

**'Fame Seeker
is condemned
and so is the
Defamed'**

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجَلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Fame Seeker is condemned and so is the defamed’

Some Ahadith are presenting which vigorously condemn the seeker of the fame, even for the good causes and one should neither be defamed nor participate in defaming others.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الشُّهُرَةُ خَيْرُهَا وَ شَرُّهَا فِي النَّارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it, from;

Abu Abdullah^{-asws} said: ‘The fame (seeker), the good of it and the evil of it, are in the Fire’.¹

يَا أَبَا ذَرٍّ إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ عَالِمٌ لَا يُنْتَفَعُ بِعِلْمِهِ وَ مَنْ طَلَبَ عِلْمًا لِيَصْرِفَ بِهِ وُجُوهُ النَّاسِ إِلَيْهِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ

(Rasool Allah^{-saww} said:) O Abu Zarr^{-ra}! Evillest of the people in status in the Presence of Allah^{-azwj} on the Day of Qiyamah is a scholar not benefitted with his knowledge, and one who seeks knowledge in order to turn faces of the people by it towards him (seeking fame) will not feel the breeze of Paradise. (An extract).²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمْرَةَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَقُولُ اللَّهُ إِمَّا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ وَ قَالَ جَلَّ ثَنَاؤُهُ فَلَا تُخْشَوُا النَّاسَ وَ احْسَبُوا اللَّهَ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Hamza, raising it, said,

¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 3

² Bihar Al-Anwaar V 74 - The book ‘Al-Rawza’ - Ch 4 H 3

‘Abu Abdullah^{-asws} said: ‘From the worship is the intense fear from Allah^{-azwj} Mighty and Majestic. Allah^{-azwj} is Saying [35:28] **but rather it is those of His servants only who have knowledge who fear Allah**. And He^{-azwj}, Majestic is His^{-azwj} Praise, Said [5:44] **therefore fear not the people and fear Me**. And the Blessed and High Said [65:2] **and whoever is fearful of Allah, He will make for him an outlet**’.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ حُبَّ الشَّرَفِ وَ الذِّكْرِ لَا يَكُونَانِ فِي قَلْبِ الخَائِفِ الرَّاهِبِ .

He (the narrator) said, ‘And Abu Abdullah^{-asws} said: ‘Love for fame and to be mentioned (popularity/dominance) will not exist in the heart of the one who is fearful (of Allah^{-azwj})’.³

فَقَالَ يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَيْسُ الْفَطِينُ بِشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَدْلُ شَيْءٍ نَفْسًا زَاجِرٌ عَنِ كُلِّ فَاِنٍ حَاضٍ عَلَى كُلِّ حَسَنٍ لَا حَفْوَدٌ وَ لَا حَسُوْدٌ وَ لَا وَثَابٌ وَ لَا سَبَابٌ وَ لَا عِيَابٌ وَ لَا مُعْتَابٌ يَكْرَهُ الرِّفْعَةَ وَ يَشْتَأُ السُّمْعَةَ طَوِيلُ الْعَمِّ بَعِيدُ الْهَمِّ كَثِيرُ الصَّمْتِ وَ قُورٌ ذُكُوْرٌ صَبُوْرٌ شُكُوْرٌ مَعْمُوْمٌ بِفِكْرِهِ مَسْرُوْرٌ بِفَقْرِهِ سَهْلُ الخَلِيْقَةِ لَيِّنُ العَرِيْكَةِ رَصِيْنُ الوَفَاءِ قَلِيْلُ الأَدَى لَا مُتَأَفِّكٌ وَ لَا مُتَهَيِّتٌ

So he^{-asws} (Abu Abdullah^{-asws}) said: ‘O Hammam! The *Momin*, he is the smart, the intelligent. His happiness is in his face and his grief is in his heart; the expansive thing being the chest and the humble thing being the self; restraining from everything and exhorting upon everything good; neither being spiteful, nor envious, nor leaping (quick to argue), nor abusive, nor a fault-finder, nor slanderous. He dislikes the elevation (status), and inimical to be heard of (fame), lengthy of grief, far from worrying, frequent of the silence, dignity, remembrance, gratefulness; being gloomy due to his thoughts and joyful due to his poverty, of the easygoing nature, soft flexibility, strong of loyalty, little hurtfulness, neither being a liar nor immoral.⁴ (An extract)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَبِيْلَةَ عَنْ مُحَمَّدِ بْنِ الحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا ذُنْبَانِ ضَارِبَانِ فِي عَنَمٍ قَدْ فَارَقَتْهَا رِعَاؤُهَا وَاحِدٌ فِي أَوْلَهَا وَ هَذَا فِي آخِرِهَا بِأَفْسَدَ فِيهَا مِنْ حُبِّ المَالِ وَ الشَّرَفِ فِي دِيْنِ المُسْلِمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby, from;

Abu Abdullah^{-asws} said: ‘Two ferocious wolves among sheep who have separated from their shepherd, one being among its front ones and one being among its back ones, are not more damaging among them than the love of the world and the fame would be regarding the Religion of the Muslim’.⁵

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 7

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 1

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 10

وَمَنْ يَتَّبِعِ السُّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ الْكَذِبَةَ وَمَنْ يَتَوَلَّ الدُّنْيَا يَعْجِزْ عَنْهَا وَمَنْ يَعْرِفِ الْبَلَاءَ يَصْبِرْ عَلَيْهِ وَمَنْ لَا يَعْرِفُهُ يَنْكُلْ وَالرَّيْبُ كُفْرٌ وَمَنْ يَسْتَكْبِرْ يَضَعُهُ اللَّهُ وَمَنْ يُطِعِ الشَّيْطَانَ يَعْصِ اللَّهُ وَمَنْ يَعْصِ اللَّهَ يُعَدِّبْهُ اللَّهُ وَمَنْ يَشْكُرْ يَزِيدْهُ اللَّهُ وَمَنْ يَصْبِرْ عَلَى الرَّزِيَّةِ يُعِينَهُ اللَّهُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَحَسْبُهُ اللَّهُ

In a lengthy Hadith Rasool Allah^{-saww} said:

The one who seeks fame (show-off), Allah^{-azwj} makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognised it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, Allah^{-azwj} Puts him in his place. And the one who obeys Satan^{-la} disobeys Allah^{-azwj}, and the one who disobeys Allah^{-azwj} is Punished by Allah^{-azwj}. The one who is thankful, Allah^{-azwj} Increases for him, the one who is patient upon a loss is Helped by Allah^{-azwj}. The one who places reliance upon Allah^{-azwj}, Allah^{-azwj} suffices for him.⁶ (An extract)

Neither be Defamed nor plot to defame others:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ بَيْحِي الْحِزَّازِ عَنْ حَمَّادِ بْنِ عَثْمَانَ قَالَ حَضَرْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ ذَكَرْتَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) كَانَ يَلْبَسُ الْحُثَيْنَ يَلْبَسُ الْقَمِيصَ بِأَرْبَعَةِ دَرَاهِمٍ وَ مَا أَشْبَهَ ذَلِكَ وَ نَرَى عَلَيْكَ اللَّيْسَ الْجَدِيدَ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Yahya Al Khazzaz, from Hammad Bin Usman who said,

‘I was present with Abu Abdullah^{-asws} and a man said to him^{-asws}, ‘May Allah^{-azwj} Keep you^{-asws} well! I remember that Ali^{-asws} Bin Abu Talib^{-asws} used to wear the coarse (clothing). He^{-asws} was wearing the shirt of four Dirhams and what resembled that, and we see upon you^{-asws} the new clothing’.

فَقَالَ لَهُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) كَانَ يَلْبَسُ ذَلِكَ فِي زَمَانٍ لَا يُنْكَرُ عَلَيْهِ وَ لَوْ لَبَسَ مِثْلَ ذَلِكَ الْيَوْمَ شُهْرَ بِهِ فَخَيْرٌ لِبَاسٍ كُلِّ زَمَانٍ لِبَاسِ أَهْلِهِ غَيْرَ أَنَّ قَائِمَنَا أَهْلَ الْبَيْتِ (عَلَيْهِ السَّلَامُ) إِذَا قَامَ لِبَسَ ثِيَابَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَ سَارَ بِسِيرَةِ عَلِيٍّ (عَلَيْهِ السَّلَامُ).

So, he^{-asws} said to him: ‘Ali^{-asws} Bin Abu Talib^{-asws} was wearing that during the time period that it would not be denied upon him^{-asws}, and if he^{-asws} were to wear the likes of that today, he^{-asws} would be defamed by it. So, the best clothing of every time period is the clothing worn by people (during that time), apart from that, our^{-asws} Qaim^{-asws} of the People^{-asws} of the

⁶ Al-Kafi, Vol. 8, H. 14487

Household, when he^{-asws} rises, would wear the clothing of Ali^{-asws}, and he^{-asws} would live by the way of Ali^{-asws}.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُقَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَ هَدَمَ مُرْوَعَتَهُ لِيَسْقُطَ مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ وِلَايَتِهِ إِلَى وِلَايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

‘Abu Abdullah^{-asws} said to me: ‘The one who reports upon a *Momin* with a report intending to defame him with it and demolish his personality to drop him from the eyes of the people, Allah^{-azwj} would Exit him from His^{-azwj} Wilayah to the wilayah of the Satan^{-la}, but the Satan^{-la} will not accept him’.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَفَى بِالْمَرْءِ خِزْيًا أَنْ يَلْبَسَ ثَوْبًا يَشْهَرُهُ أَوْ يَرَكَبَ دَابَّةً تَشْهَرُهُ .

Muhammad Bin Yahya, form Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from a man, from;

Abu Abdullah^{-asws} having said: ‘It is sufficient disgrace for the man that he wears clothes by which he is defamed, or rides an animal which defames him’.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ عَنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ مَنْ لَبَسَ ثَوْبًا يَشْهَرُهُ كَسَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِنَ النَّارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al-Jaroud, from Abu Saeed, from;

Al-Husayn^{-asws} said: ‘The one who wears clothes which defame him, Allah^{-azwj} would Clothe him on the Day of Judgement in a garment from the Fire’.¹⁰

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 106 H 4

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 1

⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 2

¹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 4