wait long before a man from the people of Khurasan entered. The Khurasani spoke to him in Arabic and Abu al-Hassan (as) answered him in Persian. "By God, what prevented me speaking to you in Persian was that I thought you were not fluent in it," the Khurasani said to him. "Praise be to God," he replied, "if I was not fluent enough to reply to you, I would not have the merit over you, by which I am entitled to the Imamate."

Then he said: "Abu Muhammad, no speech of the people is hidden from the Imam, nor the language of birds, nor the speech of anything which has a soul. <sup>24</sup>

25. Al-Hassan b. Abdullah asked Imam Kadhim (as) "May I be your ransom, I have sought for you (by begging) God. Guide me to what is necessary for me to know." Then Abu al-Hassan (as) informed him about the authority and rights of the Commander of the Faithful (as) and what it was necessary for him to know. (He told him of) the authority of al-Hassan, al- Hussain, Ali b. al-Hussain, Muhammad b Ali and Jafar b. Muhammad. Then he was silent. (Al-Hassan) said to him: "May I be your ransom, who is the Imam today?"

"If I tell you," he answered, "Will you come close to me?" "Yes," he replied. "I am him," he said. "Is there anything by which this could be proved?" he asked. "Go to that tree," he said - and he pointed towards one of the trees of Umm Ghaylan, "and tell it that Musa b. Jafar tells you to draw near." [He reported:] I went to it and I saw it furrow through the ground until it stopped in front of him. Then he indicated to it to go back and it went back. He went up to him and cleaved to silence and worship. No one ever saw him talking after that.<sup>25</sup>

26. The tradition concerning rubbing the two feet in the ritual ablution (wudu') was a subject of dispute among our companions - whether (it should be done) from the toes to the ankles or from the ankles to the toes. Ali b. Yaqtin wrote to Abu al-Hassan Musa, peace be on him: "May I be your ransom, our companions are in dispute over rubbing the feet. If you would think fit to write to me in your own handwriting what my practice should be with regard to it, I would carry it out, God, the Exalted, willing."

Abu al-Hassan Musa (as) wrote back to him: "I have understood what you have mentioned about the dispute concerning ritual ablution. What I order you to do with regard to that is: you should rinse your mouth three times; you should sniff water into your nostrils three times; you should wash your face three times; you should rub between the gaps of the hair of your beard; you should wash your arms from the finger to the elbows; you should rub the whole of your head and the outside and inside of your ears; you should wash your feet up to the ankles three times. Do not transgress that for anything else." When the letter came to Ali b. Yaqtin, he was surprised at the details he had given in it which were different from what the group had agreed upon.

He said: "My master (mawla) knows better what he has said and I will obey his command."

He used to practice it in his ablution and was in conflict with the practice of all the Shi'a out of submission to the command of Abu al-Hassan, peace be on him.

Information was given to al-Rashid against 'Ali b. Yaqtin and he was accused of being a Rafidite, who is opposed to (al-Rashid). Al- Rashid said to one of his close associates: "Much talk is coming to me about 'Ali b. Yaqtin, and the suspicion of him being in opposition to me and being of Rafidite leanings. Yet I cannot see any deficiency in his service to me. I have examined him several times and have not been able to find any suspicious thing about him. I would like to examine his (position) without him being aware of it and thus being able to guard himself against me."

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<sup>24</sup> Kitab al-Irshad by Sheikh al-Mufid

<sup>25</sup> Kitab al-Irshad by Sheikh al-Mufid

He was told: "Commander of the Faithful, the Rafidites oppose the general view (jamaa) with regard to ritual ablution and reduce its form. They do not accept washing the feet. Therefore, examine him, without his knowledge - on his practice in ritual ablution." "Yes," he replied, "this method will reveal his views." He left it for a while. Then when 'Ali was away at his house doing some work, he came at the time for prayer. 'Ali b. Yaqtin was alone in one of the rooms of the house in order to perform his ablution and prayer. Al-Rashid stood behind the wall where he could see 'Ali b. Yaqtin without him seeing him. He ('Ali) called for water for the ablution. He rinsed his mouth out three times; he sniffed water into his nostrils three times; he washed his face three times; he rubbed between the interstices of his beard; he washed his arms to the elbows three times; he rubbed his head and his ears; and he washed his feet three times. Al-Rashid watched him. When he saw him do that, he could not contain himself from looking down on him from a position where ('Ali) could see him and calling to him: "Ali b. Yaqtin, those who claim that you are one of the Rafidites are liars." Thus ('Ali's) situation with (al-Rashid) was restored.

A letter came to him from Abu al-Hassan, peace be on him: "Beginning from now 'Ali b. Yaqtin, you will perform the ablution as God ordered it. Wash your face once as is mandatory and another time (as a voluntary act) within the ablution; similarly wash your arms from the elbows and rub the front of your head and the outer part of your feet with the remnants of the dampness from the ablutionary water (on your hands). What was feared for you has now been removed. Greetings."<sup>26</sup>

27. One day Abu al-Hassan Musa; peace be on him, left Medina for one of his estates outside the town. I (i.e. Ali b. Abi Hamza) accompanied him. He (as) was riding on a mule and I was on a donkey of mine. As we were going along one of the paths, a lion blocked our way. I stared at it in terror but Abu al-Hassan (as) went forward without worrying about it. I saw the lion become subdued and mutter before Abu al-Hassan, peace be on him. Abu al-Hassan (as) stood as if he was listening to the muttering. The lion put its paw on the saddle of his mule. My soul trembled at that and I was absolutely terrified. Then the lion turned away to the side of the road. Abu al-Hassan turned his face toward the qibla (direction of Mecca) and began to pray. He moved his lips in such a way that I could not understand him. Then he indicated to the lion with his hand that it should go. The lion muttered for a long time and Abu al-Hassan said: "Amen, amen."

The lion went away until it disappeared from our sight. Abu al Hassan (as) went straight and I followed him. When we were far from the place, I came up to him and said: "May I be your ransom, what was that about with the lion? By God, I was frightened for you and surprised at its attitude towards you."

"He came out to complain of the difficulty his lioness was having in giving birth," Abu al-Hassan (as) told me.

"He asked me to ask God to make it easier for her and I did that for him.

He asked whether (I knew) in my heart if she would bear a male and I told him that. Then he told me: "Go in the protection of God. God will never impose on you, nor on your offspring, nor on any of your Shia, any trouble from wild beasts." I said: Amen."<sup>27 28</sup>

28. Imam Musa bin Jafar (al-Kadhim) (as) said to one of his sons: "O son, let not Allah see you committing an act of disobedience against which He warned you, and let Him not miss you in an act of obedience to Him which He ordered you. Keep serious and do not convince yourself that you are worshipping and obeying Allah perfectly, because no one can achieve perfection in the fields of worshipping Allah. Beware of joking because it extinguishes the illumination of your faith and disgraces your personality. Beware of indolence and laziness because they both prevent you from receiving your shares of the pleasures of this world and the world to come."<sup>29</sup>

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<sup>26</sup> Kitab al-Irshad by Sheikh al-Mufid

<sup>27</sup> Kitab al-Irshad by Sheikh al-Mufid

<sup>28</sup> When visiting the holy city of Karbala I was shown a maqam of a place where Fidda (ra) called a lion to come protect the body of Imam Hussain (as). This lion had promised this to Imam Ali (as) previously in his lifetime.

<sup>29</sup> al-Mawaaizh by Sheikh Saduq

29. Imam Kadhim (as) said: “Abu Dharr (ra) used to say: ‘O seeker of knowledge, the tongue is the key to both good and evil. You should seal your mouth as you seal your gold and currencies.’”<sup>30</sup>
30. Imam Kadhim (as) said: “O Husham, the worst servants (of God) are those who are two-faced and two-tongued. They are those who praise their friends when they meet them and backbite them when they are absent. They envy their friends who obtain graces and disappoint them when they are suffering a misfortune.”<sup>31</sup>
31. Imam Kadhim (as) said: “O Husham, God has not distributed among the servant anything better than intelligence. The sleep of the intelligent is preferred to the staying up of the ignorant. God specified intelligence as a qualification of the prophets so that their minds will be preferred to all of the efforts of the diligent ones together. A servant will not fulfill any of God’s rights before he understands it.”<sup>32</sup>
32. Imam Kadhim (as) said: “O Husham, the Prophet (as) said: ‘You should approach the silent believer, because he will surely provide you with wisdom. The faithful believer should talk very little and act very much. The hypocrite talks very much and acts very little.’”<sup>33</sup>
33. Imam Kadhim (as) said: “After the acknowledgement of God, the best worship is expecting the Relief (Faraj).”<sup>34</sup>
34. Imam Kadhim (as) said: “He who supplicates to God before he praises Him and blesses the Prophet (as) is as same as throwing an arrow without the existence of a string.”<sup>35</sup>
35. Imam Kadhim (as) said: “Anyone who acknowledges God should not complain when his earnings are delayed and should not accuse God of His acts.”<sup>36</sup>
36. Imam Kadhim (as) said: “Fear God and say the truth even if it will cause you to perish, for your salvation lies in telling the truth. Fear God and leave the wrong even if it will save you, for your perdition lies in saying falsehood.”<sup>37</sup>
37. Imam Kadhim (as) said: “The believer is like the two pans of a balance — the more faith he enjoys the more misfortunes he faces.”<sup>38</sup>
38. Imam Kadhim (as) said: “He who speaks in the Essence of God will perish, he who seeks power will perish, and he who feels self-conceited will perish.”<sup>39</sup>
39. Imam Kadhim (as) said to one of his sons: “O son, let not God see you committing an act of disobedience against which He warned you, and let Him not miss you in an act of obedience to Him of which He ordered you. Keep serious and do not convince yourself that you are worshipping and obeying God perfectly, because no one can achieve perfection in the fields of worshipping God. Beware of joking because it extinguishes the illumination of your faith and disgraces your personality. Beware of indolence and laziness because they both prevent you from receiving your

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30 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub’ba al-Harrani

31 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub’ba al-Harrani

32 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub’ba al-Harrani

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37 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub’ba al-Harrani

38 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub’ba al-Harrani

39 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub’ba al-Harrani

shares of the pleasures of this world and the world to come.”<sup>40</sup>

40. Imam Kadhim (as) said: “When injustice predominates over the right, it is unacceptable to expect good from anybody before investigation.”<sup>41</sup>
41. Imam Kadhim (as) said: “Kissing on the mouth is not acceptable except from the wife and the little child.”<sup>42</sup>
42. Imam Kadhim (as) said: “Try to divide your time into four parts. The first part should be dedicated to (secret) supplication to God, the second to seeking earnings, the third to associating with the friends and the trustworthy people who show you your defects and treat you sincerely, and the fourth to your legal pleasures. Through this part, you can manage the other three parts. Do not think of poverty and long age. He who thinks of poverty will be stingy and he who thinks of long age will be greedy. Offer a share of the worldly pleasures to yourselves by enjoying moderately the legal pleasures that do not injure your personality. Make such pleasures help you fulfill your religious duties perfectly. It is said that, “As for those who neglect the legal worldly pleasures completely and adhere to the religious duties or neglect the religious duties and adhere to the worldly affairs, they are not from us.”<sup>43</sup>
43. Imam Kadhim (as) said: “Learn the religious question, for jurisprudence is the key of intelligence, the perfection of worship, and the means to the high standings and the respectful positions in this world and the world to come. The priority of the knowledgeable over the worshipper is as same as the priority of the sun over the stars. God will not accept the deeds of those who avoid learning the religious questions.”<sup>44</sup>
44. Imam Kadhim (as) said: “Whenever people perpetrate unprecedented sins, God will inflict upon them unexpected misfortunes.”<sup>45</sup>
45. Imam Kadhim (as) said: “Asking for (financial) help is acceptable only in blood money that is imposed on an insolvent, heavy debts and extreme poverty.”<sup>46</sup>
46. Imam Kadhim (as) said: “Only those who suffered from injustice can realize its intensity.”<sup>47</sup>
47. Imam Kadhim (as) said: “The best kind of almsgiving is to help the weak.”<sup>48</sup>
48. Imam Kadhim (as) said: “For the steadfast, the misfortune is one, while it is two for the impatient.”<sup>49</sup>
49. Ali ibn Yaqtayn narrated that Imam Kadhim (as) said: "Order your companions to watch their tongues, abandon their animosity towards religion and strive in worshipping God. Tell them to say their obligatory prayers well whenever they prepare to say their prayers. Tell them to completely perform each part of the prayer in bowing down and prostrating, and not think about worldly affairs. I have heard Imam Sadiq (as) say that the Angel of Death looks at every believer's face at

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40 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub'ba al-Harrani

41 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub'ba al-Harrani

42 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub'ba al-Harrani

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48 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub'ba al-Harrani

49 Tuhaf al-Uqoul by Abu Muhammad al-Hassan ibn Ali ibn al-Hussain ibn Shub'ba al-Harrani

the time he says his obligatory prayers."<sup>50</sup>

50. Sa'dan ibn Muslim narrated that Imam Kadhim (as) said: "Tell the truth even if this will cause your destruction, since this is how you will be saved. Abandon the wrong even if your freedom depends upon it, since the wrong will result in your destruction."<sup>51</sup>
51. Imam Kadhim (as) quoted on the authority of God's Prophet (s): "I guarantee a home in Heaven for anyone who treats the people well, abstains from lying whether it be jokingly or serious; and abandons quarrelling, even if he is right."<sup>52</sup>
52. Imam Kadhim (as) said: "It is fine to kiss your relatives whom you cannot marry. You can kiss your brother on his cheeks and kiss your leaders on the forehead."<sup>53</sup>
53. Am'mar ibn Marwan quoted on the authority of Imam Kadhim (as): "You are not believers unless you are trusted by the people, count calamities as blessings and consider an easy life as a calamity, since perseverance in the face of a calamity is better than well-being while having an easy life."<sup>54</sup>
54. Imam Kadhim (as) said: "God the Almighty said: I did not make the rich ones rich for their honor near Me, and I did not make the poor ones poor for their humiliation near Me. Rather this is how I test the rich by the poor people. If there were no poor people, none of the rich people could be certified to go to Heaven."
55. Imam Kadhim (as) said: "You will not be true believers unless you are trustworthy and consider sufferings to be blessings, and consider welfare to be a tragedy, since perseverance in the face of hardships is better than negligence at times of comfort."<sup>55</sup>
56. Imam Kadhim (as) said: "If anyone becomes neglectful of God, he should not accuse God for his delayed income or accuse Him regarding divine destiny."<sup>56</sup>
57. Imam Kadhim (as) said: "If you have something in one hand and can do something that your other hand does not find out about it, then do it."<sup>57</sup>
58. Imam Kadhim (as) said: "Do not let the existing decency between you and your religious brother be removed since it will result in the loss of your honor."<sup>58</sup>
59. In reference to the verse in Surat An-Nur (Qur'an, 24:35) "*Allah is the Light of the heavens and the earth. The parable of His Light is a niche, within it is a Lamp: the lamp is enclosed in glass; the glass is as (bright as) a brilliant star lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is wellnigh luminous, though fire scarcely touches it: Light upon Light! Allah guides whom He will to His Light: Allah sets forth parables for men, and Allah knows all things.*"

Ibn al-Maghazli al-Shafi'i has quoted 'Ali ibn Ja'far in his *Manaqib* saying: "I asked the father of al-Hassan (Imam al-Kadhim, (as) about the verse saying '... like a niche wherein a lamp...', and he, (as), answered:

'The niche is Fatima, the Lamp symbolizes al-Hassan and al-Hussain, and 'the glass is like a

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<sup>50</sup> Mishkatul Anwar Fi Ghuraril Akhbar by al-Tabarsi

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shining star,' indicates that Fatima shone like a star among all the women of the world, receiving its fuel from a blessed tree, the family-tree of Ibrahim (Abraham), neither of the east nor of the west, neither Jewish nor Christian, 'its oil almost shines (by itself),' indicates that knowledge almost speaks of itself even when no fire touches it, 'light upon light,' wherein there is one Imam after another, 'Allah guides whomsoever He pleases to His Light,' implies that Allah guides to our wilayat whomsoever He pleases.'" <sup>59</sup>

60. Imam Musa ibn Ja'far, the seventh Imam, [a] said: "There are five sunnah about the head and five others related to the body. The first five concerning the head, are: washing the mouth, trimming the moustache, combing the hair, and drawing up water through the mouth and nostrils. The second five, concerning the body, are: circumcision, shaving the pubic hair, remove the hair from the armpits, clipping the nails, and cleansing the private parts." <sup>60</sup>
61. The seventh Imam, Musa ibn Ja'far [a], said: "The likeness of this world is as the water of the sea. However much (water) a thirsty person drinks from it, his thirst increases so much so that the water kills him." <sup>61</sup>
62. Abdullah bin Jibilla al-Kinani related: "A fish was hanging down from my hand when I met Abu al-Hassan Musa bin Jafar (as). He asked me to throw that fish and said: "I do not like for the noble men to carry cheap things themselves." He then added: "O Shia, your enemies are numerous. All people antagonized you. Hence, you should keep good appearances before them as much as possible." <sup>62</sup>
63. Imam Musa ibn Ja'far (as) was asked about the major sins. He wrote: "The major sins are those sins which God has promised the punishment of Hell and you should avoid them. If you are a believer, then your other sins will be covered up. There are seven major sins which will take you to Hell: murder, damnation of parents, usury, immigration from an Islamic environment, accusing pious women of fornication, devouring the properties of an orphan, fleeing from a holy war." <sup>63</sup>

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<sup>59</sup> Al-Muraja'at by Sayyid 'Abd al-Hussain Sharaf al-Din al-Musawi

<sup>60</sup> Khisal by Saduq, p. 125

<sup>61</sup> Bihar-ul-Anwar, vol. 78, p. 311

<sup>62</sup> Sifat ush-Shia by Sheikh Saduq

<sup>63</sup> Mishkatul Anwar Fi Ghuraril Akhbar by al-Tabarsi