

Keeping Silence and Correcting Speaking Habits

AYATOLLAH NASIR MAKARIM SHIRAZI¹

Islamic Seminary of Qom, Iran

Translated by Seyyedeh Zahra Mirfendereski, Qom, Iran

Keeping silence and correcting speaking habits are emphasized in many traditions as highly important. From the viewpoint of the scholars of ethics as well, these two virtues are of great importance, so much so that they believe that wayfarers upon the path of God cannot succeed unless they observe silence and control their tongues, even though they discipline themselves spiritually and physically.

In other words, these two virtues are preconditions for starting the edification of the soul and embarking on the spiritual journey towards God; those who fail at this level will be deprived of reaching higher stations.

In what follows, we will study Quranic verses and traditions related to this topic.

Silence in the Qur'an

¹ Grand Ayatollah Makarim Shirazi is one of the most prominent living Sh'ite scholars of jurisprudence in Qom.

Silence has been mentioned as an outstanding value in two verses of the Quran.

, In the story of the Virgin Mary, we read that when birth pangs drove her to an arid desert, she was so stricken with overwhelming grief, especially because of the accusations of faithless people, that she implored God to let her die. At this time, she heard a voice from below her saying, “Do not grieve! Your Lord has made a spring to flow at your feet. Shake the trunk of the palm tree; freshly picked dates will drop upon you. Eat, drink, and be comforted. Then if you see any human, say, ‘Indeed I have vowed a fast to the All-beneficent, so I will not speak to any human today’” (Quran 19:23-26).

Note that there is a disagreement among exegetes of the Quran on whether it was the voice of Gabriel or Jesus (a) in Lady Mary’s (a) womb. Some believe that the call suits the position of Gabriel, but according to ‘Allamah Tabataba’i in *Al-Mizan*, the phrase “from below her” (Quran 19:24) implies that the voice belonged to Christ. This viewpoint is supported by the fact that most of the pronouns in the surrounding verses refer to Christ (a). At any rate, the command to take a vow of silence was a divine command, and we know that a vow is valid only if it pertains to good deeds. Therefore, the vow of silence was an act of worship—at least in that faith tradition—it was known to the people of that time, and this shows the importance and value of silence.

It must be noted here that “fast of silence” has become forbidden in Islam due to changes of conditions. In a *hadith* from Imam Sajjad (a), we read, “fast of silence is forbidden” (‘Amili 1988, 7:390). A *hadith* is quoted from the noble Prophet (s) as well (‘Amili 1988, 7:390).¹

¹ i.e., saying, “*Subhan Allah wa al-Hamd li Allah wa la Ilah illa Allah wallahu akbar.*”

In another *hadith* from Imam Sadiq (a), we read, “There is no fast of silence from morning to night [in Islam]” (‘Amili 1988, 7:390).

Of course, one of the conditions of true fasting in Islam is preventing one’s tongue from sins and idle talks and one’s eyes and ears from watching, and listening to, forbidden things. Imam Sadiq (a) is quoted as saying, “Fasting is not merely abstaining from eating and drinking; Mary said, ‘Indeed I have vowed a fast to the All-Beneficent’ and she meant the fast of silence; so, hold your tongues and close your eyes [from forbidden things, when you fast]” (‘Arusi al-Huwayzi 1415 A.H, 3:332).

Hence, the value of silence is evident in the Qur’an and *hadiths*, though the “fast of silence” is prohibited.

The importance of silence is pointed out in the story of Zachariah as well. When he was given the good news that, despite his old age and his wife’s barrenness, they were going to have a son, Zachariah asked God for a sign. The answer was revealed that your sign is that you will not speak to the people [while your tongue is healthy, and you will only be able to praise Allah] for three complete nights” (Quran 19:10). Although this verse does not directly admire silence, appointing it as a sign for Zachariah is an indication of its divine value.

Silence in Hadiths

The importance of silence is widely reflected in Islamic traditions, which mention many subtle and amazing points about silence and its merits. Below are some interesting *hadiths*:

1. Regarding the effect of silence on thought and reason, the noble Prophet (s) is quoted as saying, “If you see a believer is [often] silent, come close to him, since he will impart knowledge and wisdom to you. A [true] believer talks little and acts a lot; while a hypocrite talks a lot and acts little” (Majlisi 1403 A.H, 75:312).

2. Imam Sadiq (a) has said, "The guide of a wise man is thinking, and the guide of thinking is keeping silence" (Majlisi 1403 A.H, 75:300).
3. The Commander of the Faithful (a) is quoted as saying, "Increase your silence so that your thought grows, your heart becomes luminous, and people feel safe from your hand [and tongue]." (Tamimi Amudi 1366 Sh, 216).

From these traditions, it becomes clear that there is a direct relation between development of thought and keeping silence. Obviously when one is talkative, he loses much of his intellectual energy in vain talks. If he maintains silence, that energy will be concentrated, his thoughts will develop, and he will achieve wisdom. For this reason, people consider those who talk a lot as witless.

4. According to some *hadiths*, silence is an important act of worship. One of the advices of the noble Prophet (s) to Abu Dhar is that "there are four things which no one will achieve except believers: the first is silence, which is initiation of worship ..." (Majlisi 1403 A.H, 74:88).
5. Some *hadiths* indicate that being talkative is the cause of hardheartedness. In a *hadith* from Imam Sadiq (a) we learn, "Christ said, 'Do not talk much except in remembrance of God; those who talk a lot except in remembrance of God are hardhearted, but they do not know themselves.'" (Kulayni 1407 A.H, 2:114).
6. In another *hadith* from Imam Rida (a) we read that silence is not only necessary for gaining knowledge, but rather it is a guide to all goodness: "Silence is a door of knowledge. Verily, silence attracts love; it is a guide to all goodness" (Kulayni 1407 A.H, 2:113).

The reason why silence attracts love is probably because irritation and enmity are usually caused by offensive or snide remarks that can be avoided by being silent.

7. Silence saves humans from many sins and, therefore, it is a key to Paradise. We read in a *hadith* that once a man came to the noble Prophet (s) to seek advice. The holy Prophet (s) asked him, “Do you want me to guide you to something by which God takes you to Paradise?” The man said, “Yes! O the Messenger of God!” The holy Prophet (s) ordered him to spend in charity, help the oppressed, and help others by giving them advice. Then the Prophet (s) said, “Keep silent except for speaking good! Do not you like to have one of these attributes causing you to enter Paradise?” (Kulayni 1407 A.H, 2:114)
8. One of the positive results of silence is attaining dignity. In a *hadith* from Imam Ali (a), we read, “Silence dresses you clothes of dignity and exempts you from the burden of mistakes for which you have to apologize” (Tamimi Amudi 1366 Sh, 216).

One who talks a lot makes mistakes that destroy his dignity and cause him to need to constantly apologize.

9. In a similar *hadith* from Imam Ali (a) we read, “If eloquence is found in speaking, immunity from errors is found in silence” (Tamimi Amudi 1366 Sh, 216-7).

From this *hadith* we can understand that sometimes silence has preference over eloquent speech.

10. Although there are a lot of hadiths in this regard, we close this section with a hadith from Imam Hasan (a) who said, “Silence is a good friend in many situations, even if you are an eloquent speaker” (Majlisi 1403 A.H, 68:280).

Clarification Regarding Silence and Speaking

As described in the previous section, there are many benefits of silence, such as increasing one's power of thought, protection from making mistakes and committing sins by tongue, preserving one's dignity,, etc., However, this does not mean that speaking is always inappropriate and that one must not talk at all, because remaining silent when one has to speak is itself a great vice.

In Quranic verses and in *hadiths*, silence is admired so that people avoid sinful or vain talks, however there are also verses which teach that in some circumstances encourage them to be silent when speaking is necessary and keeping silence is forbidden.

In *surah 55 (Al-Rahmān)*, the ability to speak has been regarded as the greatest blessing of God to human beings after the blessing of creation; it is one of the important abilities with which God has honored humanity .

acts of worship, such as prayer, *hajj*, and recitation of the Qur'an, cannot be performed without using our speech.

Enjoining others to the good and forbidding the evil, teaching the necessary religious knowledge, guiding the ignorant, warning the wrongdoers, promoting truth and justice, and many other obligations are fulfilled by using our speaking ability. What brings misery to people and prevents them from self-refinement and journey to God is sinful or idle talks, not useful or necessary speaking.

In this regard, there is a *hadith* from Imam Sajjad (a) which gives a complete explanation.

Someone asked the Imam (a), "Which is preferable: speaking or keeping silence?" The Imam (a) answered, "Both have harmful aspects. If their negative effects are avoided, then speaking is preferable." The

man asked, "O son of the Messenger of God! How could it be?" The Imam (a) said, "Because God Almighty did not send Prophets (s) or their successors to keep silent; rather, they were sent to speak. Heaven is not achieved by silence, *wilayah* is not achieved by silence, and Hellfire will not be avoided by silence; rather, all of these are achieved through speaking. I would never consider the moon and the sun as equal. One can explain the merit of silence by speaking, but one cannot explain the merit of speaking by silence!" (Majlisi 1403 A.H, 68:274)

No doubt, keeping silence and speaking both have their own application and importance, and both of them have positive and negative aspects although the positive aspects of speaking are greater than its negative aspects. However, since one can benefit from these positive aspects of speaking only when he has successfully passed the stages of self-refinement, those who are at the beginning of the journey are advised to practice silence until they are refined and can control their tongue; but those who reach the destination are required to talk and guide people.

It is interesting to note that if one records his sayings during one day and then examines them carefully, he will see that among the hundreds or thousands of words he has uttered, only a few of them have been for the sake of God or for the necessities of life and the rest have been idle or perhaps even sinful words.

Also, it is noteworthy that in our *hadith* sources, two Arabic words are used for silence: *samt* and *sukūt*. These two words have been regarded as synonymous, but some scholars of ethics have drawn a distinction between them. They believe that *sukūt* means keeping silence unconditionally, while *samt* means refraining from idle talks. So, what is necessary for travelers upon the path towards God and those who are interested in self-refinement is *samt*, not *sukūt*.

Correcting Speaking Habits

The importance of “*ṣumt*” and “*sukūṭ*” [keeping silence and its effect on self-refinement, is in fact an efficient method for preventing negative effects of speaking. However, since speaking is the most important means of conveying knowledge, culture, beliefs, and morals, its correctness is the source of all reforms and its deviation causes all kinds of other deviations. Therefore, correcting speaking habits includes, but is not limited to, the issue of silence.

In Islamic ethics, correcting speaking habits is extremely important because the tongue is the mirror of the heart, the sign of intelligence, the key to one’s character, and the window to one’s soul. In other words, one’s inner thoughts and feelings are revealed by his words. It is interesting to note that in the past, when there were no blood or excretions tests or radiography, doctors would examine people by looking at their tongues. For them, the tongues of their patients were an important indicator of health or sickness.

The same condition is true about religious and moral health, because the way one uses one’s tongue shows whether or not he is a religiously or morally healthy person. This is why accordingly, scholars of ethics have greatly emphasized on the importance of controlling the tongue and believe that it is an important step in moral development and elevation of the soul.

According to a famous *hadith* Imam Ali (a) says, “Speak to be known since man is hidden under his tongue” (Majlisi 1403 A.H, 68:291). Also in a *hadith* from the noble Prophet (s), we learn, “One’s faith will not be corrected unless his heart is corrected, and one’s heart will not be corrected unless his tongue is corrected” (Majlisi 1403 A.H, 68:299).

We will now continue our discussion on four topics:

1. The importance of the tongue as a great blessing of God.

2. The close connection between correcting the tongue and purifying the soul, thoughts, and morals.
3. Negative effects of speaking.
4. General guidelines to avoid those negative effects.

Regarding the first topic, the glorious Quran states,

“Have We not made for him two eyes, a tongue and two lips, and shown him the two paths [of good and evil]?” (Quran 90:8-10)

This passage speaks of the eyes, tongue, lips, and guidance as the greatest blessings of God. The tongue is one of the strangest organs of human body. It has great responsibilities that no other organ of the body can fulfil. In addition to helping in swallowing food, it has a substantial role in chewing the food and pushing it under the teeth, and it performs this task so skillfully.

When we sometimes bite our tongue due to being distracted while eating and hurt this vulnerable organ, we realize that if our tongue was not highly skillful at saving itself from being bitten, what would happen to us every day!

Moreover, the tongue is also useful to clean the space of the mouth after eating.

Above all these functions, however, is speaking, which is done by swift and controlled movements of the tongue in all directions. God has provided us with a tool that is easy to use, does not become tired, and works free of charge!!

A human being's wonderful ability to talk and construct different sentences in various forms to convey meanings is a great gift from God.

In addition, the human being's ability of coining new words has led to the continuing development and emergence of thousands of words and languages throughout history.

In the above verses, it is interesting that the blessing of "lips" has been mentioned beside the tongue; this is because, on the one hand, many sounds of the alphabet are articulated by the lips through blocking the air and, on the other hand, the lips are effective tools for controlling one's tongue. In a *hadith* from the noble Prophet (s), we read, "God, the Exalted, says,, "O son of Adam! If your tongue urged you to do something forbidden, I have helped you with two lips, so close [your mouth] and do not talk!" (Kulayni 1407 A.H, 8:219)

Also, in the first verses of the Chapter 55, *Surah Al-Rahman*, after mentioning the name *Rahman* (the One whose mercy has embraced everyone and everything), God refers to His great blessings, i.e. teaching the Quran and creating mankind, then He mentions the blessing of articulation:

"The All-beneficent, has taught the Quran, He created man, [and] taught him articulate speech." (Quran 55:1-4)

This implies that the blessing of articulation is one of the greatest blessings of God upon us after our existence.

If we think about the role of articulation in development of human life and emergence of civilizations, we will realize that without this great divine blessing, human beings could not transfer their knowledge and experience to later generations and thus there wouldn't be progress in science, knowledge, civilization, religion, or morality.

No doubt, if one day humankind becomes deprived of this great blessing, human society will become destined to destruction.

Contrary to what we may think, articulation has complex means and results. It is a delicate and complicated task and can be considered an art. On the one hand, different organs cooperate to produce various sounds: compressed air in lungs vibrates vocal cords to produce voice and the voice is delicately converted into various sounds by tongue, lips, teeth, space of mouth, and larynx. This enables one to form different alphabets and sounds.

On the other hand, we have the remarkable ability to coin new words, which is the basis of the development of language, to fulfil our different communicational needs. The importance of the issue becomes clearer when the increasing multiplicity of languages, estimated as currently more than three thousand throughout the world, is taken into account.

The blessing of articulation is one of the most important and amazing blessings of God, on which our comfort and progress are dependent.

Many Islamic traditions call our attention to this point. The Commander of the Faithful, Ali (a), has reportedly said, “What is a human being—if he did not have a tongue—other than a crafted statue or a deserted animal?” (Tamimi Amudi 1366 Sh, 209).

In this *hadith* the Imam (a) has demonstrated the importance of the tongue and stated that what makes a distinction between humans and animals is the tongue (i.e. the complex human speaking ability).

In another *hadith* from the noble Prophet (s) we read, “Beauty is in speaking” (Majlisi 1403 A.H, 74:141). The same concept is quoted from Imam Ali (a) in other words: “Beauty is in speaking and perfection is in reason” (Majlisi 1403 A.H, 75:80).

In another *hadith* from imam Ali (a) we read, “Verily in mankind there are ten characters revealed by his tongue: a witness informing

about the heart, a judge distinguishing between [true and false] saying, a speaker answering questions, an intercessor through which needs are met, a describer by which things are known, an enjoiner enjoining the good, a preacher forbidding evil, a soother comforting sorrows, a praise-giver cleaning rancor from the heart, and an artist pleasing ears” (Kulayni 1407 A.H, 8:20).

At the end of this section, let us quote a passage from Fayd Kashani’s *Mahajjah al-Bayda’ fī Tabdhīb al-Ihya’*:

The tongue is a great blessing of God and one of His wonderful and amazing creations. It is small, but its obedience or disobedience is great, since both belief and disbelief are professed by the tongue and these two are extremes of obedience and disobedience. There is nothing—be it being or non-being, creator or creation, real or unreal—about which tongue could not speak and prove or disprove.

No limb of the body has such an ability. Eyes see nothing other than colors and shapes, ears hear nothing other than sounds, hands only work with objects, and so on. But the tongue’s arena is not limited: it is wide in the good and wider in the evil. Whoever does not control his tongue will be led to all [evil] arenas by Satan and to the precipice of Hellfire. (Fayd Kashani n.d., 5:190)

Relation between the Tongue, Thought, and Morality

There is no doubt that the tongue is the gate to one’s soul; in other words, one’s true character can be revealed through his words. On the other hand, one’s sayings and words affect his soul; so, the two, i.e. the words and the soul, have mutual influence on each other.

Amongst Quranic verses, the following verse indicates that the tongue has a special relation with thought and morality in a way that what is in one's heart could be revealed through his words. Based on this relation, skillful interrogators have been able to discover people's intentions, thoughts, and inner secrets through their words.

In the following verse about hypocrites we read,

“If We wish, We will show them to you so that you recognize them by their mark. Yet you will recognize them by their tone of speech, and Allah knows your deeds.” (Quran 47:30)

According to this verse, the hypocrites' way of speaking, which may have been using figurative, equivocal, and deceitful expressions, would reveal their real intentions and thoughts. As an example, Abu Sa'id Khidri reports, “[Their] tone of speech [showed] their hatred for Ali ibn Abi Talib (a), and we would recognize the hypocrites at the time of the Prophet (s) by their malice towards Ali (a)” (Tabarsi 1372 Sh, 9:160).

The relation between one's sayings and his real character is frequently mentioned in Islamic *hadiths*:

1. Imam Ali (a) reportedly has said, “No one conceals something in his heart, but it will be revealed in the slips of his tongue or in the expressions of his face” (Nahj al-Balagha, wisdom 26).

This saying, which could be one of the bases of psychology and psychoanalysis, indicates that one's words are a full-length mirror of his soul.

2. In another *hadith* from Imam Ali (a) we read, “A person can be summarized in his words” (Majlisi 1403 A.H, 75:56).
3. In another *hadith* from him (a) we read,

I have said four things which God has confirmed in His book. I said, "A person's character is hidden under his tongue. When he talks [his character] will be revealed," then God said in His book, "You will recognize them [i.e., the hypocrites] by their tone of speech" [Quran 47:30]. I said, "People are enemies of what they do not know"; God said, "Rather, they deny that whose knowledge they do not comprehend"[Quran 10:39]. I said, "A person's value is what makes him good;" God said in the story of Talut, "Indeed Allah has chosen him over you, and enhanced him vastly in knowledge and physique," [Quran 2:247]. I said, "Retribution decreases murder," and God said, "There is life for you in retribution, O you who possess intellects! Maybe you will be God-wary" [Quran 2:179]. (Majlisi 1403 A.H, 68:283).

The Imam (a) is also quoted as saying, "One's sayings show his reasoning power" (Tamimi Amudi 1366 Sh, 209) and In another hadith he (a) states: "Avoid speaking about what you do not know its way and its reality, because your speech shows your reason and your worships show your knowledge" (Tamimi Amudi 1366 Sh, 210).¹

There is no doubt about the great importance and critical role of the tongue in the development of human character and society, but, according to a wise saying, "There are deep valleys besides tall mountains." Similarly, there are great dangers associated with great blessings; for instance, nuclear power could have a great positive role in producing energy for the world if used properly, but it could also destroy the whole world if used for making nuclear bombs.

¹ i.e., saying, "*Subhan Allah wa al-Hamd li Allah wa la Ilah illa Allah wallahu akbar.*"

Dangers of tongue

As mentioned above, although the tongue is very important and beneficial, it could also be very dangerous and lead to many sins and be harmful for our individual and social life.

Ghazali in his *Ihya' al-'Ulum and* Mulla Muhsin Fayd Kashani, one of the great scholars of the 17th century, in his *Mahajjah al-Bayda'* have described the following deficiencies for the tongue:

1. Speaking about what is irrelevant and has no material or spiritual benefits
2. Talkativeness
3. Speaking about sinful matters, such as describing a situation involving gambling, drinking wine, etc.
4. *JidālJidal* (i.e. debating to humiliate others), and *mira'* (debating to show off one's superior knowledge)
5. Enmity and quarrel
6. Using complicated structures and unnecessary figurative language in prose
7. Using derogatory and offensive expressions
8. Cursing someone who does not deserve it
9. *Ghina'* singing (those poems the contents of which are evil or are sung with a kind of music that is forbidden)
10. Dirty jokes
11. Mockery of others
12. Disclosing others' secrets
13. Making false promises
14. Lying
15. Backbiting
16. Gossiping (passing information from one person to another and making mischief between two individuals or groups)
17. Having two tongues" (In Arabic, this expression is used for dishonest people who say good things about other people in their presence but bad things when they are not around.)

18. Lavishing praise and eulogizing those who do not deserve to be praised
 19. Speaking about something without having enough knowledge about it
 20. Asking about complicated issues that one is unable to understand.
- Although the above list contains the main dangers of the tongue, it could be complemented by the following list:

1. Accusing innocent people
2. Bearing false testimony
3. Self-flattery
4. Spreading false rumors and obscenities
5. Use of harsh words and vulgar tongue
6. Stubbornly insisting on one's remarks
7. Reproaching a blameless person
8. Expressing ingratitude to God
9. Enjoining the evil and forbidding the good

Although we may continue counting the sins of the tongue, the sins mentioned above gives us a good grasp of the dangers of the tongue. .

General Guidelines for Avoiding Negative Effects of the Tongue

It has been made clear that although the tongue is a great blessing of God, it could be very dangerous and lead to many sins. So, one should think about how to avoid or minimize the dangers.

Based on *hadiths* and the teachings of Islamic scholars of ethics, we can summarize the following guidelines:

1. Being very careful about dangers of tongue

If one wants to avoid the dangers of any dangerous thing, he should firstly be very careful about its dangers. Thus, every morning, when one gets up, he should advise himself to be careful about the dangers

of the tongue and say to himself, “This limb is able to take you to the summit of happiness, but it is also capable of driving you to the extremes of misery and evil.”

Sa’id ibn Jubayr quotes from the holy Prophet (s): “When the son of Adam gets up in the morning all of his limbs tell the tongue, ‘Fear God regarding us, because if you are steadfast [in faith] we will be steadfast, and if you go astray we will go astray’” (Fayd Kashani n.d., 5:193).

In a similar *hadith* from Imam Ali b. al-Husayn (a), we read, “Indeed, every morning the tongue of the son of Adam casts a glance at the other limbs and tells them, ‘How are you doing?’ They answer, ‘Fine, if you leave us alone!’ Then, they add, ‘For God’s sake, be careful about us!’ They implore the tongue by God and say, ‘Indeed we will be awarded and punished because of you!’” (Kulayni 1407 A.H, 2:115).

2. Silence

The importance of silence has been discussed in detail in the prior sections; we learned that several Quranic verses teach us sophisticated points about it and many *hadiths* have addressed this topic. The wisdom behind all this emphasis is that the less one speaks, the less he will be vulnerable to mistakes and dangers.

Moreover, practicing silence empowers us to control our tongues and avoid the sins that are related to it; after a while, if we continue practicing silence, we will say nothing other than the truth and will not speak except for the sake of God.

However, it is important to note that we do not mean that one should keep absolute silence; because many important matters of life, such as worshiping, teaching, learning, edification, improving mutual relations, etc., cannot be done without speaking. What is meant is

speaking less and avoiding idle talks, seditious speeches, and so forth. For this reason, in a *hadith* from Imam Ali (a) we read,

Whoever speaks a lot, makes mistakes a lot, and whoever makes many mistakes his modesty decreases, and whoever has little modesty his God-wariness diminishes, and whoever has little God-wariness his heart dies, and those who have dead hearts will enter Hellfire” (Nahj al-Balaghah, wisdom 349).

In another hadith from Imam Ali (a), we read, “Speaking is like a medicinal drug: a little of it benefits [you] and too much of it kills [you]” (Tamimi Amudi 1366 Sh, 211).

3. Controlling tongue (thinking before speaking)

Before beginning to speak, if one thinks about what he is going to say, about its consequences, and about his intention, he will usually remain safe from sins and mistakes.

In a famous *hadith* from the noble Prophet (s), we learn, “Indeed, the tongue of the faithful is behind their hearts; when they decide to speak, they think about it in their heart and then affirm it by their tongue. But the tongue of the hypocrite is in front of their heart; when they want to say something, they affirm it by their tongue and do not think about it in their heart” (Fayd Kashani n.d., 5:195).

Also in a *hadith* from Imam Hassan al-‘Askari (a), we read, “The heart of a fool is in his mouth, but the mouth of a wise man is in his heart” (Majlisi 1403 A.H, 75:374).

In these *hadiths* “heart” refers to the thinking ability, and being behind or in front of the heart means whether one thinks before speaking or not.

How great would it be if everyone thought about the consequences of what they were going to say, about their real intention, about whether

there is any benefit in their saying, whether it promotes good or evil, and about whether it results in the pleasure of God or only the pleasure of God's creation!

Let us conclude this discussion with a beautiful saying from Imam Ali (a):

“If you like yourself to be immune and your reputation to be preserved, shorten your speech and keep a longer silence; [if you do this] you will have a wiser thought and a luminous heart. (Tamimi Amudi 1366 Sh, 216)

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