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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{--asws}**

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كتاب الروضة

THE BOOK 'AL RAWZA'

أبواب المواعظ و الحكم

CHAPTERS ON THE PREACHINGS AND THE RULINGS

باب 1 مواعظ الله عز و جل في القرآن المجيد

CHAPTER 1 – PREACHING OF ALLAH-azwj MIGHTY AND MAJESTIC IN THE GLORIOUS QURAN

الآيات

The Verses

النساء وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَ إِنَّ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ كَانَ اللَّهُ غَنِيًّا حَمِيدًا

(Surah) 'Al Nisaa' - **And We had Advised those who were Given the Book from before you and (We Advise) you too that you should be fearing Allah; and if you commit Kufr, then for Allah is whatever is in the skies and whatever is in the earth; and Allah would always be Self-sufficient, Praise-worthy [4:131]**

وَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ كَفَى بِاللَّهِ وَكَيْلًا-

And for Allah is whatever is in the skies and whatever is in the earth, and Suffice with Allah as a Protector [4:132]

إِنْ يَشَأْ يُذْهِبْكُمْ أَوْ يُبَدِّلْ نَسَبَكُمْ وَ يَأْتِ بِالْآخِرِينَ وَ كَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا-

If He so Desires to, He can Make you pass away, O you people, and Come with others; and Allah would always be Able upon that [4:133]

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَ الْآخِرَةِ وَ كَانَ اللَّهُ سَمِيعًا بَصِيرًا

One who wanted rewards of the world, so in the Presence of Allah are rewards of the world and the Hereafter; and Allah was always Hearing, Seeing [4:134]

الأنعام قُلْ هُوَ الْفَاعِلُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شَيْعًا وَ يَذِيقَ بَعْضَكُمْ نَاسٍ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ
الآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

(Surah) 'Al Anaam' - **Say: 'He is Able upon Sending Punishment upon you from above you, or from beneath your feet, or confusing you with something and Making some of you taste the evil of the others'. Look how We Explain the Signs perhaps they would understand [6:65]**

و قال سبحانه وَ رَبُّكَ الْعَزِيزُ ذُو الرِّحْمَةِ إِنَّ يَشَاءُ يُدْهِبُكُمْ وَ يَسْتَخْلِفُ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ-

And the Glorious Said: **And your Lord is the Self-sufficient, with the Mercy. If he so Desires, He would Remove you all and Replace from after you whatever He so Desires to, just as he Produced you from the offspring of another people [6:133]**

إِنَّ مَا تُوعَدُونَ لَآتٍ وَ مَا أَنْتُمْ بِمُعْجِزِينَ-

Surely what you are Threatened with would come, and you would not be escaping (it) [6:134]

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Say: 'O people! Work according to your ability; I too am working; so you will soon come to know, who would have for him the end result of the (eternal) abode. Surely the unjust will not succeed [6:135]

الأعراف وَ كَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا نِيَابًا أَوْ هُمْ قَائِلُونَ-

(Surah) 'Al Araaf' - **And how many a town We Destroyed, so Our Torment came to it overnight or while they were sleeping at midday [7:4]**

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

So it was not their call, when there came to them Our Torment, except that they were saying, 'We were unjust' [7:5]

التوبة وَ قُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رُسُولُهُ وَ الْمُؤْمِنُونَ وَ سَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

(Surah) 'Al Tawbah' - **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; and you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing' [9:105]**

يونس وَ لَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَ مَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ-

(Surah) 'Yunus^{as}' - **And We have Destroyed the generations from before you when they were unjust, and their Rasools came to them with the clear proofs but (still) they did not believe. Like that do We Recompense the criminals [10:13]**

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

Then We Made you replacements in the earth from after them for Us to See how you are working [10:14]

و قال تعالى و الله يدعوا إلى دار السلام و يهدي من يشاء إلى صراط مستقيم

And the Exalted Said: **And Allah Calls to the House of Al-Salām and Guides the one He Desires, to the Straight Path [10:25]**

إلى قوله تعالى و إنا نربنك بعض الذي نعدهم أو نتوفينك فإننا مرجعهم ثم الله شهيد على ما يفعلون-

Up to Words of the Exalted: **And either We will Show you part of that which We have Prepared for them or We will Cause you to pass away, then to Us would be their return, then Allah will Testify upon what they had been doing [10:46]**

و لكل أمة رسول فإذا جاء رسوهم فضي بينهم بالفسط و هم لا يظلمون

And for every community there is a Rasool. So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness and they would not be dealt with unjustly [10:47]

إلى قوله تعالى قل أ رأيتم إن أتاكم عذابه بيانا أو نهاراً ما ذا يستعجل منه المجرمون-

Up to Words of the Exalted: **Say: 'What is your view if His Punishment comes to you by night or by day, what is that which the criminals can hasten from it? [10:50]**

أ ثم إذا ما وقع آمتهم به الآن و قد كنتم به تستعجلون

Is it when it does occur you will believe in it? Now! And you were hastening with it? [10:51]

ثم قيل للذين ظلموا ذوقوا عذاب الخلد هل تجزون إلا بما كنتم تكسبون

Then it would be Said to those who were unjust: "Taste the eternal Punishment! Are you being Recompensed except due to what you had earned? [10:52]

إلى قوله و ما تكون في شأن و ما تتلوا منه من قرآن و لا تعملون من عمل إلا كنا عليكم شهوداً إذ تفيضون فيه و ما يعزب عن ربك من مثقال ذرة في الأرض و لا في السماء و لا أصغر من ذلك و لا أكبر إلا في كتاب مبين

Up to His^{azwj} Words: **And you do not happen to be occupied in a matter, and you do not recite from it of the Quran, nor are you doing from any deed, except We are Witnesses upon you all when you are engaging in it, and there isn't hidden from your Lord the weight of a particle in the earth nor in the sky, nor smaller than that nor greater, except (it is) in a 'Clear Book' [10:61]**

و قال تعالى و يحق الله الحق بكلماته و لو كره المجرمون

And the Exalted Said: **And Allah will Prove the Truth to be true by His Words, and even if the criminals dislike it [10:82]**

هود ذلك من أنباء القرى نقصه عليك منها قائم و حصيد-

(Surah) Hud^{as} - **That is from the news of the towns We Relate to you. From these are (ones still) standing, and (ones) mowed down [11:100]**

و ما ظلمناهم و لكن ظلموا أنفسهم فما أعنت عنهم آلهتهم التي يدعون من دون الله من شيء لَمَا جاء أمر ربك و ما زادوهم غير تنبي-

And We were not unjust to them by they were unjust to themselves, so their gods which they were supplicating to from the ones besides Allah did not avail them of anything when the Command of your Lord Came, and it did not increase them apart from ruination [11:101]

و كذلك أخذ ربك إذا أخذ القرى و هي ظالمة إن أخذهُ أليم شديد-

And like that, your Lord Seizes when He Seizes the towns while they are unjust. Surely, His Seizing is severely painful [11:102]

إن في ذلك لآية لمن خاف عذاب الآخرة ذلك يوم مجموع له الناس و ذلك يوم مشهود-

Surely, in that is a Sign for the one who fears Punishment in the Hereafter. That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]

و ما نُؤخِّره إلا لأجل مغدور-

And We do not Delay except to a calculated term [11:104]

يوم يأت لا تكلم نفس إلا بإذنه فمنهم شقي و سعيد-

On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105]

فأما الذين شقوا ففي النار هم فيها زفير و شهيق-

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106]

خالدين فيها ما دامت السماوات و الأرض إلا ما شاء ربك إن ربك فعال لما يريد-

Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]

و أما الذين سعدوا ففي الجنة خالدين فيها ما دامت السماوات و الأرض إلا ما شاء ربك عطاء غير محذود

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]

إِلَى قَوْلِهِ تَعَالَى وَ إِنَّ كُنَّا لَمَّا لَبَّيْتَنَّهُمْ رَبُّكَ أَعْمَاهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ -

Up to Words of the Exalted: **And you Lord will certainly Fulfil their deeds. He is Aware of what they are doing [11:111]**

فَأَسْتَقِيمُ كَمَا أُمِرْتُ وَ مَنْ تَابَ مَعَكَ وَ لَا تَطْعُوا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Therefore be steadfast as what you are Commanded to, and the ones with you who repent, and (they) should not transgress. He Sees what you are doing [11:112]

الرَّعْدُ فُلٌ مِّن رَّبِّ السَّمَاوَاتِ وَ الْأَرْضِ فُلِ اللَّهِ فُلٌ أَمْ فَاتَّخَذْتُمْ مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَ لَا ضَرًّا فُلان هَلْ يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَ النُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ فُلِ اللَّهِ خَالِقُ كُلِّ شَيْءٍ وَ هُوَ الْوَاحِدُ الْقَهَّارُ -

(Surah) 'Al Ra'ad' – **Say: 'Who is the Lord of the skies and the earth?' Say: 'Allah'. Say: 'So (why) are you taking guardians from besides Him who neither control for themselves any benefit nor harm?' Say: 'Are they equal, the blind and the seeing one? Or is it equal, the darkness and the light? Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?' Say: 'Allah is the Creator of all things, and He is the One, the Supreme' [13:16]**

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَ مِمَّا يُوقَدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ جَلْبَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُه كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَ الْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَ أَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

He Sends down water from the sky, then it flows into the valleys by its measurement, and the torrent bears the swelling scum. And from what they are melting upon it in the fire seeking ornaments or apparatus, there is a scum the like of it. Like that Allah Compares the truth and the falsehood. Then as for the scum, so it goes as slag, and as for what benefits the people, it remains in the earth. Like that Allah Strikes the examples [13:17]

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَ الَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ هُمْ مَا فِي الْأَرْضِ جَمِيعًا وَ مِثْلُه مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ هُمْ سُوءُ الْحِسَابِ وَ مَاوَاهُمْ جَهَنَّمُ وَ يَبْسُ السَّيِّئَاتُ -

For those who are responding goodly to their Lord. And those who are not responding to Him, if for them was to be whatever is in the earth altogether and the like of it along with it, they would offer to ransom with it. They, for them would be the evil Reckoning, and their abode is Hell, and the land is evil [13:18]

أَفَمَنْ يَعْلَمُ أَنَّمَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِمَّا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Is the one who knows that what has been Revealed unto you from your Lord is the Truth like the one who is blind? But rather, the ones with the understanding will be mindful [13:19]

إبراهيم وَ لَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

(Surah) Ibrahim^{as} - **And We had Sent Musa with Our Signs: "Take your people out from the (multiple) darkness into the light and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one" [14:5]**

وَ قَالَ تَعَالَى قَالَتْ رُسُلُهُمْ أَلِ فِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَ الْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَ يُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى

And the Exalted Said: **Their Rasools said: 'Is the doubt regarding Allah, Originator of the skies and the earth? He is Calling you to Forgive you of your sins and Respite you to a specified term'. [14:10]**

وَ قَالَ تَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ بِالْحَقِّ إِنْ يَشَاءُ يُدْهِبُكُمْ وَ يَأْتِ بِخَلْقٍ جَدِيدٍ-

And the Exalted Said: **Do you not see that Allah Created the skies and the earth with the Truth? If He so Desires to, He can Eliminate you all and Come with a new people [14:19]**

وَ مَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

And this is not a big thing for Allah [14:20]

وَ قَالَ تَعَالَى وَ لَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ-

And the Exalted Said: **And do not reckon Allah to be oblivious of what the unjust are doing. But rather, He Respites them to a Day in which the eyes shall be staring (in horror) [14:42]**

مُهْطِعِينَ مُقْنِعِي رُؤُسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَ أَفْعِدُّهُمْ هَوَاءَ

(They would be) running ahead, their heads raised, their eyes not reverting back to them and their hearts vacant [14:43]

وَ أَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِِبْ دَعْوَتَكَ وَ تَتَّبِعِ الرَّسُولَ أَوْ لَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ رِوَايٍ-

And warn the people of the Day when the Punishment shall come to them, so those who were unjust will be saying, 'Our Lord! Respite us to a near term, we will answer Your Call and follow the Rasools'. Or did you not happen to be swearing from before there would be no decline for you? [14:44]

وَ سَكَنتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَ تَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَ ضَرَبْنَا لَكُمْ الْأَمْثَالَ

And you dwelt in the abodes of those who were unjust to themselves, and it is clear to you how We Dealt with them, and We Struck the examples for you [14:45]

وَ قَدْ مَكَرُوا مَكْرَهُمْ وَ عِنْدَ اللَّهِ مَكْرُهُمْ وَ إِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

And they had plotted their plots, but their plots are with Allah, and even though their plots were such that the mountains would have moved from it [14:46]

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ رَسُولُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

Therefore do not reckon Allah to be breaking the promises of His Rasools, surely Allah is Mighty with the Revenge [14:47]

النحل هل يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَ مَا ظَلَمَهُمُ اللَّهُ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ-

(Surah) 'Al Nahl' - **Are they waiting except that the Angels should come to them or there should come the Command of your Lord? Like that was done by those from before them, and Allah is not unjust to them, but they were unjust to their own selves [16:33]**

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

So, the evil results of what they had done shall afflict them and it would encompass with them what they had been mocking with [16:34]

وَ قَالَ تَعَالَى تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَ يُضِلُّهُمُ الْيَوْمَ وَ لَهُمْ عَذَابٌ أَلِيمٌ

And the Exalted Said: **By Allah! We had Sent (Rasools) to communities from before you, but the Satan adorned their deeds for them. So he would be their guardian on the Day, and for them would be a painful Punishment [16:63]**

الأسرى فُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرِيضَتُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

(Surah) 'Al Asra' - **Say: 'Every one acts according to his own disposition; so your Lord is more Knowing of the one who is better Guided on the Way [17:84]**

مريم إِنَّ كُلُّ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

(Surah) 'Maryam^{-as'} - **Verily, everyone in the skies and the earth, but he would come to the Beneficent as a servant [19:93]**

لَقَدْ أَحْصَاهُمْ وَ عَدَّهُمْ عَدًّا-

He has Counted them and has Counted them with a numbering [19:94]

وَ كُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

And every one of them would come to Him on the Day of Judgement individually [19:95]

إلى قوله تعالى وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَوْمٍ هَلْ نَحِيسُ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا

Up to Words of the Exalted: **And how many a generation have We Destroyed before them! Do you sense from any one of them or hear a sound of them? [19:98]**

الأنبياء وَ كَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ

(Surah) 'Al Anbiya' - **And how many a town did We Shatter which was unjust, and We Raised after it another people? [21:11]**

الأنبياء وَ كَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ

So when they do sense Our Punishment, then they are fleeing from it [21:12]

الأنبياء وَ كَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ لَا تَرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِكُمْ لَعَلَّكُمْ تُسْتَلُونَ-

“Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!” [21:13]

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ-

They say, ‘O woe be unto us! Surely we were unjust!’ [21:14]

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]

إِلَىٰ قَوْلِهِ تَعَالَىٰ وَ لَقَدْ اسْتَهْزَىٰ بِرُسُلٍ مِنْ قَبْلِكَ فَحَقَّ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ-

Up to Words of the Exalted: **And there was mockery with Rasools from before you, then it encompassed those of them who were mocking, what they had been mocking [21:41]**

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ-

Say: ‘Who can protect you by the night and the day from the Beneficent? But, they, from the Zikr of their Lord, are turning aside [21:42]

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ-

Or, are there gods for them defending them from besides Us? They are not even able to help themselves nor can they be defended from Us [21:43]

بَلْ تَتَّعْنَا هَؤُلَاءِ وَ آبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّ نَارَ الْأَرْضِ تَنْفُصُهَا مِنْ أَطْرَافِهَا أَ فَهُمُ الْغَالِبُونَ

But, We Provided them and their forefathers until the life was prolonged upon them. So, do they not see us Coming to the earth, Reducing it from its ends? Can they be the victorious ones? [21:44]

الحج يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

(Surah) 'Al Hajj' - **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1]**

يَوْمَ تَرَوْهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَارَى وَ مَا هُمْ بِسُكَارَى وَ لَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2]

وَ قَالَ تَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبَالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ وَ كَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَ مَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ-

And the Exalted Said: **Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people, and many are such that the Punishment is deserving upon them? And one whom Allah Disgraces, so there is none who can honour him. Surely Allah Does whatever He so Desires [22:18]**

هَذَانِ حَصْمَانِ اِخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُؤُسِهِمُ الْحَمِيمُ-

These are two disputants disputing regarding their Lord. As for those who are committing Kufr, there would be cut out for them clothes of fire, the boiling water would be pour from above their heads [22:19]

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَ الْجُلُودُ

Due to it would melt whatever is in their bellies and the skins [22:20]

وَ لَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ-

And for them would be rods of iron [22:21]

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ عَمٍّ أُعِيدُوا فِيهَا وَ ذُوقُوا عَذَابَ الْحَرِيقِ-

Every time they intend to exit from it, from grief, they would be returned into it, and they would be tasting the Punishment of the burning [22:22]

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَ لِيَاسُهُمْ فِيهَا حَرِيرٌ-

Surely Allah would Enter those who are believing and are doing righteous deeds into Gardens, the rivers flowing beneath them. They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23]

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ هُدُوا إِلَى صِرَاطِ الْحَمِيدِ

And they had been Guided to the goodly from the words, and were Guided to the Path of the Praise One [22:24]

وَقَالَ تَعَالَى وَ إِنَّ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادٌ وَ ثَمُودٌ

And the Exalted Said: **And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42]**

وَ قَوْمِ إِبْرَاهِيمَ وَ قَوْمِ لُوطٍ

And the people of Ibrahim, and the people of Lut [22:43]

وَ أَصْحَابِ مَدْيَنَ وَ كَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ-

And the companions of Madyan, and Musa (too) was belied, but I Respited the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44]

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَ هِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَ بُرٌّ مُعْتَظَةٌ وَ قَصْرٌ مَشِيدٌ

So how many a town did We Destroy while it was unjust, so it collapsed upon its roofs, and an abandoned well and a constructed palace (deserted) [22:45]

إِلَى قَوْلِهِ تَعَالَى وَ كَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَ هِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَ إِلَيَّ الْمَصِيرُ

Up to Words of the Exalted Said: **And how many a town I Respited while it was unjust, then I Seized it, and to Me is the destination [22:48]**

الْمُؤْمِنُونَ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

(Surah) 'Al Mominoun' - **Until when the death comes to one of them, he says: 'Lord! Return me [23:99]**

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ وَرَائِهِمُ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ-

Perhaps I may do righteous deeds among what I neglected'. Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100]

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ-

So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]

فَمَنْ تَقَلَّتْ مُوَاظِبَتُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ-

So, ones whose scale is heavy, then those, they would be the successful ones [23:102]

وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ حَسِبُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدِينَ

And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]

النور أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَ يَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمَلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(Surah) 'Al Nour' - **Indeed! Surely for Allah is whatever is in the skies and the earth! He has Known what you are upon, and the day you will be returning to him, so He will be Informing them with what they had done, and Allah is a Knower of all things [24:64]**

النمل إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَ لَهُ كُلُّ شَيْءٍ وَ أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ-

(Surah) 'Al Naml' - **But rather, I am Commanded that I should worship the Lord of this city, Who Sanctified it, and all things are for Him. And I am Commanded that I should be from the submitters [27:91]**

وَ أَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَ مَنْ ضَلَّ فَعَلَّ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ-

And that I should recite the Quran. Therefore, one who goes aright, so rather he goes aright for his own self, and one who strays, then say: 'But rather, I am from the warners' [27:92]

وَ قُلِ الْحَمْدُ لِلَّهِ سُبْحَانَهُ قَدْ تَعَرَّفُوا مَا وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And say: 'The Praise is for Allah. He will Show you His Signs, so you will recognise them, and your Lord is not heedless from what you are doing' [27:93]

القصص وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَافِرٍ لِلنَّاسِ وَ هُدًى وَ رَحْمَةً لِّعَالَمِهِمْ يَتَذَكَّرُونَ

(Surah) 'Qasaas' - **And We had Given the Book to Musa from after having Destroyed the former generations as an insight for the people and a Guidance and a Mercy, perhaps they would be mindful [28:43]**

إلى قوله وَ لَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ

Up to His^{-azwj} Words: **But We Produced generations, and the life-spans were prolonged upon them. [28:45]**

الروم قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلَ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ-

(Surah) 'Al Roum' - **Say: 'Travel in the land, then look, how was the end result of those from before. Most of them were Polytheists [30:42]**

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدَّقُونَ-

Then set your face for the Religion of the Custodian before there comes from Allah a Day, there being no averting for it. On that Day they will be divided [30:43]

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَ مَنْ عَمِلَ صَالِحاً فَلِأَنْفُسِهِمْ يَمْهَدُونَ

One who commits Kufr, then upon him is his Kufr, and ones who do righteous deeds, so they are preparing for their own selves, [30:44]

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

For He will Recompense those who believe and do righteous deeds from His Grace. Surely, He does not love the Kafirs [30:45]

إِلَى قَوْلِهِ وَ لَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاؤُهُمْ بِالْبَيِّنَاتِ فَاتَّخَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَ كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

Up to His^{-azwj} Words: **And We have Sent before you, Rasools to their people. So they came to them with the clear proofs. Then We Took revenge from those who committed crimes. And it was always a right upon us to Help the Momineen [30:47]**

التَّنْزِيلِ أَوْ لَمْ يَهْتَدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَ فَلَا يَسْمَعُونَ

(Surah) 'Al Tanzeel' (Al Sajdah) - **Or, is it not a guidance for them how many We Destroyed before them, from the generations walking around in their dwellings? Surely, there are Signs in that. So will they not be listening? [32:26]**

سَبَأاً فَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ إِذْ نَسَتْ خُسُفٌ بِهِمُ الْأَرْضَ أَوْ نُسِقَطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ

(Surah) 'Saba' - **Do they not look at what is in front of them and what is behind them, from the sky and the earth? If We so Desire, We would Cause the earth to submerge with them, or a piece of the sky to fall down upon them. Surely, in that, there is a Sign for every penitent servant [34:9]**

وَ قَالَ تَعَالَى وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ

And the Exalted Said: **And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]**

فَاطْرٍ يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَ اللَّهُ هُوَ الْعَزِيزُ الْحَمِيدُ-

(Surah) 'Fatir' - **O you people! You are the ones needy to Allah, and Allah, He is the Needless, the Praise One [35:15]**

إِنْ يَشَأْ يُدْهِبْكُمْ وَ يَأْتِ بِخَلْقٍ جَدِيدٍ-

If He so Desires to, He could Abandon you all and Come with a new creation [35:16]

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

And this is not difficult upon Allah [35:17]

إِلَى قَوْلِهِ أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَ مَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَ لَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

Up to His^{azwj} Words: **Or, did they not travel in the land and looked at how was the end result of those from before them, and although they were mightier in strength than they are? And Allah was not such as for something to escape Him, neither in the skies nor in the earth. Surely, He was always Knowing, Powerful [35:44]**

يَس يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

(Surah) 'Yaseen' - **O regret upon the servants! There did not come a Rasool to them except they were mocking him [36:30]**

أَمْ لَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ-

Do they not see how many a generation We have Destroyed from before them? They would not be returning to them [36:31]

وَإِنْ كُلُّ لَمَّا جَمِيعٍ لَدَيْنَا مُحْضَرُونَ

And surely, they would all be presented in front of Us [36:32]

وَ قَالَ تَعَالَى وَ لَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ

And the Exalted Said: **And if We so Desire, We could obliterate their eyes, then they would be groping for the way, and how would they have seen? [36:66]**

وَ لَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَ لَا يَرْجِعُونَ

And if We so Desire, We could Transfix them in their places, so they would neither have the ability to go nor return [36:67]

الزمر قَالَ إِنِّي أُمرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

(Surah) 'Al Zumar' - **Say: 'I am Commanded that I worship Allah, being sincere to Him in the Religion [39:11]**

وَ أُمرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ-

And I am Commanded that I be the first of the submitters' [39:12]

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ-

Say: 'If I disobey my Lord, I fear the Punishment of a Mighty Day' [39:13]

قُلِ اللَّهُ أَعْبُدُ مُخْلِصاً لَهُ دِينِي-

Say: 'I worship Allah, being sincere to Him in my Religion, [39:14]

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ-

So, worship what you like besides Him. Say: 'Surely the losers are those who would be incurring losses for themselves and their families on the Day of Judgment. Indeed! That is the manifest loss' [39:15]

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَ مِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ-

For them would be coverings of Fire from above them and from beneath them. By that, Allah is Alarming His servants. "O servant, therefore fear Me!" [39:16]

وَ الَّذِينَ اجْتَنَّبُوا الطَّاغُوتَ أَنْ يُعْبُدُوهَا وَ أَنَابُوا إِلَى اللَّهِ هُمْ الْبَشَرِ فَبَشِّرْ عِبَادِ

And those who are shunning the tyrants and distancing from them and are being penitent (repentant) to Allah, for them is the glad tidings, therefore give glad tidings to My servants [39:17]

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18]

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ-

So the one upon whom the Sentence of the Punishment has proven true, can you save the one in the Fire? [39:19]

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ عُرِفُوا مِنْ فَوْقِهَا عُرْفٌ مَبْنِيَةٌ بَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ

However, for those who fear their Lord, for them would be rooms built from above these rooms, the rivers flowing from beneath them, being a Promise of Allah. Allah does not Break the Promises [39:20]

وَ قَالَ تَعَالَى أَفَمَنْ يَتَّبِعِي يَوجِهُهُ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَ قِيلَ لِلظَّالِمِينَ دُوقُوا مَا كُنْتُمْ تَكْسِبُونَ-

And the Exalted Said: So would he be the one who fears the evil of the Punishment to be faced by him on the Day of Judgment? And it would be Said to the unjust: "Taste what you had been earning!" [39:24]

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Those before them belied, therefore the Punishment came to them from where they were not aware of [39:25]

فَأَذَاقَهُمُ اللَّهُ الْحُزْنَ فِي الْحَيَاةِ الدُّنْيَا وَ لَعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

So Allah Made them Taste the disgrace in the life of the world, and the Punishment of the Hereafter is greater, if only they had known [39:26]

و قال تعالى وَ لَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَ بَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ-

And the Exalted Said: **And even if for the one who is unjust, would be whatever is in the earth in entirety and the like of it with along with it, in order to ransom him with from the evil Punishment on the Day of Judgment, and there would still appear to them from Allah, what they were not expecting [39:47]**

وَ بَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And it would appear to them, the evil deed what they had earned, and it would surround them, what they had been mocking with [39:48]

المؤمن أَوْ لَمْ يَسْبِرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَ آثَاراً فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَ مَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ-

(Surah) 'Al Momin' - **Or, do they not travel in the land? Then they would see how was the end-result of those who were from before them. They were stronger in them in prowess, and impact in the land, but Allah seized them due to their sins, and there was no saviour for them from Allah [40:21]**

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ

That was because there came to them their Rasools with clear Proofs, but they rejected (them), therefore Allah Seized them; surely He is Strong, Severe in Retribution [40:22]

و قال تعالى يَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النِّجَاةِ وَ تَدْعُونَنِي إِلَى النَّارِ-

And the Exalted Said: **And, O my people! What is the matter, I call you to the salvation and (but) you are calling me to the Fire? [40:41]**

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَ أَشْرِكُ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَ أَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْعَفَّارِ-

You call on me to disbelieve in Allah and associate with Him, what there isn't any knowledge of with it for me, and I call you to the Mighty, the Forgiving [40:42]

لَا جَزْمَ لِي بِمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ وَ أَنَّا مَرَدُّنَا إِلَى اللَّهِ وَ أَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ-

Rather, there is no doubt, what you are calling me to, there isn't any entitlement for it, neither in the world nor in the Hereafter, and our turning is to Allah; and the extravagant, they are the inmates of the Fire [40:43]

فَسْتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ-

So, you will be remembering what I am saying to you, and I entrust my matters to Allah, surely Allah Sees the servants' [40:44]

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَ حَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

So Allah Saved him from the evil of what they planned, and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]

حم عسق وَ تَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ-

(Surah) 'Al Shura' ***And one who Allah Lets to stray, so there would be no guardian for him from after it; and you will see the ones unjust, when they do see the Punishment, they would be saying, 'Is there any way to return?' [42:44]***

وَ تَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خاشِعِينَ مِنَ الدَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَ قَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ-

And you will see them being presented to it, fearing from the abasement, looking with a fearful glance. And those who believe shall say, 'Surely the losers are those who incurred losses for themselves and their families on the Day of Qiyamah. Indeed! The ones unjust would be in a permanent Punishment [42:45]

وَ مَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُوهُمْ مِنْ دُونِ اللَّهِ وَ مَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ-

And they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَ مَا لَكُمْ مِنْ نَكِيرٍ

Respond to your Lord from before there comes a Day from Allah, there being no avoiding it. There would not be any refuge for you on that Day, and there would not be for you any denial (of your actions) [42:47]

الزخرف وَ كَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ-

(Surah) 'Al Zukhruf' - ***And how many a Prophet did We Send among the former ones? [43:6]***

وَ مَا يَأْتِيهِمْ مِنْ نَبِيِّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ-

And there come not to them a Prophet but they mocked with him [43:7]

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَ مَضَى مَثَلُ الْأُولَىٰ

So We Destroyed the ones stronger than them in prowess, and they perished like the formers ones [43:8]

إلى قوله تعالى وَ كَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ-

Up to Words of the Exalted: **And similar to that, We did not Send any warner into a town before you, except its high ones said, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:23]**

قَالَ أَوْ لَوْ جِئْتُمْ بِإِهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ-

(The warner) said: 'Or even if I have come to you with better Guidance than what you found your fathers to be upon?' They said, 'We are disbelievers in what you are Sent with' [43:24]

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ

So We Took Revenge from them, then look how was the end-result of the beliers [43:25]

الدخان كَمْ تَرَكُوا مِنْ جَنَّاتٍ

(Surah) 'Al Dukhan' - **How many of the gardens and fountains they left (behind), [44:25]**

وَ عُيُونٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ-

And plantations and noble places, [44:26]

وَ نَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ-

And bounties they used to enjoy in? [44:27]

كَذَلِكَ وَ أَوْرَثْنَاهَا قَوْمًا آخِرِينَ-

Like that, and We Made these to be inherited by another people [44:28]

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنظَرِينَ

So the sky and the earth did not weep upon them, nor were they Respited [44:29]

الأحقاف وَ لَقَدْ مَكَّنَّاكُمْ فِيهِ وَ جَعَلْنَا لَكُمْ سَمْعًا وَ أَبْصَارًا وَ أَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَ لَا أَبْصَارُهُمْ وَ لَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

(Surah) 'Al Ahqaf' - **And We have Enabled them in what We Enabled you in, and We Made ears, and eyes, and hearts to be for them. But, neither their ears, nor their eyes, nor their**

hearts availed them of anything, when they were fighting against the Signs of Allah, and it would surround them what they had been mocking with [46:26]

ق وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ -

(Surah) 'Qaf' - **And how many a generation did We Destroy before them who were mightier in prowess than they are, so they went about in the countries. Is there any escape? [50:36]**

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَ هُوَ شَهِيدٌ

Surely, there is a Zikr in that for one who has a heart for him, or casts the hearing, and he is a witness [50:37]

الواقعة نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَ مَا نَحْنُ بِمَسْبُوبِينَ

(Surah) 'Al Waqia' - **We Ordained death among you and We will not be outrun [56:60]**

عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَ نُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

Nevertheless, We will replace the likes of you and We will Grow you into what you do not know [56:61]

التغابن هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

(Surah) 'Al Taghabun' - **He is the One Who Created you all, so from you is a Kafir and from you is a Momin, and Allah Sees what you are doing [64:2]**

خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ بِالْحَقِّ وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَ إِلَيْهِ الْمَصِيرُ -

He Created the skies and the earth with the Truth, and He Imaged you, so excellent is your image, and to him is the destination [64:3]

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ يَعْلَمُ مَا تُسْرُونَ وَ مَا تُعْلِنُونَ وَ اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ -

He Knows whatever is in the skies and the earth, and He Knows whatever you are secretive about and whatever you are proclaiming, and Allah is well-Knowing of the contents of the chests [64:4]

أَمْ لَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَ هُمْ عَذَابٌ أَلِيمٌ -

Did there not come to you news of those who committed Kufr from before? So they will taste the evil consequences of their conduct, and for them is a painful Punishment [64:5]

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَالُوا أَمْشَرًا يَهْدُونَنَا فَكَفَرُوا وَ تَوَلَّوْا وَ اسْتَعْفَى اللَّهُ وَ اللَّهُ غَنِيٌّ حَمِيدٌ

That is because their Rasools came to them with clear Proofs, but they said, 'Would the mortals be guiding us?' So they committed Kufr and turned back. And Allah is Needless (of them), and Allah is Self-sufficient, Praised [64:6]

الطلاق وَ كَأَيُّنَ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَ رُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَ عَذَّبْنَاهَا عَذَابًا نُكَرًا-

(Surah) 'Al Talaq' - ***And how many a town rebelled against the Command of its Lord and His Messengers, so We Reckoned them with a severe Reckoning, and Punished them with a terrible Punishment [65:8]***

فَذَاقَتْ وَبَالَ أَمْرِهَا وَ كَانَ عَاقِبَتُهُ أَمْرًا حُسْرًا-

So it tasted the scourge of its affairs and the evil consequences of its affair was a loss [65:9]

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ

Allah has Prepared for them a severe Punishment, therefore fear Allah, O ones of understanding, [65:10]

الملك فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ-

(Surah) 'Al Mulk' - ***So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]***

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَ مَنْ مَعِيَ أَوْ رَحِمْنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ-

Say: 'Have you considered if Allah were to destroy me and the ones with me, or Have Mercy on us, so who will save the Kafirs from a painful Punishment?' [67:28]

قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَ عَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ-

Say: 'He is the Beneficent! We believe in Him, and upon Him we Rely. Soon you shall come to know who is in clear straying' [67:29]

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30]

المعارج أ يَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ-

(Surah) 'Al Ma'arij' - ***Does every person from them desires that he should enter the Garden of Bliss? [70:38]***

كَأَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ-

Never! Surely, We Created them of what they know [70:39]

فَلَا أُفْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَعَادِرُونَ-

But no! I swear by the Lord of the Easts and the Wests that We are certainly Able [70:40]

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ-

Upon Replacing better than them, and We will not be preceded [70:41]

فَدَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ-

So leave them engaging in vanities and playing around until they meet their Day which they are Promised [70:42]

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصْبٍ يُوفِضُونَ

The Day they would be coming out from the graves quickly as if they are running to a goal [70:43]

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ

Their visions humbled, humiliation having tired them. That is the Day which they had been Promised [70:44]

الْقِيَامَةِ وَجُوهٌ يُؤْمِنُ بِهَا نَاضِرَةٌ-

(Surah) 'Al Qiyamah' - **(Some) faces on that Day would be radiant [75:22]**

إِلَى رَبِّهَا نَاطِرَةٌ-

Looking at their Lord [75:23]

وَ وَجُوهٌ يُؤْمِنُ بِهَا سِرَّةٌ

And (some) faces on that Day would be distorted [75:24]

تَنْظُرُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ-

You would think that something extraordinary has been done with these [75:25]

كَأَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ-

Never! When it has already reached the morphosis (stage) [75:26]

وَ قِيلَ مَنْ رَاقٍ-

And it will be Said, 'Who can cure?' [75:27]

و ظَنَّ أَنَّهُ الْفِرَاقُ -

And he would think it is the separation [75:28]

و التَّقَمَّتِ السَّاقُ بِالسَّاقِ -

And the leg will turn with the leg [75:29]

إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ -

To your Lord on that day shall be the returning [75:30]

فَلَا صَدَقَ وَ لَا صَلَّى -

So he neither ratified nor did he send the Salawat [75:31]

وَ لَكِنَّ كَذَّبَ وَ تَوَلَّى -

But he belied and turned back [75:32]

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى -

Then he went to his family swaggering (boasting) [75:33]

أُولَى لَكَ فَأُولَى -

Closer to you, so closer [75:34]

ثُمَّ أُولَى لَكَ فَأُولَى

Then closer to you, so closer [75:35]

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

Does the human being reckon that he would be left in vain? [75:36]

- أَمْ لَمْ يَكُنْ نُطْقَةً مِنْ مَنِيٍّ يُمْنَى -

Was he not a sperm seminal fluid gushing out? [75:37]

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوْى -

Then he was a clot, so he was Created and Completed [75:38]

فَجَعَلَ مِنْهُ الذَّكَرَ وَ الْأُنثَى

Then He Made from it the pairs, the male and the female [75:39]

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى

Isn't that One Able upon Reviving the dead? [75:40]

المرسلات أَمْ لَمْ يَهْلِكِ الْأُولَى -

(Surah) 'Al Mursalaat' - **Did We not destroy the former ones? [77:16]**

أَمْ نُنَبِّئُهُمُ الْآخِرِينَ -

Then We followed them up with the latter ones [77:17]

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ -

Like that We Deal with the criminals [77:18]

وَأَنَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Woe on that Day is for the beliers [77:19]

النَّبَأِ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

(Surah) 'Al Naba' - **Surely, We have warned you of a near Punishment on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, 'O! I wish I was dust!' [78:40]**

عَبَسَ فَإِذَا جَاءَتْ الصَّاحَّةُ -

(Surah) 'Abasa' - **So when the deafening blast comes [80:33]**

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ -

(It would be) a Day the person will flee from his own brother [80:34]

وَ أُتَاهُ وَ أَبِيهِ

And his mother, and his father [80:35]

وَ صَاحِبَتِهِ وَ بَنِيهِ -

And his spouse and his son [80:36]

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ-

For every person from them on that Day, would be a concern occupying him [80:37]

وُجُوهُ يَوْمَئِذٍ مُسْتَفِرَّةٌ

Some faces on that Day would be bright [80:38]

ضاحِكَةٌ مُسْتَبْشِرَةٌ-

Laughing, joyous [80:39]

وَ وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ-

And (other) faces on that Day, upon them shall be dust [80:40]

تَرَهَقُهَا قَتَرَةٌ-

Darkness shall cover them [80:41]

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ

Those, they are the Kafirs, the immoral [80:42]

الْإِنْفِطَارِ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ-

(Surah) 'Al Infitar' - **Surely the righteous would be in Bliss [82:13]**

وَ إِنَّ الْمُجْرِمَ لَفِي جَحِيمٍ-

And surely the immoral would be in the Blazing Fire [82:14]

يَصْلَوْنَهَا يَوْمَ الدِّينِ

They shall arriving to it on the Day of the Reckoning [82:15]

الْمُطَفِّفِينَ أَلَا يَتُذَّنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ-

(Surah) 'Al Mutaffifeen' - **Don't they think that they would be Resurrected [83:4]**

لِيَوْمٍ عَظِيمٍ-

For a Mighty Day? [83:5]

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

A Day the people would be standing to Lord of the worlds [83:6]

الغاشية هل أناك حديث الغاشية-

(Surah) 'Al Ghashiya' - ***Has there come to you a Hadeeth of the overwhelming event? [88:1]***

وَجْهٌ يُؤْمَدُ خاشِعَةً-

Faces on that day will be humiliated [88:2]

عَامِلَةٌ نَاصِبَةٌ

(Of the) toiling Nasibis (Hostile ones) [88:3]

تَصَلَّى نَارًا حَامِيَةً-

Arriving to a scorching Fire [88:4]

تُسْقَى مِنْ عَيْنِ آتِيَةٍ-

Quenching from a boiling spring [88:5]

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ-

There wouldn't be any food for them except from bitter thorns [88:6]

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ-

Neither fattening nor availing from hunger [88:7]

وَجْهٌ يُؤْمَدُ نَاعِمَةً-

(Other) faces on that day will be joyful [88:8]

لِسَعْيِهَا رَاضِيَةً-

Pleased of their striving [88:9]

فِي جَنَّةٍ عَالِيَةٍ-

In a lofty Garden [88:10]

لَا تَسْمَعُ فِيهَا لَافِيَةً-

You will not hear vain talk therein [88:11]

فِيهَا عَيْنٌ جَارِيَةٌ -

Therein is a flowing spring [88:12]

فِيهَا سُرُرٌ مَّرْفُوعَةٌ -

Therein are raised couches [88:13]

وَ أَكْوَابٌ مَوْضُوعَةٌ

And placed cups [88:14]

وَ نَمَارِقُ مَصْفُوفَةٌ -

And cushions set in a row [88:15]

وَ زَارِبٌ مَبْثُوثَةٌ

And carpets spread out [88:16].¹

¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 1 H 1

CHAPTER 2 – THE PREACHING BY ALLAH^{-azwj} MIGHTY AND MAJESTIC IN REST OF THE HEAVENLY BOOKS, AND IN THE HOLY HADEETH, AND IN PREACHING BY JIBRAEEL^{-as}

1 ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن الأنصاري عن الهروي قال سمعت علي بن موسى الرضا ع يقول أوحى الله عز و جل إلى نبي من أنبيائه إذا أصبحت فأول شيء يستقبلك فكله و الثاني فاكثمه و الثالث فاقبله و الرابع فلا تؤيسه و الخامس فأهرب منه

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – Tameem Al Qureshi, from his father, from Al Ansari, from Al Hawy who said,

'I heard Ali^{-asws} Bin Musa Al-Reza^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Revealed to a Prophet^{-saww} from His^{-azwj} Prophets^{-as}: "When it is morning, the first thing which faces you, eat it, and the second, conceal it, and the third, accept it, and the fourth, nor do despair it, and the fifth, flee from it!"'

قال فلما أصبح مضى فاستقبله جبل أسود عظيم فوقف و قال أمرني ربي عز و جل أن أكل هذا و بقي متحيراً ثم رجع إلى نفسه فقال ربي جل جلاله لا يأمرني إلا بما أطيق فمشى إليه ليأكله فلما دنا منه صغر حتى انتهى إليه فوجدته لئمة فأكلها فوجدتها أطيب شيء أكله

He^{-asws} said: 'When it was morning, he^{-as} went. He^{-as} faced a large black mountain. He^{-as} paused and said: 'My^{-as} Lord^{-azwj} Mighty and Majestic has Commanded me to eat this', and he^{-as} remained confused, then returned to himself, so he^{-as} said: 'My^{-as} Lord^{-azwj}, Majestic is His^{-azwj} Majesty will not Command me^{-as} except with what I^{-as} can endure'. He^{-as} walked towards it in order to eat it. When he^{-as} came near, it became smaller until he^{-as} ended up to it, he^{-as} found it to be a morsel, so he^{-as} ate it. He^{-as} found is as tastiest of things he^{-as} had eaten.

ثم مضى فوجد طستاً من ذهب فقال أمرني ربي أن أكنم هذا فحفر له حفرة و جعله فيه و ألقى عليه الثراب ثم مضى فالتفت فإذا الطست قد ظهر فقال قد فعلت ما أمرني ربي عز و جل

The he^{-as} went. He^{-as} found a tray of gold. He^{-as} said: 'My^{-as} Lord^{-azwj} has Commanded me^{-as} to conceal this'. He^{-as} dug a hole for it and made it to be in it, and he^{-as} cast the soil upon it. Then he^{-as} went. He^{-as} turned around, and behold, the tray had appeared. He^{-as} said: 'I^{-as} have already done what my^{-as} Lord^{-azwj} Mighty and Majestic had Commanded me^{-as} with'.

فمضى فإذا هو بطير و خلفه باري فطاف الطير حوله فقال أمرني ربي عز و جل أن أقبل هذا ففتح كفه فدخل الطير فيه

He^{-as} continued, and behold, there was a bird and it was being pursued by a falcon. The bird circled around him^{-as}. He^{-as} said: 'My^{-as} Lord^{-azwj} Mighty and Majestic has Commanded me^{-as} to accept this. He^{-as} opened his^{-as} sleeve, and the bird entered inside it.

فقال له الباري أخذت صيدي و أنا خلفه منذ أيام فقال إن ربي عز و جل أمرني أن لا أؤيس هذا ففقطعت من فخذيه قطعة فألقاها إليه

The falcon said to him^{-as}: 'You^{-as} have seized my prey and I have been behind it since days!' He^{-as} said: 'My^{-as} Lord^{-azwj} Mighty and Majestic Commanded me^{-as} not to despair this one'. He^{-as} cut out a piece of his^{-as} own thigh and threw it towards it.

ثُمَّ مَضَى فَلَمَّا مَضَى فَإِذَا هُوَ بِلَحْمٍ مَيْبِئَةٍ مُنْتِنٍ مَدُودٍ فَقَالَ أَمْرِي رَبِّي عَزَّ وَجَلَّ أَنْ أَهْرَبَ مِنْ هَذَا فَهَرَبْتُ مِنْهُ وَرَجَعْتُ

Then he^{-as} continued. When he^{-as} went, behold he^{-as} was with stinky dead meat, insect-ridden. He^{-as} said: 'My^{-as} Lord^{-azwj} Mighty and Majestic Commanded me^{-as} to flee from this'. So he^{-as} fled from it.

وَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قَبِلَ لَهُ إِلَيْكَ قَدْ فَعَلْتَ مَا أَمَرْتُ بِهِ فَهَلْ تُدْرِي مَا ذَا كَانَ قَالَ لَا

And he^{-as} saw in the dream as if it was being said to him^{-as}: 'You^{-as} had done what you^{-as} had been Commanded with. Do you^{-as} know what that was?' He^{-as} said: 'No!'

قِيلَ لَهُ أَمَّا الْجَبَلُ فَهُوَ الْعُضْبُ إِنَّ الْعَبْدَ إِذَا غَضِبَ لَمْ يَرَ نَفْسَهُ وَجَهْلَ قُدْرَتِهِ مِنْ عَظَمِ الْعُضْبِ فَإِذَا حَفِظَ نَفْسَهُ وَ عَرَفَ قُدْرَتَهُ وَ سَكَنَ غَضْبُهُ كَانَتْ عَاقِبَتُهُ كَاللُّقْمَةِ الطَّيِّبَةِ الَّتِي أَكَلَهَا

It was said to him^{-as}: 'As for the mountain, it is the angel. When the servant is angry, he cannot see himself and ignores his own worth due to the might of anger. When he humbles himself, and he recognises his worth, and settles his anger, its consequences would be like the tasty morsel which he tends to eat.

وَأَمَّا الطَّسْتُ فَهُوَ الْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَ أَحْفَاهُ أَبِي اللَّهِ عَزَّ وَجَلَّ إِلَّا أَنْ يُظْهِرَهُ لِزَيْنَتِهِ بِهِ مَعَ مَا يَدَّخِرُ لَهُ مِنْ ثَوَابِ الْآخِرَةِ

And as for the tray, it is the righteous deed. When the servant conceals it and hides it, Allah^{-azwj} Mighty and Majestic Refuses except that He^{-azwj} will Reveal it in order to adorn him with it, along with whatever Rewards of the Hereafter He^{-azwj} has Treasured for him.

وَأَمَّا الطَّيْرُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَاقْبَلْهُ وَ افْتَلِ نَصِيحَتَهُ

And as for the bird, it is the man who comes to you with good advice, therefore accept him and accept his advice.

وَأَمَّا الْبَازِي فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلَا تُؤْيِسْهُ

And as for the falcon, he is the man who comes to you regarding a need, therefore do not despair him.

وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهِيَ الْغَيْبَةُ فَاهْرَبْ مِنْهَا.

And as for the stinky (dead) meat, it is the backbiting, therefore flee from it''².

² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 1

2 ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا ع أَنَّ أَبَاهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ مَا تُنْصِفُنِي
أَتَحْبَبُ إِلَيْكَ بِالنِّعَمِ وَ تَتَمَقُّتُ إِلَيَّ بِالْمَعَاصِي

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-as}, by the three chains from Al-Reza^{-asws}, his^{-asws} father^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “O son of Adam^{-as}! You have not been fair to Me^{-azwj}. I^{-azwj} Made Myself^{-azwj} beloved to you with the bounties and you made yourself hateful to Me^{-azwj} with the disobedience.

حَبْرِي عَلَيْكَ مُنْزَلٌ وَ شُرْكَاءُ إِلَيَّ صَاعِدٌ وَ لَا يَزَالُ مَلَكٌ كَرِيمٌ يَأْتِينِي عَنْكَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ بِعَمَلٍ قَبِيحٍ

My^{-azwj} goodness comes down to you and your evil ascends to Me^{-azwj}, and an honourable Angel does not cease to come to Me^{-azwj} from you during every day and night with ugly deeds!

يَا ابْنَ آدَمَ لَوْ سَمِعْتَ وَصْفَكَ مِنْ غَيْرِكَ وَ أَنْتَ لَا تَعْلَمُ مِنَ الْمُوصُوفِ لَسَارَعْتَ إِلَى مَقْتِهِ.

O son of Adam^{-as}! If you were to listen your description from others, and you don’t know who the describer is, you would have been quick to hate him!”³

ما، الأماالي للشيخ الطوسي عن المفيد عن عمر بن محمد الرضائي عن علي بن مهزيب عن داود بن سليمان عن الرضا ع عن آبائه ع عن النبي ص مثله
وَ فِيهِ فِي كُلِّ يَوْمٍ بِعَمَلٍ غَيْرِ صَالِحٍ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al Mufeed, from Umar Bin Muhammad Al Zayyat, from Ali Bin Mahrawiya, from Dawood Bin Suleyman,,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it, and in it is, During every day with non-righteous deeds”^{.4}

3- مع، معاني الأخبار ل، الحصال ل، الأماالي للصدوق محمد بن أحمد الأسدي عن محمد بن جرير و الحسن بن عروة و عبد الله بن محمد الوهبي جميعاً
عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ عَنْ زَائِرِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عُبَيْدَةَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَ جَبْرِئِيلُ ع إِلَى النَّبِيِّ ص يَا مُحَمَّدُ عِشْ مَا شِئْتَ
فَإِنَّكَ مَيِّتٌ وَ أَحِبِّبْ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اَعْمَلْ مَا شِئْتَ فَإِنَّكَ مُجْرِيٌّ بِهِ وَ اعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُهُ بِاللَّيْلِ وَ عِزَّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – Muhammad Bin Ahmad Al Asady, from Muhammad Bin Jareer and Al Hassan Bin Urwah, and Abdullah Bin Muhammad Al Wahby, altogether from Muhammad Bin Humeyd, from Zafir Bin Suleyman, from Muhammad Bin Uyayna, from Abu Hazim, from Sahl Bin Sa’ad who said,

‘Jibraeel^{-as} came to the Prophet^{-saww} (saying): ‘O Muhammad^{-saww}! Live for as long as you^{-saww} desire, for you^{-saww} will be dying, and love the one you^{-as} so desire to, for you will be separating from him, and work whatever you^{-saww} so desire to, for you^{-saww} will be Rewarded for it; and know that the nobility of a Momin is his standing at night (for Salat), and his honour is his being needless from the people”^{.5}

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

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

⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 2 H 3

4- مع، معاني الأخبار عن أبيه عن سعد بن البرقي عن أبيه في حديث مرفوع عن النبي ص قال: جاء جبرئيل ع إلى النبي ص فقال يا رسول الله إن الله تبارك وتعالى أرسلني إليك هديته لم يعطها أحدا قبلك

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Al Barqy, from his father, in a Hadeeth raised,

'From the Prophet^{-saww}, he (the narrator) said: 'Jibraeel^{-as} came to the Prophet^{-saww}. He^{-as} said: 'O Rasool-Allah^{-saww}! Allah^{-azwj} Blessed and Exalted has Sent me^{-as} to you^{-saww} with a gift He^{-azwj} had not Given it to anyone before you^{-saww}'.

قَالَ رَسُولُ اللَّهِ ص قُلْتُ وَ مَا هِيَ

Rasool-Allah^{-saww} said: 'I^{-saww} said: 'And what is it?'

قَالَ الصَّبرُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The patience, and better than it!'

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ الرِّضَا وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The satisfaction, and better than it!'

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ الرُّهُدُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The ascetism, and better than it'.

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ الْإِحْلَاصُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The sincerity, and better than it!'

قُلْتُ وَ مَا هُوَ

I^{-saww} said, 'And what is it?'

قَالَ الْبِقِينُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The conviction, and better than it!'

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ جِبْرَائِيلُ إِنَّ مَدْرَجَةَ ذَلِكَ التَّوَكُّلُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

Jibraeel^{as} said: 'An arena of that is the reliance upon Allah^{-azwj} Mighty and Majestic'.

قُلْتُ وَ مَا التَّوَكُّلُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

I said, 'And what is the reliance upon Allah^{-azwj} Mighty and Majestic?'

قَالَ الْعِلْمُ بِأَنَّ الْمَخْلُوقَ لَا يَضُرُّ وَلَا يَنْفَعُ وَلَا يُعْطَى وَلَا يَمْتَنَعُ وَ اسْتِعْمَالُ الْيَأْسِ مِنَ الْخَلْقِ فَإِذَا كَانَ الْعَبْدُ كَذَلِكَ لَمْ يَعْمَلْ لِأَحَدٍ سِوَى اللَّهِ وَ لَمْ يَزْجُ وَ لَمْ يَخَفْ سِوَى اللَّهِ وَ لَمْ يَطْمَعْ فِي أَحَدٍ سِوَى اللَّهِ فَهَذَا هُوَ التَّوَكُّلُ

He^{-as} said: 'The knowledge that the created beings can neither harm nor benefit, neither give nor prevent, and using the despair from the creatures. When the servant were to be like that, he will not work for anyone besides Allah^{-azwj}, and will not hop and not fear besides Allah^{-azwj}, and will not covet regarding anyone besides Allah^{-azwj}. So this is the reliance'.

قَالَ قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الصَّبْرِ

He^{-saww} said: 'I^{-saww} said: 'O Jibraeel^{-as}! What is the interpretation of the patience?'

قَالَ تَصْبِرُ فِي الصَّرَاءِ كَمَا تَصْبِرُ فِي السَّرَّاءِ وَ فِي الْفَقَافَةِ كَمَا تَصْبِرُ فِي الْغِنَى وَ فِي الْبَلَاءِ كَمَا تَصْبِرُ فِي الْعَافِيَةِ فَلَا يَشْكُو حَالَهُ عِنْدَ الْخَلْقِ بِمَا يُصِيبُ مِنَ الْبَلَاءِ

He^{-as} said: 'He should be patient during the harm like what he is patient during the happiness, and during the destitution like what he is patient during the riches, and during the afflictions like what he is patient during the well-being. He should not complain of his situation in the presence of the creatures with what has afflicted him from the calamities'.

قُلْتُ فَمَا تَفْسِيرُ الْقَنَاعَةِ

I^{-saww} said, 'What is the interpretation of the contentment?'

قَالَ يَقْنَعُ بِمَا يُصِيبُ مِنَ الدُّنْيَا يَقْنَعُ بِالْقَلِيلِ وَ يَشْكُرُ الْيَسِيرَ

He^{-as} said: 'He should be content with what he attains from the world, being contented with the little and thank for the little'.

قُلْتُ فَمَا تَفْسِيرُ الرِّضَا

I^{-saww} said, 'What is interpretation of the satisfaction?'

قَالَ الرَّاضِي لَا يَسْخَطُ عَلَى سَيِّدِهِ أَصَابَ الدُّنْيَا أَمْ لَا وَلَا يَرْضَى لِنَفْسِهِ بِأَيْسِيرٍ مِنَ الْعَمَلِ

He^{-as} said: 'The satisfaction is he will not be dissatisfied with his Master^{-azwj}, whether he attains the world or not, and will not be satisfied for himself with the little from the deeds'.

قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الرَّهْدِ

I^{-saww} said: 'O Jibraeel^{-as}! What is interpretation of the ascetism?'

قَالَ الرَّاهِدُ يُحِبُّ مَنْ يُحِبُّ خَالِقَهُ وَ يُبْغِضُ مَنْ يُبْغِضُ خَالِقَهُ وَ يَتَحَرَّجُ مِنْ حَالَاتِ الدُّنْيَا وَ لَا يَلْتَفِتُ إِلَى حَرَامِهَا فَإِنَّ حَالَهَا حِسَابٌ وَ حَرَامِهَا عِقَابٌ

He^{-as} said: 'The ascetic one loves the one who loves his Creator, and he hates the one who hates his Creator, and he keeps aside from the Permissible(s) of the world, and he does not turn towards its Prohibitions. In its Permissible, there is Reckoning, and (in) its Prohibition there is Punishment.

وَ يَرْحَمُ جَمِيعَ الْمُسْلِمِينَ كَمَا يَرْحَمُ نَفْسَهُ وَ يَتَحَرَّجُ مِنَ الْكَلَامِ كَمَا يَتَحَرَّجُ مِنَ الْمَيْتَةِ الَّتِي قَدْ اشْتَدَّ نَتْنُهَا وَ يَتَحَرَّجُ عَنْ حُطَامِ الدُّنْيَا وَ زِينَتِهَا كَمَا يَتَجَنَّبُ النَّارَ أَنْ تَغْشَاهُ وَ يَقْصُرُ أَمَلَهُ وَ كَانَ بَيْنَ عَيْنَيْهِ أَجَلُهُ

And he should have mercy on entirety of the Muslims just as he mercies himself, and he should keep away from the talking like what he would keep away from the dead whose stench has intensified, and he should keep away from debris of the world and its adornment like what he keeps away from the fire from overwhelming him, and he should shorten his wishes, and his death would be in front of his eyes'.

قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الْإِخْلَاصِ

I^{-saww} said, 'O Jibraeel^{-as}! What is interpretation of the sincerity?'

قَالَ الْمُخْلِصُ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئًا حَتَّى يَجِدَ وَ إِذَا وَجَدَ رَضِيَ وَ إِذَا بَقِيَ عِنْدَهُ شَيْءٌ أَعْطَاهُ فِي اللَّهِ

He^{-as} said: 'The sincere is the one who does not ask the people for anything until he finds it (by himself), and when he does find it, he is satisfied, and when something (surplus) remains in his possession, he gives it for the Sake of Allah^{-azwj}.

فَإِنَّ مَنْ لَمْ يَسْأَلِ الْمَخْلُوقَ فَقَدْ أَقْرَبَ لِلَّهِ عَزَّ وَ جَلَّ بِالْعُبُودِيَّةِ وَ إِذَا وَجَدَ فَرَضِي فَهُوَ عَنِ اللَّهِ رَاضٍ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْهُ رَاضٍ وَ إِذَا أَعْطَى اللَّهُ عَزَّ وَ جَلَّ فَهُوَ عَلَى حَدِّ التَّقَةِ بِرَبِّهِ عَزَّ وَ جَلَّ

If someone does not ask the created beings, so he has acknowledged to Allah^{-azwj} Mighty and Majestic with the servitude, and when does find (it), he is satisfied, so he is satisfied about Allah^{-azwj}, and Allah^{-azwj} Blessed and Exalted will be Satisfied with him, and when Allah^{-azwj} Mighty and Majestic Gives, he is upon a limit of trusting with his Lord^{-azwj}, Mighty and Majestic'.

قُلْتُ فَمَا تَفْسِيرُ الْيَقِينِ

I-saww said, 'What is interpretation of the conviction?'

قَالَ الْمُؤْمِنُ يَعْمَلُ لِلَّهِ كَأَنَّهُ يَرَاهُ فَإِنْ لَمْ يَكُنْ يَرَى اللَّهَ فَإِنَّ اللَّهَ يَرَاهُ وَ أَنْ يَعْلَمَ يَقِينًا أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُحْطِ بِهِ وَ أَنَّ مَا أَحْطَاهُ لَمْ يَكُنْ لِيُصِيبَهُ وَ هَذَا كَلْمُهُ
أَعْصَانُ التَّوَكُّلِ وَ مَدْرَجَةُ الرُّهْدِ.

He-as said: 'The convinced one will work for Allah-azwj as if he can see Him-azwj. If he cannot see Allah-azwj, then Allah-azwj can See him, and that he knows with certainty that whatever afflicts him was not going to miss him, and whatever had missed him was not going to hit (afflict) him, and this, all of it, are branches of the reliance and an arena of the ascetism".⁶

5- ل، الخصال عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ الْكُتَيْبِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِحَبْرَتَيْ عِطْنِي

(The book) 'Al Khisaa' – from his father, from Ali Bin Musa Bin Ja'far Al Kimandany, from Ahmad Bin Muhammad, from his father, from Abdullah Bin Jabalah, from Abdullah Bin Sinan,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said to Jibraeel-as: 'Advise me-saww!'

فَقَالَ يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَ أَحْبِبْ مَا شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عِزُّهُ سَكْمُهُ عَنْ
أَعْرَاضِ النَّاسِ.

He-as said: 'O Muhammad-saww! Live for as long as you-saww desire to, for you-saww will be dying, and love whoever you-saww so desire to, for you-saww be separating from him, and work whatever you-saww so desire to, for you will meet (see) it. Nobility of the Momin is his Salat at night, and his honour is his refraining from faulting the people".⁷

6- عَنْ كِتَابِ إِشْرَادِ الْقُلُوبِ لِلدَّيْلَمِيِّ، رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ النَّبِيَّ ص سَأَلَ رَبَّهُ سُبْحَانَهُ لَيْلَةَ الْمِعْرَاجِ فَقَالَ يَا رَبِّ أَيُّ الْأَعْمَالِ أَفْضَلُ

From the book 'Irshad Al Quloub' of Al Daylami –

'It is reported from Amir Al-Momineen-asws that the Prophet-as asked his-saww Lord-azwj the Glorious on the night of the Ascension (Mi'raj). He-saww said: 'O Lord-azwj! Which of the deeds is the best?'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَيْسَ شَيْءٌ عِنْدِي أَفْضَلُ مِنْ التَّوَكُّلِ عَلَيَّ وَ الرِّضَا بِمَا قَسَمْتُ

Allah-azwj Mighty and Majestic Said: "There isn't anything in My-azwj Presence superior to the relying upon Me-azwj and the satisfaction with what I-azwj have AppORTIONED!

يَا مُحَمَّدُ وَجِبَتْ مَحَبَّتِي لِلْمُنْتَحَابِينَ فِيَّ وَ وَجِبَتْ مَحَبَّتِي لِلْمُتَوَاصِلِينَ فِيَّ وَ وَجِبَتْ مَحَبَّتِي لِلْمُتَوَكِّلِينَ عَلَيَّ

O Muhammad-saww! I-azwj have Obligated one loving Me-azwj for giving gifts to each other for My-azwj Sake, and Obligated ones loving Me-azwj to be compassionate to each other for My-azwj

⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 4

⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 5

Sake, and Obligated to connect with each other for My^{-azwj} Sake, and Obligated ones loving to be relying upon Me^{-azwj}.

وَلَيْسَ لِمَحَبَّتِي عِلْمٌ وَلَا غَايَةٌ وَلَا مَهَيَّةٌ وَكُلَّمَا رَفَعْتُ لَهُمْ عِلْمًا وَضَعْتُ لَهُمْ عِلْمًا أَوْلَيْكَ الَّذِينَ نَظَرُوا إِلَى الْمَخْلُوقِينَ بِنَظَرِي إِلَيْهِمْ وَلَا يَرْفَعُوا الْحَوَائِجَ إِلَى الْخَلْقِ بَطُولُهُمْ خَفِيفَةً مِنْ أَكْلِ الْحَلَالِ نَعِيمُهُمْ فِي الدُّنْيَا ذِكْرِي وَ مَحَبَّتِي وَ رِضَايَ عَنْهُمْ-

And there isn't any flag (limitation) for My^{-azwj} Love, nor any peak, nor any end-point, and every time a flag is raised for them, a flag is dropped for them. They are those who are looking at the created being with My^{-azwj} Looking at them, and they are not raising the needs to the creatures. Their bellies are light from eating the Permissible(s), their bounties in the world is My^{-azwj} Zikr, and My^{-azwj} Love and My^{-azwj} Satisfaction with them.

يَا أَحْمَدُ إِنَّ أَحَبِّتَ أَنْ تَكُونَ أَوْرَعَ النَّاسِ فَارْزُقْ فِي الدُّنْيَا وَ ارْزُقْ فِي الْآخِرَةِ

O Ahmad^{-saww}! If you^{-saww} love to be the most devout of the people, then be ascetic regarding the world and desirous regarding the Hereafter!"

فَقَالَ يَا إِلَهِي كَيْفَ أَرْهَدُ فِي الدُّنْيَا وَ أَرْعَبُ فِي الْآخِرَةِ

He^{-saww} said: 'O my^{-saww} God^{-azwj}! How can I^{-saww} be the most ascetic regarding the world and most desirous regarding the Hereafter?'

قَالَ خُذْ مِنَ الدُّنْيَا خِفَاءً مِنَ الطَّعَامِ وَ الشَّرَابِ وَ اللِّبَاسِ وَ لَا تَدْخِرْ لِعَدٍ وَ دُمَّ عَلَى ذِكْرِي

He^{-azwj} Said: "Take from the world, the light (less) from the food, and the drink, and the clothing, and do not hoard for tomorrow, and be constant upon My^{-azwj} Zikr!"

فَقَالَ يَا رَبِّ وَ كَيْفَ أُدْوِمُ عَلَى ذِكْرِكَ

He^{-saww} said: 'O Lord^{-azwj}! And can I^{-saww} be constant upon Your^{-azwj} Zikr?'

فَقَالَ بِالْحُلُوةِ عَنِ النَّاسِ وَ بَعْضِكَ الْحُلُوِّ وَ الْحَامِضِ وَ فَرَاغِ بَطْنِكَ وَ بَيْتِكَ مِنَ الدُّنْيَا-

He^{-azwj} Said: "By isolating from the people, and your hating the sweet and the sour, and freeing your belly (by fasting) and your house from the world.

يَا أَحْمَدُ فَاحْذَرْ أَنْ تَكُونَ مِثْلَ الصَّبِيِّ إِذَا نَظَرَ إِلَى الْأَخْضَرِ وَ الْأَصْفَرِ أَحَبَّهُ وَ إِذَا أُعْطِيَ شَيْئًا مِنَ الْحُلُوِّ وَ الْحَامِضِ اغْتَرَّ بِهِ

O Ahmad^{-saww}! Be careful of not being like the young boy. When he looks at the green and the yellow, he loves it, and when he is give something from the sweet and the sour, he is deceived by it!"

فَقَالَ يَا رَبِّ ذَلَّنِي عَلَى عَمَلٍ أَتَقَرَّبُ بِهِ إِلَيْكَ

He^{-saww} said: 'O Lord^{-azwj}! Point me^{-saww} upon a deed I^{-saww} can draw closer to You^{-azwj}!'

قَالَ اجْعَلْ لَيْلَكَ نَهَارًا وَ نَهَارَكَ لَيْلًا

He^{-azwj} Said: "Make your^{-saww} night as a day, and your^{-saww} day as a night!"

قَالَ يَا رَبِّ كَيْفَ ذَلِكَ

He^{-saww} said: 'O Lord^{-azwj}! How can that be so?'

قَالَ اجْعَلْ نَوْمَكَ صَلَاةً وَ طَعَامَكَ الْجُوعَ-

He^{-azwj} Said: "Make your^{-saww} sleep as your^{-saww} Salat, and your food as the hunger!

يَا أَحْمَدُ وَ عَزَّتِي وَ جَلَالِي مَا مِنْ عَبْدٍ مُؤْمِنٍ ضَمِنَ لِي بِأَرْبَعِ خِصَالٍ إِلَّا أَدْخَلْتُهُ الْجَنَّةَ يَطْوِي لِسَانَهُ فَلَا يَفْتَحُهُ إِلَّا بِمَا يَعْجِبُهُ وَ يَحْفَظُ قَلْبَهُ مِنَ الْوَسْوَاسِ وَ يَحْفَظُ عِلْمِي وَ نَظْرِي إِلَيْهِ وَ تَكُونُ فُرَّةٌ عَيْنِيهِ الْجُوعَ-

O Ahmad^{-saww}! By My^{-azwj} Might and My^{-azwj} Majestic! There is no Momin servant who guarantees four characteristics for Me^{-azwj}, except I^{-azwj} shall Enter him into the Paradise – he would fold his tongue and not open it except for what concerns him, and he would guard his heart from the insinuations (of Satan^{-la}), and he would preserve My^{-azwj} Knowledge and My^{-azwj} Looking at him, and the hunger would be delight of his eyes!

يَا أَحْمَدُ لَوْ دُفَّتْ خَلَاوَةُ الْجُوعِ وَ الصَّمْتِ وَ الْخُلُوةِ وَ مَا وَرَثُوا مِنْهَا

O Ahmad^{-saww}! If you^{-saww} could taste (wish) for the sweetness of hunger, and the silence, and the isolation and that which is inherited from these!"

قَالَ يَا رَبِّ مَا مِيرَاثُ الْجُوعِ

He^{-saww} said: 'O Lord^{-azwj}! What is the inheritance of hunger?'

قَالَ الْحِكْمَةُ وَ حِفْظُ الْقَلْبِ وَ التَّقَرُّبُ إِلَيَّ وَ الْحُزْنُ الدَّائِمُ وَ خِفَّةُ الْمُتُونَةِ بَيْنَ النَّاسِ وَ قَوْلُ الْحَقِّ وَ لَا يُبَالِي عَاشٍ يُسْرٍ أَوْ يُعْسِرٍ-

He^{-azwj} Said: 'The wisdom, and guarding the heart, and drawing closer to Me^{-azwj}, and the constant grief, and lightness of provision between the people, and the word of truth, and he would not mind whether he lives in ease or hardship!

يَا أَحْمَدُ هَلْ تَدْرِي بِأَيِّ وَفْتٍ يَتَقَرَّبُ الْعَبْدُ إِلَى اللَّهِ

O Ahmad^{-saww}! Do you^{-saww} know in which timing the servant can draw closer to Allah^{-azwj}?"

قَالَ لَا يَا رَبِّ

He^{-saww} said: 'No, O Lord^{-azwj}!'

قَالَ إِذَا كَانَ جَائِعًا أَوْ سَاجِدًا-

He^{-azwj} Said: “When he is either hungry or doing Sajdah!

يَا أَحْمَدُ عَجِبْتُ مِنْ ثَلَاثَةِ عَبِيدٍ دَخَلَ فِي الصَّلَاةِ وَهُوَ يَعْلَمُ إِلَى مَنْ يَرْفَعُ يَدَيْهِ وَ قَدَّامَ مَنْ هُوَ وَ هُوَ يَنْعَسُ وَ عَجِبْتُ مِنْ عَبِيدٍ لَهُ قُوْتُ يَوْمٍ مِنَ الْحَبِيثِشِ أَوْ غَيْرِهِ وَ هُوَ يَهْتُمُّ لِعَدِي وَ عَجِبْتُ مِنْ عَبِيدٍ لَا يَدْرِي أَيْ رَاضٍ عَنْهُ أَمْ سَاخِطٌ عَلَيْهِ وَ هُوَ يَضْحَكُ

O Ahmad^{-saww}! I^{-azwj} am surprised from three servants – a servant who entered into the Salat while he knows the One^{-azwj} who is raising his hands to, and the One^{-azwj} who is in front of, but he still becomes drowsy/inattentive. And I^{-azwj} am surprised at a servant having his daily subsistence from the herbs or something else, and he still accuses (complains) for the next day. And I^{-azwj} am surprised who does not know whether I^{-azwj} am Pleased with him or Annoyed upon him, and he still laughs!

يَا أَحْمَدُ إِنَّ فِي الْجَنَّةِ قَصْرًا مِنْ لَوْلُؤَةٍ فَوْقَ لَوْلُؤَةٍ وَ دُرَّةٍ فَوْقَ دُرَّةٍ لَيْسَ فِيهَا قَصْمٌ وَ لَا وَصْلٌ فِيهَا الْخَوَاصُّ أَنْظَرُ إِلَيْهِمْ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً وَ أَكَلْتَهُمْ كُلَّمَا نَظَرْتُ إِلَيْهِمْ أَزِيدُ فِي مُلْكِهِمْ سَبْعِينَ ضِعْفًا وَ إِذَا تَلَدَّدَ أَهْلُ الْجَنَّةِ بِالطَّعَامِ وَ الشَّرَابِ تَلَدَّدُوا بِكَلَامِي وَ ذِكْرِي وَ حَدِيثِي

O Ahmad^{-saww}! In the Paradise there is a castle of pearls above pearls, and gems above gems. There are no cracks (joints) nor any connections in it. The special ones (elites) look at them seventy times every day, and I^{-azwj} Speak to them every time I^{-azwj} Look at them. I^{-azwj} Increase in their kingdom seventy manifold, and whenever the people of Paradise derive pleasure with the food and the drink, they derive pleasure with My^{-azwj} Speech and My^{-azwj} Zikr, and My^{-azwj} Discussion!”

قَالَ يَا رَبِّ مَا عَلامَاتُ أَوْلِيَاكَ

He^{-saww} said: ‘O Lord^{-azwj}! What are their signs?’

قَالَ هُمْ فِي الدُّنْيَا مَسْجُونُونَ قَدْ سَجَنُوا أَلْسِنَتَهُمْ مِنْ فُضُولِ الْكَلَامِ وَ بَطُونَهُمْ مِنْ فُضُولِ الطَّعَامِ - يَا أَحْمَدُ إِنَّ الْمَحَبَّةَ لِلَّهِ هِيَ الْمَحَبَّةُ لِلْفُقَرَاءِ وَ التَّقَرُّبُ إِلَيْهِمْ

He^{-azwj} Said: “They are prisoners in the world. Their tongues have imprisoned them from the surplus talk, and their bellies, from the surplus food. O Ahmad^{-saww}! The gifting to Allah^{-azwj} it is the gifting to the poor and drawing closer to them!”

قَالَ يَا رَبِّ وَ مِنَ الْفُقَرَاءِ

He^{-saww} said: ‘O Lord^{-azwj}, and who are the poor?’

قَالَ الَّذِينَ رَضُوا بِالْقَلِيلِ وَ صَبَرُوا عَلَى الْجُوعِ وَ شَكَرُوا عَلَى الرَّحَاءِ وَ لَمْ يَشْكُوا جُوعَهُمْ وَ لَا ظَمَأَهُمْ وَ لَمْ يَكْذِبُوا بِالْأَسْتِثْمِ وَ لَمْ يَغْضَبُوا عَلَى رَبِّهِمْ وَ لَمْ يَعْتَمُوا عَلَى مَا فَاتَهُمْ وَ لَمْ يَفْرَحُوا بِمَا آتَاهُمْ -

He^{-azwj} Said: “Those who are satisfied with the little and are patient upon the hunger, and they thank upon the ease, and they do not complain of their hunger nor of their thirst, and they do not lie with their tongues, and they do not get angered upon their Lord^{-azwj}, and they are not saddened at what is lost from them, and they do not rejoice at what comes to them.

يَا أَحْمَدُ حَبِيبِي حُبَّةٌ لِلْفُقَرَاءِ فَادُّنُ الْفُقَرَاءَ وَ قَرِّبْ مَجْلِسَهُمْ مِنْكَ وَ بَعِدِ الْأَغْنِيَاءَ وَ بَعِدْ مَجْلِسَهُمْ مِنْكَ فَإِنَّ الْفُقَرَاءَ أَحِبَّائِي -

O Ahmad^{-saww}! Loving Me^{-azwj} is loving the poor, therefore go near the poor and draw their seats closer to you^{-saww} and distance the rich and distance their seats from you^{-saww}, for the poor are My^{-azwj} Loved ones.

يَا أَحْمَدُ لَا تَتَزَيَّنْ بِلِبْنِ الْبِيَّاسِ وَ طَيِّبِ الطَّعَامِ وَ لَبِنِ الْوَطَاءِ فَإِنَّ النَّفْسَ مَاوَى كُلِّ شَرٍّ وَ هِيَ زَيْفٌ كُلُّ سُوءٍ يُجْرِمُهَا إِلَى طَاعَةِ اللَّهِ وَ يُجْرِكُ إِلَى مَعْصِيَتِهِ وَ تُخَالِفُكَ فِي طَاعَتِهِ وَ تُطِيعُكَ فِيمَا تَكْرَهُ وَ تُطْعَى إِذَا شَبِعْتَ وَ تَشْكُو إِذَا جَاعَتْ

O Ahmad^{-saww}! Do not adorn with the soft clothes, and good food, and soft carpets, for the soul is a shelter of every evil and it is a friend of every evil. You^{-saww} are pulling it to obedience of Allah^{-azwj} while it is pulling you^{-saww} to disobey Him^{-azwj} and opposes you^{-saww} from obeying Him^{-azwj}, and it obeys you in what you^{-saww} dislike and rebels when you^{-saww} are satiated, and complains when you^{-saww} are hungry.

وَ تَعْضَبُ إِذَا افْتَقَرْتَ وَ تَتَكَبَّرُ إِذَا اسْتَعْنَتْ وَ تَنْسَى إِذَا كَبُرَتْ وَ تَعْفَلُ إِذَا أَمِنَتْ وَ هِيَ قَرِينَةُ الشَّيْطَانِ وَ مَثَلُ النَّفْسِ كَمَثَلِ النَّعَامَةِ تَأْكُلُ الْكَثِيرَ وَ إِذَا حُمِلَ عَلَيْهَا لَا تَطِيرُ وَ مَثَلُ الدِّفْلِيِّ لَوْثُهُ حَسَنٌ وَ طَعْمُهُ مُرٌّ -

And it gets angered when you^{-saww} are impoverished, and is arrogant when you^{-saww} are self-sufficient, and it forget when you^{-saww} get old, and is heedless when you^{-saww} are safe, and it is a pair of Satan^{-la}; and an example of the soul is like an example of the ostrich. It eats a lot, and when it is loaded upon, it cannot fly, and an example of the Oleander (flower). It's colour is excellent and it's taste is bitter.

يَا أَحْمَدُ أَبْغِضِ الدُّنْيَا وَ أَهْلَهَا وَ أَحِبَّ الْآخِرَةَ وَ أَهْلَهَا

O Ahmad^{-saww}! Hate the world and its people, and love the Hereafter and its people!"

قَالَ يَا رَبِّ وَ مَنْ أَهْلُ الدُّنْيَا وَ مَنْ أَهْلُ الْآخِرَةِ

He^{-saww} said: 'O Lord^{-azwj}, and who are people of the world, and who are people of the Hereafter?'

قَالَ أَهْلُ الدُّنْيَا مَنْ كَثُرَ أَكْلُهُ وَ ضِحْكُهُ وَ نَوْمُهُ وَ غَضَبُهُ قَلِيلُ الرِّضَا لَا يَعْتَذِرُ إِلَى مَنْ أَسَاءَ إِلَيْهِ وَ لَا يَقْبَلُ مَعْدِرَةَ مَنْ اعْتَذَرَ إِلَيْهِ كَسَلَانَ عِنْدَ الطَّاعَةِ شُجَاعًا عِنْدَ الْمَعْصِيَةِ أَمَلُهُ بَعِيدٌ وَ أَجَلُهُ قَرِيبٌ لَا يُحَاسِبُ نَفْسَهُ قَلِيلُ الْمَنْفَعَةِ كَثِيرُ الْكَلَامِ قَلِيلُ الْخَوْفِ كَثِيرُ الْفَرَحِ عِنْدَ الطَّعَامِ

He^{-azwj} Said: 'People of the world, his eating, and his laughter, and his sleep, and his anger is a lot. He is of little satisfaction, not even apologising to the one he is offensive to, nor does he accept an apology from the one apologising to him. He is lazy during the obedience, brace during the disobedience. His hopes are long and his death is near. He does not reckon himself as being of little benefit. He is of a lot of talk, little of fear, a lot of happiness during the meal.

وَ إِنَّ أَهْلَ الدُّنْيَا لَا يَشْكُرُونَ عِنْدَ الرِّخَاءِ وَ لَا يَصْبِرُونَ عِنْدَ الْبَلَاءِ كَثِيرُ النَّاسِ عِنْدَهُمْ قَلِيلٌ يَحْمَدُونَ أَنْفُسَهُمْ بِمَا لَا يَفْعَلُونَ وَ يَدْعُونَ بِمَا لَيْسَ لَهُمْ وَ يَتَكَلَّمُونَ بِمَا يَتَمَنَّوْنَ وَ يَدْكُرُونَ مَسَاوِي النَّاسِ وَ يُحْفُونَ حَسَنَاتِهِمْ

And people of the world are neither thanking during the prosperity, nor are they being patient during the afflictions. A lot of people in their presence is few. They are praising themselves with what they haven't done and they are claiming what isn't for them, and they are speaking (reproaching) with what they are conferring, and they are mentioning evil deeds of the people, and there are taking their (people's) good deeds lightly!"

قَالَ يَا رَبِّ هَلْ يَكُونُ سِوَى هَذَا الْعَيْبِ فِي أَهْلِ الدُّنْيَا

He^{-saww} said: 'O Lord^{-azwj}! Does this fault happen to be the same among people of the world?'

قَالَ يَا أَحْمَدُ إِنَّ عَيْبَ أَهْلِ الدُّنْيَا كَثِيرٌ فِيهِمُ الْجَهْلُ وَالْحُمُؤُ - لَا يَتَوَاضَعُونَ لِمَنْ يَتَعَلَّمُونَ مِنْهُ وَ هُمْ عِنْدَ أَنْفُسِهِمْ عُقْلَاءُ وَ عِنْدَ الْعَارِفِينَ حَمَقَاءُ:

He^{-azwj} Said: 'O Ahmad^{-saww}! Faults of people of the world are a lot. Among them is the ignorant and the stupidity. They are not being humble to the one they are learning from, and there are intellectuals in their own view while in the presence of the Gnostics, they are idiots.

يَا أَحْمَدُ إِنَّ أَهْلَ الْخَيْرِ وَ أَهْلَ الْآخِرَةِ رَقِيقَةٌ وَجُوهُهُمْ كَثِيرٌ حَبَاؤُهُمْ قَلِيلٌ حَمَقُهُمْ كَثِيرٌ نَفْعُهُمْ قَلِيلٌ مَكْرُهُمُ النَّاسُ مِنْهُمْ فِي رَاحَةٍ وَ أَنْفُسُهُمْ مِنْهُمْ فِي تَعَبٍ كَلَامُهُمْ مَوْزُونٌ مُحَاسِبِينَ لِأَنْفُسِهِمْ مُتَعَبِينَ لَهَا تَنَامُ أَعْيُنُهُمْ وَ لَا تَنَامُ قُلُوبُهُمْ أَعْيُنُهُمْ بَاكِيَةٌ وَ قُلُوبُهُمْ ذَاكِرَةٌ

O Ahmad^{-saww}! The good people and people of the Hereafter, gentle are their faces, a lot is their modesty, little is their stupidity, a lot is their benefit, few are their plans. The people are in comfort from them while they themselves are in fatigue from them. Their talk is weighed (careful). They reckon their own selves, tiring for it. Their eyes sleep and their hearts do not sleep. Their eyes are crying and their hearts are doing Zikr.

إِذَا كُتِبَ النَّاسُ مِنَ الْعَافِلِينَ كُتِبُوا مِنَ الذَّاكِرِينَ فِي أَوَّلِ الْبَعْثَةِ يَحْمَدُونَ وَ فِي آخِرِهَا يَشْكُرُونَ دُعَاؤُهُمْ عِنْدَ اللَّهِ مَرْفُوعٌ وَ كَلَامُهُمْ مَسْمُوعٌ تَفْرَحُ الْمَلَائِكَةُ بِهِمْ يَدُورُ دُعَاؤُهُمْ تَحْتَ الْحُجُبِ

When the people are being written as being from the heedless ones, they are being written as being from the ones doing Zikr. They are praising (Allah^{-azwj}) in the beginning of the bounties, and there are thanking in the end of it. Their supplications are being raised in the Presence of Allah^{-azwj} and their speeches are being heard. The Angels rejoice with them, circulating their supplications beneath the veils.

يُحِبُّ الرَّبُّ أَنْ يَسْمَعَ كَلَامَهُمْ كَمَا تُحِبُّ الْوَالِدَةُ وَلَدَهَا وَ لَا يَشْغَلُهُمْ عَنِ اللَّهِ شَيْءٌ طَرْفَةَ عَيْنٍ وَ لَا يُرِيدُونَ كَثْرَةَ الطَّعَامِ وَ لَا كَثْرَةَ الْكَلَامِ وَ لَا كَثْرَةَ اللَّيَاسِ النَّاسُ عِنْدَهُمْ مَوْتَى وَ اللَّهُ عِنْدَهُمْ حَيٌّ قِيَوْمٌ كَرِيمٌ

The Lord^{-azwj} Loves to Hear their speech just as the mother loves her children, and nothing pre-occupies them away from Allah^{-azwj} even for the blink of an eye, nor are they wanting a lot of food, nor a lot of talk, nor a lot of clothes. The people are dead in their view while Allah^{-azwj} is Living in their view, Eternal, Benevolent.

يَدْعُونَ الْمُدْبِرِينَ كَرَمًا وَ يُرِيدُونَ الْمُتَبَلِّغِينَ تَلَطُّفًا قَدْ صَارَتِ الدُّنْيَا وَ الْآخِرَةُ عِنْدَهُمْ وَاحِدَةً بَمَوْتِ النَّاسِ مَرَّةً وَ بَمَوْتِ أَحَدِهِمْ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ مُجَاهَدَةِ أَنْفُسِهِمْ وَ مُحَالَفَةِ هَوَاهِمِ

The ones turning away, they call them honourably, and they are wanting the ones coming to them gently. The world and the Hereafter have become one in their view. The people are dying once, while one of them is dying seventy times a day from fighting against their own selves and opposing their own whims.

وَالشَّيْطَانُ الَّذِي يَجْرِى فِي عُرْوَقِهِمْ وَلَوْ تُحَكِّثْ رِيحٌ لَزَعَزَعْتَهُمْ وَإِنْ قَامُوا بَيْنَ يَدَيْكَ كَأَنَّهِنَّ بُنْيَانٌ مَرْصُورٌ - لَا أَرَى فِي قُلُوبِهِمْ شُغْلًا لِمَخْلُوقٍ

And the Satan^{la} is the one who flows in their veins, and if the wind were to blow, it would shake them, and if they were to stand in front, it is as if they are a solid structure. I^{-azwj} do not See in their hearts any pre-occupation for a created being.

فَوَعِزَّتِي وَجَلَالِي لِأَحْيَيْنَهُمْ حَيَاةً طَيِّبَةً إِذَا فَارَقَتْ أَرْوَاحُهُمْ مِنْ جَسَدِهِمْ - لَا أَسْطُ عَلَيْهِمْ مَلَكُ الْمَوْتِ وَلَا يَلِي قَبْضَ رُوحِهِمْ غَيْرِي وَ لَأَفْتَحَنَّ لِرُوحِهِمْ أَبْوَابَ السَّمَاءِ كُلَّهَا وَ لَأَرْفَعَنَّ الْحُجُبَ كُلَّهَا دُونِي

By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} shall Cause them to live a good life when their souls separate from their bodies. I^{-azwj} will not Cause the Angel of death to prevail upon them, nor will anyone be in charge of capturing their souls apart from Me^{-azwj}, and I^{-azwj} will Open for their souls, doors of the sky, all of them, and I^{-azwj} will Raise the veils besides Me^{-azwj}, all of them.

وَلَأَمْرَنَّ الْجَنَانَ فُلْتُرْتِنَنَّ وَ الْحُورَ الْعِينِ فُلْتُرْفَنَنَّ وَ الْمَلَائِكَةَ فُلْتَصَلِّيَنَّ وَ الْأَشْجَارَ فُلْتُثْمِرَنَّ وَ ثَمَارَ الْجَنَّةِ فُلْتُدَلِيَنَّ

And I^{-azwj} will Command the Gardens, so they will be decorated, and the Maiden Houries so they will be escorted (to their husbands), and the Angels so they will send Salawaat, and the trees so they will bear fruit, and the fruits of Paradise so they will hang lower.

وَلَأَمْرَنَّ رِيحًا مِنْ الرِّيَاحِ الَّتِي تَحْتِ الْعَرْشِ فُلْتَحْمِلَنَّ جِبَالًا مِنَ الْكَاثِرِ وَ الْمِسْكِ الْأَدْفَرِ فُلْتَصْبِرَنَّ وَوُودًا مِنْ غَيْرِ النَّارِ فُلْتُدْخُلَنَّ بِهِ وَ لَا يَكُونُ بَيْنِي وَ بَيْنَ رُوحِهِ سِتْرٌ

And I^{-azwj} will Command a wind from the winds which are beneath the Throne, so they will carry a mountain of camphor and yellow musk so they will become firewood from without there being a fire. They will be entering it and there will not happen to be any curtain between Me^{-azwj} and his soul.

فَأَقُولُ لَهُ عِنْدَ قَبْضِ رُوحِهِ مَرْحَبًا وَ أَهْلًا بِقُدُومِكَ عَلَيَّ اصْعُدْ بِالْكَرَامَةِ وَ الْبُشْرَى وَ الرَّحْمَةَ وَ الرِّضْوَانَ - وَ جَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ فَلَوْ رَأَيْتَ الْمَلَائِكَةَ كَيْفَ يَأْخُذُ بِمَا وَاحِدٌ وَ يُعْطِيهَا الْآخَرَ -

I^{-azwj} will be Saying to him at the capture of his soul: "Welcome and hello at your arrival to Me^{-azwj}! Ascend with the honours, and the glad tidings, and the Mercy, and the Pleasure **and Gardens for them wherein is everlasting Bliss [9:21] Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]**. If only you^{-saww} could see the Angels, how one takes with it and the other gives it.

يَا أَحْمَدُ إِنَّ أَهْلَ الْآخِرَةِ لَا يَهْنُؤُهُمُ الطَّعَامُ مُنْذُ عَرَفُوا رَبَّهُمْ وَ لَا يَشْعَلُهُمْ مُصِيبَةٌ مُنْذُ عَرَفُوا سَيِّئَاتِهِمْ يَبْكُونَ عَلَى خَطَايَاهُمْ يَتَعَبُونَ أَنْفُسَهُمْ وَ لَا يُرْجِحُوهَا وَ إِنَّ رَاحَةَ أَهْلِ الْجَنَّةِ فِي الْمَوْتِ وَ الْآخِرَةِ مُسْتَرَاخُ الْعَابِدِينَ

O Ahmad^{-saww}! People of the Hereafter, the food is not pleasurable to them since they have recognised their Lord^{-azwj}, nor does any difficulty pre-occupy them since they recognised their evil deeds. They are crying upon their mistakes (sins), exhausting their souls and not resting them, and the comfort of the people of Paradise is in the death, and the Hereafter is a comfort of the worshippers.

مُوَسِّئُهُمْ دُمُوعُهُمْ الَّتِي تَقْبِضُ عَلَى خُدُودِهِمْ وَ جُلُوسُهُمْ مَعَ الْمَلَائِكَةِ الَّذِينَ عَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَمُنَاجَاةُهُمْ مَعَ الْجَلِيلِ الَّذِي فَوْقَ عَرْشِهِ وَإِنَّ أَهْلَ
الْآخِرَةِ قُلُوبُهُمْ فِي أَجْوَابِهِمْ قَدْ قَرِحَتْ يَقُولُونَ مَتَى نَسْتَرِيحُ مِنْ دَارِ الْفَنَاءِ إِلَى دَارِ الْبَقَاءِ-

Their consoler are their tears which flow upon their cheeks, and their sitting is with the Angels, the ones on their right and on their left, and their whispering with the Majestic Who is above His^{-azwj} Throne, and people of the Hereafter, their hearts in their interior are rejoicing. They are saying, ‘When will we be resting from the temporal house to the ever-lasting House?’

يَا أَحْمَدُ هَلْ تَعْرِفُ مَا لِلزَّاهِدِينَ عِنْدِي فِي الْآخِرَةِ

O Ahmad! Do you know what is for the ascetics in My^{-azwj} Presence in the Hereafter?”

قَالَ لَا يَا رَبِّ

He^{-saww} said: ‘No, O Lord^{-azwj}!’

قَالَ يُبْعَثُ الْخَلْقُ وَيُنَاقَشُونَ بِالْحِسَابِ وَ هُمْ مِنْ ذَلِكَ آمِنُونَ إِنَّ أَدْنَى مَا أُعْطِيَ لِلزَّاهِدِينَ فِي الْآخِرَةِ أَنْ أُعْطِيَهُمْ مَفَاتِيحَ الْجَنَّاتِ كُلِّهَا حَتَّى يَفْتَحُوا أَيَّ بَابٍ
شَاءُوا وَ لَا أَحْجَبَ عَنْهُمْ وَجْهِي

He^{-azwj} Said: ‘The creatures will be Resurrected while they would be safe from that. The least of what would be given to the ascetics in the Hereafter is that they would be given keys of the Gardens, all of them, until they can open whichever door they so desires to, and I^{-azwj} will not Veil My^{-azwj} Face.

وَ لِأُنْعِمَنَّهُمْ بِاللَّوَانِ التَّلَدُّدِ مِنْ كَلَامِي وَ لِأَجْلِسَنَّهُمْ فِي مَقْعَدِ صِدْقٍ وَ أَذْكُرَنَّهُمْ مَا صَنَعُوا وَ تَعَبُوا فِي دَارِ الدُّنْيَا

And I^{-azwj} will Favour upon them with a variety of pleasures from My^{-azwj} Speech, and I^{-azwj} will Make them sit in truthful sitting, and I^{-azwj} shall Remind them of what they had done and toiled in the house of the world.

وَ أَفْتَحْ لَهُمْ أَرْبَعَةَ أَبْوَابٍ بَابٌ تَدْخُلُ عَلَيْهِمْ الْهَدَايَا مِنْهُ بُكْرَةً وَ عَشِيَةً مِنْ عِنْدِي وَ بَابٌ يَنْظُرُونَ مِنْهُ إِلَى كَيْفِ شَاءُوا بِأَلَا صُعُوبَةٍ وَ بَابٌ يَطَّلِعُونَ مِنْهُ إِلَى
النَّارِ فَيَنْظُرُونَ مِنْهُ إِلَى الظَّالِمِينَ كَيْفَ يُعَذَّبُونَ وَ بَابٌ تَدْخُلُ عَلَيْهِمْ مِنْهُ الْوَصَائِفُ وَ الْحُورُ الْعَيْرُ

And I^{-azwj} will Open for them, four doors from the doors – a door the gifts would be entering to them from it, morning and evening, from My^{-azwj} Presence, and a door they will be looking from it towards Me^{-azwj}, however they so desire to, without any difficulties, and a door they will be noticing from it to the Fire. They will be looking from it at the unjust ones, how they are being Punished, and a door the butlers and the Maiden Houries will be entering to them from it!”

قَالَ يَا رَبِّ مَنْ هَؤُلَاءِ الرَّاهِدُونَ الَّذِينَ وَصَفْتَهُمْ

He^{-saww} said: 'O Lord^{-azwj}! Who are these ascetics, those whom You^{-azwj} have described?'

قَالَ الرَّاهِدُ هُوَ الَّذِي لَيْسَ لَهُ بَيْتٌ يَحْرُبُ فَيَعْتَمُ بِحَرَابِهِ وَ لَا لَهُ وَلَدٌ يَمُوتُ فَيَحْزَنُ لِمَوْتِهِ وَ لَا لَهُ شَيْءٌ يَذْهَبُ فَيَحْزَنُ لِدَهَابِهِ وَ لَا يَعْرِفُهُ إِنْسَانٌ لِيَشْغَلَهُ عَنِ اللَّهِ طَرَفَةَ عَيْنٍ وَ لَا لَهُ فَضْلٌ طَعَامٍ لِيُسْأَلَ عَنْهُ وَ لَا لَهُ ثَوْبٌ لِيُنَّ -

He^{-azwj} Said: 'The ascetic, he is the one no house for him to ruin so he could be saddened at its ruination, nor is there any son for him to be dying so he could be grieving at his death, nor is there for him anything which can go away so he would grieve at its going away, nor does any person recognise him to distract him away from Allah^{-azwj} for the blink of an eye, nor is there any surplus food for him to be Questioned about it, nor are there any soft clothes for him.'

يَا أَحْمَدُ وَجْهُ الرَّاهِدِينَ مُصْفَرَّةٌ مِنْ تَعَبِ اللَّيْلِ وَ صَوْمِ النَّهَارِ وَ أَلْسِنَتُهُمْ كِلَالٌ إِلَّا مِنْ ذِكْرِ اللَّهِ تَعَالَى فُلَوْجُهُمْ فِي صُدُورِهِمْ مَطْعُونَةٌ مِنْ كَثْرَةِ مَا يُخَالِفُونَ أَهْوَاءَهُمْ قَدْ ضَمَرُوا أَنْفُسَهُمْ مِنْ كَثْرَةِ صَمْتِهِمْ

O Ahmad^{-saww}! Faces of the ascetics are paled from exhaustion of the night, and fasting of the day, and their tongues are feeble except from Zikr of Allah^{-azwj} the Exalted. Their hearts are stabbed in their chests from the frequency of their opposing their own whims. They have withered themselves from the frequency of their silence.

قَدْ أُعْطُوا الْمَجْهُودَ مِنْ أَنْفُسِهِمْ - لَا مِنْ خَوْفِ نَارٍ وَ لَا مِنْ شَوْقِ جَنَّةٍ وَ لَكِنْ يَنْظُرُونَ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ فَيَعْلَمُونَ أَنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى أَهْلٌ لِلْعِبَادَةِ كَأَمَّا يَنْظُرُونَ إِلَى مَنْ فَوْقَهَا

They give the efforts from themselves, neither from fear of fire, nor from yearning of Paradise, but they are looking into kingdoms of the skies and the earth, so they are knowing that Allah^{-azwj} the Glorious and Exalted is rightful of the worship. It is as if they are looking at the One^{-azwj} above these!"

قَالَ يَا رَبِّ هَلْ تُعْطِي لِأَحَدٍ مِنْ أُمَّتِي هَذَا

He^{-saww} said: 'O Lord^{-azwj}! Will You^{-azwj} be Giving this to anyone from my^{-saww} community?'

قَالَ يَا أَحْمَدُ هَذِهِ دَرَجَةُ الْأَنْبِيَاءِ وَ الصِّدِّيقِينَ مِنْ أُمَّتِكَ وَ أُمَّةٍ غَيْرِكَ وَ أَقْوَامٍ مِنَ الشُّهَدَاءِ

He^{-azwj} Said: "O Ahmad^{-saww}! This is a rank of the Prophets^{-as}, and the truthful from your^{-saww} community, and other communities, and people from the martyrs!"

قَالَ يَا رَبِّ أَيُّ الرُّهَادِ أَكْثَرُ رُهَادِ أُمَّتِي أَمْ رُهَادِ بَنِي إِسْرَائِيلَ

He^{-azwj} Said: 'O Lord^{-azwj}! Which of the ascetics are more, the ascetics of my^{-saww} community or ascetics of the children of Israel?'

قَالَ إِنَّ رُهَادَ بَنِي إِسْرَائِيلَ فِي رُهَادِ أُمَّتِكَ كَشَعْرَةِ سُوْدَاءٍ فِي بَقْرَةِ بَيْضَاءَ

He^{-azwj} Said: “The ascetics of the children of Israel in (comparison) to ascetics of your^{-saww} community are like a black hair in a white cow!”

قَالَ يَا رَبِّ كَيْفَ يَكُونُ ذَلِكَ وَ عَدَدُ بَنِي إِسْرَائِيلَ أَكْثَرُ مِنْ أُتَيْتِي

He^{-saww} said: ‘O Lord^{-azwj}! How can that happen to be, and the number of children of Israel are more than my^{-saww} community!’

قَالَ لِأَنَّهُمْ شَكُّوا بَعْدَ الْبَيِّنِ وَ جَحَدُوا بَعْدَ الْإِقْرَارِ

He^{-azwj} Said: “Because they complained after the conviction, and they rejected after the acknowledging!”

قَالَ رَسُولُ اللَّهِ ص فَحَمِدْتُ اللَّهَ لِلزَّاهِدِينَ كَثِيراً وَ شَكَرْتُهُ وَ دَعَوْتُ لَهُمْ فَقُلْتُ اللَّهُمَّ احْفَظْهُمْ وَ ارْحَمْهُمْ وَ احْفَظْ عَلَيْهِمْ دِينَهُمُ الَّذِي ارْتَضَيْتَ لَهُمْ

Rasool-Allah^{-saww} said: ‘I^{-saww} Praise Allah^{-azwj} a lot for the ascetics, and thanked Him^{-azwj}, and supplicated for them. I^{-saww} said: ‘O Allah^{-azwj}! Protect them, and Mercy them, and Protect their religion upon them which You^{-azwj} are Pleased for them.

اللَّهُمَّ ارْزُقْهُمْ إِيْمَانَ الْمُؤْمِنِينَ الَّذِي لَيْسَ بَعْدَهُ شَكٌّ وَ زَيْغٌ وَ وِرْعاً لَيْسَ بَعْدَهُ رَغْبَةٌ وَ خَوْفاً لَيْسَ بَعْدَهُ عَقْلَةٌ وَ عِلْماً لَيْسَ بَعْدَهُ جَهْلٌ وَ عَقْلاً لَيْسَ بَعْدَهُ حَقٌّ وَ قُرْباً لَيْسَ بَعْدَهُ بُعْدٌ وَ لِحْشوعاً لَيْسَ بَعْدَهُ قَسَاوَةٌ وَ ذِكْراً لَيْسَ بَعْدَهُ نِسْيَانٌ وَ كَرَمًا لَيْسَ بَعْدَهُ هَوَانٌ وَ صَبْرًا لَيْسَ بَعْدَهُ ضَجْرٌ وَ حِلْماً لَيْسَ بَعْدَهُ عَجَلَةٌ

O Allah^{-azwj}! Grace them Eman of the Momineen, that which there isn't any doubt and deviation after it, and devoutness not having any desires after it, and fear not having any heedlessness after it, and knowledge not having ignorance after it, and intellect not having idiocy after it, and nearness not having remoteness after it, and humbleness not having cruelty after it, and remembrance not having forgetfulness after it, and honour not having lowliness after it, and patience not having tedium (boredom) after it, and forbearance not having haste after it.

وَ اِمْلَأْ قُلُوبَهُمْ حَيَاءً مِنْكَ حَتَّى يَسْتَحْشِبُوا مِنْكَ كُلَّ وَفْتٍ وَ يُبْصِرُوهُمْ بِآفَاتِ الدُّنْيَا وَ آفَاتِ أَنْفُسِهِمْ وَ وَسَاوِسِ الشَّيْطَانِ فَإِنَّكَ تَعْلَمُ مَا فِي نَفْسِي وَ أَنْتَ عَلَّامُ الْغُيُوبِ -

And Fill their hearts with modesty from You^{-azwj} until they are embarrassed from You^{-azwj} all the time, and Make them insightful with afflictions of the world and their own afflictions, and insinuations of Satan^{-la}, for You^{-azwj} Know what is within myself^{-saww} and You^{-azwj} are All-Knowing of the hidden matters!’

يَا أَحْمَدُ عَلَيْكَ بِالْوَرَعِ فَإِنَّ الْوَرَعَ رَأْسُ الدِّينِ وَ وَسَطُ الدِّينِ وَ آخِرُ الدِّينِ إِنَّ الْوَرَعَ يُقَرِّبُ الْعَبْدَ إِلَى اللَّهِ تَعَالَى -

(He^{-azwj} Said): “O Ahmad^{-saww}! Upon you is to be with the devoutness, for the devoutness is head of the religion, and middle of the religion, and end of the religion. The devoutness draws the servant closer to Allah^{-azwj} the Exalted.

يَا أَحْمَدُ إِنَّ الْوَرَعَ كَالشُّنُوفِ بَيْنَ الْخُلُيِّ وَ الْخُبْزِ بَيْنَ الطَّعَامِ إِنَّ الْوَرَعَ رَأْسُ الْإِيمَانِ وَ عِمَادُ الدِّينِ إِنَّ الْوَرَعَ مَثَلُهُ كَمَثَلِ السَّفِينَةِ كَمَا أَنَّ فِي الْبُحْرِ لَا يَنْجُو إِلَّا مَنْ كَانَ فِيهَا كَذَلِكَ لَا يَنْجُو الرَّاهِدُونَ إِلَّا بِالْوَرَعِ-

O Ahmad^{-azwj}! The devoutness is like the ear-ring between the ornaments, and the bread between the foods. The devoutness is head of the Eman, and the pillar of religion. The devoutness, its example is like an example of the ship just as it is in the sea, not is saved except the one who was in it, like the ascetics cannot be saved except with the devoutness.

يَا أَحْمَدُ مَا عَزَفَنِي عَبْدٌ وَ حَشَعَنِي لِئِذَا وَ حَشَعْتُ لَهُ-

O Ahmad^{-saww}! No servant recognises Me^{-azwj} and humbles to Me^{-azwj} except I^{-azwj} Humble to him.

يَا أَحْمَدُ الْوَرَعَ يَفْتَحُ عَلَى الْعَبْدِ أَبْوَابَ الْعِبَادَةِ فَتَكْرَمُ بِهِ عِنْدَ الْخَلْقِ وَ يَصِلُ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ-

O Ahmad^{-saww}! The devoutness opens the doors of worship upon the servants, so he becomes honourable by it in presence of the people, and he connects by it to Allah^{-azwj} Mighty and Majestic.

يَا أَحْمَدُ عَلَيْكَ بِالصَّمْتِ فَإِنَّ أَعْمَرَ الْقُلُوبِ قُلُوبَ الصَّالِحِينَ وَ الصَّائِتِينَ وَ إِنَّ أَحْزَبَ الْقُلُوبِ قُلُوبَ الْمُتَكَلِّمِينَ بِمَا لَا يَعْنِيهِمْ-

O Ahmad^{-saww}! Upon you^{-saww} is to be with the silence, for the hearts of the longest lifespan are hearts of the righteous and the silent ones, and the most ruined of hearts are hearts of the speakers with what does not concern them.

يَا أَحْمَدُ إِنَّ الْعِبَادَةَ عَشْرَةٌ أَجْزَاءُ تَسَعَةٌ مِنْهَا طَلَبُ الْحَلَالِ فَإِذَا طَيَّبْتَ مَطْعَمَكَ وَ مَشْرَبَكَ فَأَنْتَ فِي حِفْظِي وَ كَنْفِي

O Ahmad^{-saww}! The worship is of ten segments – nine of these is seeking the Permissible (sustenance). When your food and drink is good then you are in My^{-azwj} Protection and My^{-azwj} Care!”

قَالَ يَا رَبِّ مَا أَوَّلُ الْعِبَادَةِ

He^{-saww} said: ‘O Lord^{-azwj}! What is the first worship?’

قَالَ أَوَّلُ الْعِبَادَةِ الصَّمْتُ وَ الصَّوْمُ

He^{-azwj} Said: “The first worship is the silence and the fasting!”

قَالَ يَا رَبِّ وَ مَا مِيرَاثُ الصَّوْمِ

He^{-saww} said: ‘O Lord^{-azwj}, and what is the inheritance of fasting?’

قَالَ الصَّوْمُ يُورِثُ الْحِكْمَةَ وَ الْحِكْمَةُ تُورِثُ الْمَعْرِفَةَ وَ الْمَعْرِفَةُ تُورِثُ الْيَقِينَ فَإِذَا اسْتَيْقَنَ الْعَبْدُ لَا يُبَالِي كَيْفَ أَصْبَحَ بِعُسْرِ أَمْ بِسُهُورٍ

He^{-azwj} Said: “The fasting inherits the wisdom, and the wisdom inherits the recognition, and the recognition inherits the conviction. When the servant is convinced, he does not mind how he becomes, in hardship or ease!”

وَ إِذَا كَانَ الْعَبْدُ فِي حَالَةِ الْمَوْتِ يَفُومُ عَلَى رَأْسِهِ مَلَائِكَةٌ بِيَدِكُنَّ مَلِكٌ كَأْسٌ مِنْ مَاءِ الْكَوْثَرِ وَ كَأْسٌ مِنَ الْحَمْرِ يَسْفُونَ رُوحَهُ حَتَّى تَذْهَبَ سَكْرَتُهُ وَ مَرَارَتُهُ وَ يُبَشِّرُونَهُ بِالْبِشَارَةِ الْعُظْمَى وَ يَقُولُونَ لَهُ طِبْتَ وَ طَابَ مَثْوَاكَ إِنَّكَ تَقْدَمُ عَلَى الْعَزِيزِ الْحَكِيمِ الْحَبِيبِ الْقَرِيبِ

And when the servant is in the state of death, Angels will stand upon his head. In the hand of each Angel will be a cup of camphor, and a cup of drink. They will quench his soul until his pangs and bitterness (of death) are gone, and they will give him glad tidings with the mighty glad tidings, and they will be saying to him: ‘Feel good! Your destination is good. You are heading toward the Mighty, the Wise, the Beloved, the Near One!’

فَتَطِيرُ الرُّوحُ مِنْ أَيْدِي الْمَلَائِكَةِ فَتَصْعَدُ إِلَى اللَّهِ تَعَالَى فِي أَسْرَعٍ مِنْ طَرْفَةِ عَيْنٍ وَ لَا يَبْقَى حِجَابٌ وَ لَا سِتْرٌ بَيْنَهَا وَ بَيْنَ اللَّهِ تَعَالَى وَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا مُشْتَقًا وَ يَجْلِسُ عَلَى عَيْنِ عَرْشِ

The soul flies off from the hands of Angels and it ascends to Allah^{-azwj} the Exalted quicker than the blink of an eye, and there neither remains a veil nor a curtain between it (soul) and Allah^{-azwj} the Exalted, and Allah^{-azwj} Mighty and Majestic is Desirous to (meet) him, and he is seated at a spring by the Throne.

تُمْ يُقَالُ لَهَا كَيْفَ تَرَكْتِ الدُّنْيَا-

Then He^{-azwj} Says to it: “How did you leave the world?”

فَتَقُولُ إِلَهِي وَ عَزَّتِكَ وَ جَلَالِكَ لَا عَلَمَ لِي بِالدُّنْيَا أَنَا مُنْذُ خَلَقْتَنِي خَائِفَةٌ مِنْكَ

It (soul) says, ‘My God^{-azwj}! By You^{-azwj} Mighty and Your^{-azwj} Majesty! There is no knowledge for me with the world. Since You^{-azwj} had Created me, I have been fearing from You^{-azwj}’.

فَيَقُولُ اللَّهُ تَعَالَى صَدَقْتَ عَبْدِي كُنْتَ بِجَسَدِكَ فِي الدُّنْيَا وَ رُوحَكَ مَعِي فَأَنْتَ بَعْنِي سِرُّكَ وَ عَلَانِيَتُكَ سَلَّ أُعْطَاكَ وَ تَمَرَّ عَلَيَّ فَأُكْرِمُكَ هَذِهِ جَنَّتِي فَتَجَنِّحْ فِيهَا وَ هَذَا جَوَارِي فَاسْكُنْهُ

Allah^{-azwj} the Exalted Says: “You speak the truth, My^{-azwj} servant. You were in the world with your body while your soul was with Me^{-azwj}, so you were in My^{-azwj} Eyes, your secrets and your announcements. Ask, I^{-azwj} shall Give you, and wish to Me^{-azwj}, I^{-azwj} shall Honour you. This here is My^{-azwj} Paradise. You have succeeded regarding it, and this is My^{-azwj} Neighbourhood, so dwell in it!”

فَتَقُولُ الرُّوحُ إِلَهِي عَرَفْتَنِي نَفْسَكَ فَاسْتَعْنَيْتُ بِهَا عَنْ جَمِيعِ خَلْقِكَ وَ عَزَّتِكَ وَ جَلَالِكَ لَوْ كَانَ رِضَاكَ فِي أَنْ أُقْطَعَ إِرْبًا إِرْبًا وَ أُقْتَلَ سَبْعِينَ قَتْلَةً بِأَشَدِّ مَا يُقْتَلُ بِهِ النَّاسُ لَكَانَ رِضَاكَ أَحَبَّ إِلَيَّ

The soul says, ‘My God^{-azwj}! Introduce Yourself to me, so I can be needless by it from entirety of Your^{-azwj} creatures! By You^{-azwj} Might and Your^{-azwj} Majesty! If Your^{-azwj} Satisfaction were to

be in my being cut into pieces and pieces, and to be killed seventy times with the severest of killings the people can be killed with, Your^{-azwj} Satisfaction would be more beloved to me.

إِلَهِي كَيْفَ أُعْجِبُ بِنَفْسِي وَ أَنَا ذَلِيلٌ إِنْ لَمْ تُكْرِمْنِي وَ أَنَا مَغْلُوبٌ إِنْ لَمْ تُنصِرْنِي وَ أَنَا ضَعِيفٌ إِنْ لَمْ تُقَوِّنِي وَ أَنَا مَيِّتٌ إِنْ لَمْ تُحْيِي بِذِكْرِكَ وَ لَوْ لَا سَتْرُكَ
لَا فَتَضَحَّتْ أَوَّلَ مَرَّةٍ عَصِيَّتُكَ

My God^{-azwj}! How can I be fascinated with myself? And I am disgraced if You^{-azwj} don't Honour me, and I am overcome if You^{-azwj} don't Help me, and I am weak if You^{-azwj} don't Strengthen me, and I am dead if You^{-azwj} don't Revive me with Your^{-azwj} Zikr, and had it not been for Your^{-azwj} veil, I would have been exposed the first time I had disobeyed You^{-azwj}!

إِلَهِي كَيْفَ لَا أَطْلُبُ رِضَاكَ وَ قَدْ أَكْمَلْتَ عَقْلِي حَتَّى عَرَفْتُكَ وَ عَرَفْتُ الْحَقَّ مِنَ الْبَاطِلِ وَ الْأَمْرَ مِنَ النَّهْيِ وَ الْعِلْمَ مِنَ الْجَهْلِ وَ النُّورَ مِنَ الظُّلْمَةِ

My God^{-azwj}! How can I not seek Your^{-azwj} Satisfaction and You^{-azwj} have Perfected my intellect until I recognised You^{-azwj}, and I recognised the truth from the falsehood, and the Commands from the Prohibitions, and the knowledge from the ignorance, and the light from the darkness?'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عَزَّتِي وَ جَلَالِي لَا أُحِبُّ نَبِيَّ وَ بَيْنَكَ فِي وَفْتٍ مِنَ الْأَوْقَاتِ كَذَلِكَ أَفْعَلُ بِأَحِبَّائِي -

Allah^{-azwj} Mighty and Majestic Says: "By My^{-azwj} Mighty and My^{-azwj} Majestic! I^{-azwj} will not Veil between Me^{-azwj} and you, during any time from the timings. Like that I^{-azwj} Deal with My^{-azwj} Loves ones!

يَا أَحْمَدُ هَلْ تَدْرِي أَيُّ عَيْشٍ أَهْنَأُ وَ أَيُّ حَيَاةٍ أَبْقَى

O Ahmad^{-saww}! Do you know which life is most welcoming, and which life is more lasting?"

قَالَ اللَّهُمَّ لَا

He^{-saww} said: 'O Allah^{-azwj}, no!'

قَالَ أَمَّا الْعَيْشُ الْهَيِّئُ فَهُوَ الَّذِي لَا يُغْفَرُ صَاحِبُهُ عَنْ ذِكْرِي وَ لَا يَنْسَى نِعْمَتِي وَ لَا يَجْهَلُ حَقِّي يُطَلِّبُ رِضَايَ فِي لَيْلِهِ وَ نَهَارِهِ

He^{-azwj} Said: 'As for the welcoming life, it is which its owner is not lazy from doing My^{-azwj} Zikr, nor does he forget My^{-azwj} bounties, nor does he ignore My^{-azwj} right. He seeks My^{-azwj} Satisfaction during his night and his day.

وَ أَمَّا الْحَيَاةُ الْبَاقِيَةُ فَهِيَ الَّتِي يَعْمَلُ لِنَفْسِهِ حَتَّى تَهْوَى عَلَيْهِ الدُّنْيَا وَ تَصْعُرُ فِي عَيْنِهِ وَ تَعْظُمُ الْآخِرَةُ عِنْدَهُ وَ يُؤْتِرُ هَوَايَ عَلَى هَوَاهُ وَ يَبْتَغِي مَرْضَاتِي وَ يُعْظِمُ حَقَّ عَظَمَتِي وَ يَذْكُرُ عِلْمِي بِهِ وَ يُرَاقِبُنِي بِاللَّيْلِ وَ النَّهَارِ عِنْدَ كُلِّ سَيِّئَةٍ أَوْ مَعْصِيَةٍ وَ يُنْقِي قَلْبَهُ عَنْ كُلِّ مَا أَكْرَهُ وَ يُبْعِضُ الشَّيْطَانَ وَ وَسَاوِسَهُ وَ لَا يَجْعَلُ لِإِبْلِيسَ عَلَى قَلْبِهِ سُلْطَانًا وَ سَبِيلًا

And as for the lasting life, it is which he works for himself until the world becomes insignificant to him and is belittle in his eyes, and the Hereafter is magnified in his view, and he prefers My^{-azwj} Desires over his own desires, and he seeks My^{-azwj} Satisfaction and magnifies the right of My^{-azwj} Magnificence, and he remembers My^{-azwj} Knowledge of him, and he watches out for

Me^{-azwj} at night and day at every evil deed or (act of) disobedience, and he purifies his heart from all what I^{-azwj} Dislike, and he hates the Satan^{-la} and his^{-la} insinuations, and he does not make any authority and a way to be for Iblees^{-la} upon his heart.

فَإِذَا فَعَلَ ذَلِكَ أَسْكَنْتَ قَلْبَهُ حُبًّا حَتَّى أَجْعَلَ قَلْبُهُ لِي وَفِرَاعَهُ وَاشْتِغَالَهُ وَهَمَّهُ وَ حَدِيثَهُ مِنَ التَّعْمَةِ الَّتِي أَنْعَمْتُ بِهَا عَلَى أَهْلِ مَحَبَّتِي مِنْ خَلْقِي وَ أَفْتَحَ عَيْنَ قَلْبِهِ وَ سَمِعِهِ حَتَّى يَسْمَعَ بِقَلْبِهِ وَ يَنْظُرَ بِقَلْبِهِ إِلَى جَلَالِي وَ عَظَمَتِي

When he does that, I^{-azwj} Settle Love in his heart until I^{-azwj} Make his heart to be for Me^{-azwj}, and his free times, and his pre-occupations, and his worries, and his discussions, from the bounties which I^{-azwj} have Favoured with upon people from My^{-azwj} creatures who love Me^{-azwj}, and I^{-azwj} Open the eyes of his heart and his ears until he hears with his heart and looks by his heart at My^{-azwj} Permissible(s), and My^{-azwj} Magnificence.

وَ أَضِيقُ عَلَيْهِ الدُّنْيَا وَ أَبْغِضُ الدُّنْيَا وَ أَبْغِضُ إِلَيْهِ مَا فِيهَا مِنَ اللَّذَاتِ وَ أَحْذِرُهُ مِنَ الدُّنْيَا وَ مَا فِيهَا كَمَا يُحْذِرُ الرَّاعِي غَنَمَهُ مِنْ مَرَاتِعِ الْهَلَكَةِ

And I^{-azwj} Restrict the world upon him, and Cause the world to be hateful, and hateful to him whatever pleasures there are in it, and I^{-azwj} Caution him of the world and whatever is in it, like what the shepherd cautions his sheep from the pastures of doom.

فَإِذَا كَانَ هَكَذَا يَفِرُّ مِنَ النَّاسِ فِرَارًا وَ يَنْفُلُ مِنْ دَارِ الْفَنَاءِ إِلَى دَارِ الْبَقَاءِ وَ مِنْ دَارِ الشَّيْطَانِ إِلَى دَارِ الرَّحْمَنِ-

When he were to be like this, he will flee from the people with a fleeing, and he will transfer from a temporal house to the lasting house, and from the house of Satan^{-la} to the house of the Beneficent.

يَا أَحْمَدُ وَ لَا تُزَيِّنَنَّ بِالْهَيْبَةِ وَ الْعَظَمَةِ فَهَذَا هُوَ الْعَيْشُ الْهَيِّئُ وَ الْحَيَاةُ الْبَاقِيَةُ وَ هَذَا مَقَامُ الرَّاضِينَ فَمَنْ عَمِلَ بِرِضَايَ أَرْزُمُهُ ثَلَاثَ حِصَالٍ أَعْرَفُهُ شُكْرًا لَا يُخَالِطُهُ الْجَهْلُ وَ ذِكْرًا لَا يُخَالِطُهُ التَّسْيَانُ وَ مَحَبَّةً لَا يُؤْثِرُ عَلَى مَحَبَّتِي مَخْلُوقِينَ

O Ahmad^{-saww}! And I^{-azwj} will Adorn him with the awe and the magnificence. This is the welcoming house and the lasting life, and this is the position of the satisfied. The one who works with My^{-azwj} Satisfaction, I^{-azwj} shall necessitate three characteristics to him – I^{-azwj} shall Cause him to recognise the thanking, not mingling the ignorance, and Zikr not mingled with the forgetfulness, and love not preferring upon My^{-azwj} love the love of the created beings.

فَإِذَا أَحْبَبْتَنِي أَحْبَبْتُهُ وَ أَفْتَحَ عَيْنَ قَلْبِهِ إِلَى جَلَالِي وَ لَا أُخْفِي عَلَيْهِ خَاصَّةً خَلْقِي وَ أَنْاجِيهِ فِي ظُلْمِ اللَّيْلِ وَ نُورِ النَّهَارِ حَتَّى يَنْقَطِعَ حَدِيثُهُ مَعَ الْمَخْلُوقِينَ وَ يُجَالِسْتُهُ مَعَهُمْ

When he loves Me^{-azwj}, I^{-azwj} will Love him, and Open the eyes of his heart to My^{-azwj} Majesty, and I^{-azwj} will not Hide from him the special of My^{-azwj} creatures, and I^{-azwj} will Whisper to him in the darkness of the night and brightness of the day until his discussion with the created beings is cut off and his sitting with them.

وَ أَسْمِعُهُ كَلَامِي وَ كَلَامَ مَلَائِكَتِي وَ أَعْرِفُهُ السِّرَّ الَّذِي سَتَرْتُهُ عَن خَلْقِي وَ أَلْبِسُهُ الْحَبَاءَ حَتَّى يَسْمَعِي مِنْهُ الْخَلْقُ كُلَّهُمْ وَ يَمْشِي عَلَى الْأَرْضِ مَعْفُورًا لَهُ

And I^{-azwj} shall Make him hear My^{-azwj} Speech and speech of My^{-azwj} Angels, and I^{-azwj} will Make him recognise the secrets which I^{-azwj} have Concealed from My^{-azwj} creatures, and I^{-azwj} will

Clothe him the modesty until the creatures, all of them are embarrassed from him, and he will walk upon the earth having been Forgiven for.

وَأَجْعَلْ قَلْبَهُ وَاِعْيَاءً وَبَصِيرًا وَلَا أُخْفِي عَلَيْهِ شَيْئًا مِنْ جَنَّةٍ وَلَا نَارٍ وَأَعْرِفُهُ مَا يَمُرُّ عَلَى النَّاسِ فِي يَوْمِ الْقِيَامَةِ مِنَ الْهُولِ وَالشَّدَةِ وَمَا أُحَاسِبُ الْأَغْنِيَاءَ وَالْفُقَرَاءَ وَالْجُهَّالَ وَالْعُلَمَاءَ وَأُنْوِمُهُ فِي قَبْرِهِ وَأُنزِلُ عَلَيْهِ مُنْكَرًا وَنَكِيرًا حَتَّى يَسْأَلَاهُ وَلَا يَرَى غَمْرَةَ الْمَوْتِ وَظُلْمَةَ الْقَبْرِ وَاللَّخْدِ وَهُوْلَ الْمُطَّلَعِ

And I^{-azwj} shall Make his heart as a container and insightful, and I^{-azwj} will not Hide from him anything from a Garden or Fire, and I^{-azwj} will Make him recognise what shall pass upon the people during the Day of Qiyamah, from the horrors and the adversities, and I^{-azwj} will not Reckon the rich and the poor, and ignoramuses and the scholars, and I^{-azwj} Cause him to sleep in his grave and Send down Munkar and Nakeer (two questioning Angels) to him until they question him, and he will not see the pangs of death nor darkness of the grave nor the tomb (narrowness), and the emerging horrors.

ثُمَّ أَنْصَبَ لَهُ مِيزَانَهُ وَأَنْشُرَ دِيْوَانَهُ ثُمَّ أَصْعَغَ كِتَابَهُ فِي يَمِينِهِ فَيَقْرُؤُهُ مَنْشُورًا ثُمَّ لَا أَجْعَلُ بَيْنِي وَبَيْنَهُ تَرْجُمَانًا فَهَذِهِ صِفَاتُ الْمُحِبِّينَ-

Then I^{-azwj} will Set-up his scale for him and Publish his register (of deeds). Then I^{-azwj} will Place his book in his right hand, and they (others) will read it published. Then I^{-azwj} will not Make any interpreter to be between Me^{-azwj} and him. So, these are attributes of the loving ones.

يَا أَحْمَدُ اجْعَلْ هَمَّكَ هَمًّا وَاحِدًا فَاجْعَلْ لِسَانَكَ لِسَانًا وَاحِدًا وَاجْعَلْ بَدَنَكَ حَيًّا لَا تَعْفُلُ عَنِّي مَنْ يَعْفُلُ عَنِّي لَا أَبَايَ بِأَيِّ وَادٍ هَلَكَ-

O Ahmad^{-saww}! Make your worries as one worry. Make your tongues as on tongue, and make your body as living. Do not be heedless from Me^{-azwj}. One who is heedless from Me^{-azwj}, I^{-azwj} will not Care in which valley he is destroyed.

يَا أَحْمَدُ اسْتَعْمِلْ عَقْلَكَ قَبْلَ أَنْ يَذْهَبَ فَمَنْ اسْتَعْمَلَ عَقْلَهُ لَا يُخْطِئُ وَلَا يَطْغَى-

O Ahmad^{-saww}! Use your^{-saww} intellect before it goes away. The one who uses his intellect will neither err nor transgress.

يَا أَحْمَدُ أَلَمْ تَدْرِ لِأَيِّ شَيْءٍ فَضَّلْتُكَ عَلَى سَائِرِ الْأَنْبِيَاءِ

O Ahmad^{-saww}! Do you not know for which thing (reason) I^{-azwj} have Merited you^{-saww} over rest of the Prophets^{-as}?

قَالَ اللَّهُمَّ لَا

He^{-saww} said: 'O Allah^{-azwj}, no!'

قَالَ بِالْيَقِينِ وَحُسْنِ الْخُلُقِ وَسَخَاوَةِ النَّفْسِ وَرَحْمَةِ الْخَلْقِ وَكَذَلِكَ أَوْتَادُ الْأَرْضِ لَمْ يَكُونُوا أَوْتَادًا إِلَّا بِهَذَا-

He^{-azwj} Said: "Due to the conviction, and good manners, and generous self, and merciful morals, and like that are pegs of the earth. They cannot be pegs except with these.

يَا أَحْمَدُ إِنَّ الْعَبْدَ إِذَا أَجَاعَ بَطْنَهُ وَ حَفِظَ لِسَانَهُ عَلَّمْتُهُ الْحِكْمَةَ وَ إِنْ كَانَ كَافِرًا تَكُونُ حِكْمَتُهُ حُجَّةً عَلَيْهِ وَ وَبَالًا وَ إِنْ كَانَ مُؤْمِنًا تَكُونُ حِكْمَتُهُ لَهُ نُورًا وَ
بُرْهَانًا وَ شِفَاءً وَ رَحْمَةً فَيَعْلَمُ مَا لَمْ يَكُنْ يَعْلَمُ وَ يُبْصِرُ مَا لَمْ يَكُنْ يُبْصِرُ

O Ahmad^{-saww}! When the servant keeps his belly hungry, and protects his tongue, I^{-azwj} Teach him the wisdom, and if he were to be a Kafir, his wisdom would be an argument upon him and a scourge, and if he were to be a Momin, his wisdom would be a Noor for him and a proof, and a healing, and a mercy. Thus, he would know what cannot be known, and he would have insight of what cannot be sighted.

فَأَوَّلُ مَا أُبْصِرُهُ عُيُوبَ نَفْسِهِ حَتَّى يَسْتَعِيلَ عَنْ عُيُوبِ غَيْرِهِ وَ أُبْصِرُهُ دَقَائِقَ الْعِلْمِ حَتَّى لَا يَدْخُلَ عَلَيْهِ الشَّيْطَانُ-

The first of what I^{-azwj} would Make him to be insightful of are faults of his own until he is too pre-occupied from faulting others, and I^{-azwj} will Cause him to have insight intricacies of knowledge until the Satan^{-la} cannot enter to see him.

يَا أَحْمَدُ لَيْسَ شَيْءٌ مِنَ الْعِبَادَةِ أَحَبَّ إِلَيَّ مِنَ الصَّمْتِ وَ الصَّوْمِ فَمَنْ صَامَ وَ لَمْ يَحْفَظْ لِسَانَهُ كَانَ كَمَنْ قَامَ وَ لَمْ يَقْرَأْ فِي صَلَاتِهِ فَأَعْطِيهِ أَجْرَ الْقِيَامِ وَ لَمْ
أَعْطِهِ أَجْرَ الْعَابِدِينَ

O Ahmad^{-saww}! There isn't anything from the worship more Beloved to Me^{-azwj} than the silence and the fasting. The one who fasts and does not protect his tongue, would be like the one standing (for Salat) and does not recite (Quran) in his Salat. So I^{-azwj} Give him Rewards of the standing and do not Give him Rewards of the worshippers.

يَا أَحْمَدُ هَلْ تَدْرِي مَتَى تَكُونُ الْعَبْدَ عَابِدًا

O Ahmad^{-saww}! Do you^{-saww} know when the servant becomes a worshipper?'

قَالَ لَا يَا رَبِّ

He^{-saww} said: 'No, O Lord^{-azwj}!'

قَالَ إِذَا اجْتَمَعَ فِيهِ سَبْعُ خِصَالٍ وَرَعَّ يَحْجُزُهُ عَنِ الْمَحَارِمِ وَ صَمَّتْ يَكْفُهُ عَمَّا لَا يَغْنِيهِ وَ خَوْفٌ يَزِدُّهُ كُلَّ يَوْمٍ مِنْ بُكَائِهِ وَ حَيَاءٌ يَسْتَحْيِي مَتَى فِي الْحَلَاءِ
وَ أَكَلَ مَا لَا بُدَّ مِنْهُ وَ يُبْغِضُ الدُّنْيَا لِبُغْضِي لَهَا وَ يُحِبُّ الْأَخْيَارَ لِحُبِّي إِيَّاهُمْ-

He^{-azwj} Said: "When seven characteristics are gathered in him – devoutness cutting him off from the Prohibitions, and silence restraining him from what does not concern him, and fear increasing his crying every day, and modesty embarrassing him from Me^{-azwj} during the isolation, and he eats what there is no escape from, and he hates the world due to My^{-azwj} Hatred for it, and he loves the good people due to My^{-azwj} Love for them.

يَا أَحْمَدُ لَيْسَ كُلُّ مَنْ قَالَ أَحَبُّ اللَّهِ أَحَبَّنِي حَتَّى يَأْخُذَ قُوتًا وَ يَلْبَسَ دُونًَا وَ يَنَامَ سُجُودًا وَ يُطِيلَ قِيَامًا وَ يَلْزَمَ صَمْتًا وَ يَتَوَكَّلَ عَلَيَّ وَ يَبْكِي كَثِيرًا وَ يَقِلَّ
ضِحْكًَا وَ يُخَالِفَ هَوَاهُ وَ يَتَّخِذَ الْمَسْجِدَ بَيْتًا وَ الْعِلْمَ صَاحِبًا وَ الرَّهْدَ جَلِيسًا وَ الْعُلَمَاءَ أَجْبَاءً وَ الْفُقَرَاءَ رُفَقَاءً

O Ahmad^{-saww}! Not everyone who says, 'I love Allah^{-azwj}', love Me^{-azwj}, until he takes to daily bread, and wears lowly (clothes), and sleeps in Sajdah, and prolongs standing, and

necessitates silence, and relies upon Me^{-azwj}, and cries a lot, and little is his laughter, and he opposes his whims, and he takes the Masjid as a house, and the knowledge as a companion, and the ascetism as a sitting companion, and the scholars as loved ones, and the poor as friends.

وَيَطْلُبُ رِضَايَ وَ يَفِرُّ مِنَ الْعَاصِينَ فِرَاراً وَ يَشْعَلُ بِذِكْرِي اشْتِغَالاً وَ يُكَيِّرُ التَّسْبِيحَ دَائِماً وَ يَكُونُ بِالْوَعْدِ صَادِقاً وَ بِالْعَهْدِ وَاثِماً وَ يَكُونُ قَلْبُهُ طَاهِراً وَ فِي الصَّلَاةِ زَاكِياً وَ فِي الْفَرَائِضِ مُجْتَهِداً وَ فِيمَا عِنْدِي فِي الثَّوَابِ رَاغِباً وَ مِنْ عَذَابِي رَاهِباً وَ لِأَجْبَائِي قَرِيناً وَ جَلِيساً-

And he seeks My^{-azwj} Satisfaction, and flees from the disobedience with a fleeing, and he pre-occupies with My^{-azwj} Zikr as pre-occupation, and he frequents the glorification constantly, and he becomes truthful of the promise, and loyal with the pact, and his hearing becomes clean, and is pure in the Salat, and striving in the obligations, and desirous of the Rewards regarding what is with Me^{-azwj}, and fearful from My^{-azwj} Punishment, and pairs and sits to My^{-azwj} loved ones.

يَا أَحْمَدُ لَوْ صَلَّى الْعَبْدُ صَلَاةَ أَهْلِ السَّمَاءِ وَ الْأَرْضِ وَ يَصُومُ صِيَامَ أَهْلِ السَّمَاءِ وَ الْأَرْضِ وَ يَطْوِي مِنَ الطَّعَامِ مِثْلَ الْمَلَائِكَةِ وَ لَبَسَ لِبَاسَ الْعَارِي ثُمَّ أَرَى فِي قَلْبِهِ مِنْ حُبِّ الدُّنْيَا ذَرَّةً أَوْ سَعْتَهَا أَوْ رَأْسَهَا أَوْ حُلِيِّهَا أَوْ زِينَتَهَا- لَا يُجَاوِزِي فِي دَارِي وَ لَا نَزَعَنَّ مِنْ قَلْبِهِ حَبِيَّتِي

O Ahmad^{-sawww}! If the servant were to pray Salat of people the sky and the earth, and fasts fasting, and he bends from the (lack of) food like the Angels, and wear the clothing of the bare, then I^{-azwj} See in his heart a particle of love of the world, or it's capaciousness, or its governance, or its ornaments, or its adornments, he will not be in My^{-azwj} Vicinity in My^{-azwj} House, and I^{-azwj} will Remove My^{-azwj} love from his heart.

وَ عَلَيْكَ سَلَامِي وَ رَحْمَتِي وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And upon you^{-sawww} is My^{-azwj} Greetings and My^{-azwj} Mercy!" And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds".⁸

7- كَأ، الكافي عَليُّ عَن أَبِيهِ عَن عَمْرٍو بِنِ عُمُتْمَانَ عَن عَلِيِّ بْنِ عَيْسَى رَفَعَهُ قَالَ: إِنَّ مُوسَى ع نَاجَاهُ اللهُ تَبَارَكَ وَ تَعَالَى فَقَالَ لَهُ فِي مُنَاجَاتِهِ يَا مُوسَى- لَا يَطُولُ فِي الدُّنْيَا أَمَلُكَ فَيَقْسُوَ لِذَلِكَ قَلْبُكَ وَ قَاسِيَ الْقَلْبِ مِثِّي بَعِيدٌ-

(The book) 'Al Kafi' – Ali, from his father, from Amro Bin Usman, from Ali Bin Isa, raising it, said,

'Musa^{-as}, Allah^{-azwj} Blessed and Exalted Whispered to him^{-as}. He^{-azwj} Said in His^{-azwj} Whispering: 'O Musa^{-as}! Do not have long hopes regarding the world. That would harden your^{-as} heart, and the hard-hearted one is remote from Me^{-azwj}.

يَا مُوسَى كُنْ كَمَسْرَتِي فِيكَ فَإِنَّ مَسْرَتِي أَنْ أَطَاعَ فَلَا أُعْصَى وَ أَمْتُ قَلْبُكَ بِالْحَشِيَّةِ وَ كُنْ خَلْقَ النَّيَابِ جَدِيدِ الْقَلْبِ تُخْفَى عَلَى أَهْلِ الْأَرْضِ وَ تُعْرَفُ فِي أَهْلِ السَّمَاءِ

O Musa^{-as}! Turn yourself^{-as} (to obedience) for the sake of My^{-azwj} Pleasure, for if My^{-azwj} Pleasure is obeyed, so I^{-azwj} am not disobeyed. Kill your heart with the fear and create new

⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 6

clothes for the heart. You^{-as} will be hidden from the people of the earth and be recognised by the people of the sky.

جَلَسَ الْبُيُوتِ مِصْبَاحِ اللَّيْلِ وَ أَقْنُتُ بَيْنَ يَدَيْ فُتُوتِ الصَّابِرِينَ وَ صِيخَ إِلَيَّ مِنْ كَثْرَةِ الذُّنُوبِ صِيَاخِ الْمُنْذَبِ الْهَارِبِ مِنْ عَدُوِّهِ وَ اسْتَعِينِ بِي عَلَى ذَلِكَ فَإِنِّي نِعْمَ الْعَوْنُ وَ نِعْمَ الْمُسْتَعَانُ

Spread out the lamps in your house at night and plead before Me^{-azwj} with the pleading of the patient ones and wail to Me^{-azwj} from the great number of the sins like the wailing of the sinner who has fled from his enemies. And seek help for that from Me^{-azwj} for I^{-azwj} am the Best of the Helpers, and the best of the Supporters.

يَا مُوسَى إِنِّي أَنَا اللَّهُ فَوْقَ الْعِبَادِ وَ الْعِبَادُ دُونِي وَ كُلُّ لِي دَاخِرُونَ فَأَتَّهِمُ نَفْسَكَ عَلَى نَفْسِكَ وَ لَا تَأْتِمُنْ وَ لَدَكَ عَلَى دِينِكَ إِلَّا أَنْ يَكُونَ وَ لَدَكَ مِثْلَكَ يُحِبُّ الصَّالِحِينَ-

O Musa^{-as}! I^{-azwj} am Allah^{-azwj} high above the servants, and the servants are below Me^{-azwj}, and everyone is helpless before Me^{-azwj}. Accuse yourself for having wronged yourself, and do not trust your^{-as} son upon your^{-as} Religion unless he becomes like you^{-as}, loving the righteous ones.

يَا مُوسَى اغْسِلْ وَ اغْتَسِلْ وَ اقْتَرِبْ مِنْ عِبَادِي الصَّالِحِينَ-

O Musa^{-as}! Wash and bathe and be near to My^{-azwj} righteous servants.

يَا مُوسَى كُنْ إِمَامَهُمْ فِي صَلَاتِهِمْ وَ إِمَامَهُمْ فِيمَا يَتَشَاخَرُونَ وَ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلْتُ عَلَيْكَ فَقَدْ أَنْزَلْتُهُ حُكْمًا بَيِّنًا وَ بُرْهَانًا نَبِيًّا وَ نُورًا يَنْطِقُ بِمَا كَانَ فِي الْأُولَى وَ بِمَا هُوَ كَائِنٌ فِي الْآخِرِينَ-

O Musa^{-as}! Be their Imam in their Prayers, and their Imam in what they squabble about, and judge between them by what I^{-azwj} have Revealed unto you^{-as}. I^{-azwj} have Sent it down as a clear and luminous Proof, and a Light Speaking by what had transpired regarding the former ones and what will be regarding the later ones.

أَوْصِيكَ يَا مُوسَى وَصِيَّةَ الشَّفِيقِ الْمُسْتَفِيقِ بِابْنِ الْبُتُولِ عَيْسَى ابْنِ مَرْيَمَ صَاحِبِ الْأَتَانِ وَ الْبُرْتُسِ وَ الرَّيْتِ وَ الرَّيْتُونِ وَ الْمِحْرَابِ

I^{-azwj} Bequeath to you^{-as}, O Musa^{-as}, a bequest of the compassionate, the kind-hearted son of the Pious Lady, Isa^{-as} son of Maryam^{-as}, owner of the mule, and the hooded gown, and the oil and the olive, and the Prayer Niche.

وَ مِنْ بَعْدِهِ بِصَاحِبِ الْجَمَلِ الْأَحْمَرِ الطَّيِّبِ الطَّاهِرِ الْمُطَهَّرِ فَمَثَلُهُ فِي كِتَابِكَ أَنَّهُ مُؤْمِنٌ مُهَيِّمٌ عَلَى الْكُتُبِ كُلِّهَا وَ أَنَّهُ رَاكِعٌ سَاجِدٌ رَاغِبٌ رَاهِبٌ إِخْوَانُهُ الْمَسَاكِينُ وَ أَنْصَارُهُ قَوْمٌ آخَرُونَ وَ يَكُونُ فِي زَمَانِهِ أَزَلٌّ وَ زَلْزَالٌ وَ قَتْلٌ وَ قَلَّةٌ مِنَ الْمَالِ

And from after him^{-saww}, about the owner of the red camel, the food, and pure, the purified. His^{-saww} example in your^{-as} Book is that he^{-saww} is a believer, dominant over all the Books, and that he^{-saww} is the bowing one (performing Ruk'u), the prostrating one (performing Sajdah), a seeker, a Monk, his^{-saww} brothers will be the poor, and his^{-saww} helpers will be another people, and there will occur in his^{-saww} era hardships and earthquakes, killings, and shortages of the wealth.

اسْمُهُ أَحْمَدُ مُحَمَّدُ الْأَمِينُ مِنَ الْبَاقِينَ مِنْ ثَلَاثَةِ الْأَوَّلِينَ الْمَاضِينَ يُؤْمِنُ بِالْكِتَابِ كُلِّهَا وَ يُصَدِّقُ جَمِيعَ الْمُرْسَلِينَ وَ يَشْهَدُ بِالْإِخْلَاصِ لِجَمِيعِ النَّبِيِّينَ - أُمَّتُهُ مَرْحُومَةٌ مُبَارَكَةٌ مَا بَقُوا فِي الدِّينِ عَلَى حَقَائِقِهِ هُمْ سَاعَاتٌ مُوقَّتَاتٌ يُؤَدُّونَ فِيهَا الصَّلَوَاتِ أَدَاءَ الْعَبْدِ إِلَى سَيِّدِهِ نَافِلَتَهُ فِيهِ فَصَدِّقْ وَ مَنَاهِجَهُ فَاتَّبِعْ فَإِنَّهُ أَحْوَكُ -

His^{-saww} name would be Ahmad^{-saww}, Muhammad^{-saww}, the trusted one from the remaining ones of the previous generations. He^{-saww} will believe in all the Books and ratify all the Messengers^{-as} and testify sincerely for all the Prophets^{-as}. His^{-saww} community will be the ones under the Mercy, Blessed with what will remain in the Religion upon its reality. They will fulfil their Prayers at its prescribed times, as servants optionally do for their chiefs, acknowledge him^{-saww} and follow his^{-saww} path. So he^{-saww} is your^{-as} brother.

يَا مُوسَى إِنَّهُ أُمِّي وَ هُوَ عَبْدٌ صِدْقٌ مُبَارَكٌ لَهُ فِيمَا وَضَعَ يَدَهُ عَلَيْهِ وَ يُبَارَكُ عَلَيْهِ كَذَلِكَ كَانَ فِي عِلْمِي وَ كَذَلِكَ خَلَقْتُهُ بِهِ أَفْتَبِحِ السَّاعَةَ وَ بِأُمَّتِهِ أَحْسَنُ مَفَاتِيحِ الدُّنْيَا فَمُرْ ظَلَمَةَ بَنِي إِسْرَائِيلَ أَنْ لَا يَذْرُؤُوا اسْمَهُ وَ لَا يَخْذُلُوهُ وَ إِنَّهُمْ لَفَاعِلُونَ

O Musa^{-as}! He^{-saww} is the 'Ummi', and he^{-saww} is a truthful servant. Whatever he^{-saww} places his^{-saww} hand upon, it becomes a Blessing for him^{-saww} and he^{-saww} is a Blessing for it. That is how it was in My^{-saww} Knowledge and that is how I^{-azwj} Created him^{-saww} as. It is by him^{-saww} that I^{-azwj} will Open the Hour (Day of Qiyamah) and it is by his^{-saww} community I^{-azwj} shall Seal (Bring an end to) the keys of the world. So, order the unjust ones of the Children of Israel that they should learn his^{-saww} name, and not to abandon it, but they (surely) will do it.

وَ حُبُّهُ لِي حَسَنَةٌ فَأَنَا مَعَهُ وَ أَنَا مِنْ جَزِيهِ وَ هُوَ مِنْ جَزِيهِ وَ جَزِيَّتُهُمُ الْعَالِيُونَ فَتَمَّتْ كَلِمَاتِي لِأَطْهَرِ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ لِأَعْبَدَنَّ بِكُلِّ مَكَانٍ وَ لِأَنْزِلَنَّ عَلَيْهِ قُرْآنًا فُرْقَانًا - شِفَاءٌ لِمَا فِي الصُّدُورِ مِنْ نَفْسِ الشَّيْطَانِ فَصَلِّ عَلَيْهِ يَا ابْنَ عِمْرَانَ فَإِنِّي أُصَلِّي عَلَيْهِ وَ مَلَائِكَتِي -

And to love him^{-saww} is a good deed to Me^{-azwj}, for I^{-azwj} am with him^{-saww} and I^{-azwj} am from his^{-saww} group, and he^{-saww} is from My^{-azwj} Group, and their group shall overcome. So, I^{-azwj} have Completed My^{-azwj} Words and will Make his^{-saww} Religion to prevail over all the Religions, and I^{-azwj} will be worshipped in all places, and I^{-azwj} shall Reveal unto him^{-saww} the Quran as a Criterion, a healing for what is in the chests from the whisperings of Satan^{-la}. So send greetings to him^{-saww}, O son^{-as} of Imran^{-as}, for I^{-azwj} Send Greetings to him^{-saww} and so do My^{-azwj} Angels.

يَا مُوسَى أَنْتَ عَبْدِي وَ أَنَا إِلَهُكَ - لَا تَسْتَذِلَّ الْخَفِيرَ الْفَقِيرَ وَ لَا تَغْبِطِ الْعَنِيِّ بِشَيْءٍ يَسِيرٍ وَ كُنْ عِنْدَ ذِكْرِي حَاشِعًا وَ عِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعًا وَ أَسْمِعْنِي لَدَاذَةَ التَّوْرَةِ بِصَوْتٍ خَاشِعٍ حَزِينٍ اطمئن عند ذكري و ذكر بي من بطمئن لي و اعبدني و لا تُشْرِكْ بِي شَيْئًا

O Musa^{-as}! You^{-as} are My^{-azwj} servant and I^{-azwj} am your^{-azwj} God. Do not belittle the despicable, the poor, and do not envy the rich for a little thing. And become humble in My^{-azwj} Remembrance and in it's (the Torah) Recitation ravenously by My^{-azwj} Mercy, and make Me^{-azwj} Hear the pleasance of the Torah in a humble voice, full of grief. Be at rest during My^{-azwj} Remembrance, and mention Me^{-azwj} to the 'one' who is assured to Me^{-azwj}, and worship Me^{-azwj} and do not associate with Me^{-azwj} anything.

وَ تَحَرَّ مَسْرَعِي إِيَّيْ أَنَا السَّيِّدُ الْكَبِيرُ إِيَّيْ خَلَقْتِكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ - مِنْ طِينَةٍ أَخْرَجْتَهَا مِنْ أَرْضٍ دَلِيلَةَ مَمْشُوجَةٍ - فَكَانَتْ بَشَرًا فَأَنَا صَانِعُهَا خَلْقًا فَتَبَارَكَ وَجْهِي وَ تَقَدَّسَ صُنْعِي لَيْسَ كَمِثْلِي شَيْءٌ وَ أَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أَزُولُ -

And make haste to My^{-azwj} Pleasure, for I^{-azwj} and the Great Master^{-azwj}. I^{-azwj} Created you^{-as} from a seed of menial water from clay which I^{-azwj} Took out from a disgraceful mixture of dust.

So it was a human being and I^{-azwj} carved it into a creature. Blessed is My^{-azwj} Face and Holy is My^{-azwj} Craft. There is nothing like Me^{-azwj} and I^{-azwj} am the Eternal Living One who will not Decline.

يَا مُوسَى كُنْ إِذَا دَعَوْتَنِي خَائِفاً مُشْفِقاً وَجَلّاً عَقِرْ وَجْهَكَ لِي فِي التُّرَابِ وَ اسْجُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ افْتُتْ بَيْنَ يَدَيَّ فِي الْقِيَامِ وَ تَاجِبِي حِينَ تُتَاجِبِينِي بِخَشْيَةٍ مِنْ قَلْبٍ وَجَلٍّ وَ أَحْيِ بَتَوْرَاتِي أَيَّامَ الْحَيَاةِ وَ عَلِّمِ الْجُهَّالَ تَحَامِيدِي وَ ذَكِّرْهُمْ آيَاتِي وَ نِعْمَتِي وَ قُلْ لَهُمْ لَا يَتَمَادُونَ فِي عَمِي مَا هُمْ فِيهِ فَإِنَّ أَخْذِي أَلِيمٌ شَدِيدٌ-

O Musa^{-as}! When you supplicate to Me^{-azwj}, be fearful, anxious and rub your^{-as} face in the dust to Me^{-azwj} and prostrate to Me^{-azwj} by the noble parts of your^{-as} body, and plead in front of Me^{-azwj} when standing, and whisper to Me^{-azwj} when you whisper with a humble heart anxiously, and revive My^{-azwj} Torah in the days of the life, and teach My^{-azwj} Praise to the ignorant ones, and remind them of My^{-azwj} Favours, and My^{-azwj} Bounties, and tell them not to persist in the transgression in which they are engulfed, for My^{-azwj} Hold is Painful and Intense.

يَا مُوسَى إِذَا انْقَطَعَ حَبْلُكَ مِنِّي لَمْ يَتَّصِلْ بِحَبْلِ غَيْرِي فَاعْبُدْنِي وَ قُمْ بَيْنَ يَدَيَّ مَقَامَ الْعَبْدِ الْحَقِيرِ دُمَّ نَفْسِكَ فَهِيَ أَوْلَى بِالذَّمِّ وَ لَا تَتَطَاوَلْ بِكِتَابِي عَلَى بَنِي إِسْرَائِيلَ فَكَمَفِي بِهَذَا وَاعِظاً لِقَلْبِكَ وَ مُنِيراً وَ هُوَ كَلَامُ رَبِّ الْعَالَمِينَ جَلٍّ وَ تَعَالَى-

O Musa^{-as}! If I^{-azwj} Cut off your Rope from Me^{-azwj} you^{-as} will not (be able to) connect with the rope of others. So, worship Me^{-azwj}, and stand in front of Me^{-azwj} like the standing of the lowly poor servant. Condemn yourself for it is the highest (most deserving) for condemnation, and do not empower the Children of Israel by My^{-azwj} Book, for it is sufficient advice for your^{-as} heart and an enlightenment, and it is the Speech of the Lord^{-azwj} of the Worlds, Majestic and Exalted.

يَا مُوسَى مَتَى مَا دَعَوْتَنِي وَ رَجَوْتَنِي وَ إِنِّي سَأَعْفُرُ لَكَ عَلَى مَا كَانَ مِنْكَ السَّمَاءُ تُسَبِّحُ لِي وَجَلّاً وَ الْمَلَائِكَةُ مِنْ خَافَتِي مُشْفِقُونَ وَ الْأَرْضُ تُسَبِّحُ لِي طَمَعاً وَ كُلُّ الْخَلْقِ يُسَبِّحُونَ لِي دَاخِرِينَ ثُمَّ عَلَيْكَ بِالصَّلَاةِ الصَّلَاةِ فَإِنَّهَا مِنِّي بِمَكَانٍ وَ هُنَا عِنْدِي عَهْدٌ وَثِيقٌ وَ الْحَقُّ بِهَا هُوَ مِنْهَا

O Musa^{-as}! Whenever you supplicate to Me^{-azwj} and refer to Me^{-azwj}, I^{-azwj} shall Forgive you^{-as} what was from you^{-as}. The sky Glorifies to Me^{-azwj} My^{-azwj} Majesty, and the Angels are fearful of Me^{-azwj} and anxious, and the earth Glorifies to Me^{-azwj} ravenously, and all of the creation Glorifies Me^{-azwj} in humbleness. Then it is on you to Pray Salat. The Salat has a place with Me^{-azwj} and for it has in My^{-azwj} Presence a firm Covenant and I^{-azwj} Attach to it what was from it.

زَكَاةَ الْقُرْبَانِ مِنْ طَيِّبِ الْمَالِ وَ الطَّعَامِ فَإِنِّي لَا أَقْبَلُ إِلَّا الطَّيِّبَ يُرَادُ بِهِ وَجْهِي وَ افْرُنْ مَعَ ذَلِكَ صِلَةَ الْأَرْحَامِ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ الرَّحْمَ أَنَا خَلَقْتُهَا فَضْلاً مِنْ رَحْمَتِي لِيَتَعَاطَفَ بَيْنَ الْعِبَادِ وَ هُنَا عِنْدِي سُلْطَانٌ فِي مَعَادِ الْأَخْرَةِ وَ أَنَا قَاطِعٌ مَنْ قَطَعَهَا وَ وَاصِلٌ مَنْ وَصَلَهَا وَ كَذَلِكَ أَفْعَلُ بِمَنْ صَبَّحَ أَمْرِي-

Zakat is a sacrifice in order to cleanse the wealth, and the food, for I^{-azwj} do not Accept except for the pure of My^{-azwj} Face are sought. And I^{-azwj} Joined with that the maintenance of relations, for I^{-azwj} am Allah^{-azwj}, the Beneficent, the Merciful, and as for the relationships, I^{-azwj} Created it Preferentially from My^{-azwj} Mercy for the servants to sympathise (with each other) by it, and for it, in My^{-azwj} Presence is an authorization in the return of the Hereafter, and I^{-azwj} will Cut-off the one who cuts it off, and Connect with the one who keeps the connection. And that is how I^{-azwj} will Deal in My^{-azwj} Command.

يَا مُوسَى أَكْرَمَ السَّائِلِينَ إِذَا أَتَاكَ بِرِدِّ جَمِيلٍ أَوْ إِعْطَاءٍ يَسِيرٍ فَإِنَّهُ يَأْتِيكَ مِنْ لَيْسَ بِإِنْسٍ وَ لَا جَانٍّ مَلَائِكَةُ الرَّحْمَنِ يَبْلُغُونَكَ كَيْفَ أَنْتَ صَانِعٌ فِيمَا أَوْلَيْتَكَ وَ كَيْفَ مُوَاسِئَاتِكَ فِيمَا خَوَّلْتَكَ

O Musa^{-as}! Be generous to the beggar when he comes to you^{-as} by beautiful words, or giving easily because he may have come to you from neither from the humans nor from the Jinn. The Angels of the Beneficent come to test you^{-as} to see how you^{-as} are in your^{-as} dealings in regard to what I^{-azwj} have Given to you^{-as}, and how consoling you^{-as} are regarding what I^{-azwj} have Authorised you^{-as} with.

وَ احْتَشَعُ لِي بِالتَّضَرُّعِ وَ اهْتَفِ لِي بِوَلَوْلَةِ الْكِتَابِ وَ اعْلَمْ أَنِّي أَدْعُوكَ دُعَاءَ السَّيِّدِ مَمْلُوكُهُ لِيَبْلُغَ بِهِ شَرَفَ الْمَنَازِلِ وَ ذَلِكَ مِنْ فَضْلِي عَلَيْكَ وَ عَلَى آبَائِكَ الْأَوْلِيَيْنِ

And be humble to Me^{-azwj} with the beseeching, and wail to Me^{-azwj} by lamentations from the Book. And know that I^{-azwj} Call you with the Calling of the master to his slave to Make him reach to the honourable position, and that is from My^{-azwj} Grace to you^{-as} and to your^{-as} forefathers of the former ones.

يَا مُوسَى لَا تَنْسِنِي عَلَى كُلِّ حَالٍ وَ لَا تَفْرَحْ بِكَثْرَةِ الْأَمْالِ فَإِنَّ نَسْيَانِي يُقْسِي الْقُلُوبَ وَ مَعَ كَثْرَةِ الْأَمْالِ كَثْرَةُ الذُّنُوبِ الْأَرْضُ مُطِيعَةٌ وَ السَّمَاءُ مُطِيعَةٌ وَ الْبِحَارُ مُطِيعَةٌ وَ عَصِيَانِي شِقَاءُ الثَّقَلَيْنِ

O Musa^{-as}! Do not forget Me^{-azwj} in every situation, and do not be happy due to the abundance of the wealth, because forgetting Me^{-azwj} hardens the hearts, and the abundance of the wealth brings the abundance of the sins. The earth is obedient, and the sky is obedient, and the oceans are obedient, whereas disobedient to Me^{-azwj} are the unfortunate ones of Humans and the Jinns (Al-Saqalayn).

وَ أَنَا الرَّحْمَنُ الرَّحِيمُ رَحْمَانٌ كُلِّ زَمَانٍ آتِي بِالشَّدَةِ بَعْدَ الرَّخَاءِ وَ بِالرَّخَاءِ بَعْدَ الشَّدَةِ وَ بِالْمُلُوكِ بَعْدَ الْمُلُوكِ وَ مُلْكِي قَائِمٌ دَائِمٌ لَا يَزُولُ وَ لَا يَخْفَى عَلَيَّ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ كَيْفَ يَخْفَى عَلَيَّ مَا مِنِّي مُبْتَدَأُهُ وَ كَيْفَ لَا يَكُونُ هَمَّكَ فِيمَا عِنْدِي وَ إِلَيَّ تَرْجِعُ لَا تَحَالَةَ-

And I^{-azwj} am the Beneficent, the Merciful. I^{-azwj} am Beneficent in every era. I^{-azwj} Give hardship after ease, and ease after hardship, and kings after kings, whereas My^{-azwj} Kingdom is permanently based and will never cease. And there is not hidden from Me^{-azwj} anything in the earth, nor in the sky, and how can it be hidden from Me^{-azwj} and from Me^{-azwj} is its beginning, and how come you are not fearful regarding what is in My^{-azwj} possession, and to Me^{-azwj} you^{-as} will inevitably return.

يَا مُوسَى اجْعَلْنِي حِرْزَكَ وَ ضَعْ عِنْدِي كَنْزَكَ مِنَ الصَّالِحَاتِ وَ خَفْنِي وَ لَا تَخَفْ غَيْرِي إِلَيَّ الْمَصِيرُ-

O Musa^{-as}! Make Me^{-azwj} to be your^{-as} Protector, and place in My^{-azwj} possession your treasure for the good deeds, and fear Me^{-azwj} and do not fear others. To Me^{-azwj} is the destination.

يَا مُوسَى ارْحَمْ مَنْ هُوَ أَسْفَلُ مِنْكَ فِي الْخَلْقِ وَ لَا تَحْسُدْ مَنْ هُوَ فَوْقَكَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ-

O Musa^{-as}! Be merciful to the one who is lower than you among the creatures, and do not become jealous of the one who is above you^{-as}, for the jealousy consumes the good deeds just like the fire consumes the firewood.

يَا مُوسَى إِنَّ ابْنِي آدَمَ تَوَاضَعَا فِي مَنْزِلَةٍ لَيْتَالَا بِنَا مِنْ فَضْلِي وَ رَحْمَتِي فَفَرَبَا فُرْبَانَا وَ لَا أَقْبَلُ إِلَّا مِنَ الْمُتَّقِينَ فَكَانَ مِنْ شَأْنِهِمَا مَا قَدْ عَلِمْتَ فَكَيْفَ تَبْقَى بِالصَّاحِبِ بَعْدَ الْأَخِ وَ الْوَزِيرِ-

O Musa^{-as}! The two sons of Adam^{-as} wanted to express humbleness at a stage so that they could win My^{-azwj} Grace and My^{-azwj} Mercy. They offered offerings, and I^{-azwj} do not Accept except from the pious ones. Their affair was what you^{-as} know, so, after this, how can you^{-as} (select) a trustworthy companion, the brother and the vizier (but by Me^{-azwj})?

يَا مُوسَى ضِعِّ الْكِبْرَ وَ دَعْ الْفَخْرَ وَ اذْكُرْ أَنَّكَ سَاكِنُ الْقَبْرِ فَلْيَمْنَعْكَ ذَلِكَ مِنَ الشَّهَوَاتِ-

O Musa^{-as}! Put aside the arrogance and leave the pride, and remember that you^{-as} will be dwelling in the grave, and that should prevent you^{-as} from the lustful desires.

يَا مُوسَى عَجِّلِ التَّوْبَةَ وَ اجْرِ الدُّنْبَ وَ تَأَنَّ فِي الْمَكْتُبِ بَيْنَ يَدَيَّ فِي الصَّلَاةِ وَ لَا تَرْجُ عَنِّي الْحِذْبِ حِنَّةً لِلشَّدَائِدِ وَ حِصْنًا لِمَلِمَاتِ الْأُمُورِ-

O Musa^{-as}! Hasten to the repentance, and delay the sins, and deliberate in your^{-as} staying in front of Me^{-azwj} during the Prayer, and do not place hope in others. Take Me^{-azwj} to be your^{-as} shield in the difficulties, and as a fortress in disastrous matters.

يَا مُوسَى كَيْفَ تَحْسَبُ لِي خَلِيقَةً لَا تَعْرِفُ فَضْلِي عَلَيْهَا وَ كَيْفَ تَعْرِفُ فَضْلِي عَلَيْهَا وَ هِيَ لَا تَنْظُرُ فِيهِ وَ كَيْفَ تَنْظُرُ فِيهِ وَ هِيَ لَا تُؤْمِنُ بِهِ وَ كَيْفَ تُؤْمِنُ بِهِ وَ هِيَ لَا تَرْجُو ثَوَابًا وَ كَيْفَ تَرْجُو ثَوَابًا وَ هِيَ قَدْ قَبِعَتْ بِالْأَلْبَانِ وَ أَخَذَتْهَا مَأْوَى وَ رَكَعَتْ إِلَيْهَا رُجُونَ الظَّالِمِينَ-

O Musa^{-as}! How can a creature humble itself to Me^{-azwj} without being aware of My^{-azwj} Mercy, and how can one recognise My^{-azwj} Mercy without having observed it; and how can one (ever) observe it without having faith in it, and how can one believe in it without having any hope of being blessed from it; and how can one hope for being Blessed while being satisfied with the world, having taken refuge in it and relying on the support of the unjust ones.

يَا مُوسَى نَافِسٌ فِي الْحَذْبِ أَهْلُهُ فَإِنَّ الْحَيْزَرَ كَاسِمِهِ وَ دَعِ الشَّرَّ لِكُلِّ مَفْتُونٍ-

O Musa^{-as}! Compete for the good with the people of goodness because the good is like its name, and leave the evil for those who are fascinated by it.

يَا مُوسَى اجْعَلْ لِسَانَكَ مِنْ وَرَاءِ قَلْبِكَ تَسْلَمَ- وَ أَكْثِرْ دُكْرِي بِاللَّيْلِ وَ النَّهَارِ تَعْنَمَ وَ لَا تَتَّبِعِ الْخَطَايَا فَتَنْدَمَ فَإِنَّ الْخَطَايَا مَوْعِدُهَا النَّارَ-

O Musa^{-as}! Keep your^{-as} tongue behind your^{-as} heart and you^{-as} will be safe, and Remember Me^{-azwj} abundantly during the night and the day and you will gain, and do not follow the sins (errors) but you^{-as} will regret, for the sins are scheduled for the Fire.

يَا مُوسَى أَطِيبِ الْكَلَامَ لِأَهْلِ التَّرَكُّ لِلدُّنُوبِ وَ كُنْ لَهُمْ جَلِيسًا وَ اتَّخِذْهُمْ لِعَيْتِكَ إِخْوَانًا وَ جِدِّ مَعَهُمْ يَجِدُونَ مَعَكَ -

O Musa^{-as}! Speak good to the people who have left the sins and be in their company, and take them as your^{-as} brother in your^{-as} absence, and strive along with them and let them strive with you^{-as}.

يَا مُوسَى الْمَوْتُ لَا فَيْتِكَ لَا مَحَالَةَ فَتَزَوَّدْ زَادَ مَنْ هُوَ عَلَى مَا يَتَزَوَّدُ وَارِدٌ-

O Musa^{-as}! The death will inevitably come to you^{-as}. Make provision of such provisions like the one who is certain that it would last him till (he reaches) his destination.

يَا مُوسَى مَا أُرِيدُ بِهِ وَجْهِي فَكُنْ بِرِيهِ قَلِيلُهُ وَمَا أُرِيدُ بِهِ غَيْرِي فَكُنْ بِرِيهِ كَثِيرُهُ وَإِنَّ أَصْلَحَ أَيَّامِكَ الَّذِي هُوَ أَمَانُكَ فَانظُرْ أَيُّ يَوْمٍ هُوَ فَأَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مُؤَقَّفٌ بِهِ وَمَسْتَوْفٍ

O Musa^{-as}! What you^{-as} intend with by for My^{-azwj} Face, even a little (submission) is a lot, and what you^{-as} intend with by for other than Me^{-azwj}, even a lot (of effort to please him) is little (worthless). And reform your^{-as} days which are in front of you^{-as}, and to realize the day in front of you and prepare to benefit from it, as for you^{-as} will be Paused and Questioned.

وَ خُذْ مَوْعِظَتَنَا مِنَ الدَّهْرِ وَ أَهْلِهِ فَإِنَّ الدَّهْرَ طَوِيلُهُ قَصِيرٌ وَ قَصِيرُهُ طَوِيلٌ وَ كُلُّ شَيْءٍ فَإِنْ فَعَمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِكَيْ يَكُونَ أَطْمَعُ لَكَ فِي الْآخِرَةِ لَا مَحَالَةَ فَإِنَّ مَا بَقِيَ مِنَ الدُّنْيَا كَمَا وَلَّى مِنْهَا وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى بَصِيرَةٍ وَ مِثَالٍ

Take your^{-as} lesson from the (past) era and its people, for the span of the era is short, but its shortness can be availed (to earn rewards), since everything is destined for destruction. Act as if you^{-as} can see the Reward for your^{-as} deeds in order for it to be an inevitable greed for you^{-as} regarding the Hereafter, for whatever is remaining from the world is like what has passed from it, and every worker strives upon visions and examples.

فَكُنْ مُرْتَادًا لِنَفْسِكَ يَا ابْنَ عِمْرَانَ لَعَلَّكَ تَفُورُ غَدًا يَوْمَ السُّؤَالِ فَهَذَا لِكَ يَحْسُرُ الْمُبْطِلُونَ-

Return to yourself^{-as}, O son^{-as} of Imran^{-as}, perhaps you^{-as} will succeed tomorrow on the Day of Questioning, for that is where the wrong doers will lose out.

يَا مُوسَى أَلَيْ كَفَيْكَ ذُلًّا بَيْنَ يَدَيْ كِفْعَلِ الْعَبْدِ الْمُسْتَنْصِرِ إِلَى سَيِّدِهِ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ رِحْمَتٌ وَ أَنَا أَكْرَمُ الْقَادِرِينَ-

O Musa^{-as}! Throw out your^{-as} hand in front of Me^{-azwj} like the act of the slave calling out to his master, for if you^{-as} were to do that, you^{-as} will be the recipient of Mercy for I^{-azwj} am the Most Generous of the Powerful ones.

يَا مُوسَى سَلْنِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهَا بِيَدِي لَا يَمْلِكُهَا أَحَدٌ غَيْرِي وَ انظُرْ حِينَ تَسْأَلُنِي كَيْفَ رَغْبَتِكَ فِيمَا عِنْدِي لِكُلِّ عَامِلٍ حِزَاءٌ وَ قَدْ يُجْزَى الْكَفُورُ بِمَا سَعَى-

O Musa^{-as}! Ask Me^{-azwj} from My^{-azwj} Grace, and My^{-azwj} Mercy, for these two are in My^{-azwj} Hands, none other is their owner, and look when you^{-as} ask Me^{-azwj} how your^{-as} wish is with what is in My^{-azwj} Possession. For every worker is a Recompense, and the disbeliever will be Recompensed with what he strives for.

يَا مُوسَى طِبَّ نَفْسًا عَنِ الدُّنْيَا وَ انطَوِّ عَنْهَا فَإِنَّهَا لَيْسَتْ لَكَ وَ لَسْتَ لَهَا مَا لَكَ وَ لِدَارِ الظَّالِمِينَ إِلَّا الْعَامِلَ فِيهَا بِالْحَيْرِ فَإِنَّهَا لَهُ نِعْمَ الدَّارُ

O Musa^{as}! Do not concern yourself^{as} with the world and seclude from it, for it is not for you^{as}, and you^{as} are not its owner, and it is a house for the unjust ones. However, the one who does good deeds in it, it is a good house for him.

يَا مُوسَى مَا أَمْرُكَ بِهِ فَاسْمَعْ وَ مَهْمَا أَرَاهُ فَاصْنَعْ خُذْ حَقَائِقَ التَّوْرَةِ إِلَى صَدْرِكَ وَ تَبَقِّطْ بِهَا فِي سَاعَاتِ اللَّيْلِ وَ النَّهَارِ وَ لَا تُمَكِّنْ أَبْنَاءَ الدُّنْيَا مِنْ صَدْرِكَ فَيَجْعَلُونَهُ وَكْرًا كَوَكْرِ الطَّيْرِ-

O Musa^{as}! What I^{azwj} have Commanded you^{as} to, so listen and keep quiet at whatever you^{as} see. Take the realities of the Torah to your^{as} chest, and keep vigil by it in the hours of the night and the day, and do not let the sons of the world to make your^{as} chest to be a nest like the nest of the birds.

يَا مُوسَى أَبْنَاءَ الدُّنْيَا وَ أَهْلِهَا فِتْنٌ بَعْضُهُمْ لِبَعْضٍ فِكْلٌ مُرْتَبِنٌ لَهُ مَا هُوَ فِيهِ وَ الْمُؤْمِنُ مَنْ رُبِنَتْ لَهُ الْآخِرَةُ فَهُوَ يَنْظُرُ إِلَيْهَا مَا يَفْتُرُ قَدْ حَالَتْ شَهْوَتُهَا بَيْنَهُ وَ بَيْنَ لَذَّةِ الْعَيْشِ فَادَّجِنَتْهُ بِالْأَسْحَارِ كَفِعَالِ الرَّكَّابِ السَّائِقِ إِلَى غَايَتِهِ يَظَلُّ كَبِيْبًا وَ يُمَسِّي حَزِينًا وَ طُوبَى لَهُ لَوْ قَدْ كَشِفَ الْعِطَاءُ مَا ذَا يُعَايِنُ مِنَ السُّرُورِ-

O Musa^{as}! The sons of the world and its people are a trial for some of them to the others. Each one of them decorates what is regarding him, whereas the Believer is the one for whom the Hereafter is decorated. He looks at it unabated, and its pleasures become a barrier for him in between him and the pleasures of life. He idealises by the dawn like the act of the passenger driven by it to its destination, remaining bleak and sad in the evening. Good news would be for him, and the curtain is Lifted, what he will see would delight his eyes.

يَا مُوسَى الدُّنْيَا نُطْفَةٌ لَيْسَتْ بِثَوَابٍ لِلْمُؤْمِنِ وَ لَا نِقَمَةٍ مِنْ فَاجِرٍ فَالْوَيْلُ الطَّوِيلُ لِمَنْ بَاعَ ثَوَابَ مَعَادِهِ بِلَعْمَةٍ لَمْ تَبْقَ وَ بِلَعْسَةٍ لَمْ تَدُمْ وَ كَذَلِكَ فَكُنْ كَمَا أَمَرْتُكَ وَ كُلُّ أَمْرِي رَشَادٌ-

O Musa^{as}! The world is a seed. It is not of any benefit for the believer, nor is it a penalty for the one who is sinful. A lengthy woe is for the one who sells the Reward of his return for a morsel, which does not remain and a sip, which does not continue. Be as I^{azwj} have Commanded you^{as} to be, and every Command of Mine^{azwj} is Guidance.

يَا مُوسَى إِذَا رَأَيْتَ الْعِنَى مُقْبِلًا فُكُلٌ ذَنْبٌ عَجَلَتْ إِلَى عُقُوبَتِهِ وَ إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فُكُلٌ مَرْحَبًا بِشِعَارِ الصَّالِحِينَ وَ لَا تَكُنْ جَبَّارًا ظَلُومًا وَ لَا تَكُنْ لِلظَّالِمِينَ قَرِينًا-

O Musa^{as}! When you^{as} see the richness coming to you^{as}, so say: 'It is a sin which is hastening the punishment for me^{as}'. And when you^{as} see the poverty coming to you^{as}, so say: 'Welcome to the sign of the righteous ones'. And do not become an unjust tyrant, and do not pair up with the unjust ones.

يَا مُوسَى مَا عُمْرٌ وَ إِنْ طَالَ يُدْمُ آخِرُهُ وَ مَا صَرْكَ مَا رُبِي عَنْكَ إِذَا حُمِدْتَ مَعْبُوثُهُ-

O Musa^{as}! What is a lifetime and it is lengthy and its end is condemnable. And what goes away from you^{as} does not adversely affect you^{as} if you^{as} were to praise its result.

يَا مُوسَى صَرَخَ الْكِتَابُ إِلَيْكَ صُرَاخًا بِمَا أَنْتَ إِلَيْهِ صَائِرٌ فَكَيْفَ تَرْفُذُ عَلَى هَذَا الْعُيُونُ أَمْ كَيْفَ يَجِدُ قَوْمٌ لَذَّةَ الْعَيْشِ لَوْ لَا التَّمَادِي فِي الْعُقَلَةِ وَالْإِتْيَاعِ لِلشُّمُورَةِ وَالْتَتَابِ لِلشُّهُورَةِ وَمِنْ دُونِ هَذَا يَجْرَعُ الصَّادِقُونَ-

O Musa^{as}! The Book has Screamed out to you^{as} a loud Scream with what you^{as} are headed for. So how can the eyes fall asleep upon this, or how can the people find pleasure in the life. Had it not been for the deliberately being oblivious, and the following of the misfortune and the following of the lustful desires, and from other than this, that the righteous are in grief.

يَا مُوسَى مُرْ عِبَادِي يَدْعُونِي عَلَى مَا كَانَ بَعْدَ أَنْ يُقْرُوا لِي أَنِّي أَرْحَمُ الرَّاحِمِينَ مُحِيبَ الْمُضْطَرِّينَ وَ أَبَدِلَ الزَّمَانَ وَ آتِي بِالرَّحَاءِ وَ أَشْكُرُ النَّبِيرَ وَ أُثِيبُ الْكَافِرَ وَ أُغْنِي الْفَقِيرَ وَ أَنَا الدَّائِمُ الْعَزِيزُ الْقَدِيرُ

O Musa^{as}! Order My^{azwj} servants to supplicate to Me^{azwj} in whatever situation they may be in after having accepted that I^{azwj} am indeed the Most Merciful of the merciful ones, the Answerer to the restless, and Remover of the evil, and the Changer of the eras, and the Giver of comfort, Thankful for a little, and Rewarding a great deal, and Enricher of the poor, and I^{azwj} am the Eternally Mighty and Powerful.

فَمَنْ لَجَأَ إِلَيْكَ وَ انْصَوَى إِلَيْكَ مِنَ الْخَاطِئِينَ فُئِلَ أَهْلًا وَ سَهْلًا يَا رَحِبَ الْفِنَاءِ بِنَاءِ رَبِّ الْعَالَمِينَ وَ اسْتَغْفِرْ لَهُمْ وَ كُنْ لَهُمْ كَأَخْدِهِمْ وَ لَا تَسْتَبْطِلْ عَلَيْهِمْ بِمَا أَنَا أَعْطَيْتُكَ فَضْلَهُ وَ قُلْ لَهُمْ فَلْيَسْأَلُونِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرِي وَ أَنَا ذُو الْفَضْلِ الْعَظِيمِ-

So the one who comes to you^{as} and joined up with you^{as} from the sinful ones, so say: 'Welcome to the courtyard of the Lord^{azwj} of the Worlds', and seek Forgiveness for them, and be kind to them like one of other, and do not dominate them by what I^{azwj} have Given to you^{as} of the preference over them, and tell them to ask from Me^{azwj} from (and) My^{azwj} Grace, and My^{azwj} Mercy, for no one else is the owner of these, and I^{azwj} am with the Mighty Grace.

طُوبَى لَكَ يَا مُوسَى كَهْفُ الْخَاطِئِينَ وَ جَلِيسُ الْمُضْطَرِّينَ وَ مُسْتَعْفِرٌ لِلْمُذْنِبِينَ إِنَّكَ مِنِّي بِالْمَكَانِ الرَّضِيِّ فَادْعُنِي بِالْقَلْبِ النَّقِيِّ وَ اللِّسَانِ الصَّادِقِ وَ كُنْ كَمَا أَمَرْتُكَ أَطْعِمْ أَمْرِي وَ لَا تَسْتَبْطِلْ عَلَى عِبَادِي بِمَا لَيْسَ مِنْكَ مُبْتَدَأُهُ

Beatitude be to you^{as}, O Musa^{as}! Be a cave for the erroneous, and sit with the restless, and a seeker of Forgiveness among the sinful ones. You^{as} are from Me^{azwj} at the status of the Pleasure, so supplicate to Me^{azwj} with the pure heart, and the truthful tongue, and be as I^{azwj} have Commanded you^{as} to be. Be obedient to My^{azwj} Command and do not dominate over My^{azwj} servants by what is not begun from you^{as}.

وَ تَقَرَّبْ إِلَيَّ فَإِنِّي مِنْكَ قَرِيبٌ فَإِنِّي لَمْ أَسْأَلْكَ مَا يُؤْذِيكَ ثِقْلَهُ وَ لَا حَمْلَهُ إِنَّمَا سَأَلْتُكَ أَنْ تَدْعُونِي فَأَجِيبَكَ وَ أَنْ تَسْأَلَنِي فَأَعْطِيكَ وَ أَنْ تَتَقَرَّبَ إِلَيَّ بِمَا مِنِّي أَخَذْتَ تَأْوِيلَهُ وَ عَلَيَّ تَمَامُ تَنْزِيلِهِ-

And come nearer to Me^{azwj}, for I^{azwj} am very near to you^{as}, for I^{azwj} will never Ask you^{as} what injures you^{as} by its weight nor to carry it (burden). But rather, I^{azwj} Ask you^{as} that you^{as} should supplicate to Me^{azwj} so I^{azwj} will Answer you^{as}, and that Ask from Me^{azwj} so I^{azwj} shall Give it to you^{as}, and that to come near to Me^{azwj} by what you^{as} have taken from Me^{azwj} of its interpretation, and to Me^{azwj} is the completion of its Revelation.

يَا مُوسَى انظُرْ إِلَى الْأَرْضِ فَإِنَّهَا عَنْ قَرِيبٍ قَبْرُكَ وَ ارْفَعْ عَيْنَيْكَ إِلَى السَّمَاءِ فَإِنَّ فَوْقَكَ فِيهَا مَلَكَ عَظِيمًا وَ ابْنُكَ عَلَى نَفْسِكَ مَا دُمْتَ فِي الدُّنْيَا وَ تَخَوَّفِ الْعُتْبَ وَ الْمَهَالِكَ وَ لَا تَعْرَتِكَ زِينَةُ الدُّنْيَا وَ زَهْرَتُهَا وَ لَا تَرْضَ بِالظُّلْمِ وَ لَا تُكُنْ ظَالِمًا فَإِنِّي لِلظُّلْمِ رَصِيدٌ حَتَّى أُدِيلَ مِنْهُ الْمَظْلُومَ-

O Musa^{as}! Look towards the earth, for very soon it shall be your^{as} grave, and raise your^{as} eyes towards the sky for it is above you^{as} and in it are great Angels, and weep upon yourself^{as} for as long as you^{as} are in the world, and fear the perishable and the destruction, and do not be deceived by the adornments of the world and its flowers, and do not be pleased with the injustice, and do not become an unjust one for I^{azwj} Hold the oppressor to Account until I^{azwj} Get justice from him for the oppressed one.

يَا مُوسَى إِنَّ الْحَسَنَةَ عَشْرَةَ أَضْعَافٍ وَ مِنَ السَّيِّئَةِ الْوَاحِدَةِ الْهَلَاكُ وَ لَا تُشْرِكْ بِي لَا يَجُزُّ لَكَ أَنْ تُشْرِكَ بِي قَارِبٌ وَ سَدِيدٌ وَ ادْعُ دُعَاءَ الطَّامِعِ الرَّغِيبِ فِيمَا عِنْدِي النَّادِمِ عَلَى مَا قَدَّمْتَ يَدَاهُ فَإِنَّ سَوَادَ اللَّيْلِ يَمْحُوهُ النَّهَارُ وَ كَذَلِكَ السَّيِّئَةُ تَمْحُوهَا الْحَسَنَةُ وَ عَشْوَةُ اللَّيْلِ تَأْتِي عَلَى ضَوْءِ النَّهَارِ وَ كَذَلِكَ السَّيِّئَةُ تَأْتِي عَلَى الْحَسَنَةِ الْجَلِيلَةِ فَتَسْوِدُهَا.

O Musa^{as}! The good deeds are Rewarded tenfold but there is single punishment for a sin even one is so severe. Do not Associate (anyone) with Me^{azwj}, it is not Permissible for you that you^{as} should Associate with Me^{azwj}. Come nearer and be steadfast, and supplicate like the supplication of the greedy one greedy for what is in My^{azwj} Possession, and regretful over what he has sent by what his hands (had earned) before. Just as the blackness of the night obliterates the day, and similarly the sins obliterate the good deeds, and the darkness of the night comes over the whiteness of the day, and similarly the sins come over the outstanding sins and blacken them (further)".⁹

8- قَالَ السَّيِّدُ قَدَسَ اللهُ رُوحَهُ فِي كِتَابِ سَعْدِ السُّعُودِ رَأَيْتُ فِي الرَّبُّورِ فِي السُّورَةِ الثَّالِثَةِ وَ الثَّلَاثِينَ ثِيَابَ الْعَاصِي ثِقَالَ عَلَى الْأَبْدَانِ وَ وَسَخَ عَلَى الْوُجُوهِ وَ وَسَخَ الْأَبْدَانِ يَنْقَطِعُ بِالْمَاءِ وَ وَسَخَ الذُّنُوبِ لَا يَنْقَطِعُ إِلَّا بِالْمَغْفِرَةِ

The Seyyid (Ibn Tawoos), may Allah^{azwj} Sanctify his soul, said in the book 'Sa'ad Al Saoud'

'I saw in the Psalms in the thirty-third chapter: "The clothing of disobedience are a load upon the bodies, and dirt upon the face, and filth of the bodies can be terminated by the water while filth of the sins cannot be terminated except with the Forgiveness.

طُوبَى لِلَّذِينَ كَانَ بَاطِنُهُمْ أَحْسَنَ مِنْ ظَاهِرِهِمْ وَ مَنْ كَانَتْ لَهُ وَدَائِعُ فَرَحٍ بِمَا يَوْمَ الْآزِفَةِ وَ مَنْ عَمِلَ بِالْمَعَاصِي وَ أَسْرَهَا مِنَ الْمَخْلُوقِينَ لَهُ يَقْدِرُ عَلَى إِسْرَارِهَا مَيِّ

Beatitude is for those whose esoteric is more excellent than their apparent; and the one who has deposits for him will rejoice with these on the Last Day; and the one who works with the disobedience and keeps it a secret from the created beings, will not be able upon keeping these a secret from Me^{azwj}.

قَدْ أَوْفَيْتُكُمْ مَا وَعَدْتُكُمْ مِنْ طَيِّبَاتِ الرِّزْقِ وَ نَبَاتِ الْبَرِّ وَ طَيْرِ السَّمَاءِ وَ مِنْ جَمِيعِ الثَّمَرَاتِ وَ رَزَقْتُكُمْ مَا لَمْ تَحْتَسِبُوا وَ ذَلِكَ كُلُّهُ عَلَى الذُّنُوبِ

I^{azwj} have Fulfilled for you all what I^{azwj} had Promised you, from the goodly sustenance, and vegetation of the lands, and birds of the sky, and from entirety of the fruits, and I^{azwj} have

⁹⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 7

Graced you what you were not anticipating, and all of that is while you were being upon the sins.

مَعَشَرَ الصُّوَامِ بَشِيرِ الصَّائِمِينَ بِرَبِّهِ الْفَائِزِينَ وَ قَدْ أَنْزَلْتُ عَلَى أَهْلِ التَّوْرَةِ بِمَا أَنْزَلْتُ عَلَيْكُمْ دَاوُدَ سَوْفَ نَحْرَفُ كُتُبِي وَ يُفْتَرَى عَلَيَّ كَذِبًا

Community of fasting ones! Give glad tidings to the fasting ones of a rank of the successful ones, and I^{-azwj} have Revealed unto the people of Torah with what Dawood^{-as} has Revealed to you. Soon you will be altering My^{-azwj} Books and fabricating lies upon Me^{-azwj}!

فَمَنْ صَدَّقَ بِكُتُبِي وَ رُسُلِي فَقَدْ أَنْجَحَ وَ أَفْلَحَ وَ أَنَا الْعَزِيزُ الْحَكِيمُ سُبْحَانَ خَالِقِ النُّورِ -

The one who ratifies My^{-azwj} Books and My^{-azwj} Messengers^{-as}, so he has profited and succeeded, and I^{-azwj} am the Mighty, the Wise, Glorious Creator of the Light!"

وَ فِي السُّورَةِ السَّابِعَةِ وَ السَّبْتِينَ ابْنَ آدَمَ جَعَلْتُ لَكُمْ الدُّنْيَا دَلَائِلَ عَلَى الْآخِرَةِ وَ إِنَّ الرَّجُلَ مِنْكُمْ يَسْتَأْجِرُ الرَّجُلَ فَيَطْلُبُ حِسَابَهُ فَيُرْتَعَدُ فَرَائِصُهُ مِنْ أَجْلِ ذَلِكَ وَ لَيْسَ يَخَافُ عُقُوبَةَ النَّارِ وَ أَنْتُمْ مُكْثِرُونَ التَّمَرُّدَ وَ تَجْعَلُونَ الْمَعَاصِيَ فِي الظُّلْمِ الدُّجَى إِنَّ الظُّلَامَ لَا يَسْتُرُكُمْ عَلَيَّ بَلِ اسْتَحْفِيتُمْ عَلَيَّ الْأَدْمِيَّيْنَ

And in the chapter sixty-seven: "Son of Adam^{-as}! I^{-azwj} have Made the world to be a pointer for you to the Hereafter; and the man from you employs the man, so he seeks his account, and his limbs tremble for that reason, and he isn't fearing Punishment of the Fire, and you are frequenting the rebellion and are making the disobedience in the deep darkness. Surely, the darkness does not veil Me^{-azwj}, but rather it is hidden unto the human beings.

وَ تَهَاوَنْتُمْ بِي وَ لَوْ أَمَرْتُ فَطَرَاتِ الْأَرْضِ تَتْبَلُغُكُمْ فَتَجْعَلُكُمْ نَكَالًا وَ لَكِنْ جُدْتُ عَلَيْكُمْ بِالْإِحْسَانِ فَإِنِ اسْتَعْفَرْتُمُونِي جِدُّونِي عَفَّارًا فَإِنِ تَعَصَّوْنِي آتِكَالًا عَلَيَّ رَحْمَتِي فَقَدْ يَجِبُ أَنْ يَتَّقَى مَنْ يُتَوَكَّلُ عَلَيْهِ سُبْحَانَ خَالِقِ النُّورِ

And you are being negligent with Me^{-azwj}, and if I^{-azwj} had Commanded crevices of the earth, they would have swallowed you all, and you will make it to be a Punishment, but I^{-azwj} have been Generous upon you with the Favours. If you were to seek My^{-azwj} Forgiveness, you will be finding Me^{-azwj} as a Forgiver. If you were to disobey Me^{-azwj} relying upon My^{-azwj} Mercy, so it obligates that the one relying upon it be feared. Glorious is Creator of the Light!"

وَ فِي النَّامَةِ وَ السَّبْتِينَ- ابْنَ آدَمَ لَمَّا رَزَقْتُمْ اللِّسَانَ وَ أَطْلَقْتُ لَكُمْ الْأَوْصَالَ وَ رَزَقْتُمْ الْأَفْوَالَ جَعَلْتُمْ الْأَوْصَالَ كُلَّهَا عَوْنًا عَلَيَّ الْمَعَاصِيَ كَأَنَّكُمْ بِي تَعْتَرُونَ وَ يَغْفُوبَتِي تَتَلَاعَبُونَ

And in the sixty-eighth (chapter): "Son of Adam^{-as}! When I^{-azwj} Grace you the tongue and free the limbs for you, and Grace you the wealth, you are making all of the limbs as assistants upon the disobedience. It is as if you are deceiving Me^{-azwj} and are playing with My^{-azwj} Punishment.

وَ مَنْ أَجْرَمَ الدُّنُوبَ وَ أَعْجَبَهُ حُسْنُهُ فَلْيَنْظُرِ الْأَرْضَ كَيْفَ لَعِبَتْ بِالْوُجُوهِ فِي القُبُورِ وَ تَجْعَلُهَا زَمِيمًا إِنَّمَا الْجَمَالَ جَمَالٌ مِنْ عَوْفِي مِنَ النَّارِ

And the one who commits the sins and his beauty fascinates him, let him look at the earth how it plays with the faces in the graves and makes these as dust. But rather, the beauty is beauty of the one Pardoned from the Fire.

وَ إِذَا فَرَعْتُمْ مِنَ الْمَعَاصِي رَجِعْتُمْ إِلَيَّ أَوْ حَسِبْتُمْ أَنِّي خَلَقْتُكُمْ عَبَثًا إِنِّي إِنَّمَا جَعَلْتُ الدُّنْيَا رِدْفًا الْأَخِرَةَ فَسَدِّدُوا وَ قَارِبُوا وَ ادْكُرُوا رَحْلَةَ الدُّنْيَا وَ ارْجُوا نَوَابِي وَ خَافُوا عِقَابِي وَ ادْكُرُوا صَوْلَةَ الرَّبَّانِيَّةِ وَ ضِيقَ الْمَسَلِكِ فِي النَّارِ وَ عَمَّ أَبْوَابَ جَهَنَّمَ وَ بَرَدَ الرَّمْهَرِيرِ

And when you are free from the disobedience, you will return to Me^{-azwj}. Are you reckoning that I^{-azwj} had Created you all in vain? But rather, I^{-azwj} have Made the world to ride behind the Hereafter, therefore be guided and draw closer, and remember departure of the world, and hope for My^{-azwj} Rewards, and fear My^{-azwj} Punishment, and remember assaults of the Zabaniyya (Angels of Hell), and narrowness of your path in the Fire, and gloom of the gates of Hell, and coldness of 'Al Zamhareer' (frost).

ارْجُوا أَنْفُسَكُمْ حَتَّى تَنْزَجَرَ وَ أَرْضُوعَهَا بِالْيَسِيرِ مِنَ الْعَمَلِ سُبْحَانَ خَالِقِ النُّورِ

Rebuke yourself until you are deterred, and satisfy it with the less from the deeds. Glorious is the Creator of Light”.

وَ فِي الْحَادِيَةِ وَ السَّبْعِينَ طَلَبَ النَّوَابِ بِالْمُخَادَعَةِ يُورِثُ الْحَرَمَانَ وَ حُسْنُ الْعَمَلِ يُقْرِبُ مِنِّي أَرَأَيْتُمْ لَوْ أَنَّ رَجُلًا أَحْضَرَ سَيْفًا لَا تَصِلُ لَهُ أَوْ قَوْسًا لَا سَهْمَ لَهُ أَسْكَانَ يَزِدُّ عَدُوَّهُ وَ كَذَلِكَ التَّوْحِيدُ لَا يَتِمُّ إِلَّا بِالْعَمَلِ وَ إِطْعَامِ الطَّعَامِ لِرِضَايَ سُبْحَانَ خَالِقِ النُّورِ-

And in the seventy-first (chapter): “Seeking the Rewards with the deceptions inherits the deprivation; and good world draw closer to Me^{-azwj}. What is your view if a man were to present a sword having neither any blade for it, nor a bow, nor an arrow for him, will he repel his enemy? And like that is the Tawheed. It cannot be complete except with the work, and feeding the food for My^{-azwj} Satisfaction. Glorious is the Creator of Light!”

وَ فِي الرَّابِعَةِ وَ الثَّمَانِينَ مَوْلِحَ اللَّيْلِ فِي النَّهَارِ وَ مُعَيَّبَ النُّورِ فِي الظُّلْمَةِ وَ مُذِلُّ الْعَزِيزِ وَ مُعِزُّ الدَّلِيلِ وَ أَنَا الْمَلِكُ الْأَعْلَى مَعْشَرَ الصَّادِقِينَ كَيْفَ مُسَاعَدَتِكُمْ أَنْفُسَكُمْ عَلَى الضَّحِكِ وَ أَيَّامِكُمْ تَفْتَى وَ الْمَوْتُ بِكُمْ نَازِلٌ وَ تَمُوتُونَ وَ تَرْضَى الدُّودُ فِي أَجْسَادِكُمْ وَ تُنْسَأُكُمْ الْأَهْلُونَ وَ الْأَقْرِبَاءُ سُبْحَانَ خَالِقِ النُّورِ-

And in the eighty-fourth (chapter): “Permeator of the night into the day, and Disappear (or) the light into the darkness, and Humiliator of the Mighty and Honour(er) of the humiliated! And I^{-azwj} am the Exalted King, (O) community of the truthful ones! How are you being happy upon the laughter while your days are depleting and the death is to befall with you, and you will be dying and seeing the insects in your bodies, and make your families and the relatives to forget you? Glorious is the Creator of Light!”

وَ فِي الْمِائَةِ مِنْ فَرَعٍ نَفْسُهُ بِالْمَوْتِ هَانَتْ عَلَيْهِ الدُّنْيَا وَ مَنْ أَكْثَرَ الْهَمَّ وَ الْأَبَاطِيلَ افْتَحَمَ عَلَيْهِ الْمَوْتُ مِنْ حَيْثُ لَا يَشْعُرُ

And in the (chapter) one hundred: “One who panics himself at the death, the world will be insignificant to him, and the one who frequents the worries and the falsities, the death will storm upon him from where he is not aware of.

إِنَّ اللَّهَ لَا يَدَعُ شَابًا لِسَبَابِهِ وَ لَا شَيْخًا لِكِبَرِهِ إِذَا قَرُبَتْ آجَالُكُمْ تَوَفَّتْكُمْ رُسُلِي وَ هُمْ لَا يُفْرِطُونَ فَالْوَيْلُ لِمَنْ تَوَفَّتْهُ رُسُلِي وَ هُوَ عَلَى الْفَوَاحِشِ لَمْ يَدْعَهَا

Allah^{-azwj} does not leave the youth to his youthfulness, not an old man to his old age. When your death draws closer to you, then My^{-azwj} Messengers will cause you to die and they will not be missing. Woe be to the one My^{-azwj} Messengers Cause to die while he is upon the immoralities, not leaving it!

وَالْوَيْلُ كُلُّهُ الْوَيْلُ لِمَنْ تَتَّبَعَ عَوْرَاتِ الْمَخْلُوقِينَ وَالْوَيْلُ كُلُّهُ الْوَيْلُ لِمَنْ كَانَ لِأَخِي قِبَلَهُ تَبِعَةٌ خَرَدَلَةٌ حَتَّى يُؤَدِّيَهَا مِنْ حَسَنَاتِهِ

And the woe of all woes be to the one pursuing the nakedness (faults) of the created beings!
And the woe of all woes be to the one were to having a liability of a mustard seed to anyone until he pays it back from his good deeds!

وَاللَّيْلُ إِذَا أَظْلَمَ وَالصُّبْحُ إِذَا اسْتَنَارَ وَالسَّمَاءُ الرَّفِيعَةَ وَالسَّحَابَ الْمُسَخَّرَ لِيُخْرِجَنَّ الْمَظْلَمَ وَ لَتُؤَدَّى كَائِنَةً مَا كَانَتْ مِنْ حَسَنَاتِكُمْ أَوْ مِنْ سَيِّئَاتِ الْمَظْلُومِ يُجْعَلُ عَلَى سَيِّئَاتِكُمْ

By the night when it darkens, and the morning when it radiates, and the raised sky, and the subdued clouds! The grievance will be extracted and paid off from your good deeds, whatever may happen, or from the evil deeds of the oppressed to be made to be on top of your own evil deeds!

وَالسَّعِيدُ مَنْ أَخَذَ كِتَابَهُ بِيَمِينِهِ وَ انصَرَفَ إِلَى أَهْلِهِ مُضِيءَ الْوَجْهِ وَالشَّقِيُّ مَنْ أَخَذَ كِتَابَهُ بِشِمَالِهِ وَ مِنْ وَرَاءِ ظَهْرِهِ وَ انصَرَفَ إِلَى أَهْلِهِ بَاسِرَ الْوَجْهِ بَشْرًا قَدْ شَحِبَ لَوْنُهُ وَ وَرَمَتْ قَدَمَاهُ وَ خَرَجَ لِسَانُهُ دَالِعًا عَلَى صَدْرِهِ وَ غَلِظَ شَعْرُهُ فَصَارَ فِي النَّارِ مَحْشُورًا مُبْعَدًا مَذْخُورًا وَ صَارَتْ عَلَيْهِ اللَّعْنَةُ وَ سُوءُ الْحِسَابِ

And the fortunate is the one who takes his book in his right hand and returns to his family with an illuminated face; and wretched is the one who takes his book in his left hand and from behind his back, and he returns to his family with a face concealed in secrecy. His colour would have turned pale, and his feet swollen, and his tongue will protrude hanging upon his chest, and his hair would thicken, and he will come to be in the Fire as restricted, expelled, defeated, and the curses will come to be upon him, and the evil Reckoning.

وَ أَنَا الْقَادِرُ الْقَاهِرُ الَّذِي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ وَأَنَا السَّمِيعُ الْعَلِيمُ.

And I^{-azwj} am the Able Who is more Knowing of hidden matters of the skies and the earth, and more Knowing of the betrayal of the eyes and what the chests conceal, and I^{-azwj} am the All-Hearing, the All-Knowing!¹⁰

9- مِنْ خَطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ قِيلَ فِي التَّوْرَةِ قُلْ لِصَاحِبِ الْمَالِ الْكَثِيرِ لَا يَغْتَرَّ بِكَثْرَةِ مَالِهِ وَ غَنَاهُ فَإِنْ اغْتَرَّ فَلْيُطْعِمِ الْخَلْقَ عَدَاءً وَ عَشَاءً

And from the handwriting of the martyr, may Allah^{-azwj} have Mercy on him, 'It is said in the Torah: 'Tell the owner of a lot of wealth not to be deceived by his wealth and his riches. If he is deceived, then let him feed the people morning and evening.

وَ قُلْ لِصَاحِبِ الْعِلْمِ لَا يَغْتَرَّ بِكَثْرَةِ عِلْمِهِ فَإِنْ اغْتَرَّ فَلْيَعْلَمْ أَنَّهُ مَتَى يَمُوتُ

And tell the owner of the knowledge not to be deceived by the abundance of his knowledge. If he is deceived, then let him know that he will be dying.

وَ قُلْ لِصَاحِبِ الْعُضُدِ الْقَوِيِّ لَا يَغْتَرَّ بِقُوَّتِهِ فَإِنْ اغْتَرَّ بِقُوَّتِهِ فَلْيَدْفَعْ الْمَوْتَ عَنْ نَفْسِهِ.

¹⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 8

And tell the owner of the strong arm not to be deceived by his strength. If he is deceived by his strength, let him repel the death from himself!"¹¹

10 غَدَّةُ الدَّاعِي، رَوَى الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ عَنْ وَهَبِ بْنِ مُنَبِّهٍ قَالَ: أَوْحَى اللَّهُ إِلَى دَاوُدَ ع يَا دَاوُدُ مَنْ أَحَبَّ حَبِيبًا صَدَّقَ قَوْلَهُ وَ مَنْ رَضِيَ بِحَبِيبٍ رَضِيَ فِعْلُهُ وَ مَنْ وَثِقَ بِحَبِيبٍ اعْتَمَدَ عَلَيْهِ وَ مَنْ اشْتَقَّ إِلَى حَبِيبٍ جَدَّ فِي السَّيْرِ إِلَيْهِ

(The book) 'Uddat Al Daie' – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, from Wahab Bin Munabbah who said,

'Allah^{-azwj} Revealed to Dawood^{-as}: "O Dawood^{-as}! One who loves a beloved should ratify his words; and the one who is satisfied with a beloved should be satisfied with his deeds; and the one who trusts a beloved should rely upon him; and the one who yearns to a beloved should walk to him diligently!

يَا دَاوُدُ ذِكْرِي لِلذَّاكِرِينَ وَ جَنَّتِي لِلْمُطِيعِينَ وَ حُبِّي لِلْمُشْتَاقِينَ وَ أَنَا خَاصَّةٌ لِلْمُحِبِّينَ

O Dawood^{-as}! My^{-azwj} Zikr is for the ones doing Zikr, and My^{-azwj} Paradise is for the obedient ones, and My^{-azwj} Love is for the yearning ones, and I^{-azwj} am specially for the loving ones!"

وَ قَالَ سُبْحَانَهِ أَهْلُ طَاعَتِي فِي ضِيَاقِي وَ أَهْلُ شُكْرِي فِي زِيَادَتِي وَ أَهْلُ ذِكْرِي فِي نِعْمَتِي وَ أَهْلُ مَعْصِيَتِي لَا أُوسِيهِمْ مِنْ رَحْمَتِي إِنْ تَابُوا

And the Glorious Said: "People obeying Me^{-azwj} and in My^{-azwj} Hosting, and people thanking Me^{-azwj} and in My^{-azwj} Increase, and people doing My^{-azwj} Zikr are in My^{-azwj} bounties, and people disobeying Me^{-azwj}, I^{-azwj} will not despair them from My^{-azwj} Mercy if they were to repent.

فَأَنَا حَبِيبُهُمْ وَ إِنْ دَعَوْا فَأَنَا مُجِيبُهُمْ وَ إِنْ مَرَضُوا فَأَنَا طَبِيبُهُمْ أَذَاوِيهِمْ بِالْمَحَنِ وَ الْمَصَائِبِ لِأَطْرَهُمْ مِنَ الدُّنُوبِ وَ الْمَعَايِبِ.

I^{-azwj} am their beloved, and if they were to supplicate, I^{-azwj} will Answer them, and if they are sick, I^{-azwj} am their physician. I^{-azwj} will Cure them with the Trials and the calamities in order to Purify them from the sins and the faults!"¹²

11- وَ فِيهِ، قَالَ كَعْبُ الْأَخْبَارِ مَكْتُوبٌ فِي التَّوْرَةِ يَا مُوسَى مَنْ أَحَبَّنِي لَمْ يَنْسِنِي وَ مَنْ رَجَا مَعْرُوفِي أَلَحَّ فِي مَسْأَلَتِي

And in it, Ka'ab Al-Ahbar said, 'It is written in the Torah: "O Musa^{-as}! One who loves me will not forget Me^{-azwj}; and one hoping for My^{-azwj} Kindness will be persistent in asking Me^{-azwj}.

يَا مُوسَى إِنِّي لَسْتُ بِغَافِلٍ عَنْ خَلْقِي وَ لَكِنْ أُحِبُّ أَنْ يَسْمَعَ مَلَائِكَتِي صَوِّحِجِ الدُّعَاءِ مِنْ عِبَادِي وَ تَرَى حَفْظَتِي تَقْرُبُ بَنِي آدَمَ إِلَيَّ بِمَا أَنَا مُقَوِّبُهُمْ عَلَيْهِ وَ مُسْتَجِيبُهُمْ لَهُمْ

O Musa^{-as}! I^{-azwj} am not heedless from My^{-azwj} creatures, but I^{-azwj} love My^{-azwj} Angels to hear noise (buzz) of the supplications from My^{-azwj} servants and My^{-azwj} Recording Angels to see the

¹¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 9

¹² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 10

son of Adam^{-as} drawing closer to Me^{-azwj} with what I^{-azwj} have Strengthened them upon and Caused it for them.

يَا مُوسَىٰ قُلْ لِيَنِّي إِسْرَائِيلَ لَا تُبْتَظِرْنَكُمْ التَّعَمَّةُ فَيَعَايِلْكُمْ السَّلْبُ وَ لَا تَغْفُلُوا عَنِ الشُّكْرِ فَيَقَارِعَكُمْ الدُّلُّ وَ اَلْحُوا فِي الدُّعَاءِ تَشْمَلْكُمْ الرَّحْمَةُ بِالْإِجَابَةِ وَ هَمَّتْكُمْ الْعَاقِبَةُ.

O Musa^{-as}! Say to the children of Israel: ‘Do not be overwhelmed at the bounties for the stripping will hasten to you; and do not be heedless from the thanking, for the disgrace will knock you down; and be insistent in the supplication, the Mercy will Include you with the Answer, and the well being will welcome you!’¹³

12- وَ رُوِيَ فِي زُيُورِ دَاوُدَ يَقُولُ اللَّهُ تَعَالَى ابْنُ آدَمَ تَسْأَلُنِي فَأَمْتَعَكَ لِعِلْمِي بِمَا يَنْفَعُكَ ثُمَّ تُلِحُّ عَلَيَّ بِالْمَسْأَلَةِ فَأَعْطِيكَ مَا سَأَلْتَ فَتَسْتَعِينُ بِهِ عَلَيَّ مَعْصِيَتِي فَأَهُمُّ بِهَمَّتِكَ سِتْرَكَ فَتَدْعُونِي فَأَسْتُرُ عَلَيْكَ

And it is reported in the Psalms of Dawood^{-as}, Allah^{-azwj} the Exalted Says: “Son of Adam^{-as}! You ask Me^{-azwj}, but I^{-azwj} Refuse you due to My^{-azwj} Knowledge with what is beneficial to you. Then you insist upon Me^{-azwj} with the asking, so I^{-azwj} Give you what you ask for, but you assist by it upon disobeying Me^{-azwj}. I^{-azwj} Consider tearing your veil, but you supplicate to Me^{-azwj}, so I^{-azwj} Cover upon you.

فَكَمْ مِنْ حَبِيبٍ أَصْنَعُ مَعَكَ وَ كَمْ فُتِحَ تَصْنَعُ مَعِي يُوشِكُ أَنْ أَغْضَبَ عَلَيْكَ غَضَبَةً لَا أَرْضَى بَعْدَهَا أَبَدًا-

How many a beautiful things I^{-azwj} have Done with you, and how many an ugliness you have done with Me^{-azwj}, I^{-azwj} was about to be Wrathful upon you with such a Wrath I^{-azwj} would not have been Pleased after it, ever!”

وَ مِنَ الْإِنْجِيلِ أَلَا [لَا] تَدِينُوا وَ أَنْتُمْ خَطَاءَ [خُطَاةٌ] فَيَدَانَ مِنْكُمْ بِالْعَذَابِ- لَا تَحْكُمُوا بِالْحُجُورِ فَيُحْكَمَ عَلَيْكُمْ بِالْعَذَابِ الَّذِي تَكِيلُونَ يُكَالَ لَكُمْ وَ بِالْحُكْمِ الَّذِي تَحْكُمُونَ يُحْكَمَ عَلَيْكُمْ-

And from the Evangel: “Indeed! Do not judge while you are erroneous (sinner), for the Punishment will draw closer to you. Do not judge with the tyranny lest you be Judged with the Punishment – by the measurement which you are measuring your measurements, and with the decisions which you are deciding, it will be Decided upon you!”

وَ مِنَ الْإِنْجِيلِ أَيْضاً احذَرُوا الْكُذَّابَةَ الَّذِينَ يَأْتُونَكُمْ بِلِبَاسِ الْحُمَلَانِ فَهُمْ فِي الْحَقِيقَةِ ذَنَابٌ خَاطِفَةٌ مِنْ ثَمَارِهِمْ تَعْرِفُونَهُمْ-

And from the Evangel as well: “Be cautioned of the liars, those who are coming to you in sheep’s clothing, for they are wolves in reality. You will recognise them from the snatching of their fruits.

لَا يُحْكِنُ الشَّجَرَةَ الطَّيْبَةَ أَنْ تُثْمَرَ ثَمَاراً رَدِيَّةً وَ لَا الشَّجَرَةَ الرَّدِيَّةَ أَنْ تُثْمَرَ ثَمَاراً صَالِحَةً.

¹³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 2 H 11

It is not possible for the good tree to be bearing bad fruit, nor a bad tree to be bearing healthy fruit".¹⁴

13- إختص، الإختصاص عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي التَّوْرَةِ أَرْبَعُ مَكْتُوبَاتٍ وَ أَرْبَعٌ إِلَى جَانِبَيْهِمْ مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا أَصْبَحَ عَلَى رَبِّهِ سَاحِطًا وَ مَنْ شَكَا مُصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ وَ مَنْ أَتَى غَنِيًّا فَتَضَعَّصَ لَهُ لِشَيْءٍ يُصِيبُهُ مِنْهُ دَهَبَ ثُلُثَا دِينِهِ وَ مَنْ دَخَلَ مِنْ هَذِهِ الْأُمَّةِ النَّارَ مِنْ قَرَأَ الْقُرْآنَ هُوَ مِنْ يَتَّخِذُ آيَاتِ اللَّهِ هُزُؤًا

(The book) 'Al Ikhtisas' – from Rifa'at,

'From Abu Abdullah^{-asws} having said: 'In the Torah there are four writings and four to their sides – One who becomes grieving upon the world will become annoyed to his Lord^{-azwj}; and one who complains of a difficulty having befallen with him, so rather he has complained of his Lord^{-azwj}; and one who goes to a rich person and humbles to him for something to attain from him, two-thirds of his religion is gone; and one from this community who enters the Fire, from the ones reading the Quran, he is from the ones taking the Verses of Allah^{-azwj} in mockery.

وَ الْأَرْبَعَةُ إِلَى جَانِبَيْهِمْ كَمَا تَدِينُ تُدَانُ وَ مَنْ مَلَكَ اسْتَأْتَرَ وَ مَنْ لَمْ يَسْتَشِيرْ يَنْدَمْ وَ الْفَقْرُ هُوَ الْمَوْتُ الْأَكْبَرُ.

And the four to their sides – Just as you judge, you shall be judged; and one who rules will be partial; and one who does not consult will regret; and the poverty, it is the greatest death".¹⁵

14- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانَ عَنْ يُونُسَ بْنِ عِمْرَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى آدَمَ أَيُّ جَامِعٍ لَكَ الْكَلَامَ كُلُّهُ فِي أَرْبَعِ كَلِمٍ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Muhammad Bin Sinan, from Yusuf Bin Imran, from Yaqoub Bin Shueyb who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Revealed to Adam^{-as}. "I^{-azwj} shall Summarise the speech for you^{-as}, all of it, in four phrases!"

قَالَ يَا رَبِّ وَ مَا هُنَّ

He^{-as} said: 'O Lord^{-azwj}, and what are these?'

فَقَالَ وَاحِدَةٌ لِي وَ وَاحِدَةٌ لَكَ وَ وَاحِدَةٌ فِيمَا بَيْنِي وَ بَيْنَكَ وَ وَاحِدَةٌ فِيمَا بَيْنَكَ وَ بَيْنَ النَّاسِ

He^{-saww} Said: "One is for Me^{-azwj}, and one is for you^{-as}, and one is regarding what is between Me^{-azwj} and you^{-as}, and one is regarding what is between you^{-as} and the people!"

قَالَ يَا رَبِّ بَيِّنْهُنَّ لِي حَتَّى أَعْمَلَ بِهِنَّ

He^{-as} said: 'O Lord^{-azwj}! Explain these to me^{-as} until I^{-as} can work with these!'

¹⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 12

¹⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 2 H 13

قَالَ أَمَا الَّتِي لِي فَتَعْبُدُنِي لَا تُشْرِكْ بِي شَيْئاً وَ أَمَا الَّتِي لَكَ فَأَجْرِيكَ بِعَمَلِكَ أَخْرَجَ مَا تَكُونُ إِلَيْهِ وَ أَمَا الَّتِي بَيْنِي وَ بَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَ عَلَيَّ الْإِجَابَةُ وَ أَمَا الَّتِي بَيْنَكَ وَ بَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ.

He^{-azwj} Said: “As for that which is for Me^{-azwj}, you shall worship Me^{-azwj} not associating anything with Me^{-azwj}; and as for which is for you^{-azwj}, I^{-azwj} shall Reward you for your^{-as} word when you^{-as} will be the most need to it; and as for which is between Me^{-azwj} and you^{-as}, upon you^{-as} is the supplication and upon Me^{-azwj} is the Answering; and as for which is between you^{-as} and the people, you^{-as} should be pleased for the people what you^{-as} are pleased for yourself^{-as}!”¹⁶

15 كُنْزُ الْكَرَاجِكِيِّ، رُوِيَ أَنَّ اللَّهَ يَقُولُ يَا ابْنَ آدَمَ فِي كُلِّ يَوْمٍ يُؤْتِي رِزْقَكَ وَ أَنْتَ تَحْزَنُ وَ يَنْقُصُ مِنْ عُمْرِكَ وَ أَنْتَ لَا تَحْزَنُ تَطْلُبُ مَا يُطْعِمُكَ وَ عِنْدَكَ مَا يَكْفِيكَ.

(The book) ‘Kanz’ of Al Karajaky –

‘It is reported that Allah^{-azwj} Said: “O son of Adam^{-as}! You are being given your sustenance during every day and you are still grieving, and there is a reduction from your lifespan (everyday) and you are still not grieving. You are seeking what will make you transgress while in your possession is what suffices you!”¹⁷

¹⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 2 H 14

¹⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 2 H 15

CHAPTER 3 – WHAT RASOOL-ALLAH^{-saww} ADVISED TO AMIR AL-MOMINEEN^{-asws}

1- ل، الخصال عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ مَرَّارٍ عَنْ يُونُسَ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيًّا ع- يَا عَلِيُّ أَتَمَّكَ عَنْ ثَلَاثٍ خِصَالٍ عِظَامِ الْحَسَدِ وَالْحِرْصِ وَالْكَذِبِ

(The book) 'Al Khisaal' – from his father, from Ali, from his father, from Ibn Marrar, from Yunus, raising it to,

'Abu Abdullah^{-asws} said: 'It was among what Rasool-Allah^{-saww} had advised Ali^{-asws} with: 'O Ali^{-asws}! Stay aside from three major traits – the envy, and the greed and the lying.

يَا عَلِيُّ سَبَدُ الْأَعْمَالِ ثَلَاثُ خِصَالٍ إِنْصَافُكَ النَّاسَ مِنْ نَفْسِكَ وَمُؤَاَسَاةُكَ الْأَخَّ فِي اللَّهِ عَزَّ وَجَلَّ وَ دِكْرُكَ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلَى كُلِّ حَالٍ

O Ali^{-asws}! Chief of the deeds are three traits – your being fair to the people from yourself, and your consoling the brother for the Sake of Allah^{-azwj} Mighty and Majestic, and your doing Zikr of Allah^{-azwj} Blessed and Exalted in all situations.

يَا عَلِيُّ ثَلَاثُ فَرَحَاتٍ لِلْمُؤْمِنِ فِي الدُّنْيَا لِقَاءُ الْإِخْوَانِ وَالْإِفْطَارُ مِنَ الصِّيَامِ وَ التَّهَجُّدُ فِي آخِرِ اللَّيْلِ

O Ali^{-asws}! Three are joy for the Momin in the world – meeting the brothers, and breaking from the fast, and the vigil during the end of the night.

يَا عَلِيُّ ثَلَاثٌ مَنْ لَمْ تَكُنْ فِيهِ لَمْ يَنْعَمْ لَهُ عَمَلٌ وَرَخَّ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ عَزَّ وَجَلَّ وَ حُلُقُ يُدَارِي بِهِ النَّاسَ وَ جَلَمٌ يَرُدُّ بِهِ جَهْلُ الْجَاهِلِ

O Ali^{-asws}! Three, one who does not have in him, no deed will stand for him – devoutness cutting him off from disobeying Allah^{-azwj} Mighty and Majestic, and moral he deals the people with, and leniency he repels the ignorance of the ignoramus by it.

يَا عَلِيُّ ثَلَاثُ خِصَالٍ مِنْ حَقَائِقِ الْإِيمَانِ الْإِنْفَاقُ فِي الْإِفْتِنَارِ وَ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَ بَدَلُ الْعِلْمِ لِلْمُتَعَلِّمِ

O Ali^{-asws}! Three traits are from the realities of Eman – the spending during the financial hardship, and the fairness to the people from yourself, and expending the knowledge to the student.

يَا عَلِيُّ ثَلَاثُ خِصَالٍ مِنْ مَكَارِمِ الْأَخْلَاقِ تُعْطِي مَنْ حَرَمَكَ وَ تَصِلُ مَنْ قَطَعَكَ وَ تَغْفُو عَنْ ظَلَمِكَ.

O Ali^{-asws}! Three traits are from honourable manners – your^{-asws} giving to the one who deprives you^{-asws}, and your connecting the one who cuts you^{-asws} off, and your^{-asws} pardoning the one who oppresses you^{-asws}.¹⁸

¹⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 3 H 1

2- ل، الخصال مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ خَالِدِ بْنِ خَالِدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الصَّالِحِ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مُحَمَّدِ أَبِي مَالِكٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي وَصِيَّتِهِ لَهُ يَا عَلِيُّ ثَلَاثٌ مَنْ لَقِيَ اللَّهَ بِحَيْرٍ فَهُوَ مِنْ أَفْضَلِ النَّاسِ مَنْ أَتَى اللَّهَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ أَعْبَدِ النَّاسِ وَمَنْ وَرَعَ عَنْ مَحَارِمِ اللَّهِ فَهُوَ مِنْ أَوْرَعِ النَّاسِ وَمَنْ قَنَعَ بِمَا رَزَقَهُ اللَّهُ فَهُوَ مِنْ أَعْنَى النَّاسِ

(The book) 'Al Khisal' – Muhammad Bin Ali Bin Al Shah, from Ahmad Bin Muhammad Bin Al Husayn, from Ahmad Bin Khalid Al Khalidy, from Muhammad Bin Ahmad Bin Al Salih Al Tameemy, from his father, from Anas Bin Muhammad Abu Malik, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said in a bequest of his^{-saww}: 'O Ali^{-asws}! Three (traits), one who meets Allah^{-azwj} with these, he is from best of the people – one who comes to Allah^{-azwj} with whatever Allah^{-azwj} had Obligated upon him so he is from the most worshipping of the people; and the one who abstains from Prohibitions of Allah^{-azwj} so he is from the most devout of the people; and one who is contented with what Allah^{-azwj} has Graced him, so he is from richest of the people.

يَا عَلِيُّ ثَلَاثٌ لَا تُطِيفُهَا هَذِهِ الْأُمَّةُ الْمُوَاسَاةُ لِأَخٍ فِي مَالِهِ وَ إِنْصَافُ النَّاسِ مِنْ نَفْسِهِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ وَ لَيْسَ هُوَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَكِنْ إِذَا وَرَدَ عَلَى مَا يَنْجُرُّ عَلَيْهِ خَافَ اللَّهَ عَزَّ وَ جَلَّ عِنْدَهُ وَ تَرَكَهُ

O Ali^{-asws}! Three (matters), this community cannot endure these – the consoling to the brother regarding his wealth, and fairness to the people from himself, and Zikr of Allah^{-azwj} in all situations, and it isn't (saying of) 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest', but when he arrives to what is Prohibited unto him, he fears Allah^{-azwj} Mighty and Majestic at it and leaves it.

يَا عَلِيُّ ثَلَاثَةٌ يَتَخَوَّفُ مِنْهُنَّ الْجُنُونَ التَّعَوُّطُ بَيْنَ الْقُبُورِ وَ الْمَسْتَبِي فِي حُفِّ وَاحِدٍ وَ الرَّجُلُ يَنَامُ وَحْدَهُ

O Ali^{-asws}! Three, the insanity is feared from these – the defecating between the graves, and the walking in one shoe, and the man sleeping alone.

يَا عَلِيُّ ثَلَاثٌ مَجَالَسُهُمْ تُبَيِّتُ الْقَلْبَ مَجَالَسَةُ الْأَنْدَالِ وَ مَجَالَسَةُ الْأَغْنِيَاءِ وَ الْحَدِيثُ مَعَ النِّسَاءِ

O Ali^{-asws}! Three, sitting with them deadens the heart – gatherings of the depraved (corrupt), and gatherings of the rich, and discussing with the women.

يَا عَلِيُّ ثَلَاثَةٌ يَزِيدْنَ فِي الْحِفْظِ وَ يُذْهِبْنَ السُّعْمَ اللَّبَانُ وَ السِّوَاكُ وَ قِرَاءَةُ الْقُرْآنِ

O Ali^{-asws}! Three increase in the memory and remove the disease – (burning) the frankincense, and brushing the teeth, and reciting the Quran.

يَا عَلِيُّ ثَلَاثَةٌ مِنَ الْوَسْوَاسِ أَكْلُ الطِّينِ وَ تَقْلِيمُ الْأَطْفَارِ بِالْأَسْنَانِ وَ أَكْلُ اللَّحْيَةِ

O Ali^{-asws}! From the insinuations (of Satan^{-la}) are – eating the clay, and clipping the nails with the teeth, and eating the beard.

يَا عَلِيُّ أَتَمَّكَ مِنْ ثَلَاثٍ خِصَالٍ الْحَسَدِ وَالْحِرْصِ وَالْكِبْرِيَاءِ

O Ali^{-asws}! I^{-azwj} forbid you from three traits – the envy, and the greed, and the arrogance.

يَا عَلِيُّ ثَلَاثٌ يُفْسِدْنَ الْقَلْبَ اسْتِمَاعُ اللَّهْوِ وَ طَلْبُ الصَّيْدِ وَإِتْيَانُ بَابِ السُّلْطَانِ

O Ali^{-asws}! Three harden the heart – listening intently to the vanities (songs/stories/fiction), and seeking the prey (hunting), and going to the door of the ruler.

يَا عَلِيُّ الْعَيْشُ فِي ثَلَاثَةٍ دَارٍ قَوْرَاءَ وَ جَارِيَةٍ حَسَنَاءَ وَ فَرَسٍ قَبَاءَ.

O Ali^{-asws}! The (good) life is in three – a capacious house, and a beautiful slave girl, and a fast (strong) horse”¹⁹.

3- مكا، مكارم الأخلاق عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا عَلِيُّ أَوْصِيكَ بِوَصِيَّةٍ فَاخْفِظْهَا فَلَا تَزَالُ بِخَيْرٍ مَا خَفِظْتَ وَصِيَّتِي -

(The book) ‘Makarim Al Akhlaq’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said: ‘O Ali^{-asws}! I^{-saww} bequeath you^{-asws} a bequest, so preserve it. You^{-asws} will not cease to be with goodness for as long as you^{-asws} preserve my^{-saww} bequest.

يَا عَلِيُّ مَنْ كَظَمَ غَيْظًا وَ هُوَ يَقْدِرُ عَلَى إِمضَائِهِ أَعْقَبَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَمْنًا وَ إِيمَانًا يَجِدُ طَعْمَهُ

O Ali^{-asws}! One who swallows angers while he is able upon implementing it, Allah^{-azwj} will Follow him up on the Day of Qiyamah with security and Eman. He will feel it’s taste.

يَا عَلِيُّ مَنْ لَمْ يُحْسِنْ وَصِيَّتَهُ عِنْدَ مَوْتِهِ كَانَ نَقْصًا فِي مُرُورِهِ وَ لَمْ يَمْلِكِ الشَّفَاعَةَ -

O Ali^{-asws}! One does not make a good bequest at his death would be deficient in his manliness and he will not own the intercession.

يَا عَلِيُّ أَفْضَلُ الْجِهَادِ مَنْ أَصْبَحَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ -

O Ali^{-asws}! The best Jihad is (of the) one coming to a morning not thinking of being unjust to anyone.

يَا عَلِيُّ مَنْ خَافَ النَّاسَ لِسَانَهُ فَهُوَ مِنْ أَهْلِ النَّارِ

O Ali^{-asws}! One whom the people fear his tongue, he is from the inhabitants of the Fire.

¹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 3 H 2

يَا عَلِيُّ شَرُّ النَّاسِ مَنْ أَكْرَمَهُ النَّاسُ اتَّقَاءَ شَرِّهِ

O Ali-asws! Evilest of the people is one whom the people honour fearing his evil.

يَا عَلِيُّ شَرُّ النَّاسِ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاهِ وَ شَرٌّ مِنْ ذَلِكَ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ

O Ali-asws! Evilest of the people is one who sells his Hereafter for his world, and eviler than that is one who sells his Hereafter for somebody else's world.

يَا عَلِيُّ مَنْ لَمْ يَقْبَلِ الْعُذْرَ مِنْ مُتَنَصِّلٍ صَادِقًا كَانَ أَوْ كَاذِبًا لَمْ يَنْلِ شَفَاعَتِي

O Ali-asws! One who does not accept the apology from an offender, be he truthful or a liar, will not attain my-saww intercession.

يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّ الْكُذِبَ فِي الصَّلَاحِ وَ أَبْغَضَ الصِّدْقَ فِي الْفَسَادِ

O Ali-asws! Allah-azwj Mighty and Majestic Loves the lying in the reconciliation, and Hates the truth during the (instigating) corruption.

يَا عَلِيُّ مَنْ تَرَكَ الْخَيْرَ لِعَبْرِ اللَّهِ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَحْتُونِ فَقَالَ عَلِيُّ لِعَبْرِ اللَّهِ قَالَ نَعَمْ وَ اللَّهُ مَنْ تَرَكَهَا صِبَانَةً لِنَفْسِهِ يَشْكُرُهُ اللَّهُ عَلَى ذَلِكَ-

O Ali-asws! One who leaves the goodness for other than Allah-azwj, Allah-azwj will Quench him from the Sealed nectar'. Ali-asws said: 'For other than Allah-azwj?' He-saww said: 'Yes. By Allah-azwj! One who leaves it maintaining for himself, Allah-azwj will Thank him upon that.

يَا عَلِيُّ شَارِبُ الْخَمْرِ كَعَابِدٍ وَثَنٍ-

O Ali-asws! Drinker of the wine is like a worshipper of idols.

يَا عَلِيُّ شَارِبُ الْخَمْرِ لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ صَلَاتَهُ أَرْبَعِينَ يَوْمًا فَإِنْ مَاتَ فِي الْأَرْبَعِينَ مَاتَ كَافِرًا

O Ali-asws! Drinker of the wine, Allah-azwj Mighty and Majestic will not Accept his Salat for forty days. If he were to die during the forty (days), he will die a Kafir.

يَا عَلِيُّ كُلُّ مُسْكِرٍ حَرَامٌ وَ مَا أَسْكَرَ كَثِيرُهُ فَالْجُرْعَةُ مِنْهُ حَرَامٌ

O Ali-asws! Every intoxicant is Prohibited, and whatever a lot of it intoxicates, a part of it is Prohibited.

يَا عَلِيُّ جُعِلَتِ الدُّنُوبُ كُلُّهَا فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهَا شُرْبُ الْخَمْرِ

O Ali-asws! The sins, all of them are made to be in a house, and its key is made to be drinking of the wine.

يَا عَلِيُّ تَأْتِي عَلَى شَارِبِ الْخَمْرِ سَاعَةٌ لَا يَعْرِفُ فِيهَا رَبَّهُ عَزَّ وَ جَلَّ-

O Ali^{-asws}! There will come a time upon drinker of the wine during which he will not recognise his Lord^{-azwj} Mighty and Majestic.

يَا عَلِيُّ إِنَّ إِزَالََةَ الْجِبَالِ الرَّوَاسِي أَهْوَنُ مِنْ إِزَالََةِ مُلْكٍ مُؤَجَّلٍ لَمْ تَنْقُصْ [تَنْقُصُ] أَيَّامُهُ-

O Ali^{-asws}! Moving the lofty mountain is easier than moving a delayed kingdom whose days have not expired yet.

يَا عَلِيُّ مَنْ لَمْ تَنْتَفِعْ بِدِينِهِ وَ دُنْيَاهُ فَلَا خَيْرَ لَكَ فِي مُجَالَسَتِهِ وَ مَنْ لَمْ يُوجِبْ لَكَ فَلَا تُوجِبْ لَهُ وَ لَا كِرَامَةَ-

O Ali^{-asws}! One you do not benefit from his religion and his world, there is no good for you in sitting with him, and the one who does not pay attention to you, so do not pay attention to him, and there is no prestige.

يَا عَلِيُّ يَنْبَغِي أَنْ يَكُونَ فِي الْمُؤْمِنِ ثَمَانُ خِصَالٍ وَقَارٌ عِنْدَ الْهَرَاهِرِ وَ صَبْرٌ عِنْدَ الْبَلَاءِ وَ شُكْرٌ عِنْدَ الرَّخَاءِ وَ فُتُوخٌ بِمَا رَزَقَهُ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يَظْلِمُ الْأَعْدَاءَ وَ لَا يَتَّخِذُ عَلَى الْأَصْدِقَاءِ بَدَنَةً مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ-

O Ali^{-asws}! It is befitting that there should be eight traits in the Momin – dignity during the discord, and patience at the afflictions, and thanking during the prosperity, and contentment with what Allah^{-azwj} Mighty and Majestic has Graced him, and he is not unjust to the enemies, and is not tyrannical upon the friends. His body is in exhaustion from it while the people are at rest from him.

يَا عَلِيُّ أَرْبَعَةٌ لَا تُرَدُّ لَهُمْ دَعْوَةٌ إِذَا عَادِلٌ وَ وَالِدٌ لَوْلَدِهِ وَ الرَّجُلُ يَدْعُو لِأَخِيهِ بِظَهْرِ الْعَتَبِ وَ الْمَظْلُومُ يَقُولُ اللَّهُ جَلَّ جَلَالُهُ وَ عَزَّي وَ جَلَالِي لَأَنْتَصِرَنَّ لَكَ وَ لَوْ بَعْدَ حِينٍ-

O Ali^{-asws}! Four, no supplication is rejected for them – a just Imam^{-asws}, and a father for his son, and the man supplicating for his brother in his absence, and the oppressed. Allah^{-azwj}, Majestic is His^{-azwj} Majesty Says: “By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} will be Helping you and even if it is after a while!”

يَا عَلِيُّ ثَمَانِيَةٌ إِنْ أَهْبَنُوا فَلَا يُلُومُوا إِلَّا أَنْفُسَهُمُ الدَّاهِبُ إِلَى مَا بَدَدَهُ لَمْ يَدْعَ إِلَيْهَا وَ الْمُتَأَمِّرُ عَلَى رَبِّ الْبَيْتِ وَ طَالِبُ الْخَيْرِ مِنْ أَعْدَائِهِ وَ طَالِبُ الْفَضْلِ مِنَ الْبِقَامِ وَ الدَّاحِلُ بَيْنَ اثْنَيْنِ فِي سِرٍّ لَمْ يَدْخُلْهُ فِيهِ وَ الْمُسْتَحْفُ بِالسُّلْطَانِ وَ الْجَالِسُ فِي مَجْلِسٍ لَيْسَ لَهُ بِأَهْلٍ وَ الْمُقْبِلُ بِالْحَدِيثِ عَلَى مَنْ لَا يَسْمَعُ مِنْهُ-

O Ali^{-asws}! Eight, if they are insulted, they should not blame except themselves – the one going to a meal he has not been invited to, and the one prevailing upon owner of the house, and seeker of the goodness from his enemies, and seeker of the merit from the mean, and the one entering between two regarding a secret they have not included him in it, and the one talking lightly with the ruling authority, and the one sitting in a seat which isn't for him by right, and the one facing with the narrating to one who is not listening from him.

يَا عَلِيُّ حَرَّمَ اللَّهُ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَدِيٍّ - لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ لَهُ-

O Ali^{-asws}! Allah^{-azwj} has Prohibited the Paradise unto every immoral obscene one who does not care what he says nor what is said to him.

يَا عَلِيُّ طُوبَى لِمَنْ طَالَ عُمُرُهُ وَ حَسَنَ عَمَلُهُ

O Ali^{-asws}! Beatitude is for one whose lifespan is long and his deeds are good.

يَا عَلِيُّ لَا تَمْرُخْ فَيَذْهَبَ بِهَاؤُكَ وَ لَا تَكْذِبْ فَيَذْهَبَ نُورُكَ وَ إِيَاكَ وَ حَصَلَتَيْنِ الصَّخْرَةَ وَ الْكَسَلَ فَإِنَّكَ إِنْ صَجِرْتَ لَمْ تَصْبِرْ عَلَى حَقِّهِ وَ إِنْ كَسَلْتَ لَمْ تُؤَدِّ حَقًّا

O Ali^{-asws}! Do not joke for your glory will go away, nor lie for your radiance will be gone, and beware of two traits – the boredom and the laziness, for if you were to get bored you will not be patient upon a right, and if you are lazy you will not fulfil a right.

يَا عَلِيُّ لِكُلِّ ذَنْبٍ تَوْبَةٌ إِلَّا سُوءَ الْخُلُقِ فَإِنَّ صَاحِبَهُ كُلَّمَا خَرَجَ مِنْ ذَنْبٍ دَخَلَ فِي ذَنْبٍ -

O Ali^{-asws}! For every sin there is repentance except the evil manners, for its owner, every time he exits from a sin, he enters into (another) sin.

يَا عَلِيُّ أَرْبَعَةٌ أَسْرَعُ شَيْءٍ عُثُوبَةٌ رَجُلٍ أَحْسَنَتْ إِلَيْهِ فَكَافَأَكَ بِالْإِحْسَانِ إِسَاءَةً وَ رَجُلٌ لَا تَبْغِي عَلَيْهِ وَ هُوَ يَبْغِي عَلَيْكَ وَ رَجُلٌ عَاهَدْتَهُ عَلَى أَمْرٍ فَوَقَّيْتَهُ وَ غَدَرَ بِكَ وَ رَجُلٌ وَصَلَ قَرَابَتَهُ فَقَطَعَهَا

O Ali^{-asws}! Four are quickest of things in Punishment – a man, goodness is done to him but he reciprocates the favour with an evil; and a man you have not rebelled against and he rebels upon you; and a man you make an agreement with upon a matter, so you are loyal to it and he betrays you; and a man who connects his relationship but he cuts it off.

يَا عَلِيُّ مَنْ اسْتَوَلَى عَلَيْهِ الصَّجْرُ رَحَلَتْ عَنْهُ الرَّاحَةُ -

O Ali^{-asws}! One who the boredom prevails upon, the rest will depart from him.

يَا عَلِيُّ اثْنَتَا عَشْرَةَ حَصَلَةً يَبْغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَتَعَلَّمَهَا عَلَى الْمَائِدَةِ أَرْبَعٌ مِنْهَا فَرِيضَةٌ وَ أَرْبَعٌ مِنْهَا سُنَّةٌ وَ أَرْبَعٌ مِنْهَا أَدَبٌ

O Ali^{-asws}! Twelve traits are befitting for the Muslim man should learn these at the meal spread. Four of these are obligatory and four of these are a Sunnah, and four of these are etiquettes.

فَأَمَّا الْفَرِيضَةُ فَالْمَعْرِفَةُ بِمَا يَأْكُلُ وَ التَّسْمِيَةُ وَ الشُّكْرُ وَ الرِّضَا

As for the obligatory – the recognition of what he eats, and the naming (Allah^{-azwj}), and the thanking (Allah^{-azwj}), and the satisfaction.

وَ أَمَّا السُّنَّةُ فَالْجُلُوسُ عَلَى الرَّجْلِ الْيُسْرَى وَ الْأَكْلُ بِثَلَاثِ أَصَابِعٍ وَ أَنْ يَأْكُلَ مِمَّا يَلِيهِ وَ مَصُّ الْأَصَابِعِ

And as for what are the Sunnah – the sitting upon the left leg, and the eating with three fingers, and the eating with what is in front of him, and licking the fingers.

وَ أَمَّا الْأَدَبُ فَتَصْغِيرُ اللَّقْمَةِ وَ الْمَضْغُ الشَّدِيدُ وَ قِلَّةُ النَّظَرِ فِي وُجُوهِ النَّاسِ وَ غَسْلُ الْيَدَيْنِ -

And as for the etiquettes – (eating) small morsels, and chewing intensely, and not looking into faces of the people, and washing the hands.

يَا عَلِيُّ خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ مِنْ لَبْنَتَيْنِ لَبْنَةٍ مِنْ ذَهَبٍ وَ لَبْنَةٍ مِنْ فِضَّةٍ وَ جَعَلَ حَيْطَانَهَا الْيَاقُوتَ وَ سَفْفَهَا الرَّبْدَجَدَ وَ حَصَاهَا اللَّؤْلُؤَ وَ ثُرَابَهَا الرَّغْفَرَانَ وَ الْمِسْكَ الْأَذْفَرْتُمْ قَالَ لَهَا تَكَلَّمِي

O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic Created the Paradise from two (types of) bricks – a brick of gold and a brick of silver; and He^{-azwj} Made its walls being of sapphire, and its ceiling of topaz, and its pebbles of pearls, and its soil of saffron and the yellow musk. Then He^{-azwj} Said to it: “Speak to Me^{-azwj}!”

فَقَالَتْ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ قَدْ سَعِدَ مَنْ يَدْخُلُنِي

It said, ‘There is no god except He^{-azwj}, the Living, the Eternal. He is fortunate, the one who enters me!’

قَالَ اللَّهُ جَلَّ جَلَالُهُ وَ عَزَّي وَ جَلَالِي لَا يَدْخُلُهَا مُدْمِمْ حَمْرٍ وَ لَا تَمَامٌ وَ لَا شَرْطِي وَ لَا مَخْنَثٌ وَ لَا نَبَاشٌ وَ لَا عَشَّارٌ وَ لَا قَاطِعِ رَحِمٍ وَ لَا قَدْرِي-

Allah^{-azwj}, Mighty is His^{-azwj} Majesty, Said: “By My^{-azwj} Might and My^{-azwj} Majesty! It will neither be entered by one habitual of wine, nor a gossip, nor a policeman (armed for the ruling authority), nor an effeminate, nor a grave robber, nor a tithe (religious tax) collector, nor a cutter of kinship, nor a fatalist.

يَا عَلِيُّ كَفَرَ بِاللَّهِ الْعَظِيمِ مِنْ هَذِهِ الْأُمَّةِ عَشْرَةَ عَشْرَةَ الْقَتَاتِ وَ السَّاجِرِ وَ الدُّيُوثِ وَ نَاصِحِ الْمَرْأَةِ حَرَاماً فِي دُبُرِهَا وَ نَاصِحِ الْبَهِيمَةِ وَ مَنْ نَكَحَ ذَاتَ مُحْرَمٍ وَ السَّاعِي فِي الْفِتْنَةِ وَ بَائِعِ السِّلَاحِ مِنْ أَهْلِ الْحَرْبِ وَ مَانِعِ الزَّكَاةِ وَ مَنْ وَجَدَ سَعَةً فَمَاتَ وَ لَمْ يَحِجَّ-

O Ali^{-asws}! From this community, ten have committed Kufr with Allah^{-azwj} the Magnificent! – the gossip, and the sorcerer, and the cuckold, and the one having sex with the woman unlawfully in her backside, and one committing bestiality, and one having sex with sanctimonious ones (incest), and the one striving in the Fitna, and the seller of weapons to people of war, and preventer of Zakat, and one who had found (financial) capacity, but he died and did not perform Hajj.

يَا عَلِيُّ لَا وَلِيْمَةَ إِلَّا فِي حُمْسٍ فِي عُرْسٍ أَوْ حُرْسٍ أَوْ عِدَارٍ أَوْ وَكَارٍ أَوْ رَكَارٍ فَالْعُرْسُ التَّرْوِيحُ وَ الْحُرْسُ الْبِنْفَاسُ بِالْوَلَدِ وَ الْعِدَارُ الْحَتَانُ وَ الْوِكَارُ فِي شِرَى الدَّارِ وَ الرِّكَازُ الرَّجُلُ يَتَقَدَّمُ مِنْ مَكَّةَ

O Ali^{-asws}! There is no banquet (feast) except regarding five – regarding ‘Urs’, or ‘Khurs’, or ‘Izar’, or ‘Wikar’, or ‘Rikaz’. The ‘Urs’ is the marriage (wedding), and ‘Al-Khurs’ is the after the child-birth, and ‘Al-Izar’ is the circumcision, and ‘Al-Wikar’ is during buying the house, and ‘Al-Rikaz’ is the man arriving from Makkah (having performed Hajj).

يَا عَلِيُّ لَا يَنْبَغِي لِلْعَاقِلِ أَنْ يَكُونَ طَاعِناً إِلَّا فِي ثَلَاثٍ مَرَمَةٍ لِمَعَاشٍ أَوْ تَزْوُودٍ لِمَعَادٍ أَوْ لَدَّةٍ فِي عَتْرِ مُحْرَمٍ

O Ali^{-asws}! It is not befitting for the intellectual that he should be departing except regarding three – bettering the livelihood, or providing for the Hereafter, or pleasure in other than a Prohibition.

يَا عَلِيُّ ثَلَاثَةٌ مِنْ مَكَارِمِ الْأَخْلَاقِ فِي الدُّنْيَا وَالْآخِرَةِ أَنْ تَعْفُو عَمَّنْ ظَلَمَكَ وَ تَصِلَ مَنْ قَطَعَكَ وَ تَحْلُمَ عَمَّنْ جَهِلَ عَلَيْكَ-

O Ali^{-asws}! Three are from honourable manners in the world and the Hereafter – your pardoning the one who is unjust to you, and your connecting the one who cuts you off, and your being lenient to the one who is ignorant upon you”.

يَا عَلِيُّ بَادِرْ بِأَرْبَعٍ قَبْلَ أَرْبَعٍ شَبَابِكَ قَبْلَ هَرَمِكَ وَ صِحَّتِكَ قَبْلَ سُقْمِكَ وَ غِنَاكَ قَبْلَ فَقْرِكَ وَ حَيَاتِكَ قَبْلَ مَوْتِكَ-

O Ali^{-asws}! Rush with four before four – your^{-asws} youth before your^{-asws} old age, and your^{-asws} health before your^{-asws} sickness, and your^{-asws} riches before your^{-asws} poverty, and your^{-asws} life before your^{-asws} death.

يَا عَلِيُّ كَرِهَ اللَّهُ عَزَّ وَ جَلَّ لِأُمَّتِي الْعَبَثَ فِي الصَّلَاةِ وَالْمَنَّ فِي الصَّدَقَةِ وَ إِتْيَانَ الْمَسَاجِدِ جُنْبًا وَ الصَّحِكَ بَيْنَ الْقُبُورِ وَ التَّطَلُّعَ فِي الدُّورِ وَ النَّظَرَ إِلَى فُرُوجِ النِّسَاءِ لِأَنَّهُ يُورِثُ الْعَمَى

O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic Dislikes for my^{-saww} community the vanity in the Salat, and the conferment (reproach) in the charity, and going to the Masjid being with sexual impurity, and the laughing between the graves, and the deliberately snooping into the houses, and the looking at private parts of the women because it inherits the blindness.

وَ كَرِهَ الْكَلَامَ عِنْدَ الْجَمَاعِ لِأَنَّهُ يُورِثُ الْحَرَسَ وَ كَرِهَ النَّوْمَ بَيْنَ الْعِشَاءِ لِأَنَّهُ يَحْرِمُ الرِّزْقَ وَ كَرِهَ الْعُسْلَ تَحْتَ السَّمَاءِ إِلَّا بِمَنْزِلٍ إِلَّا بِمَنْزِلٍ فَإِنَّ فِيهَا سُكَّانًا مِنَ الْمَلَائِكَةِ

And He^{-azwj} Dislikes the talking during sex because it inherits the muteness, and Dislikes the sleeping between the two Isha’s because it deprives the sustenance, and Dislikes the bathing beneath the sky except with a towel wrapping, and Dislikes entering the rivers except with a towel wrapping for there are dwellers from the Angels in it.

وَ كَرِهَ دُخُولَ الْحَمَّامِ إِلَّا بِمَنْزِلٍ وَ كَرِهَ الْكَلَامَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي صَلَاةِ الْعُدَاةِ وَ كَرِهَ رُكُوبَ الْبَحْرِ فِي وَقْتِ هَبْجَانِهِ وَ كَرِهَ النَّوْمَ فَوْقَ سَطْحٍ لَيْسَ بِمُحَجَّرٍ

And He^{-azwj} Dislikes entering the bathhouse except being with a towel wrapping, and Dislikes the talking between the Azaan and the Iqamah in the morning Salat, and Dislikes sailing the sea during a times of its roughness, and Dislikes the sleeping above the roof not having any covering walls’.

وَ قَالَ مَنْ نَامَ عَلَى سَطْحٍ غَيْرِ مُحَجَّرٍ فَقَدْ بَرِثَ مِنْهُ الدِّمَةَ

And he^{-saww} said: ‘One who sleeps upon a roof without there being covering walls, I^{-saww} am free of responsibility from him’.

وَ كَرِهَ أَنْ يَنَامَ الرَّجُلُ فِي بَيْتٍ وَحْدَهُ وَ كَرِهَ أَنْ يَعْشَى الرَّجُلُ امْرَأَتَهُ وَ هِيَ حَائِضٌ فَإِنْ فَعَلَ وَ حَرَجَ الْوَلَدُ مَحْدُومًا أَوْ بِهِ بَرَصٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

‘And He^{-azwj} Dislikes the man sleeping in a house alone, and Dislikes the man overwhelming his wife (for sex) while she is menstruating. If he were to do so and the child comes out to be a leper or there is vitiligo with him, he should not blame except himself.

وَ كَرِهَ أَنْ يُكَلِّمَ الرَّجُلَ مَجْدُومًا إِلَّا أَنْ يَكُونَ بَيْنَهُ وَ بَيْنَهُ قَدْرُ ذِرَاعٍ

And He^{-azwj} Dislikes the man talking to a leper except if there happens to be (a distance of) a cubit between him and him’.

وَ قَالَ عَ فِرٌّ مِنَ الْمَجْدُومِ فِرَارَكَ مِنَ الْأَسَدِ

And he^{-asws} said: ‘Flee from the leper like your fleeing from the lion’.

وَ كَرِهَ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ وَ قَدْ احْتَلَمَ حَتَّى يَغْتَسِلَ مِنَ الْإِحْتِلَامِ فَإِنْ فَعَلَ وَ خَرَجَ الْوَلَدُ مَجْنُونًا فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

‘And He^{-azwj} Dislikes the man going to his wife and he has had wet dream, until he has washed from the wet-dream. If he were to do so, and the child emerges as insane, he should not blame except himself.

وَ كَرِهَ الْبَوْلَ عَلَى شَطِّ نَهْرٍ جَارٍ وَ كَرِهَ أَنْ يُجِدِثَ الرَّجُلُ تَحْتَ الشَّجَرَةِ أَوْ تَحْتَ الْوَجْهِ قَدْ أَثْمَرَتْ وَ كَرِهَ أَنْ يَتَنَعَلَ الرَّجُلُ وَ هُوَ قَائِمٌ وَ كَرِهَ أَنْ يَدْخُلَ الرَّجُلُ بَيْتًا مُظْلِمًا إِلَّا مَعَ السِّرَاجِ-

And He^{-azwj} Dislikes the urinating at the banks of a flowing river, and Dislikes the man defecating beneath a tree or a date tree which has borne fruit, and Dislikes the man wearing slippers while he is standing, and Dislikes the man entering a dark house except with the lamp.

يَا عَلِيُّ أَفَنَ الْحَسْبِ الْإِفْتِخَارُ

O Ali^{-asws}! A scourge of the ancestry is the priding.

يَا عَلِيُّ مَنْ خَافَ اللَّهَ عَزَّ وَ جَلَّ خَافَ مِنْهُ كُلُّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ-

O Ali^{-asws}! One who fears Allah^{-azwj} Mighty and Majestic, all things will fear from him, and the one who does not fear Allah^{-azwj} will be scared from all things.

يَا عَلِيُّ تَمَانِيَةٌ لَا يُقْبَلُ مِنْهُمْ الصَّلَاةُ الْعَبْدُ الْأَبْيُ حَتَّى يَرْجِعَ إِلَى مَوْلَاهِ وَ النَّاشِئُ وَ زَوْجُهَا عَلَيْهَا سَاحِطٌ وَ مَانِعُ الرِّكَاءِ وَ تَارِكُ الوُضوءِ وَ الْجَارِيَةُ الْمُدْرِكَةُ تُصَلِّي بِعَيْرِ جِهَارٍ وَ إِمَامٌ قَوْمٌ يُصَلِّي بِهَمٍّ وَ هُمْ لَهُ كَارِهُونَ وَ السُّكْرَانُ وَ الزَّيْتِيُّ وَ هُوَ الَّذِي يُدْفِعُ الْبَوْلَ وَ الْعَائِطُ-

O Ali^{-asws}! Eight, the Salat is not Accepted from him – the absconding slave until he returns to his master, and the insubordinate (disobedient) wife while her husband is annoyed upon her, and a preventer of Zakat, and a neglecter of the Wud’u, and the mature girl praying Salat without a scarf, and a prayer leader of a people praying Salat with them while they dislike him, and the intoxicated, and the ‘Zabeen’, and he is the one who holds the urine and the faeces (to the limit).

يَا عَلِيُّ أَرْبَعٌ مَنْ كُنَّ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مَنْ آوَى الْيَتِيمَ وَ رَحِمَ الضَّعِيفَ وَ أَشْفَقَ عَلَى الْوَالِدِيهِ وَ رَفَقَ بِمَمْلُوكِهِ-

O Ali^{-asws}! Four (traits), one who has these in him, Allah^{-azwj} will Build a house for him in the Paradise – one who shelters an orphan, and is merciful to the weak, and is compassionate upon his parents, and is (like a) king with the slaves.

يَا عَلِيُّ ثَلَاثٌ مَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ بِحَيْثُ فَهُوَ أَفْضَلُ النَّاسِ مَنْ أَتَى اللَّهَ بِمَا افْتَرَضَ عَلَيْهِ فَهُوَ مِنْ أَعْبِدِ النَّاسِ وَ مَنْ وَرَعَ عَنِ مَحَارِمِ اللَّهِ فَهُوَ مِنْ أَوْرَعِ النَّاسِ وَ مَنْ قَنَعَ بِمَا رَزَقَهُ اللَّهُ فَهُوَ أَعْنَى النَّاسِ

O Ali^{-asws}! Three (traits), one who meets Allah^{-azwj} Mighty and Majestic with these, he is best of the people – one who comes to Allah^{-azwj} with whatever He^{-azwj} had Obligated upon him so he is from most worshipping of the people, and one who abstains from Prohibitions of Allah^{-azwj} so he is from most devout of the people, and one who is contented with what Allah^{-azwj} Grace him so he is richest of the people.

يَا عَلِيُّ ثَلَاثٌ لَا يُطِيقُهَا أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ الْمُوَاسَاةُ لِلْأَخِ فِي مَالِهِ وَ إِنْصَافُ النَّاسِ مِنْ نَفْسِهِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ وَ لَيْسَ هُوَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَكِنْ إِذَا وَرَدَ عَلَى مَا يَحْتَرِمُ عَلَيْهِ خَافَ اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ وَ تَرَكَهُ-

O Ali^{-asws}! Three (traits), no one from this community can endure – the consolation (support) to the brothers in his wealth, and fairness to the people from himself, and doing Zikr of Allah^{-azwj} in all situations, and it isn't (saying of), 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is not god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest', but whenever he comes to what is Prohibited unto him, he fears Allah^{-azwj} Mighty and Majestic at it, and leaves it.

يَا عَلِيُّ ثَلَاثَةٌ وَ إِنْ أَنْصَفْتَهُمْ ظَلَمْتَهُمُ السَّفِيلَةَ وَ أَهْلَكَ وَ خَادِمَكَ وَ ثَلَاثَةٌ لَا يَنْتَصِفُونَ مِنْ ثَلَاثَةٍ خُرٌّ مِنْ عِنْدِهِ وَ عَالِمٌ مِنْ جَاهِلٍ وَ قَوِيٌّ مِنْ ضَعِيفٍ-

O Ali^{-asws}! Three (people), if you were to be fair to them, they will be unjust to you – the lowly, and your wife, and your servant; and three (people) will not get fairness from three – a free one from his slave, and a scholar from an ignoramus, and a strong one from a weak.

يَا عَلِيُّ سَبْعَةٌ مَنْ كُنَّ فِيهِ فَقَدِ اسْتَكْمَلَ حَقِيقَةَ الْإِيمَانِ وَ أَبْوَابُ الْجَنَّةِ مُفْتَتِحَةٌ لَهُ مِنْ أَسْبَغَ وُضُوئَهُ وَ أَحْسَنَ صَلَاتَهُ وَ أَدَّى زَكَاةَ مَالِهِ وَ كَفَّ غَضَبَهُ وَ سَجَنَ لِسَانَهُ وَ اسْتَعْفَرَ لِدُنْبِهِ وَ أَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِ نَبِيِّهِ-

O Ali^{-asws}! Seven (traits), one who has these in him, so he has perfected the reality of Eman, and the doors of Paradise are open for him – one who perfects his Wud'u, and improves his Salat, and gives Zakat of his wealth, and restrains his anger, and imprisons his tongue, and seeks Forgiveness for his sins, and gives the good advice to People^{-asws} of the Household of his Prophet^{-saww}.

يَا عَلِيُّ لَعَنَ اللَّهُ ثَلَاثَةً أَكَلَ زَادَهُ وَحَدَهُ وَ رَاكِبَ الْفَلَاةِ وَحَدَهُ وَ النَّائِمَ فِي بَيْتٍ وَحَدَهُ

O Ali^{-asws}! Allah^{-azwj} Curses three – the eater of his provision alone, and a rider in the wilderness alone, and the one sleeping alone in a house.

يَا عَلِيُّ ثَلَاثَةٌ يَتَخَوَّفُ مِنْهُنَّ الْجُنُونُ التَّعَوُّطُ بَيْنَ الْقُبُورِ وَ الْمَشْيُ فِي حَفِّ وَاحِدٍ وَ الرَّجُلُ يَنَامُ وَحَدَهُ

O Ali^{-asws}! Three (traits), the insanity is feared from it – the defecating between the graves, and the walking in one shoe, and the man sleeping alone.

يَا عَلِيُّ ثَلَاثَةٌ يَجْسُنُ فِيهِنَّ الْكُذِبُ الْمَكِيدَةُ فِي الْحَرْبِ وَ عِدَّتُكَ زَوْجَتُكَ وَ الْإِصْلَاحُ بَيْنَ النَّاسِ وَ ثَلَاثَةٌ مَجَالِسَتُهُمْ تُمَيِّتُ الْقَلْبَ مَجَالِسَةُ الْأَنْدَالِ وَ مَجَالِسَةُ الْأَغْنِيَاءِ وَ الْحَدِيثُ مَعَ النِّسَاءِ -

O Ali^{-asws}! Three, the lying is good in it – the planning in the war, and your promising your wife, and the reconciling between the people; and three, sitting with them deadens the heart – gathering of the depraved (corrupt/immoral), and gathering of the rich, and discussing with the women.

يَا عَلِيُّ ثَلَاثَةٌ مِنْ حَقَائِقِ الْإِيمَانِ الْإِنْفَاقُ مِنَ الْإِقْتَارِ وَ إِنصَافُكَ النَّاسَ مِنْ نَفْسِكَ وَ بَدَلُ الْعِلْمِ لِلْمُتَعَلِّمِ

O Ali^{-asws}! Three are from realities of Eman – the spending from financial adversity (hardship), and your fairness to the people from yourself, and expending the knowledge to the student.

يَا عَلِيُّ ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتِمَّ عَمَلُهُ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ وَ حُلُقٌ يُدَارِي بِهِ النَّاسَ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ

O Ali^{-asws}! Three (traits), one who does not happen to have these in him, his deed is not complete – devoutness cutting him off from disobeying Allah^{-azwj} Mighty and Majestic, and morals he deals the people with, and leniency he repels the ignorance of the ignoramus.

يَا عَلِيُّ ثَلَاثٌ فَرَحَاتٌ لِلْمُؤْمِنِ فِي الدُّنْيَا لِقَاءُ الْإِخْوَانِ وَ تَفْطِيرُ الصَّائِمِ وَ التَّهَجُّدُ فِي آخِرِ اللَّيْلِ

O Ali^{-asws}! Three are a joy for the Momin in the world – meeting the brothers, and breaking fast of a fasting one, and vigil at the end of the night.

يَا عَلِيُّ أَتَمَّاكَ عَنْ ثَلَاثِ حِصَالِ الْحَسَدِ وَ الْحِرْصِ وَ الْكِبْرِ -

O Ali^{-asws}! I^{-saww} forbid you^{-asws} from three traits – the envy, and the greed, and the arrogance.

يَا عَلِيُّ أَرْبَعٌ حِصَالٍ مِنَ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسَاوَةُ الْقَلْبِ وَ بُعْدُ الْأَمَلِ وَ حُبُّ الْبَقَاءِ:

O Ali^{-asws}! Four traits are from the wretchedness – frozen (unkind) eyes, and cruelty of the heart, and long hopes, and love of the remaining (alive).

يَا عَلِيُّ ثَلَاثٌ دَرَجَاتٌ وَ ثَلَاثٌ كَفَّارَاتٌ وَ ثَلَاثٌ مُهْلِكَاتٌ وَ ثَلَاثٌ مُنْجِيَاتٌ

O Ali^{-asws}! Three are ranks, and three are atonements, and three are destructive, and three are saviours.

فَأَمَّا الدَّرَجَاتُ فِإِسْبَاطُ الْوُضُوءِ فِي السَّرَبَاتِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَ الْمَشْيُ بِاللَّيْلِ وَ النَّهَارِ إِلَى الْجُمَاعَاتِ

As for the ranks – perfecting the Wud'u in the freezing cold weather, and awaiting the Salat after the Salat, and the walking at night and day to the congregational Salat.

فَأَمَّا الْكَفَّارَاتُ فِإِسْبَاطُ السَّلَامِ وَ إِطْعَامُ الطَّعَامِ وَ التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسِ نِيَامًا

As for the atonements – initiating the greetings, and feeding the food, and vigil at night while the people are sleeping.

فَأَمَّا الْمُتَهَلِّكَاتُ فَشُحُّ مُطَاعٍ وَ هَوَى مُتَّبِعٌ وَ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ

As for the destructive – a greedy one being obeyed, and a whim being followed, and the person fascinated with himself.

وَ أَمَّا الْمُتَنَجِّبَاتُ فَخَوْفُ اللَّهِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ الْقَصْدُ فِي الْعَيْ وَ الْفَقْرُ وَ كَلِمَةُ الْعَدْلِ فِي الرِّضَا وَ السَّخَطِ-

And as for the saviours – fear of Allah^{-azwj} in the private and the open, and the moderation during the riches and the poverty, and the just word during the satisfaction and annoyance.

يَا عَلِيُّ لَا رَضَاعَ بَعْدَ فِطَامٍ وَ لَا يُتَمَّ بَعْدَ اخْتِلَامٍ-

O Ali^{-asws}! There is no breastfeeding after weaning, nor any orphan-hood after the puberty.

يَا عَلِيُّ سِرٌّ سَتَّيْنِ بَرٍّ وَ الدِّينِكَ سِرٌّ سَنَّةٌ صِلَ رَحْمَكَ سِرٌّ مِيلاً عُدَّ مَرِيضاً سِرٌّ مِيلَيْنِ شَيْخَ جَنَازَةٍ سِرٌّ ثَلَاثَةٌ أَمِّيَالٍ أَجِبْ دَعْوَةَ سِرٍّ أَرْبَعَةٌ أَمِّيَالٍ زُرْ أَخَا فِي اللَّهِ سِرٌّ خَمْسَةٌ أَمِّيَالٍ أَعِثْ الْمَلْهُوفَ سِرٌّ سِتَّةٌ أَمِّيَالٍ أَنْصُرِ الْمَظْلُومَ وَ عَلَيْنِكَ بِالْإِسْتِعْفَارِ

O Ali^{-asws}! Walk for two years for being righteous with the parents; walk a year for maintaining your kinship; walk a mile to console a sick; walk two miles to escort a funeral; walk three miles for answering an invitation; walk four miles to visit a brother for the Sake of Allah^{-azwj}, walk five miles to help the aggrieved; walk six miles to help the oppressed, and upon you is seeking the Forgiveness.

يَا عَلِيُّ لِلْمُؤْمِنِ ثَلَاثٌ عَلَامَاتٍ الصَّلَاةُ وَ الزَّكَاةُ وَ الصِّيَامُ وَ لِلْمُتَكَلِّفِ ثَلَاثٌ عَلَامَاتٍ يَتَمَلَّقُ إِذَا خَصَرَ وَ يَغْتَابُ إِذَا غَابَ وَ يَشْمَتُ بِالْمُصِيبَةِ

O Ali^{-asws}! There are three signs for the Momin – the Salat, and the Zakat, and the fasting; and there are three signs for the pretender – he flatters when present and backbites when absent, and he gloats at the calamity.

وَ لِلظَّالِمِ ثَلَاثٌ عَلَامَاتٍ يَمْهَرُ مَنْ دُونَهُ بِالْعَلْبَةِ وَ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَ يُظَاهِرُ الظَّلْمَةَ وَ لِلْمُرَائِي ثَلَاثٌ عَلَامَاتٍ يَنْشَطُ إِذَا كَانَ عِنْدَ النَّاسِ وَ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ

And there are three signs for the oppressor – he subdues the one below him by the overcoming, and the One^{-azwj} above him with the disobedience, and he supports the injustice; and there are three signs for the show-off – he is active in presence of the people, and he is lazy when he were to be alone, and he loves to be praised in entirety of his affairs.

وَ لِلْمُنَافِقِ ثَلَاثٌ عَلَامَاتٍ إِذَا حَدَّثَ كَذَبَ وَ إِذَا وَعَدَ أَخْلَفَ وَ إِذَا ائْتَمِنَ خَانَ-

And there are three signs for the hypocrite – when he narrates, he lies, and when he promises, he breaks, and when he is trusted, he betrays.

يَا عَلِيُّ تَسَعَةُ أَشْيَاءُ تُورِثُ النَّسِيَانَ أَكْلُ التُّفَّاحِ الحَامِضِ وَ أَكْلُ الكُرْبُرَةِ وَ الجُبْنِ وَ سُورِ الفَأْرَةِ وَ قِرَاءَةُ كِتَابَةِ القُبُورِ وَ المَسْئِي بَيْنَ امْرَأَتَيْنِ وَ طَرِخُ القُمَّلَةِ وَ الحِجَامَةُ فِي النُّقْرَةِ وَ البُولُ فِي المَاءِ الرَّكِيدِ-

O Ali^{-asws}! Nine things inherit the forgetfulness – eating the sour apple, and the coriander, and the cheese, and left-over of a mouse, and reading writing on the graves, and the walking between two women, and louse droppings, and the cupping in the fovea, and the urinating in the still water.

يَا عَلِيُّ العَيْشُ فِي ثَلَاثَةِ دَارٍ قَوْرَاءَ وَ جَارِيَةٍ حَسَنَاءَ وَ فَرَسٍ قَبَاءَ

O Ali^{-asws}! The (good) life is in three – a vast house, and a beautiful slave girl, and a fast (strong) horse.

يَا عَلِيُّ وَ اللهُ لَوْ أَنَّ المُنْتَوَضِعَ فِي فَعْرِ بئرٍ لَبَعَثَ اللهُ عَزَّ وَ جَلَّ إِلَيْهِ رِيحاً يَرْفَعُهُ فَوْقَ الأَخْيَارِ فِي دَوْلَةِ الأَشْرَارِ

O Ali^{-asws}! By Allah^{-azwj}, even if the humble one were to be in the bottom of a well, Allah^{-azwj} Mighty and Majestic will Send a wind raising him above the good ones in the government of the evil people.

يَا عَلِيُّ مَنْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَ مَنْ مَنَعَ أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللهِ وَ مَنْ أَحَدَثَ حَدَثاً أَوْ آوَى مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ

O Ali^{-asws}! One who belongs to other than his master, upon him is the Curse of Allah^{-azwj}, and one who prevents an employee of his wages, upon him is the Curse of Allah^{-azwj}, and one who invents an innovation, or shelters an innovator, upon him is the Curse of Allah^{-azwj}!

فَقِيلَ يَا رَسُولَ اللهِ وَ مَا ذَلِكَ المُحْدِثُ قَالَ القَتْلُ-

It was said to him^{-saww}, ‘O Rasool-Allah^{-saww}! And what is that innovation?’ He^{-saww} said: ‘The killing’.

يَا عَلِيُّ المُؤْمِنُ مَنْ أَمِنَهُ المُسْلِمُونَ عَلَى أَمْوَالِهِمْ وَ دِمَائِهِمْ وَ المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ مِنْ يَدِهِ وَ لِسَانِهِ وَ المُهَاجِرُ مَنْ هَجَرَ السَّيِّئَاتِ

O Ali^{-asws}! The Momin is one the Muslims trust him upon their wealth and their blood; and the Muslim is one the Muslims are safe from his hands, and his tongue; and the emigrant is one who emigrates (flees) the evil deeds.

يَا عَلِيُّ أَوْثَقُ عُرَى الإِيمَانِ الحُبُّ فِي اللهِ وَ البُغْضُ فِي اللهِ-

O Ali^{-asws}! The most trusted handle of Eman is the love for the Sake of Allah^{-azwj} and the hatred for the Sake of Allah^{-azwj}.

يَا عَلِيُّ مَنْ أَطَاعَ امْرَأَتَهُ أَكَبَّهُ اللهُ عَلَى وَجْهِهِ فِي النَّارِ

O Ali^{-asws}! One who obeys his wife, Allah^{-azwj} will Fling him upon his face into the Fire’.

Ali^{-asws} said: ‘And what is that obedience?’

فَقَالَ عَلِيُّ ع وَ مَا تِلْكَ الطَّاعَةُ قَالَ يَا ذُنُوبِي الدَّهَابِ إِلَى الحَمَامَاتِ وَ العُرْسَاتِ وَ النَّائِحَاتِ وَ نُبَسِ ثِيَابِ الرِّقَاقِ-

He^{-saww} said: 'He permits in her going to the bathhouses, and the weddings, and the mourning(s) wearing the thin clothes'.

يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ أَذْهَبَ بِالإِسْلَامِ نُحُوَّةَ الجَاهِلِيَّةِ وَ تَفَاخُرَهُمْ بِآبَائِهِمْ أَلَا وَ إِنَّ النَّاسَ مِنْ آدَمَ وَ آدَمَ مِنْ تُرَابٍ وَ أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ-

O Ali^{-asws}! Allah^{-azwj} Blessed and Exalted has Done away by Al-Islam, the nobility of the pre-Islamic period, and their priding with their forefathers. Indeed, and the people are (all) from Adam^{-as}, and Adam^{-as} is from soil, and their most honourable in the Presence of Allah^{-azwj} is their most pious.

يَا عَلِيُّ مِنَ السُّحْتِ تَمَنُّ المَيْتَةِ وَ تَمَنُّ الكَلْبِ وَ تَمَنُّ الحَمْرِ وَ مَهْرُ الزَّانِيَةِ وَ الرِّشْوَةُ فِي الحُكْمِ وَ أَجْرُ الكَاهِنِ

O Ali^{-asws}! From the ill-gotten gains is price of the dead, and price of the dog, and price of the wine, and dower (payment) to the adulteress, and the bribery in the decision, and wages of the sooth-saying.

يَا عَلِيُّ مَنْ تَعَلَّمَ عِلْمًا لِيَمَارِيَ بِهِ السُّفَهَاءَ أَوْ يُجَادِلَ بِهِ العُلَمَاءَ أَوْ لِيَدْعُو النَّاسَ إِلَى نَفْسِهِ فَهُوَ مِنْ أَهْلِ النَّارِ-

O Ali^{-asws}! One who learns knowledge in order to quarrel with the foolish ones, or arguing with the scholars, or in order to call the people to himself, so he is from people of the Fire.

يَا عَلِيُّ إِذَا مَاتَ العَبْدُ قَالَ النَّاسُ مَا خَلَّفَ وَ قَالَتِ المَلَائِكَةُ مَا قَدَّمَ

O Ali^{-asws}! When the servant dies, the people say, 'What did he leave behind?' And the Angels say, 'What did he send forward?'

يَا عَلِيُّ الدُّنْيَا سِجْنُ المُؤْمِنِ وَ جَنَّةُ الكَافِرِ

O Ali^{-asws}! The world is a prison of the Momin and a garden (paradise) of the Kafir.

يَا عَلِيُّ مَوْتُ المُفْجَأَةِ رَاحَةُ المُؤْمِنِ وَ حَسْرَةُ الكَافِرِ

O Ali^{-asws}! The sudden death is a comfort of the Momin and a regret of the Kafir.

يَا عَلِيُّ أُوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى الدُّنْيَا اِخْدَمِي مَنْ خَدَمَنِي وَ أَتَعَبِي مَنْ خَدَمَكَ

O Ali^{-asws}! Allah^{-azwj} Blessed and Exalted Revealed to the world: "Serve the one who serves Me^{-azwj} and exhaust the one who serves you!"

يَا عَلِيُّ إِنَّ الدُّنْيَا لَوْ عَدَلْتُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ جَنَاحَ بُعُوضَةٍ لَمَا سَقَى الكَافِرَ مِنْهَا شَرْبَةً مِنْ مَاءٍ-

O Ali^{-asws}! If the world had even equated to a wing of a mosquito in the Presence of Allah^{-azwj} Mighty and Majestic, He^{-azwj} would not have Quenched the Kafir even a drink of water from it.

يَا عَلِيُّ مَا أَحَدٌ مِنَ الْأُولَىٰ وَالْآخِرِينَ إِلَّا وَهُوَ يَتَمَنَّىٰ يَوْمَ الْقِيَامَةِ أَنَّهُ لَمْ يُعْطَ مِنَ الدُّنْيَا إِلَّا قُوتًا-

O Ali^{-asws}! There is no one from the former ones and the latter ones except and he wished for the Day of Qiyamah, was not Given from the world except daily subsistence.

يَا عَلِيُّ شَرُّ النَّاسِ مِنَ أَهَمِّ اللَّهِ فِي قَضَائِهِ

O Ali^{-asws}! Evilest of people is one who accuses Allah^{-azwj} regarding His^{-azwj} Decrees.

يَا عَلِيُّ أَيُّنُ الْمُؤْمِنِ الْمَرِيضِ تَسْبِيحٌ وَ صِيَاخُهُ هَتْلِيلٌ وَ نَوْمُهُ عَلَى الْفِرَاشِ عِبَادَةٌ وَ تَقَلُّبُهُ مِنْ جَنْبٍ إِلَى جَنْبٍ جِهَادٌ فِي سَبِيلِ اللَّهِ فَإِنْ غَوِيَ مَحْشِي فِي النَّاسِ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ-

O Ali^{-asws}! The groaning of a sick Momin is glorification (Tasbeeh), and his shriek is extollation(s) of Oneness, and his sleeping upon the bed is worship, and his (tossing and) turning from a side to side is Jihad in the Way of Allah^{-azwj}. If he recovers, he will walk among the people and there will be no sin upon him.

يَا عَلِيُّ لَوْ أَهْدَيْتُ إِلَى كُرَاعٍ لَقَبِلْتُ وَ لَوْ دُعِيتُ إِلَى ذِرَاعٍ لَأَجَبْتُ-

O Ali^{-asws}! If I^{-saww} were to be gifted a sheep I^{-saww} would accept it, and if I^{-saww} were to be invited to a forearm (of a grilled sheep) I^{-saww} would accept the invitation.

يَا عَلِيُّ لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا إِقَامَةٌ وَ لَا عِبَادَةٌ مَرِيضٍ وَ لَا اتِّبَاعٌ جَنَازَةٍ وَ لَا هَزْوَلَةٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ لَا اسْتِبْلَامُ الْحَجَرِ وَ لَا حَلْقٌ وَ لَا تَوَلَّى الْقَضَاءِ وَ لَا أَنْ تُسْتَشَارَ وَ لَا تَذْبَحَ إِلَّا عِنْدَ الضَّرُورَةِ وَ لَا تَجْهَرَ بِالتَّلْبِيَةِ وَ لَا تُقِيمَ عِنْدَ قَبْرِ وَ لَا تَسْمَعَ الْخُطْبَةَ وَ لَا تَتَوَلَّى التَّرْوِيجَ

O Ali^{-asws}! There isn't upon the women, neither a Friday (Salat) nor congregational (Salat), nor Iqamah, nor consoling a sick, nor escorting a funeral, nor brisk walk between Al-Safa and Al-Marwa, nor kissing the (Black) Stone, nor shaving (he head), nor be in charge of judging, nor to be consulted, nor slaughtering except during desperation, nor be loud with the Talbiya, nor standing by a grave, nor listening to the sermon, nor be in charge of the marriage.

وَ لَا تَخْرُجُ مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِهِ فَإِنْ خَرَجَتْ بِغَيْرِ إِذْنِهِ لَعَنَهَا اللَّهُ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ لَا تُعْطِي مِنْ بَيْتِ زَوْجِهَا شَيْئاً إِلَّا بِإِذْنِهِ وَ لَا تَبِيتَ وَ زَوْجِهَا عَلَيْهِمَا سَاحِطٌ وَ إِنْ كَانَ ظَالِماً لَهَا-

She should not go out from the house of her husband except by his permission. If she were to go out without his permission, she will be cursed by Allah^{-azwj}, and Jibraeel^{-as}, and Mikaeel^{-as} and she should not give anything from the house of her husband without his permission, not should she spend a night while her husband is annoyed upon her, and even he had been unjust to her.

يَا عَلِيُّ الْإِسْلَامُ عَزَبَانٌ وَ لِبَاسُهُ الْحَيَاءُ وَ زِينَتُهُ الْوَفَاءُ وَ مُرُونُهُ الْعَمَلُ الصَّالِحُ وَ عِمَادُهُ الْوَرَعُ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ-

O Ali^{-asws}! Al-Islam is bare and its clothing is the modesty, and its adornment is the loyalty, and its manliness is the righteous deed, and its pillar is the devoutness, and for all things there is a foundation, and foundation of Al-Islam is loving us^{-asws}, People^{-asws} of the Household.

يَا عَلِيُّ سُوءُ الْخُلُقِ سُؤْمٌ وَ طَاعَةُ الْمَرْأَةِ نَدَامَةٌ

O Ali^{-asws}! Evil manners are inauspicious, and obeying the wife is a regret.

يَا عَلِيُّ إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي لِسَانِ الْمَرْأَةِ

O Ali^{-asws}! If there were to be inauspiciousness in a thing, it is in the tongue of a woman.

يَا عَلِيُّ نَحْنُ الْمُخْفُونَ وَ هَلَكَ الْمُتَقَلِّبُونَ-

O Ali^{-asws}! Saved are the fearful ones, and destroyed are the ones burdened (with sins).

يَا عَلِيُّ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ-

O Ali^{-asws}! One who lies upon me deliberately, let him assume his seat from the Fire.

يَا عَلِيُّ ثَلَاثَةٌ يَزِدْنَ فِي الْحِفْظِ وَ يُذْهِبْنَ الْبَلْعَمَ اللَّبَانُ وَ السِّوَاكُ وَ قِرَاءَةُ الْقُرْآنِ

O Ali^{-asws}! Three (things) increase in the memory and do away with the phlegm – the frankincense, and brushing the teeth, and reciting the Quran.

يَا عَلِيُّ السِّوَاكُ مِنَ السُّنَّةِ وَ مَطَهْرَةٌ لِلْفَمِ وَ يَجْلُو الْبَصَرَ وَ يُرْضِي الرَّحْمَنَ وَ يُبَيِّضُ الْأَسْنَانَ وَ يَذْهَبُ بِالْبَحْرِ وَ يَشُدُّ اللَّيْتَةَ وَ يُسَهِّي الطَّعَامَ وَ يَذْهَبُ بِالْبَلْعَمِ وَ يَزِيدُ فِي الْحِفْظِ وَ يُضَاعِفُ الْحَسَنَاتِ وَ تَفْرَحُ بِهِ الْمَلَائِكَةُ-

O Ali^{-asws}! Brushing the teeth is from the Sunnah, and a cleansing for the mouth, and it polishes the sight, and Pleases the Beneficent, and whitens the teeth, and does away with the (mouth) odour, and tightens the gums, and makes one desirous of the food, and does away with the phlegm, and increases in the memory, and doubles the good deeds, and the Angels rejoice with it.

يَا عَلِيُّ النَّوْمُ أَرْبَعَةٌ نَوْمُ الْأَنْبِيَاءِ عَ عَلَيَّ أَقْفَيْبِهِمْ وَ نَوْمُ الْمُؤْمِنِينَ عَلَيَّ أَيْمَانِهِمْ وَ نَوْمُ الْكُفَّارِ وَ الْمَنَافِقِينَ عَلَيَّ أُبْسَارِهِمْ وَ نَوْمُ الشَّيَاطِينِ عَلَيَّ وُجُوهِهِمْ-

O Ali^{-asws}! The sleep is four (sleeps) – sleep of the Prophets is upon their backs, and sleep of the Momineen is upon their right, and sleep of the Kafirs and the hypocrites is upon their left, and sleep of the Satans^{-la} is upon their faces.

يَا عَلِيُّ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا إِلَّا وَ جَعَلَ دُرَيْتَهُ مِنْ صُلْبِهِ وَ جَعَلَ دُرَيْتِي مِنْ صُلْبِكَ وَ لَوْلَاكَ مَا كَانَتْ لِي دُرَيْتَةٌ-

O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic did not Send any Prophet^{-as} except and He^{-azwj} Made his^{-as} offspring to be from his^{-as} lineage, and Made my^{-saww} offspring to be from you^{-saww} lineage, and had it not been for you^{-asws}, there would have been no offspring for me^{-saww}.

يَا عَلِيُّ أَرْبَعَةٌ مِنْ قَوَاصِمِ الظُّهْرِ إِمَامٌ يَعْصِي اللَّهَ عَزَّ وَ جَلَّ وَ يُطَاعُ أَمْرُهُ وَ زَوْجَةٌ يَحْفَظُهَا زَوْجُهَا وَ هِيَ تَحْتُونُهُ وَ فَتْرٌ لَا يَجِدُ صَاحِبَهُ مُدَاوِيًّا وَ جَارٌ سَوِيًّا فِي دَارٍ مُفَاحٍ-

O Ali^{-asws}! Four are from breakers of the back – an imam (leader) disobeying Allah^{-azwj} Mighty and Majestic and his orders are being obeyed, and a wife protected by her husband and she betrays him, and poverty its owner cannot find a cure for it, and an evil neighbour staying in a house.

يَا عَلِيُّ إِنَّ عَبْدَ الْمُطَّلِبِ سَنَّ فِي الْجَاهِلِيَّةِ حَمْسَ سُنَنِ أَجْرَاهَا اللَّهُ عَزَّ وَ جَلَّ فِي الْإِسْلَامِ حَرَّمَ نِسَاءَ الْأَبَاءِ عَلَى الْأَبْنَاءِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ

O Ali^{-asws}! Abdul Muttalib^{-as} conducted five Sunnahs during the pre-Islamic period. Allah^{-azwj} Mighty and Majestic Flowed these in Al-Islam. He^{-as} prohibited wives of the fathers unto the sons, so Allah^{-azwj} Mighty and Majestic Revealed: **And you cannot marry from the women whom your fathers married [4:22].**

وَ وَجَدَ كَنْزًا فَأَخْرَجَ مِنْهُ الْخُمْسَ وَ تَصَدَّقَ بِهِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ الْآيَةَ

He^{-as} had found a treasures, so he^{-as} extracted a fifth from it and donated in charity with it, so Allah^{-azwj} Blessed and Exalted Revealed: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, [8:41]** – the Verse.

وَ لَمَّا حَفَرَ زَمْزَمَ سَمَّاهَا سِقَايَةَ الْحَاجِّ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى - أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ الْآيَةَ

And when he^{-as} dug (well of) Zamzam, he^{-as} named it as ‘Watering for the pilgrims’, so Allah^{-azwj} Blessed and Exalted Revealed: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day [9:19]** – the Verse.

وَ سَنَّ فِي الْقَتْلِ مِائَةً مِنَ الْإِبِلِ فَأَجْرَى اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فِي الْإِسْلَامِ

And he^{-as} (Abdul Muttalib^{-as}) conducted regarding the killing (murder, a penalty of) one hundred camels, so Allah^{-azwj} Mighty and Majestic Flowed that in Al-Islam.

وَ لَمْ يَكُنْ لِلطَّوَافِ عَدَدٌ عِنْدَ قُرَيْشٍ فَسَنَّ لَهُمْ عَبْدُ الْمُطَّلِبِ سَبْعَةَ أَشْوَاطٍ فَأَجْرَى اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فِي الْإِسْلَامِ -

And there did not happen to be a (specific) number with the Quraysh for the Tawaaf, so Abdul Muttalib^{-as} conducted seven circuits for them, so Allah^{-azwj} Mighty and Majestic Flowed that in Al-Islam.

يَا عَلِيُّ إِنَّ عَبْدَ الْمُطَّلِبِ كَانَ لَا يَسْتَقْسِمُ بِالْأَزْلَامِ وَ لَا يَعْبُدُ الْأَصْنَامَ وَ لَا يَأْكُلُ مَا دُبِحَ عَلَى التُّصْبِ وَ يَقُولُ أَنَا عَلَى دِينِ أَبِي إِبْرَاهِيمَ ع -

O Ali^{-asws}! Abdul Muttalib^{-as} neither apportion by the (diving) arrows, nor worshipped the idols, nor ate what was slaughtered at the altars, and he^{-as} said: ‘I^{-as} am upon the religion of Ibrahim^{-as}’.

يَا عَلِيُّ أُعْجِبُ النَّاسَ إِيمَانًا وَ أُعْظِمُهُمْ بَقِينًا قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ لَمْ يَلْحَقُوا النَّبِيَّ وَ حُجِبَ عَنْهُمْ الْحُجَّةُ فَأَمَنُوا بِسَوَادٍ عَلَى بِيَاضٍ

O Ali^{-asws}! Strangest of the people in Eman and their mightiest in conviction are a people who will come into being at the end of times. They would have not met the Prophet^{-as} and the arguments will have been veiled from them. But they will believe in the black (ink) upon the white (paper) (Ahadith).

يَا عَلِيُّ ثَلَاثٌ يُضَيِّبْنَ الْقَلْبَ اسْتِمَاعُ اللَّهْوِ وَ طَلَبُ الصَّيْدِ وَ إِتْيَانُ بَابِ السُّلْطَانِ-

O Ali^{-asws}! Three harden the heart – listening to the vanities (songs), and seeking the prey (hunting), and going to the door of a ruler.

يَا عَلِيُّ لَا تُصَلِّ فِي جِلْدٍ مَا لَا تُشْرَبُ لَبَنُهُ وَ لَا تَأْكُلُ لَحْمَهُ وَ لَا تُصَلِّ فِي ذَاتِ الْجَيْشِ وَ لَا فِي ذَاتِ الصَّلَاصِلِ وَ لَا فِي ضَجْنَانَ-

O Ali^{-asws}! Do not pray Salat in a skin what it's milk cannot be drunk, nor its meat eaten; and do not pray Salat in (places) 'Zat Al-Jaysh' (a valley near Al-Medina), nor in 'Zat Al-Salasil' (on the road to Makkah), and 'Zajnan' (valley near Makkah).

يَا عَلِيُّ كُلِّ مِنَ الْبَيْضِ مَا اخْتَلَفَ طَرَفَاهُ وَ مِنَ السَّمَكِ مَا كَانَ لَهُ فُشُورٌ وَ مِنَ الطَّيْرِ مَا ذَفَّ وَ أَثْرَكَ مِنْهُ مَا صَفَّ وَ كُلِّ مِنَ طَيْرِ الْمَاءِ مَا كَانَتْ لَهُ قَانِصَةٌ
أَوْ صَبِصِيَّةٌ

O Ali^{-asws}! Eat from the eggs what its two ends differ (oblong), and from the fish what have scales for it, and from the bird what flaps its wings and leave from it what swoops, and eat from the birds of the water what has a gizzard or a lobe.

يَا عَلِيُّ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَ مَخْلَبٍ مِنَ الطَّيْرِ فَحَرَامٌ أَكْلُهُ

O Ali^{-asws}! All with fangs is from the predators, and claws from the birds, it is Prohibited to eat it.

يَا عَلِيُّ لَا قَطْعَ فِي تَمْرٍ وَ لَا كَثْرٍ-

O Ali^{-asws}! Do not cut in the fruit (dates hanging in the tree), nor excessively.

يَا عَلِيُّ لَيْسَ عَلَى زَانٍ عُقُوبٌ وَ لَا خَدٌّ فِي التَّعْرِيبِ وَ لَا شَفَاعَةٌ فِي خَدٍّ وَ لَا يَمِينٌ لَوْلَدٍ مَعَ وَالِدِهِ وَ لَا لَامْرَأَةٍ مَعَ زَوْجِهَا وَ لَا لِعَبْدٍ مَعَ مَوْلَاهُ وَ لَا صَمْتٌ يَوْمًا إِلَى اللَّيْلِ وَ لَا وَصَالٌ فِي صِيَامٍ وَ لَا تَعَرُّبٌ بَعْدَ هِجْرَةٍ-

O Ali^{-asws}! There isn't any dower (payment) upon the adulterer, nor any legal penalty in exposing (to the sins), nor any intercession in a legal penalty, nor an oath in cutting a kinship, nor an oath for a son with his father, nor for a wife with her husband, nor for the slave with his master, nor silence for a day to the night, nor connecting in the fasting (for days without breaking), nor Arabism after the Emigration.

يَا عَلِيُّ لَا يُقْتَلُ وَالِدٌ بِوَلَدِهِ

O Ali^{-asws}! The father will not be killed with his son.

يَا عَلِيُّ لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ دُعَاءَ قَلْبٍ سَاهٍ

O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic does not Accept a supplication of an inattentive heart.

يَا عَلِيُّ نَوْمُ الْعَالِمِ أَفْضَلُ مِنْ عِبَادَةِ الْعَابِدِ الْجَاهِلِ

O Ali^{-asws}! The sleep of a scholar is superior to worship of the ignorant worshipper.

يَا عَلِيُّ رُكْعَتَانِ يُصَلِّيهِمَا الْعَالِمُ أَفْضَلُ مِنْ أَلْفِ رُكْعَةٍ يُصَلِّيهَا الْعَابِدُ

O Ali^{-asws}! Two Cycles Salat the scholar prays is superior to a thousand Cycles Salat prayed by the worshipper.

يَا عَلِيُّ لَا تَصُومُ الْمَرْأَةُ تَطَوُّعاً إِلَّا بِإِذْنِ زَوْجِهَا وَ لَا يَصُومُ الْعَبْدُ تَطَوُّعاً إِلَّا بِإِذْنِ مَوْلَاهُ وَ لَا يَصُومُ الصَّبِيُّ تَطَوُّعاً إِلَّا بِإِذْنِ صَاحِبِهِ

O Ali^{-asws}! The wife should not pray optional Salat except by permission of her husband, nor should a slave fast optional fasts except by permission of his master, nor should the guest fast optional fasts except by permission of his companion.

يَا عَلِيُّ صَوْمُ يَوْمِ الْفِطْرِ وَ صَوْمُ يَوْمِ الْأَضْحَى حَرَامٌ وَ صَوْمُ الْوَصَالِ حَرَامٌ وَ صَوْمُ الصَّمْتِ حَرَامٌ وَ صَوْمُ تَذْرِ الْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ-

O Ali^{-asws}! A fast on the day of (Eid) Al-Fitr, and fast on the day of (Eid) Al-Azha are Prohibited, and fasting consecutively (without breaking) is Prohibited, and fasting of the silence is Prohibited, and fasting of a vow of the act of disobedience is Prohibited, and fasting all the time is Prohibited.

يَا عَلِيُّ فِي الزِّنَاءِ سِتُّ حِصَالٍ ثَلَاثٌ مِنْهَا فِي الدُّنْيَا وَ ثَلَاثٌ مِنْهَا فِي الْآخِرَةِ أَمَّا الَّتِي فِي الدُّنْيَا فَيَدْهَبُ بِالنِّهَاةِ وَ يُعَجِّلُ الْفِتْنَةَ وَ يَقْطَعُ الرِّزْقَ وَ أَمَّا الَّتِي فِي الْآخِرَةِ فَسُوءُ الْحِسَابِ وَ سَخَطُ الرَّحْمَنِ وَ الْخُلُودُ فِي النَّارِ-

O Ali^{-asws}! In the adultery there are six special (punishments) – three of these are in the world and three of these are in the Hereafter. As for which are in the world - it does away with the glory, and hastens the annihilation, and cuts the sustenance; and as for which are in the Hereafter – the evil Reckoning, and Annoyance of the Beneficent, and eternity in the Fire.

يَا عَلِيُّ الرِّبَا سَبْعُونَ جُزْءاً فَأَيْسَرُهُ مِثْلُ أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ فِي بَيْتِ اللَّهِ الْحَرَامِ

O Ali^{-asws}! The interest (usury) is of seventy segments. The least of it is like the man having sex with his own mother in the Sacred House of Allah^{-azwj}.

يَا عَلِيُّ دِرْهَمٌ رِبَاً أَعْظَمُ عِنْدَ اللَّهِ مِنْ سَبْعِينَ زَنْبِيَةً كُلُّهَا بَدَاتٌ مُحْرَمٍ-

O Ali^{-asws}! A (single) Dirham of interest is mightier in the Presence of Allah^{-azwj} than seventy adulteries committed, all of these with the one of sanctity (incest).

يَا عَلِيُّ مَنْ مَنَعَ قِيرَاطاً مِنْ زَكَاةٍ فَلَيْسَ بِمُؤْمِنٍ وَ لَا مُسْلِمٍ وَ لَا كَرَامَةً

O Ali^{-asws}! One who prevents a carat of Zakat of his wealth, he is neither a Momin, nor a Muslim, nor has any prestige.

يَا عَلِيُّ تَارِكُ الصَّلَاةِ يَسْأَلُ الرَّجْعَةَ إِلَى الدُّنْيَا وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ الْآيَةَ-

O Ali^{-asws}! Neglecter of the Salat will ask for returning to the world, and that is Word of the Exalted: **Until when the death comes to one of them, he says: 'Lord! Return me [23:99] – the Verse.**

يَا عَلِيُّ تَارِكُ الْحَجِّ وَ هُوَ يَسْتَطِيعُ كَافِرٌ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ-

O Ali^{-asws}! A neglecter of the Hajj while he is capable, is a Kafir. Allah^{-azwj} Blessed and Exalted Said: **And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; and the one commits Kufir, then surely Allah is needless from the worlds [3:97].**

يَا عَلِيُّ مَنْ سَوَّفَ الْحَجَّ حَتَّى يَمُوتَ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا-

O Ali^{-asws}! One who delays the Hajj until he dies, Allah^{-azwj} will Resurrect him on the Day of Qiyamah either as a Jew or a Christian.

يَا عَلِيُّ الصَّدَقَةُ تَرُدُّ الْقَضَاءَ الَّذِي قَدْ أُبْرِمَ إِبْرَامًا-

O Ali^{-asws}! The charity repels the Decree which has already concluded a conclusion.

يَا عَلِيُّ صَلَةُ الرَّجِمِ يَزِيدُ فِي الْعُمْرِ -

O Ali^{-asws}! Connecting the kinship increases in the lifespan.

يَا عَلِيُّ افْتَتِحْ بِالْمِلْحِ وَ اخْتِمِ بِالْمِلْحِ فَإِنَّ فِيهِ شِفَاءٌ مِنْ اثْنَيْنِ وَ سَبْعِينَ دَاءً-

O Ali^{-asws}! Begin (a meal) with the salt and end with the salt, for there is healing in it from seventy-two illnesses.

يَا عَلِيُّ لَوْ قَدِمْتُ الْمَقَامَ الْمَحْمُودَ لَشَفَعْتُ فِي أَبِي وَ أُمِّي وَ عَمِّي وَ أَخِي كَأَنَّ لِي فِي الْجَاهِلِيَّةِ

O Ali^{-asws}! If I^{-asws} were to arrive at the Praiseworthy Position (Maqam Al-Mahmoud), I^{-saww} would interceded regarding my^{-saww} father^{-as}, and my^{-saww} mother^{-as}, and a brother who was for me^{-saww} during the pre-Islamic period.

يَا عَلِيُّ لَا صَدَقَةَ وَ دُوَّ رَجِمَ مُحْتَاَجًا-

O Ali^{-asws}! There is no charity (to others) while one with kinship is needy.

يَا عَلِيُّ دَرَاهِمٌ فِي الْخِضَابِ أَفْضَلُ مِنْ أَلْفِ دَرَاهِمٍ تُنْفَقُ فِي سَبِيلِ اللَّهِ وَ فِيهِ أَرْبَعٌ عَشْرَةَ حَصْلَةً يَطْرُدُ الرِّيحَ مِنَ الْأُذُنَيْنِ وَ يَجْلُو الْبَصَرَ وَ يُلَيِّنُ الْحَبَاشِيمَ وَ يُطَيِّبُ النَّكْهَةَ وَ يَشُدُّ اللَّئَةَ وَ يَذْهَبُ بِالصُّنَانَ وَ يُقِلُّ وَ سَوْسَةَ الشَّيْطَانِ وَ تَفْرُحُ بِهِ الْمَلَائِكَةُ وَ يَسْتَبْشِرُ بِهِ الْمُؤْمِنَ وَ يَغِيظُ بِهِ الْكَافِرَ وَ هُوَ زِينَةٌ وَ طَيْبٌ وَ يَسْتَحْيِي مِنْهُ مُنْكَرٌ وَ نَكِيرٌ وَ هُوَ بَرَاءَةٌ لَهُ فِي قَبْرِهِ-

O Ali^{-asws}! A (single) Dirham (spent) in dye is better than a thousand Dirhams spent in the Way of Allah^{-azwj}, and there are fourteen qualities in it – It expels the wind from the ears, and polishes the sight, and softens the nostrils, and freshens the breath, and tightens the gums, and does away with the odour, and reduces insinuations of Satan^{-la}, and the Angels rejoice with it, and the Momin smiles with it, and the Kafir envies with it, and it is an adornment and a scent, and Munkar and Nakeer (Questioning Angels) are embarrassed from him, and it is a freedom for him in his grave.

يَا عَلِيُّ لَا خَيْرَ فِي قَوْلٍ إِلَّا مَعَ الْفِعْلِ وَ لَا فِي مَنْظَرٍ إِلَّا مَعَ الْمُحْتَبَرِ وَ لَا فِي الْمَالِ إِلَّا مَعَ الْجُودِ وَ لَا فِي الصِّدْقِ إِلَّا مَعَ الْوَفَاءِ وَ لَا فِي الْعَمَّةِ إِلَّا مَعَ الْوَرَعِ وَ لَا فِي الصَّدَقَةِ إِلَّا مَعَ النَّيَّةِ وَ لَا فِي الْحَيَاةِ إِلَّا مَعَ الصَّحَّةِ وَ لَا فِي الْوَطَنِ إِلَّا مَعَ الْأَمْنِ وَ السُّرُورِ-

O Ali^{-asws}! There is no good in a word except with the deed, nor any scenery except with the informant, nor in the wealth except with the generosity, nor in the truthfulness except with the loyalty, nor in the chastity except with the devoutness, nor in the charity except with the intention, nor in the modesty except with the health, nor in the homeland except with the security and the happiness.

يَا عَلِيُّ حُرْمٌ مِنَ الشَّيْءِ سَبْعَةٌ أَشْيَاءُ الدَّمِّ وَ الْمَذَاكِيرُ وَ الْمَمَانَةُ وَ التُّخَاغُ وَ الْغُدُدُ وَ الطِّحَالُ وَ الْمَرَازَةُ-

O Ali^{-asws}! Seven things are Prohibited from the sheep (to consume) – the blood, and the genitals, and the intestines, and the marrow, and the glands, and the spleen, and the gallbladder.

يَا عَلِيُّ لَا تُمَاسِكَنَّ فِي أَرْبَعَةِ أَشْيَاءَ فِي شِرَاءِ الْأُضْحِيَّةِ وَ الْكَفَنِ وَ النَّسَمَةِ وَ الْكِرَى إِلَى مَكَّةَ

O Ali^{-asws}! Do not haggle regarding four things – during buying the sacrificial animal, and the shroud, and the slave, and the hired (animal) to Makkah (for Hajj).

يَا عَلِيُّ أَلَا أَحْبَبْتُكَ بِأَسْبَابِهِمْ بِي خُلُقًا قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ أَحْسَنُكُمْ خُلُقًا أَعْظَمُكُمْ جَلْمًا وَ أَبْرَحُكُمْ بِقَرَابَتِهِ وَ أَشَدُّكُمْ مِنْ نَفْسِهِ إِصْطِفَاءً-

O Ali^{-asws}! Shall I inform you^{-asws} with the one of you most resembling with me^{-saww} in manners?' He^{-asws} said: 'Yes, O Rasool-Allah^{-sawww}!' He^{-sawww} said: 'The best of you in morals, your mightiest in leniency, and the most rightful with his relatives, and severest of you from himself in fairness.

يَا عَلِيُّ أَمَانٌ لِأُمَّتِي مِنَ الْعَرَقِ إِذَا هُمْ رَكِبُوا السُّفُنَ فَقَرَأُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ- بِسْمِ اللَّهِ تَجْرَاهَا وَ مُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ-

O Ali^{-asws}! A safety for my^{-saww} community from the drowning, when they think of sailing the ship, they should recite: ***In the Name of Allah the Beneficent, the Merciful [1:1] And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67] in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful' [11:41].***

يَا عَلِيُّ أَمَانٌ لِأُمَّتِي مِنَ السَّرِقِ قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى إِلَى آخِرِ السُّورَةِ

O Ali-asws! A safety for my-saww community from the theft: **Say: ‘Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110]** – up to the end of the Chapter.

يَا عَلِيُّ أَمَانَ لِأُمَّتِي مِنَ الْهَدْمِ - إِنَّ اللَّهَ مُنْسِكُ السَّمَاوَاتِ وَالْأَرْضِ أَنْ تَزُولَا وَ لَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ خَلِيماً عَفُوراً

O Ali-asws! A safety for my-saww community from the collapse (of a building): **Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving’ [35:41]**

يَا عَلِيُّ أَمَانَ لِأُمَّتِي مِنَ الْهَيْمِ - لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - لَا مَلْجَأَ وَلَا مُنْجَى مِنَ اللَّهِ إِلَّا إِلَيْهِ -

O Ali-asws! A safety for my-saww community from the worries: ‘There is neither any might nor strength except with Allah-azwj! There is neither any shelter nor a rescue from Allah-azwj except to Him-azwj’.

يَا عَلِيُّ أَمَانَ لِأُمَّتِي مِنَ الْحَرَقِ - إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ - وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ -

O Ali-asws! A safety for my-saww community from the burning: **Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196] And they are not appreciating Allah with the appreciation that is due to Him; [39:67].**

يَا عَلِيُّ مَنْ خَافَ السَّبَاعَ فَلْيَقْرَأْ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ إِلَى آخِرِ السُّورَةِ -

O Ali-asws! One who fears the predators, let him recite: **There has come to you a Rasool from yourselves. [9:128]** – up to end of the Chapter.

يَا عَلِيُّ وَ مَنْ اسْتَضَعَبَ عَلَيْهِ دَابَّتُهُ فَلْيَقْرَأْ فِي أُذُنِهَا الْيَمْنَى - وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ -

O Ali-asws! And one whose animal is difficult upon him, let him recited in its right ear: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**

يَا عَلِيُّ مَنْ خَافَ سَاحِرًا أَوْ شَيْطَانًا فَلْيَقْرَأْ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ الْآيَةَ -

O Ali-asws! One who fears a sorcerer or a Satan-la, let him recite: **Surely, your Lord is Allah, Who Created the skies and the earth [10:3]** – the Verse.

يَا عَلِيُّ مَنْ كَانَ فِي بَطْنِهِ مَاءٌ أَصْفَرٌ فَلْيَكْتُبْ عَلَى بَطْنِهِ آيَةَ الْكُرْسِيِّ وَ يَشْرُبْهُ فَإِنَّهُ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ -

O Ali-asws! One who were to have yellow water in his belly, let him write Ayat Al-Kursy upon his belly and drink it, for he will be cured by the Permission of Allah-azwj Mighty and Majestic.

يَا عَلِيُّ حَقُّ الْوَالِدِ عَلَى وَالِدِهِ أَنْ يُحْسِنَ اسْمَهُ وَ أَدَبَهُ وَ يَضَعَهُ مَوْضِعاً صَالِحاً وَ حَقُّ الْوَالِدِ عَلَى وَلَدِهِ أَنْ لَا يُسَمِّيَهُ بِاسْمِهِ وَ لَا يَمْسِسَ بَيْنَ يَدَيْهِ وَ لَا يَجْلِسَ أَمَامَهُ وَ لَا يَدْخُلَ مَعَهُ الْحَمَامَ -

O Ali^{-asws}! A right of the son upon his father is to give him a good name, and educate him, and place him in a righteous place; and a right of the father upon his son is not to call him by his name, nor walk between in front of him, nor sit in front of him, nor enter the bathhouse with him.

يَا عَلِيُّ ثَلَاثَةٌ مِنَ الْوَسْوَاسِ أَكَلُ الطِّينَ وَ تَقْلِيمُ الْأَطْفَارِ بِالْأَسْنَانِ وَ أَكُلُ اللَّحْيَةِ-

O Ali^{-asws}! Three are from the insinuations (of Satan^{-la}) – eating the clay, and clipping the nails with the teeth, and eating the beard.

يَا عَلِيُّ لَعَنَ اللَّهُ وَالِدَيْنِ حَمَلًا وَلَدَهُمَا عَلَى عَفْوِهِمَا-

O Ali^{-asws}! May Allah^{-azwj} Curse the parents carrying their son upon their disowning.

يَا عَلِيُّ يَلْزَمُ الْوَالِدَيْنِ مَنْ وَلَدَهَا مَا يَلْزَمُ هُمَا مِنْ عَفْوِهِمَا

O Ali^{-asws}! I necessitate the parents from their son, what necessitates for them from their disowning.

يَا عَلِيُّ رَجِمَ اللَّهُ وَالِدَيْنِ حَمَلًا وَلَدَهُمَا عَلَى بَرِيهِمَا-

O Ali^{-asws}! May Allah^{-azwj} have Mercy on the parents carrying their son upon his righteousness with them.

يَا عَلِيُّ مَنْ أَحْرَزَ وَالِدَيْهِ فَقَدْ عَفَّيَهُمَا-

O Ali^{-asws}! One who grieves their parents is disowned by them.

يَا عَلِيُّ مَنْ اغْتَيْبَ عِنْدَهُ أَحْوَهُ الْمُسْلِمِ فَاسْتَطَاعَ نَصْرَهُ فَلَمْ يَنْصُرْهُ حَذَلَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ-

O Ali^{-asws}! One in whose presence his Muslim brother is backbit, and he is capable of helping him but does not help him, Allah^{-azwj} will Abandon him in the world and the Hereafter.

يَا عَلِيُّ مَنْ كَفَى يَتِيمًا فِي نَفَقَةِ بَيْتِهِ حَتَّى يَسْتَعْنِي وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ-

O Ali^{-asws}! One who takes responsibility of an orphan in spending his wealth until he becomes needless, the Paradise is obligated for him, certainly.

يَا عَلِيُّ مَنْ مَسَحَ يَدَهُ عَلَى رَأْسِ يَتِيمٍ تَرْتُمًا لَهُ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ

O Ali^{-asws}! One who caresses by his hand upon the head of an orphan being merciful to him, Allah^{-azwj} Mighty and Majestic will Give him a Noor on the Day of Qiyamah for every hair (he had caressed).

يَا عَلِيُّ أَنَا ابْنُ الدَّيْبِحِينَ أَنَا دَعْوَةُ أَبِي إِبْرَاهِيمَ

O Ali^{-asws}! I^{-saww} am a son^{-saww} of the two slaughters (Ismail^{-as} and Abdullah^{-as}). I^{-saww} am an (Answered) supplication of my^{-saww} father^{-as} Ibrahim^{-as}.

يَا عَلِيُّ الْعَقْلُ مَا اكْتَسَبَ بِهِ الْجَنَّةُ وَ طُلِبَ بِهِ رِضَا الرَّحْمَنِ

O Ali^{-asws}! The intellect is what the Paradise is earned with, and Satisfaction of the Beneficent is sought with.

يَا عَلِيُّ إِنَّ أَوَّلَ خَلْقٍ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ الْعَقْلُ فَقَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَدْبِرْ فَأَدْبَرَ وَ قَالَ وَ عِزَّتِي وَ جَلَالِي مَا خَلَقْتُ خَلْقًا هُوَ أَحَبُّ إِلَيَّ مِنْكَ بِكَ آخُذٌ وَ بِكَ أُعْطِي وَ بِكَ أُثِيبُ وَ بِكَ أُعَاقِبُ-

O Ali^{-asws}! The first creature Allah^{-azwj} Mighty and Majestic Created is the intellect. He^{-azwj} Said to it: "Come!" So it came. Then Said to it: "Go back!" So it turned back. And He^{-azwj} Said: 'By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} have not Created any creature which is more Beloved to Me^{-azwj} than you are! I^{-azwj} shall Seize by you, and Give by you, and Reward by you, and Punish by you!"

يَا عَلِيُّ لَا فَفَّرَ أَشَدُّ مِنَ الْجَهْلِ وَ لَا مَالَ أَعْوَدُ مِنَ الْعَقْلِ وَ لَا وَحْدَةً أَوْحَشُ مِنَ الْعُجْبِ وَ لَا عَقْلًا كَالْتَّوْبِيرِ وَ لَا وَرَعَ كَالْكَفِّ عَنِ مَحَارِمِ اللَّهِ وَ عَمَّا لَا يَلِيْقُ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ وَ لَا عِبَادَةَ مِثْلَ التَّفَكُّرِ-

O Ali^{-asws}! There is no poverty severer than the ignorance, nor any wealth more supportive than the intellect, nor any loneliness lonelier than the self-fascination, nor any intellect like the management, nor any devoutness like the restraint from Prohibitions of Allah^{-azwj} and from what is not appropriate, nor any pedigree like pedigree of the manners, nor any worship like the pondering.

يَا عَلِيُّ أَفَةُ الْحَدِيثِ الْكَذِبُ وَ أَفَةُ الْعِلْمِ التَّسْبِيحُ وَ أَفَةُ الْعِبَادَةِ الْفُتْرَةُ وَ أَفَةُ الْجَمَالِ الْحِيَلَةُ وَ أَفَةُ الْحِلْمِ الْحَسَدُ-

O Ali^{-asws}! A scourge of the narration is the lying, and a scourge of the knowledge is the forgetfulness, and a scourge of the worship is the gap period, and a scourge of the beauty is the vanity, and a scourge of the leniency is the envy.

يَا عَلِيُّ أَرْبَعَةٌ يَذْهَبْنَ صَبَاعًا الْأَكْلُ عَلَى الشَّبَعِ وَ السِّرَاجُ فِي الْقَمَرِ وَ الرَّزْغُ فِي السَّبْحَةِ وَ الصَّبِيغَةُ عِنْدَ غَيْرِ أَهْلِهَا

O Ali^{-asws}! Four go to waste – the eating upon the satiation, and the lamp in the (full) moon, and the cultivating in the swamp, and the good dealing with one who is not rightful of it.

يَا عَلِيُّ مَنْ نَسِيَ الصَّلَاةَ عَلَيَّ فَقَدْ أَحْطَأَ طَرِيقَ الْجَنَّةِ

O Ali^{-asws}! One who forgets the Salawaat upon me^{-saww} so he has erred the path of Paradise.

يَا عَلِيُّ إِيَّاكَ وَ نَعْرَةَ الْعُرَابِ وَ قَرِيَسَةَ الْأَسَدِ

O Ali^{-asws}! Beware of pecking of the crow and prey of the lion.

يَا عَلِيُّ لِأَنَّ أَدْخَلَ يَدِي فِي فَمِ التَّنِينِ إِلَى الْمِرْفَقِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَسْأَلَ مَنْ لَمْ يَكُنْ مُنْجَمًا

O Ali^{-asws}! If I^{-saww} were to insert my^{-saww} hand in the mouth of a snake up to the elbow, it would be more beloved to me^{-saww} than if I^{-saww} were to ask the one who had not existed, then came into being (a human being).

يَا عَلِيُّ إِنَّ أَعْيَى النَّاسِ عَلَى اللَّهِ عَزَّ وَجَلَّ الْقَاتِلُ عَيْرَ قَاتِلِهِ وَ الصَّارِبُ عَيْرَ صَارِبِهِ وَ مَنْ تَوَلَّى عَيْرَ مَوَالِيهِ فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ-

O Ali^{-asws}! The most insolent of the people to Allah^{-azwj} Mighty and Majestic is the killer of other than his killer, and the beater of other than his beater; and the one who takes someone (as master) other than his master, so he has committed Kufr with what Allah^{-azwj} Mighty and Majestic has Revealed.

يَا عَلِيُّ كَحْتَمَ بِالْيَمِينِ فَإِنَّهُ فَضِيلَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ لِلْمُقَرَّبِينَ قَالَ بِمِ أَلْحَتَمَ يَا رَسُولَ اللَّهِ

O Ali^{-asws}! Wear the ring in the right hand for it is a merit from Allah^{-azwj} Mighty and Majestic for the ones of proximity'. He^{-asws} said: 'With what shall I^{-asws} wear the ring, O Rasool-Allah^{-saww}?'

قَالَ بِالْعَتِيقِ الْأَحْمَرِ فَإِنَّهُ أَوَّلُ جَبَلٍ أَقَرَّ لِلَّهِ عَزَّ وَجَلَّ بِالْوَحْدَانِيَّةِ وَ لِي بِالنُّبُوَّةِ وَ لَكَ بِالْوَصِيَّةِ وَ لَوْلَدِكَ بِالْإِمَامَةِ وَ لَشِيْعَتِكَ بِالْجَنَّةِ وَ لِأَعْدَائِكَ بِالنَّارِ-

He^{-saww} said: 'With the red carnelian, for it is the first mountain to acknowledge to Allah^{-azwj} Mighty and Majestic with the Oneness, and to me^{-saww} with the Prophet-hood, and to you^{-asws} with the successorship, and to your^{-asws} sons^{-asws} with the Imamate, and to your^{-asws} Shias with the Paradise, and to your^{-asws} enemies with the Fire.

يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَشْرَفَ عَلَى الدُّنْيَا فَاخْتَارَنِي مِنْهَا عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ أَطَّلَعَ الثَّانِيَةَ فَاخْتَارَكَ عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ أَطَّلَعَ الثَّلَاثَةَ فَاخْتَارَ الْأَئِمَّةَ مِنْ وُلْدِكَ عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ أَطَّلَعَ الرَّابِعَةَ فَاخْتَارَ فَاطِمَةَ عَلَى نِسَاءِ الْعَالَمِينَ-

O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic Noticed at the world and Chose me^{-as} over men of the worlds. Then He^{-azwj} Noticed secondly, so He^{-azwj} Chose you^{-asws} over men of the worlds. Then Noticed thirdly, so He^{-azwj} Chose Imams from your^{-asws} sons^{-asws} over men of the worlds. Then Noticed fourthly, so He^{-azwj} Chose Fatima^{-asws} over women of the worlds.

يَا عَلِيُّ إِنِّي رَأَيْتُ اسْمَكَ مَقْرُونًا بِاسْمِي فِي أَرْبَعَةِ مَوَاطِنَ فَانْتَسْتُ بِالنَّظَرِ إِلَيْهِ إِنِّي لَمَّا بَلَغْتُ بَيْتَ الْمَقْدِسِ فِي مِعْرَاجِي إِلَى السَّمَاءِ وَجَدْتُ عَلَى صَخْرَتِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِوَزِيرِهِ

O Ali^{-asws}! I^{-saww} saw your^{-asws} name paired with my^{-saww} name in four places, so I^{-saww} was comforted by looking at it – when I^{-saww} reached Bayt Al-Maqdis during my^{-saww} Mi'raj (Ascension) I^{-saww} found upon its rock: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}. I^{-azwj} have Supported him^{-saww} with his^{-saww} Vizier and Helped him^{-saww} with his^{-saww} Vizier!'

فَقُلْتُ لِجِبْرِئِيلَ مَنْ وَزِيرِي فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

I^{-saww} to Jibraeel^{-as}: 'Who is my^{-saww} Vizier' He^{-as} said: 'Ali^{-asws} Bin Abu Talib^{-as}'.

فَلَمَّا انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى وَجَدْتُ مَكْتُوبًا عَلَيْهَا إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي - مُحَمَّدٌ صَفْوَتِي مِنْ خَلْقِي أَيَّدْتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِوَزِيرِهِ

When I^{-saww} ended to Sidra Al-Muntaha (the lote tree/ultimate point), I^{-saww} found written upon it: 'Me^{-azwj}, I^{-azwj} am Allah^{-azwj}. There is no god except Me^{-azwj} Alone. Muhammad^{-saww} is My^{-azwj} elite from My^{-azwj} creatures. I^{-azwj} Support him^{-saww} by his^{-saww} Vizier, and Help him^{-saww} by his^{-saww} Vizier'.

فَقُلْتُ لِجِبْرِئِيلَ عَ مَنْ وَزِيرِي فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

I^{-saww} said to Jibraeel^{-as}: 'Who is my^{-saww} Vizier?' He^{-as} said: 'Ali^{-asws} Bin Abu Talib^{-asws}'.

فَلَمَّا جَاوَزْتُ السِّدْرَةَ انْتَهَيْتُ إِلَى عَرْشِ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ فَوَجَدْتُ مَكْتُوبًا عَلَى قَوَائِمِهِ أَنَا اللَّهُ - لَا إِلَهَ إِلَّا أَنَا وَخَدِي - مُحَمَّدٌ حَبِيبِي أَيَّدُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِوَزِيرِهِ -

When I^{-saww} surpassed Sidra Al-Muntaha to the Throne of Lord^{-azwj} of the worlds, Majestic is His^{-azwj} Majesty, I^{-saww} found written upon its pillars: 'I^{-azwj} am Allah^{-azwj}. There is no god except Me^{-azwj} Alone. Muhammad^{-saww} is My^{-azwj} beloved. I^{-azwj} Support him^{-saww} by his^{-saww} Vizier, and Help him^{-saww} by his^{-saww} Vizier'.

يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْطَانِي فِيكَ سَبْعَ خِصَالٍ أَنْتَ أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يَقِفُ عَلَى الصِّرَاطِ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يُكْسَى إِذَا كَسِيَتْ وَ يُجْبَا إِذَا حُيِّتَ وَ أَنْتَ أَوَّلُ مَنْ يَسْكُنُ مَعِيَ عَلَيَّيْنِ وَ أَنْتَ أَوَّلُ مَنْ يَشْرَبُ مَعِيَ مِنَ الرَّحِيقِ الْمَخْتُومِ الَّذِي خَتَامُهُ مِسْكٌ

O Ali^{-asws}! Allah^{-azwj} Blessed and Exalted Gave me^{-saww} seven traits regarding you^{-asws} – you^{-asws} will be the first one the grave will be split asunder from along with me^{-saww}; and you^{-asws} will be the first one to pause at the Bridge with me^{-saww}; and you^{-asws} will be the first one to be clothed when I^{-saww} am clothed (with garments of Paradise); and you will be Revived when I^{-saww} am revived; and you^{-asws} will be the first one to settle in Illiyen with me^{-saww}; and you^{-asws} will be the first one to drink with me^{-saww} from the Sealed Nectar, the sealing of which is musk'.

ثُمَّ قَالَ ص لِسَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ يَا سَلْمَانُ إِنَّ لَكَ فِي عَلَيَّتِكَ إِذَا اعْتَلَّتْ ثَلَاثَ خِصَالٍ أَنْتَ مِنَ اللَّهِ بِذِكْرٍ وَ دُعَاؤِكَ فِيهَا مُسْتَجَابٌ وَ لَا تَدْعُ الْعِلَّةَ عَلَيْكَ ذَنْبًا إِلَّا حَطَّتْهُ مَتَعَكَ اللَّهُ بِالْعَاقِبَةِ إِلَى انْقِضَاءِ أَجَلِكَ -

Then he^{-saww} said to Salman Al-Farsy^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra}: 'O Salman^{-ra}! There are three traits for you^{-ra} during your^{-ra} illness when you^{-ra} do fall sick – You^{-ra} are from Allah^{-azwj} with Zikr and your^{-ra} supplication is Answered during it, and the illness will not leave any sin upon you^{-ra} except it would drop it. May Allah^{-azwj} Cause you^{-ra} to enjoy with the well-being up to termination of your term (death)'.

ثُمَّ قَالَ ص لِأَبِي ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ يَا أَبَا ذَرٍّ إِذَاكَ وَ السُّؤَالَ فَإِنَّهُ دُلٌّ حَاضِرٌ وَ فَقَرٌ تَتَعَجَّلُهُ وَ فِيهِ حِسَابٌ طَوِيلٌ يَوْمَ الْقِيَامَةِ

Then he^{-saww} said to Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}: 'O Abu Zarr^{-ra}! Beware of the begging for it is present disgrace and poverty hastens it, and regarding there will be a long Reckoning on the Day of Qiyamah.

يَا أَبَا ذَرٍّ تَعِيشُ وَحَدَاكَ وَ تَمُوتُ وَحَدَاكَ وَ تَدْخُلُ الْجَنَّةَ وَحَدَاكَ وَ يَسْعُدُ بِكَ قَوْمٌ مِنْ أَهْلِ الْعِرَاقِ يَتَوَلَّوْنَ غُسْلَكَ وَ تَجْهِيْرَكَ وَ دَفْنَكَ

O Abu Zarr^{-ra}! You^{-ra} will live alone, and you^{-ra} will be dying alone, and you^{-asws} will enter the Paradise alone, and a group from the people of Al-Iraq will take charge of your^{-ra} washing and preparing you^{-ra} (for funeral) and your^{-ra} burial.

يَا أَبَا ذَرٍّ لَا تَسْأَلْ بِكَفِّكَ فَإِنْ آتَاكَ شَيْءٌ فَاقْبَلْهُ

O Abu Zarr^{-ra}! Do not beg with your^{-ra} palms. If something is given to you^{-ra}, then accept it’.

ثُمَّ قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

Then he^{-saww} said to his^{-saww} companions: ‘Shall I^{-saww} inform you all with your evil ones?’ They said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ الْمَشَاءُونَ بِالتَّمِيمَةِ الْمُتَمَرِّقُونَ نَبِيٌّ الْأَجَبَةِ الْبَاغُونَ لِلْبِرَاءِ الْعَيْبِ.

He^{-saww} said: ‘The one walking with the gossip, the separators between the loved ones, the ones seeking faults of the righteous ones’.²⁰

4- ف، تحف العقول وصيئته ص لايمير المؤمنين ع يا علي إن من اليقين أن لا ترضي أحداً بسخط الله ولا تحمد أحداً بما آتاك الله ولا تندم أحداً على ما لم يؤتاك الله فإن الرزق لا يجزه حرص حريص ولا تصرفه كراهة كاره

(The book) ‘Tuhaf Al Uqool’ –

His^{-saww} advise to Amir Al-Momineen^{-asws}: ‘O Ali^{-asws}! From the conviction is that you should not please anyone with Annoying Allah^{-azwj}, nor praise anyone with what Allah^{-azwj} has Given you, nor condemn anyone upon what did not Give you, for the sustenance is not pulled by greed of a greedy one, nor can it be turned away by abhorrence of an abhorring one.

إِنَّ اللَّهَ بِحُكْمِهِ وَفَضْلِهِ جَعَلَ الرِّيحَ وَالفَرْحَ فِي اليَقِينِ وَ الرِّضَا وَ جَعَلَ الهَمَّ وَ الحَزْنَ فِي السَّلْبِ وَ السَّخَطِ -

Allah^{-azwj} Judges it and Graces it. He^{-azwj} Makes the comfort and the happiness to be in the conviction, and the satisfaction, and Made the worries and the grief in the doubt and the dissatisfaction.

يَا عَلِيُّ إِنَّهُ لَا فُقْرَ أَشَدُّ مِنَ الْجُهْلِ وَ لَا مَالَ أَعْوَدُ مِنَ الْعَقْلِ وَ لَا وَحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ وَ لَا مَظَاهِرَةَ أَحْسَنُ مِنَ الْمَشَاوِرَةِ وَ لَا عَقْلَ كَالْتَدْبِيرِ وَ لَا حَسَبَ كَحُسْنِ الخُلُقِ وَ لَا عِبَادَةَ كَالْتَفَكُّرِ -

O Ali^{-asws}! Surely there is no poverty severer than the ignorance, nor any wealth more supportive than the intellect, nor any loneliness lonelier than the self-fascination, nor any backing better than the consultation, nor any intellect like the management, nor any pedigree like pedigree of the good morals, nor any worship like the pondering.

²⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 3 H 3

يَا عَلِيُّ آفَةُ الْحَدِيثِ الْكَذِبُ عَلَى اللَّهِ وَ آفَةُ الْعِلْمِ النِّسْيَانُ وَ آفَةُ الْعِبَادَةِ الْفُتْرَةُ وَ آفَةُ السَّمَاخَةِ الْمَنُ وَ آفَةُ الشَّجَاعَةِ الْبُعْيُ وَ آفَةُ الْجَمَالِ الْحِيَلَاءُ وَ آفَةُ الْحُسْبِ الْفَعْرُ -

O Ali^{-asws}! A scourge of the narration is the lying upon Allah^{-azwj}, and a scourge of the knowledge is the forgetfulness, and a scourge of the worship is the gap period (weakness), and scourge of the generosity is the conferment (reproaching afterwards), and a scourge of the bravery is the rebellion, and a scourge of the beauty is the vanity, and a scourge of the ancestry is the priding.

يَا عَلِيُّ عَلَيْكَ بِالصِّدْقِ وَ لَا تُخْرِجْ مِنْ فِيكَ كَذِبَةً أَبَدًا وَ لَا تَجْتَرِينَ عَلَى حَيَاتِهِ أَبَدًا وَ الْخَوْفِ مِنَ اللَّهِ كَأَنَّكَ تَرَاهُ وَ ابْدُلْ مَالَكَ وَ نَفْسَكَ دُونَ دِينِكَ وَ عَلَيْكَ بِمَحَاسِنِ الْأَخْلَاقِ فَارْكَبْهَا وَ عَلَيْكَ بِمَسَاوِي الْأَخْلَاقِ فَاجْتَنِبْهَا

O Ali^{-asws}! Upon you^{-asws} is to be with the truthfulness and not lie should emerge from your^{-asws} mouth, ever, nor should you^{-asws} be audacious upon a betrayal, ever; and fear from Allah^{-azwj} as if you^{-asws} can see Him^{-azwj}, and spend your^{-asws} wealth and your^{-asws} self your for your^{-asws} religion; and upon you^{-asws} is with good manners so perform these, and upon you^{-asws} with the evil manners is that you^{-asws} shun these.

يَا عَلِيُّ أَحَبُّ الْعَمَلِ إِلَى اللَّهِ ثَلَاثُ خِصَالٍ مَنْ أَتَى اللَّهَ بِمَا افْتَرَضَ عَلَيْهِ فَهُوَ مِنْ أَعْبِدِ النَّاسِ وَ مَنْ وَرَعَ عَنْ مَحَارِمِ اللَّهِ فَهُوَ مِنْ أَوْرَعِ النَّاسِ وَ مَنْ قَنِعَ بِمَا رَزَقَهُ اللَّهُ فَهُوَ مِنْ أَعْتَى النَّاسِ -

O Ali^{-asws}! The most beloved of deeds to Allah^{-azwj} are three characteristics. One who comes to Allah^{-azwj} with whatever Allah^{-azwj} has Obligated upon him, so he is from the most worshippers of the people; and the one who abstains from Prohibitions of Allah^{-azwj}, so he is from the most devout (pious) of the people; and the one who is contented with what Allah^{-azwj} has Graced, so he is from richest of the people.

يَا عَلِيُّ ثَلَاثُ مِنْ مَكَارِمِ الْأَخْلَاقِ تَصِلُ مِنْ قَطْعِكَ وَ تُعْطِي مَنْ حَزَمَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ -

O Ali^{-asws}! Three are from the honourable manners – your^{-asws} connecting the one who cuts you^{-asws} off, and your^{-asws} giving the one who deprives you^{-asws}, and your^{-asws} pardoning the one who oppresses you^{-asws}.

يَا عَلِيُّ ثَلَاثُ مُنْجِيَاتٍ تَكْفُ لِسَانَكَ وَ تَبْكِي عَلَى خَطِيئَتِكَ وَ يَسْعُكَ بَيْتُكَ

O Ali^{-asws}! Three are saviours – your^{-asws} restraining your^{-asws} tongue, and your^{-asws} crying upon your^{-asws} mistakes, and capaciousness of your house.

يَا عَلِيُّ سَيِّدُ الْأَعْمَالِ ثَلَاثُ خِصَالٍ إِنْصَافُكَ النَّاسَ مِنْ نَفْسِكَ وَ مُسَاوَاةُ الْأَخِ فِي اللَّهِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ -

O Ali^{-asws}! Chief of the deeds are three characteristics – your^{-asws} fairness to the people from yourself^{-asws}, and consoling the brother for the Sake of Allah^{-azwj}, and Zikr of Allah^{-azwj} in all situations.

يَا عَلِيُّ ثَلَاثَةٌ مِنْ خَلَلِ اللَّهِ رَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ فَهُوَ زَوْرُ اللَّهِ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ زَوْرَهُ وَ يُعْطِيَهُ مَا سَأَلَ وَ رَجُلٌ صَلَّى ثُمَّ عَقَّبَ إِلَى الصَّلَاةِ الْأُخْرَى فَهُوَ ضَيْفُ اللَّهِ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ ضَيْفَهُ وَ الْحَاجُّ وَ الْمُعْتَمِرُ فَهُمَا وَفَدَى اللَّهِ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ وَفَدَهُ-

O Ali^{-asws}! Three are from the Garments of Allah^{-azwj} – a man visiting his Momin brother for the Sake of Allah^{-azwj}, so he is visiting Allah^{-azwj} and there is a right upon Allah^{-azwj} that He^{-azwj} Honours His^{-azwj} visitor and Gives him what he asks for; and a man who prays Salat, then he (prays follow-ups) up to the other Salat, so he is a guest of Allah^{-azwj}, and there is a right upon Allah^{-azwj} that He^{-azwj} Honours His^{-azwj} guest; and the pilgrim of Hajj and Umrah, they are delegates of Allah^{-azwj}, and there is a right upon Allah^{-azwj} that He^{-azwj} Honours His^{-azwj} delegates.

يَا عَلِيُّ ثَلَاثٌ تَوَائُهُنَّ فِي الدُّنْيَا وَ الْآخِرَةِ الْحُجُّ يَنْفِي الْفَقْرَ وَ الصَّدَقَةُ تَدْفَعُ الْبَلِيَّةَ وَ صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ-

O Ali^{-asws}! Three, their Rewards are in the world and the Hereafter – the Hajj negates the poverty, and the charity repels the afflictions, and connecting the kinship increases in the lifespan.

يَا عَلِيُّ ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ وَرَحٌّ يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ وَ عِلْمٌ يَزِدُّ بِهِ جَهْلُ السَّفِيهِ وَ عَقْلٌ يُدَارِي بِهِ النَّاسَ-

O Ali^{-asws}! Three (traits), one who does not happen to have these in him, no deed will stand for him – devoutness cutting him off from disobeying Allah^{-azwj}, and knowledge he repels ignorance of the foolish ones with, and intellect he deals with the people.

يَا عَلِيُّ ثَلَاثَةٌ تَحْتِ ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ رَجُلٌ أَحَبَّ لِأَخِيهِ مَا أَحَبَّ لِنَفْسِهِ وَ رَجُلٌ بَلَغَهُ أَمْرٌ فَلَمْ يُقْدِمِ فِيهِ وَ لَمْ يَتَأَخَّرْ حَتَّى يَعْلَمَ أَنَّ ذَلِكَ الْأَمْرَ لِلَّهِ رِضًا أَوْ سَخَطًا وَ رَجُلٌ لَمْ يَعْبِ أَخَاهُ بَعْثٍ حَتَّى يُصْلِحَ ذَلِكَ الْعَيْبَ عَنْ نَفْسِهِ فَإِنَّهُ كُلَّمَا أَصْلَحَ مِنْ نَفْسِهِ عَيْبًا بَدَأَ لَهُ مِنْهَا آخَرٌ وَ كَفَى بِالْمَرْءِ فِي نَفْسِهِ شُغْلًا-

O Ali^{-asws}! Three will be beneath the shade of the Throne on the Day of Qiyamah – a man loving for his brother what he loves for himself, and a man a matter reaches him, but he does not go ahead in it and does not delay until he knows that matter is a Satisfaction for Allah^{-azwj} or Annoyance; and a man who does not fault his brother with a fault until he corrects that very fault from himself, for every time he corrects a fault from himself, another will appear to him, and it suffices for a man to be pre-occupied with himself.

يَا عَلِيُّ ثَلَاثٌ مِنْ أَبْوَابِ الْبِرِّ سَخَاءُ النَّفْسِ وَ طَيْبُ الْكَلَامِ وَ الصَّبْرُ عَلَى الْأُدَى-

O Ali^{-asws}! Three are from the doors of righteousness – the generous self, and the good talk, and the patience upon the harm.

يَا عَلِيُّ فِي التَّوْرَةِ أَرْبَعٌ إِلَى جَنْبِهِمْ أَرْبَعٌ مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَرِيصًا أَصْبَحَ وَ هُوَ عَلَى اللَّهِ سَاخِطًا وَ مَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ

O Ali^{-asws}! In the Torah there are four, to their side there are four (writings) – One who comes to a morning greedy upon the world will have become such and he is annoyed upon Allah^{-azwj}, and the one who comes to a morning complaining of a calamity having befallen with him, so rather he is complaining of his Lord^{-azwj}.

وَ مَنْ أَتَى عَيْنًا فَتَضَعَّعَ لَهُ ذَهَبٌ ثُلْنَا دِينَهُ وَ مَنْ دَخَلَ النَّارَ مِنْ هَذِهِ الْأُمَّةِ فَهُوَ مِنَ اتَّخَذَ آيَاتِ اللَّهِ هُزُؤًا وَ لَعِبًا-

And the one who goes to a rich person and humbles to him, two-thirds of his religion will be gone; and the one from this community enters the Fire, so he is from the ones who had taken the Verses of Allah^{-azwj} in mockery and playfulness.

أَرْبَعٌ إِلَىٰ جَنَّةٍ أَرْبَعٌ مَنْ مَلَكَ اسْتَأْذَرَ وَ مَنْ لَمْ يَسْتَشِيرْ يَنْدَمْ كَمَا تَدِينُ ثُدَانُ وَ الْفَقْرُ الْمَوْتُ الْأَكْبَرُ

Four to their sides – one who rules will be partial, and the one who does not consult will regret, just as you judge you shall be judged, and the poverty is the greatest death’.

فَقِيلَ لَهُ الْفَقْرُ مِنَ الدِّينَارِ وَ الدِّرْهَمِ فَقَالَ الْفَقْرُ مِنَ الدِّينِ -

It was said to him^{-saww}, ‘The poverty from the Dinar and the Dirhams?’ He^{-asws} said: ‘The poverty from the religion’.

يَا عَلِيُّ كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَةً أَعْيُنٌ عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ وَ عَيْنٌ فَاضَتْ مِنْ حَشِيَّةِ اللَّهِ

O Ali^{-asws}! Every eye will be crying on the Day of Qiyamah except three eyes – an eye holding a vigil in the Way of Allah^{-azwj}, and an eye closed from Prohibitions of Allah^{-azwj}, and an eye flowing from fear of Allah^{-azwj}.

يَا عَلِيُّ طَوَىٰ لُصُورَةَ نَظَرَ اللَّهُ إِلَيْهَا تَبْكِي عَلَىٰ ذَنْبٍ لَمْ يَطَّلِعْ عَلَىٰ ذَلِكَ الذَّنْبِ أَحَدٌ عَنِّي اللَّهُ -

O Ali^{-asws}! Beatitude is for a face Allah^{-azwj} Looks at it crying upon a sin not having notified anyone upon that sin other than Allah^{-azwj}.

يَا عَلِيُّ ثَلَاثٌ مُؤَبِّقَاتٌ وَ ثَلَاثٌ مُنْجِيَاتٌ فَأَمَّا الْمُؤَبِّقَاتُ فَهَوَىٰ مُتَّبِعٌ وَ شُحٌّ مُطَاعٌ وَ إِعْجَابٌ أَمْرٌ بِنَفْسِهِ وَ أَمَّا الْمُنْجِيَاتُ فَالْعَدْلُ فِي الرِّضَا وَ الْعَضْبُ وَ الْقَصْدُ فِي الْعَيْ وَ الْفَقْرُ وَ خَوْفُ اللَّهِ فِي السِّرِّ وَ الْعَلَانِيَةُ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ -

O Ali^{-asws}! Three are destructive, and three are saviours. As for the destructive, it is a whim being followed, and a greedy one being obeyed, and the person being fascinated with himself; and as for the saviours, it is (dispensing) justice during the satisfaction and the anger, and the moderation during the riches and the poverty, and fear of Allah^{-azwj} in the secret and the open as if you can see Him^{-azwj}. If you do not see Him^{-azwj}, then He^{-azwj} is Seeing you.

يَا عَلِيُّ ثَلَاثٌ يَجْسُنُ فِيهِنَّ الْكَذِبُ الْمَكِيدَةُ فِي الْحَرْبِ وَ عِدَّتُكَ زَوْجَتُكَ وَ الْإِصْلَاحُ بَيْنَ النَّاسِ -

O Ali^{-asws}! Three, the lying is good in these – the planning during the war, and your promising your wife, and reconciling between the people.

يَا عَلِيُّ ثَلَاثٌ يَفْتُحُ فِيهِنَّ الصِّدْقُ النَّصِيحَةُ وَ إِحْبَابُ الرَّجُلِ عَنْ أَهْلِهِ بِمَا يَكْرَهُ وَ تَكْذِيبُكَ الرَّجُلَ عَنِ الْخَيْرِ -

O Ali^{-asws}! Three, the truthfulness is ugly in these – the gossiping, and the informing the man about his family what he dislikes, and your belying the man about the goodness.

يَا عَلِيُّ أَرْبَعٌ يَذْهَبْنَ صَلَاحًا الْأَكْلُ بَعْدَ الشَّبَعِ وَ السَّرَاحُ فِي الْقَمَرِ وَ الزَّرْعُ فِي الْأَرْضِ السَّبِيحَةُ وَ الصَّنِيعَةُ عِنْدَ غَيْرِ أَهْلِهَا -

O Ali^{asws}! Four go to waste – the eating after the satiation, and the lamp in the full moon, and the cultivating in the swampy land, and the good dealing with other than its rightful ones.

يَا عَلِيُّ أَرْبَعٌ أُسْرِعُ شَيْءٌ عُقُوبَةً رَجُلٌ أَحْسَنَتْ إِلَيْهِ فَكَافَأَكَ بِالْإِحْسَانِ إِسَاءَةً وَ رَجُلٌ لَا تَبْغِي عَلَيْهِ وَ هُوَ يَبْغِي عَلَيْكَ وَ رَجُلٌ عَاقَدْتَهُ عَلَى أَمْرٍ فَمِنْ أَمْرِكَ الْوَفَاءُ لَهُ وَ مِنْ أَمْرِ الْغَدْرِ بِكَ وَ رَجُلٌ تَصِلُ رَحْمَهُ وَ يَقْطَعُهَا-

O Ali^{asws}! Four are quickest of things in Punishment – a man goodness is done to, but he reciprocates the favour with an evil deed, and a man you don't rebel against and he rebels against you, and a man you agree with upon a man, so from your matter is the loyalty to him, and from his affair is the betrayal with you, and a man who connects his kinship and he cuts it off.

يَا عَلِيُّ أَرْبَعٌ مَنْ يَكُنْ فِيهِ كَمَلٌ إِسْلَامُهُ الصِّدْقُ وَ الشُّكْرُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ

O Ali^{asws}! Four (traits) one who has these in him, his Islam would be perfect – the truthfulness, and the thanks (appreciation), and the modesty, and the good manners.

يَا عَلِيُّ قَلْبٌ طَلَبَ الْحَوَائِجِ مِنَ النَّاسِ هُوَ الْغِنَى الْحَاضِرُ وَ كَثْرَةُ الْحَوَائِجِ إِلَى النَّاسِ مَذَلَّةٌ وَ هُوَ الْفَقْرُ الْحَاضِرُ.

O Ali^{asws}! Little seeking the needs from the people, it is the present riches, and frequenting the needs to the people is a disgrace, and it is the present poverty”.²¹

5- ف، تحف العقول يَا عَلِيُّ إِنَّ لِلْمُؤْمِنِ ثَلَاثَ عَلَامَاتٍ الصِّيَامِ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ إِنَّ لِلْمُتَكَلِّفِ مِنَ الرِّجَالِ ثَلَاثَ عَلَامَاتٍ يَتَمَلَّقُ إِذَا شَهِدَ وَ يَغْتَابُ إِذَا غَابَ وَ يَشْمَتُ بِالْمُصِيبَةِ

(The book) 'Tuhaf Al Uqool' –

'O Ali^{asws}! There are three signs for the Momin – the fasting, and the Salat and the Zakat; and for the pretender the from men there are three signs – he flatters when present, and backbites when absent, and gloats at the calamities.

وَ لِلظَّالِمِ ثَلَاثُ عَلَامَاتٍ يَهْتَرُ مَنْ دُونَهُ بِالْعَلْبَةِ وَ مَنْ فَوْقَهُ بِالْمُعْصِيَةِ وَ يُظَاهِرُ الظَّلْمَةَ وَ لِلْمُرَائِي ثَلَاثُ عَلَامَاتٍ يَنْشَطُ إِذَا كَانَ عِنْدَ النَّاسِ وَ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُجْمَدَ فِي جَمِيعِ الْأُمُورِ

And for the oppressor there are three signs – he subdues the one below him with the prevailing, and the one above him with the disobedience, and he supports the injustice; and for the show-off there are three signs – he is active when he were to be in presence of the people, and he is lazy when he were to be alone, and he loves to be praised in entirety of the affairs.

وَ لِلْمُنَافِقِ ثَلَاثُ عَلَامَاتٍ إِنْ حَدَّثَ كَذَبَ وَ إِنْ أُوْتِمِنَ خَانَ وَ إِنْ وَعَدَ أَخْلَفَ وَ لِلْكَسَلَانَ ثَلَاثُ عَلَامَاتٍ يَتَوَانَى حَتَّى يُفْرِطَ وَ يُفْرِطُ حَتَّى يُضَيِّعَ وَ يُضَيِّعُ حَتَّى يَأْتِمَ

²¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 3 H 4

And for the hypocrite there are three signs – if he narrates, he lies, and if he is entrusted, he betrays, and if he promises he breaks; and for the lazy there are three signs – he procrastinates until he is excessive, and he is excessive until he wastes, and he wastes until he sins.

وَلَيْسَ يَنْبَغِي لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصًا إِلَّا فِي ثَلَاثٍ مَرَمَّةٍ لِمَعَاشٍ أَوْ حُطْوَةٍ لِمَعَادٍ أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ-

And it isn't befitting for the intellectual that he happens to go out except regarding there – repairing (bettering) for the livelihood, or taking steps for the Hereafter, or pleasure in other than a Prohibition.

يَا عَلِيُّ إِنَّهُ لَا فَقْرَ أَشَدُّ مِنَ الْجُهْلِ وَ لَا مَالَ أَعْوَدُ مِنَ الْعُقْلِ وَ لَا وَحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ وَ لَا عَمَلَ كَالْتَدْبِيرِ وَ لَا وَرَعَ كَالْكَفِّ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ إِنَّ الْكُذِبَ آفَةٌ الْحَدِيثِ وَ آفَةُ الْعِلْمِ النَّسْيَانُ وَ آفَةُ السَّمَاخَةِ الْمُنُّ-

O Ali^{-asws}! There is no poverty severer than the ignorance, nor any wealth more supportive than the intellect, nor any loneliness lonelier than the self-fascination, nor any deed like the management, nor any devoutness like the restraint, nor any pedigree like good manners. The lying is a scourge of the narration, and a scourge of the knowledge is the forgetfulness, and a scourge of the forgiveness is (reproach of the) conferment.

يَا عَلِيُّ إِذَا رَأَيْتَ الْهَيْلَالَ فَكَبِّرْ ثَلَاثًا وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي وَ خَلَقَكَ وَ قَدَّرَكَ مَنَازِلَ وَ جَعَلَكَ آيَةً لِلْعَالَمِينَ

O Ali^{-asws}! When you see the crescent, then exclaim the Takbeer thrice and say, 'The Praise is for Allah^{-azwj} Who Created me and Created you, and Determined stages for you and Made you a sign for the worlds'.

يَا عَلِيُّ إِذَا نَظَرْتَ فِي مِرَاةٍ فَكَبِّرْ ثَلَاثًا وَ قُلِ اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي-

O Ali^{-asws}! When you look into a mirror, then exclaim Takbeer thrice and say, 'O Allah^{-azwj}! Just as You^{-azwj} have Made my creation good, then Make my manners good'.

يَا عَلِيُّ إِذَا هَالَكَ أَمْرٌ فَقُلِ اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِلَّا فَرَجْتَ عَنِّي قَالَ عَلِيُّ ع

O Ali^{-asws}! When a matter terrifies you, then say, 'O Allah^{-azwj}! By the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} except Relieve from me^{-asws}'.

قُلْتُ يَا رَسُولَ اللَّهِ- فَتَلَقَّى آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ مَا هَذِهِ الْكَلِمَاتُ

Ali^{-asws} said: 'I^{-asws} said: 'O Rasool-Allah^{-saww}! **Then Adam received (certain) Words from his Lord [2:37]**, what are these word?'

قَالَ يَا عَلِيُّ إِنَّ اللَّهَ أَهْبَطَ آدَمَ بِالْهِنْدِ وَ أَهْبَطَ حَوَاءَ بِجَدَّةَ وَ الْحَيَّةَ بِأَصْفَهَانَ وَ إِبْلِيسَ بِمِيسَانَ وَ لَمْ يَكُنْ فِي الْجَنَّةِ شَيْءٌ أَحْسَنَ مِنَ الْحَيَّةِ وَ الطَّوْسِ وَ كَانَ لِلْحَيَّةِ قَوَائِمٌ كَقَوَائِمِ الْبَعِيرِ

He^{-saww} said: 'O Ali^{-asws}! Adam^{-as} came down in India and Hawwa^{-as} came down in Jeddah (present day Saudi Arabia), and the snake at Isfahan (Iran), and Iblees^{-la} at Meysan (Iraq), and

there did not happen to be in Paradise anything more beautiful than the snake, and the peacock, and there used to be legs for the snake like legs of the camel.

فَدَخَلَ إِبْلِيسُ جَوْفَهَا فَعَرَّ آدَمَ وَ خَدَعَهُ فَغَضِبَ اللَّهُ عَلَى الْحَيَّةِ وَ أَلْفَى عَنْهَا قَوَائِمَهُمَا وَ قَالَ جَعَلْتُ رِزْقَكَ التُّرَابَ وَ جَعَلْتُ تَمْشِينَ عَلَى بَطْنِكَ- لَا رِجْمَ اللَّهُ مِنْ رِجْلِكَ

Iblees^{-la} entered it's interior. He^{-la} tricked Adam^{-as} and deceived him^{-as}, so Allah^{-azwj} was Angered at the snake and Cast off its legs from it, and Said: 'I^{-azwj} have Made your sustenance in the soil and you will walk upon your belly, and Allah^{-azwj} will not have Mercy on the one having mercy on you!'

وَ غَضِبَ عَلَى الطَّائُوسِ لِأَنَّهُ كَانَ دَلَّ إِبْلِيسَ عَلَى الشَّجَرَةِ فَمَسَحَ مِنْهُ صَوْتَهُ وَ رِجْلَيْهِ-

And He^{-azwj} was Angered upon the peacock because it had pointed Iblees^{-la} to the tree, so its voice and its legs were morphed from it.

فَمَكَتْ آدَمَ بِأَهْنَدِ مِائَةِ سَنَةٍ لَا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ وَاضِعاً يَدَهُ عَلَى رَأْسِهِ يَبْكِي عَلَى خَطِيئَتِهِ

Adam^{-as} remained in India for one hundred years, not raising his^{-as} head to the sky, placing his^{-as} hand upon his^{-as} head, crying upon his^{-as} mistake.

فَبَعَثَ اللَّهُ إِلَيْهِ جِبْرَائِيلَ فَقَالَ يَا آدَمُ الرَّبُّ عَزَّ وَ جَلَّ يُفْرِّقُكَ السَّلَامَ وَ يَقُولُ يَا آدَمُ أَمْ أَحْلَقْتُكَ بِيَدِي أَمْ أَنْفَخْتُ فِيكَ مِنْ رُوحِي

Allah^{-azwj} Sent Jibraeel^{-as} to him^{-as}. He^{-as} said: 'O Adam^{-as}! The Lord^{-azwj} Mighty and Majestic Conveys the greetings to you^{-as} and Says: "O Adam^{-as}! Did I^{-azwj} not Create you with My^{-azwj} Hands? Did I^{-azwj} not Blow into you^{-as} from My^{-azwj} Spirit?'

Did I^{-azwj} not get My^{-azwj} Angels to do Sajdah to you^{-as}? Did I^{-azwj} not get you^{-as} Married to My^{-azwj} maid? Did I^{-azwj} not Settle you in My^{-azwj} Paradise? So, what is this crying for, O Adam^{-as}?"

أَمْ أَسْجَدُ لَكَ مَلَائِكَتِي أَمْ أَرْوَجُكَ حَوَاءَ أَمْتِي أَمْ أُسْكِنُكَ جَنَّتِي فَمَا هَذَا الْبُكَاءُ يَا آدَمُ تَتَكَلَّمُ بِهَذِهِ الْكَلِمَاتِ فَإِنَّ اللَّهَ قَابِلٌ تَوْبَتِكَ قُلْ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فُتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ-

Speak these words, and Allah^{-azwj} will Accept your^{-as} repentance. Say: 'Glory be to You^{-azwj}. There is no god except You^{-azwj}. I^{-as} have done evil and have been unjust to myself^{-as}, so turn to Me^{-azwj}. You^{-azwj} are the oft-turning, the Merciful!'

يَا عَلِيُّ إِذَا رَأَيْتَ حَيَّةً فِي رَحْلِكَ فَلَا تَقْتُلْهَا حَتَّى تَخْرُجَ عَلَيْهَا ثَلَاثاً فَإِنْ رَأَيْتَهَا الرَّابِعَةَ فَاقْتُلْهَا فَإِنَّهَا كَافِرَةٌ-

O Ali^{-asws}! Whenever you^{-asws} see a snake in your luggage, do not kill it until come to it for three (days). If you see it in the fourth, then kill it, for it is a Kafir.

يَا عَلِيُّ إِذَا رَأَيْتَ حَيَّةً فِي طَرِيقٍ فَاقْتُلْهَا فَإِنَّ قَدِ اشْتَرَطْتُ عَلَى الْجِنِّ أَلَّا يَظْهَرُوا فِي صُورَةِ الْحَيَّاتِ-

O Ali^{-asws}! Whenever you^{-asws} see a snake in a road, then kill it, for I^{-saww} have stipulated upon the Jinn that they will not be appearing in the image of snakes.

يَا عَلِيُّ أَرْبَعُ خِصَالٍ مِنَ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسَاوَةُ الْقَلْبِ وَ بُعْدُ الْأَمَلِ وَ حُبُّ الدُّنْيَا مِنَ الشَّقَاءِ-

O Ali^{-asws}! Four characteristics are from the wretchedness – frozen eyes, and the cruel heart, and long hopes, and love of the world are from the wretchedness.

يَا عَلِيُّ إِذَا أَثْنِيَ عَلَيْكَ فِي وَجْهِكَ فَقُلِ اللَّهُمَّ اجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ وَ اغْفِرْ لِي مَا لَا يَعْلَمُونَ وَ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ-

O Ali^{-asws}! When (someone) praises upon you^{-asws} in your^{-asws} face, then say, 'O Allah^{-azwj}! Make me^{-asws} better than what they are thinking, and Forgive for me^{-asws} what they are not knowing, and do not Seize me^{-asws} with what they are saying'.

يَا عَلِيُّ إِذَا جَامَعْتَ فَقُلْ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي فَإِنْ قَضَى أَنْ يَكُونَ بَيْنَكُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا

O Ali^{-asws}! When you have sleep with wife, then say, 'In the Name of Allah^{-azwj}! O Allah^{-azwj}! Keep the Satan^{-la} aside from us, and Keep the Satan^{-la} for as long as You^{-azwj} Grace me^{-asws}'. If He^{-azwj} Decrees that there should be a child between you two, the Satan^{-la} will not harm him, ever!

يَا عَلِيُّ إِذَا بِالْمَلْحِ وَ الْحَنِيمِ فَإِنَّ الْمَلْحَ شِفَاءٌ مِنْ سَبْعِينَ دَاءً أَوْهَا الْجُنُونُ وَ الْجُدَامُ وَ الْبَرَصُ-

O Ali^{-asws}! Begin (meal) with the salt and end, for the salt is a healing from seventy illnesses, it's first being insanity, and the leprosy, and the vitiligo.

يَا عَلِيُّ ادَّهْنُ بِالزَّيْتِ فَإِنَّ مَنْ ادَّهَنَ بِالزَّيْتِ لَمْ يَضُرَّهُ الشَّيْطَانُ أَرْبَعِينَ لَيْلَةً

O Ali^{-asws}! Massage with the oil, for the one who massages with the oil, the Satan^{-la} will not come near him for forty nights.

يَا عَلِيُّ لَا تُجَامِعْ أَهْلَكَ لَيْلَةَ النَّصْفِ وَ لَا لَيْلَةَ الْهَلَالِ أَوْ مَا زَائَتِ الْمَجْنُونُ يَصْرَعُ فِي لَيْلَةِ الْهَلَالِ وَ لَيْلَةَ النَّصْفِ كَثِيرًا-

O Ali^{-asws}! Do not have sex with your^{-asws} wife at middle of the month night (15th), nor night of the crescent. Have you^{-asws} not seen the madman having a fit during night of the crescent, and middle of the month night (15th) a lot?

يَا عَلِيُّ إِذَا وُلِدَ لَكَ غُلَامٌ أَوْ جَارِيَةٌ فَأَدِّنْ فِي أُذُنِهِ الْيُمْنَى وَ أَقِمْ فِي الْيُسْرَى فَإِنَّهُ لَا يَضُرُّهُ الشَّيْطَانُ أَبَدًا

O Ali^{-asws}! When a boy is born for you^{-asws} or a girl, then recite Azaan in his right ear and Iqamah in the left, the Satan^{-la} will not harm him, ever!

يَا عَلِيُّ أَلَا أَنْتِمَّكَ بِشَرِّ النَّاسِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ مَنْ لَا يَغْفِرُ الذَّنْبَ وَ لَا يَقْبَلُ الْعُتْرَةَ

O Ali^{-asws}! Shall I^{-saww} inform you^{-asws} of the evil people?' I^{-asws} said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'One who does not forgive the sin (offence) nor accept the stumble.

أَلَا أَنْتِمَّكَ بِشَرِّ مَنْ ذَلِكَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ مَنْ لَا يُؤْمِنُ شَرُّهُ وَ لَا يُرْجَى خَيْرُهُ.

Shall I^{-saww} inform you of someone eviler than that? I^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'One whom (people) are not safe from his evil, nor do they hope for his goodness'.²²

6- ف، تحف العقول يا عليُّ إِيَّاكَ وَ دُخُولَ الْحَمَّامِ بَعِيرٍ مَغْتَرٍ فَإِنَّ مَنْ دَخَلَ الْحَمَّامَ بَعِيرٍ مَغْتَرٍ مَلْعُونٌ النَّاطِرُ وَ الْمَنْظُورُ إِلَيْهِ-

(The book) 'Tuhaf Al Uqool' –

'O Ali^{-asws}! Beware of entering the bathhouse without a wrapping towel, for the one who enters the bathhouse without a wrapping towel, Accursed is the looker and the one looked at.

يَا عَلِيُّ لَا تَتَخَتَّمْ فِي السَّبَابَةِ وَ الْوَسْطَى فَإِنَّهُ كَانَ يَتَخَتَّمُ قَوْمٌ لُوطٍ فِيهِمَا وَ لَا تُعَرِّ الْحِنْصِرَ-

O Ali^{-asws}! Do not wear a ring in the index and the middle fingers, for the people of Lut^{-as} used to wear in these, and do not leave the pinkie bare.

يَا عَلِيُّ إِنَّ اللَّهَ يُعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ رَبِّ اغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ يَقُولُ يَا مَلَائِكَتِي عَبْدِي هَذَا قَدْ عَلِمَ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي أَشْهَدُوا أَيُّ قَدْ غَفَرْتُ لَهُ-

O Ali^{-asws}! Allah^{-azwj} is Surprised from His^{-azwj} servant when he says, 'Lord^{-azwj}! Forgive for me, for no one forgives the sins except You^{-azwj}'. He^{-azwj} Says: "My^{-azwj} Angels! This servant of Mine^{-azwj} has known that no one forgives the sins apart from Me^{-azwj}. Be witnesses that I^{-azwj} have Forgiven (his sins) for him!"

يَا عَلِيُّ إِيَّاكَ وَ الْكُذِبَ فَإِنَّ الْكُذِبَ يُسَوِّدُ الْوَجْهَ ثُمَّ يُكْتَبُ عِنْدَ اللَّهِ كَذَابًا وَ إِنَّ الصِّدْقَ يُبَيِّضُ الْوَجْهَ وَ يُكْتَبُ عِنْدَ اللَّهِ صَادِقًا وَ اعْلَمْ أَنَّ الصِّدْقَ مُبَارَكٌ وَ الْكُذِبَ مَشْتُومٌ-

O Ali^{-asws}! Beware of the lying, for the lying darkens the face, then he would be written as a liar in the Presence of Allah^{-azwj}; and the truth brightens the face, and he is written as a truthful one in the Presence of Allah^{-azwj}. And Know that the truth is Blessed and the lie is inauspicious.

يَا عَلِيُّ احْتَدِرِ الْغَيْبَةَ وَ النَّمِيمَةَ فَإِنَّ الْغَيْبَةَ تُفْطِرُ وَ النَّمِيمَةَ تُوجِبُ عَذَابَ الْقَبْرِ-

O Ali^{-asws}! Be cautious of the backbiting and the gossiping, for the backbite breaks the fast and the gossip obligates punishment of the grave.

يَا عَلِيُّ لَا تَحْلِفْ بِاللَّهِ كَاذِبًا وَ لَا صَادِقًا مِنْ غَيْرِ ضَرُورَةٍ وَ لَا تَجْعَلِ اللَّهَ عُزْرَةً لِمَيْمَنِكَ فَإِنَّ اللَّهَ لَا يَرْحَمُ وَ لَا يَرْعَى مَنْ حَلَفَ بِاسْمِهِ كَاذِبًا

O Ali^{-asws}! Do not oath by Allah^{-azwj}, neither falsely nor truthfully from without necessity, and do not make Allah^{-azwj} as a purpose for your wishes, for Allah^{-azwj} will neither have Mercy nor Care of the one who swears by His^{-azwj} Name falsely.

²² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 3 H 5

يَا عَلِيُّ لَا تَحْتَمِ لِرِزْقِ غَدٍ فَإِنَّ كُلَّ غَدٍ بَأْتِي بِرِزْقِهِ-

O Ali^{-asws}! Don't worry for the sustenance of tomorrow, for every tomorrow (day) comes with its own sustenance.

يَا عَلِيُّ إِنَّاكَ وَاللَّحَاجَةَ فَإِنَّ أَوْلَمَّا جَهْلًا وَ آخِرَهَا نَدَامَةٌ-

O Ali^{-asws}! Beware of the obstinacy, for it's beginning is ignorance, and its end is regret.

يَا عَلِيُّ عَلَيْكَ بِالسِّوَاكِ فَإِنَّ السِّوَاكَ مَطَهْرَةٌ لِلْفَمِ وَ مَرْضَاةٌ لِلرَّبِّ وَ مَخْلَافَةٌ لِلْعَيْنِ وَ الْحِلَالُ يُحِبُّكَ إِلَى الْمَلَائِكَةِ فَإِنَّ الْمَلَائِكَةَ تَتَأَدَّى بِرِيحٍ فَمَنْ لَا يَتَخَلَّلُ بَعْدَ الطَّعَامِ-

O Ali^{-asws}! Upon you is with brushing the teeth, for brushing the teeth is a cleansing for the mouth, and satisfaction for the Lord^{-azwj}, and polishing for the eyes, and picking the teeth will make one beloved to the Angels, for the Angels get bothered by the smell of the mouth of the one who does not pick the teeth after the meal.

يَا عَلِيُّ لَا تَعْضَبْ فَإِذَا عَضِبْتَ فَافْعُدْ وَ تَفَكَّرْ فِي قُدْرَةِ الرَّبِّ عَلَى الْعِبَادِ وَ حِلْمِهِ عَنْهُمْ وَ إِذَا قِيلَ لَكَ اتَّقِ اللَّهَ فَانْبُدْ عَضْبَكَ وَ رَاجِعْ حِلْمَكَ

O Ali^{-asws}! Do not be angry. If you^{-asws} do get angry, then sit down and ponder regarding the Power of the Lord^{-azwj} upon the servants and His^{-azwj} Leniency towards them; and when it is said to you^{-asws}, 'Fear Allah^{-azwj}', then give up your^{-asws} anger and refer to your^{-asws} forbearance.

يَا عَلِيُّ احْتَسِبْ بِمَا تُنْفِقُ عَلَى نَفْسِكَ بِحَدِّهِ عِنْدَ اللَّهِ مَذْخُورًا-

O Ali^{-asws}! Anticipate with what you are spending upon yourself, you will find it Treasured with Allah^{-azwj}.

يَا عَلِيُّ أَحْسِنْ خُلُقَكَ مَعَ أَهْلِكَ وَ جِيرَانِكَ وَ مَنْ تُعَاشِرُ وَ تُصَاحِبُ مِنَ النَّاسِ تُكْتَبُ عِنْدَ اللَّهِ فِي الدَّرَجَاتِ الْعُلَى

O Ali^{-asws}! Be of good manners with your family and your neighbour, and the one co-habiting, and accompanying, from the people, you will be written to be in the lofty ranks in the Presence of Allah^{-azwj}.

يَا عَلِيُّ مَا كَرِهْتَهُ لِنَفْسِكَ فَآكِرْهُ لِعَبْرِكَ وَ مَا أَحْبَبْتَهُ لِنَفْسِكَ فَأَحِبَّهُ لِأَخِيكَ تُكُنْ عَادِلًا فِي حُكْمِكَ مُقْسِطًا فِي عَدْلِكَ مُجَبِّاً فِي أَهْلِ السَّمَاءِ مُؤَدُّوياً فِي صُدُورِ أَهْلِ الْأَرْضِ

O Ali^{-asws}! Whatever you dislike for yourself, so dislike it for others, and whatever you love for yourself, love it for your brother, you will become just in your decisions, fair in your justice, belonging among people of the sky, with cordiality in the chests of people of the earth.

احْفَظْ وَصِيَّتِي إِنْ شَاءَ اللَّهُ تَعَالَى.

Preserve my^{-saww} advice, if Allah^{-azwj} the Exalted so Desires”.²³

7- سن، المحاسن أبيه عن أبيه عن حماد بن عمرو عن السري بن خالد عن أبي عبد الله عن آتائه ع عن النبي ص قال لعلي ع- يا علي أوصيك بوصية فأحفظها عني

(The book) ‘Al Mahasin’ – his father, from Hammad Bin Amro, from Al Sarry Bin Khalid,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said to Ali^{-asws}: ‘O Ali^{-asws}! I^{-saww} shall bequeath to you^{-asws} a bequest, so preserve it from me^{-saww}’.

فَقَالَ لَهُ عَلِيُّ يَا رَسُولَ اللَّهِ أَوْصِ

Ali^{-asws} said to him^{-saww}: ‘O Rasool-Allah^{-saww}! Bequeath!’

فَكَانَ فِي وَصِيَّتِهِ أَنْ قَالَ إِنَّ الْبَقِيْنَ أَنْ لَا تُرْضِي أَحَدًا بِسَخَطِ اللَّهِ وَ لَا تُحَمِّدَ أَحَدًا عَلَى مَا آتَاكَ اللَّهُ وَ لَا تُذَمَّ أَحَدًا عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ فَإِنَّ الرِّزْقَ لَا يَجْرُهُ حِرْصٌ حَرِيصٍ وَ لَا يَصْرِفُهُ كَرَاهِيَةٌ كَارِهِ

It was among his^{-saww} bequest that he^{-saww} said: ‘The conviction is that you^{-asws} should not please anyone by Angering Allah^{-azwj}, nor praise anyone upon what Allah^{-azwj} has Given you, nor condemn anyone upon what Allah^{-azwj} did not Give you, for the sustenance is not pulled by the greed of a greedy one, nor can it be turned away by abhorrence of an abhorring one.

إِنَّ اللَّهَ بِحُكْمِهِ وَ فَضْلِهِ جَعَلَ الرِّوْحَ وَ الفَرْحَ فِي الْبَقِيْنَ وَ الرِّضَا وَ جَعَلَ الْهَمَّ وَ الْحَزْنَ فِي الشُّكِّ وَ السَّخَطِ-

Allah^{-azwj}, by His^{-azwj} Judgment and His^{-azwj} Grace Makes the comfort and the happiness to be in the conviction and the satisfaction, and Makes the worries and the grief to be in the doubt and the dissatisfaction.

يَا عَلِيُّ إِنَّهُ لَا فَقْرَ أَشَدَّ مِنَ الْجُهْلِ وَ لَا مَالَ أَعْوَدَ مِنَ الْعَقْلِ وَ لَا وَحْدَةَ أَوْحَشَ مِنَ الْعُجْبِ وَ لَا مَظَاهِرَةَ أَوْثَقَ مِنَ الْمَشَاوِرَةِ وَ لَا عَقْلَ كَالْتَدْبِيرِ وَ لَا وَرَعَ كَالْكَيْفِ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ وَ لَا عِبَادَةَ كَالْتَفَكُّرِ-

O Ali^{-asws}! Surely there is no poverty severer than the ignorance, nor any wealth more supportive than the intellect, nor any loneliness lonelier than the self-fascination, nor any support stronger than the consultation, nor any intellect like the management, nor any devoutness like the restraint, nor any pedigree like the good manners, nor any worship like the pondering.

يَا عَلِيُّ آفَةُ الْحَدِيثِ الْكَذِبُ وَ آفَةُ الْعِلْمِ النَّسِيَانُ وَ آفَةُ الْعِبَادَةِ الْفُتْرَةُ وَ آفَةُ الظَّرْفِ الصَّلْفُ وَ آفَةُ السَّمَاخَةِ الْمَنْ وَ آفَةُ الشَّجَاعَةِ الْبُعْيُ وَ آفَةُ الْجَمَالِ الْحَيْلَاءُ وَ آفَةُ الْحَسَبِ الْفَحْرُ-

O Ali^{-asws}! A scourge of the narration is the lying, and a scourge of the knowledge is the forgetfulness, and a scourge of the worship is the gap period (after fatigue), and a scourge of circumstances is the boastfulness, and a scourge of the pardoning is the (reproaching after)

²³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 3 H 6

the conferment, and a scourge of the bravery is the rebellion, and a scourge of the beauty is the vanity, and a scourge of the ancestry is the priding.

يَا عَلِيُّ إِنَّكَ لَا تَزَالُ بِحَيِّرٍ مَا حَفِظْتَ وَصِيَّتِي أَنْتَ مَعَ الْحَقِّ وَالْحَقُّ مَعَكَ.

O Ali^{-asws}! You^{-asws} will not cease to be with goodness for as long as you^{-asws} preserve my^{-asws} bequest. You^{-asws} are with the truth and the truth is with you^{-asws}".²⁴

8- كَأ، الكافي مُحَمَّدُ بْنُ بَحْجَى عَنِ ابْنِ عَيْسَى عَنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيِّ ع أَنْ قَالَ - يَا عَلِيُّ أَوْصِيكَ فِي نَفْسِكَ بِحِصَالٍ فَاحْفَظْهَا عَنِّي

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'It was among the bequest of the Prophet^{-saww} to Ali^{-asws} that he^{-saww} said: 'O Ali^{-asws}! I^{-saww} bequeath to you^{-asws} regarding yourself^{-asws} with (certain) characteristics, so preserve it from me^{-saww}'.

ثُمَّ قَالَ اللَّهُمَّ أَعْنَهُ أَمَّا الْأُولَى فَالصِدْقُ وَ لَا تُخْرِجَنَّ مِنْ فَيْكِ كَذِبَةً أَبَدًا وَ الثَّانِيَةُ الْوَرَعُ وَ لَا تُخْتَرِي عَلَيَّ خِيَانَةً أَبَدًا

Then he^{-saww} said: 'O Allah^{-azwj}, Assist him^{-asws}! As for the first, it is the truthfulness, and not lie should come out from your^{-asws} mouth, ever! And the second is the devoutness is the devoutness, and do not be audacious upon a betrayal, ever!

وَ الثَّالِثَةُ الْخَوْفُ مِنَ اللَّهِ عَزَّ وَكَبْرُهُ كَأَنَّكَ تَرَاهُ وَ الرَّابِعَةُ كَثْرَةُ الْبُكَاءِ مِنْ حَشِيَّةِ اللَّهِ يُبْنِي لَكَ بِكُلِّ دَمْعَةٍ أَلْفَ بَيْتٍ فِي الْجَنَّةِ

And the third is the fearing from Allah^{-azwj}, Mighty is His^{-azwj} Mention, as if you^{-asws} can see Him^{-azwj}. And the fourth is a lot of crying from fear of Allah^{-azwj}. He^{-azwj} will Build for you a thousand houses in the Paradise for every tear.

وَ الْخَامِسَةُ بِذَلِكَ مَالِكَ وَ دَمَكَ دُونَ دِينِكَ وَ السَّادِسَةُ الْأَخْذُ بِسُنَّتِي فِي صَلَاتِي وَ صَوْمِي وَ صَدَقَاتِي

And the fifth is your^{-asws} spending your^{-asws} wealth and your^{-asws} blood for your^{-asws} religion. And the sixth is the taking with my^{-saww} Sunnah regarding my^{-saww} Salat, and my^{-saww} fasting, and My^{-saww} charity.

أَمَّا الصَّلَاةُ فَالْحُمْسُونَ رَجْعَةً وَ أَمَّا الصِّيَامُ فَثَلَاثَةٌ أَيَّامٍ فِي الشَّهْرِ - الْحُمَيْسُ فِي أَوَّلِهِ وَ الْأَرْبَعَاءُ فِي وَسْطِهِ وَ الْحُمَيْسُ فِي آخِرِهِ وَ أَمَّا الصَّدَقَةُ فَجُهْدَكَ حَتَّى تَقُولَ قَدْ أَسْرَفْتُ وَ لَمْ تُسْرِفْ

And as for the Salat, it is fifty Cycles, and as for the fasting, it is three days during the month, and the Thursday during its beginning, and the Wednesday in its middle, and the Thursday in its end. And as for the charity, it is your^{-asws} striving until you^{-asws} say: 'I^{-asws} have been extravagant', and you^{-asws} have not been extravagant.

²⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 3 H 7

وَ عَلَيْكَ بِصَلَاةِ اللَّيْلِ وَ عَلَيْكَ بِصَلَاةِ النَّيْلِ وَ عَلَيْكَ بِصَلَاةِ الرَّوَالِ وَ عَلَيْكَ بِصَلَاةِ الرَّوَالِ

And upon you^{-asws} is with the night Salat, and upon you^{-asws} is with the night Salat, and upon you^{-asws} is with the night Salat; and upon you^{-asws} is with the midday Salat, and upon you^{-asws} is with the midday Salat, and upon you^{-asws} is with the midday Salat.

وَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ عَلَى كُلِّ حَالٍ وَ عَلَيْكَ بِرَفْعِ يَدَيْكَ فِي صَلَاتِكَ وَ تَقْلِيْبِهِمَا وَ عَلَيْكَ بِالسُّوَاكِ عِنْدَ كُلِّ وُضُوْءٍ وَ عَلَيْكَ بِمَخَاسِنِ الْأَخْلَاقِ فَارْتَبِهَا وَ مَسَاوِي الْأَخْلَاقِ فَاجْتَنِبْهَا فَإِنْ لَمْ تَفْعَلْ فَلَا تَلُومَنَّ إِلَّا نَفْسَكَ.

And upon you^{-asws} is with reciting the Quran in all situations, and upon you^{-asws} is with raising your^{-asws} hands in your^{-asws} Salat, and your^{-asws} turning them, and upon you^{-asws} is with brushing the teeth during every Wud'u, and upon you^{-asws} is with good manners, therefore do them, and the evil manners, so shun these, for if you^{-asws} don't do so, do not blame except yourself^{-asws}.²⁵

9- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الرزاق بن سليمان عن الفضل بن الفضل الأشعري عن الرضا عن آبائه ع أن رسول الله ص بعث علياً ع إلى اليمن فقال له و هو يوصيه- يا علي أوصيك بالدعاء فإنه مع الإجابة و بالشكر فإن معه المزيد

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abdul Razzaq Bin Suleyman, from Al Fazl Al Ashary,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} sent Ali^{-asws} to Al-Yemen. He^{-saww} said to him^{-asws}, and it is his^{-saww} advice: 'O Ali^{-asws}! I^{-saww} advise you^{-asws} with the supplicating, for it is with the Answer, and with the thanking, for it is with the increase.

وَ أَتَمَّكَ مِنْ أَنْ تُخْفِرَ عَهْدًا وَ تُعِينَ عَلَيْهِ وَ أَتَمَّكَ عَنِ الْمَكْرِ فَإِنَّهُ لَا يَجِيئُ الْمَكْرَ السَّيِّئُ إِلَّا بِأَهْلِهِ وَ أَتَمَّكَ عَنِ الْبَغْيِ فَإِنَّهُ مَنْ بَغَى عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ.

And I^{-saww} forbid you from breaking a pact, and assisting upon it, and I^{-saww} forbid you^{-asws} from the plotting **and the evil plot does not affect any except its perpetrators. [35:43]** – from the rebellion, **for the one who is rebelled against Allah will Help him. [22:60]**'.²⁶

²⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 3 H 8

²⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 3 H 9

باب 4 ما أوصى به رسول الله ص إلى أبي ذر رحمه الله

CHAPTER 4 – WHAT RASOOL-ALLAH^{-saww} BEQUEATHED WITH TO ABU ZARR^{-ra}

1- مع، معاني الأخبار ل، الخصال عن علي بن عبد الله الأسواري عن أحمد بن محمد بن قيس السجزي عن عمرو بن حفص عن عبيد الله بن محمد بن أسد عن الحسين بن إبراهيم عن يحيى بن سعيد البصري عن ابن جريح عن عطاء عن عبيد بن عمير اللثبي عن أبي ذر رحمه الله قال: دخلت يوماً على رسول الله ص و هو في المسجد جالس وخذته فاعتنمت خلوته فقال لي يا أبا ذر إن للمسجد حية

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisal' – from Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays Al Sijzy, from Amro Bin Hafs, from Ubeydullah Bin Muhammad Bin Asad, from Al Husayn Bin Ibrahim, from Yahya Bin Saeed Al Basry, from Ibn Jareeh, from Ata'a, from Ubeyd Bin Umeyr Al Laysi,

'From Abu Zarr^{-ra}, 'One day I^{-ra} entered to see Rasool-Allah^{-saww} and he^{-saww} was seated alone in the Masjid. I^{-ra} took an advantage of his^{-saww} solitude (to learn). He^{-saww} said to me^{-ra}: 'O Abu Zarr^{-ra}! For the Masjid, there is a salutation!'

فُلْتُ وَ مَا حَيْثُهُ

I^{-ra} said, 'And what is it's 'حَيْثُهُ' salutation?'

قَالَ رَكَعَتَانِ تَرَكَعُهُمَا

He^{-saww} said: 'You^{-ra} should pray two Cycles Salat'.

فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ أَمَرْتَنِي بِالصَّلَاةِ فَمَا الصَّلَاةُ

I^{-ra} said, 'O Rasool-Allah^{-saww}! You^{-saww} have instructed me^{-ra} with the Salat, so what is the Salat?'

قَالَ خَيْرُ مَوْضُوعٍ فَمَنْ شَاءَ أَقَلَّ وَ مَنْ شَاءَ أَكْثَرَ

He^{-saww} said: 'The best subject. The one who so desires can do less and one who so desires can do more'.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ

I^{-ra} said, 'O Rasool-Allah^{-saww}! Which of the deeds is most Beloved to Allah^{-azwj} Mighty and Majestic?'

فَقَالَ إِيْمَانٌ بِاللَّهِ وَ جِهَادٌ فِي سَبِيلِهِ

He^{-saww} said: 'Eman with Allah^{-azwj} and Jihad in His^{-azwj} Way'.

فَقُلْتُ أَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيْمَانًا

I^{ra} said, 'Which of the Momineen are of perfect Eman?'

قَالَ أَحْسَنُهُمْ خُلُقًا

He^{-saww} said: 'The best of them in manners'.

قُلْتُ وَ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ

I^{ra} said, 'And which of the Momineen is superior?'

قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

He^{-saww} said: 'One whom the Muslims are safe from his tongue and his hand'.

قُلْتُ وَ أَيُّ الْهَجْرَةِ أَفْضَلُ

I^{ra} said, 'And which 'Hijra' (fleeing) is superior?'

قَالَ مَنْ هَجَرَ السُّوءَ

He^{-saww} said: 'Fleeing from the evil'.

قُلْتُ فَأَيُّ اللَّيْلِ أَفْضَلُ

I^{ra} said, 'Which night is superior?'

قَالَ جَوْفُ اللَّيْلِ الْعَابِرِ

He^{-saww} said: 'Middle of the night gone past'.

قُلْتُ فَأَيُّ الصَّلَاةِ أَفْضَلُ

I^{ra} said: 'So which Salat is superior?'

قَالَ طَوْلُ الْقُنُوتِ

He^{-saww} said: 'Of lengthy 'Qunout' (supplication)'.

قُلْتُ فَأَيُّ الصَّدَقَةِ أَفْضَلُ

I^{ra} said, 'Which charity is superior?'

قَالَ جُهْدٌ مِنْ مُقْبَلٍ إِلَى فَقِيرٍ فِي سِرِّ

He^{-saww} said: 'Struggling from little to give to a poor in secret'.

قُلْتُ مَا الصَّوْمُ

I^{ra} said, 'What is the fast?'

قَالَ فَرَضٌ مَجْزِيٌّ وَعِنْدَ اللَّهِ أَضْعَافٌ كَثِيرَةٌ

He^{-saww} said: 'An obligation to be Rewarded, and in the Presence of Allah^{-azwj} there is a manifold additional'.

قُلْتُ فَأَيُّ الرِّقَابِ أَفْضَلُ

I^{ra} said, 'Which of the necks (to liberate – slaves) is superior?'

قَالَ أَغْلَاهَا تَمَنَّا وَ أَنْفُسَهَا عِنْدَ أَهْلِهَا

He^{-saww} said: 'Their most expensive in price and their most valuable with its people'.

قُلْتُ فَأَيُّ الْجِهَادِ أَفْضَلُ

I^{ra} said, 'Which Jihad is superior?'

قَالَ مَنْ عَقَرَ جَوَادُهُ وَأَهْرَيْقَ دَمُهُ فِي سَبِيلِ اللَّهِ

He^{-saww} said: 'One who hamstrings his horse and spills its blood in the Way of Allah^{-azwj}'.

قُلْتُ فَأَيُّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَيْكَ أَعْظَمُ

I^{ra} said, 'Which is the mightiest Verse has Revealed unto you^{-saww}?'

قَالَ آيَةُ الْكُرْسِيِّ

He^{-saww} said: 'Ayat Al-Kursi'.

ثُمَّ قَالَ يَا أَبَا ذَرٍّ مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلْقَاةٍ فِي أَرْضِ فَلَاةٍ وَ فَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى تِلْكَ الْحَلْقَةِ

Then he^{-saww} said: 'O Abu Zarr^{ra}! The skies and the earth are not in comparison to the Chair except like a ring thrown in a desert land, and merit of the Throne over the Chair is like merit of the desert upon that ring'.

قُلْتُ يَا رَسُولَ اللَّهِ كَمْ النَّبِيِّينَ

I^{ra} said, 'O Rasool-Allah^{-saww}! How many Prophets^{-as} are there?'

قَالَ مِائَةٌ أَلْفٍ وَ أَرْبَعَةٌ وَ عِشْرُونَ أَلْفَ نَبِيِّ

He^{-saww} said: 'One hundred and twenty-four thousand Prophets^{-as}'.

قُلْتُ كَمْ الْمُرْسَلُونَ مِنْهُمْ

I^{ra} said, 'How many of them^{as} are Messengers^{as}?'

قَالَ ثَلَاثَةَ عَشَرَ جَمَاءَ غَفِيرَاءَ

He^{saww} said: 'Thirteen (with large crowds)'.

قُلْتُ مَنْ كَانَ أَوَّلَ الْأَنْبِيَاءِ

I^{ra} said, 'Who was the first Prophet^{as}?'

قَالَ آدَمُ

He^{saww} said: 'Adam^{as}'.

قُلْتُ وَكَانَ مِنَ الْأَنْبِيَاءِ مُرْسَلًا

I^{ra} said, 'And he^{as} was from the Prophets^{as}, a Messenger^{as}?'

قَالَ نَعَمْ خَلَقَهُ اللَّهُ بِيَدِهِ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ-

He^{saww} said: 'Yes. Allah^{azwj} had Created him^{as} by His^{azwj} Hands and Blew into him^{as} from His^{azwj} spirit'.

ثُمَّ قَالَ يَا أَبَا ذَرٍّ أَرْبَعَةٌ مِنَ الْأَنْبِيَاءِ سُرِّيَانِيُونَ- آدَمُ وَ شَيْثُ وَ أَخْنُوخُ وَ هُوَ إِدْرِيسُ ع وَ هُوَ أَوَّلُ مَنْ خَطَّ بِالْقَلَمِ وَ نُوحٌ ع-

Then he^{saww} said: 'O Abu Zarr^{ra}! Four of the Prophets^{as} were Assyrian – Adam^{as}, and Shees^{as}, and Akhnoukh^{as}, and he^{as} is Idrees^{as}, and he^{as} is the first one to write with the pen, and Noah^{as}.

وَ أَرْبَعَةٌ مِنَ الْأَنْبِيَاءِ مِنَ الْعَرَبِ هُوْدُ وَ صَالِحُ وَ شُعَيْبُ وَ نَبِيِّكَ مُحَمَّدٌ

And four of the Prophets^{as} are from the Arabs – Hud^{as}, and Salih^{as}, and Shueyb^{as}, and your^{ra} Prophet^{saww} Muhammad^{saww}.

وَ أَوَّلُ نَبِيٍّ مِنْ بَنِي إِسْرَائِيلَ مُوسَى وَ آخِرُهُمْ عِيسَى بَيْنَهُمَا سِتُّمِائَةِ نَبِيٍّ-

And the first Prophet^{as} from the children of Israel^{as} is Musa^{as}, and their^{as} last is Isa^{as}. Between the two were six hundred Prophets^{as}'.

قُلْتُ يَا رَسُولَ اللَّهِ كَمْ أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

I^{ra} said, 'O Rasool-Allah^{saww}! How many Books has Allah^{azwj} Revealed?'

قَالَ مِائَةَ كِتَابٍ وَ أَرْبَعَةَ كُتُبٍ أَنْزَلَ اللَّهُ عَلَى شَيْثِ حَمْسِينَ صَحِيفَةً وَ عَلَى إِدْرِيسَ ثَلَاثِينَ صَحِيفَةً وَ عَلَى إِبْرَاهِيمَ عَشْرِينَ صَحِيفَةً وَ أَنْزَلَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ

He^{-saww} said: ‘One hundred and four Books. Allah^{-azwj} Revealed fifty Parchments unto Shees^{-as}, and thirty Parchments unto Idrees^{-la}, and twenty Parchments unto Ibrahim^{-as}, and He^{-azwj} Revealed the Torah, and the Evangel, and the Psalms, and the Furqan (Quran)’.

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا كَانَتْ صُحُفُ إِبْرَاهِيمَ

I^{-ra} said: ‘O Rasool-Allah^{-saww}! So, what were the Parchments of Ibrahim^{-as}?’

قَالَ كَانَتْ أَمْثَالًا كُلُّهَا وَ كَانَ فِيهَا أَيُّهَا الْمَلِكُ الْمُنْتَلَى الْمَعْرُورُ إِلَيَّ لَمْ أَبْعَثْكَ لِتَجْمَعَ الدُّنْيَا بَعْضُهَا إِلَى بَعْضٍ وَ لَكِنْ بَعَثْتُكَ لِتَرُدَّ عَنِّي دَعْوَةَ الْمَظْلُومِ فَإِنِّي لَا أُرُدُّهَا وَ إِن كَانَتْ مِنْ كَافِرٍ

He^{-saww} said: ‘These were parables, all of them, and in it was: “O you king, the afflicted, the arrogant! I^{-azwj} did not Send you to amass the world, part of it to part, but I^{-azwj} Sent you to turn away from (on My^{-azwj} behalf) Me^{-azwj} (the distress of) the oppressed when he pleads (by being just to them), for I^{-azwj} will not Turn it away (a supplication), and even if it were to be from a Kafir.

وَ عَلَى الْعَاقِلِ مَا لَمْ يَكُنْ مَعْلُوبًا عَلَى عَقْلِهِ أَنْ يَكُونَ لَهُ أَرْبَعُ سَاعَاتٍ سَاعَةٌ يُتَاجَى فِيهَا رَبُّهُ عَزَّ وَ جَلَّ وَ سَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ وَ سَاعَةٌ يَتَفَكَّرُ فِيهَا صَنَعَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ وَ سَاعَةٌ يَخْلُو فِيهَا بِحِطِّ نَفْسِهِ مِنَ الْحَلَالِ فَإِنَّ هَذِهِ السَّاعَةَ عَوْنٌ لِيَتَلَكَّ السَّاعَاتِ وَ اسْتِحْمَامٌ لِلْقُلُوبِ وَ تَوَزِيعٌ لَهَا

And upon the intellectual, for as long as his intellect is not overcome, that there should be four timings for him – a time in which he whispers to his Lord^{-azwj} Mighty and Majestic, and a time in which he reckons himself, and a time in which he ponders the Dealing of Allah^{-azwj} Mighty and Majestic to him, and a time in which he is alone with his share from the Permissibles, for this timing is supportive of those timings, and free time for the hearts and entertainment for it.

وَ عَلَى الْعَاقِلِ أَنْ يَكُونَ بَصِيرًا بِرَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظًا لِلْسَانِهِ فَإِنَّ مَنْ حَسَبَ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنيهِ

And upon the intellectual is that he should be insightful of his time, facing to his concerns, protective of his tongue, for the one who calculates his speech from his deeds, little would be his talk except in what does concern him.

وَ عَلَى الْعَاقِلِ أَنْ يَكُونَ طَالِبًا لثَلَاثٍ مَرْمَةٍ لِمَعَاشٍ أَوْ تَرْوُدٍ لِمَعَادٍ أَوْ تَلَذُّذٍ فِي غَيْرِ مُحَرَّمٍ-

And upon the intellectual is that he should be a seeker of three – improving livelihood, or providing for the Hereafter, or deriving pleasure from other than Prohibition”.

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا كَانَتْ صُحُفُ مُوسَى

I^{-ra} said, ‘O Rasool-Allah^{-saww}! What were the Parchments of Musa^{-as}?’

قَالَ كَانَتْ عِبْرًا كُلُّهَا وَ فِيهَا عَجَبٌ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَ لِمَنْ أَيْقَنَ بِالنَّارِ لَمْ يَضْحَكْ وَ لِمَنْ يَرَى الدُّنْيَا وَ تَقَلُّبَهَا بِأَهْلِهَا لَمْ يَطْمَئِنُّ إِلَيْهَا وَ لِمَنْ يُؤْمِنُ بِالْقَدْرِ كَيْفَ يَنْصَبُ وَ لِمَنْ أَيْقَنَ بِالْحِسَابِ لَمْ لَا يَعْمَلْ

He^{-saww} said: ‘These were lessons, all of them, and in it was: “Wonder at the one who is certain of death how he is happy, and at the one certain of the Fire why he laughs, and at the one who sees the world and it turning with its people (replacing them) by he is reassured to it, and at the one who believes in pre-determination how he toils (struggle too much for the world), and at the one certain of the Reckoning why he does not work (for Hereafter)!”

قُلْتُ يَا رَسُولَ اللَّهِ هَلْ فِي أَيْدِينَا مِمَّا أَنْزَلَ اللَّهُ عَلَيْكَ شَيْءٌ مِمَّا كَانَ فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

I^{-ra} said, ‘O Rasool-Allah^{-saww}! Is there anything in our hands, from what Allah^{-azwj} has Revealed unto you^{-saww}, from what was in Parchments of Ibrahim^{-as} and Musa^{-as}?’

قَالَ يَا أَبَا ذَرٍّ أَفَرَأَيْتَ قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْوُونَ الحَيَاةَ الدُّنْيَا - وَ الآخِرَةَ حَيْرٌ وَ أَبْقَى - إِنَّ هَذَا لَفِي الصُّحُفِ الأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى -

He^{-saww} said: ‘O Abu Zarr^{-ra}! Read: **He has succeeded, the one who purifies himself [87:14] And does Zikr of a Name of his Lord, so he sends Salawat [87:15] But, you are preferring the life of the world [87:16] And the Hereafter is better and more lasting [87:17] Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]**’.

قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي

I^{-ra} said, ‘O Rasool-Allah^{-saww}, advise me^{-ra}!’

قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ فَإِنَّهُ رَأْسُ الأَمْرِ كُلِّهِ

He^{-saww} said: ‘I^{-saww} advise you^{-ra} with fearing Allah^{-azwj} for it is chief of the matters, all of them!’

قُلْتُ زِدْنِي

I^{-ra} said, ‘Increase for me^{-ra}’.

قَالَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَ ذِكْرِ اللَّهِ كَثِيرًا فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ وَ نُورٌ لَكَ فِي الأَرْضِ

He^{-saww} said: ‘Upon you^{-ra} is with reciting the Quran and doing Zikr of Allah^{-azwj}, a lot, for it will be mentioned for you^{-ra} in the sky, and there will be a Noor for you in the earth’.

قُلْتُ زِدْنِي

I said, ‘Increase for me^{-ra}’.

قَالَ الصَّمْتُ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيَاطِينِ وَ عَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ -

He^{-saww} said: 'The silence, for it is a repellent of the Satans^{-la} and a support for you^{-ra} upon the matters of your^{-ra} religion'.

قُلْتُ زِدْنِي

I^{-ra} said, 'Increase for me^{-ra}'.

قَالَ إِيَّاكَ وَكَثْرَةَ الضَّحِكِ فَإِنَّهُ يُمَيِّتُ الْقَلْبَ وَ يَذْهَبُ بِنُورِ الْوَجْهِ

He^{-saww} said: 'Beware of frequent laughter for it deadens the heart, and removes Noor (radiance) of the face'.

قُلْتُ زِدْنِي

I^{-ra} said, 'Increase for me^{-ra}'.

قَالَ انظُرْ إِلَى مَنْ هُوَ تَحْتَكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزِدْرِي نِعْمَةَ اللَّهِ عَلَيْكَ

He^{-saww} said: 'Look at the one who is below you^{-ra} and do not look at the one who is above you^{-ra}, for it is more appropriate that you do not despise the bounties of Allah^{-azwj} (already) upon you^{-ra}'.

قُلْتُ يَا رَسُولَ اللَّهِ زِدْنِي

I^{-ra} said, 'O Rasool-Allah^{-saww}, increase for me^{-ra}!'

قَالَ صِلْ قَرَابَتَكَ وَ إِنْ فَطَعُوكَ

He^{-saww} said: 'Connect your^{-ra} relatives and even if they cut you^{-ra} off'.

قُلْتُ زِدْنِي

I^{-ra} said, 'Increase for me^{-ra}'.

قَالَ أَحِبِّ الْمَسَاكِينَ وَ مُجَالَسَتَهُمْ

He^{-saww} said: 'Answer (invitations of) the poor and their gatherings'.

قُلْتُ زِدْنِي

I said, 'Increase for me^{-ra}'.

قَالَ قُلِ الْحَقَّ وَ إِنْ كَانَ مُرًّا

He^{-saww} said: 'Speak the truth, and even if it were bitter'.

قُلْتُ زِدْنِي

I^{ra} said, 'Increase for me^{ra}'.

قَالَ لَا تَخَفْ فِي اللَّهِ لَوْمَةً لَأَنْتُمْ

He^{saww} said: 'Do not fear the blame of any blamer for the Sake of Allah^{azwj}'.

قُلْتُ زِدْنِي

I^{ra} said, 'Increase for me^{ra}'.

قَالَ لِيَحْبِزُكَ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ نَفْسِكَ وَ لَا تَجِدُ عَلَيْهِمْ فِيمَا تَأْتِي

He^{saww} said: 'Let it cut you^{ra} off from the people what you^{ra} know from yourself, and do not feel angry upon them regarding what is done'.

ثُمَّ قَالَ كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَكُونَ فِيهِ ثَلَاثُ حِصَالٍ يَعْرِفُ مِنَ النَّاسِ مَا يَجْهَلُ مِنْ نَفْسِهِ وَ يَسْتَحْيِي لَهْمًا هُوَ فِيهِ وَ يُؤْذِي جَلِيسَهُ بِمَا لَا يَغْنِيهِ

Then he^{saww} said: 'It suffices with the person as a fault if there happen to be three traits in him – he knows from the people what he ignores from himself, and he is ashamed for them from what he (himself) is (indulging) in, and he bothers his gatherers with what does not concern him'.

ثُمَّ قَالَ ص يَا أَبَا ذَرٍّ لَا عَقْلَ كَالْتَدْبِيرِ وَ لَا وَرَعَ كَالْكَفِّ وَ لَا حَسَبَ كَحَسَنِ الْخُلُقِ.

Then he^{saww} said: 'O Abu Zarr^{ra}! There is no intellect like the management, nor any devoutness like the restraint, nor any pedigree like the good manners"²⁷.

2- ل، الخصال عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورِ الْفَقِيهِ وَ إِسْمَاعِيلِ وَ الْمَكِّيِّ وَ حَمْدَانَ جَمِيعًا عَنِ الْمَكِّيِّ بْنِ إِبْرَاهِيمَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الشَّافِعِيُّ عَنْ مُجَاهِدِ بْنِ أَعْيَنَ عَنْ عَبْدِ الصَّمَدِ بْنِ الْفَضْلِ الْبَلْخِيِّ عَنْ مَكِّيِّ بْنِ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ وَ الْحَسَنِ بْنِ دِينَارٍ عَنْ مُحَمَّدِ بْنِ وَاسِعٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ

(The book) 'Al Khisaal' – from Al Hassan Bin Ali Bin Muhammad Al Attar, from Muhammad Bin Mahmoud, from Muhammad Bin Mansour Al Faqeeh, and Ismail, and Al Makky, and Hamdan, altogether from Al Makky Bin Ibrahim, and it is narrated to me by Muhammad Bin Abu Abdullah Al Shafie, from Mujahid Bin Ayn, from Abdul Samad Bin Al Fazl Al Balkhy, from Makky Bin Ibrahim, from Hisham Bin Hassan and Al Hassan Bin Dinar, from Muhammad Bin Wasie, from Abdullah Bin Al Samit,

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ص بِسَبْعِ أَوْصَانِي أَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَ لَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَ أَوْصَانِي بِحُبِّ الْمَسَاكِينِ وَ الدُّنُوِّ مِنْهُمْ وَ أَوْصَانِي أَنْ أَقُولَ الْحَقَّ وَ إِنْ كَانَ مُرًّا

'From Abu Zarr^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, 'Rasool-Allah^{saww} advised me^{ra} to look at the one who is below me^{ra} and not look at the one who is above me^{ra}; and he^{saww}

²⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 4 H 1

advised me^{-ra} with loving the poor and be near them; and he^{-saww} advised me^{-ra} to speak the truth and even if it were bitter.

وَأَوْصَانِي أَنْ أَصِلَ رَجَمِي وَإِنْ أَدْبَرْتُ وَأَوْصَانِي أَنْ لَا أَخَافَ فِي اللَّهِ لَوْمَةً لَانِيمَ وَأَوْصَانِي أَنْ أَسْتَكْبِرَ مِنْ قَوْلٍ - لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّمَا مِنْ كُنُوزِ الْجَنَّةِ.

And he^{-saww} advised me^{-ra} to connect my^{-ra} kinship and even if they turn their back; and he^{-saww} advised me^{-ra} not to fear a blame of any blamer for the Sake of Allah^{-azwj}; and he^{-saww} advised me^{-ra} to frequent from the words, ‘There is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’, for it is from the treasures of Paradise”.²⁸

3- مِنْ كِتَابِ مَكَارِمِ الْأَخْلَاقِ، يَقُولُ مَوْلَايَ أَبِي طَوَّلَ اللَّهُ عُمُرَهُ الْفَضْلُ بْنُ الْحَسَنِ هَذِهِ الْأَوْزَانُ مِنْ وَصِيَّةِ رَسُولِ اللَّهِ ص لِأَبِي ذَرٍّ الْغِفَارِيِّ الَّتِي أَخْبَرَنِي بِهَا الشَّيْخُ الْمُفِيدُ أَبُو الْوَفَاءِ عَبْدُ الْجَبَّارِ بْنُ عَبْدِ اللَّهِ الْمُثَمَّرِيُّ الرَّازِيُّ وَ الشَّيْخُ الْأَجَلُ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ بَابُوَيْهِ رَحِمَهُ اللَّهُ إِجَارَةً قَالَ أَمَلَى عَلَيْنَا الشَّيْخُ الْأَجَلُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ وَأَخْبَرَنِي بِذَلِكَ الشَّيْخُ الْعَالِمُ الْحُسَيْنُ بْنُ الْفَتْحِ الْوَاعِظُ الْجُرْجَانِيُّ فِي مَشْهَدِ الرِّضَا ع

From the book ‘Makarim Al Akhlaq’ – My master, my father Al Fazl Bin Al Hassan, may Allah^{-azwj} Prolong his life, said, ‘These pages are from advice of Rasool-Allah^{-azwj} to Abu Zarr Al Ghifary^{-ra} which was informed to me by the sheykh Al Mufeed Abu Al Wafa Al Jabbar Bin Abdullah Al Muqry Al Razy, and the majestic sheykh Al Hassan Bin Al Husayn Bin Al Hassan Bin Babuwayh, may Allah^{-azwj} have Mercy on him, allowing, they both said, ‘It was dictated to us by the majestic sheykh Abu Ja’far Muhammad Bin Al Hassan Al Tusi, and that is informed to me by the sheykh, the scholar Al Husayn Bin Al Fat’h Al Waiz Al Jarjany in the Mausoleum of Al Reza^{-asws}.

قَالَ أَخْبَرَنَا الشَّيْخُ الْإِمَامُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ قَالَ حَدَّثَنِي أَبِي الشَّيْخُ أَبُو جَعْفَرٍ رَحِمَهُ اللَّهُ قَالَ أَخْبَرَنَا جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ قَالَ حَدَّثَنَا أَبُو الْحُسَيْنِ رَجَاءُ بْنُ يَحْيَى الْعَبْرَتَائِيُّ الْكَاتِبُ سَنَةَ أَرْبَعِ عَشْرَةَ وَ ثَلَاثِمِائَةٍ وَ فِيهَا مَاتَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ شُمُونٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْأَصَمُّ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ وَهْبِ بْنِ عَبْدِ اللَّهِ الْهَنْدَائِيِّ قَالَ حَدَّثَنِي أَبُو حَرْبٍ بْنُ أَبِي الْأَسْوَدِ الدُّؤَلِيُّ عَنْ أَبِي الْأَسْوَدِ قَالَ:

He said, ‘We are informed by the sheykh, the imam Abu Ali Al Hassan Bin Muhammad Al Tusi who said, ‘It is narrated to me by my father the sheykh Abu Ja’far, may Allah^{-azwj} have Mercy on him, who said, ‘We are informed by a group, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Muhammad Bin Al Muttalib Al Shaybani who said, ‘It is narrated to us by Abu Al Husayn Raja’a Bin Yahya Al Abartaie the scribe, in the year three hundred and fourteen, and he died during it, said, ‘It is narrated to us by Muhammad Bin Al Hassan Bin Shamoul who said, ‘It is narrated to me by Abdullah Bin Abdul Rahman Al Asamma, from Al Fazl Bin Yasaar, from Wahab Bin Abdullah Hunaie who said, ‘It is narrated to me by Abu Harb Bin Abu Al Aswad Al Duwaly, from Abu Al Aswad who said,

قَدِمْتُ الرَّبَذَةَ فَدَخَلْتُ عَلَى أَبِي ذَرٍّ جُنْدَبِ بْنِ جُنَادَةَ رَضِيَ اللَّهُ عَنْهُ - فَحَدَّثَنِي أَبُو ذَرٍّ قَالَ دَخَلْتُ ذَاتَ يَوْمٍ فِي صَدْرِ نَهَارِهِ عَلَى رَسُولِ اللَّهِ ص فِي مَسْجِدِهِ فَلَمْ أَرِ فِي الْمَسْجِدِ أَحَدًا مِنَ النَّاسِ إِلَّا رَسُولَ اللَّهِ ص - وَ عَلَيٌّ إِلَى جَانِبِهِ جَالِسٌ

‘I arrived at Al-Rabza and entered to see Abu Zarr Jundab Bin Junada^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}. Abu Zarr^{-ra} narrated to me. He^{-ra} said, ‘One day I^{-ra} entered to see Rasool-Allah^{-azwj} during middle of his^{-saww} day in his^{-saww} Masjid. I^{-ra} did not see anyone from the people being in the Masjid except Rasool-Allah^{-saww}, and Ali^{-asws} was seated to his^{-asws} side.

فَاعْتَمَمْتُ خَلْوَةَ الْمَسْجِدِ فَمُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي أَوْصَانِي بِوَصِيَّةٍ يَنْفَعُنِي اللَّهُ بِهَا

I^{ra} took an advantage of the empty Masjid. I^{ra} said, 'O Rasool-Allah^{-saww}! May my^{ra} father and my^{ra} mother be (sacrificed) for you^{-saww}! Advise me^{ra} with such advice Allah^{-azwj} will Cause me^{ra} to benefit by it!

فَقَالَ نَعَمْ وَ أَكْرَمَ بِكَ يَا أَبَا ذَرٍّ إِنَّكَ مِنَّا أَهْلَ الْبَيْتِ وَ إِلَيَّ مُوَصِّبِكَ بِوَصِيَّةٍ فَاحْفَظْهَا فَإِنَّهَا جَامِعَةٌ لِطُرُقِ الْخَيْرِ وَ سُبُلِهِ فَإِنَّكَ إِنِ حَفِظْتَهَا كَانَ لَكَ بِهَا كِفْلَانِ-

He^{-saww} said: 'Yes, and Honour you^{ra}! O Abu Zarr^{ra}! You^{ra} are from us^{-asws}, People^{-asws} of the Household, and I^{-saww} shall advise you with such advice, so preserve it, for it is a summary of the paths of good and its ways, for if you^{ra} were to preserve it, there will be two portions (of Mercy) for you^{ra} due to it.

يَا أَبَا ذَرٍّ اْعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ وَ اعْلَمْ أَنَّ أَوَّلَ عِبَادَةِ اللَّهِ الْمَعْرِفَةُ بِهِ فَهُوَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ فَلَا شَيْءَ قَبْلَهُ وَ الْقَرْدُ فَلَا ثَابِتَ لَهُ وَ الْبَاقِي لَا إِلَى غَايَةٍ

O Abu Zarr^{ra}! Worship Allah^{-azwj} as if you^{ra} can see Him^{-azwj}. Although you^{ra} cannot see Him^{-azwj}, He^{-azwj} can See you^{ra}; and know that the first worship of Allah^{-azwj} is the recognition of Him^{-azwj}. He^{-azwj} is the first before all things. There is nothing before Him^{-azwj}, and He^{-azwj} is the Individual, there is no second for Him^{-azwj}, and He^{-azwj} is the Remaining, not to any end-point.

فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ شَيْءٍ وَ هُوَ اللَّهُ اللَّطِيفُ الْخَبِيرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Originator of the skies and the earth and whatever is in these two, and from anything what is between these, and He^{-azwj} is Allah^{-azwj}, the Subtle, the Informed, and He^{-azwj} is Able upon all things.

ثُمَّ الْإِيمَانُ بِي وَ الْإِقْرَارُ بِأَنَّ اللَّهَ تَعَالَى أَرْسَلَنِي إِلَى كَافَّةِ النَّاسِ - بَشِيرًا وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا

Then the Eman with me^{-saww} and the acknowledgment that Allah^{-azwj} the Exalted has Sent me^{-saww} to all the people, as a giver of glad tidings, and as a warner, and a caller to Allah^{-azwj} by His^{-azwj} Permission, and as a radiant lamp.

ثُمَّ حُبُّ أَهْلِ بَيْتِي الَّذِينَ أَدَّهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا-

Then love for People^{-asws} of my^{-saww} Household, those Allah^{-azwj} has Kept the uncleanness away from them and Purified them a Purification.

وَ اعْلَمْ يَا أَبَا ذَرٍّ أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَهْلَ بَيْتِي فِي أُمَّتِي كَسَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَّى وَ مَنْ رَغِبَ عَنْهَا غَرِقَ وَ مِثْلَ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ مَنْ دَخَلَهُ كَانَ آمِنًا-

And know, O Abu Zarr^{ra}! Allah^{-azwj} Mighty and Majestic has Made People^{-asws} of my^{-saww} Household to be among my^{-saww} community like the ship of Noah^{-as}. One who sails it is saved, and one who turns away from it drowns, and like the door of Hitta among children of Israel. One who enters it would be safe.

يَا أَبَا ذَرٍّ اْحْفَظْ مَا أُوصِيكَ بِهِ تَكُنْ سَعِيداً فِي الدُّنْيَا وَ الْآخِرَةِ

O Abu Zarr^{-ra}! Preserve what I^{-saww} am advising to you^{-ra} with, you^{-ra} will become fortunate in the world and the Hereafter.

يَا أَبَا ذَرٍّ نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَ الْفَرَاغُ-

O Abu Zarr^{-ra}! Two bounties, most of the people are deprived regarding these – the good health and the free time.

يَا أَبَا ذَرٍّ اَعْتَمِمْ حَمْساً قَبْلَ حَمْسٍ شَبَابِكَ قَبْلَ هَرَمِكَ وَ صِحَّتِكَ قَبْلَ سُقْمِكَ وَ عِنَاكَ قَبْلَ فُقْرِكَ وَ فَرَاغَكَ قَبْلَ شُغْلِكَ وَ حَيَاتِكَ قَبْلَ مَوْتِكَ-

O Abu Zarr^{-ra}! Take advantage of five before five – your^{-asws} youth before your^{-ra} old age, and your^{-asws} good health before your^{-ra} sickness, and your^{-ra} riches before your^{-ra} poverty, and your^{-ra} free times before your^{-ra} pre-occupation, and your^{-asws} life before your^{-ra} death.

يَا أَبَا ذَرٍّ إِيَّاكَ وَ التَّسْوِيفَ بِأَمَلِكَ فَإِنَّكَ بِيَوْمِكَ وَ لَسْتَ بِمَا بَعْدَهُ فَإِنْ يَكُنْ عَدُّ لَكَ فُكُنْ فِي الْعَدِّ كَمَا كُنْتَ فِي الْيَوْمِ وَ إِنْ لَمْ يَكُنْ عَدُّ لَكَ لَمْ تَنْدَمْ عَلَى مَا فَرَّطْتَ فِي الْيَوْمِ-

O Abu Zarr^{-ra}! Beware of the procrastination with your^{-ra} hopes, for you^{-ra} are with your^{-ra} day and aren't with what is after it. If tomorrow happens to be for you^{-ra}, then be regarding the tomorrow like what you^{-ra} are regarding today, and if tomorrow does not happen to be for you^{-ra}, why regret upon what you^{-ra} miss out during today?

يَا أَبَا ذَرٍّ كَمْ مِنْ مُسْتَقْبَلٍ يَوْمًا لَا يَسْتَكْمِلُهُ وَ مُنْتَظَرٍ عَدَاً لَا يَبْلُغُهُ

O Abu Zarr^{-ra}! O Abu Zarr^{-ra}! How many a day in the future is not completed, and a tomorrow being awaited cannot be reached.

يَا أَبَا ذَرٍّ لَوْ نَظَرْتَ إِلَى الْأَجْلِ وَ مَصِيرِهِ لَأَبْغَضْتَ الْأَمَلَ وَ عُرُورَهُ-

O Abu Zarr^{-ra}! Had you^{-ra} looked at the death and its destination, you^{-ra} would have hated the hopes and their deception.

يَا أَبَا ذَرٍّ كُنْ كَأَنَّكَ فِي الدُّنْيَا غَرِيبٌ أَوْ كَعَابِرٍ سَبِيلٍ وَ عُدَّ نَفْسَكَ مِنْ أَصْحَابِ الْقُبُورِ-

O Abu Zarr^{-ra}! Be as if you^{-ra} are a stranger in the world, or like a traveller in the way, and count yourself^{-ra} as being from inhabitants of the graves.

يَا أَبَا ذَرٍّ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ وَ إِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ وَ اخُذْ مِنْ صِحَّتِكَ قَبْلَ سُقْمِكَ وَ حَيَاتِكَ قَبْلَ مَوْتِكَ فَإِنَّكَ لَا تَدْرِي مَا اسْمُكَ عَدَاً-

O Abu Zarr^{-ra}! When you^{-ra} wake up in the morning, do not discuss yourself^{-ra} with the evening, and when you^{-ra} come to an evening, do not discuss yourself^{-ra} with the morning, and take from you^{-ra} good health before your^{-ra} sickness, and (from) your^{-ra} life before your^{-ra} death, for you^{-ra} don't know what your^{-ra} name will be tomorrow.

يَا أَبَا ذَرٍّ إِنَّكَ أَنْ تُدْرِكَ الصَّرْعَةَ عِنْدَ الْعُتْرَةِ فَلَا تُقَالَ الْعُتْرَةُ وَلَا تُمَكَّنُ مِنَ الرَّجْعَةِ وَلَا يُحْمَدُكَ مَنْ خَلَّفَتْ بِمَا تَرَكْتَ وَلَا يَغْدِرُكَ مَنْ تَقَدَّمَ عَلَيْهِ بِمَا اشْتَعَلَتْ بِهِ-

O Abu Zarr^{ra}! Beware of being knocked down during the stumble (sinning), so the sin cannot be uprooted, nor will you^{ra} be able upon returning; and he won't praise you^{ra}, the one you^{ra} have left as heir with what you^{ra} have left behind, nor will he excuse you^{asws}, the one you^{ra} have sent forward to with what you^{asws} are pre-occupied with (affairs of the world).

يَا أَبَا ذَرٍّ كُنْ عَلَى عُمْرِكَ أَشَحَّ مِنْكَ عَلَى دِرْهِمِكَ وَ دِينَارِكَ

O Abu Zarr^{ra}! Be upon your^{ra} lifespan greedier than you^{ra} are upon your^{ra} Dirham and Dinar.

يَا أَبَا ذَرٍّ هَلْ يَنْتَظِرُ أَحَدٌ إِلَّا غِيًى مُطْعِياً أَوْ فُقْراً مُنْسِياً أَوْ مَرَضاً مُفْسِداً أَوْ هَرَمًا مُفْنِداً أَوْ مَوْتاً مُجْهِزاً أَوْ الدَّجَالَ فَإِنَّهُ شَرُّ غَائِبٍ يُنْتَظَرُ أَوْ السَّاعَةَ فَ السَّاعَةُ أَذْهَى وَ أَمْرٌ-

O Abu Zarr^{ra}! Does anyone wait except for the riches to be tyrannical, or poverty to be forgotten, or a spoiling sickness, or senility of old age, or death (which is) ready, or Al-Dajjal^{la}? He^{la} is most evil of the awaited, or the Hour, **and the Hour would be more grievous, more bitter (for them) [54:46].**

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

O Abu Zarr^{ra}! Evildest 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 will not feel the breeze of Paradise.

يَا أَبَا ذَرٍّ مَنْ ابْتَغَى الْعِلْمَ لِيُخَدِّعَ بِهِ النَّاسَ لَمْ يَجِدْ رِيحَ الْجَنَّةِ

O Abu Zarr^{ra}! One who seeks the knowledge in order to deceive the people with it will not feel the breeze of Paradise.

يَا أَبَا ذَرٍّ إِذَا سُئِلْتَ عَنْ عِلْمٍ لَا تَعْلَمُهُ فَقُلْ لَا أَعْلَمُهُ تَنْجُ مِنْ تَبِعْتِهِ وَ لَا تُفْتِ بِمَا لَا عِلْمَ لَكَ بِهِ تَنْجُ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ

O Abu Zarr^{ra}! When you^{ra} are asked about knowledge you^{ra} don't know, then said, 'I^{ra} do not know it', you^{ra} will be saved from pursuing it, nor issue verdict (Fatwa) with what there is no knowledge for you^{ra} with it, you^{ra} will be saved from Punishment of Allah^{azwj} on the Day of Qiyamah.

يَا أَبَا ذَرٍّ يَطَّلِعُ قَوْمٌ مِنْ أَهْلِ الْجَنَّةِ عَلَى قَوْمٍ مِنْ أَهْلِ النَّارِ فَيَقُولُونَ مَا أَدْخَلَكُمْ النَّارَ وَ قَدْ دَخَلْنَا الْجَنَّةَ لِفَضْلِ تَأْدِيبِكُمْ وَ تَعْلِيمِكُمْ فَيَقُولُونَ إِنَّا كُنَّا نَأْمُرُ بِالْخَيْرِ وَ لَا نَفْعَلُهُ

O Abu Zarr^{ra}! A group from the people of Paradise will notice upon a group from people of the Fire. They will say, 'What caused you to enter the Fire, while we have entered the Paradise due to the grace of your education and your teachings?' They will said 'We used to instruct with the good and were not doing it'.

يَا أَبَا ذَرٍّ إِنَّ حُفُوقَ اللَّهِ جَلَّ تَنَاؤُهُ أَكْبَرُ مِنْ أَنْ يُقَوْمَ بِهَا الْعِبَادُ وَإِنَّ نِعَمَ اللَّهِ أَكْثَرُ مِنْ أَنْ يُحْصِيَهَا الْعِبَادُ وَ لَكِنْ أَمْسُوا وَ أَصْبِحُوا تَائِبِينَ-

O Abu Zarr^{ra}! The rights of Allah^{azwj}, Majestic is His^{azwj} Praise, are mightier than for the servants to be standing by these, and that the bounties of Allah^{azwj} are more than can be counted by the servants, but come to the evening and morning as repentant.

يَا أَبَا ذَرٍّ إِنَّكُمْ فِي مَمَرِ اللَّيْلِ وَ النَّهَارِ فِي آجَالٍ مَنْقُوصَةٍ وَ أَعْمَالٍ مَحْفُوظَةٍ وَ الْمَوْتُ يَأْتِي بَغْتَةً وَ مَنْ يَزْرَعُ خَيْرًا يُوشِكُ أَنْ يَحْصُدَ خَيْرًا وَ مَنْ يَزْرَعُ شَرًّا يُوشِكُ أَنْ يَحْصُدَ نَدَامَةً وَ لِكُلِّ زَارِعٍ مِثْلُ مَا زَرَعَ-

O Abu Zarr^{ra}! You^{ra} are in reduction of lifespan during passing of the night and the day, and the death will come suddenly, and the one who cultivates good is about to harvest good, and the one who cultivates evil is about to harvest regret, and for every cultivation is similar to what he has planted.

يَا أَبَا ذَرٍّ لَا يُسْبِقُ بَطِيءٌ حِظَّهُ وَ لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُعَدَّرْ لَهُ وَ مَنْ أُعْطِيَ خَيْرًا فَإِنَّ اللَّهَ أَعْطَاهُ وَ مَنْ وُقِيَ شَرًّا فَإِنَّ اللَّهَ وَقَاهُ-

O Abu Zarr^{ra}! Neither will a slow one be overtaken with his share, nor will a greedy one attains what has not been pre-determined for Him^{azwj}; and the one who gives good, Allah^{azwj} will Give him, and one who saves from evil, Allah^{azwj} will Save him.

يَا أَبَا ذَرٍّ الْمُتَّقُونَ سَادَةٌ وَ الْمُفْهَاءُ قَادَةٌ وَ مُحَالِسَتُهُمْ زِيَادَةٌ إِنَّ الْمُؤْمِنَ لَيَرَى ذَنْبَهُ كَأَنَّهُ تَحْتِ صَخْرَةٍ يَخَافُ أَنْ تَقَعَ عَلَيْهِ وَ إِنَّ الْكَافِرَ لَيَرَى ذَنْبَهُ كَأَنَّهُ دُبَابٌ مَرَّ عَلَى أَنْفِهِ-

O Abu Zarr^{ra}! The pious ones are chiefs, and the jurists are guides, and their gatherings are an increase (in knowledge). The Momin tends to see his sins as if he is under a rock, fearing that it might fall upon him, but the Kafir tends to see his sin as if it is a fly passing upon his nose.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَرَادَ بِعَبْدٍ خَيْرًا جَعَلَ ذُنُوبَهُ بَيْنَ عَيْنَيْهِ مُمْتَلَأَةً وَ الْإِثْمَ عَلَيْهِ ثِقِيلًا وَ بِيَالًا- وَ إِذَا أَرَادَ بِعَبْدٍ شَرًّا أَنْسَاهُ ذُنُوبَهُ-

O Abu Zarr^{ra}! Whenever Allah^{azwj} Blessed and Exalted Wants good with a servant, He^{azwj} Makes his sins to be represented between his eyes, and the sin is heavy upon him, a scourge; and when He^{azwj} is Annoyed with a servant, Causes him to forget his sin.

يَا أَبَا ذَرٍّ لَا تَنْظُرْ إِلَى صِغَرِ الْخَطِيئَةِ وَ لَكِنْ انظُرْ إِلَى مَنْ عَصَيْتَ

O Abu Zarr^{ra}! Do not look at the minor sin, but look at the One^{azwj} Whom you^{ra} are disobeying.

يَا أَبَا ذَرٍّ إِنَّ نَفْسَ الْمُؤْمِنِ أَشَدُّ اِرْتِكَاسًا مِنَ الْخَطِيئَةِ مِنَ الْعُصْفُورِ حِينَ يُقَدَفُ بِهِ فِي شَرِكِهِ-

O Abu Zarr^{ra}! The soul of a Momin is more severely restless than the sparrow is when it is thrown into its snare (trap).

يَا أَبَا ذَرٍّ مَنْ وَاَفَقَ قَوْلُهُ فَعَلَهُ فَذَاكَ الَّذِي أَصَابَ حِظَّهُ وَ مَنْ خَالَفَ قَوْلَهُ فَعَلَهُ فَإِنَّمَا يُؤَيِّخُ نَفْسَهُ

O Abu Zarr^{ra}! One whose words are compatible with his deeds, so that is the one who has attained his share, and the one whose words oppose his deeds, so he is rather rebuking himself.

يَا أَبَا ذَرٍّ إِنَّ الرَّجُلَ لَيُخْرَمُ رِزْقَهُ بِالذَّنْبِ يُصِيبُهُ

O Abu Zarr^{ra}! The man tends to be deprived of his sustenance due to the sin he commits.

يَا أَبَا ذَرٍّ دَعِ مَا لَسْتَ مِنْهُ فِي شَيْءٍ وَلَا تَنْطِقْ فِيمَا لَا يَغْنِيكَ وَ اخْرُنْ لِسَانَكَ كَمَا تَخْرُنُ وَرِقَكَ-

O Abu Zarr^{ra}! Leave what thing has nothing to do with you^{ra}, nor speak regarding what does not concern you^{ra}, and treasure your^{ra} tongue just as you^{ra} treasure your^{ra} silver.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ جَلَّ تَنَاؤُهُ لَيَدْخِلُ قَوْمًا الْجَنَّةَ فَيُعْطِيهِمْ حَتَّى يَمَلُّوا وَ فَوْقَهُمْ قَوْمٌ فِي الدَّرَجَاتِ الْعُلَى فَإِذَا نَظَرُوا إِلَيْهِمْ عَرَفُوهُمْ فَيَقُولُونَ رَبَّنَا إِخْوَانَنَا كُنَّا مَعَهُمْ فِي الدُّنْيَا فَبِمَ فَضَّلْتَهُمْ عَلَيْنَا

O Abu Zarr^{ra}! Allah^{azwj}, Majestic is His^{azwj} Praise, will Enter a group of people into the Paradise. He^{azwj} will Give them until they are fed up, and above them will be a group of people in the higher ranks. When they look at them, they will recognise them, so they will say, 'Our Lord^{azwj}! Our brothers! We were with them in the world, so by what have you merited them over us?'

فَيَقَالُ هَيْهَاتَ هَيْهَاتَ إِنَّهُمْ كَانُوا يَجُوعُونَ حِينَ تَشْبَعُونَ وَ يَطْمَئِنُونَ حِينَ تَرَوُونَ وَ يَقُومُونَ حِينَ تَنَامُونَ وَ يَشْحَصُونَ حِينَ تُحْفَظُونَ-

He^{azwj} will Say: "Far be it! Far be it! They were being hungry when you were satiating, and they were being thirsty when you are saturating, and they were standing (in Salat) when you were sleeping, and they were working actively which you were preserving yourselves!"

يَا أَبَا ذَرٍّ جَعَلَ اللَّهُ جَلَّ تَنَاؤُهُ فُرَّةً عَيْنِي فِي الصَّلَاةِ وَ حَبَّبَ إِلَيَّ الصَّلَاةَ كَمَا حَبَّبَ إِلَيَّ الْجَائِعِ الطَّعَامَ وَ إِلَى الظَّمْآنِ الْمَاءَ وَ إِلَى الْجَائِعِ إِذَا أَكَلَ شَبِعَ وَ إِلَى الظَّمْآنِ إِذَا شَرِبَ رَوِيَ وَ أَنَا لَا أَشْبَعُ مِنَ الصَّلَاةِ-

O Abu Zarr^{ra}! Allah^{azwj}, Majestic is His^{azwj} Praise, Made delight of my^{saww} eyes to be in the Salat, just as He^{azwj} Made the food to be beloved to the hungry, and the water to the thirsty; and when the hungry one eats he is satiated, and if the thirsty one drinks, he is saturated, while I^{saww} do not get satiated from the Salat.

يَا أَبَا ذَرٍّ أَيُّمَا رَجُلٍ تَطَوَّعَ فِي يَوْمٍ وَ لَيْلَةٍ اثْنَتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ كَانَ لَهُ حَقًّا وَاجِبًا بَيْتٌ فِي الْجَنَّةِ-

O Abu Zarr^{ra}! Whichever man prays twelve Cycles of optional Salat during a day and night, besides the Prescribed one, there would be a right for him obligating a house in the Paradise.

يَا أَبَا ذَرٍّ مَا دُمْتَ فِي الصَّلَاةِ فَإِنَّكَ تَقْرَعُ بَابَ الْمَلِكِ الْجَبَّارِ وَ مَنْ يُكْثِرُ قَرَعَ بَابَ الْمَلِكِ يُفْتَحُ لَهُ:

O Abu Zarr^{ra}! For as long as you^{ra} are in the Salat, you^{ra} are knocking on the door of the King, the Subduer, and the one who frequently knocks a door of the King, He^{azwj} will Open for him.

يَا أَبَا ذَرٍّ مَا مِنْ مُؤْمِنٍ يُثَوِّمُ مُصَلِّياً إِلَّا تَنَازَرَتْ عَلَيْهِ الْبُرُ مَا بَيْنَهُ وَ بَيْنَ الْعَرْشِ وَ وَكَلَّ بِهِ مَلَكٌ يُنَادِي يَا ابْنَ آدَمَ لَوْ تَعَلَّم مَا لَكَ فِي الصَّلَاةِ وَ مَنْ تُنَاجِي مَا انْفَتَلَتْ

O Abu Zarr^{ra}! There is none from a Momin standing praying Salat except the righteousness is scattered upon him, what is between him and the Throne, and an Angel will be allocated with him calling out: 'O son of Adam^{as}! Had you known what is for you in the Salat, and the One^{azwj} you are whispering to, you will not wrap up (end your Salat)'.

يَا أَبَا ذَرٍّ طُوبَى لِأَصْحَابِ الْأَلْوِيَةِ يَوْمَ الْقِيَامَةِ يَحْمِلُونَهَا فَيَسْبِقُونَ النَّاسَ إِلَى الْجَنَّةِ أَلَا وَ هُمْ السَّابِقُونَ إِلَى الْمَسَاجِدِ بِالْأَسْحَارِ وَ غَيْرِ الْأَسْحَارِ -

O Abu Zarr^{ra}! Beatitude is for owners of the flags on the Day of Qiyamah. They will be carrying these, so they will be preceding the people to the Paradise. Indeed, and they were preceding to the Masjids at pre-dawn and other than pre-dawn.

يَا أَبَا ذَرٍّ الصَّلَاةُ عِمَادُ الدِّينِ وَ اللَّسَانُ أَكْبَرُ وَ الصَّدَقَةُ تَمْحُو الخَطِيئَةَ وَ اللَّسَانُ أَكْبَرُ وَ الصَّوْمُ جَنَّةٌ مِنَ النَّارِ وَ اللَّسَانُ أَكْبَرُ وَ الْجِهَادُ نِبَاهَةٌ وَ اللَّسَانُ أَكْبَرُ -

O Abu Zarr^{ra}! The Salat is pillar of religion, and the tongue is greatest, and the charity deletes the sins, and the tongue is the greatest, and the fasting is a shield from the Fire, and the tongue is the greatest, and the Jihad is a nobility, and the tongue is the greatest.

يَا أَبَا ذَرٍّ الدَّرَجَةُ فِي الْجَنَّةِ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ إِنَّ الْعَبْدَ لَيَرْفَعُ بَصَرَهُ فَيَلْمَعُ لَهُ نُورٌ يَكَادُ يَخْطَفُ بَصَرَهُ فَيَفْرُغُ لِدَلِكِ فَيَقُولُ مَا هَذَا فَيُقَالُ هَذَا نُورٌ أَخِيكَ

O Abu Zarr^{ra}! The rank (level) in the Paradise is like what is between the sky and the earth, and the servant raises his sight so a Noor will shine for him almost stunning his sight. He will panic at that and will say, 'What is this?' It will be said, 'This is Noor of your brother'.

فَيَقُولُ أَخِي فَلَانَ كُنَّا نَعْمَلُ جَمِيعاً فِي الدُّنْيَا وَ قَدْ فَضَّلَ عَلَيَّ هَكَذَا فَيُقَالُ لَهُ إِنَّهُ كَانَ أَفْضَلَ مِنْكَ عَمَلًا ثُمَّ يُجْعَلُ فِي قَلْبِهِ الرِّضَا حَتَّى يَرْضَى -

He will say, 'My brother so and so! We used to work together in the world, and he has been merited over me like this!' It will be said to him, 'He was better than you in deeds, then the satisfaction was Made to be in his heart until he was satisfied'.

يَا أَبَا ذَرٍّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ وَ مَا أَصْبَحَ فِيهَا مُؤْمِنٌ إِلَّا خَزِيناً فَكَيْفَ لَا يَحْزَنُ الْمُؤْمِنُ وَ قَدْ أُوْعِدَهُ اللهُ جَلَّ تَنَاوُهُ أَنَّهُ وَإِذَا جَهَنَّمَ وَ لَمْ يُعِدَّهُ أَنَّهُ صَادِرٌ عَنْهَا

O Abu Zarr^{ra}! The world is a prison for the Momin and a garden for the Kafir; and a Momin does not wake up in the morning in it except grieving. How can the Momin not grieve and Allah^{azwj}, Majestic is His^{azwj} Praise, has Promised him that he will pass over it, and did not Promise him that he will return from it.

وَ لَيَلْقَيْنَّ أَمْرَاضاً وَ مُصِيبَاتٍ وَ أُموراً تَغِيظُهُ وَ لَيُظَلَمَنَّ فَلَا يُنْتَصَرُ يَبْتَغِي ثَوَاباً مِنَ اللهِ تَعَالَى فَمَا يَزَالُ فِيهَا خَزِيناً حَتَّى يُعَارَفَهَا فَإِذَا فَارَقَهَا أَفْضَى إِلَى الرَّاحَةِ وَ الْكَرَامَةِ يَا أَبَا ذَرٍّ مَا عُبِدَ اللهُ عَزَّ وَ جَلَّ عَلَى مِثْلِ طُولِ الْحُزْنِ

And he faces sicknesses, and calamities, and annoying matters, and he is oppressed but he does not seek help seeking Rewards from Allah^{-azwj} the Exalted. He does not cease to be grieving in it until he separates from it. When he does separate from it, he reaches to the comfort and the honours. O Abu Zarr^{-ra}! Allah^{-azwj} Mighty and Majestic has not been worshipped like by the prolonged grief.

يَا أَبَا ذَرٍّ مَنْ أَوْقَى مِنَ الْعِلْمِ مَا لَا يُبْكِيهِ حَقِيقٌ أَنْ يَكُونَ قَدْ أَوْقَى عِلْمٌ مَا لَا يَنْفَعُهُ لِأَنَّ اللَّهَ نَعَتَ الْعُلَمَاءَ فَقَالَ جَلَّ وَعَزَّ- إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا بُشِيَ عَلَيْهِمْ يَجْرُونَ لِلْأَذْقَانِ سُجْدًا- وَ يَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا وَ يَجْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَ يَرِيْدُهُمْ حُشُوعًا-

O Abu Zarr^{-ra}! One who is given from the knowledge what does not make him cry, in reality he happens to have been given what does not benefit him because Allah^{-azwj} has described the scholars. The Mighty and Majestic Said: **surely those Given the Knowledge from before it, when it is recited to them, they fall down fall down to their chins in Sajdah' [17:107] And they are saying: Glorious is our Lord! Surely His Promise would always be Fulfilled [17:108] And they fall down on their faces weeping, and it increases them in humbleness [17:109].**

يَا أَبَا ذَرٍّ مَنْ اسْتَطَاعَ أَنْ يَبْكِيَ فُلَيْبِكَ وَ مَنْ لَمْ يَسْتَطِعْ فَلْيَشْعِرْ قَلْبَهُ الْحُزْنَ وَ لِيَتَبَاكَ إِنَّ الْقَلْبَ الْقَاسِيَ بَعِيدٌ مِنَ اللَّهِ تَعَالَى وَ لَكِنْ لَا تَشْعُرُونَ-

O Abu Zarr^{-ra}! One who capable of crying, let him cry, and one who is not capable, let him make his heart a way of the grief and let him cry. Surely the cruel hear is remote from Allah^{-azwj} the Exalted, but you^{-ra} are unaware.

يَا أَبَا ذَرٍّ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا أَجْمَعُ عَلَى عَبْدٍ حَوْفَيْنِ وَ لَا أَجْمَعُ لَهُ أَمْنَيْنِ فَإِذَا أَمِنْتَنِي فِي الدُّنْيَا أَحَفْتُهُ يَوْمَ الْقِيَامَةِ وَ إِذَا خَافَنِي فِي الدُّنْيَا آمَنْتُهُ يَوْمَ الْقِيَامَةِ

O Abu Zarr^{-ra}! Allah^{-azwj} Blessed and Exalted Says: "I^{-azwj} will not Gather two fears upon a servant, nor will I^{-azwj} Gather two securities for him. When he feels safe from Me^{-azwj} in the world, I^{-azwj} will Frighten him on the Day of Qiyamah, and when he fears Me^{-azwj} in the world, I^{-azwj} will Secure him on the Day of Qiyamah".

يَا أَبَا ذَرٍّ إِنَّ الْعَبْدَ لَيَعْرَضُ عَلَيْهِ ذُنُوبُهُ يَوْمَ الْقِيَامَةِ فَيَقُولُ أَمَا إِنِّي كُنْتُ مُشْفِقًا فَيَعْفُرُ لَهُ-

O Abu Zarr^{-ra}! The servant, his sins will be presented to him on the Day of Qiyamah. He will say, 'As for me, I used to be fearful'. So He^{-azwj} will Forgive (his sins) for him.

يَا أَبَا ذَرٍّ إِنَّ الرَّجُلَ لَيَعْمَلُ الْحَسَنَةَ فَيَبْكُلُ عَلَيْهَا وَ يَعْمَلُ الْمُحَقَّرَاتِ حَتَّى يَأْتِيَ اللَّهَ وَ هُوَ عَلَيْهِ غَضَبَانُ وَ إِنَّ الرَّجُلَ لَيَعْمَلُ السَّيِّئَةَ فَيَفْرُقُ مِنْهَا فَيَأْتِيَ اللَّهَ عَزَّ وَ جَلَّ آمِنًا يَوْمَ الْقِيَامَةِ

O Abu Zarr^{-ra}! A man tends to do the good deed, so he relies upon it, and he does the minor sins until he comes to Allah^{-azwj} and He^{-azwj} is Angry upon him; and a man does the evil deeds, and he fears from it. He comes to Allah^{-azwj} Mighty and Majestic safe on the Day of Qiyamah.

يَا أَبَا ذَرٍّ إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيَدْخُلُ بِهِ الْجَنَّةَ

O Abu Zarr^{-ra}! A man commits the sin, so he enters the Paradise due to it'.

فَقُلْتُ وَ كَيْفَ ذَلِكَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

I^{ra} said, 'And how can that be so? May my^{ra} father and my^{ra} mother be (sacrificed) for you, O Rasool-Allah^{saww}?'

قَالَ يَكُونُ ذَلِكَ الذَّنْبُ نُصِبَ عَلَيْهِ تَائِباً مِنْهُ فَارْتَأَى إِلَى اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَدْخُلَ الْجَنَّةَ

He^{saww} said: 'That sin happens to be installed in his eyes. He is repentant from it, fleeing to Allah^{azwj} Mighty and Majestic until he enters the Paradise'.

يَا أَبَا ذَرٍّ إِنَّ أَوَّلَ شَيْءٍ يُرْفَعُ مِنَ هَذِهِ الْأُمَّةِ الْأَمَانَةُ وَ الْحُشُوعُ حَتَّى لَا تَكَادَ تَرَى خَاشِعاً-

O Abu Zarr^{ra}! The clever is the one who acknowledges (his sins) himself and works for what is after the death, and the frustrated is the one who pursues his self and his whims, and he wishes to Allah^{azwj} Mighty and Majestic the hopes.

يَا أَبَا ذَرٍّ إِنَّ أَوَّلَ شَيْءٍ يُرْفَعُ مِنَ هَذِهِ الْأُمَّةِ الْأَمَانَةُ وَ الْحُشُوعُ حَتَّى لَا تَكَادَ تَرَى خَاشِعاً-

O Abu Zarr^{ra}! The first thing to be raised from this community is the security and the humbleness until you will almost not see a humble one.

يَا أَبَا ذَرٍّ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ الدُّنْيَا كَانَتْ تَعْدُلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ أَوْ ذُبَابٍ مَا سَعَى الْكَافِرُ مِنْهَا شَرْبَةً مِنْ مَاءٍ-

O Abu Zarr^{ra}! By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! Had the world even equated in the Presence of Allah^{azwj} to a wing of a mosquito or a fly, the Kafir would not have preceded from it to a drink of water.

يَا أَبَا ذَرٍّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا مَنْ ابْتَغَى بِهِ وَجْهَ اللَّهِ وَ مَا مِنْ شَيْءٍ أَبْغَضَ إِلَى اللَّهِ تَعَالَى مِنَ الدُّنْيَا حَلَمَهَا ثُمَّ عَرَضَهَا فَلَمْ يَنْظُرْ إِلَيْهَا وَ لَا يَنْظُرُ إِلَيْهَا حَتَّى تَقُومَ السَّاعَةُ وَ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنَ الْإِيمَانِ بِهِ وَ تَرْكِهِ مَا أَمَرَ بِتَرْكِهِ-

O Abu Zarr^{ra}! The world is Accursed, Accursed is whatever's in it except the one who seeks the Face of Allah^{azwj} with it; and there is nothing more Hateful to Allah^{azwj} the Exalted than the world. He^{azwj} Created it, then Widened it, but did not Look at it nor will He^{azwj} Look until establishment of the Hour; and there is nothing more Beloved to Allah^{azwj} the Exalted than the Eman with Him^{azwj}, and leaving what He^{azwj} has Commanded with leaving it.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى أَحِي عَيْسَى ع- يَا عَيْسَى لَا تُحِبِّ الدُّنْيَا فَإِنَّي لَسْتُ أُحِبُّهَا وَ أَحِبُّ الْآخِرَةَ فَإِنَّمَا هِيَ دَارُ الْمَعَادِ-

O Abu Zarr^{ra}! Allah^{azwj} Blessed and Exalted Revealed to my^{saww} brother^{as} Isa^{as}: "O Isa^{as}! Do not love the world for I^{azwj} don't Love it, and love the Hereafter for rather it is a house of return!"

يَا أَبَا ذَرٍّ إِنَّ جِبْرِئِيلَ أَتَانِي بِخَزَائِنِ الدُّنْيَا عَلَى بَغْلَةٍ شَبَابَةٍ فَقَالَ لِي يَا مُحَمَّدُ هَذِهِ خَزَائِنُ الدُّنْيَا وَ لَا يَنْفُصُكَ مِنْ حِطِّكَ عِنْدَ رَبِّكَ

O Abu Zarr^{-ra}! Jibraeel^{-as} came to me^{-saww} with treasures of the world upon a mule (called) Shahba. He^{-as} said to me^{-saww}: 'O Muhammad^{-saww}! These are treasures of the world and they will not reduce you^{-saww} from your^{-saww} share with your^{-saww} Lord^{-azwj}'.

فَقُلْتُ يَا حَبِيبِي جِبْرَائِيلُ لَا حَاجَةَ لِي فِيهَا إِذَا شَبِعْتُ شَكَرْتُ رَبِّي وَإِذَا جُعْتُ سَأَلْتُهُ-

I^{-saww} said: 'O my^{-saww} beloved Jibraeel^{-as}! There is no need for me^{-saww} regarding these. Whenever I^{-saww} am satiated, I^{-azwj} thank my^{-saww} Lord^{-azwj}, and whenever I^{-saww} am hungry, I^{-saww} ask Him^{-azwj}!'

يَا أَبَا ذَرٍّ إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بَعْدَ خَيْرٍ فَفَقَّهُهُ فِي الدِّينِ وَزَهَّدَهُ فِي الدُّنْيَا وَبَصَّرَهُ بِعُيُوبِ نَفْسِهِ

O Abu Zarr^{-ra}! Whenever Allah^{-azwj} Mighty and Majestic Wants good with a servant, He^{-azwj} Causes him to have understanding in the religion, and he is ascetic in the world, and he is insightful of his own faults.

يَا أَبَا ذَرٍّ مَا زَهَّدَ عَبْدٌ فِي الدُّنْيَا إِلَّا أَنْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ وَبُصِّرَهُ عُيُوبَ الدُّنْيَا وَدَاءَهَا وَدَوَاءَهَا وَأَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ-

O Abu Zarr^{-ra}! A servant will not be ascetic in the world except Allah^{-azwj} will Grow the wisdom in his heart, and his tongue will speak with it, and he will be insightful of faults of the world, and its diseases, and its cures, and he will come out safely from it to the house of Peace.

يَا أَبَا ذَرٍّ إِذَا رَأَيْتَ أَحَاكَ قَدْ زَهَدَ فِي الدُّنْيَا فَاسْتَمِعْ مِنْهُ فَإِنَّهُ يُلْقِي الْحِكْمَةَ

O Abu Zarr^{-ra}! Whenever you see your brother being ascetic in the world, then listen intently from him, for he will be casting the wisdom'.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَزْهَدُ النَّاسِ

I^{-ra} said, 'O Rasool-Allah^{-saww}! One is most ascetic of the people?'

قَالَ مَنْ لَمْ يَنْسَ الْمَقَابِرَ وَالْبَلَى وَتَرَكَ فَضْلَ زِينَةِ الدُّنْيَا وَآثَرَ مَا يَبْقَى عَلَى مَا يَفْنَى وَ لَمْ يَعْذُ عَدَاً مِنْ أَيَّامِهِ وَعَدَّ نَفْسَهُ فِي الْمَوْتَى-

He^{-saww} said: 'One who does not forget the graves, and the decay, and he leaves the merits of adornments of the world, and he prefers what is to remain over what is not to remain, and he does not count tomorrow as being from his days, and he counts himself among the dead.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يُوحِ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَ لَكِنِ أَوْحَى إِلَيَّ أَنْ فَسَبِّحَ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ- وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيكَ الْيَقِينُ-

O Abu Zarr^{-ra}! Allah^{-azwj} Blessed and Exalted did not Reveal to me^{-saww} than I^{-saww} should amass the wealth, but He^{-azwj} Revealed to me^{-saww}: **Therefore Glorify with the Praise of your Lord, and become from the prostrating ones [15:98] And worship your Lord until there comes to you certainty [15:99].**

يَا أَبَا ذَرٍّ إِنِّي أَلْبَسُ الْعَلِيظَ وَ أَجْلِسُ عَلَى الْأَرْضِ وَ أَلْعُقُ أَصَابِعِي وَ أَزْكِبُ الْحِمَارَ بِعَيْرِ سَرْجٍ وَ أُزِدُّ حُلْفِي فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي

O Abu Zarr^{ra}! I^{-saww} wear the thick (clothes), and I^{-saww} sit upon the ground, and I^{-saww} lick my^{-saww} fingers (after meal), and I^{-saww} ride the donkey without a saddle, and I^{-saww} let someone ride behind me^{-saww}. So, the one turns away from my^{-saww} Sunnah, he isn't from me^{-saww}.

يَا أَبَا ذَرٍّ حُبُّ الْمَالِ وَالشَّرَفِ أَذْهَبَ لِدِينِ الرَّجُلِ مِنْ ذُبُّبِنِ ضَارِبِينَ فِي زَرْبِ الْعَنَمِ فَأَعَارًا فِيهَا حَتَّى أَصْبَحَا فَمَا ذَا أُبْقِيَا مِنْهَا-

O Abu Zarr^{ra}! Love of the wealth and the nobility is more destructive to the religion of a man than two wolves striking in a pen of sheep, raiding it until morning. So, what is that will remain from it?

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ الْحَائِضُونَ الْمُتَوَاضِعُونَ الدَّاكِرُونَ اللَّهُ كَثِيرًا أَمْ هُمْ يَسْبِقُونَ النَّاسَ إِلَى الْجَنَّةِ

He (Abu Zarr^{ra}) said, 'I^{ra} said, 'O Rasool-Allah^{-saww}! The fearful, the submissive, the humble, the ones doing Zikr of Allah^{-azwj} are many. Will they be preceding the people to the Paradise?'

فَقَالَ لَا وَ لَكِنَّ فُقَرَاءَ الْمُسْلِمِينَ فَإِنَّهُمْ يَتَخَطَّوْنَ رِقَابَ النَّاسِ فَيَقُولُ لَهُمْ خَزَنَةُ الْجَنَّةِ كَمَا أَنْتُمْ حَتَّى تُحَاسِبُوا فَيَقُولُونَ بِمِ نَحَاسَبُ فَوَ اللَّهُ مَا مَلَكَنَا فَتَنُجُودَ وَ نَعْدِلَ وَ لَا أُفِيضَ عَلَيْنَا فَنَقْبِضَ وَ نَبْسُطَ وَ لَكُنَّا عَبْدًا رَبَّنَا حَتَّى دَعَانَا فَأَجَبْنَا-

He^{-saww} said: 'No! But the poor Muslims will, for they will be going past necks of the people, so treasurers of the Paradise will say to them, 'Stay as you are, until you are Reckoned with!' They will say, 'Reckoned with what? By Allah^{-azwj}, we had not owned (much) so we could have been generous and dispensed justice, nor was (wealth) poured upon us so we could have withheld and extended, but we worshipped our Lord^{-azwj} until He^{-azwj} Called us, so we answered'.

يَا أَبَا ذَرٍّ إِنَّ الدُّنْيَا مَشْغَلَةٌ لِلْقُلُوبِ وَ الْأَبْدَانِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَائِلُنَا عَمَّا نَعْمَنَا فِي حَلَالِهِ فَكَيْفَ بِمَا نَعْمَنَا فِي حَرَامِهِ-

O Abu Zarr^{ra}! The world is a pre-occupation for the hearts and the bodies, and Allah^{-azwj} Blessed and Exalted will be Questioning us about what bounties we have regarding His^{-azwj} Permissibles, so how would it be with what bounties we have regarding His^{-azwj} Prohibitions?

يَا أَبَا ذَرٍّ إِنِّي قَدْ دَعَوْتُ اللَّهَ جَلَّ ثَنَاؤُهُ أَنْ يَجْعَلَ رِزْقِي مِنْ حُبِّي الكِفَافَ وَ أَنْ يُعْطِيَّ مَنْ يُبْغِضُنِي كَثْرَةَ الْمَالِ وَ الْوَالِدِ-

O Abu Zarr^{ra}! I^{-saww} have supplicated to Allah^{-azwj}, Majestic is His^{-azwj} Praise, to Make sustenance of the one who loves me^{-saww} to be the sufficiency, and to Give the one who hates me^{-saww}, abundant wealth and children.

يَا أَبَا ذَرٍّ طُوبَى لِلرَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ الَّذِينَ اتَّخَذُوا أَرْضَ اللَّهِ بِسَاطًا وَ تُرَابَهَا فِرَاشًا وَ مَاءَهَا طِيبًا وَ اتَّخَذُوا كِتَابَ اللَّهِ شِعَارًا وَ دُعَاءَهُ دِتَارًا يَفْرِضُونَ الدُّنْيَا قَرَضًا-

O Abu Zarr^{ra}! Beatitude is for the ascetics in the world, the ones desirous regarding the Hereafter, those who are taking the earth of Allah^{-azwj} as a carpet, and its soul as a bed, and its water as a perfume, and they are taking the Book of Allah^{-azwj} as a slogan, and its calls as a blanket. They are borrowing the world as a loan.

يَا أَبَا ذَرٍّ حَزْتُ الْآخِرَةَ الْعَمَلِ الصَّالِحِ وَ حَزْتُ الدُّنْيَا الْمَالِ وَ الْبُنُونَ

O Abu Zarr^{ra}! The cultivation (plough) of the Hereafter are the righteous deeds, and cultivation (plough) of the world is the wealth and the sons.

يَا أَبَا ذَرٍّ إِنَّ رَبِّي أَخْبَرَنِي فَقَالَ وَ عَزَّيْ وَ جَلَالِي مَا أَذْرَكَ الْعَابِدُونَ ذَرَكَ الْبُكَاءِ وَ إِنِّي لَأُنْبِي لَهُمْ فِي الرَّبِيقِ الْأَعْلَى قَصْرًا- لَا يُشَارِكُهُمْ فِيهِ أَحَدٌ-

O Abu Zarr^{ra}! My^{saww} Lord^{azwj} Informed me^{saww}. He^{azwj} Said: “By My^{azwj} Might and My^{azwj} Majesty! The worshippers will not understand the realisation of crying except I^{azwj} will Build a castle for them among the lofty friends. No one will participate with them in it!”

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الْمُؤْمِنِينَ أَكْبَسُ

He (Abu Zarr^{ra}) said, ‘I^{ra} said, ‘O Rasool-Allah^{saww}! Which of the Momineen is the cleverest?’

قَالَ أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا وَ أَحْسَنُهُمْ لَهُ اسْتِعْدَادًا-

He^{saww} said: ‘The one most frequently remembering the death, and their best in preparation for it’.

يَا أَبَا ذَرٍّ إِذَا دَخَلَ النُّورَ الْقَلْبَ انْفَسَحَ الْقَلْبُ وَ اسْتَوْسَعَ

O Abu Zarr^{ra}! When the Noor enters the heart, the heart opens up and becomes capacious.

قُلْتُ فَمَا عَلَامَةُ ذَلِكَ يَا أَبَا ذَرٍّ أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

I^{ra} said, ‘So what is the sign of that? May my^{ra} father and my^{ra} mother be (sacrificed) for you^{saww}, O Rasool-Allah^{saww}!’

قَالَ الْإِنَابَةُ إِلَى دَارِ الْخُلُودِ وَ التَّجَانُّبُ عَنِ دَارِ الْعُرُورِ وَ الْإِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ

The delegating is to the eternal house, and the detachment is from the house of deception, and the preparation is for the death before it’s descent.

يَا أَبَا ذَرٍّ اتَّقِ اللَّهَ وَ لَا تُرِي النَّاسَ أَنَّكَ تَخْشَى اللَّهَ فَيُكْرِمُوكَ وَ قَلْبِكَ فَاجِرٌ

O Abu Zarr^{ra}! Fear Allah^{azwj} and do not show the people that you are fearing Allah^{azwj} so they will honour you while your heart is immoral.

يَا أَبَا ذَرٍّ لِيَكُنْ لَكَ فِي كُلِّ شَيْءٍ نِيَّةٌ حَتَّى فِي النَّوْمِ وَ الْأَكْلِ

O Abu Zarr^{ra}! Let there be an intention for you regarding all things, to the extent regarding the sleep and the eating.

يَا أَبَا ذَرٍّ لِيَعْظُمَ جَلَالُ اللَّهِ فِي صَدْرِكَ فَلَا تَذْكُرُهُ كَمَا يَذْكُرُهُ الْجَاهِلُ عِنْدَ الْكَلْبِ اللَّهْمَّ أَخْرِهِ وَ عِنْدَ الْخِنْزِيرِ اللَّهْمَّ أَخْرِهِ-

O Abu Zarr^{ra}! Let the Majesty of Allah^{-azwj} be magnified in your^{ra} chest, so do not mention it just as the ignorant one mentions it in the presence of the dog. O Allah^{-azwj}, Cut him off! And in the presence of the pig. O Allah^{-azwj}, Cut him off!

يَا أَبَا ذَرٍّ إِنَّ لِلَّهِ مَلَائِكَةً قِيَاماً مِنْ خِيْفَتِهِ مَا رَفَعُوا رُءُوسَهُمْ حَتَّى يُنْفَخَ فِي الصُّورِ النَّفْحَةُ الْآخِرَةُ فَيَقُولُونَ جَمِيعاً سُبْحَانَكَ وَ بِحَمْدِكَ مَا عَبْدْنَاكَ كَمَا يُنْبَغِي لَكَ أَنْ تُعْبَدَ-

O Abu Zarr^{ra}! There are Angels for Allah^{-azwj} standing from fearing Him^{-azwj}. They will not be raising their heads until it is blown into the Trumpet the second blowing. They will all be saying, 'Glory be to You^{-azwj}, and by Your^{-azwj} Praise! We have not worshipped You^{-azwj} like what is befitting for You^{-azwj} to be worshipped.

يَا أَبَا ذَرٍّ وَ لَوْ كَانَ لِرَجُلٍ عَمَلٌ سَبْعِينَ نَبِيًّا - لَأَسْتَقَلَّ عَمَلُهُ مِنْ شِدَّةِ مَا يَرَى يَوْمَئِذٍ وَ لَوْ أَنَّ دَلْوًا صُبَّتْ مِنْ غَسَلِينَ فِي مَطْلَعِ الشَّمْسِ لَعَلَّتْ مِنْهُ جَمَاهِمٌ مِنْ مَغْرِبِهَا

O Abu Zarr^{ra}! And even if there were to be deeds of seventy Prophets^{-as} for a man, his deeds would be considered little from the severity of what he sees on that Day (of Qiyamah); and if a bucket of Gisleen (of Hell) were to be poured in the emerging sun, the skulls will melt from its west.

وَ لَوْ فُورَتْ جَهَنَّمُ زُفْرَةً لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا حَرَّ جَانِبًا عَلَى رُكْبَتَيْهِ يَقُولُ رَبِّ نَفْسِي نَفْسِي حَتَّى يُنْسَى إِبْرَاهِيمُ إِسْحَاقَ ع - يَقُولُ يَا رَبِّ أَنَا خَلِيلُكَ إِبْرَاهِيمُ فَلَا تُنْسِنِي-

And if Hell were to exhale an exhalation, there will not remain any Angel of Proximity, nor a Messenger^{-as} Prophet^{-as} except he would fall on his knees saying: 'Lord^{-azwj}! Myself! Myself!' – to the extent that Ibrahim^{-as} will forget Ismail^{-as}, saying: 'O Lord^{-azwj}! I^{-as} am Your^{-azwj} friend Ibrahim^{-as}, so do not Forget me^{-as}!'

يَا أَبَا ذَرٍّ لَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ مِنْ سَمَاءِ الدُّنْيَا فِي لَيْلَةٍ ظُلْمَاءٍ لِأَضَاءِ لَهَا الْأَرْضُ أَفْضَلُ بِمَا يُضِيئُهَا الْقَمَرُ لَيْلَةَ الْبَدْرِ وَ لَوْجَدَ رِيحٌ تُشْرِهَا جَمِيعَ أَهْلِ الْأَرْضِ وَ لَوْ أَنَّ ثَوْبًا مِنْ ثِيَابِ أَهْلِ الْجَنَّةِ نُثِرَ الْيَوْمَ فِي الدُّنْيَا لَصَعِقَ مَنْ يَنْظُرُ إِلَيْهِ وَ مَا حَمَلَتْهُ أَبْصَارُهُمْ-

O Abu Zarr^{ra}! If a woman from women of the people of Paradise were to emerged from a sky of the world during a dark night, the earth will be illuminated by her better than what the full moon illuminates it on a night of the full moon, and the aroma of her will spread to entirety of people of the earth; and if a cloth from the clothes of the people of Paradise were to be spread today in the world, it would stun the ones looking at it and their eyes would not bear it.

يَا أَبَا ذَرٍّ اخْفِضْ صَوْتَكَ عِنْدَ الْجَنَائِزِ وَ عِنْدَ الْقِتَالِ وَ عِنْدَ الْقُرْآنِ

O Abu Zarr^{ra}! Lower your^{-asws} voice at the funeral, and during the battle, and at the (recitation of) the Quran.

يَا أَبَا ذَرٍّ إِذَا تَبِعْتَ جَنَازَةً فَلْيَكُنْ عَقْلُكَ فِيهَا مَشْغُولًا بِالتَّفَكُّرِ وَ الْحُشُوعِ وَ اعْلَمْ أَنَّكَ لَأَحَقُّ بِهِ

O Abu Zarr^{ra}! When you^{ra} follow a funeral, then let your^{asws} intellect during it be pre-occupied with the pondering and the humbleness, and know that you will be joining with him (the deceased).

يَا أَبَا ذَرٍّ اعْلَمْ أَنَّ كُلَّ شَيْءٍ إِذَا فَسَدَ فَالْمِلْحُ دَوَائُهُ فَإِذَا فَسَدَ الْمِلْحُ فَلَيْسَ لَهُ دَوَاءٌ وَ اعْلَمْ أَنَّ فِيكُمْ خُلُقَيْنِ الصَّحْكُ مِنْ عَجَبٍ وَ الْكَسَلُ مِنْ عَجَبٍ
سَهْوٍ -

O Abu Zarr^{ra}! Know that all things, when they are spoilt, then salt is its cure, but when the salt is spoilt, there isn't any cure for it; and know that among you (people) there are two traits – the laughing from without fascination, and the laziness from without forgetfulness.

يَا أَبَا ذَرٍّ رُكْعَتَانِ مُتَّصِدَتَانِ فِي تَفَكُّرٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ وَ الْقَلْبُ سَاهٍ

O Abu Zarr^{ra}! Two Cycles (Salat) prayed moderately in pondering are better than standing at night (for Salat) while the heart is neglectful.

يَا أَبَا ذَرٍّ الْحَقُّ ثَقِيلٌ مُرٌّ وَ الْبَاطِلُ خَفِيفٌ خُلُوٌّ وَ رَبُّ شَهْوَةٍ سَاعَةٍ تُورِثُ حُزْنَ طَوِيلًا -

O Abu Zarr^{ra}! The truth is heavy, bitter, while the falsehood is light, sweet, and sometimes an hour of lustful desire inherits lengthy grief.

يَا أَبَا ذَرٍّ لَا يَفْقَهُ الرَّجُلُ كُلَّ الْفَقْهِ حَتَّى يَرَى النَّاسَ فِي جَنبِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَمْثَالَ الْأَبَاعِرِ ثُمَّ يَرْجِعَ إِلَى نَفْسِهِ فَيَبْكُونَ هُوَ أَحْقَرُ حَاقِرٌ لَهَا -

O Abu Zarr^{ra}! A man will not understand all the understanding until he sees the people in the Side of Allah^{azwj} Blessed and Exalted as camels, then he refers to himself, so he becomes the lowliest of the ones lowly to it.

يَا أَبَا ذَرٍّ لَا تُصِيبُ حَقِيقَةَ الْإِيمَانِ حَتَّى تَرَى النَّاسَ كُلَّهُمْ حَمَقَاءَ فِي دِينِهِمْ عُقَلَاءَ فِي دُنْيَاهُمْ -

O Abu Zarr^{ra}! You^{ra} will not achieve the Eman until you see the people, all of them as foolish regarding their religion, intellectual regarding their world.

يَا أَبَا ذَرٍّ حَاسِبْ نَفْسَكَ قَبْلَ أَنْ تُحَاسَبَ فَهُوَ أَهْوَنُ لِحِسَابِكَ عَدَاً وَ زَنْ نَفْسِكَ قَبْلَ أَنْ تُوزَنَ وَ تَجَهَّزْ لِلْعَرْضِ الْأَكْبَرِ يَوْمَ تُعْرَضُ لَا تُخْفَى عَلَى اللَّهِ خَافِيَةٌ -

O Abu Zarr^{ra}! Reckon yourself before you^{ra} are Reckoned with, for it would be easier for you^{ra} Reckoning tomorrow; and weight yourself^{ra} before you^{ra} (your^{ra} deeds) are weight; and prepare for the greatest presentation on a Day you^{ra} are to be presented, not hiding one will be hidden from Allah^{azwj}.

يَا أَبَا ذَرٍّ اسْتَحْيِ مِنَ اللَّهِ فَإِنَّي وَ الَّذِي نَفْسِي بِيَدِهِ لَا أَطْلُقُ حِينَ أَذْهَبُ إِلَى الْغَائِطِ مُتَّقِعًا بِثَوْبِي اسْتَحْيِ مِنَ الْمَلَائِكَةِ الَّذِينَ مَعِي

O Abu Zarr^{ra}! Be embarrassed from Allah^{azwj}, for I^{azwj}, by the One^{azwj} in Whose Hand is my^{saww} soul, I^{saww} remain covered when I^{saww} go to the toilet, covered with my^{saww} clothes, embarrassed from the Angels who are with me^{saww}.

يَا أَبَا ذَرٍّ أَ تُحِبُّ أَنْ تَدْخُلَ الْجَنَّةَ

O Abu Zarr^{ra}! Would you^{ra} love to enter the Paradise?’

قُلْتُ نَعَمْ فِدَاكَ أَبِي

I^{ra} said, ‘Yes, may my^{ra} father be sacrificed for you^{saww}!’

قَالَ فَأَقْصِرْ مِنَ الْأَمَلِ وَاجْعَلِ الْمَوْتَ نُصَبَ عَيْنَيْكَ وَاسْتَحْ مِنْ اللَّهِ حَقَّ الْحَيَاءِ

He^{saww} said: ‘Shorten from the hopes, and make the death to be installed in your eyes, and be embarrassed from Allah^{azwj} as is the right of the modesty’.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ كُنَّا نَسْتَحِي مِنَ اللَّهِ

He (Abu Zarr^{ra}) said, ‘I^{ra} said, ‘O Rasool-Allah^{saww}! We are all embarrassed from Allah^{azwj}!’

قَالَ لَيْسَ ذَلِكَ الْحَيَاءَ وَ لَكِنَّ الْحَيَاءَ مِنَ اللَّهِ أَنْ لَا تَنْسَى الْمَقَابِرَ وَ الْبِلَى وَ الْجُوفَ وَ مَا وَعَى وَ الرَّأْسَ وَ مَنْ حَوَى وَ مَنْ أَرَادَ كِرَامَةَ الْآخِرَةِ فَلْيَدْعُ زِينَةَ الدُّنْيَا فَإِذَا كُنْتَ كَذَلِكَ أَصَبْتَ وَ لَا يَبَةُ اللَّهُ-

He^{saww} said: ‘That isn’t the modesty, but the modesty from Allah^{azwj} is that you^{ra} should not forget the graves, and the decay, and the interior and what it contains, and the head and one it contains; and the one who intends honour of the Hereafter, let him leave adornment of the world. When you^{ra} were to be like that, you will achieve Wilayah of Allah^{azwj}’.

يَا أَبَا ذَرٍّ يَكْفِي مِنَ الدُّعَاءِ مَعَ الْبِرِّ مَا يَكْفِي الطَّعَامَ مِنَ الْمِلْحِ

O Abu Zarr^{ra}! It suffices from the supplication with the righteous deeds, for as long as the food is sufficed from the salt.

يَا أَبَا ذَرٍّ مَثَلُ الَّذِي يَدْعُو بِغَيْرِ عَمَلٍ كَمَثَلِ الَّذِي يَرْمِي بِغَيْرِ وَتَرٍ

O Abu Zarr^{ra}! An example of the one who supplicates without deeds is like an example of the one who shoots (arrows) without a bowstring.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ يُصْلِحُ بِصَلَاةِ الْعَبْدِ وَ لِدَهُ وَ وُلْدَهُ وَ يَحْفَظُهُ فِي دُورَتِهِ وَ الدُّورَ حَوْلَهُ مَا دَامَ فِيهِمْ-

O Abu Zarr^{ra}! Due to the righteous deeds of a servant, Allah^{azwj} Corrects his son, son of his son, and He^{azwj} Protects in his house and the houses around him for as long as they are in them.

يَا أَبَا ذَرٍّ إِنَّ رَبَّكَ عَزَّ وَ جَلَّ يُبَاهِي الْمَلَائِكَةَ بِثَلَاثَةِ نَفَرٍ رَجُلٍ فِي أَرْضٍ فَفَرَّ فَيَقُولُ ثُمَّ يُعِيْبُهُمْ ثُمَّ يُصَلِّي فَيَقُولُ رَبُّكَ لِلْمَلَائِكَةِ انظُرُوا إِلَى عَبْدِي يُصَلِّي وَ لَا يَرَاهُ غَيْرِي فَيَنْزِلُ سَبْعُونَ أَلْفَ مَلَكٍ يُصَلُّونَ وَرَاءَهُ وَ يَسْتَعْفِرُونَ لَهُ إِلَى الْعَدِ مِنْ ذَلِكَ الْيَوْمِ

O Abu Zarr^{ra}! Your^{ra} Lord^{azwj} Mighty and Majestic Boasts to the Angels with three persons – a man in a wilderness land, so he recites Azaan, then he recites Iqamah, then prays Salat, so your^{ra} Lord^{azwj} Says to the Angels: “Look at My^{azwj} servant! He is praying Salat and there is

no one to see him apart from Me^{-azwj}!” So seventy thousand Angels descend to pray Salat behind him and seek Forgiveness for him till the next morning from that day.

وَ رَجُلٍ قَامَ مِنَ اللَّيْلِ فَصَلَّى وَخَدَهُ فَسَجَدَ وَ نَامَ وَ هُوَ سَاجِدٌ فَيَقُولُ اللَّهُ تَعَالَى انظُرُوا إِلَى عَبْدِي رُوحَهُ عِنْدِي وَ جَسَدُهُ سَاجِدٌ

And a man standing at night, and he prays Salat alone. He does Sajdah and sleeps while he is in Sajdah. Allah^{-azwj} the Exalted Says: “Look at My^{-azwj} servant! His soul is with Me^{-azwj} while his body is performing Sajdah!”

وَ رَجُلٍ فِي رَحْفٍ فَرَّ أَصْحَابُهُ وَ ثَبَتَ هُوَ وَ يُقَاتِلُ حَتَّى يُقْتَلَ-

And a man in a march (army). His companions flee and he is steadfast and he fights until he is killed.

يَا أَبَا ذَرٍّ مَا مِنْ رَجُلٍ يُجْعَلُ جَبْهَتُهُ فِي بُقْعَةٍ مِنَ بَقَاعِ الْأَرْضِ إِلَّا شَهِدَتْ لَهُ بِهَا يَوْمَ الْقِيَامَةِ وَ مَا مِنْ مَنْزِلٍ يَنْزِلُهُ قَوْمٌ إِلَّا وَ أَصْبَحَ ذَلِكَ الْمَنْزِلُ يُصَلِّي عَلَيْهِمْ أَوْ يَلْعَنُهُمْ

O Abu Zarr^{-ra}! There is no man who makes his forehead to be in a spot from spots of the earth, except it will testify for him with it on the Day of Qiyamah; and there is no pausing station a group of people descend in, except and that pausing station will become sending Salawaat upon them or cursing them.

يَا أَبَا ذَرٍّ مَا مِنْ صَبَاحٍ وَ لَا رَوَاحٍ إِلَّا وَ بَقَاعِ الْأَرْضِ تُنَادِي بَعْضُهَا بَعْضًا يَا جَارَ هَلْ مَرَّ بِكَ ذَاكِرٌ لِلَّهِ تَعَالَى أَوْ عَبْدٌ وَضَعَ جَبْهَتَهُ عَلَيْكَ سَاجِدًا لِلَّهِ

O Abu Zarr^{-ra}! There is neither a morning nor an afternoon except and a spot of the earth calls to another, ‘O neighbour! Has there passed by you one doing Zikr of Allah^{-azwj} the Exalted, or a servant placing his forehead upon you in Sajdah to Allah^{-azwj}?’

فَمِنْ قَائِلَةٍ لَا وَ مِنْ قَائِلَةٍ نَعَمْ فَإِذَا قَالَتْ نَعَمْ اهْتَزَّتْ وَ انشَرَحَتْ وَ تَرَى أَنَّ هَا الْفُضْلَ عَلَى جَارَتِهَا

So, there is a spot saying, ‘No’, and there is a spot saying, ‘Yes’. When it says, ‘Yes’, it shakes and is elated, and you^{-ra} will having the merit for it over its neighbour.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ لَمَّا خَلَقَ الْأَرْضَ وَ خَلَقَ مَا فِيهَا مِنَ الشَّجَرِ لَمْ يَكُنْ فِي الْأَرْضِ شَجْرَةٌ يَأْتِيهَا بَنُو آدَمَ إِلَّا أَصَابُوا مِنْهَا مَنَفَعَةً فَلَمْ تَزَلِ الْأَرْضُ وَ الشَّجَرُ كَذَلِكَ حَتَّى تَتَكَلَّمَ فَجْرَهُ بَنِي آدَمَ بِالْكَلِمَةِ الْعَظِيمَةِ قَوْلِهِمْ اتَّخَذَ اللَّهُ وَلَدًا فَلَمَّا قَالُوا أَفْشَعَتِ الْأَرْضُ وَ ذَهَبَتْ مَنَفَعَةُ الْأَشْجَارِ:

O Abu Zarr^{-ra}! Allah^{-azwj}, Majestic is His^{-azwj} Praise, when He^{-azwj} Created the earth and Created whatever trees are in it, there did not happen to be any tree in the earth sons of Adam^{-as} came to it, except they attained benefit from it. The earth and the tree did not cease to be like that until the sons of Adam^{-as} immorally spoke their grievous word, ‘Allah^{-azwj} has Taken a son’. When they said it, the earth shuddered and the benefits of the trees were gone.

يَا أَبَا ذَرٍّ إِنَّ الْأَرْضَ لَتَبْكِي عَلَى الْمُؤْمِنِ إِذَا مَاتَ أَرْبَعِينَ صَبَاحًا

O Abu Zarr^{-ra}! The earth tends to cry upon the Momin for forty mornings, when he dies.

يَا أَبَا ذَرٍّ إِذَا كَانَ الْعَبْدُ فِي أَرْضٍ فِيَّ يَعْنِي فَفَرَّ فَمَتَّوَصَّ أَوْ تَيَمَّمَ ثُمَّ أَدَّنَ وَ أَقَامَ وَ صَلَّى أَمَرَ اللَّهُ عَزَّ وَ جَلَّ الْمَلَائِكَةَ فَصَفُّوا خَلْفَهُ صَفًّا- لَا يُرَى طَرَفَاهُ
يُرَكَّعُونَ بِرُكُوعِهِ وَ يَسْجُدُونَ بِسُجُودِهِ وَ يُؤْتَمُونَ عَلَى دُعَائِهِ

O Abu Zarr^{ra}! When a servant happens to be in a barren land, meaning wilderness, so he performs Wud'u or Tayammum, then he recites Azaan and Iqamah, and he prays Salat, Allah^{-azwj} Mighty and Majestic Commands the Angels, so they form rows behind him such that its two ends are not seen. They perform Ruk'u at his Ruk'u, and they perform Sajdah at his Sajdah, and they are saying, 'Ameen' upon his supplication.

يَا أَبَا ذَرٍّ مَنْ أَقَامَ وَ لَمْ يُؤَدِّمْ لَمْ يُصَلِّ مَعَهُ إِلَّا مَلَكَاهُ اللَّذَانِ مَعَهُ-

O Abu Zarr^{ra}! One who recites Iqamah and does not recite Azaan, no one prays Salat with him except his two Angels, those who are (always) with him.

يَا أَبَا ذَرٍّ مَا مِنْ شَايٍ يَدْعُ لِلَّهِ الدُّنْيَا وَ هُوَهَا وَ أَمْرَمَ شَبَابَهُ فِي طَاعَةِ اللَّهِ إِلَّا أَعْطَاهُ اللَّهُ أَجْرَ اثْنَيْنِ وَ سَبْعِينَ صَدِيقًا-

O Abu Zarr^{ra}! There is no youth leaving the world and its vanities for Allah^{-azwj}, and his youth matures (becomes older) in the obedience of Allah^{-azwj}, except Allah^{-azwj} Gives him Recompense of seventy-two truthful ones.

يَا أَبَا ذَرٍّ الذَّاكِرُ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْفَارِينَ

O Abu Zarr^{ra}! The one doing Zikr among the heedless ones is like the one fighting among the fleeing ones.

يَا أَبَا ذَرٍّ الْجُلَيْسُ الصَّالِحِ خَيْرٌ مِنَ الْوَحْدَةِ وَ الْوَحْدَةُ خَيْرٌ مِنَ جَلِيسِ السُّوءِ وَ إِمْلَأْهُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ وَ السُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ الشَّرِّ

O Abu Zarr^{ra}! The sitting with the righteous one is better than (sitting) alone, and the (sitting) alone is better than sitting with the evil one, and dictating the good is better than being silent, and being silent is better than dictating the evil.

يَا أَبَا ذَرٍّ لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَ لَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ وَ لَا تَأْكُلْ طَعَامَ الْفَاسِقِينَ-

O Abu Zarr^{ra}! Do not accompany except a Momin, not let your meal be eaten except by a pious one, nor should you eat a meal of the mischief-makers.

يَا أَبَا ذَرٍّ أَطْعِمِ طَعَامَكَ مَنْ تُحِبُّهُ فِي اللَّهِ وَ كُلْ طَعَامَ مَنْ يُحِبُّكَ فِي اللَّهِ عَزَّ وَ جَلَّ-

O Abu Zarr^{ra}! Feed your food to the one you love for the Sake of Allah^{-azwj}, and eat food of the one who loves you for the Sake of Allah^{-azwj} Mighty and Majestic.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ لِسَانِ كُلِّ قَائِلٍ فَلْيَتَّقِ اللَّهَ امْرُؤٌ وَ لِيَعْلَمْ مَا يَقُولُ

O Abu Zarr^{ra}! Allah^{-azwj} Mighty and Majestic is with the tongue of every speaker, so let a person fear Allah^{-azwj} and let him know what he is saying.

يَا أَبَا ذَرٍّ ائْتِرْكَ فُضُولَ الْكَلَامِ وَ حَسْبُكَ مِنَ الْكَلَامِ مَا تَبْلُغُ بِهِ حَاجَتَكَ-

O Abu Zarr^{ra}! Neglect the surplus talk, and it should suffice from the speech what your need can be reached by it.

يَا أَبَا ذَرٍّ كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا يَسْمَعُ

O Abu Zarr^{ra}! It suffices with the person as a lie if he were to narrate with all what he hears.

يَا أَبَا ذَرٍّ مَا مِنْ شَيْءٍ أَحَقُّ بِطُولِ السِّنِّجِنِ مِنَ اللِّسَانِ-

O Abu Zarr^{ra}! There is nothing more rightful with prolonged imprisonment of the tongue.

يَا أَبَا ذَرٍّ إِنَّ مِنْ إِجْلَالِ اللَّهِ تَعَالَى إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَ إِكْرَامَ حَمَلَةَ الْقُرْآنِ الْعَامِلِينَ وَ إِكْرَامَ السُّلْطَانَ الْمُقْسِطِ

O Abu Zarr^{ra}! From the reverence of Allah^{azwj} the Exalted is honouring the Muslim with old age, and honouring bearers of the Quran of the worlds, and honouring the fair (just) ruler.

يَا أَبَا ذَرٍّ مَا عَمِلَ مَنْ لَمْ يَحْفَظْ لِسَانَهُ

O Abu Zarr^{ra}! He does not work, one who does not protect his tongue.

يَا أَبَا ذَرٍّ لَا تَكُنْ عَيَّابًا وَ لَا مَدَّاحًا وَ لَا طَعَّانًا وَ لَا مُنَارِيًا-

O Abu Zarr^{ra}! Do not be a faulter, nor a praiser, nor an accuser, nor a show-off.

يَا أَبَا ذَرٍّ لَا يَزَالُ الْعَبْدُ يَزْدَادُ مِنَ اللَّهِ بُعْدًا مَا سَاءَ حُلْمُهُ

O Abu Zarr^{ra}! A servant will not cease to be increased in remoteness from Allah^{azwj} for as long as he is of evil manners.

يَا أَبَا ذَرٍّ الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَ كُلُّ حُطْوَةٍ تُحْطُوها إِلَى الصَّلَاةِ صَدَقَةٌ-

O Abu Zarr^{ra}! The good word is a charity, and every step you take to the Salat is charity.

يَا أَبَا ذَرٍّ مَنْ أَجَابَ دَاعِيَ اللَّهِ وَ أَحْسَنَ عِمَارَةَ مَسَاجِدِ اللَّهِ كَانَ ثَوَابُهُ مِنَ اللَّهِ الْجَنَّةَ-

O Abu Zarr^{ra}! One who answers a caller of Allah^{azwj}, and improves building of Masjid of Allah^{azwj}, his Reward from Allah^{azwj} is the Paradise’.

فَقُلْتُ يَا بِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ كَيْفَ تُعَمَّرُ مَسَاجِدُ اللَّهِ

I^{ra} said, ‘By my^{ra} father and my^{ra} mother be (sacrificed) for you^{saww}, O Rasool-Allah^{saww}! How can the Masjids of Allah^{azwj} be built?’

قَالَ لَا تُرْفَعُ فِيهَا الْأَصْوَاتُ وَ لَا يُحَاضُ فِيهَا بِالْبَاطِلِ وَ لَا يَشْتَرَى [يُشْتَرَى] فِيهَا وَ لَا يُبَاعُ وَ اتْرَكَ اللَّعْوُ مَا دُمْتَ فِيهَا فَإِنْ لَمْ تَفْعَلْ فَلَا تَلُومَنَّ يَوْمَ الْقِيَامَةِ إِلَّا نَفْسَكَ-

He^{-saww} said: 'Neither raise the voices in it, nor engage in the falsehood in it, nor buy in it nor sell, and neglects the vanity for as long as you^{-asws} are in it. If you^{-asws} don't do so, on the Day of Qiyamah you^{-ra} cannot blame except yourself.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ تَعَالَى يُعْطِيكَ مَا دُمْتَ جَالِسًا فِي الْمَسْجِدِ بِكُلِّ نَفْسٍ تَنْفَسْتَ دَرَجَةً فِي الْجَنَّةِ وَ تُصَلِّي عَلَيْكَ الْمَلَائِكَةُ وَ تُكْتُبُ لَكَ بِكُلِّ نَفْسٍ تَنْفَسْتَ فِيهِ عَشْرُ حَسَنَاتٍ وَ تُمْحَى عَنْكَ عَشْرُ سَيِّئَاتٍ-

O Abu Zarr^{-ra}! Allah^{-azwj} the Exalted will Give you a rank with every breath you breathe for as long as you^{-ra} are seated in the Masjid, and the Angels will send Salawaat upon you, and ten good deeds will be written for you with every breath you breathe, and ten evil deeds are deleted from you^{-ra}.

يَا أَبَا ذَرٍّ أ تَعْلَمُ فِي أَيِّ شَيْءٍ أَنْزَلْتُ هَذِهِ الْآيَةَ- اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O Abu Zarr^{-ra}! Do you^{-ra} know regarding which thing this Verse was Revealed: ***O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah, that you may be successful [3:200]?***

قُلْتُ لَا أَدْرِي فِدَاكَ أَبِي وَ أُمِّي

I^{-ra} said, 'I^{-ra} don't know. May my^{-ra} father and my^{-ra} mother be (sacrificed) for you^{-saww}!'

قَالَ فِي أَنْظَارِ الصَّلَاةِ خَلْفَ الصَّلَاةِ

He^{-saww} said: 'Regarding awaiting the Salat after the Salat'.

يَا أَبَا ذَرٍّ إِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ مِنَ الْكُفَّارَاتِ وَ كَثْرَةُ الْإِحْتِلَافِ إِلَى الْمَسَاجِدِ فَذَلِكَ الرِّبَاطُ-

O Abu Zarr^{-ra}! Perfecting during the adversities is from the atonements, and frequently interchanging to the Masjids, that is the bond.

يَا أَبَا ذَرٍّ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّ أَحَبَّ الْعِبَادِ إِلَيَّ الْمُتَحَابُّونَ مِنْ أَجْلِ الْمُتَعَلِّقَةِ فُلُوحُهُمْ بِالْمَسَاجِدِ وَ الْمُسْتَعْفِرُونَ بِالْأَسْحَارِ أُولَئِكَ إِذَا أَرَدْتُ بِأَهْلِ الْأَرْضِ عِقَابًا دَكَّرْتُهُمْ فَصَرَفْتُ الْعُقُوبَةَ عَنْهُمْ

O Abu Zarr^{-ra}! Allah^{-azwj} Blessed and Exalted Says: "The most Beloved of the servants to Me^{-azwj} are the ones loving each other for My^{-azwj} reason, their hearts are attached with the Masjids, and the ones seeking Forgiveness at pre-dawn. They, whenever I^{-azwj} Want to Punish people of the earth, I^{-azwj} Remember them, so I^{-azwj} Turn the Punishment away from them!"

يَا أَبَا ذَرٍّ كُلُّ جُلُوسٍ فِي الْمَسْجِدِ لَعْوٍ إِلَّا ثَلَاثَةٌ قِرَاءَةُ مُصَلٍّ أَوْ ذِكْرُ اللَّهِ أَوْ سَائِلٌ عَنْ عِلْمٍ-

O Abu Zarr^{ra}! Every sitting in the Masjid is vanity except three – recitation of one praying Salat, or Zikr of Allah^{azwj}, or a questioner about knowledge.

يَا أَبَا ذَرٍّ كُنْ بِالْعَمَلِ بِالتَّقْوَى أَشَدَّ اهْتِمَامًا مِنْكَ بِالْعَمَلِ فَإِنَّهُ لَا يَقَالُ عَمَلٌ بِالتَّقْوَى وَكَيْفَ يَقَالُ عَمَلٌ يَتَقَبَّلُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ-

O Abu Zarr^{ra}! Be more concerned with the deed with piety than you^{ra} with the deed itself, for a deed with piety cannot be considered little, and how can an Accepted deed be little? Allah^{azwj} Mighty and Majestic Says: ***'But rather, Allah only Accepts from the pious ones [5:27].***

يَا أَبَا ذَرٍّ لَا يَكُونُ الرَّجُلُ مِنَ الْمُتَّقِينَ حَتَّى يُحَاسِبَ نَفْسَهُ أَشَدَّ مِنْ مُحَاسَبَةِ الشَّرِيكِ شَرِيكُهُ فَيَعْلَمُ مِنْ أَيْنَ مَطْعَمُهُ وَ مِنْ أَيْنَ مَشْرَبُهُ وَ مِنْ أَيْنَ مَلْبَسُهُ أَمْ مِنْ جِلِّ ذَلِكَ أَمْ مِنْ حَزْلٍ-

O Abu Zarr^{ra}! A man cannot be from the pious ones until he reckons himself more severely than the partner reckons a partner, so he would know where is his food from, and where is his drink from, and where is his clothing from. Is that from Permissible or from Prohibition?

يَا أَبَا ذَرٍّ مَنْ لَمْ يُبَالِ مِنْ أَيْنَ اكْتَسَبَ الْمَالَ لَمْ يُبَالِ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَيْنَ أَدْخَلَهُ النَّارَ

O Abu Zarr^{ra}! One who does not care where he earns the wealth from, Allah^{azwj} will not Care where he enters the Fire from.

يَا أَبَا ذَرٍّ مَنْ سَرَّهُ أَنْ يَكُونَ أَكْرَمَ النَّاسِ فَلْيَتَّقِ اللَّهَ عَزَّ وَ جَلَّ-

O Abu Zarr^{ra}! One whom it cheers to be most honourable of the people, let him fear Allah^{azwj} Mighty and Majestic.

يَا أَبَا ذَرٍّ إِنَّ أَحَبَّكُمْ إِلَى اللَّهِ جَلَّ ثَنَاؤُهُ أَحَبُّكُمْ ذِكْرًا لَهُ وَ أَكْرَمُكُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنْتَاطُكُمْ لَهُ وَ أَنْجَائُكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ لَهُ خَوْفًا-

O Abu Zarr^{ra}! The most Beloved of you to Allah^{azwj}, Majestic is His^{azwj} Praise, is your more frequent in doing His^{azwj} Zikr, and your most honourable in the Presence of Allah^{azwj} Mighty and Majestic is the most fearing of you to Him^{azwj}, and your most saved from the Punishment of Allah^{azwj} is the most intense of you in fear.

يَا أَبَا ذَرٍّ إِنَّ الْمُتَّقِينَ الَّذِينَ يَتَّقُونَ اللَّهَ عَزَّ وَ جَلَّ مِنَ الشَّيْءِ الَّذِي لَا يَنْتَعَى مِنْهُ خَوْفًا مِنَ الدُّخُولِ فِي الشُّبُهَةِ

O Abu Zarr^{ra}! The pious are those who are fearing Allah^{azwj} Mighty and Majestic from the which is not feared from, fearing from entering into the suspicion.

يَا أَبَا ذَرٍّ مَنْ أَطَاعَ اللَّهَ عَزَّ وَ جَلَّ فَقَدْ ذَكَرَ اللَّهَ وَ إِنْ قَلَّتْ صَلَاتُهُ وَ صِيَامُهُ وَ تِلَاوَتُهُ لِلْقُرْآنِ-

O Abu Zarr^{ra}! One who obeys Allah^{azwj} Mighty and Majestic, so he has done Zikr of Allah^{azwj}, and even if his Salat and his fast and his recitation of the Quran were little.

يَا أَبَا ذَرٍّ أَصْلُ الدِّينِ الْوَرَعُ وَ رَأْسُهُ الطَّاعَةُ

O Abu Zarr^{ra}! The devoutness is origin of the religion and it's head is the obedience.

يَا أَبَا ذَرٍّ كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ وَ خَيْرُ دِينِكُمُ الْوَرَعُ

O Abu Zarr^{ra}! Be devout, you^{ra} will be most worshipping of the people, and best of your religion is the devoutness.

يَا أَبَا ذَرٍّ فَضْلُ الْعِلْمِ خَيْرٌ مِنْ فَضْلِ الْعِبَادَةِ وَ اعْلَمْ أَنَّكُمْ لَوْ صَأَيْتُمْ حَتَّى تَكُونُوا كَالْحَنَائِيَا وَ صُمْتُمْ حَتَّى تَكُونُوا كَالْأَوْتَارِ مَا يَنْفَعُكُمْ ذَلِكَ إِلَّا بِوَرَعٍ

O Abu Zarr^{ra}! Surplus of knowledge is better than surplus of worship, and know even if you all were to pray Salat until you become bent like the bow, and you were to fast until you become (thin) like the bowstring, that will not benefit you except with devoutness (piety).

يَا أَبَا ذَرٍّ إِنَّ أَهْلَ الْوَرَعِ وَ الرُّهْدِ فِي الدُّنْيَا هُمْ أَوْلِيَاءُ اللَّهِ حَقًّا-

O Abu Zarr^{ra}! The people of devoutness and the ascetism in the word, they were friends of Allah^{azwj}, truly.

يَا أَبَا ذَرٍّ مَنْ لَمْ يَأْتِ يَوْمَ الْقِيَامَةِ بِثَلَاثٍ فَقَدْ خَسِرَ

O Abu Zarr^{ra}! One who does not come on the Day of Qiyamah, he has incurred loss'.

قُلْتُ وَ مَا الثَّلَاثُ فِدَاكَ أَبِي وَ أُمِّي

I^{ra} said, 'And what are the three? May my^{ra} father and my^{ra} mother be sacrificed for you^{saww}!'

قَالَ وَرَعٌ يَحْجُرُهُ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ السَّفِيهِ وَ حُلُقٌ يُدَارِي بِهِ النَّاسَ-

He^{saww} said: 'The devoutness cutting him off from what Allah^{azwj} Mighty and Majestic has Prohibited unto him, and leniency he repels the ignorance of the foolish with, and manners he deals the people with'.

يَا أَبَا ذَرٍّ إِنْ سَرَكَ أَنْ تَكُونَ أَقْوَى النَّاسِ فَتَوَكَّلْ عَلَى اللَّهِ وَ إِنْ سَرَكَ أَنْ تَكُونَ أَحْزَمَ النَّاسِ فَاتَّقِ اللَّهَ وَ إِنْ سَرَكَ أَنْ تَكُونَ أَعْنَى النَّاسِ فَكُنْ بِمَا فِي يَدِ اللَّهِ عَزَّ وَ جَلَّ أَوْثَقَ مِنْكَ بِمَا فِي يَدَيْكَ-

O Abu Zarr^{ra}! If it cheers you^{ra} to be strongest of the people, then rely upon Allah^{azwj}, and if it cheers you to be most honourable of the people, then fear Allah^{azwj}, and if it cheers you to be richest of the people, then be more trusting with what is in the Hand of Allah^{azwj} Mighty and Majestic than you^{ra} are with what is in your^{ra} own hands.

يَا أَبَا ذَرٍّ لَوْ أَنَّ النَّاسَ كُلَّهُمْ أَخَذُوا بِحَدِيثِ الْآيَةِ لَكَفَتْهُمْ- وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يُزِدْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ-

O Abu Zarr^{ra}! If the people, all of them were to take with this Verse, it would suffice them: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him**

from where he does not reckon. And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. [65:3].

يَا أَبَا ذَرٍّ يَقُولُ اللَّهُ جَلَّ ثَنَاؤُهُ وَ عَزَّتِي وَ جَلَالِي لَا يُؤْتِرُ عَبْدِي هَوَايَ عَلَى هَوَاهُ إِلَّا جَعَلْتُ غِنَاهُ فِي نَفْسِهِ وَ هُمُومَهُ فِي آخِرَتِهِ وَ صَمَّئْتُ السَّمَاوَاتِ وَ الْأَرْضِ رِزْقَهُ وَ كَفَّمْتُ عَلَيْهِ صَبِغَتَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تَحَاوَرَةِ كُلِّ تَاجِرٍ -

O Abu Zarr^{ra}! Allah^{azwj}, Majestic is His^{azwj} Praise, Says: “By My^{azwj} Mighty and My^{azwj} Majesty! My^{azwj} servant will not prefer My^{azwj} Desires over his own desires, except I^{azwj} will Make his riches to be within himself, and his worries to be regarding his Hereafter, and the skies and the earth will guarantee his sustenance, and I^{azwj} will Guarantee his losses upon him, and I^{azwj} would be for him from behind trade with every trader!”

يَا أَبَا ذَرٍّ لَوْ أَنَّ ابْنَ آدَمَ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ

O Abu Zarr^{ra}! If a son of Adam^{as} were to flee from his sustenance like what he flees from the death, his sustenance will come across him just as death comes across him.

يَا أَبَا ذَرٍّ لَا أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ عَزَّ وَ جَلَّ بِهِنَّ

O Abu Zarr^{asws}! Shall I^{saww} teach you^{asws} phrases, Allah^{azwj} Mighty and Majestic will Benefit you with these?’

فُلْتُ بَلَى يَا رَسُولَ اللَّهِ

I^{ra} said, ‘Yes, O Rasool-Allah^{saww}!’

قَالَ اخْفِظِ اللَّهَ يَحْفَظْكَ اللَّهُ خَفِظِ اللَّهَ بَجِدْهُ أَمَامَكَ تَعْرِفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَغْرِفْكَ فِي الشَّدَةِ

He^{saww} said: ‘Preserve Allah^{azwj}, He^{azwj} is Protect you^{asws}. Preserve Allah^{azwj}, you^{ra} find Him^{azwj} in front of you^{ra}. Get acquainted to Allah^{azwj} during the prosperity, He^{azwj} will be Acquainted with you^{ra} during the adversity.

وَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ عَزَّ وَ جَلَّ وَ إِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ فَقَدِ جَرَى الْقَلَمُ بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ

And when you^{ra} ask, then ask Allah^{azwj} Mighty and Majestic, and when you seek assistance, then seek Assistance with Allah^{azwj}, for the Pen has flowed with what is to happen up to the Day of Qiyamah.

فَلَوْ أَنَّ الْخَلْقَ كُلَّهُمْ جَاهَدُوا أَنْ يَنْفَعُواكَ بِشَيْءٍ لَمْ يُكْتَبْ لَكَ مَا قَدَرُوا عَلَيْهِ وَ لَوْ جَاهَدُوا أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ مَا قَدَرُوا عَلَيْهِ

If the people, all of them were to strive to benefit you with something which is not written for you^{asws}, they would not be able upon it, and if they were to strive to harm you with something Allah^{azwj} has not Written upon you, they would not be able upon it.

فَإِنْ اسْتَطَعْتَ أَنْ تَعْمَلَ لِلَّهِ عَزَّ وَ جَلَّ بِالرِّضَا فِي الْيَقِينِ فَافْعَلْ وَ إِنْ لَمْ تَسْتَطِعْ فَإِنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا وَ إِنَّ النَّصْرَ مَعَ الصَّبْرِ وَ الْفَرْجَ مَعَ الْكَرْبِ وَ إِنَّ مَعَ الْعُسْرِ يُسْرًا -

If you have the capacity to work for Allah^{-azwj} Mighty and Majestic with the satisfaction in the conviction, then do so, and if you are not capable, then there is a lot of good in being patient upon what you dislike, and the help is with the patience, and the relief is with the distress, and with the difficulty there is ease.

يَا أَبَا ذَرٍّ اسْتَعْنِ بِعَنَى اللَّهِ يُغْنِكَ اللَّهُ

O Abu Zarr^{-ra}! Be self-sufficient with the riches of Allah^{-azwj}, Allah^{-azwj} will Make you^{-ra} self-sufficient’.

فَقُلْتُ وَ مَا هُوَ يَا رَسُولَ اللَّهِ

I^{-ra} said, ‘And what is it, O Rasool-Allah^{-saww}?’

قَالَ عِدَاءُ يَوْمٍ وَعَشَاءُ لَيْلَةٍ فَمَنْ قَبِعَ بِمَا رَزَقَهُ اللَّهُ فَهُوَ أَعْنَى النَّاسِ -

He^{-saww} said: ‘Lunch of a day, and dinner of a night. Then one who is contented with what Allah^{-azwj} has Graced him, is richest of the people’.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنِّي لَسْتُ كَلَامَ الْحَكِيمِ أَتَقْبَلُ وَ لَكِنْ هَمَّةٌ وَ هَوَاهُ فَإِنْ كَانَ هَمُّهُ وَ هَوَاهُ فِيمَا أُحِبُّ وَ أَرْضَى جَعَلْتُ صَمْتَهُ حَمْدًا لِي وَ دِكْرًا وَ وَقَارًا وَ إِنْ لَمْ يَتَكَلَّمْ -

O Abu Zarr^{-ra}! Allah^{-azwj} Mighty and Majestic Says: “It isn’t speech of the wise ones I^{-azwj} Accept, but his concerns and his whims. If his concern and his whim were to be regarding what I^{-azwj} Love and am Satisfied with, I^{-azwj} Make his silence to be praise for Me^{-azwj} and Zikr, and dignity, and even if he does not speak!”

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَنْظُرُ إِلَى صُورَتِكُمْ وَ لَا إِلَى أَمْوَالِكُمْ وَ لَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَ أَعْمَالِكُمْ

O Abu Zarr^{-ra}! Allah^{-azwj} Blessed and Exalted does not Look at your faces, nor at your wealth, but He^{-azwj} Looks at your hearts and your deeds.

يَا أَبَا ذَرٍّ التَّقْوَى هَاهُنَا التَّقْوَى هَاهُنَا وَ أَشَارَ إِلَى صَدْرِهِ -

O Abu Zarr^{-ra}! The piety over here is the piety over here’ – and he^{-saww} indicated to his^{-saww} chest.

يَا أَبَا ذَرٍّ أَرْبَعٌ لَا يُصِيبُهُنَّ إِلَّا مُؤْمِنٌ الصَّمْتُ وَ هُوَ أَوَّلُ الْعِبَادَةِ وَ التَّوَضُّعُ لِلَّهِ سُبْحَانَهُ وَ دِكْرُ اللَّهِ تَعَالَى عَلَى كُلِّ حَالٍ وَ قِلَّةُ الشَّيْءِ يَعْنِي قِلَّةَ الْمَالِ

O Abu Zarr^{-ra}! Four are not achieved except by a Momin – the silence, and it is the first worship, and the humility to Allah^{-azwj} the Glorious, and Zikr of Allah^{-azwj} the Exalted in all situations, and lack of things, meaning lack of wealth.

يَا أَبَا ذَرٍّ هُمْ بِالْحُسْنَةِ وَ إِنْ لَمْ تَعْمَلْهَا لَكَيْلًا تُكْتَبَ مِنَ الْعَافِينَ

O Abu Zarr^{ra}! Think of doing the good deed, and even if you^{ra} don't do them, lest you^{ra} be written as being from the heedless ones.

يَا أَبَا ذَرٍّ مَنْ مَلَكَ مَا بَيْنَ فُجْدَيْهِ وَ بَيْنَ لَحْيَيْهِ دَخَلَ الْجَنَّةَ

O Abu Zarr^{ra}! One who controls what is between his things and between his beard, will enter the Paradise'.

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا لَنُؤَخِّدُ بِمَا نُنطِقُ بِهِ أَلْسِنَتَنَا

I^{ra} said, 'O Rasool-Allah^{-sawww}! Will we be Seized due to what we speak with our tongues?'

قَالَ يَا بَا ذَرٍّ وَ هَلْ يَكُفُّ النَّاسَ عَلَى مَنَاحِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ إِنَّكَ لَا تَزَالُ سَالِمًا مَا سَكَتَ فَإِذَا تَكَلَّمْتَ كُتِبَ لَكَ أَوْ عَلَيْكَ-

He^{-sawww} said: 'O Abu Zarr^{ra}! And will the people be flung upon their nostrils into the Fire except due to harvest of their tongues? You^{ra} will not cease to be safe for as long as you^{ra} are silent. When you^{ra} speak, it will either be written for you^{ra} or against you^{ra}'.

يَا أَبَا ذَرٍّ إِنَّ الرَّجُلَ يَتَكَلَّمُ بِالْكَلِمَةِ فِي الْمَجْلِسِ لِيُضْحِكُهُمْ بِمَا فِيهِمْ فِي جَهَنَّمَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

O Abu Zarr^{ra}! The man speaks with a phrase in the gathering in order to make them laugh by it, so he will collapse into Hell what is between sky and the earth.

يَا أَبَا ذَرٍّ وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ وَيْلٌ لَهُ

O Abu Zarr^{ra}! Woe be to the one who narrates, so he lies in order to make the people laugh with it! Woe be to him! Woe be to him! Woe be to him!

يَا أَبَا ذَرٍّ مَنْ صَمَتَ نَجَا فَعَلَيْكَ بِالصِّدْقِ وَ لَا تَخْرُجَنَّ مِنْ فِيكَ كَذِبَةٌ أَبَدًا

O Abu Zarr^{ra}! One who is silent will achieve salvation, so upon you^{-asws} is being with the truthfulness, and no lie should emerge from your^{-asws} mouth, ever!'

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَوْبَةُ الرَّجُلِ الَّذِي يَكْذِبُ مُتَعَمِّدًا

I^{ra} said, 'O Rasool-Allah^{-sawww}! What is the repentance of the man who lies deliberately?'

فَقَالَ الْإِسْتِغْفَارُ وَ صَلَوَاتُ الْخَمْسِ تَغْسِلُ ذَلِكَ-

He^{-sawww} said: 'Seeking the Forgiveness, and the five (daily) Salats wash that off'.

يَا أَبَا ذَرٍّ إِيَّاكَ وَ الْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزَّانَا

O Abu Zarr^{ra}! Beware of the backbiting, for the backbite is severer than the adultery'.

قُلْتُ يَا رَسُولَ اللَّهِ وَ لِمَ ذَلِكَ يَا أَبَا ذَرٍّ أَنْتَ وَ أَبِي

I^{ra} said, 'O Rasool-Allah^{-saww}, and why is that so? May my^{ra} father and my^{ra} mother be (sacrificed) for you^{-saww}!'

قَالَ لِأَنَّ الرَّجُلَ يَزْنِي فَيُتُوبُ إِلَى اللَّهِ فَيُتُوبُ اللَّهُ عَلَيْهِ وَ الْعَيْبَةُ لَا تُعْفَرُ حَتَّى يَغْفِرَهَا صَاحِبُهَا-

He^{-saww} said: 'Because the man commits adultery, then he repents to Allah^{-azwj}, so Allah^{-azwj} Turns to him (with Forgiveness), while the backbiting cannot be forgiven until its companion (the one who had been backbit) forgives it'.

يَا أَبَا ذَرٍّ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَ قِتَالُهُ كُفْرٌ وَ أَكْلُ لَحْمِهِ مِنْ مَعَاصِي اللَّهِ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ

O Abu Zarr^{ra}! Reviling the Muslim is mischief, and battling him is Kufr, and eating his meat (backbiting) is from disobedience of Allah^{-azwj}, and sanctity of his wealth is like sanctity of his blood'.

فُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الْعَيْبَةُ

I^{ra} said, 'O Rasool-Allah^{-saww}! And what is the backbiting?'

قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ

He^{-saww} said: 'Your^{ra} mentioning your^{ra} brother with what he dislikes'.

فُلْتُ يَا رَسُولَ اللَّهِ فَإِنْ كَانَ فِيهِ ذَلِكَ الَّذِي يُذَكَّرُ بِهِ

I^{ra} said, 'O Rasool-Allah^{-saww}! Supposing in him is that matter which he has mentioned?'

قَالَ اعْلَمْ أَنَّكَ إِذَا ذَكَرْتَهُ بِمَا هُوَ فِيهِ فَقَدْ اغْتَيْبْتَهُ وَ إِذَا ذَكَرْتَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَّتَهُ-

He^{-saww} said: 'Know, when you^{ra} mention him with what is in him, so you have backbit him, and when you^{ra} mention him with what isn't in him, so you have slandered him'.

يَا أَبَا ذَرٍّ مَنْ ذَبَّ عَنْ أَخِيهِ الْمُسْلِمِ الْعَيْبَةَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُعْفِقَهُ مِنَ النَّارِ

O Abu Zarr^{ra}! One who defends the backbiting on behalf of his Muslim brother, there would be a right upon Allah^{-azwj} Mighty and Majestic to Save him from the Fire.

يَا أَبَا ذَرٍّ مَنْ اغْتَيْبَ عِنْدَهُ أَحْوَهُ الْمُسْلِمِ وَ هُوَ يَسْتَطِيعُ نَصْرَهُ فَتَصْرَهُ نَصْرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنْ خَذَلَهُ وَ هُوَ يَسْتَطِيعُ نَصْرَهُ خَذَلَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ-

O Abu Zarr^{ra}! One in whose presence his Muslim brother is backbit, and he is capable upon helping him, so he does help him, Allah^{-azwj} Mighty and Majestic will Help him in the world and the Hereafter. If he abandons him while he is capable of helping him, Allah^{-azwj} will Abandon him in the world and the Hereafter.

يَا أَبَا ذَرٍّ لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ

O Abu Zarr^{ra}! A 'Qattat' will not enter the Paradise'.

قُلْتُ وَ مَا الْقَتَاتُ

I^{ra} said, 'And what is the 'Qattat'?'

قَالَ النَّمَامُ

He^{saww} said: 'The gossiper'.

يَا أَبَا ذَرٍّ صَاحِبُ النَّمِيمَةِ لَا يَسْتَرِيحُ مِنْ عَذَابِ اللَّهِ عَزَّ وَ جَلَّ فِي الْآخِرَةِ

O Abu Zarr^{ra}! A companion of gossip (a gossiper) will not get rest from the Punishment of Allah^{azwj} Mighty and Majestic, in the Hereafter.

يَا أَبَا ذَرٍّ مَنْ كَانَ ذَا وَجْهَيْنِ وَ لِسَانَيْنِ فِي الدُّنْيَا فَهُوَ ذُو لِسَانَيْنِ فِي النَّارِ -

O Abu Zarr^{ra}! One who were to be with two faces and two tongues in the world, so he will be with two tongues in the Fire.

يَا أَبَا ذَرٍّ الْمَجَالِسُ بِالْأَمَانَةِ وَ إِفْشَاءِ سِرِّ أَخِيكَ خِيَانَةٌ فَاجْتَنِبْ ذَلِكَ وَ اجْتَنِبْ مَجْلِسَ الْعَشِيرَةِ -

O Abu Zarr^{ra}! The gathering is with the trust, and divulging a secret of your brother is betrayal, therefore shun that and shun gathering of the clan.

يَا أَبَا ذَرٍّ تُعْرَضُ أَعْمَالُ أَهْلِ الدُّنْيَا عَلَى اللَّهِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ فِي يَوْمَيْنِ الْإِثْنَيْنِ وَ الْحَمِيسِ فَيُعْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ إِلَّا عَبْدًا كَانَ بَيْنَهُ وَ بَيْنَ أَخِيهِ شَحْنَاءٌ فَقَالَ اتُّرَكُوا عَمَلِ هَذَيْنِ حَتَّى يَصْطَلِحَا

O Abu Zarr^{ra}! The deeds of people of the world are presented unto Allah^{azwj}, from the Friday to the Friday during two days, the Monday and the Thursday. He^{azwj} Forgives (sins) for every Momin servant except a servant having enmity between him and his brother. He^{azwj} Says: "Leave the deeds of these two until they reconcile!"

يَا أَبَا ذَرٍّ إِذَاكَ وَ هِجْرَانَ أَخِيكَ فَإِنَّ الْعَمَلَ لَا يُتَقَبَلُ مِنَ الْهِجْرَانِ

O Abu Zarr^{ra}! Beware of forsaking your brother, for the deed is not Accepted from the forsaker.

يَا أَبَا ذَرٍّ أَتَهَاكَ عَنِ الْهِجْرَانِ وَ إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَلَا تَهْجُرْهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ كَمَا لَمْ يَمُتْ فِيهَا مُهَاجِرًا لِأَخِيهِ كَانَتْ النَّارُ أَوْلَى بِهِ -

O Abu Zarr^{ra}! I^{saww} forbid you from the forsaking, and if there is no escape for you^{ra} from doing so, do not forsake him for more than three days. The one who dies during these (three days) having forsaken his brother, the Fire would be foremost with him.

يَا أَبَا ذَرٍّ مَنْ أَحَبَّ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَبْتَوِ مَمْعَدَهُ مِنَ النَّارِ -

O Abu Zarr^{ra}! One who loves for the men to be set up standing for him, let him assume his seat from the Fire.

يَا أَبَا ذَرٍّ مَنْ مَاتَ وَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ إِلَّا أَنْ يَتُوبَ قَبْلَ ذَلِكَ

O Abu Zarr^{ra}! One who dies and in his heart there is a particle of arrogance will not feel the aroma of Paradise, except if he were to repent before that’.

فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَبِغْجِي الْجَمَالَ حَتَّى وَدِدْتُ أَنَّ عِلَاقَةَ سَوْطِي وَ قَبَالَ نَعْلِي حَسَنٌ فَهَلْ يُرْهَبُ عَلَيَّ ذَلِكَ

He (Abu Zarr^{ra}) said, ‘O Rasool-Allah^{-sawww}! I^{ra} admire the beauty to the extent that I^{ra} hand my^{ra} whip, and the front of my^{ra} slipper is excellent. Shall I^{ra} fear upon that?’

قَالَ كَيْفَ يَجِدُ قَلْبَكَ

He^{-sawww} said: ‘How does your^{ra} heart feel?’

قَالَ أَجِدُهُ عَارِفًا لِلْحَقِّ مُطْمَئِنًّا إِلَيْهِ

He (Abu Zarr^{ra}) said: ‘I^{ra} feel it as recognising of the truth, reassured to it’.

قَالَ لَيْسَ ذَلِكَ بِالْكِبَرِ وَ لَكِنَّ الْكِبَرَ أَنْ تَتَجَاوَزَهُ إِلَى غَيْرِهِ وَ تَنْظُرَ إِلَى النَّاسِ وَ لَا تَرَى أَنَّ أَحَدًا عَرِضُهُ كَعَرِضِكَ وَ لَا دَمُهُ كَدَمِكَ-

He^{-sawww} said: ‘That isn’t with the arrogance, but the arrogance is if you^{ra} leave the truth and exceed it to something else, and you^{ra} look at the people and you^{ra} do not see anyone his honour being like your^{ra} honour, nor his blood like your^{ra} blood’.

يَا أَبَا ذَرٍّ أَكْثَرُ مَنْ يَدْخُلُ النَّارَ الْمُسْتَكْبِرُونَ

O Abu Zarr^{ra}! Most of the ones entering the Fire are the arrogant ones’.

فَقَالَ رَجُلٌ وَ هَلْ يَنْجُو مِنَ الْكِبَرِ أَحَدٌ يَا رَسُولَ اللَّهِ

A man said, ‘And is anyone saved from the arrogance, O Rasool-Allah^{-sawww}?’

قَالَ نَعَمْ مَنْ لَبَسَ الصُّوفَ وَ رَكِبَ الْحِمَارَ وَ حَلَبَ الْعَنْزَ وَ جَالَسَ الْمَسَاكِينَ

He^{-sawww} said: ‘Yes. One who wears the wool, and rides the donkey, and milks the goat, and sits with the poor’.

يَا أَبَا ذَرٍّ مَنْ حَمَلَ بِضَاعَتَهُ فَقَدْ بَرَى مِنَ الْكِبَرِ يَعْنِي مَا يَشْتَرِي مِنَ السُّوقِ

O Abu Zarr^{ra}! One who carries his own merchandise is free from the arrogance, meaning what he has bought from the market.

يَا أَبَا ذَرٍّ مَنْ جَرَّ ثَوْبَهُ حَيْلَاءَ لَمْ يَنْظُرِ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ

O Abu Zarr^{ra}! One who drags his clothes in pomp, Allah^{-azwj} Mighty and Majestic will not Look at him on the Day of Qiyamah.

يَا أَبَا ذَرٍّ إِزْرُهُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ وَ لَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَ بَيْنَ كَعْبَيْهِ-

O Abu Zarr^{ra}! The loin cloth of the Momin is up to half his left, and there is no offense upon him regarding what is between it and his knees.

يَا أَبَا ذَرٍّ مَنْ رَفَعَ ذَيْلَهُ وَ حَصَفَ نَعْلَهُ وَ عَفَّرَ وَجْهَهُ فَقَدْ بَرِيَ مِنَ الْكِبْرِ

O Abu Zarr^{ra}! One who raises his tail (end cloth), and repairs his slippers, and covers his face is free from the arrogance.

يَا أَبَا ذَرٍّ مَنْ كَانَ لَهُ قَمِيصَانِ فَلْيُبْتَئِسْ أَحَدَهُمَا وَ لْيُلْبِسِ الْآخَرَ أَخَاهُ

O Abu Zarr^{ra}! One who were to have two shirts for him, let him wear one of these and let him clothe his brother with the other one.

يَا أَبَا ذَرٍّ سَيَكُونُ نَاسٌ مِنْ أُمَّتِي يُولَدُونَ فِي النَّعِيمِ وَ يُعَدُّونَ بِهِ هَمَّتَهُمُ الْوَأْنُ الطَّعَامِ وَ الشَّرَابِ وَ يُمَدِّحُونَ بِالْقَوْلِ أَوْلِيكَ شِرَارُ أُمَّتِي

O Abu Zarr^{ra}! There will come into being, some people from my^{-saww} community, they will be born in the bounties, and they will be fed with it. Their main concern will be the variety of foods and drinks, and they will be praised with the words. They are evil ones of my^{-saww} community.

يَا أَبَا ذَرٍّ مَنْ تَرَكَ لُبْسَ الْجَمَالِ وَ هُوَ يَقْدِرُ عَلَيْهِ تَوَاضَعًا لِلَّهِ عَزَّ وَ جَلَّ فَقَدْ كَسَاهُ حُلَّةَ الْكِرَامَةِ-

O Abu Zarr^{ra}! One who neglects wearing the beautiful clothes while he is able upon it, in humility to Allah^{-azwj} Mighty and Majestic, he will be clothed with the garment of honour.

يَا أَبَا ذَرٍّ طُوبَى لِمَنْ تَوَاضَعَ لِلَّهِ تَعَالَى فِي غَيْرِ مَنَقْصَةٍ وَ أَدَلَّ نَفْسَهُ فِي غَيْرِ مَسْكَنَةٍ وَ أَنْفَقَ مَالًا جَمْعُهُ فِي غَيْرِ مَعْصِيَةٍ وَ رَجَمَ أَهْلَ الدَّلِّ وَ الْمَسْكَنَةِ وَ خَالَطَ أَهْلَ الْفَقْهِ وَ الْحِكْمَةِ

O Abu Zarr^{ra}! Beatitude is for the one who is humble to Allah^{-azwj} not being in deficiency, and humbles himself during other than poverty, and spends wealth he had amassed it in other than disobedience, and he mercies the humiliated people and the poor, and he mingles with the people of understanding and wisdom.

طُوبَى لِمَنْ صَلَحَتْ سِرِّيَّتُهُ وَ حَسُنَتْ عَلاَمَتُهُ وَ عَزَلَتْ عَنِ النَّاسِ شَرُّهُ

Beatitude is for the one whose secret is righteous, and his open (deeds and announcements) are excellent, and he isolates his evil away from the people.

طُوبَى لِمَنْ عَمِلَ بِعِلْمِهِ وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ-

Beatitude is for the one works with his knowledge and spends the surplus of his wealth, and withholds the surplus of his words.

يَا أَبَا ذَرٍّ الْبَسِ الْحَثِيثَ مِنَ اللَّيَاسِ وَ الصَّفِيقَ مِنَ الثِّيَابِ لِقَالِ يَجِدُ الْفَخْرُ فِيكَ مَسْئَلًا

O Abu Zarr^{-ra}! Wear the coarse from the clothes, and the thick from the garments, lest the pride finds a way into you^{-ra}.

يَا أَبَا ذَرٍّ يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَلْبَسُونَ الصُّوفَ فِي صَبْفِهِمْ وَ شِتَائِهِمْ يَرَوْنَ أَنَّ هُمْ الْفَضْلُ بِذَلِكَ عَلَى غَيْرِهِمْ أَوْلِيكَ تَلْعَنُهُم مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِ -

O Abu Zarr^{-ra}! A group will come into being at the end of times. They will be wearing the wool during their summer and their winter. They will be viewing that there is merit for them with that over others. They, the Angels of the skies and the earth curse them.

يَا أَبَا ذَرٍّ أَلَا أُخْبِرُكَ بِأَهْلِ الْجَنَّةِ

O Abu Zarr^{-ra}! Shall I^{-saww} inform you with the people of Paradise?’

قُلْتُ بَلَى يَا رَسُولَ اللَّهِ

I^{-ra} said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ كُلُّ أَشْعَثَ أَعْرَبٍ ذِي طِمْرَيْنِ لَا يُؤْبَهُ بِهِ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ.

He^{-saww} said: ‘Every shaggy, dusty one with two clothes, not being paid attention to (by people). If they were to vow upon Allah^{-azwj} (to do something), they would accomplish it’²⁹.

²⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 4 H 3

CHAPTER 5 – ADVICE OF THE PROPHET^{-saww} TO ABDULLAH BIN MASOUD

1- مكا، مكارم الأخلاق عن عبد الله بن مسعود قال: دخلت أنا و خمسة رهط من أصحابنا يوماً على رسول الله ص و قد أصابتنا مجاعة شديدة و لم يكن دفتنا منذ أربعة أشهر إلا الماء و اللبن و ورق الشجر

(The book) 'Makarim Al Akhlaq' – from Abdullah Bin Masoud who said,

'I and a group of five of our companions entered to see Rasool-Allah^{-saww} one day, and severe hunger had afflicted us, and since four months we had not tasted except the water, and the milk, and leaves of the tree.

فَلَمَّا يَا رَسُولَ اللَّهِ إِلَى مَتَى نَحْنُ عَلَى هَذِهِ الْمَجَاعَةِ الشَّدِيدَةِ

We said, 'O Rasool-Allah^{-saww}! Until when will we be upon the severe hunger?'

قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُونَ فِيهَا مَا عَشْتُمْ فَأَخْبِرُوا اللَّهَ شُكْرًا فَإِنِّي قَرَأْتُ كِتَابَ اللَّهِ الَّذِي أَنْزَلَ عَلَيَّ وَ عَلَى مَنْ كَانَ قَبْلِي فَمَا وَجَدْتُ مَنْ يَدْخُلُونَ الْجَنَّةَ إِلَّا الصَّابِرُونَ-

Rasool-Allah^{-saww} said: 'You will not cease to be in it for as long as your life, therefore start thanking Allah^{-azwj}, for I^{-saww} read the Book of Allah^{-azwj} which He^{-azwj} has Revealed upon me^{-saww} and (the Books Revealed) upon the ones who were before Me^{-azwj}, and I^{-saww} have not found the ones entering the Paradise except the patient ones.

يَا ابْنَ مَسْعُودٍ قَالَ اللَّهُ تَعَالَى - إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا - إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ-

O Ibn Masoud! Allah^{-azwj} the Exalted Says: **But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10] Those would be Recompensed with chambers for what they had been patient upon, [25:75] Surely, I shall Recompense them today because they were patient, and they are the achievers [23:111].**

يَا ابْنَ مَسْعُودٍ قَوْلُ اللَّهِ تَعَالَى - وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا - أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا

O Ibn Masoud! Words of Allah^{-azwj} the Exalted: **And Recompense them due to their being patient, a Garden and silk [76:12] These would be Given their Reward twice due to what they were patient upon [28:54]**

يَقُولُ اللَّهُ تَعَالَى أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمِبِينَ وَ الضَّرَّاءَ - وَ لَنْبَلُونَكُمْ بَشِيرٍ مِنَ الْمُؤْمِنِينَ وَ الْجُوعَ وَ نَقْصَ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِيرِ الصَّابِرِينَ

Allah^{-azwj} the Exalted Says: **Or do you reckon that you would be entering the Paradise and there has not come to you the like of (which came to) those who have passed away before you? Warfare and adversities touched them [2:214] And We will be Testing you with**

something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155]’.

قُلْنَا يَا رَسُولَ اللَّهِ فَمَنِ الصَّابِرُونَ

We said, ‘O Rasool-Allah^{-saww}! Who are the patient ones?’

قَالَ ص الَّذِينَ يَصْبِرُونَ عَلَى طَاعَةِ اللَّهِ وَ عَنِ مَعْصِيَتِهِ الَّذِينَ كَسَبُوا طَيِّبًا وَ أَنْفَقُوا قَصْدًا وَ قَدَّمُوا فَضْلًا فَأَفْلَحُوا وَ أُنْجَحُوا-

He^{-saww} said: ‘Those who are being patient upon obedience of Allah^{-azwj} and from disobeying Him^{-azwj}, those who are earning good, and spending moderately, and they are sending forward surplus, for they are successful and profitable.

يَا ابْنَ مَسْعُودٍ عَلَيْهِمُ الْحُشُوعُ وَ الْوَقَارُ وَ السَّكِينَةُ وَ التَّفَكُّرُ وَ اللَّيْنُ وَ الْعَدْلُ وَ التَّعْلِيمُ وَ الْإِعْتِنَاءُ وَ التَّوْبَةُ وَ التَّقْوَى وَ الْإِحْسَانُ وَ التَّحَرُّجُ وَ الْحُبُّ فِي اللَّهِ وَ الْبَعْضُ فِي اللَّهِ وَ آدَاءُ الْأَمَانَةِ وَ الْعَدْلُ فِي الْحُكْمِ وَ إِقَامَةُ الشَّهَادَةِ وَ مُعَاوَنَةُ أَهْلِ الْحَقِّ وَ الْبُعِيَّةُ عَلَى الْمُسِيِّءِ وَ الْعَفْوُ لِمَنْ ظَلَمَ-

O Ibn Masoud! Upon them is the humbleness, and the dignity, and the calmness, and the pondering, and the gentleness, and the justice, and the learning, and the lessons, and the management, and the piety, and the favouring, and the keeping aside (from Prohibitions), and the loving for the Sake of Allah^{-azwj}, and fulfilling the entrustment, and the justice in the decision, and establishing the testimony, and assisting the people of truth, and the rebelling against the evil doer, and the pardoning the one who is unjust.

يَا ابْنَ مَسْعُودٍ إِذَا ابْتُلُوا صَبَرُوا وَ إِذَا أُعْطُوا شَكَرُوا وَ إِذَا حَكَمُوا عَدَلُوا وَ إِذَا قَالُوا صَدَقُوا وَ إِذَا عَاهَدُوا وَقَّوْا وَ إِذَا أَسَاءُوا اسْتَعْفَرُوا وَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا- وَ إِذَا مَرُّوا بِاللَّعْنِ مَرُّوا كِرَامًا- وَ الَّذِينَ يَبْتَئُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا وَ يَقُولُونَ لِلنَّاسِ حُسْنًا-

O Ibn Masoud! When they are afflicted, they are patient, and when they are given (bounties), they are thankful, and when they judge they are just, and when they speak they are truthful, and when they are covenanted they are loyal, and when they offend they seek Forgiveness, and when they do good they are joyful, **and when the ignorant one address them, they say, ‘Peace!’ [25:63], and when they pass by the vanities, they pass by nobly [25:72] And those who spend the night in Sajdah to their Lord, and standing [25:64],** and they are saying good words to the people.

يَا ابْنَ مَسْعُودٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ هَؤُلَاءِ هُمُ الْفَائِزُونَ

O Ibn Masoud! By the One^{-azwj} Who Sent me^{-saww} with the truth! These ones, they are the successful.

يَا ابْنَ مَسْعُودٍ- فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَإِنَّ النُّورَ إِذَا وَقَعَ فِي الْقَلْبِ انْتَشَرَ وَ انْفَسَحَ

O Ibn Masoud! **Indeed! So the one whose heart Allah Expands for Islam, he is upon a Noor from his Lord. [39:22],** for the Noor, when it falls in the heart, it expands and opens up.

فَقِيلَ يَا رَسُولَ اللَّهِ فَهَلْ لِدَلِكِ مِنْ عِلْمَةٍ

It is said, 'O Rasool-Allah^{-saww}! Is there any sign for that?'

قَالَ نَعَمْ التَّجَانِي عَنْ دَارِ الْعُرُورِ وَالْإِنَابَةَ إِلَى دَارِ الْخُلُودِ وَالِاسْتِعْدَادَ لِلْمَوْتِ قَبْلَ نُزُولِ الْقَوْتِ فَمَنْ زَهَدَ فِي الدُّنْيَا قَصُرَ أَمَلُهُ فِيهَا وَتَرَكَهَا لِأَهْلِهَا-

He^{-saww} said: 'Yes, avoiding the house of deception, and the delegating to the eternal abode, and the preparation for the death before descent of the expiry. The one who is ascetic in the world, his hopes will be short in it and leaving it for its people.

يَا ابْنَ مَسْعُودٍ قَوْلَ اللَّهِ تَعَالَى لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا يَعْنِي أَيُّكُمْ أَزْهَدُ فِي الدُّنْيَا إِذَا دَارَ الْعُرُورِ وَ دَارُ مَنْ لَا دَارَ لَهُ وَ لَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ

O Ibn Masoud! Words of Allah^{-azwj} the Exalted: **in order to Try you, which of you is best in deeds, [67:2]** – meaning which one of you is most ascetic in the world. It is a house of deception and a house of the one having no house for him, and he amasses for it the one who has no intellect for him.

إِنَّ أَحْمَقَ النَّاسِ مَنْ طَلَبَ الدُّنْيَا قَالَ اللَّهُ تَعَالَى اعْلَمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَعِبٌ وَ هُوَ وَ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِيخُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ

The most idiotic of the people is one who seeks the world. Allah^{-azwj} the Exalted Said: **Know rather that the life of the world is a play, and an amusement, and an adornment, and your priding between yourselves regarding the wealth and the children is like rain, which fascinates the Kafirs by its growth. Then it withers so you see it as pale, then it becomes debris. And in the Hereafter there is severe Punishment [57:20]**

قَالَ اللَّهُ تَعَالَى وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا يَعْنِي الزُّهْدَ فِي الدُّنْيَا-

Allah^{-azwj} the Exalted: **and We Gave him the Wisdom as a boy [19:12]** – meaning the ascetism in the world.

وَ قَالَ اللَّهُ تَعَالَى لِمُوسَى يَا مُوسَى إِنَّهُ لَنْ يَتَزَيَّنَ الْمُتَزَيِّنُونَ بِزِينَةِ أَرْزِينَ فِي عَيْنِي مِثْلَ الزُّهْدِ يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُثْبَلًا فَقُلْ مَرْحَبًا بِصَالِحِينَ وَ إِذَا رَأَيْتَ الْغِنَى مُثْبَلًا فَقُلْ ذَنْبٌ عَجَّلْتُ عُقُوبَتَهُ-

And Allah^{-azwj} the Exalted Said to Musa^{-as}: "O Musa^{-as}! The adorning ones will never adorn with any adornment more adorning in My^{-azwj} eyes like the ascetism. O Musa^{-as}! When you^{-as} see the poverty coming, then say: 'Welcome to the slogan of the righteous', and when you^{-as} see the riches coming, then say, 'A sin whose punishment has been hastened!'"

يَا ابْنَ مَسْعُودٍ قَوْلَ اللَّهِ تَعَالَى - وَ لَوْ لَا أَنَّ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيَبُوِّهِمْ سُفْهًا مِنْ فَضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ-

O Ibn Masoud! Words of the Exalted: **And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33]**

وَ لِيَبُوِّهِمْ أَبْوَابًا وَ سُرُرًا عَلَيْهَا يَتَكُونُونَ-

And doors to be for their houses and couches for them to be reclining upon [43:34]

و زُخْرُفًا وَ إِن كُنَّا ذَلِكَ لَمَّا مَتَاعَ الْحَيَاةِ الدُّنْيَا وَ الْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

And (other) decorations, and although all of that is for ones who enjoy the life of the world, and the Hereafter in the Presence of your Lord is for the pious ones [43:35]

وَ قَوْلُهُ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاهَا مَذْمُومًا مَدْحُورًا- وَ مَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا-

And His^{-azwj} Words: **One who wanted the current (life), We Hasten for him therein whatever We so Desire to for one We Want, then We Make Hell for him to arrive to it Condemned, Rejected [17:18] And one who wants the Hereafter and strives for it with a striving, and he is a Momin, then those are such, their striving would be thankfully Appreciated [17:19]**

يَا ابْنَ مَسْعُودٍ مَنْ اشْتَقَ إِلَى الْجَنَّةِ سَارَعَ فِي الْخَيْرَاتِ وَ مَنْ خَافَ النَّارَ تَرَكَ الشَّهَوَاتِ وَ مَنْ تَرَبَّعَ الْمَوْتَ أَعْرَضَ عَنِ اللَّذَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصِيبَاتُ-

O Ibn Masoud! One who yearns for the Paradise will be quick in (doing) the good deeds, and the one who fears the Fire will neglect the lustful desires, and the one who watches out for the death will turn away from the pleasures, and the one ascetic in the world, the calamities will be insignificant to him.

يَا ابْنَ مَسْعُودٍ قَوْلُهُ تَعَالَى - ذُئِنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ الْبَنِينَ وَ الْمَنَاطِرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْحَيْثِلِ الْمُسَوَّمَةِ الْآيَةَ-

O Ibn Masoud! Words of the Exalted: **the love of desires, of the women and the sons and hoards, the hoard of gold and silver, and well bred horses [3:14] – the Verse.**

يَا ابْنَ مَسْعُودٍ إِنَّ اللَّهَ اصْطَفَى مُوسَى بِالْكَلَامِ وَ الْمَنَاجَاةِ حِينَ تَرَى حُضْرَةَ الْبَقْلِ مِنْ بَطْنِهِ مِنْ هَزَالِهِ وَ مَا سَأَلَ مُوسَى حِينَ تَوَلَّى إِلَى الظِّلِّ إِلَّا طَعَامًا يَأْكُلُهُ مِنْ جُوعٍ-

O Ibn Masoud! Allah^{-azwj} Chose Musa^{-as} for the talking and the whispering when the greenery from the vegetables was seen in his^{-as} belly due to his^{-as} slimness; and Musa^{-as} did not ask, when he^{-as} turned to the shade, except for food he^{-as} could eat due to hunger.

يَا ابْنَ مَسْعُودٍ إِذْ شِئْتَ نَبَأُكَ بِأَمْرِ نُوحٍ نَبِيِّ اللَّهِ عَ أَنَّهُ عَاشَ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُو إِلَى اللَّهِ فَكَانَ إِذَا أَصْبَحَ قَالَ لَا أُمْسِي وَ إِذَا أُمْسَى قَالَ لَا أُصْبِحُ فَكَانَ لِبَاسُهُ الشَّعْرَ وَ طَعَامُهُ الشَّعِيرَ

O Ibn Masoud! If you like I^{-saww} can inform you with the matter of Noah^{-as}, Prophet^{-as} of Allah^{-azwj}. He^{-as} lived for a thousand years except (less) fifty years (=950 years) supplicating to Allah^{-azwj}. When it was morning, he^{-as} said: 'I^{-as} will not come to the evening'; and when it was evening, he^{-as} said: 'I^{-as} will not come to the morning'. His^{-as} clothing was the hair (fur), and his^{-as} food was the barley.

وَ إِذْ شِئْتَ نَبَأُكَ بِأَمْرِ دَاوُدَ عَ خَلِيقَةَ اللَّهِ فِي الْأَرْضِ وَ كَانَ لِبَاسُهُ الشَّعْرَ وَ طَعَامُهُ الشَّعِيرَ

And if you like, I^{-saww} can inform you with the matter of Dawood^{-as}, a caliph of Allah^{-azwj} in the earth, and his^{-as} clothing was the hair (fur), and his^{-as} food was the barley.

وَإِنْ شِئْتَ نَبَأُكَ بِأَمْرِ سُلَيْمَانَ ع مَعَ مَا كَانَ فِيهِ مِنَ الْمَلِكِ كَانَ يَأْكُلُ الشَّعِيرَ وَ يُطْعِمُ النَّاسَ الْحَوَارِيَّ وَ كَانَ لِبَاسُهُ الشَّعْرَ وَ كَانَ إِذَا جَنَّهُ اللَّيْلُ شَدَّ يَدَهُ إِلَى عُنُقِهِ فَلَا يَزَالُ قَائِمًا يُصَلِّي حَتَّى يُصْبِحَ

And if you like, I^{-saww} can inform you with the matter of Suleyman^{-as} along with what he^{-as} was in from the kingdom. He^{-as} used to eat the barley and feed white flour to the people, and his^{-as} clothing was the hair (fur), and when the night shielded, he^{-as} would tie his^{-as} hand to his^{-as} neck. He^{-as} would not cease standing, praying Salat at night until morning.

وَإِنْ شِئْتَ نَبَأُكَ بِأَمْرِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ ع كَانَ لِبَاسُهُ الصُّوفَ وَ طَعَامُهُ الشَّعِيرَ

And if you like, I^{-saww} can inform you with the matter of Ibrahim^{-as}, friend of the Beneficent. His^{-saww} clothing was the wool, and his^{-as} food was the barley.

وَإِنْ شِئْتَ نَبَأُكَ بِأَمْرِ يَحْيَى ع كَانَ لِبَاسُهُ اللَّيْفَ وَ كَانَ يَأْكُلُ وَرَقَ الشَّجَرِ

And if you so like, I^{-saww} can inform you with the matter of Yahya^{-as}. His^{-as} clothing was the fibre, and he^{-as} used to eat leaves of the tree.

وَإِنْ شِئْتَ نَبَأُكَ بِأَمْرِ عِيسَى ابْنِ مَرْيَمَ ع وَ هُوَ الْعَجَبُ كَانَ يَقُولُ إِدَامِي الْجُوعُ وَ شِعَارِي الْخَوْفُ وَ لِبَاسِي الصُّوفُ وَ ذَاتِي رِجْلَايَ وَ سِرَاجِي بِاللَّيْلِ الْقَمَرُ وَ صَلَاتِي فِي الشِّتَاءِ مَشَارِقُ الشَّمْسِ وَ فَكِيَّتِي وَ رِجْلَانِي يَقُولُ الْأَرْضُ بِمَا يَأْكُلُ الْوُحُوشُ وَ الْأَنْعَامُ وَ أَبِيثُ وَ لَيْسَ لِي شَيْءٌ وَ أُصْبِحُ وَ لَيْسَ لِي شَيْءٌ وَ لَيْسَ عَلَيَّ وَجْهَ الْأَرْضِ أَحَدٌ أَعْنَى مِنِّي-

And if you like, I^{-saww} can inform you with the matter of Isa^{-as} Bin Maryam^{-as}, and it is the wonder. He^{-as} had said: 'My^{-as} sauce is the hunger, and my^{-as} slogan is the fear, and my^{-as} clothing is the wool, and my^{-as} riding animal are my^{-as} legs, and my^{-as} lamp at night is the moon, and my^{-as} warmth in the winter is shining of the sun, and my^{-as} fruits and my^{-as} basilis are vegetables of the earth from what the wild beasts and the cattle are eating, and I^{-as} spend the night there isn't anything for me^{-as}, and I^{-as} come to the morning and there isn't anything for me^{-as}, and there isn't anyone upon the surface of the earth richer than I^{-as} am'.

يَا ابْنَ مَسْعُودٍ كُلُّ هَذَا مِنْهُمْ يُبْعِضُونَ مَا أَبْغَضَ اللَّهُ وَ يُصَعِّرُونَ مَا صَعَّرَ اللَّهُ وَ يُزْهَدُونَ مَا أَرْهَدَ اللَّهُ وَ قَدْ أَتَى اللَّهُ عَلَيْهِمْ فِي مُحْكَمِ كِتَابِهِ

O Ibn Masoud! All this from them^{-as}, they^{-as} were hating whatever Allah^{-azwj} Hated, and they^{-as} were belittling whatever Allah^{-azwj} Belittled, and they^{-as} were rejecting whatever Allah^{-azwj} Rejected, and Allah^{-azwj} has Praised upon them in the Decisive of His^{-azwj} Book.

فَقَالَ نُوحٌ- إِنَّهُ كَانَ عَبْدًا شَكُورًا وَ قَالَ لِإِبْرَاهِيمَ اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا وَ قَالَ لِدَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ وَ قَالَ لِمُوسَى وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا وَ قَالَ أَيْضًا لِمُوسَى ع وَ قَرَّبْنَاهُ نَجِيًّا

He^{-saww} Said for Noah^{-as}: **Surely, he was a grateful servant [17:3]**; and He^{-azwj} Said for Ibrahim^{-as}: **and Allah Took Ibrahim as a friend [4:126]**; and He^{-azwj} Said for Dawood^{-as}: **"O Dawood! Surely, We Made you a Caliph in the earth, [38:26]**; and He^{-saww} Said for Musa^{-as}:

and Allah Spoke to Musa in a conversation [4:164]; and He^{-azwj} Said as well for Musa^{-as}: *and We Drew him closer, whispering [19:52].*

وَقَالَ لِيَحْيَىٰ ع وَآتَيْنَاهُ الْحِكْمَ صَبِيًّا وَ قَالَ لِعِيسَىٰ ع يَا عِيسَىٰ ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَ عَلَىٰ وَالِدَتِكَ اِذْ اَيْدَتُكَ بِرُوحِ الْقُدْسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا اِلَىٰ قَوْلِهِ وَ اِذْ تَخَلَّقَ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِاِذْنِي

And He^{-azwj} Said for Yahya^{-as}: ***and We Gave him the Wisdom as a boy [19:12];*** and He^{-azwj} Said for Isa^{-as}: ***'O Isa son of Maryam! Remember My Favour upon you and upon your mother, when I Strengthened you with the Holy Spirit. You spoke to the people in the cradle and when of old age, - up to His^{-azwj} Words - and when you created from the clay like the form of the bird with My Permission, and you blew into it, so it became a bird by My Permission; [5:110].***

وَ قَالَ اِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَ يَدْعُونَنَا رَغَبًا وَ رَهَبًا وَ كَانُوا لَنَا خَاشِعِينَ

And He^{-azwj} Said: ***They were being swift in the good deeds and supplicating to Us, hoping and fearing, and they were humble to Us [21:90].***

يَا اِبْنَ مَسْعُودٍ كُلُّ ذَلِكَ لِمَا خَوَّفَهُمُ اللهُ فِي كِتَابِهِ مِنْ قَوْلِهِ- وَ اِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِينَ- لَهَا سَبْعَةُ اَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَفْسُومٌ قَالَ اللهُ تَعَالَىٰ وَ جِيءَ بِالنَّبِيِّينَ وَ الشُّهَدَاءِ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يظَلْمُونَ -

O Ibn Masoud! All that was due to what Allah^{-azwj} had Frightened them^{-as} in His^{-azwj} Book, from His^{-azwj} Words: ***And surely Hell is Promised to them altogether [15:43] For it there are seven doors, each door being for an Assigned segment of them [15:44].*** Allah^{-azwj} the Exalted Said: ***and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69].***

يَا اِبْنَ مَسْعُودِ النَّارُ لِمَنْ رَكِبَ مُحَرَّمًا وَ الْجَنَّةُ لِمَنْ تَرَكَ الْحَالَ فَعَلَيْكَ بِالرُّهْدِ فَإِنَّ ذَلِكَ بِمَا يُبَاهِي اللهُ بِهِ الْمَلَائِكَةَ وَ بِهِ يُقْبَلُ اللهُ عَلَيْكَ بِوَجْهِهِ وَ يُصَلِّي عَلَيْكَ الْجَبَّارُ-

O Ibn Masoud! The Fire is for the one who indulges in Prohibitions, while the Paradise is for the one who leaves the Permissible, so upon you is being with the ascetism, for that is from what Allah^{-azwj} Boasts to the Angels with, and by it Allah^{-azwj} Turns to you with His^{-azwj} Face and the Subduer Sends the Salawaat upon you.

يَا اِبْنَ مَسْعُودِ سَيَأْتِي مِنْ بَعْدِي أَقْوَامٌ يَأْكُلُونَ طَيِّبَ الطَّعَامِ وَ الْوَالِحَاتِ وَ يَرْكَبُونَ الدَّوَابَّ وَ يَتَزَيَّنُونَ بَزِينَةِ الْمَرْأَةِ لِزَوْجِهَا وَ يَتَبَرَّجُونَ تَبَرُّجَ النِّسَاءِ وَ زِينَتُهُمْ مِثْلُ زِينَةِ الْمُلُوكِ الْجَبَّارَةِ وَ هُمْ مُنَافِقُو هَذِهِ الْأُمَّةِ فِي آخِرِ الزَّمَانِ

O Ibn Masoud! There shall be coming from after me^{-sawww}, a people who will be eating the good foods and its varieties, and they will be riding the animals, and they (males) will be adorning with adornment of the wife for her husband, and they will be doing make-up the make-up of the women, and their dressing will be like the dressing of the tyrannical kings, and they are the hypocrites of this community at the end of times.

شَارِبُونَ بِالْفَهَوَاتِ لَاعِبُونَ بِالْكَعَابِ زَاكِبُونَ الشَّهَوَاتِ تَارِكُونَ الْجَمَاعَاتِ رَاقِدُونَ عَنِ الْعَتَمَاتِ مُفْرِطُونَ فِي الْعَدَوَاتِ يَقُولُ اللَّهُ تَعَالَى - فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا -

They will be drinking 'فَهَوَاتِ' the hot-drinks (wine), playing with the dice. They will be indulging in the lustful desires, neglecting the congregation (of Salat), and they will be sleeping at evening time (for Salat), being excessive in the enmity. Allah^{-azwj} the Exalted Says: **Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59].**

يَا ابْنَ مَسْعُودٍ مَثَلُ الدِّفْلِيِّ زَهْرُهَا حَسَنَةٌ وَطَعْمُهَا مُرٌّ كَلَامُهُمْ الْحِكْمَةُ وَأَعْمَالُهُمْ دَاءٌ لَا يَقْبَلُ الدَّوَاءَ - أَمْ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا -

O Ibn Masoud! Their example is an example of the Oleander (flower). It's blossom is excellent but its taste is bitter. Their talk is wise, but their deeds are a disease. Allah^{-azwj} will not Accept the cure. **So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24].**

يَا ابْنَ مَسْعُودٍ مَا يُعْنِي مَنْ يَتَنَعَّمُ فِي الدُّنْيَا إِذَا أُخْلِدَ فِي النَّارِ - يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ يَبْنُونَ الدُّوْرَ وَ يُشَيِّدُونَ الْقُصُورَ وَ يُزَخِّرُونَ الْمَسَاجِدَ وَ لَيْسَتْ هُنَّ إِلَّا الدُّنْيَا عَاكِفُونَ عَلَيْهَا مُعْتَمِدُونَ فِيهَا آلِهَتُهُمْ يُطِئُوهُمْ

O Ibn Masoud! He has not gained, the one being with bounties in the world when he will eternally be in the Fire. **They know the apparent life of the world, but they are oblivious of the Hereafter [30:7].** They are building the houses and are constructing the palaces, and they are decorating the Masjids, and their main concern except the world. They are devoting upon it relying in it. Their gods are their bellies.

قَالَ اللَّهُ تَعَالَى وَ تَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ - وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ فَاتَّقُوا اللَّهَ وَ أَطِيعُوا

Allah^{-azwj} the Exalted Said: **And you are taking to strongholds, (thinking) perhaps you will be living eternally? [26:129] And when you seize, you seize as tyrants [26:130] Therefore, fear Allah and obey me [26:131].**

قَالَ اللَّهُ تَعَالَى - أَمْ قَرَأْتِ مَنْ أَخَذَ إِلَهُهُ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ خَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ إِلَى قَوْلِهِ أَمْ فَلَا تَذَكَّرُونَ وَ مَا هُوَ إِلَّا مُنَافِقٌ جَعَلَ دِينَهُ هَوَاهُ وَ إِلَهُهُ بَطْنُهُ كُلَّمَا اشْتَهَى مِنَ الْحَلَالِ وَ الْحَرَامِ لَمْ يَمْتَنِعْ مِنْهُ قَالَ اللَّهُ تَعَالَى وَ فَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ -

Allah^{-azwj} the Exalted Said: **So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, - up to His^{-azwj} Words - So will you not be mindful? [45:23],** and he is not except a hypocrite. He makes his whims as his religion, and his bely as his god. He desires from the Permissible and the Prohibited -not prevented from it. Allah^{-azwj} the Exalted Said: **and they are rejoicing in the life of the world, and the life of the world is nothing compared to the Hereafter except for a provisional enjoyment [13:26].**

يَا ابْنَ مَسْعُودٍ حَارِبُهُمْ نِسَاؤُهُمْ وَ شَرَفُهُمْ الدَّرَاهِمُ وَ الدَّنَانِيرُ وَ هَمَّتُهُمْ بَطُونُهُمْ أَوْلِيكَ هُمْ شَرُّ الْأَشْرَارِ الْفِتْنَةُ مَعَهُمْ وَ إِلَيْهِمْ يَعُودُ -

O Ibn Masoud! Their prayer Niches are their women, and their nobilities are their Dirhams and their Dinars, and their main concern is their bellies. These ones, they are evilest of the evil. The Fitna is with them and returns to them.

يَا ابْنَ مَسْعُودٍ قَوْلَ اللَّهِ تَعَالَى أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ - ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَعْنَى عَنْهُمْ مَا كَانُوا يُمْتَعُونَ

O Ibn Masoud! Words of the Exalted: **Can you see, if We were to Let them enjoy for years [26:205] Then there comes to them what they were threatened of [26:206] It would not avail them what they were enjoying. [26:207].**

يَا ابْنَ مَسْعُودٍ أَجْسَادُهُمْ لَا تَشْبَعُ وَ قُلُوبُهُمْ لَا تَخْشَعُ -

O Ibn Masoud! Neither are their bodies satiated, nor are their hearts fearing.

يَا ابْنَ مَسْعُودٍ الْإِسْلَامُ بَدَأَ غَرِيباً وَ سَبَعُودٌ غَرِيباً كَمَا بَدَأَ فَطَوَى لِلْغُرَبَاءِ فَصَنَ أَدْرَكَ ذَلِكَ الزَّمَانَ مِنْ أَعْقَابِكُمْ فَلَا تُسَلِّمُوا فِي نَادِيهِمْ وَ لَا تُشْبِعُوا حَنَائِرَهُمْ وَ لَا تَعُودُوا مَرْضَاهُمْ فَإِنَّهُمْ يَسْتَنُونَ بِسُنَّتِكُمْ وَ يُظْهِرُونَ بِدَعْوَاتِكُمْ وَ يُخَالِفُونَ أَعْمَالَكُمْ فَيَمُوتُونَ عَلَى غَيْرِ مِلَّتِكُمْ أَوْلِيَّكَ لَيْسُوا مِنِّي وَ لَا أَنَا مِنْهُمْ

O Ibn Masoud! Al-Islam began as estranged and will be returning to be estranged just as it had begun. Beatitude be for the estranged ones. The ones from your posterity who were to come across that time period, they should neither greet in their associations, nor escort their funerals, nor console their sick ones. They will be conducting with your conducts and will be revealing with your calls while opposing your actions, so they will be dying upon other than your religion. They are neither from me^{-saww} nor am I^{-saww} from them.

فَلَا تَخَافَنَّ أَحَدًا غَيْرَ اللَّهِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ - أَيُّنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ

So do not fear anyone other than Allah^{-azwj}, for Allah^{-azwj} the Exalted Says: **Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; [4:78].**

وَ يَقُولُ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَ الْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ إِلَى قَوْلِهِ وَ غَرَّبَكُمْ بِاللَّهِ الْعُرُورُ - فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لَا مِنَ الَّذِينَ كَفَرُوا مَا أَوَّاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَ يَتَسَّ الْمَصِيرُ -

And He^{-azwj} Says: **On the Day the hypocrite men and the hypocrite women would be saying to those who believe, 'Wait for us to acquire from your light'[57:13] – up to His^{-azwj} Words - and the arch deceiver deceived you about Allah [57:14] So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15].**

يَا ابْنَ مَسْعُودٍ عَلَيْهِمْ لَعْنَةُ اللَّهِ مِنِّي وَ مِنْ جَمِيعِ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ عَلَيْهِمْ غَضَبُ اللَّهِ وَ سُوءُ الْحِسَابِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ قَالَ اللَّهُ تَعَالَى لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ إِلَى قَوْلِهِ وَ لَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ -

O Ibn Masoud! Upon them is the Curse of Allah^{-azwj} from Me^{-saww} and from entirety of the Messengers^{-as}, and the Angels of Proximity, and upon them is Wrath of Allah^{-azwj} and the evil reckoning in the world and the Hereafter. And Allah^{-azwj} the Exalted Said: **Cursed were those who committed Kufr from the Children of Israel, [5:78] – up to His^{-azwj} Words: but most of them are transgressors [5:81].**

يَا ابْنَ مَسْعُودٍ أُولَئِكَ يُظْهِرُونَ الْحِرْصَ الْفَاحِشَ وَ الْحَسَدَ الظَّاهِرَ وَ يَقْطَعُونَ الْأَرْحَامَ وَ يَزْهَدُونَ فِي الْحَيْرِ قَالَ اللَّهُ تَعَالَى الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ

O Ibn Masoud! They are manifesting the greed, the immorality, and the apparent envy, and they are cutting the kinship, and they are abstaining from the good deeds. Allah^{-azwj} the Exalted Says: **'And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25].**

وَ يَقُولُ اللَّهُ تَعَالَى - مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَثْقَارًا-

And Allah^{-azwj} the Exalted Says: **'An example of those who carried the Torah, then did not observe it, is like an example of the donkey carrying books. [62:5].**

يَا ابْنَ مَسْعُودٍ يَا بَنِي النَّاسِ زَمَانُ الصَّابِرِ عَلَى دِينِهِ مِثْلُ الْقَابِضِ عَلَى الْجَمْرَةِ بِكَفِّهِ يَقُولُ لِدَلِكِ الزَّمَانِ إِنْ كَانَ فِي ذَلِكَ الزَّمَانِ ذُبَابٌ وَ إِلَّا أَكَلَتْهُ الذَّبَابُ:

O Ibn Masoud! There shall come a time upon the people, the one patient upon his religion will be like the one gripping an ember with (upon) his hand. It will be said for that time, 'If there were to be a wolf during that time, it would only be eaten by the wolf'.

يَا ابْنَ مَسْعُودٍ عَلِمَاؤُهُمْ وَ فَعَهَاؤُهُمْ حَوْنَةٌ فَجَرَّةٌ أَلَا إِنَّهُمْ أَشْرَارُ خَلَقَ اللَّهُ وَ كَذَلِكَ اتَّبَاعُهُمْ وَ مَنْ يَأْتِيهِمْ وَ يَأْخُذُ مِنْهُمْ وَ يُجِبُّهُمْ وَ يُجَالِسُهُمْ وَ يُشَاوِرُهُمْ أَشْرَارُ خَلَقَ اللَّهُ

O Ibn Masoud! Their scholar and their jurists will be betrayers, immoral. Indeed! They will be evil creatures of Allah^{-azwj}, and like that will be their followers, and the ones coming to them and taking (religion) from them, and loving them, and sitting with them, and they will be the wicked creatures of Allah^{-azwj} to be consulted with.

يَدْخُلُهُمْ نَارَ جَهَنَّمَ صُمٌّ بَكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ- وَ نَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمِيًّا وَ بَكْمًا وَ صُمًّا مَاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

They will be entering the Fire of Hell. **Deaf, dumb (and) blind, so they will not be returning [2:18] and We will Gather them on the Day of Judgment upon their faces, blind, dumb, deaf, their abode being Hell. Every time it abates, We will Increase them with blazes [17:97]**

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ وَ إِذَا أَلْفَا فِيهَا سَمِعُوا لَهَا شَهيقًا وَ هِيَ تَفُورُ- تَكَادُ تَمَيَّرُ مِنَ الْغَيْظِ-

Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment [4:56] When they would be thrown in it, they will hear its inhalation and it would be boiling up, [67:7] Almost bursting from the fury. [67:8]

كُلَّمَا أَرَادُوا أَنْ يُخْرِجُوا مِنْهَا مِنْ عَمٍّ أُعِيدُوا فِيهَا وَ قِيلَ لَهُمْ ذُوقُوا عَذَابَ الْحَرِيقِ- هُمْ فِيهَا زَفِيرٌ وَ هُمْ فِيهَا لَا يَسْمَعُونَ يَدْعُونَ أَهْمَ عَلَى دِينِي وَ سُنَّتِي وَ مِنْهَاجِي وَ شَرَائِعِي إِنَّهُمْ مِنِّي بَرَاءَةٌ وَ أَنَا مِنْهُمْ بَرِيءٌ-

Every time they intend to exit from it, from grief, they would be returned into it, and they would be tasting the Punishment of the burning [22:22] For them therein shall be sighing, and they would not be hearing therein [21:100]. (They claim to be) upon my^{-saww} religion, and my^{-saww} Sunnah, and my^{-saww} Manifesto, and my^{-saww} Law. They are disavowed from me^{-as} and I^{-saww} am disavowed from them.

يَا ابْنَ مَسْعُودٍ لَا تُجَالِسُوهُمْ فِي الْمَلَأِ وَلَا تُبَايِعُوهُمْ فِي الْأَسْوَاقِ وَلَا تَهْدُوهُمْ الطَّرِيقَ وَلَا تَسْقُوهُمْ الْمَاءَ قَالَ اللَّهُ تَعَالَى مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ الْآيَةَ يَقُولُ اللَّهُ تَعَالَى - مَنْ كَانَ يُرِيدُ حَزَنَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ -

O Ibn Masoud! Neither sit with them in the assemblies nor sell to them in the markets, nor guide them to the road, nor quench them the water. Allah^{-azwj} the Exalted Said: **One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15]** – the Verse. Allah^{-azwj} the Exalted Says: **and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20].**

يَا ابْنَ مَسْعُودٍ مَا بَلَوَى أُمَّتِي بَيْنَهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ وَالْجِدَالُ أَوْلَيْكَ أَدْلَاءُ هَذِهِ الْأُمَّةِ فِي دُنْيَاهُمْ وَالَّذِي بَعْتَنِي بِالْحَقِّ لِيُخَسِّفَنَّ اللَّهُ بِهِمْ وَ يَمَسِّحُهُمْ قَرْدَةً وَ حَنَازِيرَ

O Ibn Masoud! Whoever of my^{-saww} community is afflicted with the enmity, and the hatred, and the quarrelling between them, they are the most disgraceful of this community in their world. By the One^{-azwj} Who Sent me^{-saww} with the truth! Allah^{-azwj} will Cause them to submerge, and Morph them into monkeys and pigs’.

قَالَ فَبَكَى رَسُولُ اللَّهِ وَ بَكَتْنَا لِوَجْهِهِ وَ قُلْنَا يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ

He (Ibn Masoud) said, ‘Rasool-Allah^{-saww} cried, and we cried at his^{-saww} crying and we said, ‘O Rasool-Allah^{-saww}! What makes you^{-saww} cry?’

قَالَ رَحْمَةً لِلْأَشْقِيَاءِ يَقُولُ اللَّهُ تَعَالَى - وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ يَغْنِي الْعُلَمَاءُ وَ الْفُقَهَاءُ -

He^{-saww} said: ‘Mercy for the wretched. Allah^{-azwj} the Exalted Says: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]** – meaning the scholars and the jurists.

يَا ابْنَ مَسْعُودٍ مَنْ تَعَلَّمَ الْعِلْمَ يُرِيدُ بِهِ الدُّنْيَا وَ أَثَرَ عَلَيْهِ حُبُّ الدُّنْيَا وَ زِينَتُهَا اسْتَوْجِبَ سَخَطَ اللَّهِ عَلَيْهِ وَ كَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ مَعَ الْيَهُودِ وَ النَّصَارَى الَّذِينَ نَبَدُوا كِتَابَ اللَّهِ تَعَالَى قَالَ اللَّهُ تَعَالَى - فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

O Ibn Masoud! One who learns the knowledge intending the world with it, and prefers upon it love of the world and its adornments, will obligate the Wrath of Allah^{-azwj} upon him, and he **would be in the lowest Level of the Fire [4:145]** with the Jews and the Christians, those who had discarded the Book of Allah^{-azwj} the Exalted. Allah^{-azwj} the Exalted Says: **so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89].**

يَا ابْنَ مَسْعُودٍ مَنْ تَعَلَّمَ الْقُرْآنَ لِلدُّنْيَا وَ زِينَتِهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

O Ibn Masoud! One who learns the Quran for the world and its adornments, Allah^{-azwj} will Prohibit the Paradise upon him.

يَا ابْنَ مَسْعُودٍ مَنْ تَعَلَّمَ الْعِلْمَ وَ لَمْ يَعْمَلْ بِمَا فِيهِ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَعْمَى وَ مَنْ تَعَلَّمَ الْعِلْمَ رِيَاءً وَ سُمْعَةً يُرِيدُ بِهِ الدُّنْيَا نَزَعَ اللَّهُ بَرَكَتَهُ وَ ضَيَّقَ عَلَيْهِ مَعِيشَتَهُ وَ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ وَ مَنْ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَقَدْ هَلَكَ قَالَ اللَّهُ تَعَالَى فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا-

O Ibn Masoud! One who learns the knowledge and does not act with what is in it, Allah^{-azwj} Resurrect him on the Day of Qiyamah as blind; and the one who learns the knowledge to show-off and for reputation, intending the world with it, Allah^{-azwj} will Snatch away its Blessings and Narrow his livelihood upon him, and Allah^{-azwj} will Allocate him to himself, and the one whom Allah^{-azwj} Allocates to himself, he is destroyed. Allah^{-azwj} the Exalted Says: **So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110].**

يَا ابْنَ مَسْعُودٍ فَلْيَكُنْ جُلَسَاؤُكَ الْأَبْرَارَ وَ إِخْوَانُكَ الْأَتْقِيَاءَ وَ الرَّهَادَ لِأَنَّ اللَّهَ تَعَالَى قَالَ فِي كِتَابِهِ الْأَخْلَافِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ-

O Ibn Masoud! Let your gatherers be the righteous ones, and your brothers be the pious and the ascetic ones, because Allah^{-azwj} the Exalted Said in His^{-azwj} Book: **The friends on that Day would be enemies of each other, except for the pious [43:67].**

يَا ابْنَ مَسْعُودٍ اعْلَمْ أَنَّهُمْ يَرَوْنَ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا فَنَفِي ذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِهِمْ فَلَا يَكُونُ فِيهِمْ الشَّاهِدُ بِالْحَقِّ وَ لَا الْقَوَامُونَ بِالْقِسْطِ قَالَ اللَّهُ تَعَالَى كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَ لَوْ عَلَى أَنْفُسِكُمْ أَوْ الْوَالِدِينَ وَ الْأَقْرَبِينَ-

O Ibn Masoud! Know, they are viewing the act of kindness as evil, and the evil as an act of kindness. During that, Allah^{-azwj} Seals upon their heart, so there does not happen to be among them the testifier with the truth, nor the ones standing with the fairness. Allah^{-azwj} the Exalted Said: **Become custodians with the justice, witnesses for Allah, and even if it is against yourselves or the parents or near relatives; [4:135].**

يَا ابْنَ مَسْعُودٍ يَتَفَاضَلُونَ بِأَحْسَابِهِمْ وَ أَمْوَالِهِمْ يَقُولُ اللَّهُ تَعَالَى وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى- إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى- وَ كَسُوفَ يَرْضَى-

O Ibn Masoud! They are preferring (others) with their pedigree and their wealth, **And there is no favour for anyone with him to be Recompensed for [92:19] Except (he is) seeking the Face of his Lord, the most Exalted [92:20] And soon he will be pleased [92:21].**

يَا ابْنَ مَسْعُودٍ عَلَيْكَ بِحَسْبَبَةِ اللَّهِ وَ آدَاءِ الْفَرَائِضِ فَإِنَّهُ يَقُولُ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ وَ يَقُولُ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ لِمَنْ حَسِبِي رَبَّهُ-

O Ibn Masoud! Upon you is fearing Allah^{-azwj} and fulfil the Obligation, for He^{-azwj} Says: **He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56];** and He^{-azwj} Says: **Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8].**

يَا ابْنَ مَسْعُودٍ دَعَّ عَنْكَ مَا لَا يَغْنِيكَ وَ عَلَيْكَ بِمَا يَغْنِيكَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ-

O Ibn Masoud! Leave what does not concern you, and upon you is with what does concern you, for Allah^{-azwj} the Exalted Says: **For every person from them on that Day, would be a concern occupying him [80:37].**

يَا ابْنَ مَسْعُودٍ إِيَّاكَ أَنْ تَدَعَ طَاعَةً وَ تَقْصِدَ مَعْصِيَةً شَفَقَةً عَلَى أَهْلِكَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ- يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَ احْشُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَ لَا يَغُرَّنَّكُم بِاللَّهِ الْعُرُورُ-

O Ibn Masoud! Beware of leaving obedience (to Allah^{-azwj}) and aiming for disobedience being compassionate upon your family, because Allah^{-azwj} the Exalted Says: **O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True, therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver in respect of Allah [31:33].**

يَا ابْنَ مَسْعُودٍ احْذَرِ الدُّنْيَا وَ لَذَائِهَا وَ شَهَوَاتِهَا وَ زِينَتَهَا وَ أَكُلِ الْحَرَامِ وَ الذَّهَبِ وَ الْفِضَّةِ وَ الْمَرَكَبِ وَ النِّسَاءِ وَ الْبَنِينَ وَ الْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ الذَّهَبِ وَ الْفِضَّةِ- ... وَ الْأَنْعَامِ وَ الْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَ اللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ- فُلْ أُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ أَزْوَاجٌ مُطَهَّرَةٌ وَ رِضْوَانٌ مِنَ اللَّهِ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ-

O Ibn Masoud! Be cautious of the world, and its pleasures, and its lustful desires, and eating the Prohibited, and the gold, and the silver, and the rides (horses), and the women, and the sons, and the vaults full of gold and silver, and the cattle, and the farm, **That is a provision of the life of the world; and Allah, with Him is the good return [3:14] Say: 'Shall I tell you what is better than that for you all? For those who are pious, there are Gardens with their Lord beneath which rivers flow, to abide in them, and pure mates and Pleasure from Allah'; and Allah Sees the servants [3:15].**

يَا ابْنَ مَسْعُودٍ لَا تَغُرَّنَّ بِاللَّهِ وَ لَا تَغُرَّنَّ بِصَلَاتِكَ وَ عَمَلِكَ وَ بِرِّكَ وَ عِبَادَتِكَ

O Ibn Masoud! Neither be deceived by (leniency of) Allah^{-azwj}, nor be deceived by your Salat, and your (good) deeds, and your righteous acts, and your worship.

يَا ابْنَ مَسْعُودٍ إِذَا تَلَوْتَ كِتَابَ اللَّهِ تَعَالَى فَأَتَيْتَ عَلَى آيَةٍ فِيهَا أَمْرٌ وَ نَهْيٌ فَرَدِّدْهَا نَظْرًا وَ اعْتِبَارًا فِيهَا وَ لَا تَسْهُ عَنْ ذَلِكَ فَإِنَّ نَهْيَهُ يَدُلُّ عَلَى تَرْكِ الْمَعَاصِي وَ أَمْرُهُ يَدُلُّ عَلَى عَمَلِ الْبِرِّ وَ الصَّلَاحِ

O Ibn Masoud! When you recite the Book of Allah^{-azwj} the Exalted, so you come to a Verse of a Command and a Prohibition, then repeat the look (consideration) and take a lesson in it, and do not be negligent about that, for its Prohibition points upon leaving the disobedience, and its Command points upon doing the righteous and the correct act.

فَإِنَّ اللَّهَ تَعَالَى يَقُولُ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَ وُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ-

Allah^{-azwj} the Exalted Says: **Then how would it be when We shall Gather them together for a Day there being no doubt in it, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly? [3:25].**

يَا ابْنَ مَسْعُودٍ لَا تُحَقِّرَنَّ ذَنْباً وَ لَا تُصَغِّرَنَّهَ وَ اجْتَنِبِ الْكِبَائِرَ فَإِنَّ الْعَبْدَ إِذَا نَظَرَ يَوْمَ الْقِيَامَةِ إِلَى ذُنُوبِهِ دَمَعَتْ عَيْنَاهُ فَيْحاً وَ دَمَأَ يَقُولُ اللَّهُ تَعَالَى يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا-

O Ibn Masoud! Neither consider a sin to be lowly nor belittle it, and shun the major sins, for when the servant looks at his sins on the Day of Qiyamah, his eyes will flow with vomit and blood. Allah^{-azwj} the Exalted Says: **On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; [3:30].**

يَا ابْنَ مَسْعُودٍ إِذَا قِيلَ لَكَ اتَّقِ اللَّهَ فَلَا تَغْضَبْ فَإِنَّهُ يَقُولُ وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ-

O Ibn Masoud! When it is said to you, 'Fear Allah^{-azwj}', do not be angry, for He^{-azwj} is Saying: **And when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206].**

يَا ابْنَ مَسْعُودٍ قَصِّرْ أَمَلَكَ فَإِذَا أَصْبَحْتَ فَقُلْ إِنِّي لَا أُمْسِي وَ إِذَا أَمْسَيْتَ فَقُلْ إِنِّي لَا أُصْبِحُ وَ اعْزِمِ عَلَى مُفَارَقَةِ الدُّنْيَا وَ أَحِبْ لِقَاءَ اللَّهِ وَ لَا تُكْرَهُ لِقَاءَهُ فَإِنَّ اللَّهَ يُحِبُّ لِقَاءَ مَنْ أَحَبَّ لِقَاءَهُ وَ يَكْرَهُ لِقَاءَ مَنْ يَكْرَهُ لِقَاءَهُ-

O Ibn Masoud! Shorten your hopes. When you come to a morning, then say, 'I will not get to the evening', and when you come to an evening, then say, 'I will not get to the morning', and be determined upon separating from the world and love to meet Allah^{-azwj}, and do not dislike meeting Him^{-azwj}, for Allah^{-azwj} Loves to meet the one who loves to meet Him^{-azwj}, and He^{-azwj} Dislikes meeting the one who dislikes to meet him.

يَا ابْنَ مَسْعُودٍ لَا تَعْرِسِ الْأَشْجَارَ وَ لَا تَجْرِي [تُجْرِي] الْأَنْهَارَ وَ لَا تُزْحَرْفِ الْبُنْيَانَ وَ لَا تَتَّخِذِ السَّيْطَانَ وَ الْبُهْتَانَ فَإِنَّ اللَّهَ يَقُولُ أَهْلَكُمْ التَّكَاثُرُ-

O Ibn Masoud! Neither plant the trees (hope to amass), nor flow (dig) the rivers (amass wealth), nor decorate the buildings, nor take the gardens and the orchards, for Allah^{-azwj} Says: **The augmentation diverts you [102:1].**

يَا ابْنَ مَسْعُودٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَيَأْتِي عَلَى النَّاسِ زَمَانٌ يَسْتَجْلُونَ الْحَمْرَ يُسْمُونَهُ السَّبِيذَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ أَنَا مِنْهُمْ بَرِيءٌ وَ هُمْ مِنِّي بُرَاءٌ-

O Ibn Masoud! By the One^{-azwj} Who Sent me^{-saww} with the truth! There shall come a time upon the people, they will be permitting the wine, naming it as 'Al-Nabeez'. Upon them is the Curse of Allah^{-azwj}, and the Angels, and the people altogether. I^{-saww} am disavowed from them, and they are disavowed from me^{-saww}.

يَا ابْنَ مَسْعُودٍ الرَّابِي بِأَمِّهِ أَهْوَنُ عِنْدَ اللَّهِ مِمَّنْ يُدْخِلُ فِي مَالِهِ مِنَ الرِّبَا مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ وَ مَنْ شَرِبَ الْمُسْكِرَ قَلِيلاً أَوْ كَثِيراً فَهُوَ أَشَدُّ عِنْدَ اللَّهِ مِنْ أَكِلِ الرِّبَا لِأَنَّهُ مِفْتَاحُ كُلِّ شَرٍّ-

O Ibn Masoud! The one committing adultery with his own mother is less significant in the Presence of Allah^{-azwj} than the one including into his wealth interest of a particle weight of mustard seed; and the one who drinks the intoxicant, whether little or more, so he is severer in the Presence of Allah^{-azwj} than the consumer of interest because it is a key of all evil.

يَا ابْنَ مَسْعُودٍ أُولَئِكَ يَظْلِمُونَ الْأَبْرَارَ وَ يُصَدِّقُونَ الْفُجَّارَ وَ الْفَسَقَةَ الْحَقُّ عِنْدَهُمْ بَاطِلٌ وَ الْبَاطِلُ عِنْدَهُمْ حَقٌّ هَذَا كَلْمُهُ لِلدُّنْيَا وَ هُمْ يَعْلَمُونَ أَنَّهُمْ عَلَى غَيْرِ الْحَقِّ وَ لَكِنَّ زَيْنَ هُمْ الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّوهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ- رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطْمَأَنَّنُوا بِهَا وَ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ- أُولَئِكَ مَأْوَاهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ-

O Ibn Masoud! They are oppressing the righteous ones, and they are ratifying the immoral, and they are mischief-makers. The truth is false with them and the false is true with them. All this is for the world while they are knowing that they are upon other than the truth. But, **the Satan has adorned their deeds for them. Thus, he blocked them from the Way, so they are not going aright [27:24] and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7] They, their abode is the Fire due to what they had been earning [10:8].**

يَا ابْنَ مَسْعُودٍ قَالَ اللَّهُ تَعَالَى مَنْ رَدَّ عَنْ ذِكْرِي وَ ذِكْرِ الْآخِرَةِ- نُفِضَ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ- وَ إِنَّهُمْ لَيُصَدِّقُوهُمْ عَنِ السَّبِيلِ وَ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ- حَتَّى إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَمْسُ الْقَرِينُ-

O Ibn Masoud! Allah-azwj the Exalted Says: “One who turns away from My-azwj Zikr and Zikr (remembering) the Hereafter, **We Appoint a Satan for him, so he is paired to him [43:36] And they are preventing from the Way and they are reckoning that they are rightly guided [43:37] Until when they both come to Us, he will say, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38].**

يَا ابْنَ مَسْعُودٍ إِنَّهُمْ لَيَجِيبُونَ عَلَى مَنْ يَفْتَدِي بِسُنَّتِي فَرَائِضَ اللَّهِ قَالَ اللَّهُ تَعَالَى فَاتَّخَذْتُمُوهُمْ سِحْرِيًّا حَتَّى أَنْسَوَكُمْ ذِكْرِي وَ كُنْتُمْ مِنْهُمْ تَضْحَكُونَ- إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ-

O Ibn Masoud! They are faulting upon the one who is led by my-saww Sunnah, Obligations of Allah-azwj. Allah-azwj the Exalted Said: **But you took them for a mockery until it made you forget My Zikr and you used to laugh at them [23:110] Surely, I shall Recompense them today because they were patient, and they are the achievers [23:111].**

يَا ابْنَ مَسْعُودٍ اخَذَرُ سُكَّرَ الْحَطِيبَةِ فَإِنَّ لِلْحَطِيبَةِ سُكَّرًا كَسُكَّرِ الشَّرَابِ بَلْ هِيَ أَشَدُّ سُكَّرًا مِنْهُ يَقُولُ اللَّهُ تَعَالَى صُمُّ بَعْضِ عُمِّي فَهُمْ لَا يَرِجَعُونَ وَ يَقُولُ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا- وَ إِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا-

O Ibn Masoud! Beware of being intoxicated by the sins, for there is an intoxication for the sins like intoxication of the drinks, but it is of more intoxication that it. Allah-azwj the Exalted Says: **Deaf, dumb (and) blind, so they will not be returning [2:18], and He-azwj Says: Surely, We Made whatever is upon the earth as an adornment for it, so We may Try them (as to) which of them is best in deeds [18:7] And, surely, We will be Making whatever is upon it to be a barren plain [18:8].**

يَا ابْنَ مَسْعُودٍ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَنْ فِيهَا مَلْعُونٌ مَنْ طَلَبَهَا وَ أَحَبَّهَا وَ نَصَبَ لَهَا وَ تَصَدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى كُلُّ مَنْ عَلَيْهَا فَانٍ- وَ يَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ قَوْلُهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ-

O Ibn Masoud! The world is accursed! Accursed is the one in it! Accursed is the one seeking it and loving it, and toils for it, and the verification of that is in the Book of Allah-azwj the Exalted: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the**

Majesty and the Honour [55:27], and His^{-azwj} Words: *All things will perish except for His Face [28:88].*

يَا ابْنَ مَسْعُودٍ إِذَا عَمِلْتَ عَمَلًا فَأَعْمَلْ لِلَّهِ خَالِصًا لِأَنَّهُ لَا يَقْبَلُ مِنْ عِبَادِهِ الْأَعْمَالَ إِلَّا مَا كَانَ خَالِصًا فَإِنَّهُ يَقُولُ وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى - وَ لَسَوْفَ يَرْضَى -

O Ibn Masoud! When you do a (good) deed, then do it for Allah^{-azwj} sincerely, because He^{-azwj} does not Accept the deeds from His^{-azwj} servants except what happens to be sincere, for He^{-azwj} Says: ***And there is no favour for anyone with him to be Recompensed for [92:19] Except (he is) seeking the Face of his Lord, the most Exalted [92:20] And soon he will be pleased [92:21].***

يَا ابْنَ مَسْعُودٍ دَعِ نَعِيمَ الدُّنْيَا وَ أَكْلَهَا وَ حَلَاوَتَهَا وَ حَارَّهَا وَ بَارِدَهَا وَ لَيْتَهَا وَ طَيِّبَهَا وَ أَلْرِّمِ نَفْسَكَ الصَّبْرَ عَنْهَا فَإِنَّكَ مَسْئُولٌ عَنْ ذَلِكَ كُلِّهِ قَالَ اللَّهُ تَعَالَى ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ -

O Ibn Masoud! Leave bounties of the world, and its foods, and its sweetness, and its hot and its cold, and its soft, and its good, and necessitate yourself the patience from it, for you will be Questioned about that, all of it. Allah^{-azwj} the Exalted Said: ***Then you will be Questioned on that Day about the boons [102:8].***

يَا ابْنَ مَسْعُودٍ فَلَا تُلْهِيتَكَ الدُّنْيَا وَ شَهْوَاهُهَا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ أَمْ فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ -

O Ibn Masoud! Do not be distracted by the world and its lustful desires, for Allah^{-azwj} the Exalted Says: ***Did you reckon that rather We had Created you in vain and that you would not be returning to Us?" [23:115].***

يَا ابْنَ مَسْعُودٍ إِذَا عَمِلْتَ عَمَلًا مِنَ الْبِرِّ وَ أَنْتَ تُرِيدُ بِذَلِكَ غَيْرَ اللَّهِ فَلَا تُرَخِّ بِذَلِكَ مِنْهُ نَوَابًا فَإِنَّهُ يَقُولُ - فَلَا تُفِيْمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا -

O Ibn Masoud! When you do a deed from the righteous acts and you intend other than Allah^{-azwj} with that, do not hope for Rewards from Him^{-azwj} for that, for He^{-azwj} Says: ***therefore We will not Establish a Scale for them on the Day of Judgment [18:105].***

يَا ابْنَ مَسْعُودٍ إِذَا مَدَحَكَ النَّاسُ فَعَالُوا إِنَّكَ تَصُومُ النَّهَارَ وَ تَقُومُ اللَّيْلَ وَ أَنْتَ عَلَى غَيْرِ ذَلِكَ فَلَا تُفْرَحْ بِذَلِكَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ - لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَ يُجِبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَ لَهُمْ عَذَابٌ أَلِيمٌ

O Ibn Masoud! When the people praise you saying that you are fasting the day and standing (for Salat) at night, and you are not upon that, do not be happy with that, for Allah^{-azwj} the Exalted Says: ***They should not be reckoning, those who are rejoicing with what they are giving and love to be praised for what they have not done, so you should (also) not reckon them as having escaped from the Punishment, and for them would be a painful Punishment [3:188].***

يَا ابْنَ مَسْعُودٍ أَكْثَرُ مِنَ الصَّالِحَاتِ وَ الْبِرِّ فَإِنَّ الْمُحْسِنَ وَ الْمُسِيءَ يَنْدَمَانِ يَقُولُ الْمُحْسِنُ يَا لَيْتَنِي ازْدَدْتُ مِنَ الْحَسَنَاتِ وَ يَقُولُ الْمُسِيءُ قَصْرْتُ وَ تَصْدِيقُ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَا أَفْسِمُ بِالنَّفْسِ اللَّوَامَةَ -

O Ibn Masoud! Frequent from the righteous deeds and the righteous acts, for the good doer and the evil doer will both be regretting. The good doer will say, 'Alas! If only I had done more good deeds!' And the evil doer will be saying, 'I have been deficient', and the verification of that are Words of the Exalted: **And No! I do swear by the self-accusing soul [75:2].**

يَا أَيُّهَا الْمُسْلِمُونَ لَا تُقَدِّمُوا الذَّنْبَ وَلَا تُؤَخِّرُوا التَّوْبَةَ وَلَا تَكُونُوا مِنَ التَّوْبَةِ وَآخِرِ الذَّنْبِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ-

O Ibn Masoud! Neither send forward the sin, nor delay the repentance, but send forward the repentance and delay the sin, for Allah^{-azwj} the Exalted Says in His^{-azwj} Book: **But, the human being wants to undermine his Imam [75:5].**

يَا أَيُّهَا الْمُسْلِمُونَ إِيَّاكَ أَنْ تَسُنَّ سُنَّةً بَدَعَةً فَإِنَّ الْعَبْدَ إِذَا سَنَّ سُنَّةً سَبَّيْتَهُ لِحَقِّهِ وَرَزَاهَا وَوَزَّرَ مِنْ عَمَلٍ بِهَا قَالَ اللَّهُ تَعَالَى وَنَكُتُ مَا قَدَّمُوا وَآثَرَهُمْ وَقَالَ سُبْحَانَكَ يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَآخَرَ-

O Ibn Masoud! Beware of creating a heretical sunnah (conduct), for when the servant innovates an evil conduct (to be emulated), its burden (of sins) will be attached to him and the burden of the one who had acted with it. Allah^{-azwj} the Exalted Said: **and We Write down whatever they send forward and their impacts, [36:12].** And the Glorious Said: **On that Day the human being shall be Given the news of what he had sent ahead, and delayed [75:13].**

يَا أَيُّهَا الْمُسْلِمُونَ لَا تَزَكَّنْ إِلَى الدُّنْيَا وَلَا تَطْمَئِنَّ إِلَيْهَا فَسْتَفَارِقُهَا عَنْ قَلِيلٍ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ- فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَغُرُوبٍ وَنُحُلٍ طَلَعُهَا هَضْبِيمٌ-

O Ibn Masoud! Do not incline towards the world nor be reassured to it, for you will be separating from it after a little while. Allah^{-azwj} the Exalted Says: **But (instead), We Turned them out from gardens and springs [26:57] And plantations and noble places, [44:26] And plantations and heavy laden palm-trees? [26:148].**

يَا أَيُّهَا الْمُسْلِمُونَ أَذْكَرَ الْقُرُونِ الْمَاضِيَةِ وَالْمُلُوكِ الْجَبَابِرَةِ الَّذِينَ مَضَوْا فَإِنَّ اللَّهَ يَقُولُ وَعَاداً وَتَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُوناً بَيْنَ ذَلِكَ كَثِيراً-

O Ibn Masoud! Recall the past generations and the tyrannical kings, those who have passed, for Allah^{-azwj} Says: **And Aad, and Samood, and the dwellers of the Al-Rass and many generations between them [25:38].**

يَا أَيُّهَا الْمُسْلِمُونَ انظُرْ أَنْ تَدَعَ الذَّنْبَ سِرّاً وَعَلَانِيَةً صَغِيراً وَكَبِيراً فَإِنَّ اللَّهَ تَعَالَى حَيْثُ مَا كُنْتَ يَرَاكَ وَهُوَ مَعَكَ فَاجْتَنِبْهَا-

O Ibn Masoud! Consider leaving the sins, secret and open, minor and major, for Allah^{-azwj} the Exalted is wherever you may be. He^{-azwj} Sees you, and He^{-azwj} is with you, therefore shun these.

يَا أَيُّهَا الْمُسْلِمُونَ اتَّقِ اللَّهَ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْبَرِّ وَالْبُحْرِ وَاللَّيْلِ وَالنَّهَارِ فَإِنَّهُ يَقُولُ- مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

O Ibn Masoud! Fear Allah^{-azwj} in secret and open, and the land and the sea, and the night and the day, for He^{-azwj} Says: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. [58:7].**

يَا ابْنَ مَسْعُودٍ اتَّخِذِ الشَّيْطَانَ عَدُوًّا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا وَ يَقُولُ عَنْ إِبْلِيسَ ثُمَّ لَا تَبْتَئُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ وَ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ وَ يَقُولُ فَالْحَقُّ وَ الْحَقُّ أَقُولُ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَ يَمُنُّ نَعْبَكَ مِنْهُمْ أَجْمَعِينَ-

O Ibn Masoud! Take the Satan^{la} as an enemy, for Allah^{azwj} the Exalted Says: **Surely, the Satan is an enemy to you all therefore take him as an enemy. [35:6]**; and He^{azwj} Says on behalf of Iblees^{la}: **Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17]**, and He^{azwj} Said: **He said: "So the Truth (it is) and the Truth do I Speak [38:84] That I will fill Hell from you and from the ones from them who follow you, altogether!" [38:85].**

يَا ابْنَ مَسْعُودٍ فَانظُرْ أَنْ لَا تَأْكُلَ الْحَرَامَ وَ لَا تَلْبَسَ الْحَرَامَ وَ لَا تَأْخُذَ مِنَ الْحَرَامِ وَ لَا تَعْصِ اللَّهَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ لِإِبْلِيسَ وَ اسْتَفْرِزْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ أَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ وَ شَارِكْهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ عَدْنِهِمْ وَ مَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

O Ibn Masoud! Look that you don't eat the Prohibited, nor wear the Prohibited, nor take from the Prohibited, nor disobey Allah^{azwj}, because Allah^{azwj} the Exalted Says to Iblees^{la}: **And deceive the ones you can from them by your voice and bring against them your cavalry and your infantry, and participate in their wealth and their children and promise them!" And the Satan will not promise them except to deceive [17:64].**

وَ قَالَ فَلَا تُغْرِبْكُمْ الْحَيَاةُ الدُّنْيَا وَ لَا يَغُرَّبَكُمُ بِاللَّهِ الْعُرُورُ-

And He^{azwj} Said:, **therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver in respect of Allah [31:33].**

يَا ابْنَ مَسْعُودٍ لَا تَفْرَبْ مِنَ الْحَرَامِ مِنَ الْمَالِ وَ التَّسَاءِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ وَ لَا تُؤْتِرْنَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ بِاللَّذَاتِ وَ الشَّهَوَاتِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ- فَأَمَّا مَنْ طَغَى وَ آثَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى يَعْنِي الدُّنْيَا الْمَلْعُونَةَ وَ الْمَلْعُونُ مَا فِيهَا إِلَّا مَا كَانَ لِلَّهِ-

O Ibn Masoud! Do not go near the Prohibited, from the wealth and the women, for Allah^{azwj} the Exalted Says: **And for the one who fears to stand before his Lord are two Gardens [55:46]**, nor prefer life of the world over the Hereafter with the pleasures and the lustful desires, for Allah^{azwj} the Exalted Says in His^{azwj} Book: **So as for one who transgresses [79:37] And prefers the life of the world [79:38] Then surely the Blazing Fire, it is the abode [79:39]** – meaning the world is Accursed, and Accursed is what is in it, except whatever was for Allah^{azwj}.

يَا ابْنَ مَسْعُودٍ- لَا تُخَوِّنْ أَحَدًا فِي مَالٍ يَضَعُهُ عِنْدَكَ أَوْ أَمَانَةٍ اتَّيَمَّنَكَ عَلَيْهَا فَإِنَّ اللَّهَ يَقُولُ- إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا-

O Ibn Masoud! Do not betray anyone regarding wealth having been placed with you, or an entrustment you are entrusted upon it, for Allah^{azwj} Says: **Allah Commands you to render the entrustments to their owners, [4:58].**

يَا ابْنَ مَسْعُودٍ لَا تَتَكَلَّمْ إِلَّا بِالْعِلْمِ بِشَيْءٍ سَمِعْتَهُ وَ رَأَيْتَهُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَهُ مَسْئُولًا

O Ibn Masoud! Do not speak except with the knowledge of something you have heard and seen, for Allah^{-azwj} the Exalted Says: **And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].**

وَقَالَ سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْئَلُونَ وَ قَالَ إِذْ يَتَلَفَى الْمُتَلَفِيَانِ عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ قَعِيدٌ- مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ وَ قَالَ وَ نُحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ-

And He^{-azwj} Said: **Their testimonies would be recorded and they would be Questioned [43:19].**
And He^{-azwj} Said: **When the two receivers receive, seated on the right and on the left [50:17] He does not utter a word except by him is an observer, ready [50:18] and We are nearer to him than his jugular vein [50:16].**

يَا ابْنَ مَسْعُودٍ لَا تَهْتَمَنَّ لِلرِّزْقِ فَإِنَّ اللَّهَ تَعَالَى يَرْزُقُكَ وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ قَالَ وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ وَ قَالَ وَ إِنَّ مِمَّا يَسْتَسْكِنُ اللَّهُ بِصُغْرٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَ إِنَّ مِمَّا يَسْتَسْكِنُ بِحُجْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

O Ibn Masoud! Do not be worried for the sustenance, for Allah^{-azwj} the Exalted Says: **And there is none from an animal in the earth except upon Allah is its sustenance, [11:6];** and He^{-azwj} Said: **And in the sky is your sustenance and what you are Promised (with) [51:22]; And if Allah were to Attach harm to you, there is no remover for it except Him; and if He were to Attach you with good, then He is Able upon all things [6:17].**

يَا ابْنَ مَسْعُودٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ مَنْ يَدْعُ الدُّنْيَا وَ يُقْبِلُ عَلَى تِجَارَةِ الْآخِرَةِ فَإِنَّ اللَّهَ تَعَالَى يَتَّجِرُ لَهُ مِنْ وَرَاءِ تِجَارَتِهِ وَ يُرْبِحُ اللَّهُ بِتِجَارَتِهِ يَقُولُ اللَّهُ تَعَالَى- رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِتْيَانِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ

O Ibn Masoud! By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! The one who leaves the world and turns towards trading of the Hereafter, Allah^{-azwj} the Exalted will Trade for him from behind his trade, and Allah^{-azwj} will Cause his trade to be profitable. Allah^{-azwj} the Exalted Says: **Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37].**

قَالَ ابْنُ مَسْعُودٍ يَا أَبِي أَنْتَ وَ أُتِي يَا رَسُولَ اللَّهِ كَيْفَ لِي بِتِجَارَةِ الْآخِرَةِ

Ibn Masoud said, 'May my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! How can trading the Hereafter be for me?'

فَقَالَ لَا تُرِيحَنَّ لِسَانَكَ عَنْ ذِكْرِ اللَّهِ وَ ذَلِكَ أَنْ تَقُولَ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَهَذِهِ التِّجَارَةُ الْمُرِيحَةُ يَقُولُ اللَّهُ تَعَالَى- يَرْجُونَ تِجَارَةً لَنْ تَبُورَ- لِيُؤْفِقَهُمْ أَجُورَهُمْ وَ يَزِيدَهُمْ مِنْ فَضْلِهِ-

He^{-saww} said: 'Do not give rest to your tongue from Zikr of Allah^{-azwj}, and that is your saying, 'Glory be to Allah^{-azwj}, and the Praise be to Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest'. So, this is the profitable trading. Allah^{-azwj} the Exalted Says: **they are hoping for a trade never to perish [35:29] For Him to Fulfil their Recompense and Increase for them from His Grace [35:30].**

يَا ابْنَ مَسْعُودٍ كُلَّمَا أَبْصَرْتَهُ بِعَيْنِكَ وَ اسْتَحْلَاهُ قَلْبُكَ فَاجْعَلْهُ لِلَّهِ فَذَلِكَ بِحَارَةِ الْآخِرَةِ لِأَنَّ اللَّهَ يَقُولُ- مَا عِنْدَكُمْ يَنْفَدُ وَ مَا عِنْدَ اللَّهِ بَاقٍ-

O Ibn Masoud! All what you see with your eyes and your heart deems it as Permissible, make it to be for Allah^{-azwj}. So that is trading of the Hereafter, because Allah^{-azwj} Says: **What is with you would deplete, and what is with Allah would remain, [16:96].**

يَا ابْنَ مَسْعُودٍ وَ إِذَا تَكَلَّمْتَ بِلَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ تَعْرِفْ حَقَّهَا فَإِنَّهُ مَزْدُودٌ عَلَيْكَ وَ لَا يَزَالُ لَا إِلَهَ إِلَّا اللَّهُ يُرَدُّ غَضَبَ اللَّهِ عَنِ الْعِبَادِ حَتَّى إِذَا لَمْ يُبَالُوا مَا يَنْفُصُ مِنْ دِينِهِمْ بَعْدَ إِذْ سَلِمَتْ دُنْيَاهُمْ

O Ibn Masoud! And when you speak with, 'There is no god except Allah^{-azwj}' and you don't know it's right, it would be returned upon you, and (the phrase) 'There is no god except Allah^{-azwj}' will not cease to repel the Wrath of Allah^{-azwj} away from the servants until if they don't care what is reduced from their religion after (so long as) their world is safe.

يَقُولُ اللَّهُ تَعَالَى كَذَبْتُمْ كَذَبْتُمْ لَسْتُمْ بِمَا بِصَادِقِينَ فَإِنَّهُ يَقُولُ اللَّهُ تَعَالَى إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ-

Allah^{-azwj} the Exalted Says: "You are lying! You are lying! You aren't being truthful with it!", for Allah^{-azwj} the Exalted has Said: **To Him ascend the good words, and the righteous deeds raise it. [35:10].**

يَا ابْنَ مَسْعُودٍ أَحَبُّ الصَّالِحِينَ فَإِنَّ الْمَرْءَ مَعَ مَنْ أَحَبَّهُ فَإِنْ لَمْ تُقْدِرْ عَلَى أَعْمَالِ الْبِرِّ فَأَحْبَبِ الْعُلَمَاءَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا-

O Ibn Masoud! Love the righteous ones, for the person will be with the one he loves. If you are not able upon the righteous deed, then love the scholars, for Allah^{-azwj} Exalted Says: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69].**

يَا ابْنَ مَسْعُودٍ إِيَّاكَ أَنْ تُشْرِكَ بِاللَّهِ طَافَةَ عَيْنٍ وَ إِنْ نُشِرْتَ بِالْمِنْشَارِ أَوْ قُطِعْتَ أَوْ صُلِبْتَ أَوْ أُخْرِقَتْ بِالنَّارِ يَقُولُ اللَّهُ تَعَالَى وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ-

O Ibn Masoud! Beware of associating with Allah^{-azwj} for the blink of an eye, and even if you were to be sawed with the saw, or cut, or crucified, or burnt with the fire. Allah^{-azwj} the Exalted Said: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. [57:19].**

يَا ابْنَ مَسْعُودٍ اصْبِرْ مَعَ الَّذِينَ يَذْكُرُونَ اللَّهَ وَ يُسَبِّحُونَهُ وَ يُهَلِّلُونَهُ وَ يُحَمِّدُونَ وَ يَعْمَلُونَ بِطَاعَتِهِ وَ يَدْعُونَهُ بُكْرَةً وَ عَشِيًّا

O Ibn Masoud! Be patient with those who are doing Zikr of Allah^{-azwj}, and they are glorifying Him^{-azwj}, and extolling His^{-azwj} Oneness, and they are praising (Him^{-azwj}), and they are working in His^{-azwj} obedience, and they are supplicating to Him^{-azwj} morning and evening.

فَإِنَّ اللَّهَ يَقُولُ وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَ الْعِشْيَةِ يُرِيدُونَ وَجْهَهُ وَ لَا تَعُدُّ عَيْنَاكَ عَنْهُمْ- مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ-

Allah^{-azwj} Says: **And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, and do not stretch your eyes from them [18:28] There is nothing upon you from their Reckoning and there is nothing upon them from your Reckoning, that you should be expelling them and become from the unjust ones [6:52].**

يَا اِبْنَ مَسْعُودٍ لَا تَخْتَارَنَّ عَلَى ذِكْرِ اللَّهِ شَيْئاً فَإِنَّهُ يَقُولُ وَ لَذِكْرِ اللَّهِ أَكْبَرُ وَ يَقُولُ فَادْكُرُونِي أَدْكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونَ وَ يَقُولُ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ وَ يَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ-

O Ibn Masoud! Do not choose anything over Zikr of Allah^{-azwj}, for He^{-azwj} Says: **and the Zikr of Allah is the greatest, [29:45];** and He^{-azwj} Says: **Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152];** and He^{-azwj} Says: **And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; [2:186];** and He^{-azwj} Says: **“Supplicate to Me, I will Answer you. [40:60].**

يَا اِبْنَ مَسْعُودٍ عَلَيْكَ بِالسَّكِينَةِ وَ الْوَقَارِ وَ كُنْ سَهْلاً لِنَبَأٍ عَفِيفاً مُسْلِماً تَقِيّاً تَقِيّاً بَارِئاً طَاهِراً مُطَهَّراً صَادِقاً خَالِصاً سَلِيماً صَاحِبِهَا لَبِيباً صَالِحاً صَبُوراً شُكُوراً مُؤْمِناً وَرِعاً عَابِداً زَاهِداً رَجِيماً عَالِماً فَقِيهاً

O Ibn Masoud! Upon you is to be with the calmness and the dignity, and be easy-going, gentle, chaste, submissive, pious, pure, righteous, clean purified, truthful, sincere, sound, correct, understanding, righteous, patient, appreciative, believer, devout, worshipper, ascetic, merciful, scholar, jurist (understanding).

يَقُولُ اللَّهُ تَعَالَى إِنَّ اِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا وَ الَّذِينَ يَبْتَئِنُونَ لِرِجْزِهِمْ سُجْدًا وَ قِيَامًا

Allah^{-azwj} the Exalted Says: **Surely Ibrahim was forbearing, tender-hearted, repenting [11:75]. And the servants of the Beneficent are those who walk on the earth humbly, and when the ignorant one address them, they say, ‘Peace!’ [25:63] And those who spend the night in Sajdah to their Lord, and standing [25:64].**

وَ يَقُولُونَ لِلنَّاسِ حُسْنًا- وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا- وَ الَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَ عُغْمِيَانًا وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِمَنْتَقِينَ اِمَامًا

And they are saying good words to the people, **and when they pass by the vanities, they pass by nobly [25:72] And those, when the Signs of their Lord are mentioned, do not fall deaf and blind upon these [25:73] And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].**

أُولَئِكَ يَجْزُونَ الْعُرْفَةَ بِمَا صَبَرُوا وَ يُلَقَّوْنَ فِيهَا مَحِيَّةً وَ سَلَامًا- خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَ مُقَامًا-

Those would be Recompensed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75] Abiding eternally therein. Excellent is the abode and the resting place [25:76].

وَيَقُولُ اللَّهُ قَدْ أَفْلَحَ الْمُؤْمِنُونَ- الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ- وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ- وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ- إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ- فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ- وَ الَّذِينَ هُمْ لِأَمَانَتِهِمْ وَعَهْدِهِمْ رَاعُونَ- وَ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ- أُولَٰئِكَ هُمُ الْوَارِثُونَ- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

And Allah^{-azwj} Says: ***The Mominoun have succeeded [23:1] Those who are humble in their Salats [23:2] And those who are turning away from the vanities [23:3] And those who are givers of the Zakat [23:4] And those who are guarding their private parts [23:5] Except before their spouses or those whom their right hands possess, for they are not blameable [23:6] So one who seeks beyond that, then those, they are the transgressors [23:7] And those who are keepers of their trusts and their covenants [23:8] And those who are preserving upon their Salat(s) [23:9] These ones, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11].***

يَقُولُ اللَّهُ تَعَالَىٰ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ وَ قَالَ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ إِلَىٰ قَوْلِهِ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ-

Allah^{-azwj} the Exalted Said: ***They would be in Gardens, being honoured [70:35];*** and He^{-azwj} Said: ***But rather, the Momineen are those, when Allah is mentioned, their hearts fear, [8:2] – up to His^{-azwj} Words: These ones, they are the true Momineen. For them are Levels in the Presence of their Lord, and Forgiveness, and honourable sustenance [8:4].***

يَا أَيُّهَا الْمَسْعُودِ لَا تَحْمِلَنَّكَ السَّقْمَةُ عَلَىٰ أَهْلِكَ وَ وُلْدِكَ عَلَى الدُّحُولِ فِي الْمَعَاصِي وَ الْحَرَامِ فَإِنَّ اللَّهَ تَعَالَىٰ يَقُولُ- يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

O Ibn Masoud! Do not let the compassion upon your wife and your children carry you upon entering into the act of disobedience and the Prohibition, for Allah^{-azwj} the Exalted Says: ***On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89].***

وَ عَلَيْكَ بِذِكْرِ اللَّهِ وَ الْعَمَلِ الصَّالِحِ فَإِنَّ اللَّهَ تَعَالَىٰ يَقُولُ- وَ الْبَابِيَّاتِ الصَّالِحَاتِ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ أَمَلًا

And upon you is with doing Zikr of Allah^{-azwj} and the righteous deeds, for Allah^{-azwj} the Exalted Says: ***and the lasting righteous deeds are better in the Presence of your Lord for Reward and better in expectation [18:46].***

يَا أَيُّهَا الْمَسْعُودِ لَا تَكُونَنَّ مِمَّنْ يَهْدِي النَّاسَ إِلَى الْخَيْرِ وَ يَأْمُرُهُمْ بِالْخَيْرِ وَ هُوَ غَافِلٌ عَنْهُ يَقُولُ اللَّهُ تَعَالَىٰ أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ-

O Ibn Masoud! Do not be from the ones who guide the people to the good, and instructing them with the good, while he (himself) is heedless from it. Allah^{-azwj} the Exalted Says: ***You are instructing the people with the righteousness and are forgetting yourselves [2:44].***

يَا أَيُّهَا الْمَسْعُودِ عَلَيْكَ بِحِفْظِ لِسَانِكَ فَإِنَّ اللَّهَ تَعَالَىٰ يَقُولُ الْيَوْمَ نُحْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ نَشْهَدُ أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ-

O Ibn Masoud! Upon you is with protecting your tongue, for Allah^{-azwj} the Exalted Says: ***On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].***

يَا ابْنَ مَسْعُودٍ عَلَيْكَ بِالسَّرَائِرِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ- يَوْمَ تُبْلَى السَّرَائِرُ- فَمَا لَهُ مِنْ قُوَّةٍ وَ لَا نَاصِرٍ-

O Ibn Masoud! Upon you is with the secrets, for Allah^{-azwj} the Exalted Says: ***On the day when the secrets would be Tested [86:9] So there would neither be any strength for him nor a helper [86:10].***

يَا ابْنَ مَسْعُودٍ احْدَرْ يَوْمًا تُنْشَرُ فِيهِ الصَّحَائِفُ وَ تَطْهَرُ فِيهِ الْفَضَائِحُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَ نَضَعُ الْمَوَازِينَ الْقَسِطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَ إِنْ كَانَ بِثِقَالِ حَبَّةٍ مِنْ حُرْدَلٍ أَتَيْنَا بِهَا وَ كَفَىٰ بِنَا حَاسِبِينَ-

O Ibn Masoud! Be cautious of a day the books will be publicised in it, and the exposures will be revealed during it, for Allah^{-azwj} the Exalted Says: ***And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47].***

يَا ابْنَ مَسْعُودٍ احْشِ اللَّهَ تَعَالَى بِالْعَيْبِ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَبْرَأُكَ يَقُولُ اللَّهُ تَعَالَى مَنْ حَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ- ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ-

O Ibn Masoud! Fear Allah^{-azwj} in the private as if you can see Him^{-azwj}. Since you do not happen to see Him^{-azwj}, then He^{-azwj} does See you. Allah^{-azwj} the Exalted Says: ***Who fears the Beneficent in private and comes with a penitent heart [50:33] "Enter it in peace!" That would be the Day of eternal abiding [50:34].***

يَا ابْنَ مَسْعُودٍ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ انصَحِ الْأُمَّةَ وَ ارحمهم فإذا كُنْتَ كَذَلِكَ وَ غَضِبَ اللَّهُ عَلَىٰ أَهْلِ بَلَدٍ وَ أَنْتَ فِيهَا وَ أَرَادَ أَنْ يُنَزِّلَ عَلَيْهِمُ الْعَذَابَ نَظَرَ إِلَيْكَ فَارْحَمَهُمْ بِكَ يَقُولُ اللَّهُ تَعَالَى- وَ مَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَ أَهْلِهَا مُصْلِحُونَ-

O Ibn Masoud! Be fair to the people from yourself, and advise the community, and be merciful to them. When you were to be like that, and Allah^{-azwj} is Wrathful upon people of a city while you are in it, and He^{-azwj} Wants to Send the Punishment upon them, He^{-azwj} will Look at you, and have Mercy on them. Allah^{-azwj} the Exalted Says: ***And it was not for your Lord to Destroy the towns due to (their) injustices while (some of) its inhabitants were reformers [11:117].***

يَا ابْنَ مَسْعُودٍ إِيَّاكَ أَنْ تُظْهِرَ مِنْ نَفْسِكَ الْخُشُوعَ وَ التَّوَضُّعَ لِلْأَدَمِيِّينَ وَ أَنْتَ فِيهَا بَيْنَكَ وَ بَيْنَ رَبِّكَ مُصِرٌّ عَلَىٰ الْمَعَاصِي وَ الذُّنُوبِ يَقُولُ اللَّهُ تَعَالَى يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ-

O Ibn Masoud! Beware of revealing the fearfulness and the humbleness from yourself to the human beings while you are being persistent upon the disobedience and the sins regarding what is between you and your Lord^{-azwj}. Allah^{-azwj} the Exalted Says: ***He Knows the treachery of the eyes and what the chests conceal [40:19].***

يَا ابْنَ مَسْعُودٍ فَلَا تَكُنْ بِمَنْ يُشَادِدُ عَلَى النَّاسِ وَ يُخْفِي عَلَى نَفْسِهِ يَقُولُ اللَّهُ تَعَالَى لِمَ تَقُولُونَ مَا لَا تَعْمَلُونَ-

O Ibn Masoud! Do not be from the one who is severe upon the people and light upon himself. Allah^{-azwj} the Exalted Says: **Why do you say that which you do not do? [61:2].**

يَا ابْنَ مَسْعُودٍ إِذَا عَمِلْتَ عَمَلًا فَاعْمَلْ بِعِلْمٍ وَ عَقْلِ وَ إِتَاكَ وَ أَنْ تَعْمَلَ عَمَلًا بِغَيْرِ تَدْبِيرٍ وَ عِلْمٍ فَإِنَّهُ جَلَّ جَلَالُهُ يَقُولُ - وَ لَا تَكُونُوا كَالَّذِينَ نَقَصَتْ غُرْفَتَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا -

O Ibn Masoud! When you work a deed, then work with knowledge and intellect, and beware of doing a deed without pondering and knowledge, for He^{-azwj}, Majestic is His^{-azwj} Majesty Says: **And do not become like the one who breaks her yarn from after spinning it tightly, [16:92].**

يَا ابْنَ مَسْعُودٍ عَلَيْكَ بِالصِّدْقِ وَ لَا تُخْرِجَنَّ مِنْ فِيكَ كَذِبَةً أَبَدًا وَ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ أَحْسِنْ وَ ادْعُ النَّاسَ إِلَى الْإِحْسَانِ وَ صِلْ رَحِمَكَ وَ لَا تَمُكِّرِ النَّاسَ وَ أَوْفِ النَّاسَ بِمَا عَاهَدْتَهُمْ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ - إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِتْيَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O Ibn Masoud! Upon you is with the truthfulness, and not lie should emerge from your mouth, ever, and be fair to the people from yourself, and do good deeds, and call the people to the good deeds, and connect your kinship, and do not plot against the people, and fulfil the people with what you have agreed with them, for Allah^{-azwj} the Exalted Says: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90].**

تَمَّتِ الْمَوْعِظَةُ وَ بِاللَّهِ التَّوْفِيقُ.

The preaching is completed, and the inclination is by Allah^{-azwj},³⁰

³⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 5 H 1

CHAPTER 6 – A SUMMARY OF ADVICE OF RASOOL-ALLAH^{-saww}, AND HIS^{-saww} PREACHING, AND HIS^{-saww} WISDOM

1- مع، معاني الأخبار ل، الخصال لي، الأماالي للصدوق الحسن بن عبد الله بن سعيد العسكري عن محمد بن الحسن بن دُرَيْدٍ عَنْ أَبِي حَاتِمٍ عَنِ الْعَنْبِيِّ يَغْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ وَ أَحَبَرْنَا عَبْدُ اللَّهِ بْنُ شَيْبَةَ الْبَصْرِيَّ عَنْ زَكَرِيَّا بْنِ يَحْيَى الْمِنْقَرِيَّ عَنِ الْعَلَاءِ بْنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ قَيْسُ بْنُ عَاصِمٍ وَقَدْتُ مَعَ جَمَاعَةٍ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ ص - فَدَخَلْتُ وَ عِنْدَهُ الصَّلْصَالُ بْنُ الدَّهْمَشِيِّ فَعُلْتُ يَا نَبِيَّ اللَّهُ عَطْنَا مَوْعِظَةً نَنْتَفِعُ بِهَا فَإِنَّا قَوْمٌ نَعْبُرُ فِي الْبَرِّيَّةِ

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisal', (and) 'Al Amaali' – Al Hassan Bin Abdullah Bin Saeed Al Askary, from Muhammad Bin Al Hassan Bin Darey, from Abu Hatim, from Al Utba, meaning Muhammad Abdullah, from his father, and we are informed Abdullah Bin Shabeeb Al Basry, from Zakariya Bin Yahya Al Minqary, from Al A'ala Bin Muhammad Bin Al Fuzeyl, from his father, from his grandfather who said, 'Qays Bin Aasim said,

'I was a delegate with a group from the clan of Tameem to the Prophet^{-saww}. I entered and Salsal Bin Al-Dalhamash was in his^{-saww} presence. I said, 'O Prophet^{-saww} of Allah^{-azwj}! Preach to us a preaching we can benefit with it, for we are a people who frequent the wilderness'.

فَقَالَ رَسُولُ اللَّهِ ص يَا قَيْسُ إِنَّ مَعَ الْعَرِزِ ذُلًّا وَ إِنَّ مَعَ الْحَيَاةِ مَوْتًا وَ إِنَّ مَعَ الدُّنْيَا آخِرَةً وَ إِنَّ لِكُلِّ شَيْءٍ حَسِيْبًا وَ عَلَى كُلِّ شَيْءٍ رَقِيْبًا وَ إِنَّ لِكُلِّ حَسَنَةٍ ثَوَابًا وَ لِكُلِّ سَيِّئَةٍ عِقَابًا وَ لِكُلِّ أَجَلٍ كِتَابًا

Rasool-Allah^{-saww} said: 'O Qays! With the honour there is disgrace, and with the life there is death, and with the world is the Hereafter, and for all things there is a Reckoning, and upon all things there is a watcher, and for every good deed there is Reward, and for every evil deed there is Punishment, and for every term there is a written end.

وَ إِنَّهُ لَا بُدَّ لَكَ يَا قَيْسُ مِنْ قَرِيْنٍ يُدْفَنُ مَعَكَ وَ هُوَ حَيٌّ وَ تُدْفَنُ مَعَهُ وَ أَنْتَ مَيِّتٌ فَإِنْ كَانَ كَرِيْمًا أَكْرَمَكَ وَ إِنْ كَانَ لَيْمِيًّا أَسْلَمَكَ ثُمَّ لَا يُحْشَرُ إِلَّا مَعَكَ وَ لَا تُبْعَثُ إِلَّا مَعَهُ وَ لَا تُسْأَلُ إِلَّا عَنْهُ فَلَا تُجْعَلُهُ إِلَّا صَالِحًا فَإِنَّهُ إِنْ صَلَحَ أَنْسَتَ بِهِ وَ إِنْ فَسَدَ لَا تَسْتَوْحِشُ إِلَّا مِنْهُ وَ هُوَ فِعْلُكَ -

And surely there is no escape for you, O Qays, from having a pair to be buried with you and he is alive while you are dead. If he were to be honourable, he will honour you, and if he were to be ignoble, he will submit you, then he will not be Resurrected except with you nor will you be Resurrected except with him, and you will not be questioned except about him. Therefore, do not make except as righteous, for if he is righteous, you will be comforted by him, and if he is corrupt, you will not be afraid except from him, and he is your deed'.

فَقَالَ يَا نَبِيَّ اللَّهُ أَحِبُّ أَنْ يَكُونَ هَذَا الْكَلَامُ فِي أُبْيَاتٍ مِنَ الشَّعْرِ نَفْخَرُ بِهِ عَلَى مَنْ يَلِينَا مِنَ الْعَرَبِ وَ نَدَّخِرُهُ

He said, 'O Prophet^{-saww} of Allah^{-azwj}! I would love for this speech to be in the form of couplets of a poem we can be priding with upon the ones in front of us, from the Arabs, and we can treasure it'.

فَأَمَرَ النَّبِيُّ ص مَنْ يَأْتِيهِ بِحَسَنَاتٍ

The Prophet^{-saww} instructed someone to bring Hasaan.

قَالَ قَيْسٌ فَأَقْبَلْتُ أَفْكَرُ فِيمَا أَشْبَهَ هَذِهِ الْعِظَةَ مِنَ الشِّعْرِ فَاسْتَبَّ لِي الْقَوْلُ قَبْلَ حِجْيٍ حَسَانَ فَعُلْتُ يَا رَسُولَ اللَّهِ قَدْ حَضَرْتَنِي آيَاتٌ أَحْسَبُهَا تُؤَافِقُ مَا تُرِيدُ

Qays said, 'I went on to thing regarding what poem might resemble this preaching, and the word appeared to me before the coming of Hasaan. I said, 'O Rasool-Allah^{-saww}! Couplets have presented to me, I reckon these are compatible to what you^{-saww} want'.

فَقَالَ النَّبِيُّ ص قُلْ يَا قَيْسُ

The Prophet^{-saww} said: 'Speak, O Qays!'

فَعُلْتُ

قَرِينُ الْقَتْلِ فِي الْقَبْرِ مَا كَانَ يَفْعَلُ-	تَحَيَّرَ خَلِيطٌ مِنْ فِعَالِكَ إِنَّمَا-
لِيَوْمٍ يُنَادَى الْمَرْءُ فِيهِ فَيُقْبَلُ-	وَلَا يَدُّ بَعْدَ الْمَوْتِ مِنْ أَنْ تُعَدَّهُ-
بِعَيْرِ الَّذِي يَرْضَى بِهِ اللَّهُ تُشْعَلُ-	فَإِنْ كُنْتَ مَشْغُولًا بِشَيْءٍ فَلَا تُكُنْ-
وَمِنْ قَبْلِهِ إِلَّا الَّذِي كَانَ يَعْمَلُ-	فَلَنْ يَصْحَبَ الْإِنْسَانُ مِنْ بَعْدِ مَوْتِهِ-
يُقِيمُ قَلِيلًا بَيْنَهُمْ ثُمَّ يَرْحَلُ	إِلَّا إِنَّمَا الْإِنْسَانُ ضَيْفٌ لِأَهْلِهِ-

I said, 'Choose a combination of your actions, but rather a pair of the youth in the grave is what he used to do; There is no escape from death so prepare for it, for a day the person will be called at, so he will accept; If you were to be busy, then do not be with an occupation other than what Allah^{-azwj} is Pleased with; The human being will never be accompanies from after his death and from before it, except by that which he had done; Indeed! The human being is rather a guest of his family. He stays for a while between them, then departs"³¹.

2- لي، الأماالي للصدوق السنائي عن الأسددي عن النحعي عن النوفلي عن محمد بن سنان عن المفضل عن ابن طبيان عن الصادق جعفر بن محمد ع أَنَّهُ قَالَ: الْإِسْتِهَارُ بِالْعِبَادَةِ رِبِيَّةٌ إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ- عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ أَعْبُدُ النَّاسَ مِنْ أَقَامَ الْقَرَائِضَ وَ أَسْحَى النَّاسَ مِنْ أَدَى زَكَاةٍ مَالِهِ وَ أَزْهَدُ النَّاسِ مَنْ اجْتَنَبَ الْحَرَامَ

(The book) 'Al Amaali' of Al Sadouq – Al Sinany, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Reputation with the worship is suspicious. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'The most worshipping of the people is the one who establishes the obligations; and most generous of the people is one who pays the Zakat of his wealth; and most ascetic of the people is one who shuns the Prohibitions.

³¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 1

وَأَتْقَى النَّاسِ مَنْ قَالَ الْحَقَّ فِيمَا لَهُ وَعَلَيْهِ- وَاعْدَلُ النَّاسِ مَنْ رَضِيَ لِلنَّاسِ مَا يَرْضَى لِنَفْسِهِ وَكَرِهَ مَا يَكْرَهُ لِنَفْسِهِ وَ أَكْبَسُ النَّاسِ مَنْ كَانَ أَشَدَّ ذِكْرًا
لِلْمَوْتِ وَ أَغْبَطُ النَّاسِ مَنْ كَانَ تَحْتَ التُّرَابِ قَدْ أَمِنَ الْعِقَابَ يَرْجُو الثَّوَابَ

And most pious of the people is one speaks the truth in what is for him and against him; and most judicial of the people is one who is satisfied for the people what he is satisfied for himself, and he dislikes (for them) what he dislikes for himself; and most clever of the people is one who was the most intense in remembering the death; and most envied of the people is one who was under the soil, being safe from the punishment, hoping for the Rewards.

وَ أَغْفَلُ النَّاسِ مَنْ لَمْ يَتَعَطَّ بِتَغْيِيرِ الدُّنْيَا مِنْ حَالٍ إِلَى حَالٍ وَ أَعْظَمُ النَّاسِ فِي الدُّنْيَا حَظْرًا مَنْ لَمْ يَجْعَلْ لِلدُّنْيَا عِنْدَهُ حَظْرًا وَ أَغْلَمُ النَّاسِ مَنْ جَمَعَ عِلْمَ النَّاسِ
إِلَى عِلْمِهِ- وَ أَشْجَعُ النَّاسِ مَنْ غَلَبَ هَوَاهُ

And most heedless of the people is one not being preached by changes of the world, from a state to a state; and mightiest of the people in the world of importance is one who does not make importance for the world in his view; and most learned of the people is one who gathers knowledge of the people to his own knowledge; and bravest of the people is one who overcomes his personal desires.

وَ أَكْثَرُ النَّاسِ قِيَمَةً أُكْتَبَتْهُمْ عِلْمًا وَ أَقَلُّ النَّاسِ قِيَمَةً أَقْلُهُمْ عِلْمًا وَ أَقَلُّ النَّاسِ لَذَّةَ الْحُسُودِ وَ أَقَلُّ النَّاسِ رَاحَةَ الْبُخَيْلِ وَ أَجَلُّ النَّاسِ مَنْ بَجَلَ بِمَا افْتَرَضَ اللَّهُ
عَزَّ وَ جَلَّ عَلَيْهِ وَ أَوْلَى النَّاسِ بِالْحَقِّ أَغْلَمُهُمْ بِهِ

And the one of most value of the people is their most in knowledge; and least of the people in value is their least of them in knowledge; and least of the people in pleasure is the envier; and least of the people in comfort is the miser; and most miserly of the people is one who is miserly with what Allah^{-azwj} Mighty and Majestic has Obligated upon him; and most foremost of the people with the truth is their most learned.

وَ أَقَلُّ النَّاسِ حُرْمَةَ الْفَأْسِقِ وَ أَقَلُّ النَّاسِ وَفَاءَ الْمُلُوكِ وَ أَقَلُّ النَّاسِ صَدِيقًا الْمَلِكِ وَ أَفْقَرُ النَّاسِ الطَّامِعِ وَ أَغْنَى النَّاسِ مَنْ لَمْ يَكُنْ لِلْحُرْصِ أُسِيرًا وَ أَفْضَلُ
النَّاسِ إِيمَانًا أَحْسَنُهُمْ حُلُقًا وَ أَكْرَمُ النَّاسِ أَتْقَاهُمْ

And least of the people in sanctity is the mischief-maker; and least of the people in loyalty are the kings; and lease of the people of friends is the king; and most impoverished of the people is the greedy; and richest of the people is one who does not happen to be a captive of the greed; and best of the people in Eman is their best in manners; and most honourable of the people is their most pious.

وَ أَغْظَمُ النَّاسِ قَدْرًا مَنْ تَرَكَ مَا لَا يَغْنِيهِ- وَ أَوْزَعُ النَّاسِ مَنْ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقًّا وَ أَقَلُّ النَّاسِ مُرُوءَةً مَنْ كَانَ كَاذِبًا وَ أَشَقَى النَّاسِ الْمُلُوكُ وَ أَمَقْتُ
النَّاسِ الْمُتَكَبِّرُ- وَ أَشَدُّ النَّاسِ اجْتِهَادًا مَنْ تَرَكَ الذُّنُوبَ

And mightiest of the people in worth is one who leaves what does not concern him; and most devout of the people is one who leaves the bitter argument and even if he were to be rightful; and least of the people is manliness is one who were a liar; and most wretched of the people are the kings; and the most hateful of the people is the arrogant one; and most intense of the people in striving is one who neglects the sins.

وَأَخْلَمَ النَّاسِ مَنْ فَرَّ مِنْ جُهَالِ النَّاسِ وَ أَسْعَدَ النَّاسِ مَنْ خَالَطَ كِرَامَ النَّاسِ وَ أَعْقَلَ النَّاسِ أَشَدُّهُمْ مُدَارَاةً لِلنَّاسِ وَ أَوْلَى النَّاسِ بِالتَّهْمَةِ مَنْ جَالَسَ أَهْلَ التَّهْمَةِ وَ أَعْتَى النَّاسِ مَنْ قَتَلَ غَيْرَ قَاتِلِهِ أَوْ ضَرَبَ غَيْرَ ضَارِبِهِ

And most forbearing of the people is one who flees from the ignorant people; and most fortunate of the people is one who mingles with the honourable people; and most intellectual of the people is their most intense of them in politeness to the people; and most foremost of the people with the accusation is one who sits with the accused people; and most transgressive of the one is one who kills other than his killer or beats other than his beater.

وَ أَوْلَى النَّاسِ بِالْعَمَلِ أَقْدَرُهُمْ عَلَى الْعُفُوبَةِ وَ أَحَقُّ النَّاسِ بِالذَّنْبِ السَّفِيهِ الْمُغْتَابُ وَ أَدْلُ النَّاسِ مَنْ أَهَانَ النَّاسَ وَ أَحَزَمُ النَّاسِ أَكْظَمُهُمْ لِلْعَيْظِ وَ أَصْلَحُ النَّاسِ أَصْلَحُهُمْ لِلنَّاسِ وَ خَيْرُ النَّاسِ مَنْ انْتَفَعَ بِهِ النَّاسُ.

And foremost of the people with the pardon is their most able upon the punishing; and most rightful of the people with the sin is the foolish backbiter; and most disgraceful of the people is one who demeans the people; and most digesting of the people is their most swallowing of the anger; and most reconciliatory of the people is their most reconciliatory to the people, and best of the people is one whom the people benefit with".³²

3- لي، الأماالي للصدوق عن ابن ناثانه عن علي عن أبيه عن ابن أبي عمير عن عبد الله بن الفضل الهاشمي عن الصادق عن أبيه عن آتائه ع قال قال رسول الله ص طوبى لمن طال عمره و حسن عمله فحسن منقلبته إذ رضي عنه ربُّه عزَّ و جلَّ و ويل لمن طال عمره و ساء عمله فسَاء منقلبته إذ سخطَ عليُّه ربُّه عزَّ و جلَّ.

(The book) 'Al Amaali' of Al Sadouq – from Ibn Natanah, from Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl Al Hashimy,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beatitude is for the one whose lifespan is long and his deeds are good, so his transfer will be good when his Lord^{-azwj} Mighty and Majestic is Pleased with him; and woe be to the one whose lifespan is long and his deeds are evil, so his transfer will be evil when his Lord^{-azwj} Mighty and Majestic is Pleased with him".³³

4- لي، الأماالي للصدوق عن ابن إدريس عن أبيه عن أيوب بن نوح عن محمد بن زياد عن غياث بن إبراهيم عن الصادق بن جعفر عن أبيه عن آتائهم ع قال قال رسول الله ص من أحسن فيما بقي من عمره لم يؤاخذ بما مضى من ذنبيه و من أساء فيما بقي من عمره أخذ بالأول و الآخر.

(The book) 'Al Amaali' of Al Sadouq – from Ibn Idrees, from his father, from Ayoub Bin Nuh, from Muhammad Ibn Ziyad, from Giyas Bin Ibrahim,

'From Al-Sadiq Ja'far^{-asws}, from his^{-asws} father^{-asws}, from their^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who does good deeds in what remains form his lifespan will not be Seized with what has past from his sins; and the one who does evil deeds in what remains from his lifespan will be Seized with the former and the latter".³⁴

³² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 2

³³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 3

³⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 4

5- لي، الأماالي للصدوق عن الطالقاني عن محمد بن إسحاق بن مفلح عن أبيه عن علي بن يزيد الصدائحي عن أبي شيبة الجوهري عن أنس بن مالك قال قال رسول الله ص تَقَبَّلُوا لِي بِسِتِّ أَتَقَبَّلُ لَكُمْ بِالْجَنَّةِ إِذَا حَدَّثْتُمْ فَلَا تَكْذِبُوا وَإِذَا وَعَدْتُمْ فَلَا تُخْلِفُوا وَإِذَا ائْتَمَنْتُمْ فَلَا تُخُونُوا وَ عَضُوا أَبْصَارَكُمْ وَ أَحْفَظُوا فُرُوجَكُمْ وَ كَفُّوا أَيْدِيَكُمْ وَ أَلْسِنَتَكُمْ.

(The book) 'Al Amaali' of Al Sadouq – from Al Talaqany, from Muhammad Bin Is'haq Bin Bahloul, from his father, from Ali Bin Yazeed Al Sudaie, from Abu Sheyba Al Jowhary, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'Accept six to me^{-saww}, I^{-saww} will accept for the Paradise being for you all – when you narrate do not be lying, and when you promise do not be breaking, and when you are entrusted do not be betraying, and shut your enemies and protect your private parts, and restrain your hand and your tongues".³⁵

6- لي، الأماالي للصدوق عن أبيه عن علي بن أبيه عن ابن المغيرة عن السكوني عن الصادق جعفر بن محمد عن أبيه عن جده عن الحسين بن علي ع قال: سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص يَقُولُ لِي اْعْمَلْ بِفَرَائِضِ اللَّهِ تَكُنْ أَتَقَى النَّاسِ وَ اَرْضَ بِقِسْمِ اللَّهِ تَكُنْ أَعْنَى النَّاسِ

(The book) 'Al Amaali' of Al Sadouq – from his father, from Ali, from his father, from Ibn Al Mugheira, from Al Sakuny,

'From Al-Sadiq Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'I^{-asws} heard my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} saying to me^{-asws}: 'Work with the Obligations of Allah^{-azwj} you^{-asws} will become most pious of the people; and be satisfied with the Apportionment of Allah^{-azwj} you^{-asws} will become richest of the people.

وَ كُفَّ عَنْ حِمَارِ اللَّهِ تَكُنْ أَوْزَعِ النَّاسِ وَ أَحْسِنِ مُجَاوِرَةَ مَنْ جَاوَرَكَ تَكُنْ مُؤْمِنًا وَ أَحْسِنِ مُصَاحَبَةَ مَنْ صَاحَبَكَ تَكُنْ مُسْلِمًا.

And refrain from Prohibitions of Allah^{-azwj} you^{-asws} will be most devout of the people; and be a good neighbour to the one in your neighbourhood you^{-asws} will be a Momin; and be of good accompaniment to the one accompanying you^{-asws}, you will be a Muslim".³⁶

7- ل، الخصال لي، الأماالي للصدوق عن محمد بن أحمد الأسدي عن عبد الله بن سليمان و عبد الله بن محمد الوهبي و أحمد بن عمر و محمد بن أبي أيوب قالوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِئِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا أَبِي عَنْ عَمِّهِ إِبْرَاهِيمَ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ مُعَاتِي فِي جَسَدِهِ آمِنًا فِي سَرِيرِهِ عِنْدَهُ فُوتَ يَوْمِهِ فَكَأَنَّمَا حَبِزَتْ لَهُ الدُّنْيَا

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – from Muhammad Bin Ahmad Al Asady, from Abdullah Bin Suleyman, and Abdullah Bin Muhammad Al Wahby, and Ahmad Bin Umeyr, and Muhammad Bin Abu Ayoub, they said, 'It is narrated to us by Abdullah Bin Hany Bin Abdul Rahman who said, 'It is narrated to us by my father, from his uncle Ibrahim, from Umm Al Darda'a, from Abu Al Darda'a who said,

'Rasool-Allah^{-saww} said: 'One who comes to a morning with health in his body is safe among his flock, in his possession is subsistence of his day, so rather it is as if the world belongs to him.

³⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 5

³⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 6

يَا ابْنَ جُعْشَمٍ يَكْفِيكَ مِنْهَا مَا سَدَّ جَوْعَتَكَ وَ وَاوَى عَوْرَتَكَ فَإِنْ يَكُنْ نَيْتٌ يَكُنْكَ فَذَاكَ وَ إِنْ تَكُنْ دَابَّةً تَرَكَّبَهَا فَبِحْ وَ إِلَّا فَالْحُبُّ وَ مَاءُ الْجُرِّ وَ مَا بَعْدَ ذَلِكَ حِسَابٌ عَلَيْكَ أَوْ عَذَابٌ.

O Ibn Ja'shum! From it is what blocks your hunger, and covers your private parts. If there happens to be a house to cover you, so that (is fine), and if there happens to be an animal for you to ride it, then congratulations, congratulation, or else the bread and the flowing water, and whatever is after that, there is Reckoning upon you or Punishment".³⁷

8- لي، الأماالي للصدوق عن أبيه عن علي عن أبيه عن صفوان عن الكِنَانِي قَالَ: قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَحْرَبِي عَنِ هَذَا الْقَوْلِ قَوْلٌ مَنْ هُوَ أَسْأَلُ اللَّهَ الْإِيمَانَ وَ التَّقْوَى وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ عَاقِبَةِ الْأُمُورِ إِنَّ أَشْرَفَ الْحَدِيثِ ذِكْرُ اللَّهِ وَ رَأْسَ الْحِكْمَةِ طَاعَتُهُ وَ أَصْدَقُ الْقَوْلِ وَ أْبْلَغُ الْمُوعِظَةِ وَ أَحْسَنُ الْفَصْصِ كِتَابُ اللَّهِ

(The book) 'Al Amaali' of Al Sadouq – from his father, from Ali, from his father, from Safwan, from Al Kinany who said,

'I said to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, 'Inform me about this word, whose word is it? – 'I ask Allah^{-azwj} for the Eman and the piety, and I seek Refuge with Allah^{-azwj} from evil of the end-result of the affairs. The nobles of the Hadeeth is Zikr of Allah^{-azwj}, and chief of the wisdom is obeying Him^{-azwj}, and most truthful of the word and most far-reaching of the preaching and best story is the Book of Allah^{-azwj}.

وَ أَوْثَقَ الْعُرَى الْإِيمَانَ بِاللَّهِ وَ خَيْرَ الْمِلَلِ مِلَّةُ إِبْرَاهِيمَ وَ أَحْسَنَ السُّنَنِ سُنَّةُ الْأَنْبِيَاءِ وَ أَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ص- وَ خَيْرَ الرِّدَائِ التَّقْوَى وَ خَيْرَ الْعِلْمِ مَا نَفَع وَ خَيْرَ الْهَدْيِ مَا اتَّبَعَ

And most trusted of the handles is the Eman with Allah^{-azwj}, and best of the religions is religion of Ibrahim^{-as}, and best of the Sunnah's (conducts) is the Sunnah of the Prophets^{-as}, and best of the guidance's is guidance of Muhammad^{-saww}, and best of the provisions is the piety, and best of the knowledge is what benefits, and best of the guidance is what is followed.

وَ خَيْرَ الْعَيْ غِنَى النَّفْسِ وَ خَيْرَ مَا أُلْقِيَ فِي الْقَلْبِ الْيَقِينُ وَ زِينَةُ الْحَدِيثِ الصِّدْقُ وَ زِينَةُ الْعِلْمِ الْإِحْسَانُ وَ أَشْرَفَ الْمَوْتِ قَتْلُ الشَّهَادَةِ وَ خَيْرَ الْأُمُورِ خَيْرُهَا عَاقِبَةٌ وَ مَا قَلَّ وَ كَفَى خَيْرٌ بِمَا كَثُرَ وَ أَلْهَى

And best of the riches is the richness of the soul, and best of what is cast into the heart is the conviction, and adornment of the narration is the truthfulness, and adornment of the knowledge is the good deed, and noblest of the death is killing of the martyr, and best of the matters is their best in end-result, and what is little and suffices is better than what is more and diverts.

وَ الشَّقِيَّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَ السَّعِيدَ مَنْ وُعِظَ بِعَيْرِهِ وَ أَكْبَسَ الْكَيْسَ التَّقَى وَ أَحْمَقَ الْحُمُقِ الْفُجُورُ وَ شَرُّ الرِّوَايَةِ رَوَايَةُ الْكَذِبِ وَ شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَ شَرُّ الْعَمَى عَمَى الْقَلْبِ وَ شَرُّ النَّدَامَةِ نَدَامَةُ يَوْمِ الْقِيَامَةِ

And the wretched is one who is wretched in the belly of his mother while the fortunate is the one who is preached by others, and cleverest of the clever is the pious while the most idiotic of the idiots is the immoral; and the vilest report is the lying (false) report, and the vilest of

³⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 7

matters is their innovated; and vilest of the blindness is blindness of the heart; and vilest of the regret is regret on the Day of Qiyamah.

وَأَعْظَمُ الْمُخْطِئِينَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ لِسَانُ كَذَابٍ وَ شَرُّ الْكَسْبِ كَسْبُ الرِّبَا وَ شَرُّ الْمَأْكَلِ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ أَحْسَنُ زِينَةِ الرَّجُلِ السَّكِينَةُ مَعَ الْإِيمَانِ وَ مَنْ يَبْتَغِ السُّمْعَةَ يُسْمِعِ اللَّهُ بِهِ

And mightiest of the wrongdoers in the Presence of Allah^{-azwj} Mighty and Majestic is the lying tongue; and vilest of the earnings is earning of the interest, and vilest of the consumption is consuming wealth of the orphan unjustly; and most excellent of the adornment of a man is the calmness with the Eman; and the one who seeks the reputation, Allah^{-azwj} will Cause him to be heard by it.

وَ مَنْ يَعْرِفُ الْبَلَاءَ يَصْبِرْ عَلَيْهِ وَ مَنْ لَا يَعْرِفُهُ يُنْكِرُهُ وَ الرَّبُّ كُفْرٌ وَ مَنْ يَسْتَكْبِرْ يَضَعُهُ اللَّهُ وَ مَنْ يُطِيعِ الشَّيْطَانَ يَعْصِ اللَّهُ وَ مَنْ يَعْصِ اللَّهَ يُعَذِّبُهُ اللَّهُ وَ مَنْ يَشْكُرُ اللَّهَ يَزِدْهُ اللَّهُ وَ مَنْ يَصْبِرْ عَلَى الرَّزِيَّةِ يُعِثَّهُ اللَّهُ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَحَسْبُهُ اللَّهُ-

And the one who recognises the calamity will be patient upon it, and the one who does not recognise it will dislike it; and the doubt is Kufir; and the one who is arrogant Allah^{-azwj} will Drop him; and one who obeys the Satan^{-la} disobeys Allah^{-azwj}; and one who disobeys Allah^{-azwj}, Allah^{-azwj} will Punish him; and the one who thanks Allah^{-azwj}, Allah^{-azwj} will Increase him; and one who is patient upon the disaster, Allah^{-azwj} will Help him; and one who relies upon Allah^{-azwj}, Allah^{-azwj} will Suffice him.

لَا تُسْخِطُوا اللَّهَ بِرِضَا أَحَدٍ مِنْ خَلْقِهِ وَ لَا تَتَقَرَّبُوا إِلَى أَحَدٍ مِنَ الْخَلْقِ بِتَبَاعُدٍ مِنَ اللَّهِ عَزَّ وَجَلَّ فَإِنَّ اللَّهَ لَيْسَ بَيْنَهُ وَ بَيْنَ أَحَدٍ مِنَ الْخَلْقِ شَيْءٌ يُعْطِيهِ بِهِ خَيْرًا أَوْ يَصْرِفُهُ بِهِ عَنْهُ السُّوءَ إِلَّا بِطَاعَتِهِ وَ ابْتِغَاءِ مَرْضَاتِهِ

Do not annoy Allah^{-azwj} by satisfying anyone from His^{-azwj} creatures, nor draw closer to anyone from the creatures by distancing from Allah^{-azwj} Mighty and Majestic, for Allah^{-azwj} is such, there isn't between Him^{-azwj} and anyone from the creatures anything who can give him good or turn the evil away from him by except by obeying Him^{-azwj}, and seeking His^{-azwj} Satisfaction.

إِنَّ طَاعَةَ اللَّهِ نَجَاحٌ كُلِّ خَيْرٍ يُبْتَغَى وَ نَجَاةٌ مِنْ كُلِّ شَرٍّ يُتَّقَى وَ إِنَّ اللَّهَ يَعْصِمُ مَنْ أَطَاعَهُ وَ لَا يَعْصِمُ مِنْهُ مَنْ عَصَاهُ وَ لَا يَجِدُ الْهَارِبُ مِنَ اللَّهِ مَهْرَبًا فَإِنَّ أَمْرَ اللَّهِ نَازِلٌ بِإِذْنِ اللَّهِ وَ لَوْ كَرِهَ الْخَالِقِيُّ

Obeying Allah^{-azwj} is the most successful of all things sought, and salvation from every evil being saved from; and Allah^{-azwj} Protects the one obeying Him^{-azwj} and one who disobeys Him^{-azwj} is not protected from Him^{-azwj}, nor will the fleer from Allah^{-azwj} find an escape, for the Command of Allah^{-azwj} will befall with its humiliation and even if the creatures were to dislike it.

وَ كُلُّ مَا هُوَ آتٍ قَرِيبٌ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ- تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِنْتِمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And all what is to come is nearby; whatever Allah^{-azwj} so Desires happens, and whatever He^{-azwj} does not Desire does not happen; **and assist each other upon the righteousness and the**

piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2]’.

قَالَ فَقَالَ لِی الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع هَذَا قَوْلَ رَسُولِ اللَّهِ ص.

He (the narrator) said, ‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said to me: ‘This is the word of Rasool-Allah^{-saww}’.³⁸

9- لی، الأماالی للصدوق عن ابن الولید عن الصفار عن ابن هاشم عن عبد الله بن میمون عن الصادق عن أبيه عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ

(The book) ‘Al Amaali’ of Al Sadouq – from Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Abdullah Bin Maymoun,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Be embarrassed from Allah^{-azwj} as is the right of embarrassment’.

قَالُوا وَ مَا نَفْعُ يَا رَسُولَ اللَّهِ

They said, ‘What shall we do, O Rasool-Allah^{-saww}?’

قَالَ فَإِنْ كُنْتُمْ فَاعِلِينَ فَلَا يَبِيتُ أَحَدُكُمْ إِلَّا وَ أَجْلُهُ بَيْنَ عَيْنَيْهِ وَ لِيَحْفَظَ الرَّأْسَ وَ مَا حَوَى وَ الْبَطْنَ وَ مَا وَعَى وَ لِيَذْكُرَ الْقَبْرَ وَ الْبَلَى وَ مَنْ أَرَادَ الْآخِرَةَ فَلْيَدْعُ زِينَةَ الْحَيَاةِ الدُّنْيَا.

He^{-saww} said: ‘If you were to do so, then not one of you should spend the night except and his death should be in front of his eyes, and let him protect the head and what it contains, and the belly and what it contains, and let him remember the grave and the decay; and the one who intends the Hereafter, let him leave adornment of the life of the world’.³⁹

10- فس، تفسير القمي عن أبيه عن حماد عن أبي بصير عن أبي عبد الله ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ مَا مِنْ دَارٍ فِيهَا فَرَحَةٌ إِلَّا يَتْبَعُهَا تَرْحَةٌ وَ مَا مِنْ هَمٍّ إِلَّا وَ لَهُ فَرْحٌ إِلَّا هَمَّ أَهْلِ النَّارِ

Tafseer Al Qummi – from his father, from Hammad, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! There is no house having happiness in it except it is followed by grief (and worries), and there is not worry except and there is happiness for it except worry of people of the Fire.

فَإِذَا عَمِلْتَ سَيِّئَةً فَاتَّبِعْهَا بِحَسَنَةٍ تَمْحُهَا سَرِيعاً وَ عَلَيْكَ بِصَنَائِعِ الْخَيْرِ فَإِنَّهَا تَدْفَعُ مَصَارِعَ السُّوءِ.

Whenever you do an evil deed, then follow it up with a good deed. You will delete it quickly; and upon you is with doing good, for it will repel the evil knock down (death)’.⁴⁰

³⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 8

³⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 9

⁴⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 10

11- فس، تفسير القمي عن أحمد بن إدريس عن محمد بن أحمد عن محمد بن سنان عن المفضل عن أبي عبد الله ع قال: لما نزلت هذه الآية - لا تمدن عينيك إلى ما متعنا به أزواجاً منهم ولا تحزن عليهم و اخفض جناحك للمؤمنين قال رسول الله ص من لم يتعز بعزاء الله تقطعت نفسه على الدنيا حسراتٍ و من رمى بصره إلى ما في يد غيره كثر همه و لم يشف عيظه

Tafseer Al Qummi – from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Abu Abdullah^{-saww} having said: ‘When this Verse was Revealed: **Do not extend your eyes to what We have Provided with two categories from them, nor grieve upon them, and lower your wings towards the Momineen [15:88]**, Rasool-Allah^{-saww} said: ‘The one who is not consoled by the Consoling of Allah^{-azwj} will cut himself upon the world in regrets; and the one who shoots his eyes at what is in the hands of others, his worries will be many and his rage will not heal.

و من لم يعلم أن الله عليه نعمة إلا في مطعم أو في ملبس فقد قصر عمله و دنا عذابه و من أصبح على الدنيا حزناً أصبح على الله ساخطاً و من شكأ مصيبة نزلت به فإتما يشكو ربه

And one who does not know that there are bounties of Allah^{-azwj} upon him, except in food or in clothing, his deeds will be deficient, and his Punishment is closer; and one who comes to a morning grieving upon the world has become dissatisfied upon Allah^{-azwj}; and the one who complains of a calamity having befallen with him, so he is rather complaining of his Lord^{-azwj}.

و من دخل النار من هذه الأمة ممن قرأ القرآن فهو ممن يتخذ آيات الله هزواً و من أتى ذا ميسرة فتنخسع له طلباً لما في يديه ذهب ثلثا دينه

And one from this community, from the ones reading the Quran were to enter the Fire, he is from the ones having taken the Verses of Allah^{-azwj} in mockery; and the one who goes to an affluent one and humbles to him seeking what is in his hands, two-thirds of his religion is gone’.

ثم قال و لا تعجل و ليس يكون الرجل يسأل من الرجل الرفق فيبجله و يؤقره فقد يجب ذلك له عليه و لكن يريد أنه يريد يتخسعه ما عند الله و يريد أن يخيله عما في يديه.

Then he^{-saww} said: ‘And do not be hasty; and it isn’t the man asking for the kindness from a man, so he reveres him and dignifies him, so that (kindness) would be obligated to him upon him, but he is showing him that he wants what is in the Presence of Allah^{-azwj}, and (but) wants to cheat him from what is in his hands’.⁴¹

12- ل، الخصال عن ابن الوليد عن الصفار عن ابن هاشم عن النوفلي عن السكوي عن الصادق عن آباءه عن علي ع قال قال رسول الله ص عريتان فاحتملوها كلمة حكم من سفيه فاقبلوها و كلمة سفه من حكيم فاعفروها.

(The book) ‘Al Khisaal’ – from Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Al Nowfaly, from Al Sakuny,

⁴¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 11

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Two strange things, bear these – a wise word from a foolish one, accept it, and a foolish word from a wise one, forgive it’^{.42}

13- ل، الخصال عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عِمْرَانَ عَنْ أَحْمَدَ بْنِ أَبِي بَكْرٍ الرَّهْرِيِّ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهَيْجِيِّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحْوَفَ مَا أَخَافُ عَلَى أُمَّتِي الْهُوَى وَ طُولُ الْأَمَلِ أَمَّا الْهُوَى فَإِنَّهُ يَصُدُّ عَنِ الْحَقِّ وَ أَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْأَخِرَةَ

(The book) ‘Al Khisaal’ – from Muhammad Bin Ahmad Al Asady, from Muhammad Bin Abu Imran, from Ahmad Bin Abu Bakr Al Zuhry, from Ali Bin Abu Ali Al Lahyi, from Muhammad Bin Al Munkadir, from Jabir Bin Abdullah who said,

‘Rasool-Allah^{-saww} said: ‘The scariest of what I^{-saww} fear upon my^{-saww} community is the personal desires (whims) and long hopes. As for the whims, it hinders from the truth, and as for the long hopes, it makes one forget the Hereafter.

وَ هَذِهِ الدُّنْيَا قَدْ اِزْتَحَلَّتْ مُدْبِرَةً وَ هَذِهِ الْأَخِرَةُ قَدْ اِزْتَحَلَّتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدٍ مِنْهُمَا بَنُونَ فَإِنْ اسْتَطَعْتُمْ أَنْ تَكُونُوا مِنْ أَبْنَاءِ الْأَخِرَةِ وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَافْعَلُوا فَإِنَّكُمْ الْيَوْمَ فِي دَارِ عَمَلٍ وَ لَا حِسَابٍ وَ أَنْتُمْ عَدَاؤُ فِي دَارِ حِسَابٍ وَ لَا عَمَلٍ.

And this world is travelling, turning around, and this Hereafter is travelling, coming forward, and for each one of these there are sons. If you are capable to be from sons of the Hereafter and do not be from sons of the world, then do so, for today you are in a house of working and there is no Reckoning, and tomorrow you will be in house of the Reckoning and there is no work’^{.43}

14- ل، الخصال الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْعَسْكَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ عَنِ ابْنِ عَوْفٍ عَنْ مَكِّيِّ بْنِ إِبْرَاهِيمَ الْبُلْجِيِّ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ صَدَقَةَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: نَزَلَتْ هَذِهِ السُّورَةُ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ عَلَى رَسُولِ اللَّهِ ص فِي أَوْسَطِ أَيَّامِ التَّشْرِيقِ فَعَرَفَ أَنَّهُ الْوَدَاعُ

(The book) ‘Al Khisaal’ – Al Hassan Bin Abdullah Bin Saeed Al Askari, from Abdullah Bin Muhammad Bin Abdul Kareem, from Ibn Awf, from Makky Bin Ibrahim Al Balkhy, from Musa Bin Ubeyda, from Sadaqah Bin Yasaar, from Abdullah Bin Umar who said,

‘This Chapter, **Surely, We Opened for you a clear victory [48:1]** was Revealed unto Rasool-Allah^{-azwj} in the middle of the day of Tashreeq (11th, 12th & 13th of Zulhijjah), so he^{-saww} recognised that it is the farewell.

فَرَكِبَ رَاحِلَتَهُ الْعُضْبَاءَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ كُلُّ دِمٍ كَانَ فِي الْجَاهِلِيَّةِ فَهُوَ هَدْرٌ

So, he^{-saww} rode his animal (called) Al-Azba’a. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}. Then he^{-saww} said: ‘O you people! Every blood (wergild) which was during the pre-Islamic period, it is hereby written-off (not to be paid)!’

⁴² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 12

⁴³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 13

وَأَوَّلُ دَمٍ هُدِرَ دَمُ الْحَارِثِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرْضِعاً فِي هُدَيْلٍ فَقَتَلَهُ بَنُو اللَّيْثِ أَوْ قَالَ كَانَ مُسْتَرْضِعاً فِي بَنِي لَيْثٍ فَقَتَلَهُ هُدَيْلٌ

And the first blood to be written-off is blood of Al-Haris Bin Rabie Bin Al-Haris. He was nursed among Huzeyl and the clan of Al-Lays had killed him'. Or said: 'He was nursed among the clan of Lays, and Huzeyl had killed him'.

وَكُلُّ رَبَا كَانَ فِي الْجَاهِلِيَّةِ فَمَوْضُوعٌ

(He^{-saww} said): 'And every interest (owed) during the pre-Islamic period is hereby dropped!'

وَأَوَّلُ رَبَا وُضِعَ رَبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ-

And the first interest to be dropped was interest of Al-Abbas son of Abdul Muttalib^{-as'}.

أَيُّهَا النَّاسُ إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ فَهُوَ الْيَوْمَ كَهَيْئَةِ يَوْمِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِينَ وَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ - رَجَبٌ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَ شَعْبَانَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ - فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

(He^{-saww} said): 'O you people! The times have turned full circle, so it is the day like it was the day the skies and the earths had been Created! **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred** – Rajab Muzar which is between Jumady and Shaban, and Zulqadah, and Zul Hijjah, and Al-Muharram - **therefore do not be unjust to yourselves regarding these, [9:36].**

فَإِنَّ النَّسِيءَ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهَ الَّذِينَ كَفَرُوا يُجْلُونَ عَاماً وَ يُحَرِّمُونَ عَاماً لِيُؤَاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَكَانُوا يُحَرِّمُونَ الْمُحَرَّمَ عَاماً وَ يَسْتَحِلُّونَ صَفَرَ وَ يُحَرِّمُونَ صَفَرَ عَاماً وَ يَسْتَحِلُّونَ الْمُحَرَّمَ

But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, [9:37]. They were sanctifying Al-Muharram for a year and legalising Safar, and they were sanctifying Safar for a year and legalising Al-Muharram.

أَيُّهَا النَّاسُ إِنَّ الشَّيْطَانَ قَدْ نَيْسَ أَنْ يُعْبَدَ فِي بِلَادِكُمْ آخِرَ الْأَبَدِ وَ رَضِيَ مِنْكُمْ بِمُحَقَّرَاتِ الْأَعْمَالِ

O you people! The Satan^{-la} has despaired from being worshipped in your cities up to the end of forever and he^{-la} is satisfied from you with the destructive deeds.

أَيُّهَا النَّاسُ مَنْ كَانَتْ عِنْدَهُ وَدِيعَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ ائْتَمَنَهُ عَلَيْهَا-

O you people! One who were to have a deposit in his possession, let him give it back to the one who had entrusted him upon it.

أَيُّهَا النَّاسُ إِنَّ النِّسَاءَ عِنْدَكُمْ عَوَارٍ - لَا تَمْلِكُنَّ لِأَنْفُسِهِنَّ صَرّاً وَ لَا نَفْعاً أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَ اسْتَخَلَلْتُمُ فُرُوجَهُنَّ بِكَلِمَاتِ اللَّهِ فَلَكُمْ عَلَيْهِنَّ حَقٌّ وَ لَهُنَّ عَلَيْكُمْ حَقٌّ

O you people! The women in your possessions are defenceless! They are neither controlling any harm for themselves nor benefit. You are taking them in the Entrustment of Allah^{-azwj} and are legalising their private parts with the Phrases of Allah^{-azwj}. There is a right for you upon them and there is a right for them upon you.

وَمِنْ حَقِّكُمْ عَلَيْهِمْ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ وَلَا يَعْصِيَنَّكُمْ فِي مَعْرُوفٍ فَإِذَا فَعَلْنَ ذَلِكَ فَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَلَا تَضْرِبُوهُنَّ -

And from their rights upon you is that they should not tread on your beds (with someone else), nor disobey you in good acts. When they do that, for them is their sustenance and their clothing with the moderation, and you cannot beat them.

أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا - كِتَابَ اللَّهِ عَزَّ وَجَلَّ فَاعْتَصِمُوا بِهِ

O you people! I^{-saww} am leaving behind among you all what, if you were to take with it, you will never stray – the Book of Allah^{-azwj} Mighty and Majestic, therefore hold fast to it.

يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمٌ حَرَامٌ

O you people! Which day is this?' They said, 'A sacred day!'

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ فَأَيُّ شَهْرٍ هَذَا قَالُوا شَهْرٌ حَرَامٌ

Then he^{-saww} said: 'O you people! Which month is this?' They said, 'A sacred month!'

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَيُّ بَلَدٍ هَذَا قَالُوا بَلَدٌ حَرَامٌ

Then he^{-saww} said: 'O you people! Which city is this?' They said, 'A sacred city!'

قَالَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمِ تَلْقَوْنَهُ

He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic has Prohibited upon you, your blood, and your wealth, and your honour is like your sanctity of this day of your, during this month of yours, in this city of yours up to the Day you meet Him^{-azwj}!

أَلَا فَلْيَبْلِغْ شَاهِدُكُمْ غَائِبِكُمْ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ

Indeed! Let your present ones deliver to your absentees! There is no Prophet^{-as} after me^{-saww}, not any community after you!

ثُمَّ رَفَعَ يَدَيْهِ حَتَّىٰ إِنَّهُ لَيَرَىٰ بَيَاضَ بَطْنَيْهِ ثُمَّ قَالَ اللَّهُمَّ اشْهَدْ أَنِّي قَدْ بَلَغْتُ.

Then he^{-saww} raised his^{-saww} hands until the whiteness of his^{-saww} armpits was seen. Then he^{-saww} said: 'O Allah^{-azwj}! Be Witness, I^{-saww} have delivered!'"⁴⁴

⁴⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 14

15- ب، قرب الإسناد ابنُ طَرِيفٍ عَنِ ابْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص قِلَّةُ الْعِيَالِ أَحَدُ الْيَسَارِينَ.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Fewness of the dependants is one of the eases''.⁴⁵

وَقَالَ ص إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُنْزِلُ الْمَعُونَةَ عَلَى قَدْرِ الْمُتَوَكِّلِ وَ يُنْزِلُ الصَّبْرَ عَلَى قَدْرِ قِلَّةِ الْيَسَارِ.

And he^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Sends down the Assistance in accordance to the support required, and Sends down the patience in accordance to the lack of wealth''.⁴⁶

وَقَالَ ص الْأَمَانَةُ تَجْلِبُ الْغِنَى وَالْخِيَانَةُ تَجْلِبُ الْفَقْرَ.

And he^{-saww} said: 'The trustworthiness attracts the riches, and the betrayal attracts the poverty''.⁴⁷

16- ب، قرب الإسناد عَلِيُّ عَنْ أَخِيهِ قَالَ: ابْتَدَرَ النَّاسُ إِلَى قِرَابِ سَيْفِ رَسُولِ اللَّهِ ص بَعْدَ مَوْتِهِ فَإِذَا صَحِيفَةٌ صَغِيرَةٌ وَجَدُوا فِيهَا مِنْ أَوْى مُخْدِتًا فَهُوَ كَافِرٌ وَ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَعْتَى النَّاسِ عَلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ قَتَلَ غَيْرَ قَاتِلِهِ أَوْ ضَرَبَ غَيْرَ ضَارِبِهِ.

(The book) 'Qurb Al Asnad' –

Ali, from his brother^{-asws} said: 'The people rushed to the sheath of the sword of Rasool-Allah^{-saww} after his^{-saww} passing away, and a small parchment was found to be in it: 'One who shelters an innovator is a Kafir; and one who adopts other than his master upon him is Curse of Allah^{-azwj}; and the most transgressing of the people upon Allah^{-azwj} Mighty and Majestic is one who kills other than his killer, or beats other than his beater''.⁴⁸

17- ب، قرب الإسناد ابنُ طَرِيفٍ عَنِ ابْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: وَجَدَ فِي غِمْدِ سَيْفِ رَسُولِ اللَّهِ ص صَحِيفَةٌ مَخْتُومَةٌ فَفَتَحُوهَا فَوَجَدُوا فِيهَا مِنْ أَعْتَى النَّاسِ عَلَى اللَّهِ الْقَاتِلِ غَيْرَ قَاتِلِهِ وَ الضَّارِبِ غَيْرَ ضَارِبِهِ

(The book) 'Qurb Al Asnad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'A sealed note was found in the sheath of the sword of Rasool-Allah^{-saww}. They opened it and found (written) therein: 'From the most transgressive of people to Allah^{-azwj} is the killer of other than his killer, and the beater of other than his beater.

وَمَنْ أَخْدَتَ حَدَثًا أَوْ آوَى مُخْدِتًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَأِيكَةِ وَ النَّاسِ أَجْمَعِينَ- لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ لَا عَدْلًا وَ مَنْ تَوَلَّى إِلَى غَيْرِ مَوَالِيهِ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ص.

⁴⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 15 a

⁴⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 15 b

⁴⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 15 c

⁴⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 16

One who innovates an innovation, or shelters an innovator, upon him is Curse of Allah^{-azwj}, and the Angels, and the people altogether. Allah^{-azwj} will neither Accept from him any repentance nor ransom; and the one who attributes to other than his master, he has committed Kufr with what Allah^{-azwj} has Revealed unto Muhammad^{-saww}.⁴⁹

18- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص اخْتَارُوا الْجَنَّةَ عَلَى النَّارِ وَ لَا تُبْطِلُوا أَعْمَالَكُمْ فَتَقْدُوا فِي النَّارِ مُنْكَسِرِينَ خَالِدِينَ فِيهَا أَبَدًا.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Choose the Paradise over the Fire and do not nullify your deeds for you will be thrown into the Fire upside down being eternally therein, forever!''⁵⁰

19- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: ثَلَاثَةٌ هُنَّ أُمُّ الْفَوَاقِرِ سُلْطَانَ إِنْ أَحْسَنْتَ إِلَيْهِ لَمْ يَشْكُرْ وَ إِنْ أَسَأْتَ إِلَيْهِ لَمْ يَغْفِرْ وَ جَارٌ عَيْنُهُ تَرَعَاكَ وَ قَلْبُهُ تَبَعَاكَ إِنْ رَأَى حَسَنَةً دَفَنَهَا وَ لَمْ يُفْشِهَا وَ إِنْ رَأَى سَيِّئَةً أَظْهَرَهَا وَ أَدَاعَهَا وَ زَوْجَةٌ إِنْ شَهِدَتْ لَمْ تَقَرَّ عَيْنَكَ بِهَا وَ إِنْ غَبَتْ لَمْ تَطْمَئِنَّ إِلَيْهَا.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Ziyad,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said: 'Three, these are mother of the back-breakers – a ruler, if good is done to him he is not appreciative, and if bad is done to him he does not forgive; and a neighbour, his eyes watch out for you and his heart rebels against you. If he sees good, he buries it and does not reveal it, and if he sees evil he reveals it and broadcasts it; and a wife, if present, your eyes are not delighted by her, and if she is absent, you are not reassured to her''⁵¹

20- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن حسين الخلال عن الحسن بن الحسين الأنصاري عن زفر بن سليمان عن أشرس الخراساني عن أيوب السجستاني عن أبي قلابة قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَسَرَ مَا يُرْضِي اللَّهَ عَزَّ وَ جَلَّ أَظْهَرَ اللَّهُ لَهُ مَا يَسْرُهُ وَ مَنْ أَسَرَ مَا يُسْخِطُ اللَّهَ تَعَالَى أَظْهَرَ اللَّهُ تَعَالَى لَهُ مَا يَحْزُنُهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Husayn Al Khallal, from Al Hassan Bin Al-Husayn Al Ansary, from Zufer Bin Suleyman, from Ashras Al Khurasani, from Ayoub Al Sijistany, from Abu Qalabah who said,

'Rasool-Allah^{-saww} said: 'One keeps secret what Satisfies Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Reveal for him what cheers him, and the one who keeps a secret what Annoys Allah^{-azwj} the Exalted, Allah^{-azwj} the Exalted will Reveal what grieves him.

وَ مَنْ كَسَبَ مَالًا مِنْ غَيْرِ حِلِّهِ أَفْقَرَهُ اللَّهُ عَزَّ وَ جَلَّ- وَ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ سَعَى فِي رِضْوَانِ اللَّهِ أَرْضَاهُ اللَّهُ وَ مَنْ أَدَّلَ مُؤْمِنًا أَذَلَّهُ اللَّهُ

And the one who earns wealth from other than its Permissible means, Allah^{-azwj} Mighty and Majestic will Impoverish him; and the one who humbles to Allah^{-azwj}, Allah^{-azwj} will Raise him;

⁴⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 17

⁵⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 18

⁵¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 19

and the one who strives in Satisfaction of Allah^{-azwj}, Allah^{-azwj} will Satisfy him; and the one who humiliates a Momin, Allah^{-azwj} will Humiliate him.

وَمَنْ عَادَ مَرِيضًا فَإِنَّهُ يَخُوضُ فِي الرَّحْمَةِ وَ أَوْماً رَسُولُ اللَّهِ ص إِلَى حَقْوَيْهِ فَإِذَا جَلَسَ عِنْدَ الْمَرِيضِ غَمَرَتْهُ الرَّحْمَةُ وَ مَنْ خَرَجَ مِنْ بَيْتِهِ يَطْلُبُ عِلْمًا شَيْعُهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَعْفِرُونَ لَهُ

And one who consoles a sick, he will wade in the Mercy' – and Rasool-Allah^{-saww} gestured to his^{-saww} waist – 'So when he sits by the sick, the Mercy immerses him; and the one who goes out from his house seeking knowledge, seventy thousand Angels escort him, seeking Forgiveness for him.

وَمَنْ كَظَمَ غَيْظًا مَلَأَ اللَّهُ جَوْفَهُ إِيمَانًا وَ مَنْ أَعْرَضَ عَنْ مُحَرَّمٍ أَبَدَلَهُ اللَّهُ بِهِ عِبَادَةً تَسْرُهُ وَ مَنْ عَمَّا مِنْ مَظْلَمَةٍ أَبَدَلَهُ اللَّهُ بِهَا عِزًّا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ بَنَى مَسْجِدًا وَ لَوْ كَمُفْحَصِ قِطَاعِ بَنِي اللَّهِ لَهُ بَيْتًا فِي الْجَنَّةِ-

And the one who swallows anger, Allah^{-azwj} will Fill his interior with Eman; and the one who turns away from a Prohibition, Allah^{-azwj} will Replace with it worship (which will) cheer him; and the one who pardons from an offence, Allah^{-azwj} will Replace it with honour in the world and the Hereafter; and one who builds a Masjid, and even if it were to be like a palm's width, Allah^{-azwj} will Build a house for him in the Paradise.

وَ مَنْ أَتَقَى رَقَبَةً فَهِيَ فِدَاءٌ عَنِ النَّارِ كُلِّ عُضْوٍ مِنْهَا فِدَاءٌ عُضْوٍ مِنْهُ- وَ مَنْ أَعْطَى دِرْهَمًا فِي سَبِيلِ اللَّهِ كَتَبَ اللَّهُ لَهُ سَبْعُمِائَةِ حَسَنَةٍ وَ مَنْ أَمَاطَ عَنْ طَرِيقِ الْمُسْلِمِينَ مَا يُؤْذِيهِمْ كَتَبَ اللَّهُ لَهُ أُجْرَ قِرَاءَةِ أَنْعِمَاءَةِ آيَةِ كُلِّ حَرْفٍ مِنْهَا بَعْشَرِ حَسَنَاتٍ

And one who liberates a neck (liberates a slave), it is a ransom from the Fire, every limb from it is a ransom of a limb from him; and one who gives a Dirham in the Way of Allah^{-azwj}, Allah^{-azwj} will Write seven hundred good deeds being for him; and the one who removes from the path of Muslims what harms them, Allah^{-azwj} will Write for him Recompense of reciting four hundred Verses, each letter from it being with ten good deeds.

وَ مَنْ لَقِيَ عَشْرَةَ مِنَ الْمُسْلِمِينَ فَسَلَّمَ عَلَيْهِمْ كَتَبَ اللَّهُ لَهُ عِتْقَ رَقَبَةٍ وَ مَنْ أَطْعَمَ مُؤْمِنًا لُقْمَةً أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَاهُ شَرْبَةً مِنْ مَاءٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ وَ مَنْ كَسَاهُ ثَوْبًا كَسَاهُ اللَّهُ مِنَ الْإِسْتَبْرَقِ وَ الْحَرِيرِ وَ صَلَّى عَلَيْهِ الْمَلَائِكَةُ مَا بَقِيَ فِي ذَلِكَ الثَّوْبِ سِلْكٌ.

And one who meets ten from the Muslims, so he greets unto them, Allah^{-azwj} will Write for him liberation of a neck; and one who feeds a morsel to a Momin, Allah^{-azwj} will Feed him from the fruits of Paradise; and the one whom quenches him a drink of water, Allah^{-azwj} will Quench him from the Sealed Nectar; and the one who clothes him a cloth, Allah^{-azwj} will Clothe him from the brocade and silk, and the Angels will Send Salawaat upon him for as long as a thread remains in that cloth".⁵²

21- ما، الأمامي للشيخ الطوسي عن المفيد عن المظفر بن محمد البلخي عن محمد بن همام عن حميد بن زياد عن إبراهيم بن عبيد بن حنان عن الربيع بن سلمان عن السكوني عن الصادق جعفر بن محمد عن أبيه ع عن جده ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يُشَوُّ أَعْمَلًا بِفَرَاغِضِ اللَّهِ تَكُنُّ مِنْ أَتَقَى النَّاسِ

⁵² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 20

وَكَانَ إِذَا خَطَبَ قَالَ فِي حُطْبَتِهِ أَمَا بَعْدُ فَإِذَا ذَكَرَ السَّاعَةَ اشْتَدَّ صَوْتُهُ وَاحْمَرَّتْ وَجْنَتَاهُ ثُمَّ يَقُولُ صَبَحْتُكُمْ السَّاعَةَ أَوْ مَسَّتْكُمْ ثُمَّ يَقُولُ بَعَثْتُ أَنَا وَ السَّاعَةَ كَهَذِهِ مِنْ هَذِهِ وَ يُشِيرُ بِإصْبَعَيْهِ.

And it was when he^{-saww} addressed, he^{-saww} said in his^{-saww} sermon: ‘As for after’. When he^{-saww} mentioned the Hour, his^{-saww} voice intensified and his^{-saww} cheeks reddened, then he^{-saww} said: ‘The Hour could be in the morning or in the evening!’ Then he^{-saww} said: ‘I^{-saww} have been Sent and the Hour is like this from this’ – and he^{-saww} indicated with his^{-as} fingers’^{.55}

24- ما، الأماالي للشيخ الطوسي عن ابن الحَمَامِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقَطَّانِ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ التَّحَوِيّ عَنْ عَبْدِ السَّلَامِ بْنِ مُطَهَّرٍ عَنْ مُوسَى بْنِ خَلْفٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ وَ كَأَنَّكَ عَابِرُ [عَابِرٌ] سَبِيلٍ وَ عُدَّ نَفْسَكَ فِي أَصْحَابِ الْقُبُورِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Ibn Al Hammany, from Ahmad Bin Muhammad Bin Ubeydullah Al Qattan, from Yaqoub Bin Is’haq Al Nahwy, from Abdul Salam Bin Mutahhar, from Musa Bin Khalaf, from Lays Bin Abu Suleym, from Muhahid, from Ibn Umar who said,

‘Rasool-Allah^{-saww} said: ‘Be in the world as if you are a stranger, and as if you are a travelling passenger, and count yourself among inhabitants of the graves’.

قَالَ قَالَ مُجَاهِدٌ وَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَ أَنْتَ يَا عَبْدَ اللَّهِ إِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ أَنْ تُصْبِحَ وَ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ أَنْ تُمْسِيَ وَ لَحْظٌ مِنْ حَيَاتِكَ لِمَوْتِكَ وَ مِنْ صِحَّتِكَ لِسُقْمِكَ فَإِنَّكَ لَا تَدْرِي مَا اسْمُكَ غَدًا.

He (Lays) said, ‘Mujahid (the narrator) said, ‘Abdullah Bin Umar said to me, ‘(Rasool-Allah^{-saww} said): ‘And you Abdullah, when it is evening, do not discuss yourself that you will come to the morning, and when it is morning, do not discuss yourself that you will come to the evening. Take from your life for your death, and from your health for your sickness, for you don’t know what your name will be tomorrow’^{.56}

25- ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن أبي إسحاق عن حارث الهمداني عن علي بن عمار عن النبي ص قال: الأنبياء قادة و الفقهاء سادة و مجالستهم زيادة و أنتم في ممر الليل و النهار في آجال منقوصة و أعمال محفوظة و الموت يأتيكم بغتة فمن يزرع خيراً يحصد غبطة و من يزرع شراً يحصد ندامة.

(The book) ‘Al Amali’ of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Ahmad Bin Ubeydullah Bin Sabour, from Ayoub Bin Muhammad Al Raqqy, from Sallam Bin Razeyn, from Israeil Bin Yunus Al Kufi, from his grandfather Abu Is’haq, from Haris Al Hamdany,

‘From Ali^{-asws}, from the Prophet^{-saww} having said: ‘The Prophets^{-saww} are guides, and the jurists are chiefs, and sitting with them is an increase (in knowledge), and you are in reduction of terms by the passing of the night and the day, and the deeds are being preserved, and the death will come to you suddenly. The one who plants good will harvest happiness, and the one who plants evil will harvest regret’^{.57}

⁵⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 23

⁵⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 24

⁵⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 25

26- ما، الأماالي للشيخ الطوسي عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُضَلِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْفَضْلِ الصَّبْرِيِّ عَنِ الرَّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ عَلِّمْنِي عَمَلًا صَالِحًا لَا يُحَالُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ

(The book) 'Al Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from his grandfather Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl Al Sayrafi,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'A man said to the Prophet^{-saww}, 'O Rasool-Allah^{-saww}! Teach me a righteous deed, there will be no barrier between it and the Paradise'.

قَالَ لَا تَغْضَبْ وَ لَا تَسْأَلْ شَيْئًا وَ اِضْ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ

He^{-saww} said: 'Neither get angry, nor ask (beg) for anything, and be satisfied for the people what you are satisfied for yourself'.

فَقَالَ يَا رَسُولَ اللَّهِ زِدْنِي

He said, 'O Rasool-Allah^{-saww}, Increase for me!'

قَالَ إِذَا صَلَّيْتَ الْعَصْرَ فَاسْتَغْفِرِ اللَّهَ سَبْعًا وَ سَبْعِينَ مَرَّةً تَحُطُّ عَنْكَ عَمَلٌ سَبْعٌ وَ سَبْعِينَ سَيِّئَةً

He^{-saww} said: 'When you have prayed Al-Asr Salat, seek Forgiveness of Allah^{-azwj} seventy-seven times, seventy-seven evil deeds will be dropped off from you'.

قَالَ مَا لِي سَبْعٌ وَ سَبْعُونَ سَيِّئَةً

He said, 'There are not seventy-seven evil deeds for me'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص فَاجْعَلْهَا لَكَ وَ لِأَبِيكَ

Rasool-Allah^{-saww} said to him: 'Make it to be for you and your father'.

قَالَ مَا لِي وَ لِأَبِي سَبْعٌ وَ سَبْعُونَ سَيِّئَةً

He said, 'There are no seventy-seven evil deeds for me and for my father'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص اجْعَلْهَا لَكَ وَ لِأَبِيكَ وَ لِأُمِّكَ

Rasool-Allah^{-saww} said to him: 'Make it to be for you, and for your father and your mother'.

قَالَ يَا رَسُولَ اللَّهِ مَا لِي وَ لِأَبِي وَ أُمِّي سَبْعٌ وَ سَبْعُونَ سَيِّئَةً

He said, 'O Rasool-Allah^{-saww}! There are no seventy-seven evil deeds for me, and for my father, and for my mother'.

قَالَ اجْعَلْهَا لَكَ وَ لِأَبِيكَ وَ لِأُمِّكَ وَ لِقَرَابَتِكَ.

He^{-saww} said: ‘Make it for you, and for your father and your mother, and for your relatives’^{.58}

27- ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن الحسن بن علي بن سهل العافولي عن موسى بن عمر بن يزيد عن معمر بن خلاد عن الرضا عن أبيه عن أمير المؤمنين ع قال: جاء أبو أيوب خالد بن زيد إلى رسول الله ص فقال يا رسول الله أوصني وأقلن علي أن أحمظ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Sahl Al Aqouly, from Musa Bin Umar Bin Yazeed, from Muammar Bin Khallad,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Abu Ayoub Khalid Bin Zayd came to Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}, advise me, and be brief so I can memorise’.

قال أوصيك بحمسي باليأس عما في أيدي الناس فإنه الغنى وإياك والطمع فإنه الفقر الحاضر وصل صلاة مودع وإياك وما تعتذر منه وأحب لأخيك ما أحب لنفسك.

He^{-saww} said: ‘I advise you with five – with despairing from what is in the hands of the people, for it is the riches; and beware of the greed, for it is the poverty; and pray the farewell Salat (as if it is your last); and beware of what you have to apologise for; and love for your brother what you love for yourself’^{.59}

28- ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن الثعمان بن أحمد عن محمد بن شعبة عن حفص بن عمر عن عبد الله بن محمد بن عمر بن علي بن أبي طالب عن الباقر عن أبيه عن أمير المؤمنين ع قال سمعت رسول الله ص من كثرة همهم سقم بدنه ومن ساء خلقه عذب نفسه ومن لاحى الرجال سقطت مروته وذهب كرامته

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Al Numan Bin Ahmad, from Muhammad Bin Shuba, from Hafs Bin Umar, from Abdullah Bin Muhammad Bin Umar,

‘Son of Ali^{-asws} Bin Abu Talib^{-asws}, from Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} who said, ‘I^{-asws} heard Rasool-Allah^{-saww}: ‘One whose worries are a lot his body will be sick; and one whose manners are bad will agonise his soul; and one who disputes with the men, his manliness will fall and his honour will be gone’.

ثم قال رسول الله ص لم يزل جبرئيل ع ينهاني عن ملاحاة الرجال كما ينهاني عن شرب الخمر وعبادة أوثان.

Then Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} did not cease to forbid me^{-saww} from disputing with the men just as he^{-as} forbade me^{-saww} from drinking the wine and worshipping the idols’^{.60}

29- ل، الخصال عن العطار عن أبيه عن سعد بن البرقي عن بكر بن صالح عن الحسن بن فضال عن عبد الله بن إبراهيم عن الحسين بن زيد عن أبيه عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص إن أسرع الخمر ثواباً البر وإن أسرع الشر عقاباً البغي وكفى بالمرء عبياً أن ينظر من الناس إلى ما يعتمى عنه من نفسه ويعير الناس بما لا يستطيع تركه ويؤذي جلسه بما لا يعنيه.

⁵⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 26

⁵⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 27

⁶⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 28

(The book) 'Al Khisaal' – from Al Attar, from his father, from Sa'ad, from Al Barqy, from Bakr Bin Salih, from Al Hassan Bin Fazzal, from Abdullah Bin Ibrahim, from Al-Husayn Bin Zayd, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The quickest of the good in Rewards is the righteous act, and the quickest of the evil in Punishment is the immorality; and it suffices with the person as a fault that looks from the people to what he is blind from himself, and he faults the people with what he has not capability of leaving it, and he bothers his gatherers with what does not concern him''.⁶¹

30- مع، معاني الأخبار عن الوراق عن سعيد عن إبراهيم بن معروف عن إبراهيم بن مهزيار عن أخيه علي بن الحسين بن سعيد عن الحارث بن محمد بن النعمان عن جميل بن صالح عن أبي عبد الله الصادق عن آباءه ع قال قال رسول الله ص من أحب أن يكون أكرم الناس فليتق الله عز وجل ومن أحب أن يكون أنقى الناس فليتوكل على الله ومن أحب أن يكون أغنى الناس فليكن بما عند الله عز وجل أوثق منه بما في يده

(The book) 'Ma'any Al Akhbar' – from Al Warraq, from Saeed, from Ibrahim Bin Marouf, from Ibrahim Bin Mahziyar, from his brother Ali, from Al Hassan Bin Saeed, from Al Haris Bin Muhammad Bin Al Numan, from Jameel Bin Salih,

'From Abu Abdullah Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who loves to be most honourable of the people, let him fear Allah^{-azwj} Mighty and Majestic; and the one who loves to be most pious of the people, let him rely upon Allah^{-azwj}; and the one who loves to be richest of the people, let him become more trusting with what is in the Presence of Allah^{-azwj} Mighty and Majestic than what is in his own hands'.

ثُمَّ قَالَ ع أَلَا أَنْبِئُكُمْ بِشَرِّ النَّاسِ

Then he^{-saww} said: 'Shall I^{-saww} inform you with the evil people?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ مَنْ أَبْغَضَ النَّاسَ وَ أَبْغَضَهُ النَّاسُ -

He^{-saww} said: 'One who hates the people and the people hate him'.

ثُمَّ قَالَ أَلَا أَنْبِئُكُمْ بِشَرِّ مَنْ هَذَا

Then he^{-saww} said: 'Shall I^{-saww} inform you with one eviler than this?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ الَّذِي لَا يُتْبَعُ عَثْرَةً وَلَا يُقْبَلُ مَعْدِرَةٌ وَلَا يُغْفَرُ ذَنْبًا

⁶¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 29

He^{-saww} said: 'The one who does not overlook a stumble, nor accept an apology, nor forgives a sin'.

قَالَ أَلَا أَنْبِئُكُمْ بِشَرِّ مِنْ هَذَا

He^{-saww} said: 'Shall I^{-saww} inform you with one eviler than this?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'O Rasool-Allah^{-saww}!'

قَالَ الَّذِي لَا يُؤْمِنُ شَرُّهُ وَلَا يُرْجَى خَيْرُهُ

He^{-saww} said: 'The one whose evil is not safe from, nor is his good hoped for.'

وَإِنَّ عِيسَى ابْنَ مَرْيَمَ عَقَامٌ فِي بَنِي إِسْرَائِيلَ فَقَالَ يَا بَنِي إِسْرَائِيلَ لَا تَحْدِثُوا بِالْحِكْمَةِ الْجَهْلَ فَتُظْلِمُوهَا وَلَا تَمْنَعُوهَا أَهْلِهَا فَتُظْلِمُوهُمْ وَلَا تُعِينُوا الظَّالِمَ عَلَى ظُلْمِهِ فَيُضِلُّ فَضْلَكُمْ

And Isa^{-as} Ibn Maryam^{-as} stood among the children of Israel. He^{-as} said: 'O children of Israel! Do not narrate the wisdom to the ignoramuses, for you will be unjust to it, nor prevent it from its deserving ones, so you will be unjust to them, not assist the oppressor upon his injustice for you will invalidate your merits.'

الْأُمُورُ ثَلَاثَةٌ أَمْرٌ تَبَيَّنَ لَكَ رُشْدُهُ فَاتَّبِعْهُ وَ أَمْرٌ تَبَيَّنَ لَكَ غَيْبُهُ فَاجْتَنِبْهُ وَ أَمْرٌ اخْتَلَفَ فِيهِ فَرُدَّهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

The matters are three – a matter its guidance is clear to you, so follow it; and a matter its error is clear to you, so shun it; and a matter there is differing in it, so refer it to Allah^{-azwj} Mighty and Majestic".⁶²

31- مع، معاني الأخبار عن ابن الأبيدي عن ابن أبي عمير عن الحسين بن سعيد عن فضالة عن أبيان عن إسحاق بن إبراهيم قال قال أبو عبد الله ع وجد في دُؤَابَةِ سَيْفِ رَسُولِ اللَّهِ ص صَحِيفَةٌ فَإِذَا فِيهَا مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ أَعْتَى النَّاسِ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ قَتَلَ غَيْرَ قَاتِلِهِ وَ مَنْ ضَرَبَ غَيْرَ ضَارِبِهِ وَ مَنْ تَوَلَّى غَيْرَ مَوْلِيهِ فَهُوَ كَافِرٌ بِمَا أَنْزَلَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ ص وَ مَنْ أَحَدَثَ حَدَّثًا أَوْ آوَى مُخْدِنًا لَمْ يَقْبَلِ اللَّهُ تَعَالَى مِنْهُ يَوْمَ الْقِيَامَةِ صَرَفًا وَ لَا عَدْلًا

(The book) 'Ma'any Al Akhbar' – from Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Fazalat, from Aban, from Is'haq Bin Ibrahim who said,

'Abu Abdullah^{-asws} said: 'A note was found in the sheath of the sword of Rasool-Allah^{-saww}. In it was written: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! The most transgressing of the people upon Allah^{-azwj} on the Day of Qiyamah is the one who killed other than his killer, and the one who beat other than his beater; and the one who attributes to other than his master, he is a Kafir with what Allah^{-azwj} the Exalted has Revealed unto Muhammad^{-saww}, and

⁶² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 30

one who innovates an innovation, or shelters an innovator, Allah^{-azwj} will not Accept from him on the Day of Qiyamah, neither any repentance nor ransom’.

قَالَ ثُمَّ قَالَ تَدْرِي مَا يَعْنِي بِقَوْلِهِ مَنْ تَوَلَّى غَيْرَ مَوْلَاهِ

He (the narrator) said, ‘Then he^{-asws} said: ‘Do you know what is the meaning of his^{-saww} words: ‘One who attributes to other than his master’?’

قُلْتُ مَا يَعْنِي بِهِ

I said, ‘What did he^{-saww} mean by it?’

قَالَ يَعْنِي أَهْلَ الدِّينِ.

He^{-saww} said: ‘Meaning the religious people’.⁶³

و الصّرف التّوبة في قول أبي جعفر ع و العدل الفداء في قول أبي عبد الله ع.

Note: And the (word) ‘Al Sarf’ is the repentance in the words of Abu Ja’far^{-asws}, and ‘Al-Adl’ is the ransom in the words of Abu Abdullah^{-asws}.

32- ف، تحف العقول قَالَ النَّبِيُّ ص مَا لِي أَرَى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ حَتَّى كَأَنَّ الْمَوْتَ فِي هَذَا الدُّنْيَا عَلَى غَيْرِهِمْ كُتِبَ وَ كَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَ حَسْبُ وَ حَتَّى كَأَنَّ مَا يَسْمَعُونَ مِنْ حَبْرِ الْأَمْوَاتِ قَبْلَهُمْ عِنْدَهُمْ كَسَبِيلِ قَوْمٍ سَفَرٍ عَمَّا قَلِيلٍ إِلَيْهِمْ رَاجِعُونَ

(The book) ‘Tuhaf Al Uqoul’ –

‘The Prophet^{-saww} said: ‘What is the matter I^{-saww} see love of the world to have overcome upon most of the people to the extent that it is as if the death in this world has been written upon others, and it is as if the truth in this world is obligated upon others, and to the extent it is as if what they have heard from the news of the deceased before them, in their view is like the way of a group travelling and will be returning to them shortly!

تُبَوِّهُوهُمْ أَجْدَانَهُمْ وَ تَأْكُلُونَ ثَرَايَهُمْ وَ أَنْتُمْ مُخَلَّدُونَ بَعْدَهُمْ هَيْهَاتَ هَيْهَاتَ أ مَا يَنْعِظُ آخِرُهُمْ بِأَوْلِهِمْ لَقَدْ جَهِلُوا وَ نَسُوا كُلَّ مَوْعِظَةٍ فِي كِتَابِ اللَّهِ وَ أَمِنُوا شَرَّ كُلِّ عَاقِبَةٍ سَوَاءٌ لَمْ يَخَافُوا نُزُولَ فَادِحَةٍ وَ لَا بَوَائِقَ كُلِّ حَادِثَةٍ

Their abodes are their graves, and their inheritances are being eaten, and you will be living eternally after them? Far be it! Far be it! Are their latter ones not being preached by their former ones? They are ignoring and have forgotten every preaching in the Book of Allah^{-azwj}, and they are feeling safe from the evil of every evil end-result, and they are not fearing the descent of misfortune, and not every incident is disastrous.

طَوْبَى لِمَنْ شَعَلَهُ خَوْفُ اللَّهِ عَنِ خَوْفِ النَّاسِ

⁶³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 31

Beatitude is for one whom the fear of Allah^{-azwj} pre-occupies him from fearing the people!

طُوبَى لِمَنْ طَابَ كَسْبُهُ وَ صَلَحَتْ سِرِّيَّتُهُ وَ حَسَنَتْ عَلاَمِيَّتُهُ وَ اسْتَقَامَتْ حَلِيقَتُهُ

Beatitude is for the one whose earnings are good, and his secrets are righteous, and his announcements are excellent, and his conduct is straight!

طُوبَى لِمَنْ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ

Beatitude is for one who spends the surplus of his wealth and withholds the surplus of his words!

طُوبَى لِمَنْ مَنَعَهُ عَيْنُهُ عَنْ عُيُوبِ الْمُؤْمِنِينَ مِنْ إِخْوَانِهِ

Beatitude is for one whose own faults prevent him from faulting the Momineen from his brothers!

طُوبَى لِمَنْ تَوَاضَعَ لِلَّهِ عَزَّ ذِكْرُهُ وَ زَهَدَ فِيمَا أَجَلَ لَهُ مِنْ غَيْرِ رَغْبَةٍ عَنْ سُنتِي وَ رَفَضَ زُهْرَةَ الدُّنْيَا مِنْ غَيْرِ تَحْوِيلٍ عَنْ سُنتِي وَ اتَّبَعَ الْأَخْيَارَ مِنْ عِزَّتِي مِنْ بَعْدِي وَ خَالَطَ أَهْلَ الْفَقْرِ وَ الْحِكْمَةِ وَ رَحِمَ أَهْلَ الْمَسْكِنَةِ

Beatitude is for one who humbles to Allah^{-azwj}, Mighty is His^{-azwj} Mention, and is ascetic regarding what is Permissible for him from without turning away from my^{-saww} Sunnah, and he rejects blossoms of the world from without transferring away from my^{-saww} Sunnah, and he follows the good people from my^{-saww} family from after me^{-saww}, and he mingles with the people of understanding, and mercies the poor people!

طُوبَى لِمَنْ اِكْتَسَبَ مِنَ الْمُؤْمِنِينَ مَالًا مِنْ غَيْرِ مَعْصِيَةٍ [مَعْصِيَةٍ] وَ أَنْفَقَهُ فِي غَيْرِ مَعْصِيَةٍ وَ عَادَ بِهِ عَلَى أَهْلِ الْمَسْكِنَةِ وَ جَانَبَ أَهْلَ الْحِيَلَاءِ وَ التَّفَاخُرِ وَ الرَّغْمَةِ فِي الدُّنْيَا الْمُتَبَدِّعِينَ خِلَافَ سُنتِي الْعَامِلِينَ بِغَيْرِ سِيرَتِي

Beatitude is for one who earns wealth from the Momineen from without disobeying Him^{-azwj} and spends it in other than disobedience, and assists by it the poor people, and shuns the people of pomp, and the pride, and the desire regarding the world, the ones innovating opposing my^{-saww} Sunnah, the ones working without other than my^{-saww} conduct!

طُوبَى لِمَنْ حَسُنَ مَعَ النَّاسِ حُلُقُهُ وَ بَدَّلَ لَهُمْ مَعُونَتَهُ وَ عَدَلَ عَنْهُمْ شَرَّهُ.

Beatitude is for one whose manners with the people are good, and he expends his provisions for them, and turns away his evil from them".⁶⁴

33- ف، تحف العقول وصيته ص لمعاذ بن جبل لما بعته إلى اليمن يا معاذ علمهم كتاب الله و أحسن أدبهم على الأخلاق الصالحة و أنزل الناس منازلهم خيرهم و شرهم و أنفذ فيهم أمر الله و لا تُحاش في أمره و لا ماله أحداً فإنها ليست بولايتك و لا مالك

(The book) 'Tuhaf Al Uqoul' –

⁶⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 32

'His^{-saww} advice to Muaz Bin Jabal when he^{-saww} sent him to Al-Yemen: 'O Muaz! Teach them the Book of Allah^{-azwj}, and improve their education upon the righteous manners, and status the people at their status, their good ones and their evil ones, and implement among them the Commands of Allah^{-azwj} and do not avoid anyone regarding His^{-azwj} nor His^{-azwj} wealth, for it is neither your governance nor your wealth.

وَ أَدِّ إِلَيْهِمُ الْأَمَانَةَ فِي كُلِّ قَلِيلٍ وَ كَثِيرٍ وَ عَلَيْكَ بِالرِّفْقِ وَ الْعَفْوِ فِي غَيْرِ تَرْكِ لِلْحَقِّ - يَقُولُ الْجَاهِلُ قَدْ تَرَكْتُ مِنْ حَقِّ اللَّهِ

And fulfil to them the entrustment regarding every little and more, and upon you is being with the kindness and the pardoning without neglecting the truth (lest) the ignorant says, 'You have neglected from the right of Allah^{-azwj}'.

وَ اغْتَدِرْ إِلَى أَهْلِ عَمَلِكَ مِنْ كُلِّ أَمْرٍ حَشِيتَ أَنْ يَقَعَ إِلَيْكَ مِنْهُ عَيْبٌ حَتَّى يَغْدِرُواكَ وَ أَمْرَ الْجَاهِلِيَّةِ إِلَّا مَا سَنَّهُ الْإِسْلَامُ وَ أَظْهَرَ أَمْرَ الْإِسْلَامِ كُلَّهُ صَغِيرُهُ وَ كَبِيرُهُ

And apologise to your office bearers from every matter you fear that a fault might fall to you from him until they apologise to you, and kill of the matters of the pre-Islamic period except what Al-Islam has conducted, and reveal the matters of Al-Islam, all of it, its minor and its major.

وَ لِيَكُنْ أَكْثَرَ هَيْكِ الصَّلَاةِ فَإِنَّهَا رَأْسُ الْإِسْلَامِ بَعْدَ الْإِفْتَرَارِ بِالدِّينِ وَ ذِكْرِ النَّاسِ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ اتَّبِعِ الْمُؤَعِّظَةَ فَإِنَّهُ أَقْوَى لَهُمْ عَلَى الْعَمَلِ بِمَا يُحِبُّ اللَّهُ ثُمَّ بَثَّ فِيهِمُ الْمُعَلِّمِينَ وَ اعْبُدِ اللَّهَ الَّذِي إِلَيْهِ تَرْجِعُ وَ لَا تَخَفْ فِي اللَّهِ لَوْمَةَ لَائِمٍ

And let most of your concern be the Salat, for it is head of Al-Islam after the acknowledgment with the religion, and remind the people of Allah^{-azwj} and the Last Day, and follow the preaching for it is more strengthening for them upon the deed with what Allah^{-azwj} Loves, then send the teachers among them, and worship Allah^{-azwj} Whom you will be returning to, and do not fear a blame of any blamer for the Sake of Allah^{-azwj}.

وَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ صِدْقِ الْحَدِيثِ وَ الْوَفَاءِ بِالْعَهْدِ وَ آدَاءِ الْأَمَانَةِ وَ تَرْكِ الْحَيَانَةِ وَ لِينِ الْكَلَامِ وَ بَدَلِ السَّلَامِ وَ حِفْظِ الْجَارِ وَ رَحْمَةِ الْيَتِيمِ وَ حُسْنِ الْعَمَلِ وَ قَصْرِ الْأَمَلِ وَ حُبِّ الْآخِرَةِ وَ الْحَزْنِ مِنَ الْحِسَابِ وَ لُزُومِ الْإِيمَانِ وَ الْفَهْمِ فِي الْقُرْآنِ وَ كَطْمِ الْعَيْظِ وَ حَفْضِ الْجَنَاحِ -

And I^{-saww} advise you with fearing Allah^{-azwj}, and the truthful narration, and the loyalty with the pact, and fulfilling the entrustment, and neglecting the betrayal, and soft speech, and exert (initiate) the greetings, and protect the neighbour, and be merciful to the orphan, and improve the deeds, and shorten the hopes, and love the Hereafter, and be alarmed from the Reckoning, and necessitate the Eman and the understanding in the Quran, and swallow the anger, and lower the wings (be humble).

وَ إِيَّاكَ أَنْ تَسْتَهْمَ مُسْلِمًا أَوْ تُطِيعَ إِثْمًا أَوْ تَعْصِيَ إِمَامًا عَادِلًا أَوْ تُكَذِّبَ صَادِقًا أَوْ تُصَدِّقَ كَاذِبًا وَ اذْكُرْ رَبَّكَ عِنْدَ كُلِّ شَجَرٍ وَ حَجَرٍ وَ أَحَدِثْ لِكُلِّ ذَنْبٍ تَوْبَةَ الْبَيْتِ بِالْبَيْتِ وَ الْعَلَانِيَةَ بِالْعَلَانِيَةِ

And beware of insulting a Muslim, or obeying a sinner, or disobeying a just Imam^{-asws}, or belying a truthful; and remember your Lord^{-azwj} at every tree and rock, and renew the repentance for every sin, the secret with the secret, and the open with the open.

يَا مُعَاذُ لَوْ لَا أَنِّي أَرَىٰ أَلَّا نَلْتَقِيَ إِلَىٰ يَوْمِ الْقِيَامَةِ لَقَصَّرْتُ فِي الْوَصِيَّةِ وَ لَكِنِّي أَرَىٰ أَنْ لَا نَلْتَقِيَ أَبَدًا ثُمَّ اعْلَمْ يَا مُعَاذُ أَنَّ أَحَبَّكُمْ إِلَيَّ مَنْ يَلْقَانِي عَلَىٰ مِثْلِ الْحَالِ الَّتِي فَارَقْتَنِي عَلَيْهَا.

O Muaz! Had I^{-saww} not viewed that we shall not be meeting up to the Day of Qiyamah, I^{-saww} would have shortened in the advice, but I^{-saww} were to view that we shall not be meeting, ever! Then know, O Muaz, that the most beloved of you to me^{-saww} is the one who will meet me upon similar state which he had separated from me^{-saww} upon”.⁶⁵

34- ف، تحف العقول من كلامه ص إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ إِنَّ شَرَفَ الْمَجَالِسِ مَا اسْتَقْبَلَ بِهِ الْقِبْلَةَ مَنْ أَحَبَّ أَنْ يَكُونَ أَعَزَّ النَّاسِ فَلْيَتَّقِ اللَّهَ وَ مَنْ أَحَبَّ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ وَ مَنْ أَحَبَّ أَنْ يَكُونَ أَعْنَى النَّاسِ فَلْيَكُنْ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ

(The book) ‘Tuhaf Al Uqoul’ –

‘From a speech of his^{-saww}: ‘For all things there is a nobility, and nobility of the sittings is what the Qiblah is faced with. One who loved to be most honourable of the people, let him fear Allah^{-azwj}; and one who loves to be strongest of the people, let him rely upon Allah^{-azwj}; and one who loves to be richest of the people, let him be more trusting with what is in the Hand of Allah^{-azwj} than what is in his own hands’.

ثُمَّ قَالَ أَلَا أُنبئُكُمْ بِشَرِّ النَّاسِ

Then he^{-saww} said: ‘Shall I^{-saww} inform you all with the evil people?’

قَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ مَنْ نَزَلَ وَحْدَهُ وَ مَنَعَ رِفْدَهُ وَ جَلَدَ عَبْدَهُ

He^{-saww} said: ‘One who descends along, and prevents his ride, and whips his slave’.

ثُمَّ قَالَ أَلَا أُنبئُكُمْ بِشَرِّ مَنْ دَلِكْ-

Then he^{-saww} said: ‘Shall I^{-saww} inform you with one eviler than that?’

قَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ مَنْ لَا يُرْجَى خَيْرُهُ وَ لَا يُؤْمَنُ شَرُّهُ

He^{-saww} said: ‘One whose good is not hoped for nor is there safety from his evil’.

⁶⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 33

ثُمَّ قَالَ أَلَا أُنبئُكُمْ بِشَرِّ مِنْ ذَلِكَ

Then he^{-saww} said: 'Shall I^{-saww} inform you all with one eviler than that?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ مَنْ لَا يَقْبَلُ عَثْرَةً وَلَا يَقْبَلُ مَعْدِرَةً

He^{-saww} said: 'One who neither overlooks a stumble, nor accepts an apology'.

ثُمَّ قَالَ أَلَا أُنبئُكُمْ بِشَرِّ مِنْ ذَلِكَ

Then he^{-saww} said: 'Shall I^{-saww} inform you with one who is eviler than that?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ مَنْ يُبْغِضُ النَّاسَ وَ يُبْغِضُونَهُ

He^{-saww} said: 'One who hates the people and they hate him.

إِنَّ عِيسَى ع قَامَ حَاطِبًا فِي بَنِي إِسْرَائِيلَ فَقَالَ يَا بَنِي إِسْرَائِيلَ - لَا تَكَلِّمُوا بِالْحِكْمَةِ عِنْدَ الْجُهَالِ فَتَظْلِمُونَهَا وَلَا تَمْنَعُونَهَا أَهْلِهَا فَتَظْلِمُونَهُمْ وَلَا تَظْلِمُوا وَلَا تُكَافِئُوا ظَالِمًا فَيَبْطُلَ فَضْلُكُمْ

Isa^{-as} had stood addressing among the children of Israel. He^{-as} said: 'O children of Israel. He^{-as} said: 'O children of Israel! Do not speak with the wisdom in the presence of the ignoramuses, for you will be unjust to it, nor prevent it from its deserving ones, for you will be unjust to them, not be unjust, nor suffice an oppressor, for your merits will be nullified!

يَا بَنِي إِسْرَائِيلَ الْأُمُورُ ثَلَاثَةٌ أَمْرٌ بَيِّنٌ رُشْدُهُ فَاتَّبِعُوهُ وَ أَمْرٌ بَيِّنٌ غَيْبُهُ فَاجْتَنِبُوهُ وَ أَمْرٌ اخْتَلَفَ فِيهِ فَرُدُّوهُ إِلَى اللَّهِ-

O children of Israel! The matters are three – a matter its guidance is clear, so follow it, and a matter its error is clear, so shun it, and a matter there is differing in it, so refer it to Allah^{-azwj}.

أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعَالِمَ فَانْتَهُوا إِلَى مَعَالِمِكُمْ وَ إِنَّ لَكُمْ مَخَافَتَيْنِ فَانْتَهُوا إِلَى مَخَافَتَيْكُمْ - إِنَّ الْمُؤْمِنَ بَيْنَ مَخَافَتَيْنِ أَجَلٌ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ فِيهِ وَ بَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَدْرِي مَا اللَّهُ قَاضٍ فِيهِ

O you people! There is a teacher for you all, so end up to your teacher, and there is an end for you, therefore end up to your end. The Momin is between two fears – a term which has passed, he does not know what Allah^{-azwj} will Do regarding it, and a term which is remaining, he does not know what Allah^{-azwj} will Decree regarding it.

فَلْيَأْخُذِ الْعَبْدُ لِنَفْسِهِ مِنْ نَفْسِهِ وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ وَ مِنْ الشَّيْئَةِ قَبْلَ الْكِبَرِ وَ مِنْ الْحَيَاةِ قَبْلَ الْمَوْتِ

Let the servant take for himself from himself, and from his world for his Hereafter, and from his youth before the old age, and from the life before the death.

وَ الَّذِي نَفْسِي بِيَدِهِ مَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ وَ مَا بَعْدَ الدُّنْيَا دَارٌ إِلَّا الْجَنَّةُ وَ النَّارُ.

By the One^{-azwj} in Whose Hand is my^{-saww} soul! There is no reprimand after the death, and there is no house after the world except the Paradise and the Fire”.⁶⁶

35- سن، المحاسن عن أبيه عن يونس عن عمرو بن جُمَيْعٍ رَفَعَهُ قَالَ قَالَ سَلْمَانَ الْفَارِسِيِّ رَهْ أَوْصَانِي خَلِيلِي بِسَبْعَةِ خِصَالٍ لَا أَدْعُهُنَّ عَلَى كُلِّ حَالٍ أَوْصَانِي أَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَ لَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَ أَنْ أُحِبَّ الْفُقَرَاءَ وَ أَدْنُو مِنْهُمْ وَ أَنْ أَقُولَ الْحَقَّ وَ إِنْ كَانَ مُرًّا

(The book) ‘Al Mahasin’ – from his father, from Yunus, from Amro Bin Jumie, raising it, said,

‘Salman Al-Farsi^{-ra} said, ‘My^{-ra} friend^{-saww} advised me^{-ra} with seven traits. I^{-ra} will not leave these in any situation. He^{-saww} advised me^{-ra} that I^{-ra} should look at the one who is below me^{-ra} and not to look at the one who is above me^{-ra}; and I^{-ra} should love the poor and be near to them; and I^{-ra} should speak the truth and even if were to be bitter.

وَ أَنْ أَصِلَ رَجُلِي وَ إِنْ كَانَتْ مُدْبِرَةً وَ لَا أَسْأَلُ النَّاسَ شَيْئاً وَ أَوْصَانِي أَنْ أُكْتَبِرَ مِنْ قَوْلٍ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّمَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ.

And I^{-ra} should connect my^{-ra} kinship and even if they have turned their backs; and I^{-ra} should not beg the people for anything. And he^{-saww} advised me^{-ra} that I^{-ra} should frequent from the words: ‘There is neither any might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent’, for it is a treasure from the treasures of Paradise”.⁶⁷

36- سن، المحاسن عن أبيه عن القاسم عن جدّه عن الثُمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَتَى رَسُولَ اللَّهِ ص رَجُلٌ فَقَالَ عَلِّمْنِي يَا رَسُولَ اللَّهِ

(The book) ‘Al Mahasin’ – from his father, from Al Qasim, from his grandfather, from Al Sumali,

‘From Abu Ja’far^{-asws} having said: ‘A man came to Rasool-Allah^{-saww}. He said, ‘Teach me, O Rasool-Allah^{-saww}!’

فَقَالَ عَلَيْكَ بِالْيَأْسِ عَمَّا فِي أَيْدِي النَّاسِ فَإِنَّهُ الْعَيْ الْحَاضِرُ

He^{-saww} said: ‘Upon you is with despairing from what is in the hands of the people, for it is the present richness’.

قَالَ زَيْدِي يَا رَسُولَ اللَّهِ

He said, ‘Increase for me, O Rasool-Allah^{-saww}!’

⁶⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 34

⁶⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 35

قَالَ إِيَّاكَ وَ الطَّمَع فَإِنَّهُ الْقَفْرُ الْحَاضِرُ

He^{-saww} said: 'Beware of the greed, for it is the present poverty'.

قَالَ زِدْنِي يَا رَسُولَ اللَّهِ

He said, 'Increase for me, O Rasool-Allah^{-saww}!'

قَالَ إِذَا هَمَمْتَ بِأَمْرٍ فَتَدَبَّرْ عَاقِبَتَهُ فَإِنْ تَلُّهُ خَيْرًا وَ رُشْدًا فَاتَّبِعْهُ وَ إِنْ تَلُّهُ شَرًّا فَارْتَدَّ عَنْهُ.

He^{-saww} said: 'Whenever you think of a matter, then ponder its consequences. If it happens to be good and rightful guidance, so follow it, and if it happens to be erroneous, leave it!'⁶⁸

37- سن، المحاسن عن أبيه عن التضرع عن يحيى الحلبي عن أبيوب بن عطية قال سمعت أبا عبد الله ع يقول إن علياً ع وجد كتاباً في قراب سيف رسول الله ص مثل الإصبع فيه إن أعتى الناس على الله القتائل غير قاتله و الضارب غير ضاربه و من والى غير مواليه فقد كفر بما أنزل الله على محمد ص - و من أخذت حديثاً أو آوى محدثاً فلا يقبل الله منه صرفاً و لا عدلاً و لا يجوز لمسلم أن يشفع في حد.

(The book) 'Al Mahasin – from his father, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Atiyya who said,

'I heard Abu Abdullah^{-asws} saying: 'Ali^{-asws} found a letter in a sheath of a sword of Rasool-Allah^{-azwj}, like the finger (in size). In it was: 'The most transgressive of the people upon Allah^{-azwj} is the killer of other than his killer, and beater of other than his beater; and the one who adopts a master other than his master has committed Kufr with what Allah^{-azwj} has Revealed unto Muhammad^{-saww}; and the one who innovates an innovation, or shelters an innovator, Allah^{-azwj} will neither Accept any repentance from him nor any ransom; and it is not allowed for a Muslim to intercede in a legal penalty'.⁶⁹

38- جاء المجالس للمفيد عن محمد بن جعفر التميمي عن هشام بن يونس النهشلي عن يحيى بن يعلى عن أحمد بن محمد الأعرج عن عبد الله بن حارث عن عبد الله بن مسعود قال قال رسول الله ص عجب لعافل و ليس بمعقول عنه و عجب لطالب الدنيا و الموت يطلبه و عجب لضاحك مناء فيه و هو لا يدري أ رضي الله أم سخط له.

(The book) 'Al Majalis' of Al Mufeed – from Muhammad Bin Ja'far Al Tameemi, from Hisham Bin Yunus Al Nahshaly, from Yahya Bin Ya'la, from Ahmad Bin Muhammad Al A'raj, from Abdullah Bin Haris, from Abdullah Bin Masoud who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} am surprised at a heedless one who is not being heedless from, and I^{-saww} am surprised at a seeker of the world while the death is seeking him, and I^{-saww} am surprise at one filling his mouth with laughter and he does not know whether Allah^{-azwj} is Satisfied with him or Annoyed'.⁷⁰

⁶⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 36

⁶⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 37

⁷⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 38

39- جاء المجلس للمفيد عن أحمد بن الوليد عن أبيه عن الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنِ أَبِي خَالِدِ الْقَمَّاطِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَظَّبَ رَسُولُ اللَّهِ ص يَوْمَ مِئَةِ قَفَّالٍ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالِي فَوَعَاهَا وَ بَلَّغَهَا مَنْ لَمْ يَسْمَعْهَا فَكَمْ مِنْ حَامِلٍ فِيهِ عَزَبٌ قَلِيلٌ وَ كَمْ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

(The book) 'Al Majaalis' of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Khalid Al Qammat,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} addressed on the day of Mina (during the farewell Hajj). He^{-saww} said: 'May Allah^{-azwj} Grant bliss to a servant who hears my^{-saww} words, so he retains it and delivers it to the one who did not hear it. How many a carrier of understanding does not understand, and how many a carrier of understanding (delivers) it to the one who is of more understanding than him.

ثَلَاثَةٌ لَا يُغَلُّ عَلَيْهَا قَلْبُ عَبْدٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِحِمَاةِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمُ الْمُسْتَلِمُونَ إِخْوَةٌ تَنَكَّافِي دِمَائِهِمْ وَ هُمْ يَدُّ عَلَى مَنْ سَوَّاهُمْ يَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ.

Three (matters) a heart of a Muslim servant cannot be betrayed upon – sincerity of the work for Allah^{-azwj}, and the advising to the Imams^{-asws} of the Muslims, and sticking to their communities, for their call surrounds from behind them. The Muslims are brothers, their bloods suffice each other, and they are one hand against the ones besides them. Their lowest one strives with their responsibilities".⁷¹

40- كشف، كشف الغمة من كتاب الحافظ عبد العزيز عن سليمان بن بلال قال حدثني جعفر بن محمد عن أبيه قال سمعت جابر بن عبد الله يقول كانت حطبة رسول الله ص يوم الجمعة بحمد الله و يثني عليه ثم يقول أتر ذلك و قد علا صوته و اشتد غضبه و احمرت وجنتاه كأنه منذر جيش صبَّحكم أو مساءكم

(The book) 'Kashf Al Ghumma' – from the book of Al Hafiz Abdul Aziz, from Suleyman Bin Bilal who said,

'It is narrated to me by Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} who said, 'I heard Jabir^{-ra} Bin Abdullah^{-ra} saying, 'A sermon of Rasool-Allah^{-saww} on the day of Friday would be that he^{-saww} would praise Allah^{-azwj} and extol upon Him^{-azwj}, then he^{-saww} would say after that, and his^{-saww} voice would be loud, and his anger would be intense, and his^{-saww} cheeks would redden. It was as if he^{-saww} warning of an army (approaching) in your morning or your evening.

ثم يقول بعثت و الساعة كهاتين ثم أشار بالسبابة و الوسطى التي تلي الإبهام ثم يقول إن أفضل الحديث كتاب الله عز و جل و خير الهدى هدى محمد و شر الأمور محدثاتها و كل بدعة ضلالة فمن ترك مالا فإلهيه و من ترك ديناً أو ضياعاً فإلي.

Then he^{-saww} said: 'I^{-saww} and the House have been Sent like these two' – then he^{-saww} indicated with the forefinger and the middle finger which follow the thumb. Then he^{-saww} said: 'The superior Hadeeth is the Book of Allah^{-azwj} Mighty and Majestic, and best of the guidance is guidance of Muhammad^{-saww}, and vilest of the matters is its innovated one, and every

⁷¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 39

innovation is a straying. The one who leaves wealth behind, it is for his family, and one who leave debts behind or losses, it is up to me^{-saww}” .72

41- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص الْعِفَافُ زِينَةُ الْبَلَاءِ وَ التَّوَاضُّعُ زِينَةُ الْحَسَبِ وَ الْفَصَاحَةُ زِينَةُ الْكَلَامِ وَ الْعَدْلُ زِينَةُ الْإِيمَانِ وَ السَّكِينَةُ زِينَةُ الْعِبَادَةِ وَ الْحِفْظُ زِينَةُ الرِّوَايَةِ وَ حِفْظُ الْحِجَاجِ زِينَةُ الْعِلْمِ وَ حُسْنُ الْأَدَبِ زِينَةُ الْعَقْلِ

(The book) ‘Jamie Al Akhbar’ –

‘Rasool-Allah^{-saww} said: ‘The chastity is an adornment of afflictions, and the humbleness is adornment of the pedigree, and the eloquence is an adornment of the speech, and the justice is an adornment of the Eman, and the calmness is an adornment of the worship, and the memory is an adornment of the reporting, and memorising the arguments is an adornment of the knowledge, and good etiquettes is an adornment of the intellect.

وَ بَسْطُ الْوَجْهِ زِينَةُ الْحِلْمِ وَ الْإِيثَارُ زِينَةُ الرُّهْدِ وَ بَدَلُ الْمُوجُودِ زِينَةُ الْبِقِينِ وَ التَّقَلُّلُ زِينَةُ الْقَنَاعَةِ وَ تَرْكُ الْمَرْ زِينَةُ الْمَعْرُوفِ وَ الْحُشُوعُ زِينَةُ الصَّلَاةِ وَ تَرْكُ مَا لَا يَغْنِي زِينَةُ الْوَرَعِ.

And extending the face is an adornment of the forbearance, and the selflessness is an adornment of the ascetism, and spending the available is an adornment of the conviction, and the reducing is an adornment of the contentment, and leaving the (reproach of) the conferment is adornment of the act of kindness, and the fearfulness is an adornment of the Salat, and leaving what has not meaning (for you) is an adornment of the devoutness” .73

42- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنِ أَبِي مَرْيَمَ عَنِ أَبِي جَعْفَرٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص مَرَّ بِنَا ذَاتَ يَوْمٍ وَ نَحْنُ فِي نَادِيْنَا وَ هُوَ عَلَى نَاقَتِهِ وَ ذَلِكَ حِينَ رَجَعَ مِنْ حَجَّةِ الْوَدَاعِ فَوَقَفَ عَلَيْنَا فَسَلَّمَ وَ رَدَدْنَا عَلَيْهِ السَّلَامَ

(The book) ‘Al Kafi’ – from the number, from Sahl, from Ibn Mahboub, from Al Hassan Bin Al Sarry, from Abu Maryam,

‘From Ja’far^{-asws} who said, ‘I^{-asws} heard Jabir Bin Abdullah Saying, ‘One day Rasool-Allah^{-saww} passed by us while we were in our group and he^{-saww} was upon his^{-saww} she-camel, and that was when he^{-saww} returned from the farewell Hajj. He^{-saww} paused at us. He^{-saww} greeted and we responded the greeting to him^{-saww}.

تَمَّ قَالَ مَا لِي أَرَى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ حَتَّى كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ كَتَبَ وَ كَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَ حَبَّ وَ حَتَّى كَأَنَّ لَمْ يَسْمَعُوا وَ يَرَوْا مِنْ خَيْرِ الْأَمْوَاتِ قَبْلَهُمْ سَبِيلَهُمْ سَبِيلَ قَوْمٍ سَفَرٍ عَمَّا قَلِيلٍ إِلَيْهِمْ رَاجِعُونَ بِيَوْمِهِمْ أَجْدَانَهُمْ وَ يَأْكُلُونَ تَرَاتُهُمْ يَطْنُونَ أَنَّهُمْ مُخَلَّدُونَ بَعْدَهُمْ

Then he^{-saww} said: ‘What is the matter I^{-saww} see love of the world to have overcome upon most of the people to the extent as if the death in this world have been written upon others, and it is as if the truth in this world is obligated upon others, and until it is as if they have not heard and seen the news of the ones deceased before them (and) they travel is (like) a group in a journey. They will be returning to them after a little while. Their houses (now) are their

72 Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 40

73 Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 41

graves, and their inheritances are being consumed (by people) thinking that they will (now) be living eternally after them.

هَيْهَاتَ هَيْهَاتَ أَمَا يَتَّعِظُ آخِرُهُمْ بِأَوْلِيهِمْ لَقَدْ جَهِلُوا وَ نَسُوا كُلَّ وَ عَظِي فِي كِتَابِ اللَّهِ وَ آمَنُوا شَرَّ كُلِّ عَاقِبَةٍ سَوْءٍ وَ لَمْ يَخَافُوا نُزُولَ فَادِحَةٍ وَ بَوَالِقِ حَادِيَةٍ

Far be it! Far be it! Are their latter ones not taking preaching with their former ones? They are ignoring and forgetting every preaching in the Book of Allah^{-azwj}, and they are feeling safe from the evil of every evil consequence, and they are not fearing the descent of misfortune and ruining incidents.

طُوبَى لِمَنْ شَغَلَهُ خَوْفُ اللَّهِ عَزَّ وَ جَلَّ عَنْ خَوْفِ النَّاسِ

Beatitude is for one whom the fear of Allah^{-azwj} Mighty and Majestic pre-occupies from fearing the people!

طُوبَى لِمَنْ مَنَعَهُ عَيْبُهُ عَنْ عُيُوبِ الْمُؤْمِنِينَ مِنْ إِخْوَانِهِ

Beatitude is for one whom his own faults prevent him from faulting the Momineen from his brothers!

طُوبَى لِمَنْ تَوَاضَعَ لِلَّهِ عَزَّ ذِكْرُهُ وَ زَهَدَ فِيمَا أَحَلَّ اللَّهُ لَهُ مِنْ غَيْرِ رَغْبَةٍ عَنْ سِيرَتِي وَ رَفَضَ زَهْرَةَ الدُّنْيَا مِنْ غَيْرِ تَحَوُّلٍ عَنْ سُنَّتِي وَ اتَّبَعَ الْأَخْيَارَ مِنْ عَيْرَتِي مِنْ بَعْدِي وَ جَانَبَ أَهْلَ الْحَيْلَاءِ وَ التَّفَاخُرِ وَ الرِّعْبَةِ فِي الدُّنْيَا الْمُتَبَدِّعِينَ خِلَافَ سُنَّتِي الْعَامِلِينَ بِغَيْرِ سِيرَتِي

Beatitude is for one who humbles to Allah^{-azwj}, Mighty is His^{-azwj} Mention, and is ascetic regarding what Allah^{-azwj} has Permitted for him from without turning away from my^{-saww} conduct, and rejects blossoms of the world from without transferring away from my^{-saww} Sunnah, and follows the good ones from my^{-saww} family from after me^{-saww}, and shuns the people of pomp and pride, and desire regarding the world, the ones innovating opposite to my^{-saww} Sunnah, the ones working with other than my^{-saww} way of life!

طُوبَى لِمَنْ اِكْتَسَبَ مِنَ الْمُؤْمِنِينَ مَالًا مِنْ غَيْرِ مَعْصِيَةٍ فَأَنْفَعَهُ فِي غَيْرِ مَعْصِيَةٍ وَ عَادَ بِهِ عَلَى أَهْلِ الْمَسْكِنَةِ

Beatitude is for one who earns wealth from the Momineen from without (act of) disobedience, so he spends in other than disobedience, and assists the poor people with it!

طُوبَى لِمَنْ حَسَنَ مَعَ النَّاسِ لِحُلْمِهِ وَ بَدَّلَ لَهُمْ مَعُونَتَهُ وَ عَدَلَ عَنْهُمْ شَرَّهُ

Beatitude is for one whose manners are good with the people, and he spends his provision for them, and turns his evil away from them!

طُوبَى لِمَنْ أَنْفَقَ الْقَصْدَ وَ بَدَّلَ الْفُضْلَ وَ أَمْسَكَ قَوْلَهُ عَنِ الْفُضُولِ وَ قَبِيحِ الْفِعْلِ.

Beatitude is for one who spends moderately, and spends the surplus (of his wealth), and withholds his words from the vanities and ugly deeds".⁷⁴

43- **ختص، الإختصاص** خطب النبي ص لَمَّا أَرَادَ المُرُوجَ إِلَى تَبُوكَ بِبَيْتَةِ الودَاعِ فَقَالَ بَعْدَ أَنْ حَمِدَ اللهَ وَ أَثْنَى عَلَيْهِ أَيُّهَا النَّاسُ إِنَّ أَصْدَقَ الحَدِيثِ كِتَابُ اللهِ وَ أَوْثَقَ العَرَبِي كَلِمَةُ التَّقْوَى وَ خَيْرَ المَلَلِ مِلَّةُ إِبْرَاهِيمَ وَ خَيْرَ السُّنَنِ سُنَّةُ مُحَمَّدٍ ص وَ أَشْرَفَ الحَدِيثِ ذِكْرُ اللهِ وَ أَحْسَنَ القَصَصِ القُرْآنُ

(The book) 'Al Ikhtisaas' –

'The Prophet^{-saww} addressed when he^{-saww} intended going out to (military expedition of) Tabuk after returning from the farewell Hajj, he^{-saww} said after having praised Allah^{-azwj} and extolled upon Him^{-azwj}: 'O you people! The most truthful of the narrations (Hadeeth) is the Book of Allah^{-azwj}, and the most trusted handle is the pious word, and best of the nations is the nation (religion) of Ibrahim^{-as}, and best of the conducts is the conduct of Muhammad^{-saww}, and noblest of the Hadeeth is the Zikr of Allah^{-azwj}, and most excellent of the stories is the Quran.

وَ خَيْرَ الأُمُورِ عَزَائِمُهَا وَ شَرُّ الأُمُورِ مُحْدَثَاتُهَا وَ أَحْسَنَ الهُدَى هُدَى الأنبياءِ وَ أَشْرَفَ القَتْلِ قَتْلُ الشُّهَدَاءِ وَ أَعْمَى الهُدَى الضَّلَالَةُ بَعْدَ الهُدَى وَ خَيْرُ الأَعْمَالِ مَا نَفَعَ وَ خَيْرُ الهُدَى مَا اتَّبَعَ وَ شَرُّ العَمَى عَمَى القَلْبِ

And best of the matters is their determined ones, and vilest of the matters is their innovated, and, and best of the guidance is guidance of the Prophets^{-as}, and noblest of the killings is killing of the martyrs, and most blinding of the guidance is the straying after the guidance, and best of the deeds is what benefits, and best of the guidance is what is followed, and the evil blindness is blindness of the heart.

وَ اليَدُ العُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى وَ مَا قَلَّ وَ كَفَى خَيْرٌ بِمَا كَثُرَ وَ أَهْيَ وَ شَرُّ المَعْدِرَةِ حِينَ يَحْضُرُ المَوْتُ وَ شَرُّ التَّدَامَةِ نَدَامَةُ يَوْمِ القِيَامَةِ-

And the upper hand is better than the lower hand, and what is little and suffices is better than what is more and distracts, and the evil excuse is when the death presents, and the evil regret is on the Day of Qiyamah.

وَ مِنَ النَّاسِ مَنْ لَا يَأْتِي الجُمُعَةَ إِلَّا نَذْرًا وَ مِنْهُمْ مَنْ لَا يَذْكُرُ اللهَ إِلَّا هَجْرًا وَ مِنَ الأعْظَمِ الخَطَايَا اللِّسَانُ الكَذُوبُ وَ خَيْرُ العَنَى غِنَى النَّفْسِ وَ خَيْرُ الرِّادِ التَّقْوَى وَ رَأْسُ الحِكْمَةِ خَافَةُ اللهَ وَ خَيْرٌ مَا أَلْقَى فِي القَلْبِ اليَقِينُ وَ الإِزْتِيَابُ مِنَ الكُفْرِ وَ النَّبَاحَةُ مِنَ عَمَلِ الجَاهِلِيَّةِ

And from the people there is one who does not come to a Friday except making a vow, and from them is one who does not do Zikr of Allah^{-azwj} except in forsaking, and from mightiest of the sins of the tongues are the lies, and the best richness is richness of the soul, and best of the provisions is the piety, and head of the wisdom is fearing Allah^{-azwj}, and best of what is cast in the heart is the conviction, and the doubts are from the Kufr, and (mourning) lamentations are from the deeds of the pre-Islamic period.

وَ العُلُولُ مِنَ جَهْرٍ جَهْتَمٌ وَ السُّكْرُ جَهْرٌ مِنَ النَّارِ وَ الشُّعْرُ مِنَ إبليسَ وَ الحُمُرُ جَمَاعُ الأَنَامِ وَ النَّسَاءُ جِبَالَاتُ إبليسَ وَ الشَّبَابُ شُعْبَةٌ مِنَ الجُنُونِ وَ شَرُّ المَكَايِبِ كَسْبُ الرِّبَا وَ شَرُّ المَأْكَلِ أَكْلُ مَالِ اليَتِيمِ

⁷⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 42

And the defrauding is from the embers of Hell, and the intoxication is an ember from the Fire, and the poetry is from Iblees^{-la}, and the wine is a summary of the sins, and the women are ropes of Iblees^{-la}, and the youthfulness is a branch from the insanity, and the evil earnings is the earning of interest, and the evil eating is eating wealth of the orphan (unjustly).

وَالسَّعِيدُ مَنْ وَعِظَ بَعِيْرَهُ وَ الشَّقِيْءُ مَنْ شَقِيَ فِي بَطْنِ اُمِّهِ وَ اِنَّمَا يَصِيْرُ اَحَدُكُمْ اِلَى مَوْضِعٍ اَرْبَعَةَ اَذْوَعٍ وَ الْاَمْرُ اِلَى اٰخِرِهِ وَ مَلَاكُ الْعَمَلِ حَوَاتِيْمُهُ وَ اَرْبَى الرِّبَا الْكُذْبُ وَ كُلُّ مَا هُوَ اَتٍ قَرِيْبٌ وَ سَبَابُ الْمُؤْمِنِ فُسُوْقٌ وَ قِتَالُ الْمُؤْمِنِ كُفْرٌ وَ اَكْلُ لَحْمِهِ مَعْصِيَةٌ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ

And the fortunate is one who is preached by others, and the wretched is the one wretched in the belly of his mother, and rather the destination of (each) one of you is to a place of four cubits, and the matter is to the Hereafter, and the dominion of the deed is its ending, and the worst interest is the lies, and all what is to come is nearby, and reviling the Momin is mischief, and battling the Momin is Kufr, and eating his meat (backbiting) is disobedience, and sanctity of his wealth is like sanctity of his blood.

وَ مَنْ يَتَّأَلَّ عَلَى اللّٰهِ يُكْذِبُهُ وَ مَنْ يَعْغُفُ يَعْغُو [يَعْفُ] اللّٰهُ عَنْهُ وَ مَنْ كَظَمَ الْعَيْظَ يَأْجُرُهُ اللّٰهُ وَ مَنْ بَصُرَ عَلَى الرَّزِيَّةِ يُعَوِّضُهُ اللّٰهُ وَ مَنْ يَتَّبِعِ السُّمْعَةَ يَسْمَعِ اللّٰهُ بِهِ وَ مَنْ يَصَمَّ بَصْرُهُ وَ مَنْ يَعْصِ اللّٰهُ يُعَذِّبُهُ اللّٰهُ-

And the one who vows upon Allah^{-azwj} will belie Him^{-azwj}, and the one who pardons (others), Allah^{-azwj} will Pardon him, and the one who swallows the anger Allah^{-azwj} will Reward him, and the one who is patient upon the disaster Allah^{-azwj} will Compensate him, and the one who pursues the reputation, Allah^{-azwj} will Make him to be hear by it, and the one who deafens (shuts) his eyes and the one who disobeys Allah^{-azwj}, Allah^{-azwj} will Punish him.

اللّٰهُمَّ اغْفِرْ لِيْ وَ لِاُمَّتِي اللّٰهُمَّ اغْفِرْ لِيْ وَ لِاُمَّتِي اَسْتَغْفِرُ اللّٰهَ لِيْ وَ لَكُمْ.

O Allah^{-azwj}! Forgive for me^{-saww} and for my^{-saww} community! O Allah^{-azwj}! Forgive for me and for my^{-saww} community! I^{-saww} seek Forgiveness for me^{-saww} and for you all!⁷⁵

44- ين، كتاب حسين بن سعيد و النوادر عن ابنِ عُلوّانَ عن عمرو بنِ خالدٍ عن زيد بنِ عليٍّ عن ابيّهِ عن عليٍّ ع قَالَ: اسْتَأْذَنَ رَجُلٌ عَلَيَّ رَسُوْلَ اللّٰهِ ص فَقَالَ يَا رَسُوْلَ اللّٰهِ اَوْصِنِي

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefathers^{-asws}, from Ali^{-asws} having said: 'A man sought permission to see Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}, advise me!'

قَالَ اَوْصِيكَ اَنْ لَا تُشْرِكَ بِاللّٰهِ شَيْئًا وَ اِنْ قُطِعْتَ وَ حُرِّقْتَ بِالنَّارِ وَ لَا تَنْهَرْ وَالِدَيْكَ وَ اِنْ اَمْرَاكَ عَلَيَّ اَنْ تُخْرَجَ مِنْ دُنْيَاكَ فَاخْرُجْ مِنْهَا وَ لَا تَسْبُ النَّاسَ وَ اِذَا لَقَيْتَ اَخَاكَ الْمُسْلِمَ فَالْقُوْهِ بِبِشْرِ حَسَنِ وَ صَبَّ لُهُ مِنْ فَضْلِ دَلُوْكَ

He^{-saww} said: 'I^{-saww} advise you not to associate anything with Allah^{-azwj} and even if you are cut (into pieces) and burnt by the fire, and you will not speak loudly to your parents, and even if they were to order you upon exiting from your world, then get out from it, and you will not

⁷⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 43

revile the people, and when you meet your Muslim brother, then meet him with the good smile and pour grace for him from your bucket.

أَبْلَغُ مَنْ لَقِيتَ مِنَ الْمُسْلِمِينَ عَنِّي السَّلَامَ وَ ادْعُ النَّاسَ إِلَى الْإِسْلَامِ وَ اعْلَمْ أَنَّ لَكَ بِكُلِّ مَنْ أَجَابَكَ عَنِّي رَقَبَةٍ مِنْ وُلْدِ يَغُفُوبَ وَ اعْلَمْ أَنَّ الصُّغَيْرَاءَ عَلَيْهِمْ حَرَامٌ يَعْنِي النَّبِيدَ وَ هُوَ الْحُمُرُ وَ كُلُّ مُشْكِرٍ عَلَيْهِمْ حَرَامٌ.

Deliver the greetings on my^{-saww} behalf to the ones from the Muslims that you meet, and call the people to Al-Islam, and know that for you, with every one who answer you, is (Rewards of) liberating a neck from the children of Yaqub^{-as}. And know that ‘Al-Sugheira’ is Prohibited upon them, meaning Al-Nabeez, and it is the wine, and every intoxicant is Prohibited upon them”.⁷⁶

45- ين، كتاب حسين بن سعيد و النوادر عن ابن أبي البلاد عن أبيه رفعه قال: جاء أعرابي إلى النبي ص - فأخذ بعزرجاحلته و هو يريد بعض عزواته فقال يا رسول الله علمني عملاً أدخل به الجنة

The book of Husayn Bin Saeed, and ‘Al Nawadir’, from Ibn Abu Al Bilad, from his father, raising it, said,

‘A Bedouin came to the Prophet^{-saww}. He grabbed a rein of his^{-saww} riding animal, and he^{-saww} had intended one of his^{-saww} military expeditions. He said, ‘O Rasool-Allah^{-saww}! Teach me a deed I can enter the Paradise with it’.

فَقَالَ مَا أَحْبَبْتُ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ فَأَتِيَهُ إِلَيْهِمْ وَ مَا كَرِهْتُ أَنْ يَأْتِيَهُ إِلَيْكَ فَلَا تَأْتِهِ إِلَيْهِمْ خَلِّ سَبِيلَ الرَّاحِلَةِ.

He^{-saww} said: ‘Whatever you love the people to do to you, then do it to them, and whatever you dislike to be done to you, do not do it to them. Free the way of the animal!’⁷⁷

46 نوادر الراوندي، بإسناده عن موسى بن جعفر عن آبيه ع قال قال علي حطب بنا رسول الله ص فقال أيها الناس إنكم في زمان هُدنة و أنتم على ظهر سفر و السير بكم سريع فقد رأيتم الليل و النهار و الشمس و القمر يُبليان كل جديد و يُقرتان كل بعيد و يأتیان بكل وعد و وعيد فأعدوا الجهار لبعيد المجاز -

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} addressed to us. He^{-saww} said: ‘O you people! You are in a time of truce, and you are upon the back of a journey, and the travelling with you is quick. You have seen the night and the day, and the sun and the moon both decaying everything new, and drawing closer every remote thing, and they both come with every Promise and Threat. Therefore, prepare the apparatus for the metaphorical distance!’

فَقَامَ مَقْدَادُ بْنُ الْأَسْوَدِ فَقَالَ يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا نَعْمَلُ

⁷⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 44

⁷⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 45

Miqdad Bin Al-Aswad^{ra} stood up. He^{ra} said, 'O Rasool-Allah^{-saww}! So, what are you^{-saww} instructing us that we should do?'

فَقَالَ إِنَّهَا دَارُ بَلَاءٍ وَابْتِلَاءٍ وَانْقِطَاعٍ وَفَنَاءٍ فَإِذَا التَّبَسَّطَ عَلَيْكُمْ الْأُمُورَ كَفَطَعَ اللَّيْلَ الْمُظْلِمَ فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفِّعٌ وَمَاحِلٌ مُصَدِّقٌ مَنْ جَعَلَهُ
أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ وَمَنْ جَعَلَهُ الدَّلِيلَ يَدُلُّهُ عَلَى السَّبِيلِ

He^{-saww} said: 'It is a house of affliction and trials, and termination and annihilation. Whenever the matters are confusing upon you, like a piece of the dark night, upon you is with the Quran, for it is an interceding intercessor, and a silent verifier. One who makes it in his front will be guided to the Paradise, and one who makes it behind him, will be ushered to the Fire, and one who makes it an evidence, it will point him to the way.

وَهُوَ كِتَابٌ تَفْصِيلٌ وَبَيَانٌ تَحْصِيلٌ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ وَ لَهُ ظَهْرٌ وَ بَطْنٌ وَ ظَاهِرُهُ حُكْمُ اللَّهِ وَ بَاطِنُهُ عِلْمُ اللَّهِ تَعَالَى فَظَاهِرُهُ وَثِيقٌ وَ بَاطِنُهُ عَمِيقٌ لَهُ
جُؤْمٌ وَ عَلَى جُؤْمِهِ نُجُؤٌ (تخوم)

And it is a Book of detail and resulting explanation. It is the decisive not being with the mockery, and there is an apparent for it and esoteric, and its apparent is the Judgment of Allah^{-azwj}, and its esoteric is Knowledge of Allah^{-azwj} the Exalted. It's apparent is strong and its esoteric is deep. There are boundaries for it, and upon it's boundaries there are boundaries.

لَا تُحْصَى عَجَائِبُهُ وَ لَا تُبْلَى غَرَائِبُهُ فِيهِ مَصَابِيحُ الْهُدَى وَ مَنَارُ الْحِكْمَةِ وَ دَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ التَّصَفَةَ فَلْيَبْرَعْ رَجُلٌ بَصَرُهُ وَ يُبْلِغِ التَّصَفَةَ نَظَرُهُ
يَنْجُو مِنْ عَطَبٍ وَ يَتَخَلَّصُ مِنْ نَسَبٍ فَإِنَّ التَّفَكُّرَ حَيَاةَ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنْبِرُ فِي الظُّلُمَاتِ وَ النُّورُ يُحَسِّنُ التَّخَلُّصَ وَ يُقِلُّ الرَّبْصَ.

Neither are its wonders calculable nor do its lamps of guidance get extinguished, and the minarets of wisdom, and it is a pointer upon the recognition for the one who recognises the fairness. Let the man fix his sight and let his look (consideration) reach the fairness. He will be saved from the damage and will be purified from the impurities, for the contemplation is life of the insightful heart, just as the irradiated walks in the darkness, and the light improves the purification and reduces the lurking (in the darkness)".⁷⁸

47- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ عَلِيُّ ع حَطَبْنَا رَسُولُ اللَّهِ ص فَقَالَ أَيُّهَا النَّاسُ الْمَوْتَةُ الْمَوْتَةُ الْوَجِيئَةُ الْوَجِيئَةُ لَا تَرُدُّهَا سَعَادَةٌ أَوْ شَقَاوَةٌ جَاءَ الْمَوْتُ بِمَا فِيهِ
بِالرَّوْحِ وَ الرَّاحَةِ لِأَهْلِ دَارِ الْحَيَاةِ الَّذِي كَانَ لَهَا سَعِيدُهُمْ وَ فِيهَا جَاءَ الْمَوْتُ بِمَا فِيهِ بِالْوَيْلِ وَ الْحُسْرَةِ وَ الْكَرَّةِ الْخَاسِرَةِ لِأَهْلِ دَارِ الْعُزُورِ الَّذِينَ كَانَ لَهَا سَعِيدُهُمْ
وَ فِيهَا رَعْبُهُمْ

And by this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'Rasool-Allah^{-saww} addressed us. He^{-saww} said: 'O you people! The death! The death! The haste! The haste! Neither the happiness nor the misery will repel it. The death comes with whatever is in it, with the breeze and the comfort for the people of the house of life which they had been striving for, and in it the death comes with whatever is in it with the doom and the regret, and the loss-making return for people of the house of deception, those whose striving was for it, and their desires were regarding it.

⁷⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 46

يُسِّنُ الْعَبْدُ عَبْدًا لَهُ وَجْهَانِ يُفْبِلُ بِوَجْهِهِ وَ يُدْبِرُ بِوَجْهِهِ إِنَّ أَوْقِي أَخُوهُ الْمُسْلِمِ خَيْرًا حَسَدَهُ وَ إِنْ ابْتُلِيَ خَدَلَهُ-

The evil servant is a servant having two faces for him. He faces with a face and turns around with a face. If his Muslim brother is given goodness, he envies him, and if he is afflicted, he abandons him.

يُسِّنُ الْعَبْدُ عَبْدًا أَوْلَاهُ نُطْفَةً ثُمَّ يَعُودُ جَيْفَةً- لَا يَدْرِي مَا يُفْعَلُ بِهِ فِيمَا بَيْنَ ذَلِكَ

The evil servant is a servant, his beginning is a seed, then he returns to be a corpse. He does not know what is to be done with him in what is between that.

يُسِّنُ الْعَبْدُ عَبْدًا خُلِقَ لِلْعِبَادَةِ فَأَلْهَنَهُ الْعَاجِلَةَ عَنِ الْآجِلَةِ فَآزَّ بِالرَّغْبَةِ الْعَاجِلَةَ عَنِ الْآجِلَةِ وَ شَقِيَ بِالْعَاقِبَةِ

The evil servant is a servant having been Created for the worship, but he is pre-occupied with the immediate (current life) from the future (life). He succeeds by desiring the current (life) from the future (life), and is miserable with the end-result.

يُسِّنُ الْعَبْدُ عَبْدًا جَبَّارًا وَ اِحْتَالَ وَ نَسِيَ الْكَبِيرَ الْمُتَعَالِ

The evil servant is a servant who is tyrannical and pompous, and he forgets the Great, the Exalted.

يُسِّنُ الْعَبْدُ عَبْدًا عَتَا وَ بَعَى وَ نَسِيَ الْجَبَّارَ الْأَعْلَى-

The evil servant is a servant who transgresses, and rebels, and forgets the Subduer, the Exalted.

يُسِّنُ الْعَبْدُ عَبْدًا لَهُ هَوَى يُضِلُّهُ وَ نَفْسٌ تُذِلُّهُ

The evil servant is a servant having personal desires for him, straying him, and a soul disgracing him.

يُسِّنُ الْعَبْدُ عَبْدًا لَهُ طَمَعٌ يُفُودُهُ إِلَى طَبَعٍ.

The evil servant is a servant having greed for him guiding him to lowliness!"⁷⁹

48- ما، الأماالي للشيخ الطوسي عَنْ أَحْمَدَ بْنِ عَبْدِوَيْهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَمَّارٍ عَنْ أَحْمَدَ بْنِ رَزِيقٍ عَنِ الْفَضْلِيِّ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ خَرَجَ رَسُولُ اللَّهِ ص يُرِيدُ حَاجَةً فَإِذَا هُوَ بِالْفَضْلِيِّ بْنِ الْعَبَّاسِ

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hassan Bin Fazzal, from Al Abbas Bin Ammar, from Ahmad Bin Rizq, from Al Fuzeyl Bin Yasaar who said,

⁷⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 47

'I heard Abu Ja'far^{-asws} Saying: 'Rasool-Allah^{-saww} went out intending a need, and there he was with Al-Fazl Bin Al-Abbas'.

قَالَ فَقَالَ اَجْمِلُوا هَذَا الْغُلَامَ خَلْفِي فَاعْتَنَقَ رَسُولُ اللَّهِ ص مِنْ خَلْفِهِ عَلَى الْغُلَامِ- ثُمَّ قَالَ يَا غُلَامُ خَفِ اللَّهَ بِجُدِّهِ أَمَامَكَ يَا غُلَامُ خَفِ اللَّهَ يَكْفِيكَ مَا سِوَاهُ
وَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَ إِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ

He^{-asws} narrates that He^{-saww} (Rasool Allah) said: 'Carry this boy behind me^{-saww}!' Rasool-Allah^{-saww} embraced the boy from behind him^{-saww}, then said: 'O boy! Fear Allah^{-azwj}, you will find Him^{-azwj} in front of you. O boy! Fear Allah^{-azwj}, He^{-azwj} will Suffice you of whoever is besides Him^{-azwj}; and whenever you ask, ask Allah^{-azwj}, and when you seek assistance, seek Assistance with Allah^{-azwj}.

وَ لَوْ أَنَّ جَمِيعَ الْخَلَائِقِ اجْتَمَعُوا عَلَى أَنْ يَصْرِفُوا عَنْكَ شَيْئاً لَمْ يُفْعَلْ
لَكَ لَمْ يَسْتَطِيعُوا-

And even if entirety of the creatures were to unite upon turning something away from you which has been Pre-determined for you, they will not be capable of it, and even if entirety of the creatures were to unite upon turning something towards you which has not been Pre-determined for you, they will not be capable of it.

وَ اعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ وَ أَنَّ الْفَرَجَ مَعَ الْكَرْبِ وَ أَنَّ الْيُسْرَ مَعَ الْعُسْرِ وَ كُلُّ مَا هُوَ آتٍ قَرِيبٌ

And know that the help is with the patience, and that the happiness (relief) is with the distress, and the ease is with the difficulties, and all what is to come is nearby.

إِنَّ اللَّهَ يَقُولُ وَ لَوْ أَنَّ قُلُوبَ عِبَادِي اجْتَمَعَتْ عَلَى قَلْبِ أَشَقَى عَبْدٍ لِي مَا نَفَصَنِي ذَلِكَ مِنْ سُلْطَانِي جَنَاحَ بَعُوضَةٍ وَ لَوْ أَنَّ قُلُوبَ عِبَادِي اجْتَمَعَتْ عَلَى
قَلْبِ أَسْعَدِ عَبْدٍ لِي مَا زَادَ ذَلِكَ فِي سُلْطَانِي جَنَاحَ بَعُوضَةٍ

Allah^{-azwj} Says: "And even if hearts of My^{-azwj} servants were to unite upon the most wretched heart of a servant of Mine, that would not reduce from My^{-azwj} Authority even the wing of a mosquito; and even if hearts of My^{-azwj} servants were to unit upon a fortunate heart of a servant of Mine, they would not increase in My^{-azwj} Authority of a wing of a mosquito.

وَ لَوْ أَنِّي أُعْطِيتُ كُلَّ عَبْدٍ مَا سَأَلَنِي مَا كَانَ ذَلِكَ إِلَّا مِثْلَ إِبْرَةٍ جَاءَهَا عَبْدٌ مِنْ عِبَادِي فَعَمَسَهَا فِي الْبَحْرِ وَ ذَلِكَ أَنَّ عَطَائِي كَلَامٌ وَ عِدَّتِي كَلَامٌ وَ إِنَّمَا
أَقُولُ لِشَيْءٍ كُنْ فَيَكُونُ.

And even if I^{-azwj} were to Give every servant whatever he asks Me^{-azwj} for, that would not be except like a needle a servant from My^{-azwj} servants were to come with and he immerses it in the ocean, and that My^{-azwj} Giving is My^{-azwj} Speech, and My^{-azwj} Promise is My^{-azwj} Speech, and rather I^{-azwj} Say for something: "Be!" So it comes into being!"⁸⁰

⁸⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 48

49- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّعِيدُ مَنْ أُعْطِيَ بِغَيْرِهِ.

The book 'Al Imamah Wa Al Tabsirah' – from Ahmad Bin Ali, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The fortunate is the one who is preached (takes advice) with others''⁸¹.

⁸¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 49

CHAPTER 7 – WHAT HAS BEEN COLLECTED FROM INDIVIDUAL STATEMENTS OF THE RASOOL^{-saww} AND A SUMMARY OF HIS^{-saww} SPEECHES

1- ف، تحف العقول قَالَ النَّبِيُّ ص كَفَى بِالْمَوْتِ وَاعْظَاءً وَ كَفَى بِالنُّفَى غِيًى وَ كَفَى بِالْعِبَادَةِ شُغْلًا وَ كَفَى بِالْقِيَامَةِ مَوْئِلًا وَ بِاللَّهِ مُجَارِبًا.

(The book) 'Tuhaf Al Uqoul' –

'The Prophet^{-saww} said: 'Suffice with the death as a preaching, and suffice with the piety as riches, and suffice with the worship as a pre-occupation, and suffice with the Qiyamah as a Refuge, and with Allah^{-azwj} for Rewards''.⁸²

2- وَ قَالَ ص حُصَلَتَانِ لَيْسَ فَوْقَهُمَا مِنْ الْبِرِّ شَيْءٌ إِلَّا الْإِيمَانُ بِاللَّهِ وَ النَّفْعُ لِعِبَادِ اللَّهِ وَ حُصَلَتَانِ لَيْسَ فَوْقَهُمَا مِنَ الشَّرِّ شَيْءٌ إِلَّا الشِّرْكُ بِاللَّهِ وَ الضَّرُّ لِعِبَادِ اللَّهِ.

And he^{-saww} said: 'Two characteristics, there isn't any righteous act above these two – the Eman with Allah^{-azwj}, and the benefitting to the servants of Allah^{-azwj}; and there are two characteristics, there isn't any evil above these two – the associating with Allah^{-azwj}, and the harming to the servants of Allah^{-azwj}'.⁸³

3 وَ قَالَ لَهُ رَجُلٌ أَوْصِنِي بِشَيْءٍ يَنْفَعُنِي اللَّهُ بِهِ

And a man said to him^{-saww}, 'Advise me with something Allah^{-azwj} will Cause me to benefit by it'.

فَقَالَ أَكْثِرْ ذِكْرَ الْمَوْتِ يُسَلِّكَ عَنِ الدُّنْيَا وَ عَلَيْكَ بِالشُّكْرِ يَزِيدُ فِي النِّعْمَةِ وَ أَكْثِرْ مِنَ الدُّعَاءِ فَإِنَّكَ لَا تَدْرِي مَتَى يُسْتَجَابُ لَكَ

He^{-saww} said: 'Frequent the remembrance of death, it will detach you from the world, and upon you is with the thanking, it increases in the bounties, and frequent from the supplicating of you don't know when it will be Answered for you.

وَ إِيَّاكَ وَ الْبُعْيَ فَإِنَّ اللَّهَ قَضَى أَنَّهُ مَنْ ... بُعِيَ عَلَيْهِ لِيُنْصِرَهُ اللَّهُ وَ قَالَ أَيُّهَا النَّاسُ إِنَّمَا بَعَيْتُمْ عَلَى أَنْفُسِكُمْ

And beware of the rebelling, for Allah^{-azwj} has Decreed that the one **who is rebelled against, Allah will Help him. [22:60]**; and Said: **O you people! But rather, your rebellion is against your own selves. [10:23]**.

وَ إِيَّاكَ وَ الْمَكْرَ فَإِنَّ اللَّهَ قَضَى وَ لَا يَجِيئُ الْمَكْرَ السَّيِّئُ إِلَّا بِأَهْلِهِ.

⁸² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 1

⁸³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 2

And beware of the plotting, for Allah^{-azwj} has Decreed: **and the evil plot does not affect any except its perpetrators [35:43]**'.⁸⁴

4 وَ قَالَ ص تُحْرَضُونَ عَلَى الْإِمَارَةِ تَكُونُ حَسْرَةً وَ نَدَامَةً فَنِعْمَتِ الْمُرْضِعَةِ وَ بُسْتِ الْفَاطِمَةِ.

And he^{-saww} said: 'Your being greedy upon the governance will become a remorse and a regret. Goodly is the breastfeeding and evil is the weaning' (stay closer to what you have and leave the far-fetched benefits).⁸⁵

5- وَ قَالَ ص لَنْ يُفْلِحَ قَوْمٌ أَسَدُوا أَمْرَهُمْ إِلَى امْرَأَةٍ.

And he^{-saww} said: 'They will never succeed, a nation who entrust their affairs to a woman'.⁸⁶

6 وَ قِيلَ لَهُ ع أَيُّ الْأَصْحَابِ أَفْضَلُ قَالَ إِذَا دُرِّتْ أَعَانِكَ وَ إِذَا نُسِبَتْ ذَكَرَكَ.

And it was said to him^{-saww}, 'Which of the companions are superior?' He^{-saww} said: 'When you mention, they assist you, and when you forget, they remember you'.⁸⁷

7 وَ قِيلَ أَيُّ النَّاسِ شَرٌّ قَالَ ص الْعُلَمَاءُ إِذَا فَسَدُوا.

And it was said, 'Which of the people are vilest?' He^{-saww} said: 'The scholars when they are corrupt'.⁸⁸

8 وَ قَالَ ص أَوْصَانِي رَبِّي بِتَسَعٍ أَوْصَانِي بِالْإِحْلَاصِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ الْعَدْلِ فِي الرِّضَا وَ الْعَضْبِ وَ الْقَصْدِ فِي الْفَقْرِ وَ الْعَيْ وَ أَنْ أَعْفُو عَنْ مَنْ ظَلَمَنِي وَ أُعْطِيَ مَنْ حَرَمَنِي وَ أَصِلَ مَنْ قَطَعَنِي وَ أَنْ يَكُونَ صَمْتِي فِكْرًا وَ مُنْطِقِي ذِكْرًا وَ نَظْرِي عِبْرًا.

And he^{-saww} said: 'My^{-saww} Lord^{-azwj} Advised me^{-saww} with nine. He^{-azwj} Advised me^{-saww} with the sincerity in the secret and the open, and the justice during the happiness and the anger, and the moderation during the poverty and the riches, and pardoning the one who is unjust to me^{-saww}, and giving to the one who deprives me^{-saww}, and connect to the one who cuts me^{-saww} off, and my^{-saww} silence to be a contemplation, and my^{-saww} speaking to be Zikr, and my^{-saww} looking to be a lesson'.⁸⁹

9- وَ قَالَ ص قَيِّدُوا الْعِلْمَ بِالْكِتَابِ.

And he^{-saww} said: 'Tie the knowledge with the book'.⁹⁰

10- وَ قَالَ ص إِذَا سَادَ الْقَوْمَ فَاسِغُهُمْ وَ كَانَ زَعِيمِ الْقَوْمِ أَدَهُمْ وَ أَكْرَمِ الرَّجُلِ الْفَاسِقُ فَلْيَنْتَظِرِ الْبَلَاءَ.

⁸⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 3

⁸⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 4

⁸⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 5

⁸⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 6

⁸⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 7

⁸⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 8

⁹⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 9

And he^{-saww} said: ‘When chiefs of the people are their mischief-makers, and leaders of the people are their disgraceful ones, and most honoured of the people is the mischief-maker, then await the calamity’.⁹¹

11- وَقَالَ ص سُرْعَةُ الْمَشْيِ يَذْهَبُ بِهَا الْمُؤْمِنُ.

And he^{-saww} said: ‘The quickness of the walking removes the splendour of the Momin’.⁹²

12- وَقَالَ ص لَا يَزُولُ الْمَسْرُوقُ مِنْهُ فِي حُمَةِ مَنْ هُوَ بَرِيءٌ حَتَّى يَكُونَ أَكْبَرَ جُرْماً مِنَ السَّارِقِ.

And he^{-saww} said: ‘The one stolen from one will not cease to be accusing one who is innocent until he become of a mightier crime than the thief’.⁹³

13- وَقَالَ ص إِنَّ اللَّهَ يُحِبُّ الْجَوَادَ فِي حَقِّهِ.

And he^{-saww} said: ‘Allah^{-azwj} Loves the horse in its right’.⁹⁴

14- وَقَالَ ص إِذَا كَانَ أَمْرًاؤُكُمْ خَيْرًاؤُكُمْ وَأَغْنِيَاؤُكُمْ سَمَحَاءُؤُكُمْ وَأَمْرًاؤُكُمْ سُورَى بَيْنَكُمْ فَظَهَرَ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا وَإِذَا كَانَ أَمْرًاؤُكُمْ شَرًّاؤُكُمْ وَأَغْنِيَاؤُكُمْ بَخْلَاءُؤُكُمْ وَإِلَى نِسَائِكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا.

And he^{-saww} said: ‘When your governors are your good people, and your rich ones are your generous ones, and your matters are consultations between you, the earth will reveal goodness for you all from its interior; but when your governors are your evil people, and your rich ones are your misers, and your matters are to your women, the interior of the earth (grave) is better for you than its surface (living)’.⁹⁵

15- وَقَالَ ص مَنْ أَصْبَحَ وَآمَسَ وَعِنْدَهُ ثَلَاثٌ فَقَدْ تَمَّتْ عَلَيْهِ النِّعْمَةُ فِي الدُّنْيَا مِنْ أَصْبَحٍ وَآمَسَ مُعَايٌ فِي بَدَنِهِ آمِنًا فِي سَرِيهِ عِنْدَهُ فَوْتُ يَوْمِهِ فَإِنْ كَانَتْ عِنْدَهُ الرَّابِعَةُ فَقَدْ تَمَّتْ عَلَيْهِ النِّعْمَةُ فِي الدُّنْيَا وَالْآخِرَةِ وَهُوَ الْإِيمَانُ.

And he^{-saww} said: ‘One who comes to a morning and evening and in his possession are three (things), the bounties in the world are complete upon him. One who comes to a morning and evening with health in his body, safe in his road, having in his possession the subsistence of his day. If there happens to the fourth in his possession, there would be completeness of the bounties upon him in the world and the Hereafter, and it is the Eman’.⁹⁶

16- وَقَالَ ص اِرْحَمُوا عَزِيزًا ذَلَّ وَعَيْنًاؤُكُمْ فَتَقَرَّ وَعَالِمًاؤُكُمْ فِي زَمَانٍ جُهَالٍ.

⁹¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 10

⁹² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 11

⁹³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 12

⁹⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 13

⁹⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 14

⁹⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 15

And he^{-saww} said: ‘Have mercy on an honourable one having been disgraced, and a rich one having been impoverished, and a scholar placed in the time period of the ignoramuses’.⁹⁷

17- وَ قَالَ ص خَلَّتَانِ كَثِيرٌ مِنَ النَّاسِ فِيهِمَا مَفْتُونُ الصِّحَّةِ وَ الْفِرَاقِ.

And he^{-saww} said: ‘Two matters, most of the people are tempted (in Fitna) regarding these two – the health and the free time’.⁹⁸

18- وَ قَالَ ص جُبِلَتِ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَ بُغْضِ مَنْ أَسَاءَ إِلَيْهَا.

And he^{-saww} said: ‘The hearts are attracted to the love of the one being good to these, and hate the ones being bad to these’.⁹⁹

19- وَ قَالَ ص إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ أَمَرْنَا أَنْ نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عَقُولِهِمْ.

And he^{-saww} said: ‘We^{-as}, community of the Prophets^{-as}, we^{-as} are Commanded to speak to the people in accordance to their intellects’.¹⁰⁰

20- وَ قَالَ ص مَلْعُونٌ مَنْ أَلْقَى كَلْمَهُ عَلَى النَّاسِ.

And he^{-saww} said: ‘Accursed is the one who casts all of it upon the people’.¹⁰¹

21- وَ قَالَ ص الْعِبَادَةُ سَبْعَةٌ أَجْزَاءُ أَفْضَلُهَا طَلَبُ الْحَلَالِ.

And he^{-saww} said: ‘The worship is of seven segments. It’s superior is seeking the Permissible’.¹⁰²

22- وَ قَالَ ص إِنَّ اللَّهَ لَا يُطَاعُ جَبْرًا وَ لَا يُعْصَى مَغْلُوبًا وَ لَمْ يُهْمَلِ الْعِبَادَةَ مِنَ الْمَمْلُوكَةِ وَ لَكِنَّهُ الْقَادِرُ عَلَى مَا أَقْدَرَهُمْ عَلَيْهِ وَ الْمَالِكُ لِمَا مَلَكَهُمْ إِنَاءَهُ

And he^{-saww} said: ‘Allah^{-azwj} is not obeyed by compulsion nor is He^{-azwj} disobeyed by being overcome, and He^{-azwj} does not Neglect the servants from the Kingdom, and but He^{-azwj} is Able upon what He^{-azwj} has Enabled them upon, and the Owner has Made them own it.

فَإِنَّ الْعِبَادَةَ إِنْ اسْتَمَرُّوا بِطَاعَةِ اللَّهِ لَمْ يَكُنْ مِنْهَا مَانِعٌ وَ لَا عَنْهَا صَادٌّ وَ إِنْ عَمِلُوا بِمَعْصِيَةِ فَشَاءَ أَنْ يُحَوَّلَ بَيْنَهُمْ وَ بَيْنَهَا فَعَلَّ وَ لَيْسَ مِنْ إِنْ شَاءَ أَنْ يُحَوَّلَ بَيْنَكَ وَ بَيْنَ شَيْءٍ فَعَلَّ وَ لَمْ يَفْعَلْهُ فَآتَاهُ الَّذِي فَعَلَهُ كَانَ هُوَ الَّذِي أَدْخَلَهُ فِيهِ.

If the servants were to continue in the obedience of Allah^{-azwj}, there will neither be a preventer from it nor any hinderer from it, and if they were to work in the disobedience, so He^{-azwj} Desires there be a barrier between them and it, He^{-azwj} will Do so, if He^{-azwj} Desires to Form a

⁹⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 16

⁹⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 17

⁹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 18

¹⁰⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 19

¹⁰¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 20

¹⁰² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 21

barrier between you and something, He^{-azwj} isn't the One^{-azwj} Doing and not Doing. The one who does it (the servant), he would be the one entering into it (Paradise)".¹⁰³

23 وَ قَالَ ص لِابْنِهِ إِبرَاهِيمَ وَ هُوَ يُجُودُ بِنَفْسِهِ لَوْ لَا أَنَّ الْمَاضِيَ فَرَطَ الْبَاقِي وَ أَنَّ الْآخِرَ لَاحِقٌ بِالْأَوَّلِ لَحَرْنَا عَلَيْكَ يَا إِبرَاهِيمَ

And he^{-saww} said to his^{-saww} son^{-asws} Ibrahim^{-asws}, and he^{-asws} was finding his^{-asws} (last) breaths: 'Had it not been for the past having preceded the remaining (future) and the latter ones joining with the former ones, I^{-saww} would have grieved upon you^{-asws}, O Ibrahim^{-asws}'.

ثُمَّ دَمَعَتْ عَيْنُهُ وَ قَالَ تَدْمَعُ الْعَيْنُ وَ يَحْزَنُ الْقَلْبُ وَ لَا نَقُولُ إِلَّا مَا يَرْضَى الرَّبُّ وَ إِنَّا بِكَ يَا إِبرَاهِيمَ لَمَحْزُونُونَ.

Then his^{-saww} eyes flowed tears, and he^{-saww} said: 'The eyes are tearful, and the heart is grieving, and we^{-saww} are not saying except what Pleases the Lord^{-azwj}, and O Ibrahim^{-asws}, we^{-asws} are with grief upon you^{-asws}'.¹⁰⁴

24- وَ قَالَ ص الْجَمَالُ فِي اللِّسَانِ.

And he^{-saww} said: 'The beauty is in the tongue'.¹⁰⁵

25- وَ قَالَ ص لَا يُقْبَضُ الْعِلْمُ انْتِزَاعاً مِنَ النَّاسِ وَ لَكِنَّهُ يُقْبَضُ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤَسَاءَ جَهَالاً اسْتَفْتَوْا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَ أَضَلُّوا.

And he^{-saww} said: 'He^{-azwj} does not Capture the knowledge by Snatching it from the people, but He^{-azwj} Captures (souls) of the scholars until when there does not remain any scholar, the people take the ignoramuses as their chiefs seeking their verdicts (Fatwas). So, they issue verdicts (Fatwas) without knowledge, so they go astray and stray (them)'.¹⁰⁶

26- وَ قَالَ ص أَفْضَلُ جِهَادِ أُمَّتِي انْظَارُ الْقَرْجِ.

And he^{-saww} said: 'The most superior Jihad of my^{-saww} community is awaiting the relief (Al-Qaim^{-ajfj})'.¹⁰⁷

27- وَ قَالَ ص مُرُوتُنَا أَهْلَ الْبَيْتِ الْعَفْوُ عَمَّنْ ظَلَمْنَا وَ إِعْطَاءُ مَنْ حَرَمْنَا.

And he^{-saww} said: 'The manliness (chivalry) of ours^{-asws}, People^{-asws} of the Household, is the pardoning the one who oppresses us^{-asws} and giving to the one who deprives us^{-asws}'.¹⁰⁸

28- وَ قَالَ ص أَعْطُ أَوْلِيَائِي عِنْدِي مِنْ أُمَّتِي رَجُلٌ خَفِيفُ الْحَالِ ذُو حِطِّ مِنْ صَلَاةٍ أَحْسَنَ عِبَادَةِ رَبِّهِ فِي الْعَيْبِ وَ كَانَ غَامِضاً فِي النَّاسِ وَ كَانَ رِزْقُهُ كَفَافاً فَصَبَرَ عَلَيْهِ إِنْ مَاتَ قَلَّ ثَرَاؤُهُ وَ قَلَّ بَوَاكِيهِ.

¹⁰³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 22

¹⁰⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 23

¹⁰⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 24

¹⁰⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 25

¹⁰⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 26

¹⁰⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 27

And he^{-saww} said: ‘The most envied of my^{-saww} friends from my^{-saww} community in my^{-saww} presence is the man of light state (less material things), with a (plentiful) share from Salat, excellent worship of his Lord^{-azwj} in the private, and he is obscure among the people, and his sustenance is just sufficient and he is patient upon it. If he dies, little is his inheritance (legacy) and few are his mourners’.¹⁰⁹

29- وَقَالَ ص مَا أَصَابَ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا حُزْنٍ حَتَّىٰ أَلْهَمَ بِهِمُ الْإِلَهَ كَفَّرَ اللَّهُ بِهِ عَنْهُ مِنْ سَيِّئَاتِهِ.

And he^{-saww} said: ‘The Momin is neither afflicted by toil (exhaustion), nor illness (pains), nor grief, to the extent of the worries worrying him, except Allah^{-azwj} will be Expiating (atonement) by it of his evil deeds’.¹¹⁰

30- وَقَالَ ص مَنْ أَكَلَ مَا يَشْتَهِي وَلَا سَبَّ مَا يَشْتَهِي وَلَا رَكِبَ مَا يَشْتَهِي لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ حَتَّىٰ يَنْزِعَ أَوْ يَتْرُكَ.

And he^{-saww} said: ‘One who eat whatever he so desires, and wears whatever he so desires, and rides whatever he so desires, Allah^{-azwj} will not Look at him until he removes or leaves’.¹¹¹

31- وَقَالَ ص مَثَلُ الْمُؤْمِنِ كَمَثَلِ السُّبُّلَةِ تَحْرِ مَرَّةً وَ تَسْتَقِيمُ مَرَّةً وَ مَثَلُ الْكَافِرِ مَثَلُ الْأَرْزَةِ لَا يَزَالُ مُسْتَقِيمًا لَا يُشْعِرُ

And he^{-saww} said: ‘An example of the Momin is like an example of the ear (of corn), bending at times and straight at times; and an example of the Kafir is an example of the rice. It does not cease to be straight, nor aware’.

وَ سُمِّلَ ص مَنْ أَشَدُّ النَّاسِ بِلَاءَ فِي الدُّنْيَا

And he^{-saww} was asked, ‘Who is severest of the people in afflictions in the world?’

فَقَالَ النَّبِيُّونَ ثُمَّ الْأَمَانِئِلُ فَلَا أَمَانِئِلَ وَ يُبْتَلَى الْمُؤْمِنُ عَلَى قَدْرِ إِيْمَانِهِ وَ حُسْنِ عَمَلِهِ فَمَنْ صَحَّ إِيْمَانُهُ وَ حَسُنَ عَمَلُهُ اشْتَدَّ بِلَاؤُهُ وَ مَنْ سَخَفَ إِيْمَانَهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بِلَاؤُهُ.

He^{-saww} said: ‘The Prophets^{-as}, then similar, so the similar, and the Momin is afflicted in accordance to his Eman and his good deeds. The one whose Eman is healthy and his deeds are good, his afflictions will be severe, and the one whose Eman is rubbish and his deeds are weak, less would be his afflictions’.¹¹²

32- وَقَالَ ص لَوْ كَانَتِ الدُّنْيَا تُعْدَلُ عِنْدَ اللَّهِ مِثْلَ جَنَاحِ بَعُوضَةٍ مَا أُعْطِيَ كَافِرًا وَ لَا مُنَافِقًا مِنْهَا شَيْئًا.

And he^{-saww} said: ‘Had the world, in the View of Allah^{-azwj}, even equated like a wing of a mosquito, He^{-azwj} would have neither Given a Kafir nor a hypocrite anything from it’.¹¹³

¹⁰⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 28

¹¹⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 29

¹¹¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 30

¹¹² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 31

¹¹³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 32

33- وَقَالَ ص الدُّنْيَا دُولٌ فَمَا كَانَ لَكَ أَتَاكَ عَلَى ضَعْفِكَ وَ مَا كَانَ مِنْهَا عَلَيْكَ لَمْ تَدْفَعُهُ بِقُوَّتِكَ وَ مَنْ انْقَطَعَ رَجَاؤُهُ بِمَا فَاتَ اسْتَرَاحَ بَدَنُهُ وَ مَنْ رَضِيَ بِمَا فَسَمَهُ اللَّهُ فَتَرَّتْ عَيْنُهُ.

And he^{-saww} said: 'The world is a (changing) state. Whatever were to be for you, it would come to you upon (despite) your weakness, and whatever from it were to be against you, you will not be (able to) repel it with your strength; and the one who cuts off his hopes from what is lost, he will rest his body; and one who is satisfied with what Allah^{-azwj} has Appportioned, his eyes will be delighted''^{.114}

34 وَقَالَ ص إِنَّهُ وَ اللَّهُ مَا مِنْ عَمَلٍ يُقَرِّبُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ تَبَأْتُمْ بِهِ وَ هَيِّئْتُكُمْ عَنْهُ وَ مَا مِنْ عَمَلٍ يُقَرِّبُكُمْ إِلَى الْجَنَّةِ إِلَّا وَ قَدْ تَبَأْتُمْ بِهِ وَ أَمَرْتُكُمْ بِهِ

And he^{-saww} said: 'By Allah^{-azwj}! Surely there is none from a deed drawing you closer to the Fire except and you have been Informed with it and you have been Prohibited from it, and there is none from a deed drawing you closer to the Paradise except you have been Informed with it, and you have been Commanded with it.

فَإِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَأَجْمَلُوا فِي الطَّلَبِ وَ لَا تَحْمِلَنَّكُمْ اسْتِبْطَاءُ شَيْءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبُوا مَا عِنْدَ اللَّهِ بِمَعَاصِيهِ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ.

Surely the Trustworthy Spirit Blew (cast) into my^{-saww} soul that a soul will never die until its sustenance is completed, therefore be beautiful in the seeking, and do not let the delay of anything from the sustenance carry you to be seeking what is in the Presence of Allah^{-azwj} by disobeying Him^{-azwj}, for whatever is in the Presence of Allah^{-azwj} cannot be attained except by obeying Him^{-azwj}'^{.115}

35- وَقَالَ ص صَوْتَانِ يُبْعِضُهُمَا اللَّهُ إِعْوَالٌ عِنْدَ مُصِيبَةٍ وَ مِرْمَازٌ عِنْدَ نِعْمَةٍ.

And he^{-saww} said: 'Two sounds, Allah^{-azwj} Hates these – wailing during a calamity, and flute during bounties''^{.116}

36- وَقَالَ ص عَلَامَةُ رِضَا اللَّهِ عَنْ خَلْقِهِ رُخْصُ أَسْعَارِهِمْ وَ عَدْلُ سُلْطَانِهِمْ وَ عَلَامَةُ غَضَبِ اللَّهِ عَلَى خَلْقِهِ جَوْرُ سُلْطَانِهِمْ وَ غَلَاءُ أَسْعَارِهِمْ.

And he^{-saww} said: 'A sign of Satisfaction of Allah^{-azwj} with His^{-azwj} creatures is the lowness of their prices (low inflation), and justice of their rulers, while a sign of the Wrath of Allah^{-azwj} upon His^{-azwj} creatures is tyranny of their rulers and expensiveness of their prices (high inflation)'^{.117}

37- وَقَالَ ص أُرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ فِي نُورِ اللَّهِ الْأَعْظَمِ مَنْ كَانَ عِصْمَةُ أَمْرِهِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أُنِّي رَسُولُ اللَّهِ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ مَنْ إِذَا أَصَابَ خَيْرًا قَالَ الْحَمْدُ لِلَّهِ وَ مَنْ إِذَا أَصَابَ حَاطِبَةً قَالَ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ.

¹¹⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 33

¹¹⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 34

¹¹⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 35

¹¹⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 36

And he^{-saww} said: ‘Four (matters), one who has these in him, he would be in the Mightiest Noor of Allah^{-azwj} – one whose protection of his matter was the testimony, there is no god except Allah^{-azwj}, and I^{-saww} am Rasool^{-saww} of Allah^{-azwj}; and the one when a calamity afflicts him, says, ‘We are for Allah^{-azwj} and we are returning to Him^{-azwj}’; and the one, when he attains goodness, says, ‘The Praise is for Allah^{-azwj}’; and the one when he commits a mistake (sin), says, ‘I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}’’.¹¹⁸

38- وَقَالَ ص مَنْ أُعْطِيَ أَرْبَعًا لَمْ يُجْرَمْ أَرْبَعًا مَنْ أُعْطِيَ الْإِسْتِغْفَارَ لَمْ يُجْرَمِ الْمَغْفِرَةَ وَمَنْ أُعْطِيَ الشُّكْرَ لَمْ يُجْرَمِ الزِّيَادَةَ وَمَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُجْرَمِ الْقَبُولَ وَمَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُجْرَمِ الْإِجَابَةَ.

And he^{-saww} said: ‘One who gives four will not be deprived of four – one who gives the seeking of Forgiveness will not be deprived of the Forgiveness, and one who gives the thanks will not be deprived of the increase, and one who gives the repentance will not be deprived of the Acceptance, and one who gives the supplication will not be deprived of the Answer’’.¹¹⁹

39- وَقَالَ ص الْعِلْمُ خَزَائِنٌ وَمَفَاتِيحُهُ السُّؤَالُ فَاسْأَلُوا رَحِمَكُمُ اللَّهُ فَإِنَّهُ يُؤَجِرُ أَرْبَعَةَ السَّائِلِ وَالْمُنْتَكِلِ وَالْمُسْتَمِعِ وَالْمُحِبِّ لَهُمْ.

And he^{-saww} said: ‘The knowledge(s) are treasures and their keys are the questions, therefore ask, may Allah^{-azwj} have Mercy on you all! Four will be Rewarded – the questioner, and the speaker, and the listener, and the ones loving them’’.¹²⁰

40- وَقَالَ ص سَأَلُوا الْعُلَمَاءَ وَخَاطَبُوا الْحُكَمَاءَ وَجَالِسُوا الْفُقَرَاءَ.

And he^{-saww} said: ‘Ask the scholars, and speak to the wise ones, and sit with the poor ones’’.¹²¹

41- وَقَالَ ص فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ وَأَفْضَلُ دِينِكُمْ الْوَرَعُ.

And he^{-saww} said: ‘Surplus of the knowledge is more beloved to me^{-saww} than the surplus worship, and the most superior of your religion is the devoutness’’.¹²²

42- وَقَالَ ص مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ لَعَنَهُ مَلَائِكَةُ السَّمَاءِ وَالْأَرْضِ.

And he^{-saww} said: ‘One who issues verdicts (Fatwas) to the people without knowledge is cursed by Angels of the sky and the earth’’.¹²³

43- وَقَالَ ص إِنَّ عَظِيمَ الْبَلَاءِ يُكَافَأُ بِهِ عَظِيمَ الْجَزَاءِ فَإِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ فَمَنْ رَضِيَ قَلْبُهُ فَلَهُ عِنْدَ اللَّهِ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ.

And he^{-saww} said: ‘The mighty affliction is reciprocated by the mighty Rewards. When Allah^{-azwj} Loves a servant, He^{-azwj} Tries him. The one whose heart is satisfied, there would be Satisfaction

¹¹⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 37

¹¹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 38

¹²⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 39

¹²¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 40

¹²² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 41

¹²³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 42

for him in the Presence of Allah^{-azwj}, and the one who is dissatisfied, for him would be the Dissatisfaction (of Allah^{-azwj})".¹²⁴

44 وَ أَنَا رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي

And a man came to him^{-saww}. He said, 'O Rasool-Allah^{-saww}, advise me!'

فَقَالَ لَا تُشْرِكْ بِاللَّهِ شَيْئاً وَ إِنِ حُرِّقْتَ بِالنَّارِ وَ إِنِ عُدِّبْتَ إِلَّا وَ قَلْبِكَ مُطْمَئِنٌّ بِالإِيمَانِ وَ وَالِدَيْكَ فَاطْعِمَهُمَا وَ بَرَّهُمَا حَيَّيْنِ أَوْ مَيِّتَيْنِ فَإِنِ أَمْرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَ مَالِكَ فَافْعَلْ فَإِنَّ ذَلِكَ مِنَ الإِيمَانِ وَ الصَّلَاةَ الْمَفْرُوضَةَ فَلَا تَدَعُهَا مُتَعَمِّداً فَإِنَّهُ مَنْ تَرَكَ صَلَاةً فَرِيضَةً مُتَعَمِّداً فَإِنَّ دِمَّةَ اللَّهِ مِنْهُ بَرِيئَةٌ وَ إِيَّاكَ وَ شَرِبَ الخَمْرَ وَ كُلَّ مُشْكِرٍ فَاتَّخَا كُلَّ شَرٍّ.

He^{-saww} said: 'You should not associate anything with Allah^{-azwj} and even if you are burnt by the fire, and even if you are tortured, except and your heart is reassured with the Eman; and your parents, feed them and be righteous with them, whether they are alive or dead. If they were to order you to exit from your family and your wealth, then do so, for that is from the Eman; and the Obligatory Salat, do not leave it deliberately, for the one who neglects an Obligatory Salat deliberately, Allah^{-azwj} is free of responsibility from him; and beware of drinking the wine and all intoxicants, for these are keys of every evil'.¹²⁵

45 وَ أَنَا رَجُلٌ مِنْ بَنِي تَمِيمٍ يُقَالُ لَهُ أَبُو أُمَيَّةَ فَقَالَ لَهُ إِلَى مَا تَدْعُو النَّاسَ يَا مُحَمَّدُ

And a man from the clan of Tameem called Abu Umayya came to him^{-saww}. He said to him^{-saww}, 'What are you^{-saww} calling the people to, O Muhammad^{-saww}?'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَ مَنْ اتَّبَعَنِي وَ أَدْعُوا لِي [إِلَى] مَنْ إِذَا أَصَابَكَ ضُرٌّ فَدَعْوَتُهُ كَشَفَهُ عَنْكَ وَ إِنِ اسْتَعْنَتْ بِهِ وَ أَنْتَ مَكْرُوبٌ أَعَانَكَ وَ إِنِ سَأَلْتَهُ وَ أَنْتَ مُقْلٌ أَعْنَاكَ-

Rasool-Allah^{-saww} said: '***I call to Allah upon an insight, I and the one who follows me, [12:108],*** and I^{-saww} am calling to the One^{-azwj}, when a harm afflicts you, so you supplicate to Him^{-azwj}, He^{-azwj} will Remove it from you, and if you were to seek assistance with Him^{-azwj} while you are distressed, He^{-azwj} will Assist you, and if you were to ask Him^{-azwj} and you are of little wealth, He^{-azwj} will Enrich you'.

فَقَالَ أَوْصِنِي يَا مُحَمَّدُ

He said, 'Advise me, O Muhammad^{-saww}!'

فَقَالَ لَا تَغْضَبْ

He^{-saww} said: 'Do not be angry'.

قَالَ زَيْدِي

¹²⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 43

¹²⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 44

He said, 'Increase for me'.

قَالَ اِضْ مِنْ النَّاسِ بِمَا تَرْضَى لَهُمْ بِهِ مِنْ نَفْسِكَ

He^{-saww} said: 'Be pleased from the people with what you are pleased for them from yourself'.

فَقَالَ زِدْنِي

He said, 'Increase for me'.

فَقَالَ لَا تُسَبِّ النَّاسَ فَتَكْتَسِبَ الْعَدَاوَةَ مِنْهُمْ

He^{-saww} said: 'Do not revile the people for you will be earning the enmity from them'.

قَالَ زِدْنِي

He said, 'Increase for me'.

قَالَ لَا تَزْهَدْ فِي الْمَعْرُوفِ عِنْدَ أَهْلِهِ

He^{-saww} said: 'Do not be abstemious regarding the act of kindness with its deserving ones'.

قَالَ زِدْنِي

He said, 'Increase for me'.

قَالَ تَحِبَّ [تَحَبَّبَ إِلَى] النَّاسِ يُحِبُّوكَ وَ الْقَى أَخَاكَ بِوَجْهِ مُنْبَسِطٍ وَ لَا تَضَجِرْ فَيَمْنَعَكَ الضَّجْرُ حَظَّكَ مِنَ الْآخِرَةِ وَ الدُّنْيَا وَ اتَّرِزْ إِلَى نَصْفِ السَّاقِ وَ إِتَاكَ وَ إِسْبَالَ الْإِزَارِ وَ الْفَمِيسِ فَإِنَّ ذَلِكَ مِنَ الْمَخِيلَةِ وَ اللَّهُ لَا يُحِبُّ الْمَخِيلَةَ.

He^{-saww} said, 'Love the people to love you, and meet your brother with a smiling face, and do not rebuke for the rebuke will prevent your share from the Hereafter and the world, and wear loin cloth (trouser) up to half the leg, and beware of dragging the loincloth and the shirt (very long), for that is from the pomp, and Allah^{-azwj} does not Love the pompous'¹²⁶.

46 وَ قَالَ ص إِنَّ اللَّهَ يُبْغِضُ الشَّيْخَ الزَّانِ [الرَّانِي] وَ الْعَيَّ الظَّلْمَ وَ الْفَقِيرَ الْمُحْتَالَ وَ السَّائِلَ الْمُلْحِفَ وَ يُحِبُّ أَجْرَ الْمُعْطِي الْمَنَانِ وَ يَمْقُتُ الْبَدَخَ الْجَرِيءَ الْكَذَّابَ.

And he^{-saww} said: 'Allah^{-azwj} Hates the elderly adulterer, and the rich oppressor, and the snobbish poor, and the persistent beggar; and the Reward of the reproaching giver is nullified, and He^{-azwj} Hates the audacious arrogant liar'¹²⁷.

47- وَ قَالَ ص مَنْ تَفَاقَرَ افْتَقَرَ.

¹²⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 45

¹²⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 46

And he^{-saww} said: ‘One pretending to be poor will be impoverished’¹²⁸.

48- وَقَالَ ص مَدَارَةُ النَّاسِ نِصْفُ الْإِيمَانِ وَ الرَّفْقُ بِهِمْ نِصْفُ الْعَيْشِ.

And he^{-saww} said: ‘Politeness to the people is half the Eman, and the kindness with them is half the good life’¹²⁹.

49- وَقَالَ ص رَأْسُ الْعَقْلِ بَعْدَ الْإِيمَانِ بِاللَّهِ مَدَارَةُ النَّاسِ فِي غَيْرِ تَرْكٍ حَقِّيٍّ وَ مِنْ سَعَادَةِ الْمَرْءِ حَقَّةٌ حَيْثِهِ.

And he^{-saww} said: ‘Head of the intellect after the Eman with Allah^{-azwj} is politeness with the people without neglecting a right, and from the happiness of the man is his lightening his beard’¹³⁰.

50- وَقَالَ ص مَا نُحِثُّ عَنْ شَيْءٍ بَعْدَ عِبَادَةِ الْأَوْثَانِ مَا نُحِثُّ عَنْ مُلَاحَاةِ الرِّجَالِ.

And he^{-saww} said: ‘I^{-saww} have not been (asked to) forbid from anything after worshipping of the idols, as I^{-saww} have been (asked to) forbid from disputing with the men’¹³¹.

51- وَقَالَ ص لَيْسَ مِنَّا مَنْ غَشَّ مُسْلِمًا أَوْ ضَرَّهُ أَوْ مَآكْرَهُ.

And he^{-saww} said: ‘He isn’t from us^{-asws}, one who cheats a Muslim, or harms him, or plots against him’¹³².

52 وَقَامَ ص فِي مَسْجِدِ الْخَيْفِ فَقَالَ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالِي فَوَعَاهَا وَ بَلَّغَهَا مَنْ لَمْ يَسْمَعْهَا فُرِّبَ حَامِلِ فِقْهِهِ إِلَى مَنْ هُوَ أَفْقَهُ وَ رُبَّ حَامِلِ فِقْهِهِ إِلَى غَيْرِ فِقْهِهِ

And he^{-saww} stood in Masjid Al-Khief. He^{-saww} said: ‘May Allah^{-azwj} Give bliss to a servant who hears my^{-saww} words, so he retains it and delivers it to the one who did not hear it. Sometimes a carrier of his understanding is to the one who is more understanding than him, and sometimes a carrier of his understanding is to other than his understanding.

ثَلَاثٌ لَا يُغْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ لِرُؤْمِ جَمَاعَتِهِمُ الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَأُ دِمَائُهُمْ وَ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ.

Three, the heart of a Muslim person will not cheat upon them – sincerity of the deed for Allah^{-azwj}, and the advice to the Imams^{-asws} of the Muslims, and sticking with their community. The Momineen are brothers. Their blood is reciprocal, and they are one hand against the ones besides them. Their lowest one strives for their responsibilities’¹³³.

¹²⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 47

¹²⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 48

¹³⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 49

¹³¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 50

¹³² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 51

¹³³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 52

53- وَ قَالَ ص إِذَا بَايَعَ الْمُسْلِمُ الدِّيَّيَّ فَلْيُقِلَّ اللَّهُمَّ خَيْرِي وَ لَهُ.

And he^{-saww} said: ‘When the Zimmy pledges to a Muslim (agreement), let him say, ‘O Allah^{-azwj}! Choose for me and for him’’.¹³⁴

54- وَ قَالَ ص رَجِمَ اللَّهُ عَبْدًا قَالَ خَيْرًا فَعَنِمَ أَوْ سَكَتَ عَنْ سُوءٍ فَسَلِمَ.

And he^{-saww} said: ‘May Allah^{-azwj} have Mercy on a servant who speaks so he gains, or is silent from evil, so he is safe’’.¹³⁵

55- وَ قَالَ ص ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ الْعُضْبَ مِنَ الْحَقِّ وَ إِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

And he^{-saww} said: ‘Three, one who has these in him, will complete characteristics of the Eman – The one when he is pleased, his pleasure does not enter him into a falsehood, and when he is angry, his anger does not expel him from the truth, and when he is able, he does not take what isn’t for him’’.¹³⁶

56- وَ قَالَ ص مَنْ بَلَغَ حَدًّا فِي غَيْرِ حَدِّ فَهُوَ مِنَ الْمُعْتَدِينَ.

And he^{-saww} said: ‘One who delivers a legal penalty beyond the prescribed legal penalty, so he is from the exceeders (transgressors)’’.¹³⁷

57- وَ قَالَ ص قِرَاءَةُ الْقُرْآنِ فِي صَلَاةٍ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ صَلَاةٍ وَ ذِكْرُ اللَّهِ أَفْضَلُ مِنَ الصَّدَقَةِ وَ الصَّدَقَةُ أَفْضَلُ مِنَ الصَّوْمِ وَ الصَّوْمُ حَسَنَةٌ

And he^{-saww} said: ‘Recitation of the Quran in Salat is superior to reciting the Quran in other than Salat, and Zikr of Allah^{-azwj} is superior to the charity, and the charity is superior to the Fasting, and the Fasting is a good deed’.

ثُمَّ قَالَ لَا قَوْلَ إِلَّا بِعَمَلٍ وَ لَا قَوْلَ وَ لَا عَمَلٍ إِلَّا بِنِيَّةٍ وَ لَا قَوْلَ وَ لَا عَمَلٍ وَ لَا نِيَّةٍ إِلَّا بِإِصَابَةِ السُّنَّةِ.

Then he^{-saww} said: ‘There is no word except with the deed, and neither is any word nor any deed except with intention, and there is neither any word, nor any deed, nor any intention except by hitting the Sunnah (getting it right)’’.¹³⁸

58- وَ قَالَ ص الْأَنَاءَةُ مِنَ اللَّهِ وَ الْعَجَلَةُ مِنَ الشَّيْطَانِ.

And he^{-saww} said: ‘The forbearance is from Allah^{-azwj} and the haste is from the Satan^{-la}’’.¹³⁹

¹³⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 53

¹³⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 54

¹³⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 55

¹³⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 56

¹³⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 57

¹³⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 58

59- وَ قَالَ ص إِنَّ مَنْ تَعَلَّمَ الْعِلْمَ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يُبَاهِيَ بِهِ الْعُلَمَاءَ أَوْ يَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ لِيُعْظِمُوهُ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

And he^{-saww} said: 'One who learns the knowledge in order to argue against the foolish ones with it, or to boast to the scholars with it, or turn the faces of people towards him so they will revere him, let him assume his seat from the Fire.

فَإِنَّ الرِّئَاسَةَ لَا تَصْلُحُ إِلَّا لِلَّهِ وَ لِأَهْلِهَا وَ مَنْ وَضَعَ نَفْسَهُ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَهُ اللَّهُ فِيهِ مَقَّتَهُ اللَّهُ وَ مَنْ دَعَا إِلَى نَفْسِهِ فَقَالَ أَنَا رَبِّيسُكُمْ وَ لَيْسَ هُوَ كَذَلِكَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ حَتَّى يَرْجِعَ عَمَّا قَالَ وَ يَثُوبَ إِلَى اللَّهِ بِمَا ادَّعَى.

The governance is not correct except for Allah^{-azwj} and for its rightful ones; and the one who places himself in other than the place which Allah^{-saww} has Placed him in, Allah^{-azwj} will Hate him; and the one who calls to himself, so he says, 'I am your chief', and he isn't like that, Allah^{-azwj} will not Look at him until he retracts from what he had said and he repents to Allah^{-azwj} from what he had claimed".¹⁴⁰

60- وَ قَالَ ص قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ تَحَبَّبُوا إِلَى اللَّهِ وَ تَقَرَّبُوا إِلَيْهِ

And he^{-saww} said: 'Isa^{-as} Ibn Maryam^{-as} said to the disciples: 'Make yourselves beloved to Allah^{-azwj} and draw closer to Him^{-azwj}!'

قَالُوا يَا رُوحَ اللَّهِ بِمَاذَا نَتَحَبَّبُ إِلَى اللَّهِ وَ نَتَقَرَّبُ

They said, 'O Spirit of Allah^{-azwj}! With what can we make ourselves beloved to Allah^{-azwj} and draw closer (to Him^{-azwj})?'

قَالَ يُبْغِضُ أَهْلَ الْمَعَاصِي وَ التَّمِسُوا رِضَا اللَّهِ بِسَخَطِهِمْ

He^{-as} said: 'By hating the people of disobedience, and seeking the Satisfaction of Allah^{-azwj} with dissatisfying them'.

قَالُوا يَا رُوحَ اللَّهِ فَمَنْ نُجَالِسُ إِذَا

They said, 'O Spirit of Allah^{-azwj}! Whom shall we sit with then?'

قَالَ مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيَيْهِ وَ يَرِيدُ فِي عَمَلِكُمْ مَنْطِقَهُ وَ يُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ.

He^{-as} said: 'One whom reminds you of Allah^{-azwj} when you see him, and his talk increases in your deeds, and one whose deeds makes you desirous regarding the Hereafter".¹⁴¹

61- وَ قَالَ ص أُبْعِدُكُمْ بِي شَبَهًا أَلْبَحِيلُ الْبُذِيِّ الْفَاحِشِ.

¹⁴⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 59

¹⁴¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 60

And he^{-saww} said: ‘The remotest of you from me^{-saww} is one resembling the miser, the obscene, the immoral’.¹⁴²

62- وَ قَالَ ص سُوءُ الْخُلُقِ سُؤْمٌ.

And he^{-saww} said: ‘The evil manners are inauspicious’.¹⁴³

63- وَ قَالَ ص إِذْ رَأَيْتُمُ الرَّجُلَ لَا يُبَالِي مَا قَالَ أَوْ مَا قِيلَ فِيهِ فَإِنَّهُ لِعَبِيٍّ أَوْ شَيْطَانٍ.

And he^{-saww} said: ‘When you were to see the man not caring what he says, or what is said regarding him, he is either immoral or a Satan^{-la}’.¹⁴⁴

64- وَ قَالَ ص إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَدِيٍّ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالَ وَ مَا قِيلَ فِيهِ أَمَا إِنَّهُ إِنْ تَنَسَّبَهُ لَمْ تَجِدْهُ إِلَّا لِيَعْيٍ أَوْ شَرِكِ شَيْطَانٍ

And he^{-saww} said: ‘Allah^{-azwj} has Prohibited the Paradise unto every immoral, obscene, of little shame, not caring what he says or what is said regarding him. If you were to attribute him (lineage) you will not find except him being for an immoral or an associate of Satan^{-la}’.

قِيلَ يَا رَسُولَ اللَّهِ وَ فِي النَّاسِ شَيْاطِينُ

It was said, ‘O Rasool-Allah^{-saww}, and there are Satans^{-la} among the people?’

قَالَ نَعَمْ أَوْ مَا تَقْرَأُ قَوْلَ اللَّهِ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ.

He^{-saww} said: ‘Yes, and have you not read the Words of Allah^{-azwj}: **and participate in their wealth and their children [17:64]**?’¹⁴⁵

65- وَ قَالَ ص مَنْ تَنَفَعَهُ يَنْفَعَكَ وَ مَنْ لَا يُعَدُّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجِزُ وَ مَنْ قَرَضَ النَّاسَ قَرْضَهُ وَ مَنْ تَرَكَهُمْ لَمْ يَتْرِكْهُ

And he^{-saww} said: ‘One whom you benefit, he will benefit you; and one who does not prepare the patience for adversities of the times will be frustrated; and the one who lends to the people, they will lend to him; and one who leaves them they will not leave him’.

قِيلَ فَأَصْنَعُ مَاذَا يَا رَسُولَ اللَّهِ

It was said, ‘What shall we do then, O Rasool-Allah^{-saww}?’

قَالَ أَقْرِضْهُمْ مِنْ عَرَضِكَ لِيَوْمِ فَتْرِكَ.

He^{-saww} said: ‘Lend them from your honour for a day of your poverty (need)’.¹⁴⁶

¹⁴² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 61

¹⁴³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 62

¹⁴⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 63

¹⁴⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 64

¹⁴⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 65

66- وَ قَالَ ص أ لَا أَدُلُّكُمْ عَلَى خَيْرِ أَخْلَاقِ الدُّنْيَا وَ الْآخِرَةِ تَصِلُ مَنْ قَطَعَكَ وَ تُعْطِي مَنْ حَرَمَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ.-

And he^{-saww} said: 'Shall I^{-saww} point you all to the best manners of the world and the Hereafter? You should connect with the one who cuts you off, and give to the one who deprives you, and pardon the one who is unjust to you".¹⁴⁷

67 وَ خَرَجَ ص يَوْمًا وَ قَوْمٌ يُدْخِرُونَ حَجْرًا فَقَالَ أَشَدُّكُمْ مِنْ مَلِكٍ نَفْسُهُ عِنْدَ الْعُضْبِ وَ أَهْمَلُكُمْ مِنْ عَفَا بَعْدَ الْمُقَدَّرَةِ.

And he^{-saww} came out one day and a group of people were rolling a stone (to see who is strongest). He^{-saww} said: 'The strongest of you is one who controls himself during the anger, and (strongest) carrier of you is one who pardons after the ability (power)".¹⁴⁸

68- وَ قَالَ ص قَالَ اللهُ هَذَا دِينٌ أَرْضِيهِ لِنَفْسِي وَ لَنْ يُصْلِحَهُ إِلَّا السَّخَاءُ وَ حُسْنُ الخُلُقِ فَأَكْرَمُوهُ بِمَا مَا صَحِبْتُمُوهُ.

And he^{-saww} said: 'Allah^{-azwj} Said: "This is a religion I^{-azwj} am Satisfied for Myself^{-azwj}, and nothing will correct it except the generosity, and the good manners, therefore honour it with these two whoever you accompany!"¹⁴⁹

69- وَ قَالَ ص أَفْضَلُكُمْ إِيْمَانًا أَحْسَنُكُمْ أَخْلَاقًا.

And he^{-saww} said: 'The most superior of you in Eman is your most excellent in manners".¹⁵⁰

70- وَ قَالَ ص حُسْنُ الخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ

And he^{-saww} said: 'Good manners make its owner reach the rank of the one fasting, standing (in Salat)'.
فَقِيلَ لَهُ مَا أَفْضَلُ مَا أُعْطِيَ الْعَبْدُ

It was said to him^{-saww}, 'What is the best of what the servant is Given?'

قَالَ حُسْنُ الخُلُقِ.

He^{-saww} said: 'Good manners".¹⁵¹

71- وَ قَالَ ص حُسْنُ الخُلُقِ يُبْنِي الْمَوَدَّةَ.

And he^{-saww} said: 'Good manners affirm the cordiality".¹⁵²

¹⁴⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 66

¹⁴⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 67

¹⁴⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 68

¹⁵⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 69

¹⁵¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 70

¹⁵² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 71

72 وَ قَالَ ص حُسْنُ الْبِشْرِ يَذْهَبُ بِالسَّخِيمَةِ.

And he^{-saww} said: 'A good smile removes with the grudges'.¹⁵³

73- وَ قَالَ ص خَيْرُكُمْ أَحْسَنُكُمْ أَخْلَاقاً الَّذِينَ يَأْتُونَ وَيُؤْتُونَ.

And he^{-saww} said: 'The best of you is your most excellent of manners, those who get along with others and others get along with him'.¹⁵⁴

74- وَ قَالَ ص الْأَيْدِي ثَلَاثَةٌ سَائِلَةٌ وَ مُنْفِقَةٌ وَ مُسَكَّةٌ وَ خَيْرُ الْأَيْدِي الْمُنْفِقَةُ.

And he^{-saww} said: 'The hands are three – the begging (hand), and the giving (hand), and the withholding (hand), and the best is the giving (hand)'.¹⁵⁵

75- وَ قَالَ ص الْحَيَاءُ حَيَاءُ عَقْلِ وَ حَيَاءُ حُمُقٍ فَحَيَاءُ الْعَقْلِ الْعِلْمُ وَ حَيَاءُ الْحُمُقِ الْجَهْلُ.

And he^{-saww} said: 'The bashfulness are to modesties – a modesty of the intellect and modesty of an idiocy. Bashfulness of the intellect is the knowledge, and bashfulness of the idiocy is the ignorance'.¹⁵⁶

76 وَ قَالَ ص مَنْ أَلْقَى جَلْبَابَ الْحَيَاءِ لَا غِيْبَةَ لَهُ.

And he^{-saww} said: 'One who throws off the robe of bashfulness, there is no backbiting for him'.¹⁵⁷

77- وَ قَالَ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيَبِ إِذَا وَعَدَ.

And he^{-saww} said: 'One who were to believe in Allah^{-azwj} and the Last Day, let him be loyal when he promises'.¹⁵⁸

78- وَ قَالَ ص الْأَمَانَةُ تَجْلِبُ الرِّزْقَ وَ الْحَيَانَةُ تَجْلِبُ الْفَقْرَ.

And he^{-saww} said: 'The trustworthiness attracts the sustenance, and the betrayal attracts the poverty'.¹⁵⁹

79- وَ قَالَ ص نَظَرُ الْوَالِدِ إِلَى الْوَالِدِيَّةِ حُبٌّ كَمَا عِبَادَةٌ.

¹⁵³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 72

¹⁵⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 73

¹⁵⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 74

¹⁵⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 75

¹⁵⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 76

¹⁵⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 77

¹⁵⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 78

And he^{-saww} said: ‘The look of the son to his parents out of love for them is worship’^{.160}

80- وَ قَالَ ص جَهْدُ الْبَلَاءِ أَنْ يُقَدَّمَ الرَّجُلُ فَيُضْرَبَ رَقَبَتُهُ صَبْرًا- وَ الْأَسِيرُ مَا دَامَ فِي وَثَاقِ الْعَدُوِّ وَ الرَّجُلُ يَجِدُ عَلَى بَطْنِ امْرَأَتِهِ رَجُلًا.

And he^{-saww} said: ‘The hard affliction is that the man is forwarded bound, so his neck is struck off; and the captive, for as long as he is in shackles of the enemy; and the man finding a man upon the belly of his wife’^{.161}

81- وَ قَالَ ص الْعِلْمُ حَيْدِينَ الْمُؤْمِنِ وَ الْحِلْمُ وَزِيئُهُ وَ الْعَقْلُ دَلِيلُهُ وَ الصَّبْرُ أَمِيرُ جُنُودِهِ وَ الرَّفْقُ وَالِدُهُ وَ الْبِرُّ أَحْوَهُ وَ النَّسَبُ آدَمُ وَ الْحَسَبُ التَّقْوَى وَ الْمَرْوَةُ إِصْلَاحُ الْمَالِ.

And he^{-saww} said: ‘The knowledge is cheek of the Momin, and the forbearance is his Vizier, and the patience is a commander of his armies, and the kindness is his father, and the righteous act is his brother, and the lineage is Adam^{-as}, and the pedigree is the piety, and the chivalry is correcting the wealth’^{.162}

82 وَ جَاءَهُ رَجُلٌ بِلَبَنٍ وَ عَسَلٍ لِيَشْرَبَهُ فَقَالَ ص شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا عَنْ صَاحِبِهِ أَشْرَبُهُ وَ لَا أُحْرِمُهُ وَ لَكَيْتِي أَنْتَوَاضِعَ لِلَّهِ فَإِنَّهُ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ تَكَبَّرَ يَضَعُهُ اللَّهُ وَ مَنْ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَ مَنْ بَدَّرَ حَرَمَهُ اللَّهُ وَ مَنْ أَكْثَرَ ذِكْرَ اللَّهِ آجَرَهُ اللَّهُ.

And a man came to him^{-saww} with milk and honey for him^{-saww} to be drinking it. He^{-saww} said: ‘Two drinks, one can suffice with one of them from its counterpart to be drinking it, and I^{-saww} am not prohibiting it, but I^{-saww} am humbling to Allah^{-azwj}, for the one who humbles to Allah^{-azwj}, Allah^{-azwj} will Raise him, and the one who is arrogant, Allah^{-azwj} will Drop him, and the one who is moderate lifestyle, Allah^{-azwj} will Grace him, and the one who wastes, Allah^{-azwj} will Deprive him, and the one who frequents the Zikr of Allah^{-azwj}, Allah^{-azwj} will Reward him’^{.163}

83- وَ قَالَ ص أَقْرَبُكُمْ مِنِّي عَدَاً فِي الْمَوْقِفِ أَصْدَقُكُمْ لِلْحَدِيثِ وَ آدَاكُمْ لِلْأَمَانَةِ وَ أَوْفَاكُمْ بِالْعَهْدِ وَ أَحْسَنُكُمْ خُلُقًا وَ أَقْرَبُكُمْ مِنَ النَّاسِ.

And he^{-saww} said: ‘The closest of you from me^{-saww} tomorrow in the pausing station will be your most truthful of the narration, and your most fulfilling of the entrustment, and your most fulfilling with the covenant, and your best of you in manners, and your closest from the people’^{.164}

84- وَ قَالَ ص إِذَا مُدِحَ الْفَاجِرُ اهْتَزَّ الْعَرْشُ وَ غَضِبَ الرَّبُّ.

And he^{-saww} said: ‘When the immoral is praised, the Throne shakes and the Lord^{-azwj} is Wrathful’^{.165}

¹⁶⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 79

¹⁶¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 80

¹⁶² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 81

¹⁶³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 82

¹⁶⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 83

¹⁶⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 84

85 وَ قَالَ لَهُ رَجُلٌ مَا الْحَزْمُ قَالَ ص تَشَاوُرُ امْرَأً ذَا رَأْيٍ ثُمَّ تُطِيعُهُ.

And a man said to him^{-saww}, 'What is the resoluteness/firmness?' He^{-saww} said: 'You consult a person with a view, then you obey him'¹⁶⁶.

86- وَ قَالَ ص يَوْمًا أُيُّهَا النَّاسُ مَا الرَّقُوبُ فِيكُمْ

And he^{-saww} said one day: 'O you people! What is 'Al-Raqoub' among you all?'

قَالُوا الرَّجُلُ يَمُوتُ وَ لَمْ يَتْرُكْ وَ لَدًا

They said, 'The man dying and does not leave a son'.

فَقَالَ بَلِ الرَّقُوبُ حَقُّ الرَّقُوبِ رَجُلٌ مَاتَ وَ لَمْ يُقَدِّمْ مِنْ وَ لَدِهِ أَحَدًا يَحْتَسِبُهُ عِنْدَ اللَّهِ وَ إِنْ كَانُوا كَثِيرًا بَعْدَهُ

He^{-saww} said: 'But 'Al-Raqoub' as is right of 'Al-Raqoub' is a man who dies and no one from his children sends forward he can anticipate in the Presence of Allah^{-azwj}, and even if they were to be many after him'.

ثُمَّ قَالَ مَا الصُّعْلُوكُ فِيكُمْ

Then he^{-saww} said: 'What is 'Su'louq' among you all?'

قَالُوا الرَّجُلُ الَّذِي لَا مَالَ لَهُ

They said, 'The man who has not wealth for him'.

فَقَالَ بَلِ الصُّعْلُوكُ حَقُّ الصُّعْلُوكِ مَنْ لَمْ يُقَدِّمْ مِنْ مَالِهِ شَيْئًا يَحْتَسِبُهُ عِنْدَ اللَّهِ وَ إِنْ كَانَ كَثِيرًا مِنْ بَعْدِهِ

He^{-saww} said: 'But 'Al-Su'louq' as right of 'Al-Su'louq' is one who does not send forward anything from his wealth he can anticipate in the Presence of Allah^{-azwj}, and even if there were to be a lot from after him'.

ثُمَّ قَالَ مَا الصَّرَعَةُ فِيكُمْ

Then he^{-saww} said: 'What is 'Al-Sur'ah' among you?'

قَالُوا الشَّدِيدُ الْقُوَى الَّذِي لَا يُوَضَعُ جَنْبُهُ

They said, 'The one of intense strength who does not place his side'.

فَقَالَ بَلِ الصَّرَعَةُ حَقُّ الصَّرَعَةِ رَجُلٌ وَكَّرَ الشَّيْطَانُ فِي قَلْبِهِ وَ اشْتَدَّ عَضْبُهُ وَ ظَهَرَ دَمُهُ ثُمَّ ذَكَرَ اللَّهُ فَصَرَغَ بِجِلْمِهِ عَضْبَهُ.

¹⁶⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 85

He^{-saww} said: 'But 'Al Sur'ah' as is right of 'Al-Sur'ah' is a man the Satan^{-la} pokes in his heart, and his anger is severe, and his tears appear, then he does Zikr of Allah^{-azwj}, so he knocks down his anger with his forbearance".¹⁶⁷

87- وَقَالَ ص مَنْ عَمَلَ عَلَى غَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ بِمِمَّا يُصْلِحُ.

And he^{-saww} said: 'One who works without knowledge, what he spoils would be more than what he corrects".¹⁶⁸

88- وَقَالَ ص الْجُلُوسُ فِي الْمَسْجِدِ انْتِظَارًا لِلصَّلَاةِ عِبَادَةٌ مَا لَمْ يُحْدِثْ

And he^{-saww} said: 'The sitting in the Masjid awaiting for the Salat is (an act of) worship for as long as he does not innovate'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا يُحْدِثُ

It was said, 'O Rasool-Allah^{-saww}, and what does he innovate?'

قَالَ ص الاِغْتِيَابُ.

He^{-saww} said: 'The backbiting".¹⁶⁹

89- وَقَالَ ص الصَّائِمُ فِي عِبَادَةٍ وَ اِنْ كَانَ نَائِمًا عَلَى فِرَاشِهِ مَا لَمْ يَغْتَابِ مُسْلِمًا.

And he^{-saww} said: 'The fasting one is in worship and even if he were to be sleeping upon his bed for as long as he does not backbite a Muslim".¹⁷⁰

90- وَقَالَ ص مَنْ اذَاعَ فَاحِشَةً كَانَ كَمُبْدِيهَا وَ مَنْ عَيَّرَ مُؤْمِنًا بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

And he^{-saww} said: 'One who broadcasts an immorality would be like the one beginning it, and the one who faults a Momin with something will not die until he perpetrates it".¹⁷¹

91- وَقَالَ ص ثَلَاثَةٌ وَ اِنْ لَمْ تَظْلِمْنَهُمْ ظَلَمُوكَ السَّفِيلَةَ وَ زَوْجَتَكَ وَ خَادِمَكَ.

And he^{-saww} said: 'Three (persons), if you do not oppress them, they will oppress you – the lowly, and your wife, and your servant".¹⁷²

92- وَقَالَ ص اَرْبَعٌ مِنْ اَعْلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحَرِصِ فِي طَلَبِ الدُّنْيَا وَ الْاِصْرَارُ عَلَى الدَّنْبِ.

¹⁶⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 86

¹⁶⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 87

¹⁶⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 88

¹⁷⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 89

¹⁷¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 90

¹⁷² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 91

And he^{-saww} said: ‘Four are from the signs of wretchedness – frozen eyes, and the cruel heart, and intense greed in seeking the world, and the persistence – upon the sin’^{.173}

93 وَ قَالَ لَهُ رَجُلٌ أَوْصِنِي فَقَالَ ص لَا تَعْصَبْ

And a man said to him^{-saww}, ‘Advise me’. He^{-saww} said: ‘Do not be angry’.

ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ لَا تَعْصَبْ

The he reiterated to him^{-saww}. He^{-saww} said: ‘Do not be angry’.

ثُمَّ قَالَ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْعُصْبِ.

Then he^{-saww} said: ‘The strong one isn’t with the wrestling. But rather the strong is the one who controls himself during the anger’^{.174}

94 وَ قَالَ ص إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ أَخْلَاقًا.

And he^{-saww} said: ‘The most perfect of the Momineen in Eman is their best in manners’^{.175}

95 وَ قَالَ ص مَا كَانَ الرَّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ وَ لَا كَانَ الْحُرْقُ فِي شَيْءٍ إِلَّا شَانَهُ.

He^{-saww} said: ‘The kindness will not be in anything except it would adorn it, nor would the bruteness be in anything except it would disgrace it’^{.176}

96 وَ قَالَ ص الْكِسْوَةُ تُظْهِرُ الْغِنَى وَ الْإِحْسَانُ إِلَى الْخَادِمِ يُكْبِتُ الْعَدُوَّ.

And he^{-saww} said: ‘The clothing reveals the riches, and the goodness to the servant suppresses the enemy’^{.177}

97- وَ قَالَ ص أُمِرْتُ بِمُدَارَاةِ النَّاسِ كَمَا أُمِرْتُ بِتَبْلِيغِ الرِّسَالَةِ.

And he^{-saww} said: ‘I^{-saww} have been Commanded with being polite to the people just as I^{-azwj} have been Commanded with delivering the Message’^{.178}

98 وَ قَالَ ص اسْتَعِينُوا عَلَيَّ أُمُورِكُمْ بِالْكِتْمَانِ فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُودٌ.

¹⁷³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 92

¹⁷⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 93

¹⁷⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 94

¹⁷⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 95

¹⁷⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 96

¹⁷⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 97

And he^{-saww} said: ‘Be assisted upon your affairs with the concealment, for every one with bounties is envied’¹⁷⁹.

99- وَقَالَ صَ الْإِيمَانُ نِصْفَانِ نِصْفٌ فِي الصَّبْرِ وَ نِصْفٌ فِي الشُّكْرِ.

And he^{-saww} said: ‘The Eman is of two halves – a half is in the patience, and a half is in the thanking’¹⁸⁰.

100 وَقَالَ صَ حُسْنُ الْعَهْدِ مِنَ الْإِيمَانِ.

And he^{-saww} said: ‘Being good with the pact is from the Eman’¹⁸¹.

101 وَقَالَ صَ الْأَكْلُ فِي السُّوقِ دَنَاءَةٌ.

And he^{-saww} said: ‘The eating in the market is lowliness’¹⁸².

102 وَقَالَ صَ الْحَوَائِجُ إِلَى اللَّهِ وَ اسْتِبَاحُهَا فَاطْلُبُوهَا إِلَى اللَّهِ بِهَيْمٍ فَمَنْ أَعْطَاكُمْوهَا فَخُذُوهَا عَنِ اللَّهِ بِصَبْرٍ.

And he^{-saww} said: ‘The needs are up to Allah^{-azwj} and so are its means, therefore seek them to Allah^{-azwj} with them. The one who gives these to you, so take it on behalf of Allah^{-azwj} with patience’¹⁸³.

103 وَقَالَ صَ عَجَبًا لِلْمُؤْمِنِ لَا يَفْضِي اللَّهُ عَلَيْهِ فَضَاءً إِلَّا كَانَ خَيْرًا لَهُ سَرَّهُ أَوْ سَاءَهُ إِنْ ابْتَلَاهُ كَانَ كَفَّارَةً لِدُنْيِهِ وَ إِنْ أَعْطَاهُ وَ أَكْرَمَهُ كَانَ قَدْ حَبَاهُ.

And he^{-saww} said: ‘I^{-saww} wonder at the Momin. Allah^{-azwj} does not Decree any Decree upon him except it would be better for him, whether it cheers him or worsens him. If He^{-azwj} were to Afflict him, it would be an atonement for his sin, and if He^{-azwj} Gives him and Honours him, He^{-azwj} would have Gifted to him’¹⁸⁴.

104 وَقَالَ صَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الْآخِرَةُ أَكْبَرُ هَيْمِهِ جَعَلَ اللَّهُ الْعَيْ فِي قَلْبِهِ وَ جَمَعَ لَهُ أَمْرَهُ وَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَسْتَكْمِلَ رِزْقَهُ

And he^{-saww} said: ‘One who comes to a morning and evening, and the Hereafter is greatest of his worries, Allah^{-azwj} will Make riches to be in his heart, and Gather his affairs for him, and he will not exit from the world until his sustenance is completed.

وَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الدُّنْيَا أَكْبَرُ هَيْمِهِ جَعَلَ اللَّهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ وَ شَتَّتْ عَلَيْهِ أَمْرَهُ وَ لَمْ يَنْلِ مِنَ الدُّنْيَا إِلَّا مَا قَسَمَ لَهُ.

¹⁷⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 98

¹⁸⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 99

¹⁸¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 100

¹⁸² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 101

¹⁸³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 102

¹⁸⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 103

And the one who comes to a morning and evening, and the world is greatest of his worries, Allah^{-azwj} will Make the poverty to be between his eyes, and Scatter his affairs upon him, and he will not achieve from the world except what is Apportioned for him".¹⁸⁵

105 وَ قَالَ لِرَجُلٍ سَأَلَهُ عَنْ جَمَاعَةٍ أُمَّتِهِ فَقَالَ جَمَاعَةٌ أُمَّتِي أَهْلُ الْحَقِّ وَإِنْ قَلُّوا.

And he^{-saww} said to a man who had asked him^{-saww} about a group of his^{-saww} community, so he^{-saww} said: 'A group of my^{-saww} community are the people of truth and even if they were to be few'.¹⁸⁶

106 وَقَالَ ص مَنْ وَعَدَهُ اللَّهُ عَلَى عَمَلٍ ثَوَابًا فَهُوَ مُنَجَّرٌ لَهُ وَ مَنْ أُوْعِدَهُ عَلَى عَمَلٍ عِقَابًا فَهُوَ فِيهِ بِالْخِيَارِ.

And he^{-saww} said: 'One whom Allah^{-azwj} has Promised Rewards upon a deed, so He^{-azwj} will Fulfil for him, and the one whom He^{-azwj} has Promised Punishment upon a deed, so He^{-azwj} is with the Choice in it'.¹⁸⁷

107 وَقَالَ ص أَلَا أُحِبُّكُمْ بِأَسْبَهِيكُمْ فِي أَخْلَاقًا

And he^{-saww} said: 'Shall inform you all with the most resembling of you with me^{-saww} in manners?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

فَقَالَ أَحْسَنُكُمْ أَخْلَاقًا وَ أَعْظَمُكُمْ حِلْمًا وَ أَبْرُكُكُمْ بِقَرَابَتِهِ وَ أَشَدُّكُمْ إِتِّصَافًا مِنْ نَفْسِهِ فِي الْغَضَبِ وَ الرِّضَا.

He^{-saww} said: 'The best of you in manners, and mightiest of you in forbearance, and the most righteous of you with his relatives, and the most intense of you in fairness from himself during the anger and the pleasure'.¹⁸⁸

108 وَقَالَ ص الطَّاعِمُ الشَّاكِرُ أَفْضَلُ مِنَ الصَّائِمِ الصَّامِتِ.

And he^{-saww} said: 'The thankful eater is superior to the silent fasting one'.¹⁸⁹

109 وَقَالَ: وَدُّ الْمُؤْمِنِ فِي اللَّهِ مِنْ أَعْظَمِ شُعَبِ الْإِيمَانِ وَ مَنْ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ وَ أَعْطَى فِي اللَّهِ وَ مَنَعَ فِي اللَّهِ فَهُوَ مِنْ أَصْفِيَاءِ اللَّهِ.

And he^{-saww} said: 'Cordiality of the Momin for the Sake of Allah^{-azwj} is from mightiest branches of the Eman; and the one who loves for the Sake of Allah^{-azwj} and hates for the Sake of

¹⁸⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 104

¹⁸⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 105

¹⁸⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 106

¹⁸⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 107

¹⁸⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 108

Allah^{-azwj}, and give for the Sake of Allah^{-azwj} and prevents for the Sake of Allah^{-azwj}, he is from the elites of Allah^{-azwj}".¹⁹⁰

110 وَ قَالَ ص أَحَبُّ عِبَادِ اللَّهِ إِلَى اللَّهِ جَلَّ جَلَالُهُ أَنْفَعُهُمْ لِعِبَادِهِ وَأَقْوَمُهُمْ بِحَقِّهِ الَّذِينَ يُحِبُّونَ إِلَيْهِمُ الْمَعْرُوفَ وَ فِعَالَهُ.

And he^{-saww} said: 'The most beloved servants of Allah^{-azwj}, Majestic is His^{-azwj} Majestic is their most beneficial to His^{-azwj} servants, and their straightest with his rights, those which are obligated to them the act of kindness and his deeds".¹⁹¹

111 وَ قَالَ ص مَنْ أَتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِيئُوهُ وَ إِنْ لَمْ تَجِدُوا فَاتُّنُوا فَإِنَّ الثَّنَاءَ جَزَاءٌ.

And he^{-saww} said: 'One who comes to you with an act of kindness, reciprocate him, and if you cannot find, then praise him, and the praise is a reward".¹⁹²

112 وَ قَالَ ص مَنْ حُرِمَ الرِّفْقَ فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ.

And he^{-saww} said: 'One who is deprived of the kindness, so he has been deprived of the goodness, all of it".¹⁹³

113 وَ قَالَ ص لَا تُمَارِ أَخَاكَ وَ لَا تُمَارِخُهُ وَ لَا تَعِدَّهُ فَتُخْلِفُهُ.

And he^{-saww} said: 'Do not bitterly argue with your brother, nor mock him, nor promise him then break it".¹⁹⁴

114 وَ قَالَ ص الْحُرْمَاتُ الَّتِي تَلْزِمُ كُلَّ مُؤْمِنٍ رِعَايَتُهَا وَ الْوَفَاءُ بِهَا حُرْمَةُ الدِّينِ وَ حُرْمَةُ الْأَدَبِ وَ حُرْمَةُ الطَّعَامِ.

And he^{-saww} said: 'The sanctities which every Momin should necessitate and take care of and be loyal with is sanctity of the religion, and sanctity of the etiquettes, and the sanctity of food".¹⁹⁵

115 وَ قَالَ ص الْمُؤْمِنُ دَعِبَ لَعِبٍ وَ الْمُنَافِقُ قَطِبَ وَ عَضِبَ.

And he^{-saww} said: 'The Momin is humorous, playful, while the hypocrite is frowning and angry".¹⁹⁶

116 وَ قَالَ ص نِعْمَ الْعَوْزُ عَلَى تَقْوَى اللَّهِ الْعَنَى.

And he^{-saww} said: 'Best of the support upon fearing Allah^{-azwj} is the riches".¹⁹⁷

¹⁹⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 109

¹⁹¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 110

¹⁹² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 111

¹⁹³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 112

¹⁹⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 113

¹⁹⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 114

¹⁹⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 115

¹⁹⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 116

117 وَ قَالَ صَ أَعْجَلُ الشَّرِّ عُقُوبَةُ الْبُغْيِ.

And he^{-saww} said: ‘The evil of the quickest Punishment is the transgression’.¹⁹⁸

118 وَ قَالَ صَ الْهُدِيَّةُ عَلَى ثَلَاثَةِ وُجُوهِ هُدِيَّةِ الْمَكَافَاةِ وَ هُدِيَّةِ مُصَانَعَةِ وَ هُدِيَّةِ اللَّهِ.

And he^{-saww} said: ‘The gift is upon three aspects – a reciprocal gift, and gift of favour, and a gift for (the Sake of) Allah^{-azwj}’.¹⁹⁹

119 وَ قَالَ صَ طُوبَى لِمَنْ تَرَكَ شَهْوَةً حَاضِرَةً لِمَوْعُودٍ لَمْ يَرَهُ.

And he^{-saww} said: ‘Beatitude is for one who neglects the present lustful desires for a Promise he has not seen yet’.²⁰⁰

120 وَ قَالَ صَ مَنْ عَدَّ عَدًّا مِنْ أَجَلِهِ فَقَدْ أَسَاءَ صُحْبَةَ الْمَوْتِ.

And he^{-saww} said: ‘One who counts tomorrow as being from his term (lifespan), so he has offended the company of death’.²⁰¹

121 وَ قَالَ صَ كَيْفَ بِكُمْ إِذَا فَسَدَ نِسَاؤُكُمْ وَ فَسَقَ شَبَابُكُمْ وَ لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ

And he^{-saww} said: ‘How will it be with you all when your women are spoilt, and your youths are mischievous, and you don’t instruct with the acts of kindness, and you don’t forbid from the evil?’

قِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ

It was said to him^{-saww}, ‘And what will happen, O Rasool-Allah^{-saww}?’

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ وَ كَيْفَ بِكُمْ إِذَا أَمَرْتُمْ بِالْمَعْرُوفِ [بِالْمُنْكَرِ] وَ هَيَّبْتُمْ عَنِ الْمُنْكَرِ [الْمَعْرُوفِ]

He^{-saww} said: ‘Yes, and eviler than that! And how will it be with you all when you instruct evil and forbid from the acts of kindness?’

قِيلَ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ

It was said, ‘O Rasool-Allah^{-saww}, and that will happen?’

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ وَ كَيْفَ بِكُمْ إِذَا رَأَيْتُمْ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا.

¹⁹⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 117

¹⁹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 118

²⁰⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 119

²⁰¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 120

He^{-saww} said: ‘Yes, and eviler than that. And how will it be with you all when you view the act of kindness as evil, and the evil as an act of kindness?’²⁰²

122 وَ قَالَ ص إِذَا تَطَيَّرْتَ فَاَمْضِ وَإِذَا ظَنَّتَ فَلَا تَقْضِ وَإِذَا حَسَدْتَ فَلَا تَتَّبِعِ.

And he^{-saww} said: ‘When you consider an evil omen, then continue (disregard it), and when you are guessing, do not judge, and when you are jealous, do not seek defects’.²⁰³

123 وَ قَالَ ص رُفِعَ عَنْ أُمَّتِي تِسْعُ الْخَطَاةِ وَالْبَسِيئَاتِ وَمَا أُكْرِهُوا عَلَيْهِ وَمَا لَا يَعْلَمُونَ وَمَا لَا يُطِيقُونَ وَمَا اضْطُرُّوا إِلَيْهِ وَالْحَسَدُ وَالطَّيْرَةُ وَالتَّفَكُّرُ فِي الْوَسْوَاسَةِ فِي الْخَلْقِ مَا لَمْ يَنْطِقْ بِشَفَاةٍ وَلَا لِسَانٍ.

And he^{-saww} said: ‘Nine have been raised from my^{-saww} community – the mistake, and the forgetfulness, and what they are coerced upon, and what they don’t know, and what they cannot endure, and what they are desperate to, and the envy, and the evil omen, and the pondering in the insinuation among the creatures for as long as he neither speaks with lips nor tongue’.²⁰⁴

124 وَ قَالَ ص لَا يَجُزُّ أَحَدُكُمْ أَنْ تُرْفَعَ عَنْهُ الرُّؤْيَا فَإِنَّهُ إِذَا رَسَخَ فِي الْعِلْمِ رُفِعَتْ عَنْهُ الرُّؤْيَا.

And he^{-saww} said: ‘No one of you should grieve if the dream is raised away from him, for when one is immersed in the knowledge, the dreams are raised from him’.²⁰⁵

125 وَ قَالَ ص صِنْفَانِ مِنْ أُمَّتِي إِذَا صَلَحَا صَلَحَتْ أُمَّتِي وَإِذَا فَسَدَا فَسَدَتْ أُمَّتِي

And he^{-saww} said: ‘Two types (of people) from my^{-saww} community, when they are correct, my^{-saww} community is correct, and when they are corrupt, my^{-saww} community is corrupt’.

قِيلَ يَا رَسُولَ اللَّهِ وَمَنْ هُمْ

It was said, ‘O Rasool-Allah^{-saww}, and who are they?’

قَالَ الْفُقَهَاءُ وَالْأَمْرَاءُ.

He^{-saww} said: ‘The jurists and the Emirs’.²⁰⁶

126 وَ قَالَ ص أَكْمَلِ النَّاسِ عَقْلًا أَحْوَفُهُمْ لِلَّهِ وَأَطْوَعُهُمْ لَهُ وَأَنْقِصِ النَّاسِ عَقْلًا أَحْوَفُهُمْ لِلسُّلْطَانِ وَأَطْوَعُهُمْ لَهُ.

²⁰² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 121

²⁰³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 122

²⁰⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 123

²⁰⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 124

²⁰⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 125

And he^{-saww} said: ‘The most perfect of the people in intellect are their most fearing to Allah^{-azwj} and their most obedient to Him^{-azwj}, and the most deficient of the people in intellect and their most fearing to the ruler and their most obedient to him’^{.207}

127 وَ قَالَ ص ثَلَاثَةٌ مُجَالَسَتُهُمْ تُمِثُّ الْقَلْبَ الْجُلُوسُ مَعَ الْأَنْدَالِ وَالْحَدِيثُ مَعَ الْبَسَاءِ وَالْجُلُوسُ مَعَ الْأَعْيَابِ.

And he^{-saww} said: ‘Three, sitting with them deadens the heart – the sitting with the despicable, and the discussing with the women, and the sitting with the rich’^{.208}

128 وَ قَالَ ص إِذَا غَضِبَ اللَّهُ عَلَى أُمَّةٍ لَمْ يَنْزِلِ الْعَذَابَ عَلَيْهِمْ غَلَّتْ أَسْعَاؤُهَا وَ قَصُرَتْ أَعْمَارُهَا وَ لَمْ تَزِيحْ تِجَارَتُهَا وَ لَمْ تَزُكْ ثَمَارُهَا وَ لَمْ تَعُزْزْ أَنْهَارُهَا وَ حُبِسَ عَنْهَا أَنْطَارُهَا وَ سَلِطَ عَلَيْهَا أَشْرَارُهَا.

And he^{-saww} said: ‘When Allah^{-azwj} is wrathful upon a community, He^{-azwj} does not Send down the Punishment upon them. He^{-azwj} Increases their prices (inflation), and Shortens their life spans, and their business are not profitable, and their fruits are not harvested (don’t mature), and their rivers are not abundant’^{.209}

129 وَ قَالَ ص إِذَا كَثُرَ الزَّيْنُ بَعْدِي كَثُرَ مَوْتُ الْقَجَاةِ وَ إِذَا طَقِفَ الْمِكْبَالُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ التَّنْصِصِ وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَاتِهَا مِنَ الزَّرْعِ وَ التِّمَارِ وَ الْمَعَادِنِ

And he^{-saww} said: ‘When the adultery is a lot after me^{-saww}, the sudden death will be a death; and when you undervalue the weights (and measures) Allah^{-azwj} will Seize you with the years (of drought) and the deficiency (of produce); and when they prevent the Zakat, the earth will prevent its Blessings, from the plants and the fruits, and the mines.

وَ إِذَا جَاؤُوا فِي الْحُكْمِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانَ وَ إِذَا نَقَضُوا الْعُهُودَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتْ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ

And when they are tyrannous in the judgments they will assist (co-operate with) each other upon the injustices and the aggression; and when they break the covenants, Allah^{-azwj} will Cause their enemies to prevail upon them; and when they cut off the kinship, the wealth will be made to be in the hands of the evil ones.

وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ أَشْرَارَهُمْ فَيَدْعُو عِنْدَ ذَلِكَ خِيَابَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.-

And when they don’t instruct with the acts of kindness and don’t forbid from the evil, and they don’t follow the good people from People^{-asws} of my^{-saww} Household, Allah^{-azwj} will Cause their evil ones to prevail upon them. During that, their good ones will supplicate but it will not be Answered for them’^{.210}

130- وَ لَمَّا نَزَلَتْ عَلَيْهِ وَ لَا تَمُدُّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ إِلَى آخِرِ الْآيَةِ قَالَ مَنْ لَمْ يَتَعَزَّ بِعِزِّ اللَّهِ انْقَطَعَتْ نَفْسُهُ حَسْرَاتٍ عَلَى الدُّنْيَا

²⁰⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 126

²⁰⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 127

²⁰⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 128

²¹⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 129

And when it was Revealed upon him^{-saww}: **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom [20:131]** – up to the end of the Verse, he^{-saww} said: ‘One who is not consoled by the Consolation of Allah^{-azwj} will cut himself out of regret upon the world.

وَمَنْ مَدَّ عَيْنَيْهِ إِلَىٰ مَا فِي أَيْدِي النَّاسِ مِنْ دُنْيَاهُمْ طَالَ حُزْنُهُ وَ مَنْ سَخِطَ مَا قَسَمَ اللَّهُ لَهُ مِنْ رِزْقِهِ وَ تَنَعَّصَ عَلَيْهِ عَيْشُهُ وَ لَمْ يَرَ أَنَّ لِلَّهِ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ أَوْ مَشْرَبٍ فَقَدْ جَهِلَ وَ كَفَرَ نِعَمَ اللَّهِ وَ ضَلَّ سَعْيَهُ وَ دَنَا مِنْهُ عَذَابُهُ.-

And one who extends his eyes to what is in the hands of the people, of their world, his grief will be prolonged; and the one who is dissatisfied at what Allah^{-azwj} has Apportioned for him from his sustenance, his life will be troubled upon it and he will not see a bounty for Allah^{-azwj} upon him, except in food or drink. Thus, he has ignored and committed Kufr with bounties of Allah^{-azwj}, and his striving will be lost, and his Punishment will draw near”.²¹¹

131 وَ قَالَ ص لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ كَانَ مُسْلِمًا

And he^{-saww} said: ‘No one will enter the Paradise except the one who were to be a Muslim’.

فَقَالَ أَبُو ذَرٍّ يَا رَسُولَ اللَّهِ وَ مَا الْإِسْلَامُ

Abu Zarr^{-ra} said, ‘O Rasool-Allah^{-saww}, and what is Al-Islam?’

فَقَالَ الْإِسْلَامُ عَزِيَانٌ وَ لِيَأْسُهُ التَّقْوَى وَ شِعَارُهُ الْهُدَى وَ دِنَارُهُ الْحَيَاءُ وَ مَلَائِكُهُ الْوَرَعُ وَ كَمَالُهُ الدِّينُ وَ تَمَرُّهُ الْعَمَلُ الصَّالِحُ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ.

He^{-saww} said: ‘Al-Islam is bare and its clothing is the piety, and its hair is the guidance, and its blanket is the modesty, and its framework is the devoutness, and its perfection is the religion, and its fruit is the righteous deeds; and for all things there is a foundation and the foundation of Al-Islam is loving us^{-asws}, People^{-asws} of the Household”.²¹²

132 وَ قَالَ ص مَنْ طَلَبَ رِضًا مَخْلُوقٍ بِسَخَطِ الْخَالِقِ سَلَطَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ ذَلِكَ الْمَخْلُوقُ.

And he^{-saww} said: ‘One who seeks satisfaction of the created being by dissatisfying Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic will Cause the created beings to prevail upon him”.²¹³

133 وَ قَالَ ص إِنَّ اللَّهَ خَلَقَ عِبِيداً مِنْ خَلْقِهِ لِحَوَائِجِ النَّاسِ يَرْغَبُونَ فِي الْمَعْرُوفِ وَ يَغْدُونَ الْجُودَ جُدّاً وَ اللَّهُ يُحِبُّ مَكَارِمَ الْأَخْلَاقِ.

And he^{-saww} said: ‘Allah^{-azwj} Created slaves from His^{-azwj} creatures to needs of the people. They are being desirous regarding the acts of kindness, and they are counting the generosity as a glory, and Allah^{-azwj} Loves the honourable manners”.²¹⁴

²¹¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 130

²¹² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 131

²¹³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 132

²¹⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 133

134 وَ قَالَ ص إِنَّ لِلَّهِ عِبَاداً يَفْزَعُ إِلَيْهِمُ النَّاسُ فِي خَوَائِفِهِمْ وَأَوْفِكَ هُمُ الْآمِنُونَ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ.

And he^{-saww} said: 'For Allah^{-azwj} there are servants the people can panic to them^{-asws} regarding their needs. Those, they are safe from the Punishment of Allah^{-azwj} on the Day of Qiyamah'.²¹⁵

135 وَ قَالَ ص إِنَّ الْمُؤْمِنَ يَأْخُذُ بِأَدَبِ اللَّهِ إِذَا أَوْسَعَ اللَّهُ عَلَيْهِ اتَّسَعَ وَإِذَا أَمْسَكَ عَنْهُ أَمْسَكَ.

And he^{-saww} said: 'The Momin takes with the Education of Allah^{-azwj}. When Allah^{-azwj} is Generous upon him, he is generous, and when Allah^{-azwj} Withholds form him, he withholds'.²¹⁶

136 وَ قَالَ: يَا أَيُّ عَلَى النَّاسِ زَمَانٌ - لَا يُبَالِي الرَّجُلُ مَا تَلَفَ مِنْ دِينِهِ إِذَا سَلِمَتْ لَهُ دُنْيَاهُ.

And he^{-saww} said: 'A time shall come upon the people; the man will not care what is lost from his religion when his world is safe for him'.²¹⁷

137 وَ قَالَ ص إِنَّ اللَّهَ جَبَلَ قُلُوبَ عِبَادِهِ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَ بُغْضِ مَنْ أَسَاءَ إِلَيْهَا.

And he^{-saww} said: 'Allah^{-azwj} Attracts hearts of His^{-azwj} servants upon loving the one being good to it, and hating the one bad to it'.²¹⁸

138 وَ قَالَ ص إِذَا فَعَلْتَ أُمَّتِي خَمْسَ عَشْرَةَ حِصْلَةً حَلَّ بِهَا الْبَلَاءُ

And he^{-saww} said: 'When my^{-saww} community does fifteen traits, the afflictions will be released with it'.

قِيلَ يَا رَسُولَ اللَّهِ مَا هُنَّ

It was said, 'O Rasool-Allah^{-saww}! What are these?'

قَالَ إِذَا أَخَذُوا الْمَغْنَمَ دُولًا وَ الْأَمَانَةَ مَعْنَمًا وَ الزَّكَاةَ مَغْرَمًا وَ أَطَاعَ الرَّجُلُ زَوْجَتَهُ وَ عَقَى أُمَّهُ وَ بَرَّ صَدِيقَهُ وَ جَفَا أَبَاهُ وَ ارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَ أُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَ كَانَ زَعِيمَ الْقَوْمِ أَرَدْتَهُمْ

He^{-saww} said: 'When they take the war booty as personal wealth, and the Zakat as a tax, and the man obeys his wife and disowns his mother, and is righteous with his friend and disloyal to his father, and the voices will be raised in the Masjids, and the man will be honour being feared from his evil, and leaders of the people will be their lowly ones.

وَ إِذَا لَيْسَ الْحَرِيرُ وَ شَرِبَتِ الْحُمُرُ وَ اتَّخَذَ الْقَبَائِلُ وَ الْمَعَارِيفُ وَ لَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا فَلْيَرْجِعُوا بَعْدَ ذَلِكَ ثَلَاثَ خِصَالٍ رِجَالاً حُمَرَاءَ وَ مَسْخَأً وَ فَسْحَأً.

²¹⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 134

²¹⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 135

²¹⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 136

²¹⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 137

And when silk will be worn, and the wine will be drunk, and singers and the musical instruments are taken, and the latter ones of this community will curse its former ones, so after that they will be indulging in three characteristics – red wind, and morphing, and disintegration”.²¹⁹

139 وَ قَالَ ص الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ .

And he^{-saww} said: ‘The world is a prison of the Momin and a garden of the Kafir’.²²⁰

140 وَ قَالَ ص يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ النَّاسُ فِيهِ ذَنَابًا فَمَنْ لَمْ يَكُنْ ذَنْبًا أَكَلَتْهُ الدَّيَّابُ .

And he^{-saww} said: ‘A time shall come upon the people the people will be wolves in it. The one who does not happen to be a wolf will be devoured by the wolves’.²²¹

141 وَ قَالَ ص أَقَلُّ مَا يَكُونُ فِي آخِرِ الزَّمَانِ أَحْ يُوثِقُ بِهِ أَوْ دِرْهَمٌ مِنْ حَلَالٍ .

And he^{-saww} said: ‘The least of what will be happening is a brother being trusted with, or a Dirham (earned) from Permissible (means)’.²²²

142 وَ قَالَ ص اخْتَرِسُوا مِنَ النَّاسِ بِسُوءِ الظَّنِّ .

And he^{-saww} said: ‘Guard from the people having evil thoughts’.²²³

143 وَ قَالَ ص إِنَّمَا يُدْرِكُ الْحَيْرُ كُلَّهُ بِالْعَقْلِ وَ لَا دِينَ لِمَنْ لَا عَقْلَ لَهُ .

And he^{-saww} said: ‘But rather, the goodness, all of it is realised with the intellect, and there is no religion for the one having not intellect for him’.²²⁴

144- وَ أَتَى قَوْمٌ بِحَضْرَتِهِ عَلَى رَجُلٍ حَتَّى ذَكَرُوا جَمِيعَ خِصَالِ الْحَيْرِ فَقَالَ رَسُولُ اللَّهِ ص كَيْفَ عَقْلُ الرَّجُلِ

And a group of people in his^{-saww} presence praised upon a man until they had mentioned entirety of the good traits. Rasool-Allah^{-saww} said: ‘How is the intellect of the man?’

فَقَالُوا يَا رَسُولَ اللَّهِ تُحَيِّرُكَ عَنْهُ بِاجْتِهَادِهِ فِي الْعِبَادَةِ وَ أَصْنَافِ الْحَيْرِ تَسْأَلُنَا عَنْ عَقْلِهِ

They said, ‘O Rasool-Allah^{-saww}! We have informed you^{-saww} of his striving in the worship, and variety of the good deeds, (and) you^{-saww} are asking us about his intellect?’

فَقَالَ ع إِنَّ الْأَحْمَقَ يُصِيبُ بِحُجْمِهِ أَعْظَمَ مِنْ فُجُورِ الْفَاجِرِ وَ إِنَّمَا يَرْتَفِعُ الْعِبَادُ عَدَاً فِي الدَّرَجَاتِ وَ يَتَأَلَوْنَ الرُّقَى مِنْ رَبِّهِمْ عَلَى قَدْرِ عُسُولِهِمْ .

²¹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 138

²²⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 139

²²¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 140

²²² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 141

²²³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 142

²²⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 143

He^{-saww} said: 'The idiot is hit (afflicted) more by his idiocy than the immoral is with his immorality'.²²⁵

145 وَ قَالَ: قَسَمَ اللهُ الْعَقْلَ ثَلَاثَةَ أَجْزَاءٍ فَمَنْ كُنَّ فِيهِ كَمَلُ عَقْلِهِ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلَا عَقْلَ لَهُ حُسْنُ الْمَعْرِفَةِ لِلَّهِ وَ حُسْنُ الطَّاعَةِ لِلَّهِ وَ حُسْنُ الصَّبْرِ عَلَى أَمْرِ اللَّهِ.-

And he^{-saww} said: 'Allah^{-azwj} Divided the intellect in three segments. The one who were to have these in him, his intellect would be perfect, and the one who does not have these in him, there is no intellect for him – good recognition of Allah^{-azwj}, and good obedience to Allah^{-azwj}, and good patience upon the Commands of Allah^{-azwj}'.²²⁶

146- وَ قَدِمَ الْمَدِينَةَ رَجُلٌ نَصْرَانِيٌّ مِنْ أَهْلِ نَجْرَانَ وَ كَانَ فِيهِ بَيَانٌ وَ لَهُ وَقَارٌ وَ هَيْبَةٌ فَقِيلَ يَا رَسُولَ اللهِ مَا أَعْقَلَ هَذَا النَّصْرَانِيَّ

And a Christian man from the people of Najran arrived at Al-Medina, and there was explanation in him, and there was dignity for him and awe. It was said, 'O Rasool-Allah^{-saww} What is the intellect of this Christian?'

فَرَجَرَ الْفَائِلَ وَ قَالَ مَهْ إِنَّ الْعَاقِلَ مَنْ وَحَدَّ اللهُ وَ عَمِلَ بِطَاعَتِهِ.

He^{-saww} rebuked the speaker and said: 'Shh! The intellectual is one who professes Oneness of Allah^{-azwj} and works in His^{-azwj} obedience'.²²⁷

147 وَ قَالَ ص الْعِلْمُ خَلِيلُ الْمُؤْمِنِ وَ الْحِلْمُ وَرِيذُ وَ الْعَقْلُ دَلِيلُهُ وَ الْعَمَلُ قَيْمُهُ وَ الصَّبْرُ أَمِيرُ جُنُودِهِ وَ الرَّفْقُ وَالِدُهُ وَ الْبِرُّ أَحْوَهُ وَ النَّسَبُ آدَمُ وَ الْحَسَبُ التَّقْوَى وَ الْمُرُوَّةُ إِصْلَاحُ الْمَالِ.

And he^{-saww} said: 'The knowledge is a friend of the Momin, and the forbearance is his Vizier, and the intellect it his pointer, and the work is his value, and the patience is commander of his army, and the kindness is his father, and the righteousness is his brother, and the lineage is Adam^{-as}, and the pedigree is the piety, and the manliness is correcting the wealth'.²²⁸

148 وَ قَالَ ص مَنْ تَقَدَّمَتْ إِلَيْهِ يَدُكَانَ عَلَيْهِ مِنَ الْحَقِّ أَنْ يُكَافِيَ فَإِنْ لَمْ يَفْعَلْ فَالْتِنَاءُ فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ التَّعَمَّةَ.

And he^{-saww} said: 'One, a hand of favour is forwarded to him, there would be a right upon him that he reciprocates. If he does not do so, then he should praise. If he does not do so, he has committed Kufr with the bounty'.²²⁹

149 وَ قَالَ ص تَصَافَحُوا فَإِنَّ التَّصَافِحَ يُذْهِبُ السَّخِيمَةَ.

²²⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 144

²²⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 145

²²⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 146

²²⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 147

²²⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 148

And he^{-saww} said: ‘Shak hands with each other, for shaking of the hands removes the grudges’^{.230}

150 وَ قَالَ ص يُطْبِعُ الْمُؤْمِنُ عَلَى كُلِّ حِصْلَةٍ وَ لَا يُطْبِعُ عَلَى الْكُذِبِ وَ لَا عَلَى الْحِيَانَةِ.

And he^{-saww} said: ‘The Momin will form a habit upon every trait, and he will not form a habit upon the lying, nor upon the betrayal’^{.231}

151 وَ قَالَ ص إِنَّ مِنَ الشَّيْءِ حُكْمًا وَ رُيِّىَ حِكْمَةً وَ إِنَّ مِنَ النَّيِّانِ سِحْرًا.

And he^{-saww} said: ‘From the poetry there are rulings’ – and it has been reported: ‘Wisdom, and from the eloquence there is enchantment’^{.232}

152 - وَ قَالَ ص لِأَيِّ دَرٍّ أَيْ عَرَى الْإِيمَانَ أَوْثَقُ

And he^{-saww} said to Abu Zarr^{-la}: ‘Which hand of the Eman is strongest?’

قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{-ra} said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’.

فَقَالَ الْمُؤَالَةُ فِي اللَّهِ وَ الْمَعَادَةُ فِي اللَّهِ وَ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ.

He^{-saww} said: ‘The friendship for the Sake of Allah^{-azwj} and the enmity for the Sake of Allah^{-azwj}, and the loving for the Sake of Allah^{-azwj}, and the hating for the Sake of Allah^{-azwj}’^{.233}

153 وَ قَالَ ص مِنْ سَعَادَةِ ابْنِ آدَمَ اسْتِخَارَتُهُ اللَّهَ وَ رِضَاهُ بِمَا قَضَى اللَّهُ وَ مِنْ شِقْوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهَ وَ سَخَطُهُ بِمَا قَضَى اللَّهُ.

And he^{-saww} said: ‘From happiness of the son of Adam^{-as} is his seeking the Choice of Allah^{-azwj} (Istikhara) and his being satisfied with whatever Allah^{-azwj} Decrees; and from wretchedness of the son of Adam^{-as} is his neglecting seeking the Choice of Allah^{-azwj} (Istikhara) and his dissatisfaction with whatever Allah^{-azwj} has Decreed’^{.234}

154 وَ قَالَ ص النَّدَمُ تَوْبَةٌ.

And he^{-saww} said: ‘The regret is (an act of) repentance’^{.235}

155 وَ قَالَ ص مَا آمَنَ بِالْقُرْآنِ مَنْ اسْتَحَلَّ حَرَامَهُ.

²³⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 149

²³¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 150

²³² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 151

²³³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 152

²³⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 153

²³⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 154

And he^{-saww} said: ‘He has not believed in the Quran, one who permits its Prohibition’.²³⁶

156 وَقَالَ لَهُ رَجُلٌ أَوْصِنِي

And a man said to him^{-saww}, ‘Advise me!’

فَقَالَ لَهُ اخْفِظْ لِسَانَكَ

He^{-saww} said to him: ‘Protect your tongue’.

ثُمَّ قَالَ لَهُ يَا رَسُولَ اللَّهِ أَوْصِنِي

Then he said to him^{-saww}, ‘O Rasool-Allah^{-saww}, advise me!’

قَالَ اخْفِظْ لِسَانَكَ

He^{-saww} said: ‘Protect your tongue’.

ثُمَّ قَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي

Then he said, ‘O Rasool-Allah^{-saww}, advise me!’

فَقَالَ وَيْحَكَ وَ هَلْ يَكُفُّ النَّاسَ عَلَى مَنَاخِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

He^{-saww} said: ‘Woe be to you! And will the people be flung into the Fire upon their nostril except as a harvest of their tongues?’²³⁷

157 وَقَالَ ص صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ وَ الصَّدَقَةُ الْحَقِيقَةُ تُطْفِئُ غَضَبَ اللَّهِ وَ صَلَةُ الرَّحِمِ زِيَادَةٌ فِي الْعُمُرِ وَ كُلُّ مَعْرُوفٍ صَدَقَةٌ وَ أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ وَ أَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ أَهْلُ الْمَعْرُوفِ.

And he^{-saww} said: ‘Doing the act of kindness saves (from) the evil death, and the hidden charity extinguished Wrath of Allah^{-azwj}, and connecting the kinship increases in the lifespan, and every act of kindness is charity, and the people doing acts of kindness in the world, they are the people doing acts of kindness in the Hereafter, and the evil people in the world, they are the evil people in the Hereafter, and the first one to enter the Paradise are the people (having done) the acts of kindness’.²³⁸

158 وَقَالَ ص إِنَّ اللَّهَ يُحِبُّ إِذَا أَنْعَمَ عَلَى عَبْدِهِ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَيْهِ وَ يُبْغِضُ الْبُؤْسَ وَ التَّبَوُّسَ.

²³⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 155

²³⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 156

²³⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 157

And he^{-saww} said: ‘When Allah^{-azwj} Favours upon His^{-azwj} servant, He^{-azwj} Loves to see the impact of His^{-azwj} bounty upon him, and He^{-azwj} Hates the destitution, and pretending to be a destitute’^{.239}

159 وَ قَالَ ص حُسْنُ الْمَسْأَلَةِ نِصْفُ الْعِلْمِ وَ الرِّفْقُ نِصْفُ الْعَيْشِ.

And he^{-saww} said: ‘Goodly asking is half the knowledge, and the kindness is half the (good) life’^{.240}

160 وَ قَالَ ص يَهْرَمُ ابْنُ آدَمَ وَ تَنْسِبُ مِنْهُ اثْنَتَانِ الْحِرْصُ وَ الْأَمَلُ.

And he^{-saww} said: ‘The son of Adam^{-as} gets older while two become young from him – the greed and the (long) hopes’^{.241}

161 وَ قَالَ ص الْحَيَاءُ مِنَ الْإِيمَانِ.

And he^{-saww} said: ‘The modesty is from the Eman’^{.242}

162 وَ قَالَ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ تَزَلْ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ عَنْ عُمُرِهِ فِيهِمْ أَفْنَاهُ وَ عَنْ شَبَابِهِ فِيهِمْ أَبْلَاهُ وَ عَمَّا كَتَبْتَهُ مِنْ أَيْنَ كَتَبْتَهُ وَ فِيهِمْ أَنْفَقَهُ وَ عَنْ حُبِّنَا أَهْلَ الْبَيْتِ.

And he^{-saww} said: ‘When it will be the Day of Qiyamah, a servant will not cease to be brought forward until he is questioned about four – about his lifespan, what did he spend it in, and about his youth, what did he wear it down in, and about what he had earned, where did he earn it from and what did he spend it in, and about our^{-asws} love, People^{-asws} of the Household’^{.243}

163 وَ قَالَ ص مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ وَ حَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ وَ وَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ فَهُوَ مِنْ كَمَلَتْ مُرُوَّتُهُ- وَ ظَهَرَتْ عَدَالَتُهُ وَ وَجِبَتْ أُخُوَّتُهُ وَ حُرِّمَتْ غَيْبَتُهُ.

And he^{-saww} said: ‘One who works (employs) the people so he does not oppress them, and he narrates to them so he does not lie to them, and promises them so he does not break them, he would be from the ones his chivalry is perfect, and his justice has been revealed, and his brotherhood is obligated, and backbiting him is prohibited’^{.244}

164 وَ قَالَ ص الْمُؤْمِنُ حَرَامٌ كُلُّهُ عِرْضُهُ وَ مَالُهُ وَ دَمُهُ.

²³⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 158

²⁴⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 159

²⁴¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 160

²⁴² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 161

²⁴³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 162

²⁴⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 163

And he^{-saww} said: ‘The Momin is sacred, all of him, his honour, and his wealth, and his blood’.²⁴⁵

165 وَ قَالَ ص صَلُّوا أَرْحَامَكُمْ وَ لَوْ بِالسَّلَامِ.

And he^{-saww} said: ‘Connect your kinships and even if it be with the greeting’.²⁴⁶

166 وَ قَالَ ص الْإِيمَانُ عَقْدٌ بِالْقَلْبِ وَ قَوْلٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ.

And he^{-saww} said: ‘The Eman is a tied with the heart, and the word with the tongue, and the work with the limbs’.²⁴⁷

167 وَ قَالَ ص لَيْسَ الْغِنَى مِنْ كَثْرَةِ الْعَرَضِ وَ لَكِنَّ الْغِنَى غِنَى النَّفْسِ.

And he^{-saww} said: ‘The riches aren’t from abundance of the belongings, but the riches are richness of the soul’.²⁴⁸

168 وَ قَالَ ص تَرْكُ الشَّرِّ صَدَقَةٌ.

And he^{-saww} said: ‘Neglecting the evil is (an act of) charity’.²⁴⁹

169 وَ قَالَ ص أَرْبَعَةٌ تَلْزَمُ كُلَّ ذِي حِجْبٍ وَ عَقْلٍ

And he^{-saww} said: ‘Four are necessary for every one with reason and intellect, from my^{-saww} community’.

مِنْ أُمَّتِي قَبِيلَ يَا رَسُولَ اللَّهِ مَا هُنَّ

It was said, ‘O Rasool-Allah^{-saww}! What are these?’

قَالَ اسْتِيعَاغُ الْعِلْمِ وَ حِفْظُهُ وَ نَشْرُهُ وَ الْعَمَلُ بِهِ.

He^{-saww} said: Listening intently to the knowledge, and preserving it, and publicising it, and working with it’.²⁵⁰

170 وَ قَالَ ص إِنَّ مِنْ الْبَيَانَ سِحْرًا وَ مِنْ الْعِلْمِ جَهْلًا وَ مِنْ الْقَوْلِ عَيْبًا.

²⁴⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 164

²⁴⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 165

²⁴⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 166

²⁴⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 167

²⁴⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 168

²⁵⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 169

And he^{-saww} said: ‘From the eloquence there is enchantment, and from the knowledge there is ignorance, and from the word there is inability (to express)’.²⁵¹

171 وَ قَالَ صِ السُّنَّةُ سُنَّتَانِ سُنَّةٌ فِي فَرِيضَةِ الْأَخْذِ بِهَا هُدًى وَ تَرْكُهَا ضَلَالَةٌ وَ سُنَّةٌ فِي غَيْرِ فَرِيضَةٍ الْأَخْذِ بِهَا فَضِيلَةٌ وَ تَرْكُهَا غَيْرُ خَطِيئَةٍ.

And he^{-saww} said: ‘The Sunnah are two (types of) Sunna’s – a Sunnah regarding an obligation, the taking with it after me^{-saww} is guidance, and neglecting it is straying; and a Sunnah regarding other than an obligation, the taking with it is a merit, and neglecting it without sin’.²⁵²

172 وَ قَالَ صِ مَنْ أَرْضَى سُلْطَانًا بِمَا يُسْخِطُ اللَّهَ خَرَجَ مِنْ دِينِ اللَّهِ.

And he^{-saww} said: ‘One who satisfies a ruler by Annoying Allah^{-azwj} has exited from the religion of Allah^{-azwj}’.²⁵³

173 وَ قَالَ صِ خَيْرٌ مِنَ الْخَيْرِ مُعْطِيهِ وَ شَرٌّ مِنَ الشَّرِّ فَاعِلُهُ.

And he^{-saww} said: ‘Better than the good deed is its giver, and eviler than the evil is its doer’.²⁵⁴

174 وَ قَالَ صِ مَنْ نَقَلَهُ اللَّهُ مِنْ ذُلِّ الْمَعَاصِي إِلَى عِزِّ الطَّاعَةِ أَغْنَاهُ بِمَا مَالٍ وَ أَعَزَّهُ بِمَا عَشِيرَةٍ وَ أَنْسَهُ بِمَا أَنْبِيَاءِ

And he^{-saww} said: ‘One whom Allah^{-azwj} Transfers from the disgrace of the disobedience to the honour of obedience, He^{-azwj} has Enriched him without wealth and Made him honourable without a clan, and Comforted him without a comforter.

وَ مَنْ خَافَ اللَّهَ أَخَافَ مِنْهُ كُلَّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ

And the one who fears Allah^{-azwj}, all thing will be fearful of him, and the one who does not fear Allah^{-azwj}, Allah^{-azwj} will Cause him to fear from all things.

وَ مَنْ رَضِيَ مِنَ اللَّهِ بِالْيُسْرِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْيُسْرِ مِنَ الْعَمَلِ

And one is satisfied from Allah^{-azwj} with the less from the sustenance, Allah^{-azwj} will be Satisfied with him from the less from (his) deeds.

وَ مَنْ لَمْ يَسْتَخِجْ مِنْ طَلَبِ الْحَلَالِ مِنَ الْمَعِيشَةِ خَفَّتْ مَقُونَتُهُ وَ رَخِيَ بَالُهُ وَ نُعِمَ عِيَالُهُ

And who is not embarrassed from seeking the Permissible from the livelihood, his income will be light and his mind will be relaxed, and his dependants will be comfortable.

وَ مَنْ زَهَدَ فِي الدُّنْيَا أَثَبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَارِ الْقَرَارِ.

²⁵¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 170

²⁵² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 171

²⁵³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 172

²⁵⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 173

And one who is ascetic in the world, Allah^{-azwj} will Affirm the wisdom in his heart, and his tongue will speak with it, and he will be insightful of the faults of the world, its illnesses and its cures, and he will safely exit from the world to the house of settlement”^{.255}

175 وَ قَالَ صَ أُفَيْلُوا دَوِي اَهْتَاتِ عَنَّا اِهْمَ.

And he^{-saww} said: ‘Overlook (from) the ones with imperfections, their stumbles”^{.256}

176 وَ قَالَ صَ اَلْهُدَى فِي الدُّنْيَا فَصُرَ الْاَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ وَ الْوَرَعُ عَنِ كُلِّ مَا حَرَّمَ اللهُ.

And he^{-saww} said: ‘The ascetism in the world is having short hopes, and thanking for every bounty, and the devoutness (abstaining) from all what Allah^{-azwj} has Prohibited”^{.257}

177 وَ قَالَ صَ لَا تَعْمَلْ شَيْئاً مِنَ الْخَيْرِ رِيَاءً وَ لَا تَدَعُهُ حَيَاءً.

And he^{-saww} said: ‘Do not do anything from the good to show-off nor leave it out of being embarrassed”^{.258}

178 وَ قَالَ صَ اِنَّمَا اَخَافُ عَلَى اُمَّتِي ثَلَاثاً شُحاً مُطَاعاً وَ هَوًى مُتَّبِعاً وَ اِمَاماً ضَالاً.

And he^{-saww} said: ‘But rather I^{-saww} scared upon my^{-saww} community of three – a greedy one being obeyed, and personal desires being followed, and a straying imam (leader)”^{.259}

179 وَ قَالَ صَ مَنْ كَثُرَ هُمُّ سَقِمَ بَدَنُهُ وَ مَنْ سَاءَ حُلُقُهُ عَدَبَ نَفْسُهُ وَ مَنْ لَاحَى الرِّجَالَ دَهَبَتْ مُرُوئُهُ وَ كَرَامَتُهُ.

And he^{-saww} said: ‘One whose worries are a lot his body will be sick, and one whose manners are bad will torment his soul, and one who disputes the men, his manliness and his honour will be gone”^{.260}

180 وَ قَالَ صَ اَلَا اِنَّ شَرَّ اُمَّتِي اَلَّذِيْنَ يُكْرَمُوْنَ مَخَافَةَ شَرِّهِمْ اَلَا وَ مَنْ اَكْرَمَهُ النَّاسُ اِتِّقَاءَ شَرِّهِ فَلَيْسَ مِنِّي.

And he^{-saww} said: ‘Indeed! The evil ones of my^{-saww} community are those who are being honour (because) their evil is being feared from. Indeed! And the one who honours the people fearing his evil, he isn’t from me^{-saww}”^{.261}

181 وَ قَالَ صَ مَنْ اَصْبَحَ مِنْ اُمَّتِي وَ هَمُّهُ عَدُوُّ اللهِ فَلَيْسَ مِنَ اللهِ وَ مَنْ لَمْ يَهْتَمَّ بِاُمُورِ الْمُؤْمِنِيْنَ فَلَيْسَ مِنْهُمْ وَ مَنْ اَقْرَبَ بِالذَّلِّ طَائِعاً فَلَيْسَ مِنَّا اَهْلُ الْبَيْتِ.

And he^{-saww} said: ‘One from my^{-saww} community who comes to a morning and his main concern is other than Allah^{-azwj}, he isn’t from Allah^{-azwj}, and the one is not concerned with affairs of the

²⁵⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 174

²⁵⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 175

²⁵⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 176

²⁵⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 177

²⁵⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 178

²⁶⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 179

²⁶¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 180

Momineen, he isn't from them, and the one who willingly accepts the humiliation, he isn't from us^{-asws}, People^{-asws} of the Household".²⁶²

182- وَ كَتَبَ صَ إِلَى مُعَاذٍ يُعَزِّبُهُ بِأَبْنِهِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى مُعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ اللَّهَ إِلَيْكَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

And he^{-saww} wrote to Muaz Bin Jabal consoling him of his son: 'From Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, to Muaz Bin Jabal. Greetings be to you! I^{-saww} hereby praise Allah^{-azwj} to you, Who, there is no god except He^{-azwj}.

أَمَّا بَعْدُ فَمَقْدُ بَلَّغَنِي جَزَعُكَ عَلَى وَلَدِكَ الَّذِي قَضَى اللَّهُ عَلَيْهِ وَ إِنَّمَا كَانَ ابْنُكَ مِنْ مَوَاهِبِ اللَّهِ الْهُنْبِيَّةِ وَ عَوَارِيهِ الْمُسْتَوْدَعَةِ عِنْدَكَ فَمَتَّعَكَ اللَّهُ بِهِ إِلَى أَجَلٍ وَ قَبْضَهُ لَوَقْتِ الْمَعْلُومِ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ-

As for after, it has reached me^{-saww}, your alarm upon your son whom Allah^{-azwj} has Decreed (death) upon him, and rather your son was from the pleasant Gifts of Allah^{-azwj} self was deposited in your possession. Allah^{-azwj} Caused you to enjoy with him up to a term and He^{-azwj} Captured (his soul) to a known time. We are for Allah^{-azwj} and are returning to Him^{-azwj}.

لَا يَحِطُّنَّ جَزَعُكَ أَجْرُكَ وَ لَوْ قَدِمْتَ عَلَى ثَوَابِ مُصِيبَتِكَ لَعَلِمْتَ أَنَّ الْمُصِيبَةَ قَدْ قَصُرَتْ لِعَظِيمِ مَا أَعَدَّ اللَّهُ عَلَيْهَا مِنَ الثَّوَابِ لِأَهْلِ التَّسْلِيمِ وَ الصَّبْرِ

Do not let you alarm nullify your Rewards, and if you were to go forward to the Rewards of your calamity, you would know that the calamity is short-lived compared to the mightiness of what Rewards Allah^{-azwj} has Prepared upon it for the people of submission and the patience.

وَ اعْلَمْ أَنَّ الْجُرْعَ لَا يَرُدُّ مَيْتاً وَ لَا يَدْفَعُ قَدراً فَأَحْسِنِ الْعَزَاءَ وَ تَنْجِرِ الْمُؤْعُودَ فَلَا يَدْهَبَنَّ أَسْفَاكَ عَلَى مَا لَازِمٌ لَكَ وَ لِجَمِيعِ الْخَلْقِ نَارِلٌ بِقَدْرِهِ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And know that the alarm cannot return a deceased, nor can it repel a pre-determination, therefore be of good consolation and fulfil the promises. Do not let your sorrow go upon what is necessary for you and for entirety of the creatures befalling by His^{-azwj} pre-determination. And the greetings be upon you, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings".²⁶³

183 وَ قَالَ صَ مِنْ أَشْرَاطِ السَّاعَةِ كَثْرَةُ الْفُرَّاءِ وَ قِلَّةُ الْمُفْهَاءِ وَ كَثْرَةُ الْأَمْرَاءِ وَ قِلَّةُ الْأُمْنَاءِ وَ كَثْرَةُ الْمَطَرِ وَ قِلَّةُ النَّبَاتِ.

And he^{-saww} said: 'From the conditions of the Hour is abundance of the readers (of the Quran), and lack of jurists, and many Emirs and few trustees, and abundance of rain and little vegetation".²⁶⁴

184 وَ قَالَ صَ أَبْلُغُونِي حَاجَةً مِنْ لَا يَسْتَطِيعُ إِبْلَاغِي حَاجَتَهُ فَإِنَّهُ مَنْ أَبْلَغَ سُلْطَاناً حَاجَةً مِنْ لَا يَسْتَطِيعُ إِبْلَاغَهَا تَبَّتْ اللَّهُ قَدَمَيْهِ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ.

²⁶² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 181

²⁶³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 182

²⁶⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 183

And he^{-saww} said: ‘Deliver to me^{-saww} the need of the one who cannot deliver his need to me^{-saww}, for the one who delivers to a ruler a need of the one who is not capable of delivering it, Allah^{-azwj} will Affirm his feet upon the Bridge on the Day of Qiyamah’.²⁶⁵

185 وَ قَالَ ص عَرَبِيَّانِ كَلِمَةٌ حُكْمٌ مِنْ سَفِيهِ فَأَقْبَلُوهَا وَ كَلِمَةٌ سَيِّئَةٌ مِنْ حَكِيمٍ فَأَغْفِرُوهَا.

And he^{-saww} said: ‘Two strange things – a wise word from a foolish, so accept it, and an evil word from a wise one, forgive it’.²⁶⁶

186 وَ قَالَ ص لِلْكُفَّانِ ثَلَاثُ عِلَامَاتٍ يَتَوَاتَى حَتَّى يُفْرَطَ وَ يُفْرَطُ حَتَّى يُضَيَّعَ وَ يُضَيَّعُ حَتَّى يَأْتَمَ.

And he^{-saww} said: ‘There are three signs for the lazy – he procrastinates until he is excessive, and he is excessive until he wastes, and he wastes until he sins’.²⁶⁷

187 وَ قَالَ ص مَنْ لَمْ يَسْتَحْيِ مِنَ الْحَالَالِ نَفَعَ نَفْسَهُ وَ حَفَّتْ مَثُونَتُهُ وَ نَفَى عَنْهُ الْكِبْرَ وَ مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ عَنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ

And he^{-saww} said: ‘One who is not embarrassed from the Permissible will benefit himself, and his income (provision) will be light, and the arrogance will be negated from him; and the one who is satisfied from Allah^{-azwj} with the less from the sustenance, Allah^{-azwj} will be Satisfied with him with the few deeds.

وَ مَنْ يَرْغَبُ فِي الدُّنْيَا فَطَالَ فِيهَا أَمَلُهُ أَعْمَى اللَّهُ قَلْبُهُ عَلَى قَدَرِ رَغْبَتِهِ فِيهَا وَ مَنْ زَهَدَ فِيهَا فَقَصُرَ فِيهَا أَمَلُهُ أَعْطَاهُ اللَّهُ عِلْمًا بَعِيرَ تَعْلَمُ وَ هُدًى بَعِيرَ هِدَايَةٍ وَ أَذْهَبَ عَنْهُ الْعَمَى وَ جَعَلَهُ بَصِيرًا

And one who is desirous regarding the world, his hopes will be long in it. Allah^{-azwj} will Blind his heart in accordance to his desires regarding it; and the one who is ascetic in it, his hopes will be short in it, Allah^{-azwj} will Give him knowledge without learning, and guidance without being guided (by people), and the blindness will be gone from him, and will Make him insightful.

أَلَا إِنَّهُ سَيَكُونُ بَعْدِي أَقْوَامٌ- لَا يَسْتَقِيمُ لَهُمُ الْمُلْكُ إِلَّا بِالْقَتْلِ وَ التَّجْرِ وَ لَا يَسْتَقِيمُ لَهُمُ الْعِنَى إِلَّا بِالْبُحْلِ وَ لَا تَسْتَقِيمُ لَهُمُ الْمَحَبَّةُ فِي النَّاسِ إِلَّا بِاتِّبَاعِ الْهُوَى وَ التَّبَسُّرِ فِي الدِّينِ

Indeed! A people will come into being after me^{-saww}, the kingdom will not be straight for them except with the killing, and the compulsion, nor with the riches be straight for them except by the miserliness, nor will the love among the people will be straight for them except by following the personal desires and the postponing (matters) regarding the religion.

أَلَا فَمَنْ أَدْرَكَ ذَلِكَ فَصَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْعِنَى وَ صَبَرَ عَلَى الدُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ وَ صَبَرَ عَلَى الْبُعْضَاءِ فِي النَّاسِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ- لَا يُرِيدُ بِذَلِكَ إِلَّا وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ أَعْطَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صَدِيقًا.

²⁶⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 184

²⁶⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 185

²⁶⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 186

Indeed! The one who comes across that, he should be patient upon the poverty while he is able upon the riches, and be patient upon the humiliation while he is able upon the honour, and be patient upon the hatred among the people while he is able upon the love, not intending by that except the Face of Allah^{-azwj} and house of the Hereafter. Allah^{-azwj} will Give him Rewards of fifty truthful ones".²⁶⁸

188 وَ قَالَ ص إِتَاكُمْ وَ تَخَشُّعَ التَّقَاتِ وَ هُوَ أَنْ يُرَى الْجَسَدُ خَاشِعاً وَ الْقَلْبُ لَيْسَ بِخَاشِعٍ.

And he^{-saww} said: 'Beware of and fear the hypocrisy, and it is his showing the body as humble and the heart isn't with humbleness".²⁶⁹

189 وَ قَالَ ص الْمُحْسِنُ الْمَذْمُومُ مَرْخُومٌ.

And he^{-saww} said: 'The good doer is condemned, deprived".²⁷⁰

190 وَ قَالَ ص اقْبَلُوا الْكِرَامَةَ وَ أَفْضَلُ الْكِرَامَةِ الطَّيِّبُ أَخْفَهُ مَحْمِلاً وَ أَطْيَبُهُ رِيحاً.

And he^{-saww} said: 'Accept the honour, and the superior honour is the perfume, being of lightest weight and most aromatic of smells".²⁷¹

191 وَ قَالَ ص إِنَّمَا تَكُونُ الصَّبِيغَةُ إِلَى ذِي دِينٍ أَوْ ذِي حَسَبٍ وَ جِهَادُ الضَّعْفَاءِ الْحُجَّ وَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ لِزَوْجِهَا وَ التَّوَدُّدُ نِصْفُ الدِّينِ وَ مَا عَالَ امْرُؤٌ قَطُّ عَلَى اقْتِصَادٍ وَ اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ أَيْ اللَّهُ أَنْ يَجْعَلَ رِزْقَ عِبَادِهِ الْمُؤْمِنِينَ مِنْ حَيْثُ يَحْتَسِبُونَ.

And he^{-saww} said: 'But rather, the good dealings happen to the one with religion, or with pedigree, and the Jihad by the weak is the Hajj, and Jihad of the woman is being a good spouse to her husband, and the cordiality is half the religion, and a person will not be impoverished while being upon the moderation, and bring down the sustenance (from the sky) by giving the charity. Allah^{-azwj} has Refused to Make sustenance of His^{-azwj} Momineen servants to be from where they are anticipating".²⁷²

192 وَ قَالَ ص لَا يَبْلُغُ عَبْدٌ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذراً لِمَا بِهِ الْبَأْسُ.

And he^{-saww} said: 'A servant will not reach to be from the pious ones until he leaves what there is no problem with it, being cautious of what there is a problem with it".²⁷³

193- غو، غوالي اللغالي قَالَ النَّبِيُّ ص إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَ لَهُ وَزيراً صَالِحاً إِنْ نَسِيَ ذِكْرَهُ وَ إِنْ ذَكَرَ أَعَانَهُ سِيرُوا سِيرَ أَوْضَعِكُمْ الْفِرَارُ بِمَا لَا يُطَاقُ مَنْ اسْتَوَى يَوْمَهُ فَهُوَ مَعْبُودٌ الدُّنْيَا دَارُ مِحْنَةٍ الدُّنْيَا سَاعَةٌ فَاجْعَلُوهَا طَاعَةً مَعَ كُلِّ فَرْحَةٍ تَرْحَةً-

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²⁶⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 187

²⁶⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 188

²⁷⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 189

²⁷¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 190

²⁷² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 191

²⁷³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 192

‘The Prophet^{-saww} said: ‘When Allah^{-azwj} Wants good with a servant, He^{-azwj} Makes a righteous Vizier to be for him. If he forgets, he would remind him, and if he remembers, he would assist him. His conduct will be the conduct of the weakest of you, fleeing from the unbearable. The one whose two days are the same has been cheated. The world is a house of trials. The world is for an hour, so make it in obedience. With every happiness there is grief.

اسْتَعِينُوا عَلَى الْحَوَائِجِ بِالْكَفَمَانِ لَهَا لِكُلِّ شَيْءٍ سَنَامٌ وَ سَنَامُ الْقُرْآنِ سُورَةُ الْبَقَرَةِ مَنْ لَمْ يَصْبِرْ عَلَى ذَلِكَ التَّعَلُّمِ سَاعَةً بَقِيَ فِي ذَلِكَ الْجَهْلِ أَبَدًا مَنْ سَنَّ سُنَّةَ حَسَنَةً فَلَهُ أَجْرُهَا وَ أَجْرُ مَنْ عَمِلَ بِهَا

Seek assistance upon the need with the concealment for it. There is a peak for all things, and peak of the Quran is it's Surah Al Baqarah. One who is not patient upon humiliation of learning for an hour will remain in the humiliation of ignorance for ever. One who conducts a good sunnah (conduct), for him would be its Reward and Reward of the one who works with it.

الْخِتْلَافُ أُمَّي رَحْمَةٌ أَبَدًا يَنْفُسِكَ شَرُّ النَّاسِ مَنْ أَكَلَ وَحْدَهُ وَ مَنَعَ رِقْدَهُ وَ جَلَدَ عَبْدَهُ إِذَا تَعَيَّرَ السُّلْطَانُ تَعَيَّرَ الرِّمَانُ - إِذَا كَانَ الدَّاءُ مِنَ السَّمَاءِ فَقَدْ بَطَلَ هُنَاكَ الدَّوَاءُ الْأَزْوَاجُ جُنُودٌ مُجْتَدَّةٌ فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ وَ مَا تَنَافَرَ اخْتَلَفَ

Interchange of my^{-saww} community is a Mercy; begin with yourself; vilest of the people is one who eats alone, and prevents his ride, and whips his slave; when the ruler changes, the times change; when the disease were to be from the sky, so the cure has been invalidate over here; and souls are a conscripted army, so whatever they recognise each other from it, the get together, and whatever dislike, they differ.

السَّخِيحُ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ اجْتَنِبْ حَمْسًا الْحَسَدَ وَ الطَّيْرَةَ وَ الْبَغْيَ وَ سُوءَ الظَّنِّ وَ النَّمِيمَةَ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي مَنْ فُتِحَ لَهُ بَابٌ خَيْرٌ فَلْيَنْتَهِزْهُ فَإِنَّهُ لَا يَدْرِي مَتَى يُغْلَقُ عَنْهُ

The generous one is close from Allah^{-azwj}, close from the Paradise, close from the people; keeps aside from five – the envy, and the evil omen, and the rebellion, and the evil thoughts, and the gossiping; I^{-azwj} am with the thoughts of My^{-azwj} servant with Me^{-azwj}; one for whom a door of goodness is opened, let him seize it for he does not know when it will be locked from him.

الْأُمُورُ بِتَمَامِهَا وَ الْأَعْمَالُ بِخَوَاتِمِهَا شَاوِرُهُنَّ وَ خَالَفُوهُنَّ حُبُّكَ لِلشَّيْءِ يُعْمِي وَ يُصِمُّ الْمَرْأَةَ كَالضَّلَعِ الْعَوْجَاءِ بُلُوا أَرْحَامَكُمْ وَ لَوْ بِالسَّلَامِ الْفِرَارُ فِي وَقْتِهِ ظَقَّرَ الشَّبَابَ شُعْبَةً مِنَ الْجُنُونِ - لَا خَيْرَ فِي السَّرْفِ وَ لَا سَرَفَ فِي الْخَيْرِ -

The affairs are with their completion, and the deeds are with their endings; consult them and opposes them (women); your love for the thing is blinding; and the woman will break like the crooked rib; ennoble (connect) your kinship and even if it be with the greetings; the flier during its time will succeed; the youth is a branch of the insanity; there is no good in the extravagance and there is no extravagance in the good.

إِنَّ اللَّهَ يُحِبُّ الْقَالَ الْحَسَنَ رَأْسَ الْعَقْلِ بَعْدَ الْإِيمَانِ التَّوَدُّدُ إِلَى النَّاسِ الْمَقْدُورُ كَائِنٌ وَ الْهَمُّ فَاضِلٌ الصَّدَقَةُ تَزِيدُ فِي الْعُمْرِ وَ تَسْتَنْزِلُ الرِّزْقَ وَ تَقِي مَصَارِعَ السُّوءِ وَ تُطْفِي غَضَبَ الرَّبِّ تَرْكُ الْفُرْصِ غُصَصُ الْفُرْصِ تَمُّرٌ مَرَّ السَّحَابِ أَصْبِيحُ الْأَمْرِ أَدْنَاهُ مِنَ الْفَرْجِ

Allah^{-azwj} Loves the good doer; head of the intellect after the Eman, is the cordiality to the people; the pre-determines will happen; and the concern is a virtue; the charity increases in the lifespan and brings down the sustenance and saves from the evil death, and extinguishes Wrath of the Lord^{-azwj}; missing the opportunity will suffocate the opportunity; pass by the passing of a cloud; narrowest of the matters is its lowest from the relief.

حُسْنُ الْعَهْدِ مِنَ الْإِيمَانِ مَنْ تَعَلَّمَتْ مِنْهُ حَرْفًا صَبِرَتْ لَهُ عَبْدًا الظَّفَرُ الْجَزْمُ وَ الْحَزْمُ إِذَا جَاءَ الْقَضَاءُ صَاقَ الْقَضَاءُ الدُّنْيَا سَجْنُ الْمُؤْمِنِ طَالِبُ الْعِلْمِ مَخْشَوْفٌ
بِعِنَايَةِ اللَّهِ التَّدَمُّ تَوْبَةُ الْحَاسِدِ مُعْتَاطٌ عَلَى مَنْ لَا ذَنْبَ لَهُ

The good agreement is from the Eman; One I^{-saww} learnt a letter from him, I^{-saww} became a slave of his; the success is the decisiveness and the assertiveness; when the Decree comes, the atmosphere is constricted; the world is a prison of the Momin; seeker of the knowledge is surrounded by the Providence of Allah^{-azwj}; the regret is a repentance; the envier gets angry upon the one having not offense for him.

الْحَزْمُ بِإِجَالَةِ الرَّأْيِ وَ الرَّأْيِ بِتَحْصِينِ الْأَسْرَارِ - أَعْقَلَ النَّاسِ مُحْسِنٌ حَائِفٌ وَ أَجْهَلُهُمْ مُسِيءٌ آمِنٌ طَالِبُ الْعِلْمِ لَا يَمُوتُ أَوْ يَمُتُّعُ جَدُّهُ بِقَدْرِ كَدِّهِ الْمُؤْمِنُونَ
عِنْدَ شُرُوطِهِمْ - الْكَعْبَةُ تَزَارُ وَ لَا تَزُورُ السُّكُوتُ عِنْدَ الضَّرُورَةِ

The decisiveness is by diffusing the opinion, and the opinion is by fortifying the secrets; the most intellectual of the people is a fearful good doer, and their most ignorant is a secure evil doer; the scholar does not die, or his efforts dies in accordance to his toil; the Momineen are with their stipulated conditions; and the Kabah is visited and it does not visit; the silence is with the necessity.

بِدَعْوَةِ السُّلْطَانِ ظَلَمَ اللَّهُ يَأْوِي إِلَيْهِ كُلُّ مَظْلُومٍ الْعَدْلُ جُنَّةٌ وَقِيَّةٌ وَ جُنَّةٌ بَاقِيَةٌ أَصْلَحَ وَزِيرَكَ فَإِنَّهُ الَّذِي يَفُودُكَ إِلَى الْجَنَّةِ وَ النَّارِ - الْجَاهُ أَحَدُ الرِّفْدَيْنِ وَ الْآخَرُ
الْمَالُ الْأُمُورُ مَرْهُونَةٌ بِأَوْقَاتِهَا الْهُدْيَةُ تُذْهِبُ السَّخِيمَةَ تَصَافَحُوا فَإِنَّهُ يَذْهَبُ بِالْغُلِّ

The innovation of a ruler is a shade of Allah^{-azwj} every oppressed takes shelter to it; the justice is a saving shield and a lasting shield; correct your Vizier for he is the one guiding you to the Paradise and (saving from) the Fire; and last of the wealth are the matters pledge with their timings; the gift eliminates the grudges; shake hands for it removes the malice.

الْهُدْيَةُ تُورِثُ الْمَوَدَّةَ وَ تَجْعُدُ الْأُحْوَةَ وَ تَذْهِبُ الضَّغِينَةَ وَ تَهَادُوا تَحَابُّوا نِعَمَ الشَّيْءِ الْهُدْيَةُ أَمَامَ الْحَاجَةِ أَهْدِ لِمَنْ يَهْدِيكَ الْهُدْيَةُ تَفْتَحُ الْبَابَ الْمُصْمَتِ نِعَمٌ
مِفْتَاحُ الْحَاجَةِ الْهُدْيَةُ

The gift inherits the cordiality, and reconciles the brothers, and removes the grudges, and gift each other and love each other; best of the things is the gifting; in front of the need, present a gift to the one gifting to you, you will open the door of silence; best key of the need is the gift.

الْمَرْءُ مَخْمُومٌ تَحْتَ لِسَانِهِ مَا يُصْلِحُ لِلْمَوْتَى فَعَلَى الْعَبْدِ حَرَامٌ الْهُدَايَا رَزَقَ اللَّهُ مَنْ أَهْدَى إِلَيْهِ شَيْءٌ فَلْيَقْبَلْهُ إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الْأَبْدَانُ فَاهْدُوا إِلَيْهَا
طَرَائِفَ الْحِكْمِ.

The person is hidden beneath his tongue; what is correct for the master, it is Prohibited upon the slave; the gift is a Grace of Allah^{-azwj}; once something is gifted to him, let him accept it; this hearts get bored just as the bodies get bored, so gift the wise anecdotes to them”.²⁷⁴

194- فِي حَدِيثِ الْفُؤَسِيِّ يَا دَاوُدُ فَرِّعْ لِي بَيْتًا أَسْكُنُهُ إِنَّ اللَّهَ فِي أَيَّامِ ذَهْرِكُمْ تَفَحَاتٍ أَلَا فَتَرَضُّوْا لَهَا السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِمَ فِي النَّوَائِبِ لَا مَنَعَ وَلَا إِسْرَافَ وَلَا جُلْحَ وَلَا إِتْلَافَ خَيْرُ الْأُمُورِ أَوْسَطُهَا

In a Holy Hadeeth: “O Dawood^{-as}! Free a room for Me^{-azwj} I^{-azwj} can Settle in!” For Allah^{-azwj}, during the days of your life, there are whiffs, so watch out for these; the fortunate is the one preached by others; one who looks into the consequences will be safe during the calamities; neither preventing, nor extravagance, nor miserliness, nor wasting, best of the matters are their middle (moderate).

مَا الْعِلْمُ إِلَّا مَا حَوَاهُ الصَّدْرُ الدُّنْيَا دَارُ بَلِيَّةٍ تَعَمَّمُوا تَزَادُوا جَلْمًا الْعِمَامَةُ مِنَ الْمَرْوَةِ هَذَا مِنْ مُحَمَّدَانَ عَلَى ذِكْرِ أُمَّتِي يَغْنِي الذَّهَبَ وَالْحَرِيرَ.

The knowledge is not except what the chest has desired; the world is house of afflictions; wear a turban, you will be increased in forbearance; the turban is from the manliness. These two are Prohibited upon the males of my^{-saww} community, meaning the gold and the silk”.²⁷⁵

195- الدُّرَّةُ الْبَاهِرَةُ مِنَ الْأَصْدَافِ الطَّاهِرَةِ، قَالَ رَسُولُ اللَّهِ ص الْعِلْمُ وَدِيْعَةُ اللَّهِ فِي أَرْضِهِ وَ الْعُلَمَاءُ أَمْنَاؤُهُ عَلَيْهِ فَمَنْ عَمِلَ بِعِلْمِهِ أَدَّى أَمَانَتَهُ وَ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ كُتِبَ فِي دِيْوَانِ اللَّهِ مِنَ الْخَائِنِينَ.

(The book) ‘Al Durr Al Bahira Min Al Asdaf Al Tahira’ –

‘Rasool-Allah^{-saww} said: ‘The knowledge is a deposit of Allah^{-azwj} in His^{-azwj} earth, and the scholars are His^{-azwj} trustees upon it. The one who works with His^{-azwj} knowledge has fulfilled His^{-azwj} entrustment, and the one who does not work with His^{-azwj} knowledge will be written in the Register of Allah^{-azwj} as being from the traitors”.²⁷⁶

196- قَالَ ص إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعَوْهُمْ بِأَخْلَاقِكُمْ.

He^{-saww} said: ‘You will never be pleasing the people with your wealth, so please them with your manners”.²⁷⁷

197- وَقَالَ ص تَفَرَّعُوا مِنْ هُمُومِ الدُّنْيَا مَا اسْتَطَعْتُمْ فَإِنَّهُ مَنْ أَقْبَلَ عَلَى اللَّهِ تَعَالَى بِقَلْبِهِ جَعَلَ اللَّهُ قُلُوبَ الْعِبَادِ مُنْقَادَةً إِلَيْهِ بِالْوَدِّ وَ الرَّحْمَةِ وَ كَانَ اللَّهُ إِلَيْهِ بِكُلِّ خَيْرٍ أَسْرَعُ.

And he^{-saww} said: ‘Free yourselves from worries of the world as per your capacities, for the one who faces (pays attention to) Allah^{-azwj} the Exalted with his heart, Allah^{-azwj} will Make

²⁷⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 193

²⁷⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 194

²⁷⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 195

²⁷⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 196

hearts of the servant to be led to him with the cordiality and the mercy, and Allah^{-azwj} would be quicker to him will every good”.²⁷⁸

198- وَ قَالَ ص لَا يَزُدُ الْقَدْرَ إِلَّا الدُّعَاءُ وَ لَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ وَ إِنَّ الرَّجُلَ لَيُخْرَمُ الرِّزْقَ بِالذَّهَبِ يُصِيبُهُ.

And he^{-saww} said: ‘Nothing repels the pre-determination except the supplication, nor increases in the lifespan except the righteous act, and the man tends to be deprived of the sustenance with the gold he achieves’.²⁷⁹

199- وَ قَالَ ص حَسْبُنَا الظَّنُّ بِاللَّهِ مِنْ عِبَادَةِ اللَّهِ.

And he^{-saww} said: ‘Having good thoughts with Allah^{-azwj} in from the (acts of) worship of Allah^{-azwj}’.²⁸⁰

200- وَ قَالَ ص لَا خَيْرَ لَكَ فِي صُحْبَةِ مَنْ لَا يَرَى لَكَ مِثْلَ الَّذِي يَرَى لِنَفْسِهِ.

And he^{-saww} said: ‘There is no good for you in accompanying one who does not view for you similar to what he is viewing for himself’.²⁸¹

201- أَقُولُ وَجَدْتُ بِحِطِّ الشَّيْخِ الْجَلِيلِ مُحَمَّدِ بْنِ عَلِيِّ الْجَبَعِيِّ رَحِمَهُ اللَّهُ هَذِهِ أَحَادِيثُ مَخْدُوفَةٌ الْأَسْنَادِ كَتَبَهَا الشَّيْخُ ابْنُ مَكِّي رَحِمَهُ اللَّهُ مِنْ حِطِّ سَدِيدِ الدِّينِ بْنِ مُطَهَّرٍ رَحِمَهُ اللَّهُ وَ أَجَازَهَا لَهُ شَيْخُهُ السَّيِّدُ الْمُتَّصِلُ النَّقِيبُ الْمُعْظَمُ النَّسَابَةُ الْعَلَامَةُ مَفْخَرُ الْعِزَّةِ الطَّاهِرَةِ تَاجِ الْمِلَّةِ وَ الدِّينِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ السَّيِّدِ الْعَلَامَةِ النَّقِيبِ الرَّاهِدِ جَلَّالِ الدِّينِ أَبِي جَعْفَرِ الْقَاسِمِ ابْنِ السَّيِّدِ النَّقِيبِ فَخْرِ الدِّينِ أَبِي الْقَاسِمِ الْحُسَيْنِيِّ ابْنِ السَّيِّدِ نَقِيبِ جَلَّالِ الدِّينِ أَبِي جَعْفَرِ الْقَاسِمِ بْنِ أَبِي مَنْصُورِ الْحَسَنِ بْنِ رَضِيِّ الدِّينِ مُحَمَّدِ بْنِ أَبِي طَالِبٍ وَوَلِيِّ الدِّينِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِيِّ الْقَصْرِيِّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِيِّ بْنِ عَلِيِّ بْنِ الْحُسَيْنِيِّ الْخَطِيبِ بِالْكُوفَةِ ابْنِ عَلِيِّ الْمَعْرُوفِ بِابْنِ الْمُعَيَّةِ بْنِ الْحَسَنِ بْنِ إِسْمَاعِيلَ الدِّيْبَاجِيِّ بْنِ إِبْرَاهِيمَ الْعَمَرِيِّ بْنِ الْحَسَنِ الْمُنْتَهَى ابْنِ الْإِمَامِ السَّبْطِيِّ أَبِي مُحَمَّدِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ شَيْوَجِهِ التِّيْقَاتِ وَ هُمْ عَنْ رَسُولِ اللَّهِ ص الرَّاحِمُونَ يُرْحَمُهُمُ الرَّحْمَنُ يَوْمَ الْقِيَامَةِ ارْحَمْ مَنْ فِي الْأَرْضِ يُرْحَمَكَ مَنْ فِي السَّمَاءِ.

I (Majlisi) am saying, ‘I found in the handwriting of the majestic sheykh Muhammad Bin Ali Al Jufy, may Allah^{-azwj} have Mercy on him, these Ahadeeth with deleted chains written by the sheykh Ibn Makky, may Allah^{-azwj} have Mercy on him, from the handwriting of Sadeed Al Deen Bin Mutahhir, may Allah^{-azwj} have Mercy on him, and it was allowed for him by his sheykh Al Seyyid Al Murtaza, Al Naqeeb, Al Muazzam, Al Nassaba, Al Allamah Mufkhar Al Tahira, Taj Al Millah Wal Deen Abu Abdullah Muhammad Bin Al Seyyid Al Allamah, Al Naqeeb Al Zahid Jalal Al Deen Abu Ja’far Al Qasim Ibn Al Seyyid Al Naqeeb Fakhr Al Deen Abu Al Qasim Al Husayn Ibn Al Seyyid Naqeeb Jalal Al Deen Abu Ja’far Al Qasim Bin Abu Mansour Al Hassan Bin Razy Al Deeb Muhammad Bin Abu Talib Waly Al Deen Al Hassan Bin Ahmad Bin Muhsin Bin Al Husayn Al Qasry Bin Muhammad Bin Al Husayn Bin Ali Bin Al Husayn Al Khateeb Al Kufa Ibn Ali well known as Ibn Al Muayya Bin Al Hassan Bin Ismail Al Dibaj Bin Ibrahim Al Umar Bin Al Hassan Al Musanna, son of the Imam^{-asws}, the grandson^{-asws} Abu Muhammad Al Hassan Bin Ali Bin Abu Talib^{-asws}, from his trusted elders, and they,

²⁷⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 197

²⁷⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 198

²⁸⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 199

²⁸¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 200

‘From Rasool-Allah^{-saww}: ‘The ones being merciful to each other, the Beneficent will have Mercy on them on the Day of Qiyamah. Be merciful to the ones in the earth, the One^{-azwj} in the sky will have Mercy on you’^{.282}

202- قَالَ رَسُولُ اللَّهِ ص الصَّوْمُ حِجَّةٌ.

Rasool-Allah^{-saww} said: ‘The fast is a shield’^{.283}

203- قَالَ رَسُولُ اللَّهِ ص أَكْفَلُوا لِي بِسِتِّ أَكْفَلِكُمْ بِالْجَنَّةِ إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبْ وَ إِذَا اتُّمِّنَ فَلَا يَحْنُ وَ إِذَا وَعَدَ فَلَا يَخْلِفْ عُضْوًا أَبْصَارَكُمْ وَ كُفُوًا أَيْدِيَكُمْ وَ احْفَظُوا فُرُوجَكُمْ.

Rasool-Allah^{-saww} said: ‘Take responsibility to me^{-saww} with six, I^{-saww} shall take responsibility for you all with the Paradise - whenever one of you narrates, he should not lie, and when he is entrusted he should not betray (embezzle), and when he promises he should not break, shut your eyes, and restrain your hands and protect your private parts’^{.284}

204- وَ بَحْطَهُ نَقْلًا مِنْ خَطِّ الشَّهِيدِ رَحِمَهُمَا اللَّهُ عَنِ النَّبِيِّ ص إِنَّ أَعْمَى الْعَمَى الضَّلَالَةُ بَعْدَ الْهُدَى خَيْرُ الْعَيْ غِنَى النَّفْسِ مَنْ يَعْصِي اللَّهَ يُعَدِّبُهُ عَفْوُ الْمُلُوكِ بَقَاءُ الْمُلْكِ- لَا يَجْنِي عَلَى الْمَرْءِ إِلَّا يَدُهُ وَ لِسَانُهُ صُحْبَةُ عِشْرِينَ سَنَةً قَرَابَةُ خَيْرُ الرِّزْقِ مَا يَكْفِي الصِّحَّةُ وَ الْفَرَاغُ نِعْمَتَانِ مَكْفُورَتَانِ.

And in his handwriting, copying from the handwriting of the martyr, may Allah^{-azwj} have Mercy on them both,

‘From the Prophet^{-saww}: ‘The most blinding of the blindness’s is the straying after the guidance; best of the riches is richness of the soul; one who disobeys Allah^{-azwj}, He^{-azwj} will Punish him; pardoning by the kings is lasting for the kingdom; nothing reaps against the person except his hand and his tongue; company of twenty years is a relationship; best of the sustenance is what suffices; the health and the free times are two atoning bounties’^{.285}

205- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ أَسْوَدُ بْنُ أَصْرَمَ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي

(The book) ‘Dawaat’ of Al Rawandy – Aswad Bin Asram said,

‘I said, ‘O Rasool-Allah^{-saww}, advise me!’

فَقَالَ أَمْتَلِكْ يَدَكَ قُلْتُ نَعَمْ

He^{-saww} said: ‘Do you control your hand?’ I said, ‘Yes’.

قَالَ فَتَمَلِّكْ لِسَانَكَ قُلْتُ نَعَمْ

He^{-saww} said: ‘Do you control your tongue?’ I said, ‘Yes’.

²⁸² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 201

²⁸³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 202

²⁸⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 203

²⁸⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 204

قَالَ ص فَلَا تَبْسُطْ يَدَكَ إِلَّا إِلَى خَيْرٍ وَ لَا تَقُلْ بِلِسَانِكَ إِلَّا مَعْرُوفًا.

He^{-saww} said: ‘Do not extend your hand except towards good, nor speak with your tongue except good words’.²⁸⁶

206- كَنْزُ الْكَرَاجِكِيِّ، قَالَ النَّبِيُّ ص مَنْ سَرَّهُ حَسَنَةٌ وَ سَاءَتْهُ سَيِّئَةٌ فَهُوَ مُؤْمِنٌ- لَا حَيْرَ فِي عَيْشٍ إِلَّا لِرَجُلَيْنِ عَالِمٍ مُطَاعٍ وَ مُسْتَمِعٍ وَاعٍ كَفَى بِالنَّفْسِ غِيًى وَ بِالْعِبَادَةِ شُعْلًا- لَا تَنْظُرُوا إِلَى صَعْرِ الذَّنْبِ وَ لَكِنْ انظُرُوا إِلَى مَنْ اجْتَرَأْتُمْ.

(The book) ‘Kanz’ of Al-Karajaky –

‘The Prophet^{-saww} said: ‘One whom a good deed makes happy and an evil deed saddens him, he is a Momin. There is no good in a life except for two men – a scholar being obeyed, and a listener retaining; suffice with the soul as riches, and with the worship as a pre-occupation; do not look at the minor sin but look at the One^{-azwj} Whom you are being audacious to’.²⁸⁷

207- قَالَ ص آفَةُ الْحَدِيثِ الْكَذِبُ وَ آفَةُ الْعِلْمِ التَّسْبِيحُ وَ آفَةُ الْعِبَادَةِ الْفُرْطَةُ وَ آفَةُ الظَّرْفِ الصَّلْفُ- لَا حَسَبَ إِلَّا بِتَوَاضُعٍ وَ لَا كَرَمَ إِلَّا بِتَقْوَى وَ لَا عَمَلَ إِلَّا بِنِيَّةٍ وَ لَا عِبَادَةَ إِلَّا بِبِقِينٍ.

He^{-saww} said: ‘Scourge of the Hadeeth (narration) is the lie, and scourge of the knowledge is the forgetfulness, and scourge of the worship is the gap period (irregular), and scourge of the eloquence is the exaggeration; there is no pedigree except with the humbleness, nor any honour except with piety, nor any deed except with intention, nor any worship except with conviction’.²⁸⁸

208- وَ قَالَ ص مَنْ أَرَادَ أَنْ يَكُونَ أَعَزَّ النَّاسِ فَلْيَتَّقِ اللَّهَ عَزَّ وَ جَلَّ.

And he^{-saww} said: ‘One who wants to become most honourable of the people, let him fear Allah^{-azwj} Mighty and Majestic’.²⁸⁹

209- وَ قَالَ ص مَنْ خَافَ اللَّهَ سَحَتْ نَفْسُهُ الدُّنْيَا وَ مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يَكْفِيهِ كَانَ أَيْسَرَ مَا فِيهَا يَكْفِيهِ.

And he^{-saww} said: ‘One who fears Allah^{-azwj}, the world will annoy his soul, and the one who is satisfied from the world with what suffices him, the least of what is in it would suffice him’.²⁹⁰

210- وَ قَالَ ص الدُّنْيَا حَضِرَةٌ خُلُوءٌ وَ اللَّهُ مُسْتَعْمِلُكُمْ فِيهَا فَانظُرُوا كَيْفَ تَعْمَلُونَ.

And he^{-saww} said: ‘The world is a present sweetness, and Allah^{-azwj} is Utilising you all in it, therefore look at how you are doing’.²⁹¹

²⁸⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 205

²⁸⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 206

²⁸⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 207

²⁸⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 208

²⁹⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 209

²⁹¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 210

211- وَ قَالَ ص مَنْ تَرَكَ مَعْصِيَةَ اللَّهِ مَخَافَةً مِنَ اللَّهِ أَرْضَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ مَنْ مَشَىٰ مَعَ ظَالِمٍ لِيُعِينَهُ وَ هُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِيمَانِ.

And he^{-saww} said: ‘One who neglects disobeying Allah^{-azwj} fearing from Allah^{-azwj}, Allah^{-azwj} will Satisfy him on the Day of Qiyamah; and the one who walks with an oppressor in order to assist him while he knows that he is an oppressor, he has exited from the Eman’.²⁹²

212- وَ قَالَ ص دَعْ مَا يُرِيْبُكَ إِلَىٰ مَا لَا يُرِيْبُكَ فَإِنَّكَ لَنْ تَجِدَ فَقْدَ شَيْءٍ تَرَكْتَهُ لِلَّهِ عَزَّ وَ جَلَّ.

And he^{-saww} said: ‘Leave whatever is doubtful for you to what is not doubtful for you, for you will never find loss of anything which you have left for Allah^{-azwj} Mighty and Majestic’.²⁹³

213- وَ قَالَ ص بَابُ التَّوْبَةِ مَفْتُوحٌ لِمَنْ أَرَادَهَا فَتُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا.

And he^{-saww} said: ‘The door of repentance is open for the one who wants it, therefore repent to Allah^{-azwj}, a sincere repentance’.²⁹⁴

214- وَ قَالَ ص بَادِرُوا بِعَمَلِ الْخَيْرِ قَبْلَ أَنْ تُشْعَلُوا عَنْهُ وَ اخْدُرُوا الدُّنُوبَ فَإِنَّ الْعَبْدَ يُذْنِبُ الدُّنْبَ فَيُحْبَسُ عَنْهُ الرِّزْقُ.

And he^{-saww} said: ‘Rush with the good deeds before you get too pre-occupied from it, and be careful of the sins, for the servant commits the sin, and the sustenance gets withheld from him’.²⁹⁵

215- وَ مِنْهُ، قَالَ مِنْ كَلَامِ رَسُولِ اللَّهِ ص فِي الْخُصَالِ مِنْ وَاحِدَةٍ إِلَى عَشْرَةِ رُؤْيٍ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: خَصَلَةٌ مَنْ لَرَمَهَا أَطَاعَتْهُ الدُّنْيَا وَ الْآخِرَةُ وَ رِيحَ الْعُورِ فِي الْجَنَّةِ

And from him (Al Sadouq), said,

‘From a speech of Rasool-Allah^{-saww} in (the book) ‘Al-Khisal’, from one to ten, it is reported from Rasool-Allah^{-saww} having said: ‘There is a characteristic, one who necessitates it will be given the world and the Hereafter and gain the success in the Paradise’.

قِيلَ وَ مَا هِيَ يَا رَسُولَ اللَّهِ

It was said, ‘And what is it, O Rasool-Allah^{-saww}?’

قَالَ التَّقْوَىٰ مَنْ أَرَادَ أَنْ يَكُونَ أَعَزَّ النَّاسِ فَلْيَتَّقِ اللَّهَ عَزَّ وَ جَلَّ ثُمَّ تَلَا وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا- وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

He^{-saww} said: ‘The piety. One who wants to be most honourable of the people, let him fear Allah^{-azwj} Mighty and Majestic’. Then he^{-saww} recited: **And one who fears Allah, He would**

²⁹² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 211

²⁹³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 212

²⁹⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 213

²⁹⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 214

Make an outlet for him [65:2] And He would Sustain him from where he does not anticipate [65:3]”²⁹⁶

216- **وَقَالَ ص الْمُؤْمِنُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ فِيهِ وَ بَيْنَ أَجَلٍ قَدْ بَقِيَ مَا اللَّهُ قَاضٍ فِيهِ.**

And he^{-saww} said: ‘The Momin is between two fears – between a term it has passed he does not know what Allah^{-azwj} has Done regarding it, and between a term which remains, what Allah^{-azwj} has Decreed in it’²⁹⁷

217- **وَقَالَ ص مَنْ وَفِيَ شَرِّ ثَلَاثٍ فَقَدْ وَفِيَ الشَّرَّ كُلَّهُ لِقَلْبِهِ وَ قَبْضِهِ وَ دَبْدَبِهِ.**

And he^{-saww} said: ‘One who saves himself from three evils has saved himself from the evil, all of it – his anxiety (from his tongue), and his obsession (from his belly), and his hesitation (from doubtful)’²⁹⁸

218- **وَقَالَ ص أَرْبَعُ خِصَالٍ مِنَ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسَاوَةُ الْقَلْبِ وَ الْإِصْرَارُ عَلَى الذَّنْبِ وَ الْحِرْصُ عَلَى الدُّنْيَا.**

And he^{-saww} said: ‘Four characteristics are from wretchedness – frozen eyes, and cruel heart, and persistence upon the sin, and greed upon the world’²⁹⁹

219- **وَقَالَ ص حَسْبٌ لَا يَجْتَمِعْنَ إِلَّا فِي مُؤْمِنٍ حَقًّا يُوجِبُ اللَّهُ لَهُ بِحَسَبِ الْجَنَّةِ التُّورُ فِي الْقَلْبِ وَ الْفِيقَهُ فِي الْإِسْلَامِ وَ الْوَرَعَ وَ الْمَوَدَّةُ فِي النَّاسِ وَ حُسْنُ السَّمْتِ فِي الْوَجْهِ.**

And he^{-saww} said: ‘Five will not gather except in a true Momin, Allah^{-azwj} will Obligate the Paradise for him with these – the Noor in the heart, and the understanding in Al-Islam, and the devoutness, and the cordiality among the people, and the goodly silence in the face’³⁰⁰

220- **وَقَالَ ص اصْمُنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ أَصْمَنْ لَكُمْ الْجَنَّةَ اصْدُقُوا إِذَا حَدَّثْتُمْ وَ أَوْفُوا إِذَا وَعَدْتُمْ وَ أَدُوا إِذَا اتَّيَمَّمْتُمْ وَ احْفَظُوا فُرُوجَكُمْ وَ عَضُوا أَبْصَارَكُمْ وَ كَفُّوا أَيْدِيَكُمْ.**

And he^{-saww} said: ‘Guarantee six for me from yourselves, I^{-saww} will guarantee the Paradise for you – be truthful when you narrate, and fulfil when you promise, and pay back when you are entrusted, and protect your private parts, and shut your eyes, and restrain your hands’³⁰¹

221- **وَقَالَ ص أَوْصَانِي رَبِّي بِسَمْعِ أَوْصَانِي بِالْإِحْلَاصِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ أَنْ أَعْفُو عَمَّنْ ظَلَمَنِي وَ أُعْطِيَ مَنْ حَزَمَنِي وَ أَصِلَ مَنْ قَطَعَنِي وَ أَنْ يَكُونَ صَمْتِي فِكْرًا وَ نَظْرِي عِبْرًا**

And he^{-saww} said: ‘My^{-saww} Lord^{-azwj} Advised with seven. He^{-azwj} Advised me^{-saww} with having sincerity in the private and the open, and I^{-saww} should pardon the one who oppresses me^{-saww}, and I^{-saww} should give the one who deprives me^{-saww}, and I^{-saww} should connect with the one

²⁹⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 215

²⁹⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 216

²⁹⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 217

²⁹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 218

³⁰⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 219

³⁰¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 220

who cuts me^{-saww} off, and my^{-saww} silence should be contemplation and my^{-saww} looking should be (taking) a lesson’.

وَ حَفِظَ عَنْهُ صَ تَمَّانَ قَالَ أَلَا أُخْبِرُكُمْ بِأَشْبَهِكُمْ بِي خُلُقًا

And eight have been preserved from him^{-saww}. He^{-saww} said: ‘Shall I^{-saww} inform you with the ones of you most resembling with me^{-saww} in manners?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ أَحْسَنُكُمْ خُلُقًا وَ أَعْظَمُكُمْ جِلْمًا وَ أَبْرَزُكُمْ بِقَرَابَتِهِ وَ أَشَدُّكُمْ حُبًّا لِإِخْوَانِهِ فِي دِينِهِ وَ أَصْبِرُكُمْ عَلَى الْحَقِّ وَ أَكْظَمُكُمْ لِلْعَيْظِ وَ أَحْسَنُكُمْ عَفْوًا وَ أَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافًا.

He^{-saww} said: ‘Your best is manners, and your mightiest of forbearance, and your most righteous said with his relatives, and your strongest of love for his brothers in his religion, and your most patience upon the truth, and your most swallowing (controlling) of the anger, and your best in pardoning, and your most intense of fairness from himself’.³⁰²

222- وَ قَالَ صَ الْكِبَائِرُ تِسْعٌ أَعْظَمُهُنَّ الْإِشْرَاقُ بِاللَّهِ عَزَّ وَ جَلَّ وَ قَتْلُ النَّفْسِ الْمُؤْمِنَةِ وَ أَكْلُ الرِّبَا وَ أَكْلُ مَالِ الْيَتِيمِ وَ قَدْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ وَ عُفُوقُ الْوَالِدَيْنِ وَ اسْتِخْلَالُ الْبَيْتِ الْحَرَامِ وَ السِّحْرُ

And he^{-saww} said: ‘The major sins are nine. Their mightiest is the association with Allah^{-azwj} Mighty and Majestic, and killing the Momin soul, and consuming the interest, and devouring wealth of the orphan (unjustly), and slandering the married woman, and fleeing from the (army) march, and being disowned by the parents, and legalising the Sacred House, and the sorcery.

فَمَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ بَرِيءٌ مِنْهُمْ كَانَ مَعِيَ فِي جَنَّةٍ مَصَارِعُهَا مِنْ ذَهَبٍ.

The one who meets Allah^{-azwj} Mighty and Majestic and he is free from these, he would be with me^{-saww} in Paradise whose gates are of gold’.³⁰³

223- وَ قَالَ صَ الْإِيمَانُ فِي عَشْرَةِ الْمَعْرِفَةِ وَ الطَّاعَةِ وَ الْعِلْمِ وَ الْعَمَلِ وَ الْوَرَعِ وَ الْاجْتِهَادِ وَ الصَّبْرِ وَ الْيَقِينِ وَ الرِّضَا وَ التَّسْلِيمِ فَأَيُّهَا فَقَدْ صَاحِبُهُ بَطَلٌ نِظَامُهُ.

And he^{-saww} said: ‘The Eman is in ten – the recognition, and the obedience, and the knowledge, and the deed, and the devoutness, and the striving, and the patience, and the conviction, and the satisfaction, and the submission. So, whichever loses its counterpart, it’s system would be nullified’.³⁰⁴

³⁰² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 221

³⁰³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 222

³⁰⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 223

224- وَعَنِ النَّبِيِّ صَلَّى قَالَ صَلِّ مِنْ قَطَعَكَ وَأَحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْكَ.

And from the Prophet^{-saww} having said: ‘Connect with the one who cuts you off and be good to the one being bad to you’.³⁰⁵

225- وَقَالَ صَلَّى قَالَ صِفِ الْحَقَّ وَ لَوْ عَلَى نَفْسِكَ.

And he^{-saww} said: ‘Speak the truth and even if it was against you’.³⁰⁶

226- وَقَالَ صَلَّى صِفِ الْعِبْرَةَ فَقَدْ حَلَّتِ الْمَثَلَاتُ فِي مَنْ كَانَ قَبْلَكُمْ.

And he^{-saww} said: ‘Take lessons, for the parables have passed regarding the ones who existed before you’.³⁰⁷

227- وَقَالَ صَلَّى صِفِ الْوَالِدَ الرَّحِيمَ وَ اعْلَمْ أَنَّكَ تَزْرَعُ كَذَلِكَ تَحْصُدُ.

And he^{-saww} said: ‘Be for the orphan like the merciful father, and know that you will plant so shall you reap’.³⁰⁸

228- وَقَالَ صَلَّى اللَّهُ عِنْدَ هَمِّكَ إِذَا هَمَمْتَ وَ عِنْدَ لِسَانِكَ إِذَا حَكَمْتَ وَ عِنْدَ يَدِكَ إِذَا قَسَمْتَ.

And he^{-saww} said: ‘Remember Allah^{-azwj} during your worries when you worry, and with your tongue when you judge, and with your hand when you apportion’.³⁰⁹

229- وَقَالَ رَسُولُ اللَّهِ صَلَّى أَحْسِنُوا مُجَاوَزَةَ النِّعَمِ لَا تَمْلُوهَا وَ لَا تُنْفِرُوهَا فَإِنَّمَا قَلَّ مَا نَفَرَتْ مِنْ قَوْمٍ فَعَادَتْ إِلَيْهِمْ.

And Rasool-Allah^{-saww} said: ‘Be a good neighbour of the bounties. Neither rebuke it nor separate from it, for little of what is lost from a people tends to return to them’.³¹⁰

230- وَقَالَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ مَنْ قَالَ قَبَّحَ اللَّهُ الدُّنْيَا قَالَتِ الدُّنْيَا قَبَّحَ اللَّهُ أَعْصَانًا لِلرَّبِّ.

And he^{-saww}, may the Salawaat and the greetings be upon him^{-saww}, said: ‘One who says, ‘May Allah^{-azwj} Uglify the world’, the world says, ‘May Allah^{-azwj} Uglify the ones disobedient to the Lord^{-azwj}’.³¹¹

231- وَقَالَ صَلَّى صِفِ مَنْ عَفَّ عَنْ مَخَارِمِ اللَّهِ كَانَ عَابِدًا وَ مَنْ رَضِيَ بِقَسَمِ اللَّهِ كَانَ عَيْبًا وَ مَنْ أَحْسَنَ مُجَاوَزَةَ مَنْ جَاوَزَهُ كَانَ مُسْلِمًا وَ مَنْ صَاحَبَ النَّاسَ بِاللَّذِي يَجِبُ [يُجِبُ] أَنْ يُصَاحَبَهُ كَانَ عَدْلًا.

³⁰⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 224

³⁰⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 225

³⁰⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 226

³⁰⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 227

³⁰⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 228

³¹⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 229

³¹¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 230

And he^{-saww} said: ‘One who is chaste from Prohibitions of Allah^{-azwj} would be a worshipper, and one who is satisfied with Apportionment of Allah^{-azwj} would be rich, and one who is a good neighbour to the one neighbouring him would be a Muslim, and one who accompanies the people with that which they like, his companionship would be just’.³¹²

232- وَقَالَ عَلَيْهِ وَآلِهِ السَّلَامُ مَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنْ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَ مَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ فِي الْحَيْرَاتِ.

And he^{-saww}, may the greetings be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: ‘One yearns to the Paradise should disregard the lustful desires, and one who is fearful from the Fire should retract from the Prohibitions, and one ascetic in the world, the calamities would be insignificant to him, and the one who watches out for the death, will be quick regarding the good deeds’.³¹³

233- وَقَالَ عَلَيْهِ وَآلِهِ السَّلَامُ اجْتَهِدُوا فِي الْعَمَلِ فَإِنَّ قَصْرَ بَعْضِ الضَّعْفِ فَكُمُوا عَنِ الْمَعَاصِي.

And he^{-saww}, may the greetings be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: ‘Strive in the deeds, for if the weakness makes you deficient, then refrain from the disobedience’.³¹⁴

234- أَغْلَامُ الدِّينِ، قَالَ رَسُولُ اللَّهِ ص لَا عَيْشَ إِلَّا لِرَجُلَيْنِ عَالِمٍ نَاطِقٍ وَ مُتَعَلِّمٍ وَاعٍ.

(The book) ‘A’lam Al Deen’ –

‘Rasool-Allah^{-saww} said: ‘There is no (good) life except for two men – a speaking scholar and a retaining student’.³¹⁵

235- وَقَالَ ص إِنَّ لِلْقُلُوبِ صَدَأً كَصَدَأِ النُّحَاسِ فَاجْلُوهَا بِالْإِسْتِغْفَارِ وَ تِلَاوَةِ الْقُرْآنِ.

And he^{-saww} said: ‘For the hearts there is corrosion like the corrosion of the brass, therefore polish these with seeking the Forgiveness and recitation of the Quran’.³¹⁶

236- وَقَالَ ص الرَّهْدُ لَيْسَ بِتَحْرِيمِ الْحَلَالِ وَ لَكِنْ أَنْ يَكُونَ بِمَا فِي يَدَيْ اللَّهِ أَوْثَقُ مِنْهُ بِمَا فِي يَدَيْهِ.

And he^{-saww} said: ‘The ascetism isn’t with prohibition the Permissible, but it is becoming more trusting with what is in the Hands of Allah^{-azwj} than with what is in his own hands’.³¹⁷

237- وَقَالَ ص خَصِنَتَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ الْبُخْلِ وَ سُوءِ الظَّنِّ بِالرِّزْقِ.

³¹² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 231

³¹³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 232

³¹⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 233

³¹⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 234

³¹⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 235

³¹⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 236

And he^{-saww} said: ‘Two characteristics will not be gathering in a Momin – the miserliness and evil thoughts with the sustenance’.³¹⁸

238- وَ قَالَ رَسُولُ اللَّهِ ص مِنْ أَكْثَرِ الْإِسْتِغْفَارِ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجاً وَ مِنْ كُلِّ ضَيْقٍ مَخْرَجاً وَ رَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

And Rasool-Allah^{-saww} said: ‘One who frequently seeks the Forgiveness, Allah^{-azwj} will Make relief for him from every worry, and an outlet from every narrowness, and Grace him from where he does not anticipate’.³¹⁹

239- وَ قَالَ ص كَلِمَةُ الْحِكْمَةِ يَسْمَعُهَا الْمُؤْمِنُ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ.

And he^{-saww} said: ‘A wise word the Momin hears is better than worshipping for a year’.³²⁰

240- وَ قَالَ ص صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ وَ صَدَقَةُ السَّيْرِ تُطْفِئُ غَضَبَ الرَّبِّ وَ صَلَّةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ وَ تَدْفَعُ مَبِيَّةَ السُّوءِ وَ تَنْفِي الْفَقْرَ وَ تَزِيدُ فِي الْعُمُرِ

And he^{-saww} said: ‘Doing the act of kindness saves from the evil death, and charity given in secret extinguishes Wrath of the Lord^{-azwj}, and connecting the kinship increases in the lifespan, and repels the evil death, and negates the poverty, and increases in the lifespan.

وَ مَنْ كَفَّ غَضَبَهُ وَ بَسَطَ رِضَاهُ وَ بَدَّلَ مَعْرُوفَهُ وَ وَصَلَ رَحِمَهُ وَ أَدَّى أَمَانَتَهُ أَذْخَلَهُ اللَّهُ تَعَالَى فِي النُّورِ الْأَعْظَمِ وَ مَنْ لَمْ يَتَعَزَّ بِعِزِّ اللَّهِ تَقَطَّعَتْ نَفْسُهُ حَسْرَاتٍ

And one who restrains his anger, and extends his satisfaction, and exerts in his acts of kindness, and connects his kinship, and pays back the entrustment, Allah^{-azwj} the Exalted will Enter him into the mighty Noor; and one who is not consoled by Consolation of Allah^{-azwj} will cut himself out of regret.

وَ مَنْ لَمْ يَرَ أَنَّ اللَّهَ عِنْدَهُ نِعْمَةً إِلَّا فِي مَطْعَمٍ وَ مَشْرَبٍ قَلَّ عَمَلُهُ وَ كَبُرَ جَهْلُهُ وَ مَنْ نَظَرَ إِلَى مَا فِي أَيْدِي النَّاسِ طَالَ حُزْنُهُ وَ دَامَ أَسْفُهُ.

And one who does not view there being a bounty for Allah^{-azwj} with him except regarding food and drink, his deeds will be few, and his ignorance will be a lot; and the one who looks at what is in the hands of people, his grief will be long and his sorrows will be constant’.³²¹

241- وَ قَالَ ص حُسْنُ الْخُلُقِ وَ صَلَّةُ الْأَرْحَامِ وَ بِرُّ الْقَرَابَةِ تَزِيدُ فِي الْأَعْمَارِ وَ تَعْمُرُ الدِّيَارَ وَ لَوْ كَانَ الْقَوْمُ فُجَّاراً.

And he^{-saww} said: ‘Good manners, and connecting the kinship, and being righteous with the relatives increases in the lifespans, and builds the households and even if the people were immoral’.³²²

³¹⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 237

³¹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 238

³²⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 239

³²¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 240

³²² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 241

242- وَ قَالَ ص إِنَّ اللَّهَ يُحِبُّ الْأَتْقِيَاءَ الْأَخْفِيَاءَ الَّذِينَ إِذَا حَضَرُوا لَمْ يُعْرَفُوا وَإِذَا غَابُوا لَمْ يُفْقَدُوا فُلُوبُهُمْ مَصَابِيحُ الْهُدَى مُنْحَوْنَ مِنْ كُلِّ عِبْرَاءٍ مُظْلِمَةٍ.

And he^{-saww} said: ‘Allah^{-azwj} Loves the pious ones, the fearful ones, those when they are present they are not recognised, and when they are absent they are not missed. Their hearts are lamps of guidance. They are saved from every dark dust’.³²³

243- وَ قَالَ ص الْوَحْدَةُ مِنْ قَرِينِ السَّوْءِ وَالْحُزْمُ أَنْ تَسْتَشِيرَ ذَا الرَّأْيِ وَ تُطِيعَ أَمْرَهُ.

And he^{-saww} said: ‘The loneliness is from the evil pair, and the resoluteness is your consulting someone with a view and obey his instructions’.³²⁴

244- وَ قَالَ ص جَامِلُوا الْأَشْرَارَ بِأَخْلَاقِهِمْ تَسَلَّمُوا مِنْ غَوَائِلِهِمْ وَ بَاتُوا بِأَعْمَالِكُمْ كَيْلًا تَكُونُوا مِنْهُمْ.

And he^{-saww} said: ‘Compliment the evil people for their manners, you will be safe from their wickedness, but distance yourselves with your deeds lest you become from them’.³²⁵

245- وَ قَالَ ص لَوْ أَنَّ الْمُؤْمِنَ أَقْوَمَ مِنْ قِدْحٍ لَكَانَ لَهُ مِنَ النَّاسِ غَامِرٌ وَ اعْلَمُوا أَنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعَوْهُمْ بِأَخْلَاقِكُمْ.

And he^{-saww} said: ‘Had the Momin been straighter than a mug, there would have been a weakener for him from the people, and know you will never (be able to) make the people happy with your wealth, therefore make them happy with your manners’.³²⁶

246- وَ قَالَ ص مَا مِنْ أَحَدٍ وَ لِي شَيْئاً مِنْ أُمُورِ الْمُسْلِمِينَ فَأَرَادَ اللَّهُ بِهِ خَيْراً إِلَّا جَعَلَ اللَّهُ لَهُ وَزيراً صَالِحاً إِنْ نَسِيَ ذِكْرَهُ وَ إِنْ ذَكَرَ أَعَانَهُ وَ إِنْ هَمَّ بِشَرٍّ كَفَّهُ وَ زَجَرَهُ.

And he^{-saww} said: ‘There is no one being in charge of affairs of the Muslims, so Allah^{-azwj} Wants good with him, except Allah^{-azwj} Makes a righteous Vizier to be for him. If he forgets, he reminds him, and if he remembers, he assists him, and if he thinks of doing evil, he restrains him and rebukes him’.³²⁷

247- وَ قَالَ ص إِنَّ اللَّهَ يُبْغِضُ الْبَحِيلَ فِي حَيَاتِهِ السَّخِيَّ عِنْدَ وَفَاتِهِ.

And he^{-saww} said: ‘Allah^{-azwj} Hates the one being miserly during his lifetime and generous after his death (leaves large inheritance)’.³²⁸

248- وَ قَالَ ص ادْعُوا اللَّهَ وَ أَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَ اعْلَمُوا أَنَّ اللَّهَ لَا يَقْبَلُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ.

³²³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 242

³²⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 243

³²⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 244

³²⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 245

³²⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 246

³²⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 247

And he^{-saww} said: ‘Supplicate to Allah^{-azwj} and you should be convinced of the Answer, and know that Allah^{-azwj} does not Accept a supplication from a heedless heart’.³²⁹

249- وَ قَالَ ص الْأَمَلُ رَحْمَةٌ لِأُمَّتِي وَ لَوْ لَا الْأَمَلُ مَا رَضَعَتْ وَالِدَةٌ وَلَدَهَا وَ لَا غَرَسَ غَارِسٌ شَجَرًا.

And he^{-saww} said: ‘Hopes are a Mercy for my^{-saww} community, and had it not been for the hopes, no mother would have breastfed her child, nor would a farmer have planted a tree’.³³⁰

250- وَ قَالَ ص إِذَا أَشَارَ عَلَيْكَ الْعَاقِلُ النَّاصِحَ فَاقْبَلْ وَ إِيَّاكَ وَ الْخِلَافَ عَلَيْهِمْ فَإِنَّ فِيهِ الْهَلَاكَ وَ عَادَ ص رَجُلًا مِّنَ الْأَنْصَارِ

And he^{-saww} said: ‘When an intellectual consults to you with an advice, accept it, and beware of opposing them for there will be destruction in it’.

فَقَالَ جَعَلَ اللَّهُ مَا مَضَى كَفَّارَةً وَ أَجْرًا وَ مَا بَقِيَ عَافِيَةً وَ شُكْرًا.

And he^{-saww} consoled a man from the Helpers. He^{-saww} said: ‘May Allah^{-azwj} Make whatever has passed as atonement and Reward, and what remains as well-being and thanking’.³³¹

251- وَ قَالَ ص خُلُقَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ الشُّخُّ وَ سُوءُ الْخُلُقِ.

And he^{-saww} said: ‘Two traits will not gather in a Momin – the greed and the evil manners’.³³²

252- وَ قَالَ ص وَإِلَّا لِلدِّينِ يَجْتَلِبُونَ الدُّنْيَا بِالَّذِينَ يَلْبَسُونَ لِلنَّاسِ جُلُودَ الصَّانِ مِنْ لَيْنِ أَلْسِنَتِهِمْ كَلَامُهُمْ أَحْلَى مِنَ الْعَسَلِ وَ قُلُوبُهُمْ قُلُوبُ الدِّبَابِ

And he^{-saww} said: ‘Woe be to those who are pulling (earning) the world by the religion. They are wearing the sheep’s skin to the people from the softness of their tongues, their talk is sweeter than the honey, and they hearts are hearts of the wolves.

يَقُولُ اللَّهُ تَعَالَى أَيْ يَعْتَرُونَ أُمَّ عَلِيٍّ يَجْتَرُونَ فَوْ عَزَّتِي وَ جَلَالِي لِأَبْعَثَنَّ عَلَيْهِمْ فِتْنَةً تَدْرُ الْحَيْمِ مِنْهُمْ حَيْرَانًا-.

Allah^{-azwj} the Exalted Said: ‘Are they deceiving Me^{-azwj}, or are they being audacious upon Me^{-azwj}? By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} shall Send such Fitna upon them, it will leave the forbearing one from them as bewildered’.

وَ كَتَبَ ص إِلَى بَعْضِ أَصْحَابِهِ يُعَزِّيه أَمَّا بَعْدُ فَعَظَّمَ اللَّهُ جَلَّ اسْمُهُ لَكَ الْأَجْرَ وَ أَلْهَمَكَ الصَّبْرَ وَ رَزَقَنَا وَ إِيَّاكَ الشُّكْرَ إِنَّ أَنْفُسَنَا وَ أَمْوَالَنَا وَ أَهْلِيْنَا مَوَاهِبُ اللَّهِ الْهَبِيئَةُ وَ عَوَارِيهِ الْمُسْتَرَدَّةُ بِهَا إِلَى أَجَلٍ مَّغْدُودٍ وَ يَقْبِضُهَا لَوْقَتٍ مَّعْلُومٍ

And he^{-saww} wrote to one of his^{-saww} companions consoling him: ‘As for after, may Allah^{-azwj}, Majestic is His^{-azwj} Name, Magnify the Recompense for you and Inspire the patience to you, and Grace us, and beware of thanking, surely our souls, and our wealth, and our families are

³²⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 248

³³⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 249

³³¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 250

³³² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 251

pleasant Gifts of Allah^{-azwj} and a covering to relax with it up to a enumerated term, and He^{-azwj} will Capture it at a known time.

وَقَدْ جَعَلَ اللَّهُ تَعَالَى عَلَيْنَا الشُّكْرَ إِذَا أُعْطِيَ وَ الصَّبْرَ إِذَا ابْتُلِيَ وَ قَدْ كَانَ ابْنُكَ مِنْ مَوَاهِبِ اللَّهِ تَعَالَى فِي غِنَطَةٍ وَ سُورٍ وَ قَبْضَةٍ مِنْكَ بِأَجْرِ مَذْخُورٍ

And Allah^{-azwj} the Exalted has Made the thanking to be upon us when He^{-azwj} Gives, and the patience when He^{-azwj} Tries, and your son is from the Gifts of Allah^{-azwj} the Exalted in joy and happiness, and He^{-azwj} Captured him from you with a Treasured Recompense.

إِنْ صَبَرْتَ وَ اخْتَسَبْتَ فَلَا تُجْزَعَنَّ أَنْ تُحِبَّ جَزْعَكَ أَجْرَكَ وَ أَنْ تَنْدَمَ غَدًا عَلَى ثَوَابِ مُصِيبَتِكَ فَإِنَّكَ لَوْ قَدِمْتَ عَلَى ثَوَابِهَا عَلِمْتَ أَنَّ الْمُصِيبَةَ قَدْ قَصُرَتْ عَنْهَا وَ اعْلَمْ أَنَّ الْجَزَعَ لَا يَزِيدُ فَائِبًا وَ لَا يَدْفَعُ حَسَنًا قَضَاءً فَلْيَذْهَبِ أَسْفُكَ مَا هُوَ نَارِلٌ بِكَ مَكَانَ ابْنِكَ وَ السَّلَامُ.

If you were to be patient and anticipate, then do not be alarmed, it will nullify your Rewards, and you will regret tomorrow upon the Rewards of your calamity. If you were to go ahead to its Reward, you will come to know that the calamity had been deficient from it; and know that being alarm does not return a lost one, nor does it repel a good Decree, or that your sorrow of what has befallen with you in place of your son will be gone. And the greetings!"³³³

253- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ.

The book 'Al Imamah Wa Al Tabsirah' – from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Ali Husayn, from Ali Bin Asbaat, from Ibn Fazal,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The wretched is the one wretched in the belly of his mother"³³⁴.

254- وَ مِنْهُ يَهْدَا الْإِسْنَادَ عَنِ النَّبِيِّ ص شَرُّ الرِّوَايَةِ رَوَايَةُ الْكُذِبِ وَ شَرُّ الْأُمُورِ مُخَدَّنَاتُهَا وَ شَرُّ الْعَمَى عَمَى الْقَلْبِ وَ شَرُّ النَّدَامَةِ نَدَامَةُ يَوْمِ الْقِيَامَةِ وَ شَرُّ الْكَسْبِ كَسْبُ الرِّبَا وَ شَرُّ الْمَأْكَلِ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا.

And from him, by this chain,

'From the Prophet^{-saww}: 'Evilest of the reports is the lying report (false), and evilest of the matters is it's innovated one, evilest of the blindness is blindness of the heart, and evilest of the regret is regret on the Day of Qiyamah, and evil of the earnings is earning the interest, and evilest of the eating is eating the wealth of the orphan unjustly"³³⁵.

255- وَ مِنْهُ يَهْدَا الْإِسْنَادَ قَالَ ص الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ.

And from him, by this chain, 'He^{-saww} said: 'The youthfulness (if uncontrolled) is a branch of insanity"³³⁶.

³³³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 252

³³⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 253

³³⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 254

³³⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 255

256- وَ مِنْهُ يَهْدَى الْإِنْسَانِ قَالَ ص الشَّيْخُ شَابُّ عَلِيٍّ حُبِّ أَنْيْسٍ وَ طُولِ حَيَاةٍ وَ كَثْرَةِ مَالٍ.

And from him, by this chain, he^{-saww} said: ‘The old man (becomes) young upon loving a comforter (good companion), and long life, and abundant wealth’.³³⁷

257- وَ مِنْهُ عَنِ الْحَسَنِ الْحَمَزَةِ الْعَلَوِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ عَنِ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَدِيقُ كُلِّ امْرِئٍ عَقْلُهُ وَ عَدُوُّهُ جَهْلُهُ.

And from him, from Al Hassan Al Hamza Al Alawy, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Haroun Bin Muslim, from Mas’adah Bin Sadaqah,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘A friend of every person is his intellect, and his enemy is his ignorance’.³³⁸

258- وَ قَالَ ص صَدِيقُ عَدُوِّ عَلِيِّ عَدُوِّ عَلِيٍّ.

And he^{-saww} said: ‘Friend of an enemy of Ali^{-asws} is an enemy of Ali^{-asws}’.³³⁹

259- وَ مِنْهُ عَنِ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْعِلْمُ رَأْسٌ وَ الْعَقْلُ سَائِقٌ وَ النَّفْسُ حَزُونٌ.

And from him, from Sahl Bin Ahmad, from Muhammad Bin Al Ash’as, from Musa Bin Ismail,

‘Son of Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The knowledge is a pioneer, and the intellect is an usher, and the soul is free’.³⁴⁰

260- وَ مِنْهُ يَهْدَى الْإِنْسَانِ قَالَ ص الْعَقْلُ هَدِيَّةٌ.

And from him, by this chain – He^{-saww} said: ‘The intellect is a gift’.³⁴¹

261- وَ مِنْهُ يَهْدَى الْإِنْسَانِ قَالَ ص عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَ أَحْبِبْ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ.

And from him, by this chain – He^{-saww} said: ‘Live for as long as you desire for you will be dying, and love the one you so desire for you will be separating from him, and work for as long as you desire for you will be meeting it’.³⁴²

262- وَ مِنْهُ يَهْدَى الْإِنْسَانِ الْعِلْمُ رَأْسُ الْخَيْرِ كُلِّهِ وَ الْجَهْلُ رَأْسُ الشَّرِّ كُلِّهِ.

³³⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 256

³³⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 257

³³⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 258

³⁴⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 259

³⁴¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 260

³⁴² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 261

And from him, by this chain: (He^{-saww} said): ‘The knowledge is head of the goodness, all of it, while the ignorance is head of the evil, all of it’.³⁴³

263- وَ مِنْهُ بِحَدِّ الْإِسْنَادِ عَلَّمُوا وَ لَا تُعْتَفُوا فَإِنَّ الْمُعَلِّمَ الْعَالِمَ خَيْرٌ مِنَ الْمُعْتَفِ.

And from him, by this chain – (He^{-saww} said): ‘Teach, and do not rebuke, for the knowledgeable teacher is better than the rebuker’.³⁴⁴

264- وَ مِنْهُ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَرَبِيَّتَانِ عَرَبِيَّةٌ كَلِمَةٌ حُكْمٌ مِنْ سَفِيهِ فَأَقْبَلُوهَا وَ كَلِمَةٌ سَفَهٌ مِنْ حَكِيمٍ فَأَعْفُوهَا.

And from him, from Ahmad Bin Ali, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Two strangers – a strange wise word from a foolish, so accept it, and a foolish word from a wise, forgive it’.³⁴⁵

265- أَعْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ أُرْبَعُونَ حَدِيثًا رَوَاهَا ابْنُ وَدْعَانَ بِحَدِّ الْإِسْنَادِ الْأَوَّلِ عَنْ أَنَسٍ قَالَ:

(The book) ‘Al A’alam Al Wara’ of Al Daylami – There are forty Ahadeeth reported by Ibn Wa’dan with deleted chain: -

حُطَبْنَا رَسُولُ اللَّهِ ص عَلَى نَاقَتِهِ الْعَضْبَاءِ فَقَالَ أَيُّهَا النَّاسُ كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كَيْبٌ وَ كَأَنَّ الْحَقَّ عَلَى غَيْرِنَا وَحَبٌ وَ كَأَنَّ مَا نَسْمَعُ مِنَ الْأَمْوَاتِ سَفَرٌ عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ

The first is from Anas (a well-known fabricator) who said, ‘Rasool-Allah^{-saww} addressed us while being upon a she-camel (called) Al-Azba’a. He^{-saww} said: ‘O you people! It is as if the dead in it (world) has been written upon other than us, and it is as if the truth is obligated upon other than us, and it is as if what we do not hear the deceased (as if) they have travelled and will be returning to us very shortly.

نُبُوَّتُهُمْ أَجْدَانُهُمْ وَ نَأْكُلُ تُرَائِهِمْ كَأَنَّا مُخَلَّدُونَ بَعْدَهُمْ قَدْ نَسِينَا حُكْمَ وَاعِظَةٍ وَ أَمِنَّا حُلَّ جَائِحَةٍ

Their abodes are their graves, and we are eating their legacies (inheritances) as if we are to life eternally after them. We have forgotten every preaching, and are feeling safe from every affliction.

طَوْبَى لِمَنْ أَتَّفَقَ مَا اكْتَسَبَهُ مِنْ غَيْرِ مُعْصِيَةٍ وَ جَالَسَ أَهْلَ الْفُتْهِ وَ الْحِكْمَةَ وَ خَالَطَ أَهْلَ الدَّلَّةِ وَ الْمَسْكَنَةَ

³⁴³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 262

³⁴⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 263

³⁴⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 264

Beatitude is for one who spends what he earns from other than disobedience, and sits with the people of understanding and wisdom, and he mingles with the people of humbleness and the poverty.

طُوبَى لِمَنْ ذَلَّتْ نَفْسُهُ وَ حَسَنَتْ خَلِيقَتُهُ وَ صَلَحَتْ سَرِيرَتُهُ وَ عُزِلَ عَنِ النَّاسِ شَرُّهُ

Beatitude is for one who humbles himself, and his manners are excellent, and his secrets are righteous, and he turns his evil away from the people.

طُوبَى لِمَنْ أَنْفَقَ الْفُضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفُضْلَ مِنْ قَوْلِهِ وَ وَسِعَتْهُ السُّنَّةُ وَ لَمْ تَشْتَهْرِهُ الْبِدْعَةُ.

Beatitude is for one who spends surplus of his wealth, and withholds surplus of his words, and his striving is the Sunnah, and he does not publicise the innovation".³⁴⁶

266- الثَّانِي عَنْ عَلْقَمَةَ بْنِ الْمُحْصَنِ قَالَ سَمِعْتُ قَيْسَ بْنَ عَاصِمٍ الْمِنْقَرِيَّ يَقُولُ قَدِمْتُ عَلَى رَسُولِ اللَّهِ ص فِي وَفْدٍ مِنْ جَمَاعَةٍ مِنْ بَنِي تَمِيمٍ فَقَالَ لِي اغْتَسِلْ بِمَاءٍ وَ سِدْرٍ

The second is from Alqamah Bin Al Husain who said, 'I heard Qays Bin Aasim Al Minqary saying,

'I arrived to Rasool-Allah^{-azwj} among a delegation from a group of the clan of Tameem. He^{-saww} said to me: 'Bathe with water and lotus'.

فَقَعَلْتُ ثُمَّ عُدْتُ إِلَيْهِ وَ قُلْتُ يَا رَسُولَ اللَّهِ عَطْنَا عِظَةً نَنْتَفِعَ بِهَا

I did so, then returned to him^{-asws} and I said, 'O Rasool-Allah^{-saww}! Advise us we can benefit with it'.

فَقَالَ يَا قَيْسُ إِنَّ مَعَ الْعِزِّ ذُلًّا وَ إِنَّ مَعَ الْحَيَاةِ مَوْتًا وَ إِنَّ مَعَ الدُّنْيَا آخِرَةً وَ إِنَّ لِكُلِّ شَيْءٍ حَسِيًّا وَ عَلَى كُلِّ شَيْءٍ رَقِيبًا وَ إِنَّ لِكُلِّ حَسَنَةٍ نَوَابًا وَ لِكُلِّ سَيِّئَةٍ عِقَابًا وَ إِنَّ لِكُلِّ أَجَلٍ كِتَابًا

He^{-saww} said: 'O Qays! Along with the honour there is humiliation, and with the life there is death, and with the world is the Hereafter, and for all things there is Reckoning, and upon all things there is a watcher, and for every good deed is a Reward, and for every evil deed there is Punishment, and for every term there is a written term.

وَ إِنَّهُ يَا قَيْسُ لَا بُدَّ لَكَ مِنْ قَرِينٍ يُدْفَنُ مَعَكَ وَ هُوَ حَيٌّ وَ تُدْفَنُ مَعَهُ وَ أَنْتَ مَيِّتٌ فَإِنْ كَانَ كَرِيمًا أَكْرَمَكَ وَ إِنْ كَانَ لَيْمًا أَسْلَمَكَ- لَا يُخْشَرُ إِلَّا مَعَكَ وَ لَا تُخْشَرُ إِلَّا مَعَهُ وَ لَا تُسْأَلُ إِلَّا عَنْهُ وَ لَا تُبْعَثُ إِلَّا مَعَهُ

And surely, O Qays, there is no escape for you from having a pair who will be buried with you and he will be alive, and you will be buried with him and you will be dead. If he were to be honourable, he will honour you, and if he were to be mean, he will submit you. He will not be Resurrect except with you nor will you be Resurrect except with him, nor will you be questioned except about him, nor will you be Sent except with him.

³⁴⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 265

فَلَا تَجْعَلُهُ إِلَّا صَالِحاً فَإِنَّهُ إِنْ كَانَ صَالِحاً لَمْ تَأْتَسْ إِلَّا بِهِ وَ إِنْ كَانَ فَاحِشاً لَا تَسْتَوْجِبُ إِلَّا مِنْهُ وَ هُوَ عَمَلُكَ

Do not make him except as righteous, for if he were to be righteous, you will not be comforted except with him, and if he were to be immoral, you will not lonely except from him, and it is your deeds’.

فَقَالَ قَيْسٌ يَا رَسُولَ اللَّهِ لَوْ نُظِمَ هَذَا شِعْرًا [شِعْرًا] لَأَفْتَحَرْتُ بِهِ عَلَى مَنْ يَلِينَا مِنَ الْعَرَبِ

Qays said, ‘O Rasool-Allah^{-saww}! If this could be systemised as a poem, I could pride with it upon the ones before us from the Arabs’.

فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ يُقَالُ لَهُ الصَّلْصَالُ قَدْ حَضَرَ فِيهِ شَيْءٌ يَا رَسُولَ اللَّهِ أَفَتَأْذُنُ لِي بِإِنْشَادِهِ

A man from his^{-saww} companions called Salsal presented something regarding him, said, ‘O Rasool-Allah^{-saww}! Will you allow me with prosing it?’

فَقَالَ نَعَمْ

He^{-saww} said: ‘Yes’.

فَأَنْشَأَ يُقُولُ

تَحَيَّرَ قَرِينًا مِنْ فِعَالِكَ إِيْمًا -	قَرِينُ النَّفْسِ فِي الْقَبْرِ مَا كَانَ يَفْعَلُ -
فَلَا بُدَّ لِلْإِنْسَانِ مِنْ أَنْ يُعِدَّهُ -	لِيَوْمِ يُنَادَى الْمَرْءُ فِيهِ فَيُقْبَلُ -
فَإِنْ كُنْتَ مَشْغُولًا بِشَيْءٍ فَلَا تُكُنْ -	بِغَيْرِ الَّذِي يُرِضِي بِهِ اللَّهُ تُشْعَلُ -
فَمَا يَصْحَبُ الْإِنْسَانَ مِنْ بَعْدِ مَوْتِهِ -	وَ مِنْ قَبْلِهِ إِلَّا الَّذِي كَانَ يَفْعَلُ -
أَلَا إِيْمًا الْإِنْسَانُ صَيِّفٌ لِأَهْلِهِ -	يُقِيمُ قَلِيلًا عِنْدَهُمْ ثُمَّ يَزْجَلُ -

He prosed saying, ‘Choose a pair from your deeds. But rather a pair of the you’re in the grave is what he used to do. There is no escape for the human being from preparing it for a Day the person will be called in it, so he will accept. If you were to be busy with something, do not let it be other than which Allah^{-azwj} is Pleased with as a pre-occupation. Nothing will accompany the human being from after his death and from before it except which he used to do. Indeed! But rather the human is a guest of his family members. He stays for a little while with them, then he departs’.³⁴⁷

267- التَّالِثُ عَنْ أَبِي الدَّرْدَاءِ قَالَ: حَطَبْنَا رَسُولَ اللَّهِ ص يَوْمَ جُمُعَةٍ فَقَالَ أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ قَبْلَ أَنْ تَمُوتُوا وَ بَادِرُوا بِالْأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تَسْتَعْلُوا وَ أَصْلِحُوا الَّذِي بَيْنَكُمْ وَ بَيْنَ رَبِّكُمْ تَسْعُدُوا وَ أَكْثِرُوا مِنَ الصَّدَقَةِ تُرْزَقُوا وَ أَمُرُوا بِالْمَعْرُوفِ تُحْصِنُوا وَ انْتَهُوا عَنِ الْمُنْكَرِ تُنْصَرُوا

The third is from Abu Al Darda’a who said,

‘Rasool-Allah^{-saww} said on a day of Friday. He^{-saww} said: ‘O you people! Repent to Allah^{-azwj} before you die, and rush with the righteous deeds before you are pre-occupied, and reconcile

³⁴⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 266

which is between you and your Lord^{-azwj}, you will be fortunate, and frequent from giving the charity you will be Graced, and instruct with the acts of kindness you will be fortified, and forbid from the evil you will be Helped.

يَا أَيُّهَا النَّاسُ إِنَّ أَكْبَسَكُمْ أَعْتَرَكُمْ ذِكْرًا لِلْمَوْتِ وَإِنَّ أَحْزَمَكُمْ أَحْسَنَكُمْ اسْتِعْدَادًا لَهُ أَلَا وَإِنَّ مِنْ عِلْمَاتِ الْعَقْلِ التَّجَازِي عَنِ دَارِ الْعُرُورِ وَالْإِنَابَةَ إِلَى دَارِ الْخُلُودِ وَالتَّزُودَ لِسُكْنَى الْقُبُورِ وَالتَّأَهُبَ لِيَوْمِ النُّشُورِ.

O you people! The cleverest of you is your most frequent of remembering the death, and your most resolute is your best in preparation for it. Indeed, and from the signs of the intellect is the forsaking the house of deception and the deputising to the eternal House, and provide for settling in the graves, and the preparation for the Day of Resurrection".³⁴⁸

268- الرَّابِعُ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي حُطْبَتِهِ- أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعْلَمًا فَانْتَهُوا إِلَى مَعَالِمِكُمْ وَإِنَّ لَكُمْ نَهْيَةً فَانْتَهُوا إِلَى نَهَائِكُمْ

The fourth is from Ibn Abbas who said,

'I heard Rasool-Allah^{-saww} saying in his^{-saww} sermon: 'O you people! There is a teacher for you all therefore end to your teacher, and there is an end point for you therefore end to your end point.

إِنَّ الْمُؤْمِنَ بَيْنَ مَخَافَتَيْنِ يَوْمَ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ قَاضٍ فِيهِ وَ يَوْمَ قَدْ بَقِيَ لَا يَدْرِي مَا اللَّهُ صَانِعٌ بِهِ

The Momin is between two fears – a day which has passed, he does not know what Allah^{-azwj} has Decreed in it, and a day which remains, he does not know what Allah^{-azwj} will Do with him.

فَلْيَأْخُذِ الْعَبْدُ لِنَفْسِهِ مِنْ نَفْسِهِ وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ وَ مِنْ شَبَابِهِ لِهَرَمِهِ وَ مِنْ صِحَّتِهِ لِسُقْمِهِ وَ مِنْ حَيَاتِهِ لَوَفَاتِهِ فَوَ الَّذِي نَفْسِي بِيَدِهِ وَ مَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ وَ لَا بَعْدَ الدُّنْيَا مِنْ دَارٍ إِلَّا الْجَنَّةُ أَوْ النَّارَ.

Let the servant take for himself from himself, and from his world for his Hereafter, and from his youth for his old age, and from his health for his sickness, and from his life for his expiry (death). By the One^{-azwj} in Whose Hand is my^{-saww} soul, and there is nothing after the death any admonishment, nor after the world is there any house except the Paradise and the Fire".³⁴⁹

269- الْخَامِسُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: حُطْبْنَا رَسُولُ اللَّهِ ص قَالَ فِي حُطْبَتِهِ لَا عَيْشَ إِلَّا لِعَالِمٍ نَاطِقٍ أَوْ مُسْتَمِعٍ وَاعِ

The fifth is from Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} addressed us. He^{-saww} said in his^{-saww} sermon: 'There is no (good) life except for a speaking to a scholar or for a retaining listener!

³⁴⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 267

³⁴⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 268

أَيُّهَا النَّاسُ إِنَّكُمْ فِي زَمَانٍ هُدْنَةٍ وَإِنَّ السَّيْرَ بِكُمْ سَرِيعٌ وَقَدْ رَأَيْتُمُ اللَّيْلَ وَالنَّهَارَ كَيْفَ يُبْلِيَانِ كُلَّ بَعِيدٍ وَيَأْتِيَانِ بِكُلِّ مَوْعُودٍ

O you people! You are in a time of truce, and the travelling with you is quick, and you are seeing the night and the day how they are decaying every new thing, and are drawing closer every far thing, and they are coming with every promised matter!

فَقَالَ لَهُ الْمِقْدَادُ يَا نَبِيَّ اللَّهِ وَمَا الْهُدْنَةُ

Al Miqdad^{ra} said to him^{saww}, ‘O Prophet^{saww} of Allah^{azwj}, and what is the truce?’

فَقَالَ دَارُ بَلَاءٍ وَانْقِطَاعٍ فَإِذَا التَّبَسَّتْ عَلَيْكُمْ الْأُمُورُ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفِّعٌ وَصَادِقٌ مُصَدِّقٌ وَمَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ وَهُوَ أَوْضَحُ دَلِيلٍ إِلَى خَيْرِ سَبِيلٍ مَنْ قَالَ بِهِ صَدَقَ وَمَنْ عَمِلَ بِهِ أُجِرَ وَمَنْ حَكَمَ بِهِ عَدَلَ.

He^{saww} said: ‘A house of afflictions and termination. When the affairs are confusing upon you like a piece of the dark night. Upon you is being with the Quran for it is an interceding intercessor, and a truthful verifier, and the one who makes it to be in front of him, it will guide him to the Paradise, and the one who makes it to be behind him, it will usher him to the Fire, and it is the clearest pointer to the best way. One who speaks by it is truthful, and one who works with it is Rewarded, and the one who judges by it is being just’.³⁵⁰

270- السَّادِسُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَكْمُلُ عَبْدُ الْإِيمَانِ بِاللَّهِ حَتَّى يَكُونَ فِيهِ خَمْسُ خِصَالٍ التَّوَكُّلُ عَلَى اللَّهِ وَالتَّقْوِيضُ إِلَى اللَّهِ وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ وَالرِّضَا بِقَضَاءِ اللَّهِ وَالصَّبْرُ عَلَى بَلَاءِ اللَّهِ إِنَّهُ مَنْ أَحَبَّ فِي اللَّهِ وَابْتَعْضَ فِي اللَّهِ وَأَعْطَى لِلَّهِ وَمَنْعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ.

The sixth is from Nafie, from Ibn Umar who said,

‘Rasool-Allah^{saww} said: ‘A servant will not perfect the Eman with Allah^{azwj} until there happen to be five traits in him – the reliance upon Allah^{azwj}, and the delegating to Allah^{azwj}, and the submission to the Command of Allah^{azwj}, and the satisfaction with the Decree of Allah^{azwj}, and the patience upon afflictions of Allah^{azwj}. Surely, the one who loves for the Sake of Allah^{azwj} and hates for the Sake of Allah^{azwj}, and gives for the Sake of Allah^{azwj} and prevents for the Sake of Allah^{azwj}, so he has perfected the Eman’.³⁵¹

271- السَّابِعُ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي حُطْبَتِهِ- أَيُّهَا النَّاسُ إِنَّ الْعَبْدَ لَا يُكْتَبُ مِنَ الْمُسْلِمِينَ حَتَّى يَسْلَمَ النَّاسُ مِنْ يَدِهِ وَ لِسَانِهِ وَ لَا يَنَالَ دَرَجَةَ الْمُؤْمِنِينَ حَتَّى يَأْمَنَ أَخُوهُ بِوَأَيْقَمِهِ وَ جَارُهُ بِوَادِرِهِ

The seventh is from Abu Hureyra (well-known fabricator) who said,

‘I heard Rasool-Allah^{saww} saying in his^{saww} sermon: ‘O you people! The servant will not be written as being from the Muslims until the people are safe from his hands and his tongue, and he will not achieve the rank of the Momineen until his brother is safe from his evil and his neighbour is safe from his anger.

³⁵⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 269

³⁵¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 270

وَلَا يُعَدُّ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ خَدَرًا عَمَّا بِهِ الْبَأْسُ

And he will not be counted as being from the pious until he leaves what there is no problem with it being cautious from what there is a problem with it.

إِنَّهُ مَنْ خَافَ الْبَيَاتَ أَدَجَ وَ مَنْ أَدَجَ الْمَسِيرَ وَصَلَ وَإِنَّمَا تَعْرِفُونَ عَوَاقِبَ أَعْمَالِكُمْ لَوْ قَدْ طُوِّبَتْ صَحَائِفُ آجَالِكُمْ

One who fears spending the night (in the desert) should travel up to the end of the night until arrival; and rather you will be recognising consequences of your deeds if the books of your lifespans were to be folded.

أَيُّهَا النَّاسُ إِنَّ نِيَّةَ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ وَ نِيَّةَ الْفَاسِقِ شَرٌّ مِنْ عَمَلِهِ.

O you people! Intention of the Momin is better than his deed, and intention of the mischief-maker is eviler than his deed".³⁵²

272- الثَّامِسُ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ انْقَطَعَ إِلَى اللَّهِ كَفَاءُ كُلِّ مُؤْتِنَةٍ وَ مَنْ انْقَطَعَ إِلَى الدُّنْيَا وَكَلَهُ اللَّهُ إِلَيْهَا وَ مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ كَانَ أَبْعَدَ لَهُ مِمَّا رَجَا وَ أَقْرَبَ مِمَّا اتَّقَى

The eighth is from Ibn Abbas who said,

'Rasool-Allah^{-sawww} said: 'One who cuts off to Allah^{-azwj}, He^{-azwj} will Suffice him of every provision, and the one who cuts off to the world, Allah^{-azwj} will Allocate him to it; and the one who endeavours of a matter by disobeying Allah^{-azwj} it would be more distant for him than what he hopes for, and closer from what he fears.

وَ مَنْ طَلَبَ مَحَامِدَ النَّاسِ بِمَعْصِيَةِ اللَّهِ عَادَ حَامِدُهُ مِنْهُمْ دَائِمًا وَ مَنْ أَرْضَى النَّاسَ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَيْهِمْ وَ مَنْ أَرْضَى اللَّهَ بِسَخَطِ النَّاسِ كَفَاءُ اللَّهِ شَرَّهُمْ

And one who seeks praise of the people by disobeying Allah^{-azwj}, his praise from them will return as condemnation; and one who satisfies the people by Dissatisfying Allah^{-azwj}, Allah^{-azwj} will Allocate him to them; and the one who Satisfies Allah^{-azwj} by dissatisfying the people, Allah^{-azwj} will Suffice him of their evil.

وَ مَنْ أَحْسَنَ مَا بَيْنَهُ وَ بَيْنَ اللَّهِ كَفَاءُ اللَّهِ مَا بَيْنَهُ وَ بَيْنَ النَّاسِ وَ مَنْ أَحْسَنَ سِرِّيَّتَهُ أَصْلَحَ اللَّهُ عِلَاقَتَهُ وَ مَنْ عَمِلَ لِآخِرَتِهِ كَفَى اللَّهُ أَمْرَ دُنْيَاهُ.

And one who improves what is between him and Allah^{-azwj}, Allah^{-azwj} will Suffice him of what is between him and the people; and one whose secret is good, Allah^{-azwj} will Correct his open announcements; and the one who works for his Hereafter, Allah^{-azwj} will Suffice him of matters of his world".³⁵³

³⁵² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 271

³⁵³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 272

273- التَّاسِعُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ عَبْدًا تَكَلَّمَ فَعَنِمَ أَوْ سَكَتَ فَسَلِمَ إِنَّ اللِّسَانَ أَمْلَكُ شَيْءٍ لِلْإِنْسَانِ أَلَا وَ إِنَّ كَلَامَ الْعَبْدِ كُلَّهُ عَلَيْهِ إِلَّا ذِكْرَ اللَّهِ تَعَالَى أَوْ أَمْرَ مَعْرُوفٍ أَوْ نَهْيٍ عَنِ مُنْكَرٍ أَوْ إِصْلَاحٍ بَيْنَ الْمُؤْمِنِينَ

The ninth is from Nafie, from Ibn Umar who said,

'Rasool-Allah^{-saww} said: 'May Allah^{-saww} have Mercy on a servant who speaks so he gains, or is silent so he is safe. The tongue is most controlling of things for the human being. Indeed, and the speech of the servant, all of it is against him, except Zikr of Allah^{-azwj} the Exalted, or he instructs with the acts of kindness, or forbids from evil, or reconciles between the Momineen'.

فَقَالَ لَهُ مُعَاذُ بَنِي جَبَلٍ يَا رَسُولَ اللَّهِ أَوْأَخَذُ بِمَا تَتَكَلَّمُ

Muaz Bin Jabal said to him^{-saww}, 'O Rasool-Allah^{-saww}! Will we be Seized with what we speak?'

فَقَالَ وَ هَلْ يَكُفُّ النَّاسَ عَلَى مَنَاحِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ فَمَنْ أَرَادَ السَّلَامَةَ فَلْيَحْفَظْ مَا جَرَى بِهِ لِسَانُهُ وَ لِيُحْرُسْ مَا انْطَوَى عَلَيْهِ جَنَانُهُ وَ لِيُحْسِنَ عَمَلَهُ وَ لِيُقَصِّرْ أَمَلَهُ

He^{-saww} said: 'And will the people be flung upon their nostrils into the Fire except for harvest of their tongues? The one who wants the safety, let him protect what his tongues flows with, and let him guard what his mind contains, and let him improve his deeds, and let him shorten his hopes'.

ثُمَّ لَمْ يَمْضِ إِلَّا أَيَّامٌ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ- لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ.

Then there did not pass except days until this Verse was Revealed: ***There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; [4:114]***.³⁵⁴

274- الْعَاشِرُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا الدُّنْيَا فَيَعْمَثَ مَطِيئَةُ الْمُؤْمِنِ فَعَلَيْهَا يَبْلُغُ الْخَيْرُ وَ بِهَا يَنْجُو مِنَ الشَّرِّ إِنَّهُ إِذَا قَالَ الْعَبْدُ لَعَنَ اللَّهُ الدُّنْيَا قَالَتِ الدُّنْيَا لَعَنَ اللَّهُ أَعْصَانًا لِرَبِّهِ-.

The tenth is from Abu Musa Al Ashari who said,

'Rasool-Allah^{-saww} said: 'Do not revile the world. The riding animal of the Momin is Blessed. Upon it he reaches the goodness, and by it he saves from the evil. When the servant says, 'May Allah^{-azwj} Curse the world', the world says, 'May Allah^{-azwj} Curse the one disobedient to his Lord^{-azwj}'.³⁵⁵

فَأَخَذَ الشَّرِيفُ الرَّضِيُّ بِهَذَا الْمَعْنَى فَتَنَمَّهُ بَيْنًا

فَهُمْ فَسَدُوا وَ مَا فَسَدَ الرَّعْمَانُ.

يَقُولُونَ الرَّعْمَانُ بِهِ فَسَادٌ-

³⁵⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 273

³⁵⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 274

Note – Al Shareef Al Razy took this meaning and prosed it as a couplet, ‘The are saying the times have corruption with it. They are corrupting, and the times are not corrupt’.

275- الحَادِي عَشَرَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَرَى جَزَاءَ مَا قَدَّمَ وَ قَلَّةَ غَنَائِهِ مَا خَلَّفَ وَ لَعَلَّهُ مِنْ حَقِّ مَنَعَهُ وَ مِنْ بَاطِلِ جَمَعَهُ.

The eleventh is from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘He sees the Reward of what he had sent ahead, and lack of riches what he had left behind, and perhaps he has amassed it from a right he had prevented, and from false means’.³⁵⁶

276- الثَّانِي عَشَرَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَيْهَا النَّاسُ إِنَّ الرِّزْقَ مَقْسُومٌ لَنْ يَغْدُوَ امْرُؤٌ مَا قَسِمَ لَهُ فَأَجْمَلُوا فِي الطَّلَبِ وَ إِنَّ العُمَرَ مَحْدُودٌ لَنْ يَتَجَاوَزَ أَحَدٌ مَا قُدِّرَ لَهُ فَبَادِرُوا قَبْلَ نَقَادِ الأَجَلِ وَ الأَعْمَالِ المُنْحَصَاةِ.

The twelfth is from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘O you people! The sustenance is Apportioned. It will never return from a person what has been Apportioned for him, therefore be beautiful in the seeking; the lifespans are limited. No one will surpass what has been pre-determined for him, therefore rush before depletion of the terms, and the deeds are counted’.³⁵⁷

277- الثَّلَاثَ عَشَرَ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي بَعْضِ حُطْبِهِ أَوْ مَوَاعِظِهِ- أَمَا رَأَيْتُمُ المَأْخُودِينَ عَلَى العِرَّةِ وَ المُرْعَجِينَ بَعْدَ الطَّمَأْنِينَةِ الَّذِينَ أَقَامُوا عَلَى المُتَبَهَاتِ وَ جَنَحُوا إِلَى الشَّهَوَاتِ حَتَّى أَتَتْهُمُ رُسُلُ رَبِّهِم

The thirteen is from Anas Bin Malik (well known fabricator) who said,

‘I heard Rasool-Allah^{-saww} saying in one of his^{-saww} sermons or his^{-saww} preaching(s): ‘Have you not seen the ones taking upon the pride, and the ones being disturbed after the reassurance, those who are standing upon the suspicions and they are inclining to the lustful desires until messengers of their Lord^{-azwj} come to them.

فَلَا مَا كَانُوا أَمَلُوا أَذْرَكُوا وَ لَا إِلَى مَا فَاتَهُمْ رَجَعُوا قَدِمُوا عَلَى مَا عَمِلُوا وَ نَدِمُوا عَلَى مَا خَلَّفُوا وَ لَنْ يُعْنِيَ النَّدَمُ وَ قَدْ جَفَّ القَلَمُ

So, they could not come across what they had been hoping for, nor could they return to what they had lost. They went ahead upon what they had worked and they regretted upon what they had left behind, and the regret will never avail (of anything) and the Pen has dried up (from writing the deeds).

فَرِحِمَ اللَّهُ امْرَأً قَدَّمَ خَيْرًا وَ أَنْفَقَ قَصْدًا وَ قَالَ صِدْقًا وَ مَلَكَ دَوَاعِي شَهْوَتِهِ وَ لَمْ تَمْلِكْهُ وَ عَصَى أَمْرَ نَفْسِهِ فَلَمْ تَمْلِكْهُ.

³⁵⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 275

³⁵⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 276

May Allah^{-azwj} have Mercy on a person who sends good deeds ahead, and spends moderately, and speaks the truth, and controls the calls of his lustful desires, and you will not control it, and he disobeys the instructions of his soul, so he will not control it".³⁵⁸

277- الرَّابِعَ عَشَرَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُعْطُوا الْحِكْمَةَ عَيْرَ أَهْلِهَا فَتَظْلِمُوهَا وَلَا تَمْنَعُوهَا أَهْلَهَا فَتَظْلِمُوهُمْ وَلَا تُعَاقِبُوا ظَالِمًا فَيَبْطُلَ فَضْلُكُمْ وَلَا تُرَاءُوا النَّاسَ فَيَحْبَطَ عَمَلُكُمْ وَلَا تَمْنَعُوا الْمُؤْمُودَ فَيَقِلَّ حَيْرُكُمْ

The fourteenth is from Abu Hureyra (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'O you people! Do not give wisdom to other than its rightful ones for you will be unjust to it, nor prevent it from its rightful ones, for you will be unjust to them, nor punish an unjust one for you will nullify your merit, nor show off to the people for your deed will be nullified, nor prevent the existent for it would reduce your goodness.

أَيُّهَا النَّاسُ إِنَّ الْأَشْيَاءَ ثَلَاثَةٌ أَمْرٌ اسْتَبَانَ رُشْدُهُ فَاتَّبِعُوهُ وَ أَمْرٌ اسْتَبَانَ عَيْبُهُ فَاجْتَنِبُوهُ وَ أَمْرٌ اخْتَلَفَ عَلَيْكُمْ فَرُدُّوهُ إِلَى اللَّهِ

O you people! The things are three – a matter it's guidance is clear therefore follow it, and a matter it's error is clear therefore shun it, and a matter with differing upon you therefore refer it to Allah^{-azwj}.

أَيُّهَا النَّاسُ أَلَا أَنْبِئُكُمْ بِأَمْرَيْنِ خَفِيفٌ مَثْوَتْهُمَا عَظِيمٌ أَجْرُهُمَا لَمْ يُلَقَ اللَّهُ بِمِثْلِهِمَا طُولَ الصَّمْتِ وَ حُسْنِ الْخُلُقِ.

O you people! Shall I^{-saww} inform you all with two matters, their providing is light (easy), their Recompense is mighty. One will not meet Allah^{-azwj} with similar to these – long silence and good manners".³⁵⁹

278- الْخَامِسَ عَشَرَ عَنْ ابْنِ عُمَرَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُطْبَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَ وَجَلَتْ مِنْهَا الْقُلُوبُ فَكَانَ بِمَا ضَبِطَتْ مِنْهَا أَيُّهَا النَّاسُ إِنَّ أَفْضَلَ النَّاسِ عَبْدًا مَنْ تَوَاضَعَ عَنْ رِفْعَةٍ وَ زَهَدَ عَنْ رَغْبَةٍ وَ أَنْصَفَ عَنْ قُدْرَةٍ وَ حَلَمَ عَنْ قُدْرَةٍ

The fifteenth is from Ibn Umar who said,

'Rasool-Allah^{-saww} addressed us in a sermon, the eyes overflowed from it and the hearts palpitated from it. It was from I have confirmed from it: 'O you people! The best of the people is a servant who humbles from his loftiness, and is ascetic from desires, and is fair from strength, and forbearing from power.

أَلَا وَ إِنَّ أَفْضَلَ النَّاسِ عَبْدٌ أَخَذَ فِي الدُّنْيَا الْكُفَافَ وَ صَاحَبَ فِيهَا الْعُقَافَ وَ تَزَوَّدَ لِلرَّحِيلِ وَ تَأَهَّبَ لِلْمَسِيرِ

Indeed, and best of the people is a servant to takes the sufficiency in the world, and accompanies in it as the chaste, and provides for the departure, and prepares for the travelling.

أَلَا وَ إِنَّ أَعْقَلَ النَّاسِ عَبْدٌ عَرَفَ رَبَّهُ فَأَطَاعَهُ وَ عَرَفَ عَدُوَّهُ فَعَصَاهُ وَ عَرَفَ دَارَ إِقَامَتِهِ فَأَصْلَحَهَا وَ عَرَفَ سُرْعَةَ رَحِيلِهِ فَتَزَوَّدَ لَهَا

³⁵⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 277

³⁵⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 278

Indeed, and the most intellectual of the people is a servant who recognises his Lord^{-azwj} so obeys Him^{-azwj}, and recognises his enemy so disobeys him, and recognises house of his staying so he corrects it, and recognises quickness of his departure so he provides for it.

أَلَا وَإِنْ خَيْرَ الزَّادِ مَا صَحِبَهُ التَّقْوَىٰ وَ خَيْرَ الْعَمَلِ مَا تَقَدَّمَتْهُ الْبَيَّةُ وَ أَعْلَى النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ أَحْوَفُهُمْ مِنْهُ.

Indeed, and best of the provision is what accompanies the piety, and best of the deeds is what the intention precedes it, and loftiest of the people in status in the Presence of Allah^{-azwj} is their most fearful from Him^{-azwj}.³⁶⁰

280- السَّادِسَ عَشَرَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا يُؤْتَى النَّاسُ يَوْمَ الْقِيَامَةِ عَنْ إِحْدَى مِنْ ثَلَاثٍ إِمَّا مِنْ شُبْهَةٍ فِي الدِّينِ اِزْتَكُبُوهَا أَوْ شَهْوَةٍ لَلَّذِي آثَرُوهَا أَوْ عَصِيْبَةٍ لِحَمَةٍ [الْحَمِيَّةِ] اَعْمَلُوهَا

The sixteenth is from Abu Hureyra (a well known fabricator) who said,

‘Rasool-Allah^{-saww}: ‘The people will be brought on the Day of Qiyamah about one of three – either from suspicion in the religion he had indulged in, or lustful of the pleasures he had preferred it, or a sin he had worked with out of prejudice’.

فَإِذَا لَاحَتْ لَكُمْ شُبْهَةٌ فِي الدِّينِ فَاجْلُوهَا بِالْيَقِينِ وَ إِذَا عَرَضَتْ لَكُمْ شَهْوَةٌ فَاقْمَعُوهَا بِالرُّهْدِ وَ إِذَا عَنَتْ لَكُمْ عَصْبَةٌ فَأَدُوْهَا بِالْعَمْرِ إِنَّهُ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ مَنْ كَانَ لَهُ عَلَى اللَّهِ أَجْرٌ فَلْيُتَمِّمْ فَلَا يَتُومُوا إِلَّا الْعَافُونَ أَمْ تَسْمَعُوا قَوْلَهُ تَعَالَى فَمَنْ عَفَا وَ أَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ.

When a suspicion in religion appears to you, make it to be with the certainty; and when a lustful desire presents to you, suppress it with the ascetism; and when an angry one distresses you then respond to it with the pardon. A caller will call out on the Day of Qiyamah; one who were to have a Reward for him upon Allah^{-azwj}, let him stand. No one will stand except the pardoning ones. Did you not listen to Words of the Exalted: **But, one who pardons and amends, so his Recompense is upon Allah. [42:40]**.³⁶¹

281- السَّابِعَ عَشَرَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ تُوْتَى كُلَّ يَوْمٍ بِرِزْقِكَ وَ أَنْتَ تَحْزَنُ وَ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عُمرِكَ وَ أَنْتَ تَفْرَحُ أَنْتَ فِيمَا يَكْفِيكَ وَ تَطْلُبُ مَا يُطْعِمُكَ- لَا بِقَلِيلٍ تَقْنَعُ وَ لَا مِنْ كَثِيرٍ تَشْبَعُ.

The nineteenth – Abdullah Bin Masoud said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Said: “O son of Adam^{-as}! You are brought your sustenance every day and you are still grieving, and there is a reduction from your lifespan every day and you are still being happy; you are already in what suffices you and you are still seeking what will make you transgress. Neither are you contented with little nor are you satiated from a lot”.³⁶²

282- الثَّامِنَ عَشَرَ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص جَالِسٌ إِذَا رَأَيْنَاهُ صَاحِكًا حَتَّىٰ بَدَتْ نَسَائِيَهُ فَعُلْنَا يَا رَسُولَ اللَّهِ بِمَا صَحِحَتْ

³⁶⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 279

³⁶¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 280

³⁶² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 281

The eighteenth is from Abu Hureyra (well known fabricator) who said,

'While Rasool-Allah^{-saww} was seated when we saw him^{-saww} smiling until his^{-saww} incisors were seen. We said, 'O Rasool-Allah^{-saww}! What are you^{-saww} smiling from?'

فَقَالَ رَجُلَانِ مِنْ أُمَّتِي جِيئَا بِيْنَ يَدَيْ رَبِّي فَقَالَ أَحَدُهُمَا يَا رَبِّ خُذْ لِي بِمَظْلَمَتِي مِنْ آخِرِ

He^{-saww} said: 'Two men from my^{-saww} nation came in front of my^{-saww} Lord^{-azwj}. One of them said, 'O Lord^{-azwj}! Take my grievance for me from the other ones'.

فَقَالَ اللَّهُ تَعَالَى أُعْطِ أَخَاكَ مَظْلَمَتَهُ

Allah^{-azwj} the Exalted Said: 'Give your brother his grievance!'

فَقَالَ يَا رَبِّ لَمْ يَبْقَ مِنْ حَسَنَاتِي شَيْءٌ

He said, 'O Lord^{-azwj}! Nothing remains from my good deeds'.

فَقَالَ يَا رَبِّ فَلْيُحْمِلْ مِنْ أَوْزَارِي

He (the other one) said, 'Let him be loaded from my burdens!'

ثُمَّ فَاصَتْ عَيْنَا رَسُولِ اللَّهِ صَ وَ قَالَ إِنَّ ذَلِكَ الْيَوْمَ لَيَوْمٌ نَحْتَاكُ النَّاسُ فِيهِ إِلَى مَنْ يَحْمِلُ عَنْهُمْ أَوْزَارَهُمْ

Then the eyes of Rasool-Allah^{-saww} overflowed, and he^{-saww} said: 'That Day is a Day the people will be needy during it to someone who can carry their burdens from them'.

ثُمَّ قَالَ اللَّهُ تَعَالَى لِلطَّلَابِ بِحَقِّهِ ارْزُقْ بِصَرَكَ إِلَى الْجَنَّةِ فَانظُرْ مَاذَا تَرَى

Then Allah^{-azwj} the Exalted Said to the seeker of his rights: "Raise your sights towards the Paradise and look at what you see!"

فَرَفَعَ رَأْسَهُ فَرَأَى مَا أَعْجَبَهُ مِنَ الْحَبِيرِ وَ التَّعَمَّةِ فَقَالَ يَا رَبِّ لِمَنْ هَذَا

He raised his head and he was from astounded him from the goodness and the bounties. He said, 'O Lord^{-azwj}! Who is this for?'

فَقَالَ لِمَنْ أَعْطَانِي ثَمَنَهُ

He^{-azwj} Said: "For the one who gives Me^{-azwj} it's price!"

فَقَالَ يَا رَبِّ وَ مَنْ يَمْلِكُ ثَمَنَ ذَلِكَ

He said, 'O Lord^{-azwj}, and who owns the price of that!'

فَقَالَ أَنْتَ

He^{-azwj} Said: “You do!”

فَقَالَ كَيْفَ بِذَلِكَ

He said, ‘How can it be with that?’

فَقَالَ بِعَفْوِكَ عَنْ أَخِيكَ

He^{-saww} Said: “By your pardoning your brother!”

فَقَالَ قَدْ عَفَوْتُ

He said, ‘I have hereby pardoned him’.

فَقَالَ اللَّهُ تَعَالَى فُحْدُ بِيَدِ أَخِيكَ فَادْخُلَا الْجَنَّةَ

Allah^{-azwj} the Exalted Said: ‘Hold a hand of your brother and both of you enter the Paradise!’

فَقَالَ رَسُولُ اللَّهِ ص فَاتَّقُوا اللَّهَ وَاصْلِحُوا ذَاتَ بَيْنِكُمْ.

Rasool-Allah^{-saww} said: **‘therefore fear Allah and reconcile what is between you, [8:1]’**.³⁶³

283- التَّاسِعَ عَشَرَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالُوا يَا رَسُولَ اللَّهِ مَنْ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Nineteenth is from Anas Bin Malik (well known fabricator) who said,

‘They said, ‘O Rasool-Allah^{-saww}! Who are the friends of Allah^{-azwj}, those who there will neither be any fear upon them nor will they be grieving?’

فَقَالَ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا حِينَ نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا فَاهْتَمُّوا بِأَجْلِهَا حِينَ اهْتَمَّ النَّاسُ بِعَاجِلِهَا

He^{-saww} said: ‘Those who are looking at esoteric of the world while the people are looking at its apparent, so they are being concerned with its future while the people are concerned with its current state.

فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمَيِّتَهُمْ وَتَرَكَوا مِنْهَا مَا عَلِمُوا أَنْ سَيَتَرَكَهُمُ فَمَا عَرَضَ لَهُمْ مِنْهَا عَارِضٌ إِلَّا رَفَضُوهُ وَ لَا خَادِعُهُمْ مِنْ رَفْعَتِهَا خَارِجٌ إِلَّا وَضَعُوهُ

So, they killed off from it, what they had feared would be killing them, and they neglected from it what they knew that will be leaving them. No display from it was presented to them except they rejected it, nor are they being deceived by a deceived from its loftiness except they drop it.

³⁶³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 282

خَلِقَتِ الدُّنْيَا عِنْدَهُمْ فَمَا يُجَدِّدُونَهَا وَ خَرِبَتْ بَيْنَهُمْ فَمَا يَعْمُرُونَهَا وَ مَاتَتْ فِي صُدُورِهِمْ فَمَا يُجَبِّوْنَهَا بَلْ يَهْدِمُونَهَا فَيَبْنُونَ بِهَا آخِرَتَهُمْ وَ يَبِيعُونَهَا فَيَسْتَرُونَ بِهَا مَا بَقِيَ لَهُمْ

The world is depraved in their presences for they are not renewing it, and it is ruined between them so they are not building, and it has died in their chest so they are not loving it. But they are demolishing it so they are building their Hereafter with it, and they are selling it and are buying with it what is lasting for them.

نَظَرُوا إِلَى أَهْلِهَا صَرَخَى فَمَا حَلَّتْ بِهِنَّ المَثَلَاتُ فَمَا يَرَوْنَ أَمَانًا دُونَ مَا يَرْجُونَ وَ لَا خَوْفًا دُونَ مَا يَحْذَرُونَ.

They are looking at its inhabitants being knocked down (dying), the afflictions having been Released with them, so they are not seeing any security besides what they are hoping for, nor are they fearing besides what they are being cautious of”.³⁶⁴

284- العِشْرُونَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّمَا أَنْتُمْ خَلْفُ مَاضِينَ وَ بَقِيَّةُ مُتَقَدِّمِينَ كَانُوا أَكْبَرَ مِنْكُمْ بِسَطَّةٍ وَ أَكْبَرَ مِنْكُمْ بِسَطْوَةٍ فَأَرْعَبُوا عَنْهَا أَسْكَنَ مَا كَانُوا إِلَيْهَا وَ غَدَرَتْ بِهِمْ وَ أُخْرِجُوا مِنْهَا أَوْثَقَ مَا كَانُوا بِهَا فَلَمْ يَمْنَعُهُمْ قُوَّةَ عَشِيرَةٍ وَ لَا قِبَلَ مِنْهُمْ بَدَلٍ فِذِيَّةٍ فَأَرْحَلُوا أَنْفُسَكُمْ بِزَادٍ مُبْلِغٍ قَبْلَ أَنْ تُؤْخَذُوا عَلَى فِجَاءٍ وَ قَدْ غَفَلْتُمْ عَنِ الإِسْتِعْدَادِ.

The twentieth is from Abu Hureyra (a well-known fabricator) who said,

‘I heard Rasool-Allah^{-saww} saying: ‘But rather you are replacements of the past ones, and remaining ones of the preceding ones. They were greater than you are in prowess, and of mightier power. They were disturbed from it, settling for as long as they were to it, and it betrayed them, and they exited from it being as trusting as they could be with it, but neither could the strength of a clan prevent them nor the disgrace of ransom was accepted from them. Their souls departed with an extensive provision before they were Seized upon suddenly, and they had been heedless from the preparation”’.³⁶⁵

285- الحَادِي وَ العِشْرُونَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ وَ غَابِرٌ سَبِيلٍ وَ اعْدُدْ نَفْسَكَ فِي المَوْتَى وَ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالمَسَاءِ وَ إِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ وَ لِحْذٌ مِنْ صِحَّتِكَ لِسُقْمِكَ وَ مِنْ شَبَابِكَ لِهَرَمِكَ وَ مِنْ حَيَاتِكَ لِوَفَاتِكَ فَإِنَّكَ لَا تَدْرِي مَا اسْمُكَ غَدًا.

The twentieth is from Salim Bin Abdullah, from Ibn Umar who said,

‘Rasool-Allah^{-saww} said to me: ‘Be in the world as if you are a stranger and a travelling passenger, and count yourself among the deceased, and when you come to a morning do not discuss yourself for getting to the evening, and when you come to an evening do not discuss yourself with getting to the morning, and take from your health for your sickness, and from your youth for your old age, and from your life for your death, for you don’t know what your name will be tomorrow”’.³⁶⁶

³⁶⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 283

³⁶⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 284

³⁶⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 285

286- الثَّانِي وَالْعِشْرُونَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي بَعْضِ خُطْبِهِ أَوْ مَوَاعِظِهِ- أَيُّهَا النَّاسُ لَا يَشْغَلَنَّكُمْ دُنْيَاكُمْ عَنْ آخِرَتِكُمْ فَلَا تُؤْتُوا هَوَاكُمْ عَلَى طَاعَةِ رَبِّكُمْ وَلَا تَجْعَلُوا أَيْمَانَكُمْ ذَرِيعَةً إِلَى مَعْاصِيكُمْ وَ حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوا وَ مَهْدُوا لَهَا قَبْلَ أَنْ تُعَذَّبُوا وَ تَزَوَّدُوا لِلرَّحِيلِ قَبْلَ أَنْ تُزْعَجُوا

The twenty-second is from Ibn Abbas who said, 'Rasool-Allah^{-saww} in one of his^{-saww} sermons or his^{-saww} preaching(s): 'O you people! Do not let your world pre-occupy you all from your Hereafter. Do not prefer your whims over obedience to your Lord^{-azwj}, and do not make your oaths as a means to your disobedience, and reckon yourselves before you are Reckoned with and lay the path for it before you are Punished, and provide for the departure before you are disturbed.

فَأَيُّهَا مَوْفِقُ عَدْلٍ وَ اقْتِضَاءِ حَقِّ وَ سُؤَالٍ عَنِ وَاجِبٍ وَ قَدْ أُنْبِغَ فِي الإِعْدَارِ مَنْ تَقَدَّمَ بِالإِنْدَارِ.

It is a standpoint of justice, and a requirement of truth, and a question of an answer, and he has not excuse the one who has been warned".³⁶⁷

287- الثَّلَاثُ وَالْعِشْرُونَ عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عِنْدَ مُنْصَرَفِهِ مِنْ أُحُدٍ وَ النَّاسُ يُحْدِقُونَ بِهِ وَ قَدْ أَسْنَدَ ظَهْرَهُ إِلَى طَلْحَةَ أَيُّهَا النَّاسُ أَقْبِلُوا عَلَى مَا كَلَّفْتُمُوهُ مِنْ إِصْلَاحِ آخِرَتِكُمْ وَ أَعْرِضُوا عَمَّا ضَمِنَ لَكُمْ مِنْ دُنْيَاكُمْ

The twenty-third is from Abu Saeed Al Khudri who said,

'I heard Rasool-Allah^{-saww} saying during his^{-saww} leaving from (battle of) Ohad and the people were staring at him^{-saww}, and he^{-saww} leaned his^{-saww} back on Talha: 'O you people! Face towards what you have been encumbered of correcting your Hereafter, and turn away from what has been guaranteed for you of your world.

وَ لَا تَسْتَعْمِلُوا جَوَارِحَ [جَوَارِح] غَدَيْتَ بِنِعْمَتِهِ فِي التَّعَرُّضِ لِسَخَطِهِ بِتَقَمَّتِهِ وَ اجْعَلُوا شُغْلَكُمْ فِي التَّمَاسِ مَغْفِرَتِهِ وَ اصْرِفُوا هِمَّتَكُمْ بِالتَّقَرُّبِ إِلَى طَاعَتِهِ

And do not utilise body part which have been Fed with His^{-azwj} bounties in exposing to His^{-azwj} Annoyance with His^{-azwj} Scourge, and make your pre-occupation to be in seeking His^{-azwj} Forgiveness, and direct your efforts with drawing closer to His^{-azwj} obedience.

إِنَّهُ مَنْ بَدَأَ بِنَصِيبِهِ مِنَ الدُّنْيَا فَإِنَّهُ نَصِيبُهُ مِنَ الآخِرَةِ وَ لَمْ يُدْرِكْ مِنْهَا مَا يُرِيدُ وَ مَنْ بَدَأَ بِنَصِيبِهِ مِنَ الآخِرَةِ وَصَلَ إِلَيْهِ مِنَ الدُّنْيَا.

Surely, the one who begins with his share from the world, it would be his share from the Hereafter and he will not come across from it what he wants, and one who begins with his share from the Hereafter will arrive to it from the world".³⁶⁸

288- الرَّابِعُ وَالْعِشْرُونَ عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ وَ فَضُولَ الْمُطْعَمِ فَإِنَّهُ يُسْمُ الْقَلْبَ بِالقَسْوَةِ وَ يُبْطِئُ بِالجَوَارِحِ عَنِ الطَّاعَةِ وَ يَضْمُ الهممَ عَنِ سَمَاعِ المَوْعِظَةِ

The twenty-fourth is from Abu Hureyra who said,

³⁶⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 286

³⁶⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 287

'Rasool-Allah^{-sawww} said: 'Beware of surplus meals for it poisons the heart with the cruelty, and delays the body part from the (act of) disobedience, and it deafens the motivation from hearing the preaching.

وَإِيَّائِكُمْ وَفُضُولِ النَّظَرِ فَإِنَّهُ يَبْدُرُ الْهُوَى وَ يُؤَدُّ الْعَقْلَةَ

And beware of the vain looking for it leads to the whims and produces the heedlessness.

وَإِيَّائِكُمْ وَ اسْتِشْعَارِ الطَّمَعِ فَإِنَّهُ يَشْتُوِبُ الْقَلْبَ شِدَّةَ الْحَرِصِ وَ يَحْتِمُ عَلَى الْقُلُوبِ بِطَائِعِ حُبِّ الدُّنْيَا وَ هُوَ مِفْتَاحُ كُلِّ سَيِّئَةٍ وَ رَأْسُ كُلِّ خَطِيئَةٍ وَ سَبَبُ إِخْبَاطِ كُلِّ حَسَنَةٍ.

And beware of being greedy for the severe greed corrupts the heart and seals upon the hearts with a seal of love of the world, and it is a key of every evil deed, and head of every sin, and cause of nullification of every good deed".³⁶⁹

289- الحَامِسُ وَ الْعِشْرُونَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا هُوَ خَيْرٌ يُرْجَى أَوْ شَرٌّ يُتَّقَى أَوْ بَاطِلٌ عَرَفَ فَاجْتَنَبَ أَوْ حَقٌّ يَتَعَبَّرُ فَطَلَبَ وَ آخِرَةٌ أَظَلَّ إِفْبَاهُهَا فَسَعَى لَهَا وَ دُنْيَا عَرَفَ نَفَادَهَا فَأَعْرَضَ عَنْهَا

The twenty-fifth is from Abdullah Bin Umar who said,

'I heard Rasool-Allah^{-sawww} saying: 'But rather it is good he hopes for, or evil he saves from, or falsehood he recognises so he stays away, or a right he designates to so he seeks, and Hereafter is eternal, coming over, so he strives for it, and the world, he recognises its depletion so turns away from it.

وَ كَيْفَ يَعْمَلُ لِلْآخِرَةِ مَنْ لَا يَنْقَطِعُ مِنَ الدُّنْيَا رَغْبَتُهُ وَ لَا تَنْقُضِي فِيهَا شَهْوَتُهُ إِنَّ الْعَجَبَ كُلَّ الْعَجَبِ لِمَنْ صَدَّقَ بِدَارِ الْبَقَاءِ وَ هُوَ يَسْعَى لِدَارِ الْفَنَاءِ وَ عَرَفَ أَنَّ رِضَا اللَّهِ فِي طَاعَتِهِ وَ هُوَ يَسْعَى فِي مُخَالَفَتِهِ.

And how can he work for the Hereafter, one who does not cut off his desires from the world, nor break his lustful desires in it. The wonder of all wonders is for whom the lasting house is proven and he still works for the temporal house, and he recognises that Satisfaction of Allah^{-azwj} is in obeying Him and he still strive in opposing Him^{-azwj}.³⁷⁰

290- السَّادِسُ وَ الْعِشْرُونَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَلُّوا أَنْفُسَكُمْ الطَّاعَةَ وَ أَلْبِسُوهَا قِنَاعَ الْمُخَالَفَةِ- فَاجْعَلُوا آخِرَتَكُمْ لِأَنْفُسِكُمْ وَ سَعْيَكُمْ لِمُسْتَقَرِّكُمْ وَ اعْلَمُوا أَنَّكُمْ عَنْ قَلِيلٍ رَاحِلُونَ وَ إِلَى اللَّهِ صَائِرُونَ

The twenty-sixth is from Abu Ayoub Al Ansari who said,

'I heard Rasool-Allah^{-sawww} saying: 'Sweeten the obedience for yourselves and wear the covering of opposition. Make your Hereafter for yourselves and your striving for your settlement, and know that after a little while you will be departing and will be going to Allah^{-azwj}.

³⁶⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 288

³⁷⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 289

وَلَا يُغْنِي عَنْكُمْ هُنَالِكَ إِلَّا صَالِحُ عَمَلٍ قَدَّمْتُمُوهُ وَ حُسْنُ ثَوَابٍ أَحْرَزْتُمُوهُ فَإِنَّكُمْ إِنَّمَا تَقْدُمُونَ عَلَى مَا قَدَّمْتُمْ وَ تُجَاوِزُونَ عَلَى مَا أَسَلْتُمْ

And nothing will avail you over there except the righteous deeds, therefore send these ahead, and goodly Rewards so achieve these. But rather, you are going ahead upon what you have sent ahead and will be Rewarded upon what you had sent before.

فَلَا تَخْدَعَنَّكُمْ زُخَارِفُ دُنْيَا دَنِيَّةٍ عَنْ مَرَاتِبِ جَنَّاتٍ عَلِيَّةٍ فَكَانَ قَدْ انْكَشَفَ الْقِنَاعُ وَ ارْتَفَعَ الْإِزْتِيَابُ وَ لَأَقَى كُلُّ امْرِيٍّ مُسْتَقَرَّهُ وَ عَرَفَ مَثْوَاهُ وَ مُنْقَلَبَهُ.

The lowly decorations of the world should not deceive you from lofty ranks of the Gardens. It is as if the covering has been removed and the suspicions have been raised, and every person has met his settlement and recognised his abode and his transfer".³⁷¹

291-السَّابِعُ وَ الْعِشْرُونَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي حُطْبَتِهِ- لَا تَكُونُوا مِمَّنْ خَدَعَتْهُ الْعَاجِلَةُ وَ عَزَّتْهُ الْأُمْنِيَّةُ فَاسْتَهْوَتْهُ الْحَدْعَةُ فَرَكَنَ إِلَى دَارِ سَوْءٍ سَرِيعةِ الزَّوَالِ وَشِبْكَةِ الْإِنْتِقَالِ

Twenty-seventh is from Abu Hureyra (a well-known fabricator) who said,

'Rasool-Allah^{-saww} said in his^{-saww} sermon: 'Do not be from the ones whom the current (life) has deceived, and the security has deluded him so the deception fascinated him. He inclined to the evil house of quick decline and imminent transition.

إِنَّهُ لَمْ يَبْقَ مِنْ دُنْيَاكُمْ هَذِهِ فِي جَنْبٍ مَا مَضَى إِلَّا كَمَا نَاحَتْ رَاكِبٍ أَوْ صَرَ خَالِبٍ فَعَلَى مَا تَعْرَجُونَ وَ مَا ذَا تَنْتَظِرُونَ فَكَأَنَّكُمْ وَ اللَّهُ وَ مَا أَصْبَحْتُمْ فِيهِ مِنَ الدُّنْيَا لَمْ يَكُنْ وَ مَا يَصِيرُونَ إِلَيْهِ مِنَ الْآخِرَةِ لَمْ يَزَلْ

There does not remain from this world of yours in a side of what has passed except like the stay (pausing) of a rider or milking of an udder. So, what are you ascending to and what is that you are waiting for? By Allah^{-azwj!} It is as if you and whoever accompanies you in it from the world, did not even exist, and what you are going to of the Hereafter did not cease to be.

فَخُذُوا أَهْبَةَ لَا زَوَالَ لِنَقْلِهِ وَ أَعِدُّوا الرِّادَ لِغُرْبِ الرِّحْلَةِ وَ اعْلَمُوا أَنَّ كُلَّ امْرِيٍّ عَلَى مَا قَدَّمَ قَادِمٌ وَ عَلَى مَا خَلَّفَ نَادِمٌ.

Therefore take the preparation. There is no decline for its transfer, and prepare the provision for a near departure, and know that every person is upon what he had sent ahead, and will regret upon what he had left behind".³⁷²

292-الثَّامِسُ وَ الْعِشْرُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَيُّهَا النَّاسُ بَسِطُوا الْأَمَلَ مُتَقَدِّمًا حُلُولَ الْأَجَلِ وَ الْمَعَادُ بِمِثْمَارِ الْعَمَلِ فَمُعْتَبِرٌ بِمَا احْتَقَبَ عَامًا وَ مُتَبَسِّرٌ بِمَا فَاتَهُ نَادِمٌ

Twenty-eighth is from Abdullah Bin Abbas who said,

³⁷¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 290

³⁷² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 291

'I heard Rasool-Allah^{-saww} saying: 'O you people! Have hope before permeation of the death, and the Hereafter is the purpose of the deeds. The one happy with what he collected has gained, and the one taking easy with what is lost to him will regret.

أَيُّهَا النَّاسُ إِنَّ الطَّمَعَ فُقْرٌ وَ الْيَأْسَ غِنَى وَ الْفَنَاعَةَ رَاحَةً وَ الْعَزْلَةَ عِبَادَةً وَ الْعَمَلَ كَنْزٌ وَ الدُّنْيَا مَعْدِنٌ

O you people! The greed is (present) poverty, and the despair (from people) is riches, and the contentment is rest (comfort), and the solitude is worship, and the deeds are a treasure, and the world is a mine.

وَ اللَّهُ مَا يُسَاوِي مَا مَضَى مِنْ دُنْيَاكُمْ هَذِهِ بِأَهْدَابِ بُرْدِي هَذَا وَ لَمَّا بَقِيَ مِنْهَا أَشْبَهُ بِمَا مَضَى مِنَ الْمَاءِ بِالْمَاءِ وَ كُنْزٌ إِلَى بَقَاءِ وَشَيْكٍ وَ زَوَالِ قَرِيبٍ فَبَادِرُوا الْعَمَلَ وَ أَنْتُمْ فِي مَهَلِ الْأَنْفَاسِ وَ جِدَّةِ الْأَخْلَاسِ قَبْلَ أَنْ تَأْخُذُوا بِالْكَطْمِ فَلَا يَنْفَعُ النَّدْمُ.

By Allah^{-azwj}! What has passed from this world of yours does not even equate with the threads of this robe; and what remains from it (world) resembles with the water going with the water; and everything remaining is imminent (to be gone), and the decline is near, therefore rush to the good deed while you are in a respite of breathing, and the saddlecloth is still new fore you are seized by the exit of the soul, so the regret will not benefit you".³⁷³

293- التَّاسِعُ وَ الْعِشْرُونَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَكُونُ أُمَّتِي فِي الدُّنْيَا عَلَى ثَلَاثَةِ أَطْبَاقٍ - أَمَّا الطَّبَقُ الْأَوَّلُ فَلَا يُحِبُّونَ جَمْعَ الْمَالِ وَ الدِّخَارَةَ وَ لَا يَسْعَوْنَ فِي ائْتِنَائِهِ وَ اِحْتِكَارِهِ وَ إِنَّمَا رِضَاهُمْ مِنَ الدُّنْيَا سُدُّ جُوعَةٍ وَ سِتْرُ عَوْرَةٍ وَ غِنَاهُمْ فِيهَا مَا بَلَغَ بِهِمُ الْآخِرَةَ فَأُولَئِكَ الْأَمْنُونَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ-

The twenty-ninth is from Abdullah Bin Umar who said,

'I heard Rasool-Allah^{-saww} saying: 'My^{-saww} community in the world will be upon three segments. As for the first segment, they don't love amassing the wealth and hoarding it, nor are they striving in its acquisition, and they are deeming it as insignificant, and rather their satisfaction from the world is blocking hunger and covering private parts, and their riches in it is what reaches the Hereafter with them. They are the secure one, those there will neither be fear upon them nor will they be grieving.

وَ أَمَّا الطَّبَقُ الثَّانِي فَأَيْتُهُمْ يُحِبُّونَ جَمْعَ الْمَالِ مِنْ أَطْيَبِ وَجْهِهِ وَ أَحْسَنِ سَبِيلِهِ يَصِلُونَ بِهِ أَرْحَامَهُمْ وَ يَبْرُونَ بِهِ إِخْوَانَهُمْ وَ يُوَسُونَ بِهِ فُقَرَاءَهُمْ

And as for the second segment, they love amassing the wealth from its goodly aspects and its excellent ways. They connect (help) their kinship with it, and doing righteous acts to their brothers with it, and they a giving to their poor ones with it.

وَ لَعَضُ أَحَدِهِمْ عَلَى الرِّضْفِ أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَكْتَسِبَ دِرْهَمًا مِنْ غَيْرِ جِلِّهِ أَوْ يَمْتَنِعَهُ مِنْ حَقِّهِ أَنْ يَكُونَ لَهُ خَازِنًا إِلَى حِينِ مَوْتِهِ فَأُولَئِكَ الَّذِينَ إِنْ نُوقِشُوا عَذِّبُوا وَ إِنْ عَفِيَ عَنْهُمْ سَلِمُوا-

And biting upon a rock is easier upon him than earning a single Dirham from other than its Permissible means, or preventing from its right. He happens to be a treasurer for it up to the

³⁷³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 292

time of his death. They are those, if investigated, they are tormented, and if they are pardoned, they are safe.

وَأَمَّا الطَّبِيقُ الثَّلَاثُ فَإِنَّهُمْ يُجِبُونَ جَمْعَ الْمَالِ بِمَا حَلَ وَ حُرْمَ وَ مَنْعَهُ بِمَا افْتَرَضَ وَ وَجِبَ إِذْ أَنْفَقُوهُ أَنْفَقُوهُ إِسْرَافًا وَ بَدَارًا وَ إِذْ أَمْسَكُوهُ أَمْسَكُوهُ بَخْلًا وَ اخْتِكَارًا أُولَئِكَ الَّذِينَ مَلَكَتِ الدُّنْيَا زِمَامَ قُلُوبِهِمْ حَتَّى أَوْزَدَتْهُمْ النَّارَ بِدُنُوبِهِمْ.

And as for the third segment, they love amassing the wealth from what is Permissible and Prohibited, and preventing it from what is Imposed and Obligated. If they spend, they spend it extravagantly and quickly, and if they withhold it, they withhold it miserly and by monopolising. They are those, the reins of their hearts is the world until they arrive at the Fire due to their sins”.³⁷⁴

294- الثَّلَاثُونَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ ضَعْفِ الْيَقِينِ أَنْ تُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ تَعَالَى وَ أَنْ تُحَمِّدَهُمْ عَلَى رِزْقِ اللَّهِ تَعَالَى وَ أَنْ تَدْمَهُمْ عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ إِنَّ رِزْقَ اللَّهِ لَا يَجْرُهُ حِرْصُ حَرِيصٍ وَ لَا يَزِيدُهُ كِرَاهَةُ كَارِهِ

The thirtieth is from Anas Bin Malik (a well-known fabricator) who said,

‘Rasool-Allah^{-sawww} said: ‘From the weak conviction is your satisfying the people by Annoying Allah^{-azwj} the Exalted, and your praising them upon sustenance of Allah^{-azwj} the Exalted, and your condemning them upon what Allah^{-azwj} does not Give you. The sustenance of Allah^{-azwj} cannot be attracted by the greed of a greedy one, nor can it be repelled by the abhorrence of an abhorring one.

إِنَّ اللَّهَ تَبَارَكَ اسْمُهُ بِحِكْمَتِهِ جَعَلَ الرُّوحَ وَ الفَرْحَ فِي الرِّضَا وَ اليَقِينِ وَ جَعَلَ الهمَّ وَ الحُزْنَ فِي الشُّكِّ وَ السَّخَطِ

Allah^{-azwj}, Blessed is His^{-azwj} Name, by His^{-azwj} Wisdom has made the comfort and the happiness to be in the satisfaction and the conviction, and He^{-azwj} has Made the worries and the grief to be in the doubt and the dissatisfaction.

إِنَّكَ إِذْ تَدْعُ شَيْئًا لِلَّهِ إِلَّا أَنَاكَ اللَّهُ خَيْرًا مِنْهُ وَ إِذْ تَأْتِي شَيْئًا تَقْرُبًا إِلَى اللَّهِ تَعَالَى إِلَّا أَجْزَلَ اللَّهُ لَكَ الثَّوَابَ عَنْهُ فَاجْعَلُوا هِمَّتَكُمْ الْآخِرَةَ لَا يَنْفَدُ فِيهَا ثَوَابُ الْمُرْضِيِّ عَنْهُ وَ لَا يَنْقَطِعُ فِيهَا عِقَابُ الْمَسْخُوطِ عَلَيْهِ.

You will not leave anything for (the Sake of) Allah^{-azwj} except Allah^{-azwj} will Give you better than it, and if you were to give something to draw closer to Allah^{-azwj} the Exalted, Allah^{-azwj} will Give full measure of the Rewards for it. Therefore, make your main concern to be the Hereafter. Neither will the Rewards of the one satisfied with be depleting in it, nor will the Punishment of the one annoyed with be terminated upon him”.³⁷⁵

295- الحَادِي وَ الثَّلَاثُونَ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ شَيْءٌ تُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ ذَكَرْتُمْ لَكُمْ وَ لَا شَيْءٌ يُقْرِبُكُمْ مِنَ الْجَنَّةِ إِلَّا وَ قَدْ دَلَّتْكُمْ عَلَيْهِ

Thirty-first is from Ibn Umar who said,

³⁷⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 293

³⁷⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 294

'Rasool-Allah^{-sawww} said: 'There isn't anything which distances you all from the Fire except and I^{-sawww} have mentioned it to you, nor is there anything drawing you closer to the Paradise except and I^{-sawww} have pointed you upon it.

إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ يَمُوتَ عَبْدٌ مِنْكُمْ حَتَّى يَسْتَكْمِلَ رِزْقَهُ فَأَجْمَلُوا فِي الطَّلَبِ فَلَا يَحْمِلَنَّكُمْ اسْتِبْطَاءُ الرِّزْقِ عَلَى أَنْ تَطْلُبُوا شَيْئاً مِنْ فَضْلِ اللَّهِ بِمَعْصِيَتِهِ فَإِنَّهُ لَنْ يُنَالَ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ

The Holy Spirit Inspired into my^{-sawww} soul that a servant from you will never be dying until his sustenance is completed, therefore beautify in the seeking. Do not let the delay of sustenance carry you upon seeking something from the Grace of Allah^{-azwj} by disobeying Him^{-azwj}, for surely what is in the Presence of Allah^{-azwj} will never be achieved except by obeying Him^{-azwj}.

أَلَا وَإِنَّ لِكُلِّ امْرِئٍ رِزْقاً هُوَ يَأْتِيهِ لَا تَحَالَةَ فَمَنْ رَضِيَ بِهِ بُورِكَ لَهُ فِيهِ وَ وَسِعَهُ وَ مَنْ لَمْ يَرْضَ بِهِ لَمْ يُبَارَكْ لَهُ فِيهِ وَ لَمْ يَسْعَهُ إِنَّ الرِّزْقَ لَيَطْلُبُ الرَّجُلَ كَمَا يَطْلُبُهُ أَجَلُهُ.

Indeed, and for every person there is sustenance which comes to him inevitably. The one who is satisfied with it, there will be Blessings for him in it, and expansion, and the one who is not satisfied with it, there will be no Blessings for him in it, and it will not expand. The sustenance tends to seek the man just as his death seeks him"³⁷⁶.

296- الثَّانِي وَ الثَّلَاثُونَ عَنْ عِيْسَى بْنِ عُمَرَ عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي حُطْبَةِ أَحَدِ الْعِيدَيْنِ - الدُّنْيَا دَارُ بَلَاءٍ وَ مَنْزِلُ بُلْعَةٍ وَ عَنَاءٍ قَدْ نَزَعَتْ عَنْهَا نَفْسُ السُّعْدَاءِ وَ انْتَزَعَتْ بِالْكَرَّةِ مِنْ أَيْدِي الْأَشْقِيَاءِ

Thirty-second – From Isa Bin Umar, from Muawiya who said,

'I heard Rasool-Allah^{-sawww} saying in a sermon of one of the two Eids: 'The world is a house of afflictions, and a dwelling of sufficiency and tiredness. The souls of the fortunate ones have been snatched away from it, and it has repeatedly been snatched from hands of the wretched.

فَأَسْعَدُ النَّاسَ بِمَا أَرْغَبُهُمْ عَنْهَا وَ أَسْخَلُهُمْ بِمَا أَرْغَبُهُمْ فِيهَا فَهِيَ الْعَاشَةُ لِمَنْ اسْتَنْصَحَهَا وَ الْمُعْوِيَةُ لِمَنْ أَطَاعَهَا وَ الْخَائِرَةُ لِمَنْ انْقَادَ إِلَيْهَا وَ الْفَائِزُ مَنْ أَعْرَضَ عَنْهَا وَ الْهَالِكُ مَنْ هَوَى فِيهَا

The most fortunate of the people with it are they most turning away from it and their most pre-occupied with it are their most desirous regarding it. It is a cheater for the one who advises of it, and the deviator for the one who obeys it, and is a deceiver for the one being led to it, and the success for the one turning away from it, and the destruction of the one who collapsing into it.

طَوَى لِعَبْدٍ اتَّقَى مِنْهَا رَبَّهُ وَ قَدَّمَ تَوْبَتَهُ وَ غَلَبَ شَهْوَتَهُ مِنْ قَبْلِ أَنْ تُلْقِيَهُ الدُّنْيَا إِلَى الْآخِرَةِ فَيُصْبِحُ فِي بَطْنٍ مُوحَشَةٍ غَبْرَاءَ مُدْهِمَةٍ ظَلَمَاءَ - لَا يَسْتَطِيعُ أَنْ يَرِيدَ فِي حَسَنَتِهِ وَ لَا يَنْقُصَ مِنْ سَيِّئَتِهِ ثُمَّ يُنْشَرُ فَيُحْسَرُ إِمَّا إِلَى الْجَنَّةِ يَدُومُ نَعِيمُهَا أَوْ إِلَى النَّارِ لَا يَنْقُذُ عَذَابُهَا.

Beatitude is for a servant who fears his Lord^{-azwj} in it, and sends ahead his repentance, and overcomes his lustful desires before the world throws him to the Hereafter, so he becomes lonely in the belly of dust of extreme darkness. He is (no longer) capable of increasing in his

³⁷⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 295

good deed nor reducing from his evil deeds. Then he is Resurrect, so he will either be gathered to the Paradise whose bounties are permanent, or to the Fire whose Punishment does not deplete".³⁷⁷

297- **الثَّالِثُ وَ الثَّلَاثُونَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا مَعْشَرَ الْمُسْلِمِينَ شَبِّرُوا فَإِنَّ الْأَمْرَ جَدُّ وَ تَاهَبُوا فَإِنَّ الرَّحِيلَ قَرِيبٌ وَ تَزَوَّدُوا فَإِنَّ السَّفَرَ بَعِيدٌ وَ حَقُّوا أَنْفُسَكُمْ فَإِنَّ وِرَاءَكُمْ عَقَبَةً كَثُوداً وَ لَا يَفْطَعُهَا إِلَّا الْمُخْجَفُونَ**

The thirty-third is from Anas Bin Malik (well known fabricator) who said,

'I heard Rasool-Allah^{-saww} saying: 'O community of Muslims! Roll up (your affairs) for the matter is serious, and be ready for the departure is near, and provide, for the journey is far, and lighten your burdens, for there is a difficult obstacle coming up behind you and no one will cut across it except the lightened ones!

أَيُّهَا النَّاسُ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أُمُوراً شِدَاداً وَ أَهْوَئاً عِظَاماً وَ زَمَاناً صَعْباً يَتَمَلَّكَ فِيهِ الظُّلْمَةُ وَ يَتَصَدَّرُ فِيهِ الفَسَقَةُ وَ يُضَامُ فِيهِ الْأُمُورُ بِالْمَعْرُوفِ وَ يَضْطَّهِدُ فِيهِ النَّاهُونَ عَنِ الْمُنْكَرِ

O you people! In front of the Hour there are severe matters, and mighty horrors, and difficult times. The oppressors will be ruling in it, and the mischief-makers will take precedence in it, and the instructors with the acts of kindness will be oppressed in it, and the forbidders from the evil will be persecuted in it.

فَأَعِدُّوا لِدَلِكِ الْإِيمَانِ وَ عَضُّوا عَلَيْهِ بِالتَّوَّاجِدِ وَ الْجُثُوعِ إِلَى الْعَمَلِ الصَّالِحِ وَ أَكْرِهُوا عَلَيْهِ النَّفْسَ تُفَضُّوا إِلَى التَّعِيمِ الدَّائِمِ.

So, prepare the Eman for that and bite the teeth upon it, and shelter to the righteous deeds, and force the souls upon it, you will be going to the permanent bounties".³⁷⁸

298- **الرَّابِعُ وَ الثَّلَاثُونَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِرَجُلٍ يَعْطُهُ ارْغَبَ فِيمَا عِنْدَ اللَّهِ يُحِبُّكَ اللَّهُ وَ اِزْهَدْ مَا فِي أَيْدِي النَّاسِ يُحِبُّكَ النَّاسُ**

Thirty-fourth is from Saeed Al Khudri who said,

'I heard Rasool-Allah^{-saww} saying to a man, preaching him: 'Be desirous regarding what is in the Presence of Allah^{-azwj}, Allah^{-azwj} will Love you, and be ascetic regarding what is in the hands of people, the people will love you.

إِنَّ الرَّاهِدَ فِي الدُّنْيَا يُرِيحُ وَ يُرِيحُ قَلْبُهُ وَ بَدَنُهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الرَّاعِبُ فِيهَا يَنْعَبُ قَلْبُهُ وَ بَدَنُهُ فِي الدُّنْيَا وَ الْآخِرَةِ

The ascetic in the world gets rest and rests his heart and his body in the world and the Hereafter, while the one desirous in it tires his heart and his body in the world and the Hereafter.

³⁷⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 296

³⁷⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 297

لَيَجِيَنَّ أَقْوَامٌ يَوْمَ الْقِيَامَةِ لَهُمْ حَسَنَاتٌ كَأَمْثَالِ الْجِبَالِ فَيَأْمُرُ بِهِمْ إِلَى النَّارِ

A people will come on the Day of Qiyamah, for them will be good deeds like the mountain, but He^{-azwj} will Command with them to the Fire’.

فَقِيلَ يَا نَبِيَّ اللَّهِ أَمْ صَلُّوا كَانُوا

It was said, ‘O Prophet^{-saww} of Allah^{-azwj}! Would they have been praying Salat?’

قَالَ نَعَمْ كَانُوا يُصَلُّونَ وَ يَصُومُونَ وَ يَأْخُذُونَ وَهَذَا مِنَ اللَّيْلِ لَكِنَّهُمْ إِذَا لَاحَ لَهُمْ شَيْءٌ مِنْ أَمْرِ الدُّنْيَا وَتَوَّأَوْا عَلَيْهِ.

He^{-saww} said: ‘Yes, they were praying Salat, and fasting, and taking weakness (tiredness) from the night (by acts of worship), but whenever something from matters of the world presented to them, they leapt upon it’.³⁷⁹

299- الحَامِسُ وَ الثَّلَاثُونَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَيُّهَا النَّاسُ هَذِهِ دَارٌ تَرِحُ لَا دَارٌ فَرِحَ وَلَا دَارٌ التَّوَّأَوْا فَمَنْ عَرَفَهَا لَمْ يَفْرَحْ لِرِجَائِهِ وَ لَمْ يَحْزَنْ لِشَقَاؤِهِ

Thirty-fifth is from Nafie, from Ibn Umar who said,

‘I heard Rasool-Allah^{-saww} saying: ‘O you people! This is a house of grief not a house of joy, and a house of twists not a house of evenness! The one who recognises it will not be happy at prosperity and will not grieve at misery.

أَلَا وَ إِنَّ اللَّهَ خَلَقَ الدُّنْيَا دَارَ بَلْوَى وَ الْآخِرَةَ دَارَ عُمَى فَجَعَلَ بَلْوَى الدُّنْيَا لِلنَّوَابِ الْآخِرَةِ سَبَبًا وَ نَوَابِ الْآخِرَةِ مِنْ بَلْوَى الدُّنْيَا عَوَضًا فَيَأْخُذُ لِيُعْطِيَ وَ يَبْتَلِي لِيَجْزِيَ

Indeed, and Allah^{-azwj} Created the world as a house of affliction, and the Hereafter as a house of consequence. He^{-azwj} Made the afflictions of the worlds as a cause for Rewards of the Hereafter, and Rewards of the Hereafter instead (a compensation) for afflictions of the world. He^{-azwj} Takes in order to Give, and He^{-azwj} Afflicts in order to Reward.

وَ إِنَّمَا لَسْرِعَةُ الدَّهَابِ وَ وَشِيكَةُ الْإِنْقِلَابِ فَآخُذُوا خَلَاوَةَ رَضَاعِهَا لِمَرَارَةِ فَطَامِهَا وَ اهْجُرُوا لَدِيدَ عَاجِلِهَا لِكُرْبَةِ آجِلِهَا وَ لَا تَسْعَوْا فِي عُمَارَةٍ قَدْ قَضَى اللَّهُ خَرَابَهَا وَ لَا تُوَاصِلُوهَا وَ قَدْ أَرَادَ اللَّهُ مِنْكُمْ اجْتِنَابَهَا فَتَكُونُوا لِسَخَطِهِ مُتَعَرِّضِينَ وَ لِعُقُوبَتِهِ مُسْتَجِدِّينَ.

And it is quick of going away and very fast in overturning, therefore be cautious of sweetness of its breast-feeding for bitterness of its weaning, and flee its current pleasures due to abhorrence of its future, and do not be striving in building what Allah^{-azwj} has Decreed its ruination, nor connect with it and Allah^{-azwj} has Wanted from you to shun it, or you will become exposed to His^{-azwj} Annoyance and be deserving of His^{-azwj} Punishment’.³⁸⁰

³⁷⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 298

³⁸⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 299

300- السَّادِسُ وَ الثَّلَاثُونَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ اسْعُوا فِي مَرْضَاتِهِ وَ أَيُّنُوا مِنَ الدُّنْيَا بِالْفَنَاءِ وَ مِنَ الْآخِرَةِ بِالْبَقَاءِ وَ اعْمَلُوا لِمَا بَعْدَ الْمَوْتِ فَكَأَنَّكُمْ بِالدُّنْيَا لَمْ تَكُنْ وَ بِالْآخِرَةِ لَمْ تَزَلْ

The thirty-sixth is from Anas Bin Malik (well known fabricator) who said,

‘I heard Rasool-Allah^{-sawww} saying: ‘O you people! Fear Allah^{-azwj} as is the right of fearing Him^{-azwj}, and strive in Satisfying Him^{-azwj}, and be convinced from the world of its annihilation and from the Hereafter with the lasting, and work for what is after the death as if you do not exist with the world and have not ceased to be with the Hereafter.

أَيُّهَا النَّاسُ إِنَّ مَنْ فِي الدُّنْيَا ضَيْفٌ وَ مَا فِي أَيْدِيهِمْ عَارِيَةٌ وَ إِنَّ الضَّيْفَ مُرْجَلٌ وَ الْعَارِيَّةَ مَرْدُودَةٌ

O you people! One who is in the world is a guest, and whatever is in his hands has been lent (borrowed), and the guest will be departing, and the lent (borrowed) is to be returned.

أَلَا وَ إِنَّ الدُّنْيَا عَرْضٌ حَاضِرٌ يَأْكُلُ مِنْهُ الْبَرُّ وَ الْفَاجِرُ وَ الْآخِرَةُ وَغَدٌ صَادِقٌ يَخُكُّمُ فِيهَا مَلِكٌ عَادِلٌ قَادِرٌ

Indeed, and the world is a present display. The righteous and the immoral eat from it, while the Hereafter is a Promise of a Truthful One^{-azwj}. The Judgment in it by a Just Kind, Powerful.

فَرَحِمَ اللَّهُ امْرَأً يَنْظُرُ لِنَفْسِهِ وَ مَهَّدَ لِرُمْسِهِ مَا دَامَ رَسَنَهُ مُرْخِيًا وَ حَبْلَهُ عَلَى غَارِيهِ مُلْقِيًا قَبْلَ أَنْ يَنْفَدَ أَجَلُهُ وَ يَنْقَطِعَ عَمَلُهُ.

May Allah^{-azwj} have Mercy on a person looking out for himself, and paves the path for his grave for as long as his halter is relaxed and his rope is lying upon his thighs, before his term is depleted and his work is cut off³⁸¹.

301- السَّابِعُ وَ الثَّلَاثُونَ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِرَجُلٍ وَ هُوَ يُوصِيهِ أَقْلِيلَ مِنَ الشَّهَوَاتِ يُسَهِّلُ عَلَيْكَ الْفَقْرَ وَ أَقْلِيلَ مِنَ الدُّنُوبِ يُسَهِّلُ عَلَيْكَ الْمَوْتَ وَ قَدَّمَ مَالَكَ أَمَامَكَ يَسُرُّكَ اللَّحَاقُ بِهِ وَ اقْتَنَعُ بِمَا أُوتِيَتْهُ يَخْفَ عَلَيْكَ الْحِسَابُ

The thirty-seventh is from Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said,

‘Rasool-Allah^{-sawww} said to a man, and he^{-sawww} was advising him: ‘Reduce from the lustful desires the poverty will be eased upon you, and reduce from the sins the death will be eased upon you, and send ahead your wealth in front of you the joining with it will cheer you, and be content with what is Given to you the Reckoning will be light upon you.

وَ لَا تَتَشَاغَلْ عَمَّا فُوضَ عَلَيْكَ بِمَا قَدْ ضُمِّنَ لَكَ فَإِنَّهُ لَيْسَ بِفَاتِيكَ مَا قَدْ قُسمَ لَكَ وَ لَسْتَ بِلَاحِقٍ مَا قَدْ رُويَ عَنْكَ فَلَا تَكُ جَاهِدًا فِيمَا أَنْصَحَ [أَصْبَحَ] نَافِدًا وَ اسعَ لِمَلِكٍ لَا رِوَالُ لَهُ فِي مَثَرٍ لَا انْتِقَالَ عَنْهُ.

Do not be pre-occupied from what has been Obligated upon you with what has already been guaranteed for you, for it will not be missed out by you what has already been Apportioned for you, and it will not come across what has been impeded from you. Do not struggle

³⁸¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 300

regarding what is to be depleting, and strive for a kingdom having not decline for it in a house having not transfer away from it".³⁸²

302- الثَّامِسُ وَالثَّلَاثُونَ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ مَا سَكَنَ حُبَّ الدُّنْيَا قَلْبَ عَبْدٍ إِلَّا التَّاطَبَ فِيهَا بِثَلَاثٍ شُغْلٍ لَا يَنْفَعُهُ عَنَّاؤُهُ وَفَقْرٍ لَا يَذْرُكُ غِنَاهُ وَ أَمَلٍ لَا يُنَالُ مُنْتَهَاهُ

The thirty-eighth is from Ibn Abbas who said,

'I heard Rasool-Allah^{-sawww} saying: 'Surely, love of the world will not settle in the heart of a servant except it will entrap him in it with three – pre-occupation its trouble not depleting, and poverty it's riches not being reached, and hopes it's ending is not attained.

أَلَا إِنَّ الدُّنْيَا وَالْآخِرَةَ طَالِبَتَانِ وَ مَطْلُوبَتَانِ فَطَالِبُ الْآخِرَةِ تَطْلُبُهُ الدُّنْيَا حَتَّى يَسْتَكْمِلَ رِزْقَهُ وَ طَالِبُ الدُّنْيَا تَطْلُبُهُ الْآخِرَةُ حَتَّى يَأْخُذَهُ الْمَوْتُ بَعَثَةً

Indeed! The world and the Hereafter are two seekers and sought(s). A seeker of the Hereafter is sought by the world until his sustenance is completed, and a seeker of the world is sought by the Hereafter until the death seizes him suddenly.

أَلَا وَ إِنَّ السَّعِيدَ مَنْ اخْتَارَ بَاقِيَةَ يَوْمِهِ نَعِيمَهَا عَلَى فَآئِيَتِهِ- لَا يَنْفَعُهُ عَدَاؤُهَا وَ قَدَّمَ لِمَا تَقَدَّمَ عَلَيْهِ بِمَا هُوَ فِي يَدَيْهِ قَبْلَ أَنْ يُخْلِقَهُ لِمَنْ يَسْعُدُ بِإِنْفَاقِهِ وَ قَدْ شَقِيَ هُوَ بِجَمْعِهِ.

Indeed, and the fortunate is one who chooses a lasting one, the bounties of which are permanent, over the perishing over whose Punishment will not deplete, and he sends ahead for what he is going ahead to than what is in his hands before he leaves it behind for the one who will be happy with spending it, and he would be miserable at having collected it".³⁸³

303- الثَّاسِعُ وَالثَّلَاثُونَ عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا إِنَّ الدُّنْيَا قَدْ اِرْتَحَلَتْ مُدْبِرَةً وَ الْآخِرَةُ قَدْ اِحْتَمَلَتْ مُقْبِلَةً

The thirty-ninth is from Abu Hureyra (a well-known fabricator) who said,

'Rasool-Allah^{-sawww} said: 'Indeed! The world has departed turning around while the Hereafter has endured coming over.

أَلَا وَ إِنَّكُمْ فِي يَوْمٍ عَمَلٍ لَا حِسَابَ فِيهِ وَ يُوشِكُ أَنْ تَكُونُوا فِي يَوْمٍ حِسَابٍ لَيْسَ فِيهِ عَمَلٌ

Indeed, and you are in a day of work there being nor Reckoning in it, and you are about to be in a day of Reckoning not having any work in it.

وَ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْعِضُ وَ لَا يُعْطِي الْآخِرَةَ إِلَّا لِمَنْ يُحِبُّ

Allah^{-azwj} Gives the world to the one He^{-azwj} Loves and (one) He^{-azwj} Hates, and He^{-azwj} does not Give the Hereafter except to the one He^{-azwj} Loves.

³⁸² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 301

³⁸³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 302

وَ إِنَّ لِلدُّنْيَا أَوْلَادًا وَ لِلْآخِرَةِ أَوْلَادًا فَكُونُوا مِنْ أَوْلَادِ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ أَوْلَادِ الدُّنْيَا

And there are sons for the world and for the Hereafter, so be from sons of the Hereafter and do not be from sons of the world.

إِنَّ شَرَّ مَا أَتَخَوْفُ عَلَيْكُمْ اتِّبَاعُ الْهَوَى وَ طُولُ الْأَمَلِ فَاتَّبِعُوا الْهَوَى بِصِرْفِ قُلُوبِكُمْ عَنِ الْحَقِّ وَ طُولُ الْأَمَلِ بِصِرْفِ هَمَمِكُمْ إِلَى الدُّنْيَا وَ مَا بَعْدَهَا لِأَحَدٍ مِنْ خَيْرٍ يُرْجَاهُ فِي دُنْيَا وَ لَا آخِرَةٍ.

The vilest of what I^{-saww} am afraid of upon you is your following the personal desires and having long hopes. Following the personal desires will turn your hearts away from the truth, and the long hopes will turn your concerns towards the world, and there is nothing for anyone after these two from good he can hope for in his world nor Hereafter”.³⁸⁴

304- الْأَزْبَعُونَ عَنِ الرَّهْرِيِّ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ بَيْتٍ إِلَّا وَ مَلَكَ الْمَوْتِ يَقِفُ عَلَى بَابِهِ كُلَّ يَوْمٍ مِائَتَ مَرَّاتٍ فَإِذَا وَجَدَ الْإِنْسَانَ قَدْ نَفِدَ أَجَلُهُ وَ انْقَطَعَ أَكْلُهُ أَلْمَى عَلَيْهِ الْمَوْتُ فَعَشَبَتْهُ كُرْبَانُهُ وَ عَمَرَتْهُ عَمْرَانُهُ فَمِنْ أَهْلِ بَيْتِهِ النَّاشِرَةُ شَعْرَهَا وَ الضَّارِبَةُ وَجْهَهَا الصَّارِحَةُ بِوَيْلِهَا الْبَاكِئَةُ بِشَجْوِهَا-

The fortieth is from Al Zuhry, from Anas Bin Malik (a well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘There is no house except and the Angel of death pauses at its door five time during every day. When he finds human to have depleted his term and terminated his eating, he casts the death upon him, so it’s distress overwhelms him and he is immersed in its immersion. From his family members there is one who scratches her hair, and strikes her face, the shouter with its woes, the crier with its grief.

فَيَقُولُ مَلَكَ الْمَوْتِ وَمِ الْجُرْعِ وَ فِيهِ الْفَرْعُ وَ اللَّهُ مَا أَذْهَبْتُ لِأَحَدٍ مِنْكُمْ مَالًا وَ لَا قَرْنَتْ لَهُ أَجَلًا وَ لَا أَتَيْتُهُ حَتَّى أُمِرْتُ وَ لَا قَبَضْتُ رُوحَهُ حَتَّى اسْتَأْمَرْتُ وَ إِنَّ لِي إِلَيْكُمْ عَوْدَةً ثُمَّ عَوْدَةً حَتَّى لَا أَبْقَى مِنْكُمْ أَحَدًا

The Angel of death says, ‘Woe be unto you all! What is the panic from, and regarding what is the alarm? By Allah^{-azwj}! I do not go away with wealth of anyone of you, nor have drawn the death near to him, nor did I come to him until I was Commanded, nor did I capture his soul until I had been Commanded, and there is a return for me to you all, then a return until there does not remain anyone of you!’

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ يَرَوْنَ مَكَانَهُ وَ يَسْمَعُونَ كَلَامَهُ لَدَهَلُوا عَنْ مَبِيتِهِمْ وَ بَكَدُوا عَلَى نَفْسِهِمْ

Then Rasool-Allah^{-saww} said: ‘By the One^{-azwj} in Whose Hand is my^{-saww} soul! If they were to see his position and could hear his speech, they would be astonished at their deceased and they would cry upon themselves.

حَتَّى إِذَا جُمِلَ الْمَيِّتُ عَلَى نَعْتِهِ رَفَرَ رُوحُهُ فَوْقَ النَّعْشِ وَ هُوَ يُنَادِي يَا أَهْلِي وَ وُلْدِي- لَا تَلْعَبَنَّ بِكُمْ الدُّنْيَا كَمَا لَعِبَتْ بِي جَعْتُهُ مِنْ جِلِّي وَ مِنْ غَيْرِ جِلِّي وَ خَلَفْتُهُ لِغَيْرِي وَ الْمَهْنَأُ لَهُ وَ التَّبِعَاتُ عَلَيَّ فَاحْذَرُوا مِنْ مِثْلِ مَا نَزَلَ.

³⁸⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 7 H 303

When the deceased is carried upon his bier, his soul hovers above the bier and it calls out, 'My wife and my children! Do not let the world play with you just as it had played with me! I had gathered it from its Permissible means and from other than its Permissible means, and I have left it behind for others while the exertion for it and the tiredness is upon me, therefore be cautious from the likes of what has befallen (with me)'.³⁸⁵

305- رَوَى الشَّهِيدُ النَّابِيُّ قَدَسَ اللهُ رُوحَهُ فِي كِتَابِ الْغَيْبَةِ بِإِسْنَادِهِ عَنْ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنِ ابْنِ فُؤَادٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ النَّوْفَلِيِّ قَالَ: كُنْتُ عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع- فَإِذَا بِمَوْلَى لِعَبْدِ اللهِ النَّجَاشِيِّ قَدْ وَرَدَ عَلَيْهِ فَسَلَّمَ وَ أَوْصَلَ إِلَيْهِ كِتَابَهُ فَقَضَّهَ وَ قَرَأَهُ إِذَا أَوَّلَ سَطْرٍ فِيهِ

It is reported by the second martyr, may Allah^{-azwj} Sanctify his soul, in the book 'Al Ghayba', by his chain from the sheykh Al Taifa, from Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from his father, from Abdullah Bin Suleyman Al Nowfaly who said,

'I was in the presence of Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} and there was a slave of Abdullah Al-Najashy who had arrived to him^{-asws}. He greeted and delivered his letter to him^{-asws}. He^{-asws} unsealed it and read it. There, in the first line in it was: -

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ أَطَالَ اللهُ بَقَاءَ سَيِّدِي وَ جَعَلَنِي مِنْ كُلِّ سُوءٍ فِدَاءَهُ وَ لَا أَرَانِي فِيهِ مَكْرُوهًا فَإِنَّهُ وَلِيُّ ذَلِكَ وَ الْقَادِرُ عَلَيْهِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! May Allah^{-azwj} Prolong the life of my Master^{-asws}, and Make me to be his^{-asws} ransom from every evil, and not Show me regarding him^{-asws} any abhorrence, for He^{-azwj} is in Charge of that and the Able upon it.

اعْلَمَ سَيِّدِي وَ مَوْلَايَ إِلَى أَنْ قَالَ إِنِّي بُلِيْتُ بِوَلَايَةِ الْأَهْوَاِ فَإِنْ رَأَى سَيِّدِي وَ مَوْلَايَ أَنْ يَجِدَّ لِي حَدًّا أَوْ يَمْتَلَّ لِي مَثَالًا لِأَسْتَدِلَّ بِهِ عَلَيَّ مَا يُفَرِّئُنِي إِلَى اللهِ عَزَّ وَ جَلَّ وَ إِلَى رَسُولِهِ

Know, my chief and my Master^{-asws} – until he said, 'I have been placed in charge of the governance of Al-Ahvaz. If my Chief and my Master^{-asws} were to view, he^{-asws} should define a limit for me, or strike an example for me I can be pointed with it upon what would draw me closer to Allah^{-azwj} Mighty and Majestic, and to His^{-azwj} Rasool^{-saww}.

وَ يُلْجِصَ لِي فِي كِتَابِهِ مَا يَرَى لِي الْعَمَلَ بِهِ وَ فِيمَا أَبْتَدُلُهُ وَ أَبْتَدِلُهُ وَ أَيْنَ أَضَعُ زَكَاتِي وَ فِيمَنْ أَصْرِفُهَا وَ بِمَنْ أَنْسَ وَ إِلَى مَنْ أَسْتَرِيحُ وَ بِمَنْ أَتَّقَى وَ أَمْرٌ وَ الْجَأُ إِلَيْهِ بِسَرِّي

And he^{-asws} should summarise for me in his^{-asws} letter what he^{-asws} view for me to be working with, and regarding what I should be exerting myself, and where I should place my Zakat, and among who should I distribute it, and whom I should be comforting with, and to whom I should be resting, and with whom I should trust and believe, and whom I should shelter to with my secrets.

فَعَسَى أَنْ يُجَلِّصَنِي اللهُ بِحَدَائِكَ فَإِنَّكَ حُجَّةُ اللهِ عَلَى خَلْقِهِ وَ أَمِينُهُ فِي بِلَادِهِ- لَا زَالَتْ نِعْمَتُهُ عَلَيْكَ-

³⁸⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 304

Perhaps Allah^{-azwj} will Save me with your^{-asws} guidance for you^{-asws} are the Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures and His^{-azwj} Trustee in His^{-azwj} Country. May His^{-azwj} bounties not decline upon you^{-asws}.

قَالَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ فَأَجَابَهُ أَبُو عَبْدِ اللَّهِ ع- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ جَاءَكَ اللَّهُ بِصُغْبَةٍ وَ لَطَفَ بِكَ بِمَنِّهِ وَ كَلَّاكَ بِرِعَايَتِهِ فَإِنَّهُ وَإِي ذَلِكَ

Abdullah Bin Suleyman (the narrator) said, 'Abu Abdullah^{-asws} answered him: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! May Allah^{-azwj} Bless you with His^{-azwj} bounties, and be Kind to you with His^{-azwj} Conferment, and Nourish you with His^{-azwj} Care, for He^{-azwj} is in Charge of that.

أَمَّا بَعْدُ فَقَدْ جَاءَ إِلَيَّ رَسُولُكَ بِكِتَابِكَ فَقَرَأْتُهُ وَ فَهِمْتُ جَمِيعَ مَا ذَكَرْتَهُ وَ سَأَلْتُ عَنْهُ وَ زَعَمْتَ أَنَّكَ بُلِيتَ بِوِلَايَةِ الْأَهْوَاذِ فَسَرَّيَنِي ذَلِكَ وَ سَاءَ بِي وَ سَأَحْبِرُكَ بِمَا سَاءَ بِي مِنْ ذَلِكَ وَ مَا سَرَّيَنِي إِنْ شَاءَ اللَّهُ

As for after, your messenger came to me^{-asws} with your letter. I^{-asws} read it and have understood entirety of what you mentioned and asked about, and you claimed that you have been placed in charge of the governance of Al-Ahvaz. That cheered me^{-asws} and saddened me^{-asws}, and I^{-asws} shall be informing you with what has saddened me^{-asws} from that and what has cheered me^{-asws}, if Allah^{-azwj} so Desires.

فَأَمَّا سُورِي بِوِلَايَتِكَ فَقُلْتُ عَسَى أَنْ يُعَيِّتَ اللَّهُ بِكَ مَلْهُوفاً خَائِفاً مِنْ أَوْلِيَاءِ آلِ مُحَمَّدٍ ص- وَ يُعِزُّ بِكَ ذَلِيلَهُمْ وَ يَكْسُو بِكَ عَارِيَهُمْ وَ يُقْوِي بِكَ ضَعْفَهُمْ وَ يُطْفِئَ بِكَ نَارَ الْمُخَالِفِينَ عَنْهُمْ

As for what cheered me^{-asws} with your governance, I^{-asws} said: 'Perhaps Allah^{-azwj} will Help an anxious fearful one from the friends of Progeny^{-asws} of Muhammad^{-saww}, and Honour their humiliated ones through you, and clothe their bareness through you, and Strengthen their weak ones through you, and Extinguish the fire of the adversaries away from them through you'.

وَ أَمَّا الَّذِي سَاءَ بِي مِنْ ذَلِكَ فَإِنَّ أَدْنَى مَا أَخَافُ عَلَيْكَ أَنْ تَعْتُرَ بَوِي لَنَا فَلَا تَشَمَّ حَظِيرَةَ الْقُدْسِ

And as for which saddened me^{-asws} from that, the least of what I^{-asws} fear upon you is that if you were to stumble with a friend of ours^{-asws}, you will not even smell the Holy enclosure.

فَإِنِّي مُلْحِصٌ لَكَ جَمِيعَ مَا سَأَلْتُ عَنْهُ إِنْ أَنْتَ عَمِلْتَ بِهِ وَ لَمْ تُجَاوِزْهُ رَجُوثَ أَنْ تَسْلَمَ إِنْ شَاءَ اللَّهُ-

I^{-asws} shall summarise for you entirety of what you have asked about. If you were to work with it and do not exceed it, I^{-asws} am hopeful that you will be safe, if Allah^{-azwj} so Desires.

أَخْبَرَنِي يَا عَبْدَ اللَّهِ أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ اسْتَشَارَهُ أَحْوَهُ الْمُسْلِمِ فَلَمْ يَمَحْضُهُ النَّصِيحَةَ سَلَبَهُ اللَّهُ لُبَّهُ

O Abdullah! My^{-asws} father^{-asws} informed me^{-asws} from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from Rasool-Allah^{-saww} having said: 'One whom his Muslim brother consults him, but he is not sincere in the advice, Allah^{-azwj} will Strip him of his understanding'.

وَ اعْلَمْ أَيُّ سَأَشِيرُ عَلَيْكَ بِرَأْيِي إِنْ أَنْتَ عَمِلْتَ بِهِ تَخَلَّصْتَ بِمَا أَنْتَ مُتَحَوِّفُهُ

And know that I^{-asws} shall indicate to you with such a view, if you were to work with it, you will be finished from what you are scared of.

وَ اعْلَمُ أَنَّ خَلَاصَكَ بِمَا بِكَ مِنْ حَفْنِ الدِّمَاءِ وَ كَفِّ الأَذَى عَنْ أَوْلِيَاءِ اللَّهِ وَ الرِّفْقِ بِالرَّعِيَّةِ وَ التَّأَنِّي وَ حُسْنِ المَعَاشِرَةِ مَعَ لَيْنٍ فِي غَيْرِ صَعْفٍ وَ شِدَّةٍ فِي غَيْرِ عُنْفٍ وَ مُدَارَاةَ صَاحِبِكَ وَ مَنْ يَرُدُّ عَلَيْكَ مِنْ رُسُلِهِ وَ ارْتِقَ فَتَقَ رَعِيَّتِكَ - بِأَنْ تُؤَفِّقَهُمْ عَلَى مَا وَافَقَ الحَقَّ وَ العَدْلَ إِنْ شَاءَ اللَّهُ

And know that your salvation is from what is with you, from saving the blood (from being spilt), and restraining the harm from friends of Allah^{-azwj}, and the kindness with the citizens, and the prudence, and goodly co-habitation with gentleness from without weakness, and severity from without violence, and politeness with your companion and the one whose messenger arrives to you, and reconcile between your citizens, by inclining them upon what is compatible to the truth, if Allah^{-azwj} so Desires.

إِيَّاكَ وَ السُّعَاةَ وَ أَهْلَ النَّمَائِمِ فَلَا يَلْتَرُونَ بِكَ أَحَدًا مِنْهُمْ وَ لَا يِرَاكَ اللَّهُ يَوْمًا وَ لَا لَيْلَةً وَ أَنْتَ تُقْبَلُ مِنْهُمْ صَرْفًا وَ لَا عَدْلًا فَيَسْحَطَ اللَّهُ عَلَيْكَ وَ يَهْتِكَ سِتْرَكَ

Beware of the ones striving (in evil) and the gossiping people, do not let anyone of them stick with you. May Allah^{-azwj} neither show you a day nor a night and you accept any exchange nor replacement for Allah^{-azwj} will be Annoyed upon you, and Tear your veil.

وَ اِحْدَرُ مَكْرَ الحُوزِ الأَهْوَاذِ - فَإِنَّ أَبِي أَحْمَرَ بْنِ عَنَ آبَائِهِ عَنَ أميرِ المُؤْمِنِينَ ع - أَنَّهُ قَالَ الإِيمَانُ لَا يَثْبُتُ فِي قَلْبِ يَهُودِيٍّ وَ لَا حُوزِيٍّ أَبَدًا

And be cautious of the plots of the people of Al Ahvaz, for my^{-asws} father^{-asws} informed me^{-asws} from his^{-asws} forefathers^{-asws}, from Amir Al Momineen^{-asws} having said: 'The Eman can neither be affirmed in a heart of a Jew nor a Christian, ever!'

فَأَمَّا مَنْ تَأَنَسَ بِهِ وَ تَسْتَرِيخَ إِلَيْهِ وَ تُلَجُّهُ أُمُورَكَ إِلَيْهِ فَذَلِكَ الرَّجُلُ المُمْتَحَنُ المُسْتَبْصِرُ الأَمِينُ المُوَافِقُ لَكَ عَلَى دِينِكَ وَ مَيِّزُ أَعْوَانِكَ وَ حَزْبِ القَرِيعِيِّنَ فَإِنَّ رَأَيْتَ هُنَاكَ رُشْدًا فَشَأْنُكَ وَ إِيَّاهُ

As for the one you can be comforted with and rest to him, and seek shelter of your affairs to him, that is the man who is Tested, the insightful, the trusted, the one compatible to you upon your religion; and distinguish your supporters and experiment the two sects. If you see guidance over there, it is up to you and him.

وَ إِيَّاكَ أَنْ تُعْطِيَ دِرْهَمًا أَوْ تُخْلَعَ نُوْبًا أَوْ تُحْمَلَ عَلَى دَابَّةٍ فِي غَيْرِ ذَاتِ اللَّهِ لِشَاعِرٍ أَوْ مُضْحِكٍ أَوْ مُتَمَرِّحٍ إِلَّا أَعْطَيْتَ مِثْلَهُ فِي ذَاتِ اللَّهِ وَ اللِّقْوَادِ وَ الرُّسُلِ وَ الأَخْبَارِ وَ أَصْحَابِ الرِّسَالِ وَ أَصْحَابِ الشُّرْطِ وَ الأَحْمَاسِ

And beware of giving a single Dirham, or taking off a cloth, or carrying upon an animal for other than the Self of Allah^{-azwj}, for any poet, or a comedian, or a joker except if you were to give similar to it for the Self of Allah^{-azwj}, and for the guides, and the messengers, and the news bringers, and companions of the correspondence, and companions of the police and the elite forces.

وَ مَا أَرَدْتَ أَنْ تُصَرِّفَهُ فِي وُجُوهِ البِرِّ وَ النَّجَاحِ وَ العِنَقِ وَ الصِّدْقَةِ وَ الحُجِّجِ وَ المَشْرَبِ وَ الكِسْوَةِ الَّتِي تُصَلِّي فِيهَا وَ تُصَلِّي بِهَا وَ الهُدْيَةِ الَّتِي تُهْدِيهَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى رُسُولِهِ ص مِنْ أَطْيَبِ مَكْسِبِكَ وَ مِنْ طَرِيقِ الهُدَايَا

And whatever you want to spend in aspects of righteousness, and the success, and the liberation (of slaves), and the charity, and the Hajj, and the drinks, and the clothing which you pray Salat in, and you pray Salat with, and the gifts which you gift to Allah^{-azwj} Mighty and Majestic and to His^{-azwj} Rasool^{-saww} from goodly earnings, and from ways of guidance.

يَا عَبْدَ اللَّهِ اجْهَدْ أَنْ لَا تَكْتَبِرَ ذَهَباً وَ لَا فِضَّةً فَتَكُونَ مِنْ أَهْلِ هَذِهِ الْآيَةِ- وَ الَّذِينَ يَكْتَبُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ- يَوْمَ يُجْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ هَذَا مَا كَنْتُمْ لِأَنْفُسِكُمْ فَدُوفُوا مَا كُنْتُمْ تَكْتَبُونَ

O Abdullah^{-saww}! Make efforts that you neither hoard gold nor silver for you will be from the people of this Verse: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34] On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: "This is what you hoarded for yourselves, therefore taste what you were hoarding!" [9:35].**

وَ لَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ حُلُوٍّ أَوْ مِنْ فَضْلِ طَعَامٍ تَصْرِفُهُ فِي بُطُونِ خَالِيَةٍ تُسَكِّرُ بِهَا غَضَبَ الرَّبِّ تَبَارَكَ وَ تَعَالَى

And do not belittle anything from sweets or from surplus food. Use it in empty bellies, you will be calming the Wrath of the Lord^{-azwj} Blessed and Exalted by it.

وَ اعْلَمْ أَيُّ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع- أَنَّهُ سَمِعَ النَّبِيَّ ص يَقُولُ لِأَصْحَابِهِ يَوْمَ مَا آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ مَنْ بَاتَ شَبَعَاناً وَ حَارَهُ جَائِعٌ

And know that I^{-asws} have heard my^{-asws} father^{-asws} narrating from his^{-asws} forefathers^{-asws}, from Amir Al Momineen^{-asws} having heard the Prophet^{-saww} saying to his^{-saww} companions one day: 'He has not believed in Allah^{-azwj} and the Last Day, one who spends the night satiated while his neighbour is hungry'.

فَقُلْنَا هَلَكْنَا يَا رَسُولَ اللَّهِ

We said, 'We are destroyed, O Rasool-Allah^{-saww}!'

فَقَالَ مِنْ فَضْلِ طَعَامِكُمْ وَ مِنْ فَضْلِ ثَمَرِكُمْ وَ وَرِقِكُمْ وَ خَلْقِكُمْ وَ حِرْقِكُمْ تُطْفِئُونَ بِهَا غَضَبَ الرَّبِّ

He^{-saww} said: 'From surplus of your food, and from surplus of your dates, and your silver, and new clothes and your old clothes, you will be extinguishing Wrath of the Lord^{-azwj} by it'.

وَ سَأُنَبِّئُكَ بِهَوَانِ الدُّنْيَا وَ هَوَانِ زُخْرُفِهَا عَلَى مَنْ مَضَى مِنَ السَّلَفِ وَ التَّابِعِينَ

And I^{-asws} shall inform you with the insignificance of the world and insignificance of its decorations upon the ones passed, from the ancestors and the followers'.

ثُمَّ ذَكَرَ حَدِيثَ زُهْدِ أَمِيرِ الْمُؤْمِنِينَ ع فِي الدُّنْيَا وَ طَلَاقِهِ لَهَا إِلَى أَنْ قَالَ وَ قَدْ وَجَّهْتُ إِلَيْكَ بِمَكَارِمِ الدُّنْيَا وَ الْآخِرَةِ عَنِ الصَّادِقِ الْمُصَدِّقِ رَسُولِ اللَّهِ ص فَإِنَّ أَنْتَ عَمِلْتَ بِمَا نَصَحْتُ لَكَ فِي كِتَابِي ثُمَّ كَانَتْ عَلَيْكَ مِنَ الدُّنُوبِ وَ الْخَطَايَا كَمِثْلِ أُوزَانِ الْجِبَالِ وَ أَمْوَاجِ الْبِحَارِ رَجُوتُ اللَّهِ أَنْ يَتَجَافَى عَنْكَ جَلٌّ وَ عَرٌّ يُقَدَّرُ بِهِ

Then he^{-asws} mentioned Hadeeth of the ascetism of Amir Al-Momineen^{-asws} in the world and his^{-asws} divorcing it, until he^{-asws} said: 'And I^{-asws} am diverting to you with the honours of the world and the Hereafter, from the truthful, the ratified, Rasool-Allah^{-saww}. If you were to work with what I^{-asws} am advising to you in my letter, then there happen to be upon you the sins and the mistakes like the weight of a mountain and waves of the sea, I^{-asws} am hoping to Allah^{-azwj} that the Mighty and Majestic will Forgive you by His^{-azwj} Power.

يَا عَبْدَ اللَّهِ إِيَّاكَ أَنْ تُخِيفَ مُؤْمِنًا— فَإِنَّ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ كَانَ يَقُولُ مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِمَا أَخَافَهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَ حَشْرُهُ فِي صُورَةِ الدَّرِّ لِحَمَتِهِ وَ جَسَدُهُ وَ جَمِيعِ أَعْضَائِهِ حَتَّى يُورِدَهُ مَوْرِدَهُ

O Abdullah! Beware of scaring a Momin, for my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws} that he^{-asws} had said: 'One who looks at a Momin with a look in order to scare him with, Allah^{-azwj} would Frighten him on a Day there is be no shade except His^{-azwj} Shade, and Resurrect him in the image of a particle, his flesh, and his body and entirety of his body parts, until he arrives at his arrival point'.

وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَنْ أَعَانَ هَؤُلَاءِ مِنَ الْمُؤْمِنِينَ أَعَانَهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَ آمَنَهُ يَوْمَ الْفَرَجِ الْأَكْبَرِ وَ آمَنَهُ مِنْ سُوءِ الْمُنْقَلَبِ

And it is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from the Prophet^{-saww} having said: 'One who helps a distressed one from the Momineen, Allah^{-azwj} will Help him on a Day there will be no shade except His^{-azwj} Shade, and Secure him on the Day of the greatest panic, and Secure him from the evil transfer.

وَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ لَهُ حَوَائِجَ كَثِيرَةً إِخْدَاهَا الْجَنَّةُ

And the one who fulfils a need of his Momin brother, Allah^{-azwj} will fulfil a lot of needs for him, one of these being the Paradise.

وَ مَنْ كَسَا أَخَاهُ الْمُؤْمِنَ مِنْ عَزِيٍّ كَسَاهُ اللَّهُ مِنْ سُنْدُسِ الْجَنَّةِ وَ إِسْتَبْرَقِهَا وَ حَرِيرِهَا وَ لَمْ يَزَلْ يَخُوضُ فِي رِضْوَانِ اللَّهِ مَا دَامَ عَلَى الْمَكْسُومِ مِنْهُ سِلْكٌ

And one who clothes his Momin brother from bareness, Allah^{-azwj} will Clothe him from the fabrics of Paradise, and its brocade, and its silk, and he will not cease to be wading in the Satisfaction of Allah^{-azwj} for as long as a thread from it remain upon the clothed one.

وَ مَنْ أَطْعَمَ أَخَاهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ طَيِّبَاتِ الْجَنَّةِ وَ مَنْ سَقَاهُ مِنْ ظَمَأٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ رَبِّي

And one who feeds his brother from hunger, Allah^{-azwj} will Feed him from the good foods of the Paradise, and one who quenches him from thirst, Allah^{-azwj} will Quench him from the Sealed Nectar up to saturation.

وَ مَنْ أَدَّخَمَ أَخَاهُ أَدَّخَمَهُ اللَّهُ مِنَ الْوِلْدَانِ الْمُخَلَّدِينَ وَ أَسْكَنَهُ مَعَ أَوْلِيَائِهِ الطَّاهِرِينَ

And one who serves his brother, Allah^{-azwj} will Serve him from (through) the eternal youths, and Settle him with the His^{-azwj} pure friends.

وَمَنْ حَمَلَ أَخَاهُ الْمُؤْمِنَ عَلَى رَاحِلَةٍ حَمَلَهُ اللَّهُ عَلَى نَاقَةٍ مِنْ نُورِي الْجَنَّةِ وَ بَاهَى بِهِ الْمَلَائِكَةَ الْمُقَرَّبِينَ يَوْمَ الْقِيَامَةِ

And one who carries his Momin brother upon a riding animal, Allah^{-azwj} will have him carried upon a she-camel from the she-camels of Paradise and Boast to the Angels of Proximity with him on the Day of Qiyamah.

وَمَنْ زَوَّجَ أَخَاهُ الْمُؤْمِنَ امْرَأَةً يَأْتِسُ بِهَا وَ تَشُدُّ عَضُدَهُ وَ يَسْتَرِيحُ إِلَيْهَا زَوَّجَهُ اللَّهُ مِنَ الْخُورِ الْعَيْنِ وَ آتَسَهُ بِمَنْ أَحَبَّهُ مِنَ الصِّدِّيقِينَ مِنْ أَهْلِ بَيْتِهِ وَ إِخْوَانِهِ وَ آتَسَهُمْ بِهِ

And one who gets his Momin brother married to a woman he can be comforted with her, and strengthen his arm, and he can rest to her, Allah^{-azwj} will get him married to the Maiden Houries, and Comfort him with the one he loves from the truthful ones from his family members, and his brother, and they will be comforted with him.

وَمَنْ أَعَانَ أَخَاهُ الْمُؤْمِنَ عَلَى سُلْطَانٍ جَائِرٍ أَعَانَهُ اللَّهُ عَلَى إِجَارَةِ الصِّرَاطِ عِنْدَ زَلَّةِ الْأَفْئَامِ

And one who assists his Momin brother against a tyrannical ruler, Allah^{-azwj} will Assist him upon crossing the Bridge at the slips of the feet.

وَمَنْ زَارَ أَخَاهُ الْمُؤْمِنَ إِلَى مَنْزِلِهِ لَا حَاجَةَ مِنْهُ إِلَيْهِ كُتِبَ مِنْ زُؤَارِ اللَّهِ وَ كَانَ حَقِيقاً عَلَى اللَّهِ أَنْ يُكْرِمَ زَائِرَهُ-

And one who visits his Momin brother to his house, not for a need from him to him, he will be written as being from the visitors of Allah^{-azwj}, and there would be a right upon Allah^{-azwj} that He^{-azwj} Honours His^{-azwj} visitor.

بَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ لِأَصْحَابِهِ يَوْمَ مَعَاشِرِ النَّاسِ إِنَّهُ لَيْسَ بِمُؤْمِنٍ مَنْ آمَنَ بِلِسَانِهِ وَ لَمْ يُؤْمِنْ بِقَلْبِهِ فَلَا تَتَّبِعُوا عَثْرَاتِ الْمُؤْمِنِينَ فَإِنَّهُ مِنْ اتَّبَعَ عَثْرَةَ مُؤْمِنٍ اتَّبَعَ اللَّهُ عَثْرَاتِهِ يَوْمَ الْقِيَامَةِ وَ فَضَحَهُ فِي جَوْفِ بَيْتِهِ

O Abdullah! My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having heard Rasool-Allah^{-saww} and he^{-saww} was saying to his^{-saww} companions one day: 'Community of people! He isn't a Momin, one who believes by his tongue and does not believe with his heart. Do not pursue the stumbles of the Momineen for the one who pursues stumbles of a Momin, Allah^{-azwj} will Pursue his stumbles on the Day of Qiyamah, and Expose him in the midst of his household.

وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ أَنْ لَا يُصَدَّقَ فِي مَقَالَتِهِ وَ لَا يَنْتَصِفَ مِنْ عَدُوِّهِ وَ عَلَى أَنْ لَا يَشْفِي عَيْظُهُ إِلَّا بِفَضِيحَةٍ نَفْسِهِ لِأَنَّ كُلَّ مُؤْمِنٍ مُلْجَمٌ وَ ذَلِكَ لِغَايَةِ فَصِيرَةٍ وَ رَاحَةٍ طَوِيلَةٍ

And it is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Allah^{-azwj} has Taken a Covenant of the Momin that he will not be ratified in his words, nor will he receive fairness from his enemies, and upon that he will not heal his rage except by exposing himself, because every Momin is reined, and that is for a short end and a long comfort.

وَ أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَشْيَاءَ أُيسِرُهَا عَلَيْهِ مُؤْمِنٌ مِثْلُهُ يَقُولُ بِمَقَالَتِهِ يَنْعِيهِ وَ يَحْسُدُهُ وَ الشَّيْطَانُ يُغْوِيهِ وَ يُضِلُّهُ وَ السُّلْطَانُ يَفْهُو أَثَرَهُ وَ يَتَّبِعُ عَثْرَاتِهِ وَ كَافِرٌ بِاللَّهِ الَّذِي هُوَ مُؤْمِنٌ بِهِ يَرَى سَفْكَ دَمِهِ دِيناً وَ إِبَاحَةَ حَرِيمِهِ غُنْماً فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا-

Allah^{-azwj} has Taken Covenant of the Momin upon things, the easiest of these upon him is a Momin like him speaking with his words exactly, and envying him, and the Satan^{-la} deviates him and strays him, and the ruler restrains his impacts and pursues his stumbles, a Kafir with Allah^{-azwj} which he believes in views shedding his blood as religion, and legalising his sanctity as a gain. So what remains of the Momin after this!

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ عَنِ النَّبِيِّ ص قَالَ نَزَلَ عَلَيَّ جَبْرَيْلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ اسْتَفَقْتُ لِلْمُؤْمِنِ اسْمًا مِنْ أَسْمَائِي سَمِيئُهُ مُؤْمِنًا فَالْمُؤْمِنُ مِيٌّ وَ أَنَا مِنْهُ وَ مَنْ اسْتَهَانَ مُؤْمِنًا فَقَدْ اسْتَقْبَلَنِي بِالْمُحَارَبَةِ-

O Abdullah! And it is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from the Prophet^{-saww} having said: 'Jibraeel^{-as} descended unto me^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Conveys the Greetings to you^{-saww} and Says: "I^{-azwj} have Derived a name for the Momin from My^{-azwj} Names. I^{-azwj} Name him as 'Momin'. So, the Momin is from Me^{-azwj} and I^{-azwj} am from him, and one who considers a Momin as insignificant, he has faced Me^{-azwj} with the war!"

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ يَوْمًا يَا عَلِيُّ لَا تُنَاطِرِ رَجُلًا حَتَّى تَنْظُرَ إِلَى سَرِيرَتِهِ فَإِنْ كَانَتْ سَرِيرَتُهُ حَسَنَةً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكُنْ لِيُحْدِلْ وَلِيَّهِ وَ إِنْ يَكُنْ سَرِيرَتُهُ رَدِيئَةً فَقَدْ يَكْفِيهِ مَسَاوِيهِ فَلَوْ جَهَدْتَ أَنْ تَعْمَلَ بِهِ أَكْثَرَ مِمَّا عَمِلَ فِي مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ مَا قَدَرْتَ عَلَيْهِ-

O Abdullah! And my^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from the Prophet^{-saww} having said one day: 'O Ali^{-asws}! Do not debate a man until you^{-asws} look at his secretive actions. If his secretive actions were to be good, then Allah^{-azwj} Mighty and Majestic will not be Abandoning His^{-azwj} friend, and if his secretive actions happen to be lowly, then his equals will suffice him. If you^{-asws} were to strive in working with him more than what he works in the disobedience of Allah^{-azwj} Mighty and Majestic, you^{-asws} will not be able upon it'.

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ أَدْنَى الْكُفْرِ أَنْ يَسْمَعَ الرَّجُلُ مِنْ أَخِيهِ الْكَلِمَةَ فَيَحْفَظُهَا عَلَيْهِ يُرِيدُ أَنْ يَنْصَحَهُ بِهَا أَوْلِيكَ لَا خَلَاقَ لَهُمْ-

O Abdullah! And it is narrated to me by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from the Prophet^{-saww} having said: 'The least of Kufir is the man hearing a word from his brother, so he memorises it upon him intending to expose him with it (one day). These ones, there is no share for them (in the Hereafter).

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ قَالَ مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْ عَيْنَاهُ وَ سَمِعَتْ أُذُنَاهُ مَا يَشِينُهُ وَ يَهْدِمُ مُرُوتَهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ-

O Abdullah! And it is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'One who says regarding a Momin what his eyes have seen and his ears have heard what would shame him and demolish his personality, he is from those

Allah^{-azwj} Mighty and Majestic Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, [24:19].**

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ مَنْ رَوَى عَنْ أَخِيهِ الْمُؤْمِنِ رَوَايَةً يُرِيدُ بِهَا هَدْمَ مُرُورِهِ وَ تَلْبَهُ أَوْ بَقْمَهُ اللَّهُ بِخَطِيئَةٍ حَتَّى يَأْتِيَ بِمَخْرَجٍ مِمَّا قَالَ وَ لَنْ يَأْتِيَ بِالْمَخْرَجِ مِنْهُ أَبَدًا

O Abdullah! And it is narrated to me by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'One who reports about his Momin brother a report intending by it to demolish his personality and faulting him, Allah^{-azwj} will Destroy him with a sin until he comes with a way out from what he had said, and he will never (be able to) come with the way out from it, ever!

وَ مَنْ أَدْخَلَ عَلَى أَخِيهِ الْمُؤْمِنِ سُورًا فَقَدْ أَدْخَلَ عَلَى أَهْلِ بَيْتِ رَسُولِ اللَّهِ سُورًا وَ مَنْ أَدْخَلَ عَلَى أَهْلِ الْبَيْتِ سُورًا فَقَدْ أَدْخَلَ عَلَى رَسُولِ اللَّهِ ص سُورًا وَ مَنْ أَدْخَلَ عَلَى رَسُولِ اللَّهِ ص سُورًا فَقَدْ سَرَّ اللَّهُ وَ مَنْ سَرَّ اللَّهُ فَحَقِيقٌ عَلَى اللَّهِ أَنْ يُدْخِلَهُ جَنَّتَهُ

And one who enters cheerfulness upon his Momin brother, so he has entered cheerfulness upon People^{-asws} of the Household of Rasool-Allah^{-saww}, and one who enters cheerfulness upon People^{-asws} of the Household, so he has entered cheerfulness upon Rasool-Allah^{-saww}, and the one who enters cheerfulness upon Rasool-Allah^{-azwj} so he has cheered Allah^{-azwj}, and the one who cheers Allah^{-azwj} will have a right upon Allah^{-azwj} that He^{-azwj} Enters him into His^{-azwj} Paradise.

ثُمَّ إِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ وَ إِيقَارِ طَاعَتِهِ وَ الْإِعْتَصَامِ بِجَنبِهِ فَإِنَّهُ مَنْ اعْتَصَمَ بِجَنبِ اللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Then, I^{-asws} hereby advise you with fearing Allah^{-azwj} and prefer obeying Him^{-azwj}, and holding tightly to His^{-azwj} rope, for the one who holds tightly to the rope of Allah^{-azwj}, he has been guided to the Straight Path.

فَاتَّقِ اللَّهَ وَ لَا تُؤْخِرْ أَحَدًا عَلَى رِضَاؤِهِ وَ هَوَاهُ فَإِنَّهُ وَصِيَّةُ اللَّهِ عَزَّ وَ جَلَّ إِلَى خَلْقِهِ- لَا يَقْبَلُ مِنْهُمْ غَيْرَهَا وَ لَا يُعْظِمُ سِوَاهَا

Therefore, fear Allah^{-azwj} and do not prefer anyone over His^{-azwj} Satisfaction and His^{-azwj} Desire, for it is an Advice of Allah^{-azwj} Mighty and Majestic to His^{-azwj} creatures that He^{-azwj} will not Accept from them other than it, nor will He^{-azwj} Revere anything besides it.

وَ اعْلَمَنَّ أَنَّ الْخَلَائِقَ لَمْ يُؤْكَلُوا بِشَيْءٍ أَعْظَمَ مِنَ التَّقْوَى فَإِنَّهُ وَصِيَّتَنَا أَهْلَ الْبَيْتِ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَنَالَ مِنَ الدُّنْيَا شَيْئًا تُسْأَلُ عَنْهُ غَدًا فَافْعَلْ

And know that the people are not Allocated with anything mightier than the piety, for it is our^{-asws} advice, People^{-asws} of the Household. Thus, if you are capable of not taking anything from the world you will be Questioned about it tomorrow, then do so!

قَالَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ فَلَمَّا وَصَلَ كِتَابُ الصَّادِقِ ع إِلَى النَّجَاشِيِّ نَظَرَ فِيهِ وَ قَالَ صَدَقَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَوْلَايَ فَمَا عَمِلَ أَحَدٌ مِنِّي فِي هَذَا الْكِتَابِ إِلَّا لِحَا فَلَمْ يَزَلْ عَبْدُ اللَّهِ يَعْمَلُ بِهِ أَيَّامَ حَيَاتِهِ.

Abdullah Bin Suleyman (the narrator) said, 'When the letter of Al-Sadiq^{-asws} arrived to Al-Najashy, he looked into it and said: 'My Master^{-asws} speaks the truth, by Allah^{-azwj} Who, there

is no god except He^{-azwj}! No one will work with what is in this letter except he will attain salvation!’ Abdullah did not cease to be working with it in the days of his life’.³⁸⁶

306- كِتَابُ الْأَرْبَعِينَ، فِي قَضَاءِ حُقُوقِ الْمُؤْمِنِينَ لِابْنِ أَخِ السَّيِّدِ عِزِّ الدِّينِ أَبِي الْمَكَارِمِ حَمَزَةَ بْنِ عَلِيٍّ بْنِ زُهْرَةَ الْحُسَيْنِيِّ عَنِ الشَّرِيفِ أَبِي الْحَارِثِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنِ الْفَقِيهِ قُطُبِ الدِّينِ سَعِيدِ بْنِ هَبَةَ اللَّهِ الرَّائِدِيِّ عَنِ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنِ الشَّيْخِ الْفَقِيهِ أَبِي الْفَتْحِ مُحَمَّدِ بْنِ عَلِيٍّ الْكَرَاجَكِيِّ قَالَ وَ أَحْبَبَنِي الشَّيْخُ الْفَقِيهُ أَبُو الْفَضْلِ شَادَانَ بْنُ جَبْرِئِيلَ الْمُتَمِّيِّ عَنِ الشَّيْخَيْنِ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَبْدِ الْوَاحِدِ وَ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عُمَرَ الطَّرَابُلُسِيِّ عَنِ الْقَاضِي عَبْدِ الْعَزِيزِ أَبِي كَامِلِ الطَّرَابُلُسِيِّ عَنِ الْكَرَاجَكِيِّ عَنِ الشَّيْخِ أَبِي عَبْدِ اللَّهِ الْمُفِيدِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قَوْلُوَيْهِ عَنْ أَبِيهِ

(The book) ‘Kitab Al Arbaeen Fi Qaza Huqouq Al Momineen’ of a son of a brother of the Seyyid Izza Al Deen Abu Al Makarim Hamza Bin Ali Bin Zuhra Al Husayn, from Al Shareef Abu Al Haris Muhammad Bin Al Hassan Al Husayni, from Al Faqeeh Qutub Al Deen Saeed in Hibtullah Al Rawandy, from the sheykh Muhammad Bin Ali Bin Muhsin Al Halby, from the sheykh Al Faqeeh Abu Al Fat’h Muhammad Bin Ali Al Karajaky who said, ‘And I am informed by the sheykh Al Faqeeh Abu Al Fazl Shazan Bin Jibraeel Al Qummi, from the two sheykh Abu Muhammad Abdullah Bin Abdul Wahid, and Abu Muhammad Abdullah Bin Umar Al Tarabulusy, from the judge Abdul Aziz Abu Kamil Al Tarabulusy, from Al Karajuky, from the sheykh Abu Abdullah Al Mufeed Muhammad Bin Muhammad Bin Al Numan, from Ja’far Bin Muhammad Bin Qawlawayah, from his father –

مِثْلَهُ وَ فِيهِ بَعْدَ قَوْلِهِ وَ هَوَانَ زُجْرُفِهَا عَلَى مَنْ مَضَى مِنَ السَّلَفِ وَ التَّابِعِينَ فَقَدْ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ لَمَّا تَجَهَّزَ الْحُسَيْنِيُّ ع إِلَى الْكُوفَةِ فَأَتَاهُ ابْنُ عَبَّاسٍ فَنَاشَدَهُ اللَّهُ وَ الرَّجْمَ أَنْ يَكُونَ الْمَقْتُولَ بِالطَّفِّ

‘Similar to it (the above Hadeeth), and in it, after his^{-asws} words: ‘And insignificance of its decorations upon the ones passed from the ancestors and the followers’: ‘It is narrated to me^{-asws} by Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘When Al-Husayn^{-asws} prepared to go to Al-Kufa, Ibn Abbas came to him^{-asws}. He adjured him^{-asws} by Allah^{-azwj} and the kinship that he^{-asws} will be killed at Al-Taff (Karbala).

فَقَالَ أَنَا أَعْرِفُ بِمَصْرَعِي مِنْكَ وَ مَا كَدَّي مِنَ الدُّنْيَا إِلَّا فِرَاقَهَا أَلَا أُحْبِرُكَ يَا ابْنَ عَبَّاسٍ بِحَدِيثِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الدُّنْيَا

He^{-asws} said: ‘I^{-asws} am more knowing with my^{-asws} death than you are, and what is my^{-asws} hardship from the world except it is separating. Shall I^{-asws} inform you, O Ibn Abbas with a Hadeeth of Amir Al-Momineen^{-asws} and the world?’

فَقَالَ بَلَى لَعَمْرِي إِيَّيْ لَأُحِبُّ أَنْ تُحَدِّثَنِي بِأَمْرِهَا

He said, ‘Yes, by my life, I would love it if you^{-asws} could narrate to me with its matter’.

فَقَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- سَمِعْتُ أَبَا عَبْدِ اللَّهِ اللَّهِ الْحُسَيْنِيِّ ع يَقُولُ حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ ع- قَالَ إِيَّيْ كُنْتُ بِفَدَاكَ فِي بَعْضِ حَيْطَانِهَا وَ قَدْ صَارَتْ لِفَاطِمَةَ ع-

He (Al-Sadiq^{-asws}) said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘I^{-asws} heard Abu Abdullah^{-asws} Al-Husayn^{-asws} saying: ‘Amir Al-Momineen^{-asws} narrated to me^{-asws} saying: ‘I^{-asws} was at (the estate of) Fadak in one of its gardens, and it had come to be for (Syeda) Fatima^{-asws}’.

قَالَ فَإِذَا أَنَا بِأَمْرٍ قَدْ هَجَمْتُ عَلَيَّ وَ فِي يَدِي مِسْحَاةٌ وَ أَنَا أَعْمَلُ بِهَا فَلَمَّا نَظَرْتُ إِلَيْهَا طَارَ قَلْبِي مِمَّا تَدَاخَلَنِي مِنْ جَمَاهَا فَسَبَّهْتُهَا بِبَيْتَةِ بِنْتِ عَامِرِ الْجُمَحِيِّ وَ كَانَتْ مِنْ أَجْمَلِ نِسَاءِ قُرَيْشٍ

He^{-asws} said: 'There I^{-asws} was with a woman who had emerged unto me^{-asws} and in my^{-asws} hand was a spade, and I^{-asws} was working with it. When I^{-asws} looked at her, my^{-asws} heart flew from what entered me^{-asws} of her beauty. I^{-asws} resembled her with a daughter of Aamir Al-Jumhy, and she was from the most beautiful of women of Quraysh.

فَقَالَتْ يَا ابْنَ أَبِي طَالِبٍ هَلْ لَكَ أَنْ تَتَزَوَّجَ بِي فَأُغْنِيَنَّكَ عَنْ هَذِهِ الْمِسْحَاةِ وَ أَذْلِكَ عَلَى خَزَائِنِ الْأَرْضِ فَيَكُونَ لَكَ الْمُلْكُ مَا بَقِيَتْ وَ لِعَقِيكَ مِنْ بَعْدِكَ

She said, 'O son^{-asws} of Abu Talib^{-as}! Is it okay for you^{-asws} to be married with me, for I shall make you^{-asws} needless from this spade, and I shall point you upon treasures of the earth, so that will become the kingdom for you^{-asws} for as long as you^{-asws} live and for your^{-asws} posterity from after you^{-asws}'.

فَقَالَ لَهَا ع مَنْ أَنْتِ حَتَّى أَحْطُبُكَ مِنْ أَهْلِكَ

He^{-asws} said to her: 'Who are you, until I^{-asws} can propose to you from your family?'

قَالَتْ أَنَا الدُّنْيَا

She said, 'I am the world'.

قَالَ قُلْتُ لَهَا فَارْجِعِي وَ اطْلُبِي زَوْجاً غَيْرِي فَلَسْتِ مِنْ شَأْنِي وَ أَقْبَلْتُ عَلَى مِسْحَاتِي وَ أَنْشَأْتُ أَقُولُ

He^{-asws} said: 'I^{-asws} said to her: 'Return and seek another husband for you aren't from my^{-asws} concerns', and I^{-asws} turned to my^{-asws} spade and I^{-asws} prosed saying:

لَقَدْ خَابَ مَنْ غَرَّتْهُ دُنْيَا دَنِيَّةٌ - وَ مَا هِيَ أَنْ غَرَّتْ قُرُوناً بِطَائِلٍ -
 أَتَيْنَا عَلَى زِيِّ الْعَرَبِ بَغِيَّةٌ - وَ زِينَتُهَا فِي مِثْلِ تِلْكَ الشَّمَائِلِ -
 فُقُلْتُ لَهَا غَرِّي سِوَايَ فَإِنِّي - عَزُوفٌ عَنِ الدُّنْيَا وَ لَسْتُ بِجَاهِلٍ -

'He is disappointed, the one whom this lowly world deceives, and what is it if the falsities of the centuries have been deceived. It comes to us upon the mighty clothing and its adornments in similar to those coverings. I^{-asws} said to it: 'Deceive ones apart from me^{-asws}, for I^{-asws} have turned away from the world and I^{-asws} am not ignorant'.

وَ مَا أَنَا وَ الدُّنْيَا فَإِنَّ مُحَمَّدًا - أَحَلَّ صَرِيحاً بَيْنَ تِلْكَ الْجُنَادِلِ -
 وَ هَبَّتْهَا أَتَيْنَا بِالْكُنُوزِ وَ دُرِّهَا - وَ أَمْوَالِ قَارُونَ وَ مُلْكِ الْقَبَائِلِ -
 أ لَيْسَ جَمِيعاً لِلْفَنَاءِ مَصِيرًا - وَ يُطَلَّبُ مِنْ خَزَائِنِهَا بِالطَّوَائِلِ -

And what have I^{-asws} to do with the word, for Muhammad^{-saww} has gone quickly between the stones, and it comes to us with its gifts with the treasures and its houses, and wealth of

Qaroun^{-la} and kingdoms of the tribes. Isn't entirety of our travel to the annihilation? And he is seeking from its treasures with the enmities.

فَعَرِي سِوَايَ إِنِّي عَيْرٌ رَاغِبٍ - بِمَا فِيكَ مِنْ عَيْرٍ وَ مُلْكٍ وَ نَائِلٍ -
 فَقَدْ قَبِعَتْ نَفْسِي بِمَا قَدْ رَزِقْتُهُ - فَشَأْنُكَ يَا دُنْيَا وَ أَهْلَ الْعَوَائِلِ -
 فَإِنِّي أَخَافُ اللَّهَ يَوْمَ لِقَائِهِ - وَ أَحْسَى عَذَاباً دَائِماً عَيْرٌ زَائِلٍ

Deceive the ones apart from me^{-asws}. I^{-asws} am not desirous with whatever is in you, from honour and kingdom and achievements. I^{-asws} have contented myself^{-asws} with what I^{-asws} have Graced. So go to your way, O word, and the people of the calamities, for I^{-asws} fear Allah^{-azwj} on the Day I^{-asws} shall meet him, and I^{-asws} fearful of permanent Punishment, without decline’.

فَخَرَجَ مِنَ الدُّنْيَا وَ لَيْسَ فِي عُنُقِهِ تَبِعَةٌ لِأَحَدٍ حَتَّى لَقِيَ اللَّهَ مَحْمُوداً عَيْرٌ مَلُومٌ وَ لَا مَذْمُومٌ ثُمَّ افْتَدَتْ بِهِ الْأَيْمَةَ مِنْ بَعْدِهِ بِمَا قَدْ بَلَغَكُمْ لَمْ يَخْلُطُوا بِشَيْءٍ مِنْ بَوَائِقِهَا

He^{-asws} exited from the world and there wasn't in his^{-asws} neck any right for anyone to be pursued. He^{-asws} met Allah^{-azwj} as praised, without blame, nor condemnation. Then the Imams^{-asws} are led by his^{-asws} from after him^{-asws} with what has already reached you all. They did not mingle with anything from its remnants.

عَلَيْهِمُ السَّلَامُ أَجْمَعِينَ وَ أَحْسَنَ مَثْوَاهُمْ.

May the greetings be upon them^{-asws} all, and Improve their abodes’’.³⁸⁷

³⁸⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 306

باب 8 وصية أمير المؤمنين إلى الحسن بن علي ع وإلى محمد بن الحنفية

CHAPTER 8 – ADVICE OF AMIR AL-MOMINEEN^{-asws} TO AL-HASSAN BIN ALI^{-asws} AND TO MUHAMMAD BIN AL-HANAFIYA

1- قَالَ السَّيِّدُ بْنُ طَاوُوسٍ فِي كِتَابِ الْوَصَايَا وَ قَدْ وَقَعَ فِي خَاطِرِي أَنْ أَحْتِمَ هَذَا الْكِتَابَ بِوَصِيَّةِ أَبِيكَ أَمِيرِ الْمُؤْمِنِينَ ع الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ صَلَّى اللَّهُ عَلَيْهِ إِلَى وَلَدِهِ الْعَزِيزِ عَلَيْهِ وَ رِسَالَتِهِ إِلَى الشِّيْعَةِ

Al Seyyid Bin Tawoos said in the book 'Al Wasaya, 'And it had occurred in my mind that I should end this book with the advise of Amir Al-Momineen^{-asws} who, in his^{-asws} possession is knowledge of the Book, may Allah^{-azwj} Send Salawaat upon him^{-asws} to his^{-asws} son^{-asws}, the one dear to him^{-asws}, and his^{-asws} message to the Shias.

وَ ذَكَرَ الْمُتَقَدِّمِينَ عَلَيْهِ وَ رِسَالَتَهُ فِي ذِكْرِ الْأَيِّمَةِ مِنْ وَلَدِهِ وَ رَأَيْتُ أَنْ يَكُونَ رَوَايَةُ الرِّسَالَةِ إِلَى وَلَدِهِ بِطَرِيقِ الْمُخَالِفِينَ وَ الْمُؤَلِّفِينَ فَهُوَ أَجْمَعٌ عَلَيَّ مَا تَضَمَّنَتْهُ مِنْ سَعَادَةِ الدُّنْيَا وَ الدِّينِ -

And he^{-asws} mentioned in the preface to him^{-asws} and his^{-asws} message in mentioning the Imams^{-asws} from his^{-asws} sons^{-asws}, and I saw that the report of the message to his^{-asws} son^{-asws} happens to be from the way of the adversaries, and it is comprehensive upon what it included, from happiness of the world and the religion.

فَقَالَ أَبُو أَحْمَدَ الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْعَسْكَرِيِّ فِي كِتَابِ الرِّوَاكِ وَ الْمَوَاعِظِ فِي الْجُزْءِ الْأَوَّلِ مِنْهُ مِنْ نُسخَةِ تَارِيخِهَا ذُو الْقَعْدَةِ سَنَةِ ثَلَاثٍ وَ سَبْعِينَ وَ أَرْبَعِمِائَةٍ مَا هَذَا لَفْظُهُ وَصِيَّةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَوْلَادِهِ وَ لَوْ كَانَ مِنَ الْحِكْمَةِ مَا يَجِبُ أَنْ يُكْتَبَ بِالذَّهَبِ لَكَانَتْ هَذِهِ -

Abu Ahmad Al-Hassan Bin Abdullah Bin Saeed Al Askari said in the book 'Al Zawajir Wa Al Mawaiz' in the first volume of it. We have copied its date as being Zul Qadah of the year four hundred and seventy three, what it's wordings are this: 'Advice of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} to his^{-asws} children', and had had there been from the wisdom what obligates to be written in gold, it would be this'.

وَ حَدَّثَنِي بِهَا جَمَاعَةٌ فَحَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ أَبِي عُثْمَانَ الْأَدْمِيُّ قَالَ أَخْبَرَنَا أَبُو حَاتِمٍ الْمُكْتَبِيُّ بِحَدِيثِ بْنِ حَاتِمِ بْنِ عِكْرَمَةَ قَالَ حَدَّثَنِي يُونُسُ بْنُ يَعْقُوبَ بِأَنْطَاكِيَّةَ قَالَ حَدَّثَنِي بَعْضُ أَهْلِ الْعِلْمِ قَالَ: لَمَّا انْصَرَفَ عَلِيُّ ع مِنْ صِفِّينَ إِلَى قَنَسَرِينَ كَتَبَ بِهِ إِلَى ابْنِهِ الْحَسَنِ بْنِ عَلِيٍّ ع مِنَ الْوَالِدِ الْقَائِي الْمَقَرَّ لِلرُّمَانَ إِلَى آخِرِهِ -

And it is narrated with to me by a group. It is narrated to me by Ali Bin Al Husayn Bin Ismail who said, 'It is narrated to us by Al-Hassan Bin Abu Usman Al Adamy who said, 'It is narrated to us by Abu Hatim Al Mukattib Yahya Bin Hatim Bin Ikrimah who said, 'It is narrated to me by Yusuf Bin Yaqoub at Antioch who said, 'It is narrated to me by one of the knowledgeable people who said, 'When Ali^{-asws} left from (battle of) Siffeen to Qinasreen, he^{-asws} wrote to his^{-asws} son^{-asws} Al-Hassan Bin Ali^{-asws}: 'From a mortal father^{-asws} dwelling in the times' – up to the end of it.

وَ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ الرَّبِيعِ النَّهْدِيُّ قَالَ حَدَّثَنَا كَادِخُ بْنُ رَحْمَةَ الرَّاهِدِيُّ قَالَ حَدَّثَنَا صَبَّاحُ بْنُ يَحْيَى الْمُرَبِّزِيُّ وَ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ الْكُوفِيُّ الْكَاتِبُ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ هَارُونَ بْنِ زِيَادٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ عَلِيًّا ع كَتَبَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع -

And it is narrated to us by Ahmad Bin Abdul Aziz who said, 'It is narrated to us by Suleyman Bin al Rabie Al Nahdy who said, 'It is narrated to us by Kadih Bin Rahma Al Zahidy who said, 'It is narrated to us by Sabbah Bin Yahya Al Muzny, and it is narrated to us by Ali Bin Abdul Aziz Al Kufi who said, 'It is narrated to us by Ja'far Bin Haroun Bin Ziyad who said, 'It is narrated to us by Muhammad^{-asws} Bin Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Ja'far Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that Ali^{-asws} wrote to Al-Hassan^{-asws} Bin Ali^{-asws}'.

وَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ عَبَّسَةَ قَالَ حَدَّثَنَا عَبَّادُ بْنُ زِيَادٍ قَالَ حَدَّثَنَا عَمْرُو بْنُ أَبِي الْمُقْدَامِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدٍ
بْنِ عَلِيٍّ ع قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع-

And it is narrated to us by Ali Bin Muhammad Bin Ibrahim Al Tustary who said, 'It is narrated to us by Ja'far Bin Anbasah who said, 'It is narrated to us by Abbad Bin Ziyad who said, 'It is narrated to us by Amro Bin Abu Al Miqdam, 'From Abu Ja'far Muhammad Bin Ali^{-asws} having said: 'Amir Al-Momineen^{-asws} wrote to Al-Hassan^{-asws} Bin Ali^{-asws}'.

وَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ زَاهِرٍ الرَّازِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّاسٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَاهِرٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ:
كَتَبَ عَلِيُّ ع إِلَى ابْنِهِ الْحَسَنِ ع كُلُّ هَؤُلَاءِ حَدَّثُونَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى الْحَسَنِ ع-

And it is narrated to us by Muhammad Bin Ali Bin Zahir Al Razy who said, 'It is narrated to us by Muhammad Bin Al Abbas who said, 'It is narrated to us by Abdullah Bin Dahir, from his father, 'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}. He said, 'Ali^{-asws} wrote to his^{-asws} son^{-asws} Al-Hassan^{-asws}'. All of them have narrated to us that Amir Al-Momineen^{-asws} had written this message to Al-Hassan^{-asws}.

وَ أَحْبَبَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ فَضَالِ الْقَاضِي قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ وَ أَحْمَدُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ
بْنِ أَبِي طَالِبٍ ع قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ ظَرِيفٍ بْنِ نَاصِحٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ
بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ الْمُجَاشِعِيِّ قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى ابْنِهِ مُحَمَّدٍ كَذَا وَ اعْلَمَ يَا وَلَدِي مُحَمَّدُ ضَاعَفَ اللَّهُ جَلَّ جَلَالُهُ عِنَايَتَهُ بِكَ وَ
رِعَايَتَهُ لَكَ-

And I have been informed by Ahmad Bin Abdul Rahman Bin Fazzal the judge who said, 'It is narrated to us by Al-Hassan Bin Muhammad Bin Ahmad, and Ahmad Bin Ja'far Bin Muhammad Bin Zayd son of Ali^{-asws} Bin Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. He said, 'It is narrated to us by Ja'far Bin Muhammad Al Husayni who said, 'It is narrated to us by Al-Hassan Bin Abdal who said, 'It is narrated to us by Al-Hassan Bin Zareyf Bin Nasih, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata Al Mujashie who said, 'Amir Al-Momineen^{-asws} wrote to his^{-asws} son Muhammad like this: 'And know, O my^{-asws} son Muhammad! May Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Multiply His^{-azwj} Conferment with you, and His^{-azwj} Care for you'.

أَنَّ قَدْ رَوَى الشَّيْخُ الْمُتَّفِقُ عَلَى ثِقَتِهِ وَ أَمَانَتِهِ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ تَعَمَّدَهُ اللَّهُ جَلَّ جَلَالُهُ بِرَحْمَتِهِ رِسَالَةَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع إِلَى جَدِّكَ الْحَسَنِ وَ لَدِهِ
سَلَامُ اللَّهِ جَلَّ جَلَالُهُ عَلَيْهِمَا-

It is reported by the Sheykh, there being a consensus upon his reliability and his trustworthiness, Muhammad Bin Yaqoub Al-Kulayni, may Allah^{-azwj}, Mighty is His^{-azwj} Majesty, Cover him with His^{-azwj} Mercy, a message of our Master^{-asws} Amir Al-Momineen^{-asws} to your grandfather Al-Hassan^{-asws}, his father^{-asws}, may the Greetings of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, be upon them^{-asws} both.

وَرَوَى رِسَالَةً أُخْرَى مُخْتَصَرَةً عَنْ مَوْلَانَا عَلِيِّ ع إِلَى وَلَدِهِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ رَضَوْنَا اللهُ حَلَّ جَلَالُهُ عَلَيْهِ وَ ذَكَرَ الرِّسَالَتَيْنِ فِي كِتَابِ الرِّسَائِلِ

And another message has been reported in brief from our Master^{-asws} Ali^{-asws} to his^{-asws} son Muhammad Bin AL-HANAFIYA, may the Satisfaction of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, be upon him, and he mentioned two messages in the book 'Al-Rasaail'.

وَوَجَدْنَا نُسخَةً عَتِيقَةً يُوشِكُ أَنْ يَكُونَ كِتَابَتُهَا فِي زَمَنِ حَيَاةِ مُحَمَّدِ بْنِ يَعْقُوبَ رَه وَ هَذَا الشَّيْخُ مُحَمَّدُ بْنُ يَعْقُوبَ رَه كَانَ حَيَاتُهُ فِي زَمَنِ وَكَلَاءِ مَوْلَانَا الْمُهَدِيِّ ع عُثْمَانَ بْنِ سَعِيدِ الْعَمَرِيِّ وَ وَلَدِهِ أَبِي جَعْفَرٍ مُحَمَّدٍ وَ أَبِي الْقَاسِمِ الْحُسَيْنِيِّ بْنِ رُوحٍ وَ عَلِيِّ بْنِ مُحَمَّدِ السَّمُرِيِّ وَ نُؤَيِّقُ مُحَمَّدُ بْنُ يَعْقُوبَ قَبْلَ وَفَاةِ مُحَمَّدِ بْنِ عَلِيِّ السَّمُرِيِّ لِأَنَّ عَلِيَّ بْنَ مُحَمَّدِ السَّمُرِيِّ نُؤَيِّقُ فِي شَعْبَانَ سَنَةِ تِسْعٍ وَ عَشْرِينَ وَ ثَلَاثِمِائَةٍ وَ هَذَا مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ نُؤَيِّقُ بَعْدَ سَنَةِ ثَمَانٍ وَ عَشْرِينَ وَ ثَلَاثِمِائَةٍ

And we found an ancient copy, its writing almost happens to be in the time of the lifetime of Muhammad Bin Yaqoub (Al Kulayni', and this sheykh Muhammad Bin Yaqoub, his lifetime was during the time of the representatives of our Master^{-ajfj} Al Mahdi^{-ajfj}, Usman Bin Saeed Al Amry and his son Abu Ja'far Muhammad, and Abu Al Qasim Al Husayn Bin Rawh, and Ali Bin Muhammad Al Samury, and Muhammad Bin Yaqoub died before the death of Muhammad Bin Ali Al Samury, because Ali Bin Muhammad Al-Samury died in Shaban of the year three hundred and twenty-nine, and this Muhammad Bin Yaqoub Al-Kulayni died at Baghdad in the year three hundred and twenty-eight.

فَتَصَانِيفُ هَذَا الشَّيْخِ مُحَمَّدِ بْنِ يَعْقُوبَ وَ رَوَايَاتِهِ فِي زَمَنِ الْوَكَلَاءِ الْمَذْكُورِينَ يَجِدُ طَرِيقاً إِلَى تَحْقِيقِ مَنْفُولَاتِهِ وَ تَصَدِيقِ مُصَنَّفَاتِهِ

So, the classification of this is by the sheykh Muhammad Bin Yaqoub, and his reporting is in the times of the mentioned representative, finding a way to investigate its transmission, and verification of his classification.

وَ رَأَيْتُ يَا وَلَدِي بَيْنَ رَوَايَةِ حَسَنِ بْنِ عَبْدِ اللَّهِ الْعَشْكَرِيِّ مُصَنَّفِ كِتَابِ الرِّوَاكِحِ وَ الْمَوَاعِظِ الَّذِي قَدَّمْنَاهُ وَ بَيْنَ الشَّيْخِ مُحَمَّدِ بْنِ يَعْقُوبَ فِي رِسَالَةِ أَبِيكَ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى وَلَدِهِ تَفَاوُتاً فَتَحُضِرُ نُورُودَهَا بِرَوَايَةِ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ فَهُوَ أَجْمَلُ وَ أَفْضَلُ فِيمَا قَصَدْنَاهُ

And I saw, O my son, differences between the report of Hassan Bin Abdullah Al Askari, author of the book 'Al Zawajir Wa Al Mawaiz' which we have forwarded, and (report of) the sheykh Muhammad Bin Yaqoub in a message to your father^{-asws} Amir Al-Momineen^{-asws} to his^{-asws} son^{-asws}. We are referring to the report of Muhammad Bin Yaqoub Al-Kulayni, for it is more beautiful and superior regarding what we are aiming for.

فَذَكَرَ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ فِي كِتَابِ الرِّسَائِلِ بِإِسْنَادِهِ إِلَى جَعْفَرِ بْنِ عَنبَسَةَ عَنْ عَبَّادِ بْنِ زِيَادِ الْأَسَدِيِّ عَنْ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ صِغِيرٍ كَتَبَ إِلَى ابْنِهِ الْحُسَيْنِ عَلَيْهِ وَ عَلَى جَدِّهِ وَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ الصَّلَاةُ وَ السَّلَامُ

Muhammad Bin Yaqoub Al Kulayni mentioned in the book 'Al Rasaail', by his chain to Ja'far Bin Anbasa, from Abbad Bin Ziyad Al Asady, from Amro Bin Abu Al Miqdam, from Abu Ja'far^{-asws} having said: 'When Amir Al-Momineen^{-asws} came back from (battle of) Siffeen, he^{-asws} wrote to his^{-asws} son^{-asws} Al-Hassan^{-asws}, may the Salawaat and the greetings be upon him^{-asws}, and upon his^{-asws} grandfather^{-sawww}, and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws}. -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْوَالِدِ الْفَانِ الْمُقَرَّرِ لِلزَّمَانِ الْمُدَبِّرِ الْعُمُرِ الْمُسْتَسْلِمِ لِلدَّهْرِ الدَّامِ لِلدُّنْيَا السَّاكِنِ مَسَاكِنِ الْمَوْتَى الطَّاعِنِ عَنْهَا عَدَاً

'From the father^{-asws} (soon) to perish (dies), acknowledged to (hardships of) the times, the manager of the affairs, the submitter to (calamities) of the times, the condemner of the world, the dweller in the dwellings of the dead, the one to depart from it tomorrow –

إِلَى الْوَالِدِ الْمُوْتَمِلِ مَا لَا يُدْرِكُ السَّالِكِ سَبِيلِ مَنْ قَدْ هَلَكَ غَرَضِ الْأَسْقَامِ وَ رَهِيْنَةِ الْأَيَّامِ وَ رَمِيَّةِ الْمَصَائِبِ وَ عَبْدِ الدُّنْيَا وَ تَاجِرِ الْعُرُورِ وَ غَرِيْبِ الْمَنَائِيَا وَ
أَسِيرِ الْمَوْتِ وَ خَلِيْفِ الْهُمُومِ وَ قَرِيْبِ الْأَحْزَانِ وَ رَصِيْدِ الْأَقَاتِ وَ صَرِيْعِ الشَّهَوَاتِ وَ خَلِيْفَةِ الْأَمْوَاتِ

To the begotten (son), the one hoping to what cannot be realised, the traveller in the way of the one who has died, exposed to the illnesses, and pledged to the days, and being shot at by the difficulties, a slave of the world, and a trader of (its) deceptions, a debtor of the dreams, and a prisoner of the death, and an ally of the worries, and paired to the griefs, and a victim of the afflictions, and knocked down by the lustful desires, and a replacement of the dead ones.

أَمَّا بَعْدُ فَإِنَّ فِيمَا تَبَيَّنْتُ مِنْ إِذْبَارِ الدُّنْيَا عَنِّي وَ جُحُوحِ الدَّهْرِ عَلَيَّ وَ إِقْبَالِ الْآخِرَةِ إِلَيَّ مَا يَزْعُمِي عَنْ ذِكْرِ مَنْ سِوَايَ وَ الْإِهْتِمَامِ بِمَا وَرَائِي عَنِّي أَنِّي حَيْثُ
تَفَرَّدَ بِي دُونَ هَمِّ النَّاسِ هُمْ نَفْسِي

As for after, surely among what is clear from the turning of the world away from me^{-asws}, and the onslaught of the times upon me^{-asws}, and the advancing of the Hereafter towards me^{-asws} impedes me^{-asws} from remembering the ones besides me^{-asws}, and the caring about what is already behind me^{-asws}, apart from that I^{-asws} should confine myself^{-asws} with my^{-asws} own worries, besides worries of the people.

فَصَدَّقَنِي رَأْيِي وَ صَرَفَنِي عَنْ هَوَايَ وَ صَرَّحَ لِي بِحُضْرٍ أَمْرِي فَأَقْضَى بِي إِلَى جِدِّ لَا يُرَى مَعَهُ لَعِبٌ وَ صِدْقٍ لَا يَشُوْبُهُ كَذِبٌ

My^{-asws} view dissuaded me^{-asws} and turned me^{-asws} away from my^{-asws} whims and clarified my^{-asws} whole matter to me^{-asws}, so it led me^{-asws} to seriousness neither having any playfulness, and to sincerity not being tainted by lies.

وَجَدْتُكَ بَعْضِي بَلْ وَجَدْتُكَ كُلِّي حَتَّى كَأَنَّ شَيْئاً لَوْ أَصَابَكَ أَصَابَنِي وَ حَتَّى كَأَنَّ الْمَوْتَ لَوْ أَتَاكَ أَتَانِي فَعَنَانِي مِنْ أَمْرِي مَا يَعْنِينِي عَنْ أَمْرِ نَفْسِي

And I^{-asws} found you^{-asws} as being part of me^{-asws}, but I^{-asws} found you^{-asws} as being all of me^{-asws} to the extent it is as if something were to hit you^{-asws}, it is as if it has hit me^{-asws}, and it is as if the death, if it were to come to you^{-asws}, it has come to me^{-asws}. Thus, what concerns you^{-asws} from your^{-asws} affairs is what concerns me^{-asws} of my^{-asws} own affairs.

فَكَتَبْتُ إِلَيْكَ كِتَابِي هَذَا مُسْتَظْهِراً بِهِ إِنَّ أَنَا بَقِيْتُ لَكَ أَوْ فَنِيْتُ-

I^{-asws} am writing this letter of mine^{-asws} to you^{-asws}, for you^{-asws} to be supported by it, whether I^{-asws} remain for you^{-asws} or I^{-asws} perish (die).

فَأَوْصِيكَ بِتَقْوَى اللَّهِ يَا بُنَيَّ وَ لُزُومِ أَمْرِهِ وَ عِمَارَةِ قَلْبِكَ بِذِكْرِهِ وَ الْإِعْتِنَامِ بِحُبِّهِ وَ أَيُّ سَبَبٍ أَوْتُقُّ مِنْ سَبَبِ بَيْنِكَ وَ بَيْنَ اللَّهِ جَلَّ جَلَالُهُ

I^{-asws} hereby advise you^{-asws} with fearing Allah^{-azwj}, yes, my^{-asws} son^{-asws}, and adhering with His^{-azwj} Commands, and build your^{-asws} heart with His^{-azwj} Zikr, and holding tightly with His^{-azwj} rope, and whichever means it reliable, from the means between you^{-asws} and Allah^{-azwj}, Majestic is His^{-azwj} Majesty.

إِنْ أَخَذْتَ بِهِ فَأُخِي قَلْبِكَ بِالْمَوْعِظَةِ وَ أَمْتَهُ بِالرُّهْدِ وَ قَوِّهِ بِالْيَقِينِ وَ نَوِّزُهُ بِالْحِكْمَةِ وَ دَلِّلَهُ بِذِكْرِ الْمَوْتِ وَ قَرِّزُهُ بِالْفَنَاءِ وَ أَسْكِنُهُ بِالْحَشْيَةِ وَ أَسْعِرْهُ بِالصَّبْرِ وَ بَصِّرْهُ فَجَائِعِ الدُّنْيَا وَ حَذِرُهُ صَوْلَةَ الدَّهْرِ وَ فُحْشَ تَقْلِبِهِ وَ تَقَلُّبِ اللَّيَالِي وَ الْأَيَّامِ

If you^{-asws} were to take with it, it will revive your^{-asws} heart with the preaching, and kill it with the ascetism, and strengthen it with the certainty, and irradiate it with the wisdom, and humble it to Allah^{-azwj} with remembrance of death, and confess it with the annihilation, and calm it with the fearfulness, and make it aware with the patience, and make it insightful with sufferings of the world, and caution it of the times, and immoralities of the turnings and turnings of the nights and the days.

وَ اغْرِضْ عَلَيْهِ أَلْحَبَارَ الْمَاضِينَ وَ ذَكِّرْهُ بِمَا أَصَابَ مَنْ كَانَ قَبْلَكَ مِنَ الْأَوَّلِينَ وَ سِرِّ فِي دِيَارِهِمْ وَ اعْتَبِرْ آثَارَهُمْ وَ انظُرْ مَا فَعَلُوا وَ أَيْنَ حَلُّوهُ وَ نَزَلُوا وَ عَمَّنِ انْتَقَلُوا فَإِنَّكَ بِحَدِّهِمْ قَدْ انْتَقَلُوا عَنِ الْأَجْبَةِ وَ حَلُّوهُ دَارَ الْعُرْبَةِ وَ كَأَنَّكَ عَنْ قَلِيلٍ قَدْ صِرْتَ كَأَحَدِهِمْ

And present to it news of the past ones, and remind it of what had afflicted the ones from the former ones who were before you^{-asws}, and travel in their houses and in their tracks and look into what they had done, and what they had transferred away from, and where they have gone and descended, for you will find them to have transferred away from their loved ones and gone to the houses of estrangement, and it is as if, after a little while, you will be like one of them.

فَأَصْلِحْ مَثْوَاكَ وَ لَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ وَ دَعِ الْقَوْلَ فِيمَا لَا تَعْرِفُ وَ النَّظَرَ فِيمَا لَا تُكَلِّفُ وَ أَمْسِكْ عَنِ طَرِيقِي إِذَا خِفْتَ ضَلَالَتَهُ فَإِنَّ الْكَفَّ عِنْدَ حَيْرَةِ الضَّلَالَةِ خَيْرٌ مِنْ رُكُوبِ الْأَهْوَالِ

Therefore, correct your abode and do not sell your^{-asws} Hereafter for your world and leave the word regarding what you^{-asws} don't recognise, and the addressing regarding what you^{-asws} have not been encumbered, and refrain from the path when you fear it's straying, for the refraining during confusion of the straying is better than embarking in the horrors.

وَ أَمُرُ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ وَ أَنْكِرِ الْمُنْكَرَ بِلِسَانِكَ وَ يَدِكَ وَ بَايِنَ مَنْ فَعَلَهُ بِجَهْدِكَ وَ جَاهِدْ فِي اللَّهِ حَقَّ جِهَادِهِ وَ لَا تَأْخُذْكَ فِي اللَّهِ لَوْمَةً لَأَنَّهُمْ

And instruct with the acts of kindness, you^{-asws} will become from its people, and dislike the evil with your^{-asws} hands and your^{-asws} tongue, and distance from the one who does it by your^{-asws} efforts, and fight in the Way of Allah^{-azwj} and is the right of fighting it, and do not let a blame of a blamer seize you^{-asws} regarding Allah^{-azwj}.

وَ حَضِ الْعَمْرَاتِ إِلَى الْحَقِّ حَيْثُ كَانَ وَ تَفَقَّهُ فِي الدِّينِ وَ عَوِّدْ نَفْسَكَ التَّصَبُّرَ عَلَى الْمَكْرُوهِ فَبِعَمِّ الْحُلُقِ الصَّبْرُ

And dive into the depths for the truth wherever it may be, and ponder in the religion, and accustom yourself^{-asws} to be patient upon its abhorrence(s), and best of the morals is being patient.

وَأَلْحِمْ نَفْسَكَ فِي الْأُمُورِ كُلِّهَا إِلَى إِلَهِكَ فَإِنَّكَ تُلَجِّئُهَا إِلَى كَهْفٍ حَرِيْرٍ وَ مَانِعٍ عَزِيْزٍ وَ أَلْخِصْ فِي الْمَسْأَلَةِ لِرَبِّكَ فَإِنَّ بِيَدِهِ الْعَطَاءَ وَ الْحُرْمَانَ وَ أَكْثِرِ
الِاسْتِخَارَةَ

And shelter yourself in your^{-asws} affairs, all of them, to your^{-asws} God^{-azwj}, for you^{-asws} will be sheltering it to a cave (which is) protective, invincible, mighty; and be sincere in the asking to your^{-asws} Lord^{-azwj}, for the giving and the depriving is in His^{-azwj} Hand and frequent the 'Istikhara' (seeking the Choice of Allah^{-azwj}).

وَ تَفْهَمْ وَصِيَّتِي وَ لَا تَذْهَبَنَّ عَنْكَ صَفْحًا فَإِنَّ حَبِيْرَ الْقَوْلِ مَا نَفَعَ وَ اعْلَمْ أَنَّهُ لَا حَبِيْرَ فِي عِلْمٍ لَا يَنْفَعُ وَ لَا يُنْتَفَعُ بِعِلْمٍ لَا يَحِيْقُ تَعْلَمُهُ

And understand my^{-asws} bequest, and do not go to the foolish ones, for the best word is what benefits, and know that there is no good in a knowledge which does not benefit, nor is there benefit in a knowledge that you^{-asws} are not entitled (meaningless) to learn it'.

يَا بُيَّيْ إِنِّي لَمَّا رَأَيْتُكَ قَدْ بَلَغْتَ سِنًا وَ رَأَيْتُنِي أَزْدَادُ وَهَنَا بَادَرْتُ بِوَصِيَّتِي إِلَيْكَ لِخِصَالٍ مِنْهَا أَنْ يَعْجَلَ بِي أَجَلِي دُونَ أَنْ أَفْضِيَ إِلَيْكَ بِمَا فِي نَفْسِي أَوْ أَنْقُصَ فِي رَأْيِي كَمَا نَقُصْتُ فِي جِسْمِي أَوْ أَنْ يَسْبِقَنِي إِلَيْكَ بَعْضُ غَلَبَاتِ الْهَوَى وَ فِتَنِ الدُّنْيَا وَ تَكُونَ كَالصَّعْبِ النَّفُورِ

Yes, my^{-asws} son^{-asws}! When I^{-asws} saw myself^{-asws} to have reached (old) age, and saw myself^{-asws} as having increased in weakness, I^{-asws} rushed with bequeathing to you^{-asws}, and I^{-asws} have referred (certain) characteristics from it before my^{-asws} death is hastened with me^{-asws}, besides I^{-asws} wanted to divulge to you^{-asws} with what is in my^{-asws} self (heart), or if there is a reduction in my^{-asws} view within me^{-asws} just as has been reductions in my^{-asws} body, or some of the overwhelming whims might precede me^{-asws} to you^{-asws}, and so mighty Fitna of the world, so you^{-asws} may become like the difficult camels.

وَ إِنَّمَا قَلْبُ الْحَدِثِ كَالْأَرْضِ الْخَالِيَةِ مَا أَلْقِيَ فِيهَا مِنْ شَيْءٍ إِلَّا قَبِلَتْهُ فَبَادِرْ بِالْأَدَبِ قَبْلَ أَنْ يَسْتَوْ قَلْبُكَ وَ يَسْتَعْلِ بُكُوكَ وَ تَسْتَقْبِلَ بِحَدِّ رَأْيِكَ مِنَ الْأَمْرِ مَا قَدْ كَفَاكَ أَهْلُ التَّجَارِبِ بُعِيَّتُهُ وَ تَجْرِبَتُهُ فَتَكُونَ قَدْ كُفَيْتَ مَثْوَةَ الطَّلَبِ وَ عُوفِيَتْ مِنْ عِلَاجِ التَّجْرِبَةِ

And rather, the heart of a youth is like the vacant land. Whatever from a thing is cast into it, it will accept it, so I^{-asws} rushed to you^{-asws} with the education before your^{-asws} heart hardens and your^{-asws} mind gets pre-occupied for you^{-asws} to be accepting with the seriousness of your^{-asws} views of the matter what the people of experience can suffice you^{-asws} of seeking it with your^{-asws} own experience, so you^{-asws} will have been sufficed of the hardships of the seeking and you will recover from the treatment of the experience.

فَأَنَّكَ مِنْ ذَلِكَ مَا كُنَّا نَأْتِيهِ وَ اسْتَبَانَ لَكَ مِنْهَا مَا رُبَّمَا أَظْلَمَ عَلَيْنَا فِيهِ

I^{-asws} am giving you^{-asws} from that what we^{-asws} had undergone and have clarified for you^{-asws} from it what had sometimes been darkened upon us regarding it.

يَا بُيَّيْ إِنِّي وَ إِنْ لَمْ أَكُنْ قَدْ عُمِرْتُ عُمُرَ مَنْ كَانَ قَبْلِي فَقَدْ نَظَرْتُ فِي أَعْمَارِهِمْ وَ فَكَّرْتُ فِي أَحْبَابِهِمْ وَ سِرْتُ فِي آثَارِهِمْ حَتَّى عُدْتُ كَأَحَدِهِمْ بَلْ كَأَنِّي بِمَا انْتَهَى إِلَيَّ مِنْ أُمُورِهِمْ قَدْ عُمِرْتُ مَعَ أَوْلِيئِهِمْ إِلَى آخِرِهِمْ

Yes, my^{-asws} son^{-asws}, and even though I^{-asws} have not aged the age of the ones who were before me^{-asws}, I^{-asws} have looked into their deeds and contemplated regarding their news and

travelled in their tracks until I^{-asws} was counted as being like one of them, but it is as if I^{-asws} have aged with what had ended to me of their affairs, with their first ones to their last ones.

فَعَرَفْتُ صَفْوَ ذَلِكَ مِنْ كَدْرِهِ وَ نَفْعَهُ مِنْ ضَرَرِهِ وَ اسْتَخْلَصْتُ لَكَ مِنْ كُلِّ أَمْرٍ خَيْرَهُ وَ تَوَخَّيْتُ لَكَ حَبِيبَهُ وَ صَرَفْتُ عَنْكَ مَجْهُولَهُ

I^{-asws} recognised the clean of that from it's filthy, and its beneficial from its harmful, so I^{-asws} have purified for you^{-asws} of every matter, its important ones, and gathered for you^{-asws} its beautiful, and turned away from you^{-asws} its unknown.

وَ رَأَيْتُ حَيْثُ عَنَانِي مِنْ أَمْرِكَ مَا يَعْنِي الْوَالِدَ الشَّقِيقَ وَ أَجْمَعْتُ عَلَيْهِ مِنْ أَدَبِكَ أَنْ يَكُونَ ذَلِكَ وَ أَنْتَ مُقْبِلُ الْعُمْرِ مُقْبِلُ الدَّهْرِ دُو نَبِيَّةٍ سَلِيمَةٍ وَ نَفْسٍ صَافِيَةٍ وَ أَنْ أَبْتَدِئَكَ بِتَعْلِيمِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ تَأْوِيلِهِ وَ شَرَائِعِ الْإِسْلَامِ وَ أَحْكَامِهِ وَ حَلَالِهِ وَ حَرَامِهِ لَا أَجَاوِزُ بِكَ ذَلِكَ إِلَى غَيْرِهِ

And I^{-asws} saw whereby it concerns me^{-asws} from your^{-asws} affair what concerns the compassionate father, and I^{-asws} have collected upon it of your^{-asws} education, if that were to happen, and you^{-asws} are facing the life and the future times, with sound intentions and truthful soul, and that I^{-asws} should begin you^{-asws} by teaching the Book of Allah^{-azwj} Mighty and Majestic and its interpretation, and laws of Al Islam and its rulings, and its Permissibles and its Prohibitions. I^{-asws} will not exceed that with you^{-asws} to anything else.

ثُمَّ أَشْفَقْتُ أَنْ يَلْتَبَسَ مَا اخْتَلَفَ النَّاسُ فِيهِ مِنْ أَهْوَائِهِمْ وَ آرَائِهِمْ مِثْلَ الَّذِي التَّبَسَّ عَلَيْهِمْ وَ كَانَ إِحْكَامُ ذَلِكَ لَكَ عَلَى مَا كَرِهْتُمْ مِنْ تَنْبِيهِكَ لَهُ أَحَبُّ إِلَيَّ مِنْ إِسْلَامِكَ إِلَى أَمْرٍ لَا أَمْنُ عَلَيْكَ فِيهِ الْهَلَكَةُ وَ رَجُوْتُ أَنْ يُؤَقِّقَكَ اللَّهُ فِيهِ لِرُشْدِكَ وَ أَنْ يَهْدِيكَ لِقَصْدِكَ- فَعَهَدْتُ إِلَيْكَ وَصِيَّتِي بِحَدِّهِ

Then I^{-asws} feared to confuse upon you^{-asws} what the people are differing in of their whims and their opinions, similar to that which is confusing upon them. The decision of that is upon what you^{-asws} may dislike as being alerted to. The most beloved to me^{-asws} of your^{-asws} Islam is to a matter there is no safety upon you^{-asws} with it of the destruction, and I^{-asws} am hoping that Allah^{-azwj} will Incline you^{-asws} regarding it for your^{-asws} rightful guidance, and that He^{-azwj} should Guide you^{-asws} to your^{-asws} purpose. Thus, I^{-asws} have written this bequest of mine^{-asws} to you^{-asws}.

وَ اعْلَمْ مَعَ ذَلِكَ يَا بُنَيَّ أَنَّ أَحَبَّ مَا أَنْتَ آخِذٌ بِهِ مِنْ وَصِيَّتِي إِلَيْكَ تَقْوَى اللَّهِ وَ الْإِفْتِصَارُ عَلَى مَا فَرَضَهُ اللَّهُ عَلَيْكَ وَ الْأَخْذُ بِمَا مَضَى عَلَيْهِ الْأَوَّلُونَ مِنْ آبَائِكَ وَ الصَّالِحُونَ مِنْ أَهْلِ بَيْتِكَ فَإِنَّهُمْ لَنْ يَدْعُوا أَنْ يَنْظُرُوا لِأَنْفُسِهِمْ كَمَا أَنْتَ نَاطِرٌ وَ فَكَّرُوا كَمَا أَنْتَ مُفَكِّرٌ ثُمَّ رَدَّاهُمْ آخِرُ ذَلِكَ إِلَى الْأَخْذِ بِمَا عَرَفُوا وَ الْإِمْسَاكِ عَمَّا لَمْ يُكَلَّفُوا

And know, O my^{-asws} son^{-asws}! The most beloved of what you^{-asws} would take with from my^{-asws} bequest is the fear of Allah^{-azwj}, and the limitation upon what Allah^{-azwj} has Obligated upon you^{-asws}, and the taking with what the former ones from your^{-asws} forefathers^{-as} passed upon, and the righteous ones from your^{-asws} family^{-as}, for they^{-asws} did not leave looking into themselves just as you^{-asws} are a looker, and thinking just as you^{-asws} think, then they^{-asws} referred at the end of that to the taking with they^{-asws} knew, and the withholding from what they^{-asws} were not encumbered.

فَإِنْ أَبَتْ نَفْسُكَ عَنْ أَنْ تَقْبَلَ ذَلِكَ دُونَ أَنْ تَعْلَمَ كَمَا عَلِمُوا فَلْيَكُنْ طَلَبَكَ لِذَلِكَ بِتَعْلَمٍ وَ تَعْلَمٍ- لَا يَتَوَرَّطُ السُّنْبَهَاتِ وَ عَلُوِ الحُصُومَاتِ وَ ابْدَأْ قَبْلَ نَظَرِكَ فِي ذَلِكَ بِالْإِسْتِعَانَةِ بِإِهْلِكَ عَلَيْهِ وَ الرَّغْبَةِ إِلَيْهِ وَ فِي تَوْفِيقِكَ وَ تَبَدُّ كُلِّ شَيْئَةٍ أَدْخَلْتَ عَلَيْكَ كُلَّ شَيْئَةٍ أَوْ أَسْلَمْتَنَا إِلَى ضَالَّةٍ

So, if you^{-asws} refuse yourself^{-asws} in accepting that besides your^{-asws} learning just as they^{-asws} learnt, then let that seeking of yours^{-asws} be with the understanding and learning. Do not get involved in suspicions, and high liabilities; and begin before your looking into that with the Assistance upon it with your^{-asws} God^{-azwj}, and the wishing to Him^{-azwj} in Inclining you^{-asws} to it and leave every impurity or it would enter you^{-asws} in suspicion or it would deliver you^{-asws} to straying.

فَإِنْ أُيْقِنْتَ أَنْ قَدْ صَفَا لَكَ قَبْلَكَ [قَلْبُكَ] فَخَشَعْ وَتَمَّ رَأْيَكَ فَاجْتَمِعْ وَكَانَ هُتَكَ فِي ذَلِكَ هَمًّا وَاجِدًا فَانظُرْ فِيمَا فَسَّرْتَ لَكَ وَ إِنْ لَمْ يَجْتَمِعْ لَكَ رَأْيَكَ عَلَى مَا تُحِبُّ مِنْ نَفْسِكَ وَ فَرَاغِ نَظْرَكَ وَ فِكْرَكَ

So, when you^{-asws} are certain that your^{-asws} heart is clear and is humble, and your^{-asws} view is complete, and your^{-asws} worries regarding that was one, then look into what is interpreted for you^{-asws}, and that there will not be gathered for you^{-asws} what you^{-asws} love from yourself^{-asws}, and free your consideration and your^{-asws} thoughts.

فَاعْلَمْ أَنَّكَ إِذَا تَخَيَّرْتَ حَبْطَ الْعَشَوَاءِ وَ تَتَوَرَّطُ الظُّلَمَاءِ وَ لَيْسَ طَالِبُ الدِّينِ مِنْ حَبْطٍ وَ لَا خَلْطٍ وَ الْإِمْسَاكُ عِنْدَ ذَلِكَ أَمْتَلٌ-

Then know that you^{-asws}, rather, would be treading blindly or clinking the dark, and he isn't a student of the Religion, one who knocks nor one who mixes, and the withholding from that is more optimising.

وَ إِنْ أَوَّلَ مَا أَبْدَوْكَ بِهِ فِي ذَلِكَ وَ آخِرُهُ أَبِي أَحْمَدَ إِلَيْكَ اللَّهُ إِلَهِي وَ إِلَهَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ رَبِّ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ بِمَا هُوَ أَهْلُهُ وَ كَمَا يَحِبُّ وَ يَنْبَغِي لَهُ

And the first of what I^{-asws} beginning to you^{-asws} with regarding that and the last, I^{-asws} praise Allah^{-azwj} to you^{-asws}, my^{-asws} God^{-azwj} and God^{-azwj} of the former ones and the later ones, and Lord^{-azwj} of the ones in the skies and the earths with what He^{-azwj} is rightful of, and just as it obligated and is appropriate for Him^{-azwj}.

وَ نَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ ص- وَ عَلَى أُنْبِيَآءِ اللَّهِ بِجَمِيعِ صَلَاةٍ مَنْ صَلَّى عَلَيْهِ مِنْ خَلْقِهِ وَ أَنْ يُبَيِّمَ نِعْمَتَهُ عَلَيْنَا بِمَا وَفَّقَنَا لَهُ مِنْ مَسْأَلَتِهِ بِالْاِسْتِجَابَةِ لَنَا فَإِنَّ نِعْمَتِهِ تَبِيْمُ الصَّالِحَاتِ-

And we^{-asws} ask Him^{-azwj} to Send Salawat upon our^{-asws} Chief Muhammad^{-azwj} the Prophet^{-saww}, and upon Prophets^{-as} of Allah^{-azwj} in their^{-as} entirety, Salawat of the ones sending Salawat upon him^{-saww} from His^{-azwj} creatures, and to Complete His^{-azwj} bounties upon us^{-asws} with what is compatible to Him^{-azwj} from Answering to us^{-asws} of the request, for by His^{-azwj} bounties, the righteous matters are completed.

يَا بُنَيَّ قَدْ أَنْبَأْتُكَ عَنِ الدُّنْيَا وَ حَالِهَا وَ أَنْبَأْتُكَ عَنِ الْآخِرَةِ وَ مَا أَعَدَّ اللَّهُ فِيهَا لِأَهْلِهَا وَ صَرَّبْتُ لَكَ أَمْثَالَ لِتَعْتَبِرَ وَ تَحْتَدُوَ عَلَيْهَا الْأَمْثَالَ

O my^{-asws} son^{-asws}! I^{-asws} have informed you^{-asws} about the world and its situations, and its decline, and its transfer, and I^{-asws} have informed you about the Hereafter and what is prepared for its inhabitants therein, and I^{-asws} have struck the examples regarding these two for you^{-asws} to be taking a lesson with it and follow the examples upon it.

إِنَّمَا مَثَلٌ مَنْ أَبْصَرَ الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُوا بِمَنْزِلٍ جَدْبٍ فَأَمُّوا مَنْزِلًا خَصِيبًا فَاحْتَمَلُوا وَعَنَاءَ الطَّرِيقِ وَ فِرَاقَ الصَّدِيقِ وَ حُشُونَةَ السَّفَرِ فِي الطَّعَامِ وَ الْمَنَامِ لِيَأْتُوا سَعَةً دَارِهِمْ وَ مَنْزِلَ قَرَارِهِمْ

But rather, an example of the one insightful of the world is like an example of a group in a journey. There is news with them of the barren dwelling, so they aim for a fertile, pleasant green dwelling. So, they endure hardships of the road, and separation of the friends, and harshness of the journey, and dryness of the meals in order to get to their vast house and dwelling of their settlement.

فَلَيْسَ يَجِدُونَ لِشَيْءٍ مِنْ ذَلِكَ أَلَمًا وَ لَا يَرَوْنَ لِنَفَقَتِهِ مَعْرَمًا [مَعْرَمًا] وَ لَا شَيْءَ أَحَبَّ إِلَيْهِمْ مِمَّا يُفَرِّقُهُمْ مِنْ مَنْزِلِهِمْ

So, they don't feel any pain of anything from that, nor are they seeing expenditure regarding it as a loss, nor is there anything more beloved to them than what draws them closer to their places.

وَ مَثَلٌ مَنْ اغْتَرَّ بِمَا كَفَّوْمُ كَانُوا فِي مَنْزِلٍ خَصِيبٍ فَنَبَا بِهِمْ إِلَى مَنْزِلٍ جَدْبٍ فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِمْ وَ لَا أَهْوَلَ لَدَيْهِمْ مِنْ مُفَارَقَةِ مَا هُمْ فِيهِ إِلَى مَا يَهْجُمُونَ عَلَيْهِ وَ يَصِيرُونَ إِلَيْهِ-

And an example of the one who is deceived by it (world) is like an example of a group who were at a fertile place, so they were given the news of a barren place, so there wasn't anything more abhorrent to them nor anything more terrible in their view, from separation of what they had been in to what they had attacked upon and were going to.

ثُمَّ فَرَعَتْكَ بِأَنْوَاعِ الْجَهَالَاتِ لِقَلَّا تَعَدَّ نَفْسَكَ عَالِمًا فَإِنَّ الْعَالِمَ مَنْ عَرَفَ أَنَّ مَا يَعْلَمُ فِيَمَا لَا يَعْلَمُ قَلِيلٌ فَعَدَّ نَفْسَهُ بِذَلِكَ جَاهِلًا وَ إِزْدَادَ بِمَا عَرَفَ مِنْ ذَلِكَ فِي طَلَبِ الْعِلْمِ اجْتِهَادًا

Then your^{asws} panic with a variety of ignorance lest you^{asws} count yourself^{asws} as being a scholar, for the scholar is one who recognises that what he does know in comparison to what he does not know, is little, therefore count yourself^{asws} as an ignorant one due to that, and increase striving with what you^{asws} know from that in seeking (more) knowledge.

فَمَا يَزَالُ لِلْعِلْمِ طَالِبًا وَ فِيهِ رَاجِيًا وَ لَهُ مُسْتَفِيدًا وَ لِأَهْلِهِ خَاشِعًا وَ لِرَأْيِهِ مُتَّهِمًا وَ لِلصَّمْتِ لَازِمًا وَ لِلخَطِئِ جَاحِدًا وَ مِنْهُ مُسْتَحْيِيًا وَ إِنْ وَرَدَ عَلَيْهِ مَا لَا يَعْرِفُ لَا يُنْكِرُ ذَلِكَ لِمَا قَدْ قَدَّرَ بِهِ نَفْسَهُ مِنَ الْجَهَالَةِ

A seeker does not cease (seeking) for the knowledge, and being desirous in it, and for him are benefits, and being humble to its people, and accusing his own opinion, and sticking to the silence, and a rejector of the wrong and being embarrassed from it, and if there were to be referred to him what he does not know, he does not deny that due to what he has abled himself with of the ignorance.

وَ إِنَّ الْجَاهِلَ مَنْ عَدَّ نَفْسَهُ بِمَا جَهَلَ مِنْ مَعْرِفَةِ الْعِلْمِ عَالِمًا وَ يَرَأِيهِ مُكْتَفِيًا فَمَا يَزَالُ مِنَ الْعُلَمَاءِ مُبَاعِدًا وَ عَلَيْهِمْ زَارِيًا وَ لِمَنْ خَالَفَهُ مُحْطِيًا وَ لِمَا لَمْ يَعْرِفْ مِنَ الْأُمُورِ مُضَلَّلًا

And the ignorant is one who counts himself as a scholar along with whatever he is ignorant from recognising the knowledge, and he suffices with his own view. So, he does not cease to

be remote from the scholar, and snubbing upon them and faulting the ones who oppose him, and straying due to what he does not understand from the matters.

وَ إِذَا وَرَدَ عَلَيْهِ مِنَ الْأَمْرِ مَا لَا يَعْرِفُهُ أَنْكَرَهُ وَ كَذَّبَ بِهِ وَ قَالَ بِجَهَالَتِهِ مَا أَعْرِفُ هَذَا وَ مَا أَرَاهُ كَانَ وَ مَا أَطَّلُ أَنْ يَكُونَ وَ أَتَى كَانَ وَ لَا أَعْرِفُ ذَلِكَ لِتَقْتِيهِ بِرَأْيِهِ وَ قَلَّةِ مَعْرِفَتِهِ بِجَهَالَتِهِ

And when something is referred to him from the matters what he does not know, he denies it and lies with it and says with his ignorance, 'I don't know this, and I don't see it having happened, and I don't think that it would happen, and how can it happen, and I don't know that', due to trusting his own opinion and lack of understanding due to his ignorance.

فَمَا يُنْفَكُ بِمَا يَرَى فِيهَا يَلْتَبِسُ عَلَيْهِ رَأْيُهُ وَ بِمَا لَا يَعْرِفُ لِلْجَهْلِ مُسْتَفِيداً وَ لِلْحَقِّ مُنْكَرِاً وَ فِي اللَّحَاجَةِ مُتَجَرِّبِاً وَ عَنِ طَلَبِ الْعِلْمِ مُسْتَكْبِرِاً-

So, he does not disengage from what he views regarding what his opinion confuses upon him, and does not benefit from what he does not know due to ignorance, and his denial of the truth, and he flows in the stubbornness and being arrogant from seeking the knowledge.

يَا بُنَيَّ تَفَهَّمْ وَصِيَّتِي وَ اجْعَلْ نَفْسَكَ مِيزَاناً فِيمَا بَيْنَكَ وَ بَيْنَ غَيْرِكَ وَ أَحِبَّ لِعَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَ اُكْرَهُ لَهُ مَا تَكْرَهُ لَهَا- لَا تَظْلَمْ كَمَا لَا تُحِبُّ أَنْ تُظْلَمَ وَ أَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسِنَ إِلَيْكَ وَ اسْتَقْبِحْ لِنَفْسِكَ مَا تَسْتَقْبِحُهُ مِنْ غَيْرِكَ- وَ ارْضَ مِنَ النَّاسِ مَا تَرْضَى لَهُمْ مِنْكَ وَ لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا عَلِمْتَ بِمَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ

O my^{-asws} son^{-asws}! Understand my^{-asws} advise and make yourself^{-asws} to be a scale regarding what is between you^{-asws} and others, so love for someone else what you^{-asws} love for yourself^{-asws}, and dislike for him what you^{-asws} dislike for it, and do not be oppress just as you^{-asws} don't like to be oppressed, and be good just as you^{-asws} would love others to be good to you, and consider ugly from yourself^{-asws} what you^{-asws} consider ugly from others, and be pleased with the people with what you are pleased from yourself^{-asws}, and do not say what you^{-asws} don't know, and even if it is little what you^{-asws} know, and do not say what you^{-asws} would not like it to be said for you.

وَ اعْلَمْ أَنَّ الْإِعْجَابَ ضِدُّ الصَّوَابِ وَ آفَةُ الْأَلْبَابِ وَ إِذَا هُدَيْتَ لِقُصْدِكَ فَكُنْ أَحْسَنَ مَا تَكُونُ لِرَبِّكَ وَ أَسْعَى فِي كُدْحِكَ وَ لَا تَكُنْ حَازِناً لِعَيْرِكَ-

And know, the self-fascination is opposite to the correctness and an affliction of the minds, therefore strive in your^{-asws} aim be as humble as you can be to your^{-asws} Lord^{-azwj}, and strive in your toiling and do not be a treasurer for others.

وَ اعْلَمْ يَا بُنَيَّ أَنَّ أَمَامَكَ طَرِيقاً ذَا مَسَافَةٍ بَعِيدَةٍ وَ أَهْوَالٍ شَدِيدَةٍ وَ أَنَّهُ لَا غِنَى بِكَ عَنْ حُسْنِ الْإِزْتِيَادِ وَ قَدْرِ بِلَاغِكَ مِنَ الرَّادِّ مَعَ خِفَّةِ الظَّهْرِ فَلَا تُحْمِلَنَّ عَلَى ظَهْرِكَ فَوْقَ بِلَاغِكَ فَيَكُونَ ثِقِيلاً وَ وَبِأَلَا عَلَيْكَ

And know, in front of you^{-asws} there is a path with a far distance and severe adversities, and there is escape for you^{-asws} in it from goodly wants, and a measure of your^{-asws} requirements from the provisions along with a light back (less sins), so do not load upon your^{-asws} back above your tolerance for the load of that would be a plague upon you.

وَ إِذَا وَجَدْتَ مِنْ أَهْلِ الْحَاجَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ إِلَى يَوْمِ الْقِيَامَةِ فَيُؤْفِقُكَ بِهِ عَدَاً حَيْثُ تَحْتَاجُ إِلَيْهِ فَاعْتَنِمُهُ وَ اعْتَنِمِ مَنْ اسْتَفْرَضَكَ فِي حَالِ غِنَاكَ وَ جَعَلَ قَضَاءَهُ لَكَ فِي يَوْمِ عُسْرَتِكَ وَ حَمَلَهُ إِيَّاهُ وَ أَكْثَرَ مِنْ تَرْوِيدِهِ وَ أَنْتَ قَادِرٌ عَلَيْهِ فَالْعَلَّكَ تَطْلُبُهُ فَلَا تَجِدْهُ-

And when you^{-asws} find the people of need, someone who can carry your^{-asws} provisions for you^{-asws} up to the Day of Qiyamah and be loyal with it tomorrow whereby you will be needy to it, grab him, and seize the opportunity of the one who wants to borrow from you during the state of your^{-asws} richness and let his repaying you^{-asws} be during a day of your poverty (on the Day of Qiyamah), and load it on him, and more from providing him (in the world) while you^{-asws} are able upon it. Perhaps you^{-asws} will seek him and cannot find him.

وَ اعْلَمْ أَنَّ أَمَامَكَ عَقْبَةٌ كَثُوداً لَا مَحَالَةَ أَنْ مَهْطَظَهَا بِكَ عَلَى جَنَّةٍ أَوْ نَارٍ فَارْتَدَّ لِنَفْسِكَ قَبْلَ نُزُولِكَ

And know that in front of you is a narrow ravine and that your^{-asws} descent at it is inevitably either be to the Paradise or to Fire. Therefore, hesitate for yourself^{-asws} before your^{-asws} descent.

وَ اعْلَمْ أَنَّ أَلْدِي بِيَدِهِ خَزَائِنُ مَلَكُوتِ الدُّنْيَا وَ الْآخِرَةِ قَدْ أُذِنَ لِدُعَائِكَ وَ تَكْفَلُ لِإِجَابَتِكَ وَ أَمَرَكَ أَنْ تَسْأَلَهُ لِيُعْطِيكَ وَ هُوَ رَحِيمٌ كَرِيمٌ-

And know, that the One^{-azwj} in Whose Hand are treasures of kingdoms of the world and the Hereafter has Permitted for you^{-asws} regarding the supplication and has Guaranteed for you^{-asws} with the Answering and has Commanded you^{-asws} to ask Him^{-azwj} for Him^{-azwj} to Give you^{-asws} and He^{-azwj} is Merciful, Benevolent.

لَمْ يَجْعَلْ بَيْنَكَ وَ بَيْنَهُ مَنْ يَحْجُبُكَ عَنْهُ وَ لَمْ يُلْجِئِكَ إِلَى مَنْ يَشْفَعُ لَكَ إِلَيْهِ وَ لَمْ يَمْنَعْكَ أَنْ أَسَأْتَ مِنَ التَّوْبَةِ

And He^{-azwj} has not Made between you^{-asws} and Him^{-azwj}, someone who will veil you^{-asws} from Him^{-azwj}, and one did not Shelter you^{-asws} to someone who will intercede for you^{-asws} to Him^{-azwj} and did not Prevent you^{-asws} from the repentance if you^{-asws} were to commit evil.

وَ لَمْ يُعَيِّرْكَ بِالْإِنَابَةِ وَ لَمْ يُعَاجِلْكَ بِالنِّعْمَةِ وَ لَمْ يُفْضَحْكَ حَيْثُ تَعَرَّضْتَ لِلْفُضِيحَةِ وَ لَمْ يُنَاقِشْكَ بِالْجُرْمَةِ وَ لَمْ يُؤَيِّسْكَ مِنَ الرَّحْمَةِ وَ لَمْ يُشَدِّدْ عَلَيْكَ فِي التَّوْبَةِ

And does not Hasten the Punishment to you^{-asws}, and does not Fault you at the repenting, and does not Expose you^{-asws} when there is the shame for you^{-asws} firstly and did not Make it difficult upon you^{-asws} in accepting the repentance and does not Argue with you^{-asws} for the crime, and He^{-azwj} does not despair you^{-asws} from the Mercy.

فَجَعَلَ تَوْبَتَكَ التَّوْبَةَ عَنِ الذَّنْبِ وَ حَسَبَ سَبْتِكَ وَاحِدَةً وَ حَسَنَتَكَ عَشْرًا وَ فَتَحَ لَكَ بَابَ الْمَتَابِ وَ الْإِسْتِعَابِ

So, make your repentance to be a removal from the sin and He^{-azwj} will Counts your^{-asws} evil deed as one and Count your^{-asws} good deeds as being ten, and He^{-azwj} has Opened for the door of repentance, and a door of seeking the Forgiveness.

فَمَنْ شِئْتَ سَمِعَ نِدَاكَ وَ نَجَّوَاكَ فَأَفْضَيْتَ إِلَيْهِ بِحَاجَتِكَ وَ أَبْنَيْتَهُ ذَاتَ نَفْسِكَ وَ شَكَّوْتَ إِلَيْهِ هُمُومَكَ وَ اسْتَعْنَيْتَهُ عَلَى أُمُورِكَ ثُمَّ جَعَلَ فِي يَدِكَ مَفَاتِيحَ خَزَائِنِهِ بِمَا أُذِنَ فِيهِ مِنْ مَسْأَلَتِهِ-

So whenever you^{-asws} desire, let Him^{-azwj} Hear your call, therefore divulge to Him^{-azwj} with your^{-asws} needs and broadcast it to yourself^{-asws} and complain to Him^{-azwj} of your^{-asws} worries and seek His^{-azwj} Assistance upon your^{-asws} affairs. Then He^{-azwj} has Made the keys of His^{-azwj} treasures to be in your hands by Permitting regarding it from you^{-asws} asking Him^{-azwj}.

فَمَتَى شِئْتَ اسْتَفْتَيْتَ بِالدُّعَاءِ أَبْوَابَ خَزَائِنِهِ فَأَلْحِجْ عَلَيْهِ فِي الْمَسْأَلَةِ يَفْتَحْ لَكَ أَبْوَابَ الرَّحْمَةِ-

Thus, whenever you^{-asws} so desire to open the doors of His^{-azwj} treasures with the supplication and be insistent in the asking, He will Open for you the doors of Mercy.

لَا يُقْبَلُكَ إِذْ أَبْطَأَتْ عَلَيْكَ الْإِجَابَةُ فَإِنَّ الْعَطِيَّةَ عَلَى قَدْرِ الْمَسْأَلَةِ وَرَمَّا أُجْرَتْ عَنْكَ الْإِجَابَةُ لِيَكُونَ أَطْوَلَ لِلْمَسْأَلَةِ وَاجْزَلَ لِلْعَطِيَّةِ رَمَّا سَأَلْتَ الشَّيْءَ فَلَمْ تُؤْتَاهُ وَ أُوتِيَتْ خَيْرًا مِنْهُ عَاجِلًا أَوْ آجِلًا أَوْ صِرَتْ إِلَى مَا هُوَ خَيْرٌ لَكَ

Do not let the delay in His^{-azwj} Answering despair you^{-asws} for the Granting is based upon in accordance with the intention, and sometimes the Answering is delayed from you^{-asws} for a longer asking and more plentiful of the Granting. Sometimes you^{-asws} ask for the thing, but you^{-asws} are not Given it and are Given better than it, in the present and the future, or it comes to what is better for you^{-asws}.

فَلَرَّبَّ أَمْرٍ قَدْ طَلَبْتَهُ وَ فِيهِ هَلَاكُ دِينِكَ وَ دُنْيَاكَ لَوْ أُوتِيْتَهُ وَ لَتَكُنْ مَسْأَلَتُكَ فِيمَا يَعْنِيكَ مِمَّا يَنْبَغِي لَكَ جَمَالُهُ وَ يُنْفَى عَنْكَ وَبَالُهُ وَ الْمَالُ لَا يَبْقَى لَكَ وَ لَا تَبْقَى لَهُ فَإِنَّهُ يُوشِكُ أَنْ تَرَى عَاقِبَةَ أَمْرِكَ حَسَنًا أَوْ سَيِّئًا أَوْ يُعْطُو الْعَفْوَ الْكَرِيمُ-

Sometimes you^{-asws} have sought a matter wherein is destruction of your^{-asws} religion if you^{-asws} were to be Given it, so let your^{-asws} asking to be regarding what is meaningful for you, from what it's beauty would remain for you and its scourge will be negated away from you^{-asws}. Neither will the wealth remain for you nor will you be remaining for it, for you are about to see the end result of your matter, good or bad, or He^{-azwj} will Pardon with a Benevolent Pardoning.

وَ اعْلَمْ يَا بُنَيَّ أَنَّكَ إِذَا خُلِقْتَ لِلْآخِرَةِ لَا لِلدُّنْيَا وَ لِلْفَنَاءِ وَ لِلْبَقَاءِ وَ لِلْمَوْتِ لَا لِلْحَيَاةِ وَ أَنَّكَ فِي مَنْزِلٍ قُلْعَةٍ وَ دَارٍ بُلْعَةٍ وَ طَرِيقٍ إِلَى الْآخِرَةِ

And know, O my^{-asws} son^{-asws}, that you^{-asws} have rather been Created for the Hereafter, not for the world, and for the annihilation, not for the remaining (in the world), and for the death, not for the life (in the world), and you^{-asws} are (presently) in a house to depart from, and a house to prepare in, and a path to the Hereafter.

وَ أَنَّكَ طَرِيدُ الْمَوْتِ الَّذِي لَا يَنْجُو هَارِبُهُ وَ لَا بُدَّ أَنَّهُ مُدْرِكُكَ يَوْمًا- فَكُنْ مِنْهُ عَلَى حَذَرٍ أَنْ يُدْرِكَكَ عَلَى حَالٍ سَيِّئَةٍ قَدْ كُنْتَ تُحَدِّثُ نَفْسَكَ مِنْهَا بِالتَّوْبَةِ فَيُحْوَلُ بَيْنَكَ وَ بَيْنَ ذَلِكَ فَإِذَا أَنْتَ قَدْ أَهْلَكْتَ نَفْسَكَ-

And you^{-asws} are being chased by the death – the one who is a fleer from it cannot be saved from it, nor can its seeking be missed, and it will inevitably catch him. Therefore, be upon a caution from it that it will come across you^{-asws} while you are upon a state of an evil deed which you^{-asws} have been discussing with yourself^{-asws} from it with the repentance, so it would be a barrier between you^{-asws} and that. Then, you^{-asws} will have destroyed yourself^{-asws}.

يَا بَيْتِي أَكْثِرُ مِنْ ذِكْرِ الْمَوْتِ وَ ذَكَرِ مَا تَحْتَجُّمُ عَلَيْهِ وَ تُفْضِي بَعْدَ الْمَوْتِ إِلَيْهِ وَ اجْعَلْهُ أَمَامَكَ حَيْثُ تَرَاهُ حَتَّى يَأْتِيكَ وَ قَدْ أَخَذْتَ مِنْهُ جَذْرَكَ وَ شَدَدْتَ لَهُ أَرْزَكَ وَ لَا يَأْتِيكَ بَعْتَهُ فَيُنْهَرِكَ

O my^{-asws} son^{-asws}! Frequent the remembrance of death and remember what you are attacking upon (going to), and dispersing to after the death, and make it to be in your front where you can see it until it does come to you and you^{-asws} would have taken your^{-asws} caution from it and have strengthened your^{-asws} support for it, and it should not come to you^{-asws} suddenly and surprise you.

وَ لَا يَأْخُذُكَ عَلَى غَيْرِكَ وَ أَكْثِرْ ذِكْرَ الْآخِرَةِ وَ مَا فِيهَا مِنَ النَّعِيمِ وَ الْعَذَابِ الْأَلِيمِ فَإِنَّ ذَلِكَ يُرْهِدُكَ فِي الدُّنْيَا وَ يُصَغِّرُهَا عِنْدَكَ

And do not let it take you upon your delusion, and frequent the remembrance of the Hereafter and what bounties are therein, and the painful Punishment, for that will make you ascetic in the world and belittle it (world) in your view.

وَ إِيَّاكَ أَنْ تَعْتَرَّ بِمَا تَرَى مِنْ إِخْلَادِ أَهْلِهَا وَ تَكَالِبِهِمْ عَلَيْهَا وَ قَدْ نَبَّأَكَ اللَّهُ جَلَّ جَلَالُهُ عَنْهَا وَ نَعَتْ إِلَيْكَ نَفْسَهَا وَ تَكَشَّفَتْ لَكَ عَنْ مَسَاوِيهَا- فَإِنَّمَا أَهْلُهَا كِلَابٌ غَاوِيَةٌ وَ سِبَاعٌ ضَارِيَةٌ يَهْرُ بَعْضُهَا بَعْضًا وَ يَأْكُلُ غَيْرُهَا ذَلِيلَهَا وَ يَهْمُرُ كَبِيرَهَا صَغِيرَهَا وَ كَثِيرَهَا قَلِيلَهَا

And beware of being deceived by the immortality of its people and their leaping upon it, for Allah^{-azwj}, Majestic is His^{-azwj} Majesty has Informed you^{-asws} about it and has Obituarised it to you^{-asws} about itself and has Uncovered for you^{-asws} about its evils. Rather, its people are howling dogs, and harmful predatory animals growling at each other, and its mighty ones devour its weak, and its large ones subdue its small ones, and its many (devour) its few.

نَعَمْ مُعَقَّلَةٌ وَ أُخْرَى مُهْمَلَةٌ قَدْ أَضَلَّتْ عَقُولَهَا وَ رَكِبَتْ جَهْلُهَا سُرُوحَ عَاهَةِ فِي دَارٍ وَعَثَ لَيْسَ لَهَا رَاعٍ يُقِيمُهَا أَلْعَبَتْهُمْ الدُّنْيَا فَلَعِبُوا بِهَا وَ نَسُوا مَا وَرَاءَهَا رُوَيْدًا حَتَّى يُسْفِرَ الظَّالِمُ كَأَنَّ وَ رَبِّ الْكَعْبَةِ يُوشِكُ مَنْ أَسْرَعَ أَنْ يَلْحَقَ-

(Some) are tied up cattle and others are untied having lost their fodder and are wandering in ignorance, (like) calamitous flocks wandering in rugged valleys. There isn't any shepherd for them to pause them. The world plays with them and they play with it, and they forget what is beyond it. By Lord^{-azwj} of the Kabah! Gradually the darkness is disappearing. It is as if the thirsty are arriving. The one who is quick is about to join.

وَ اعْلَمْ أَنَّ كُلَّ مَنْ كَانَتْ مَطِيئَتُهُ اللَّيْلُ وَ النَّهَارُ فَإِنَّهُ يُسَارُ بِهِ وَ إِنْ كَانَ لَا يَسِيرُ أَبِي اللَّهِ إِلَّا حَرَابَ الدُّنْيَا وَ عِمَارَةَ الْآخِرَةِ

And know, that every one whose riding animal was the night and the day, it will travel with it and even if he wasn't travelling. Allah^{-azwj} has Refused except ruination of the world and building the Hereafter.

يَا بَيْتِي فَإِنْ تَزَهَّدَ فِيمَا زَهَدْتُكَ فِيهِ وَ تَعَرَّفَ نَفْسَكَ عَنْهَا فَهِيَ أَهْلُ ذَلِكَ وَ إِنْ كُنْتَ غَيْرَ قَابِلٍ نَصِيحَتِي إِلَيْكَ فِيهَا

O my^{-asws} son^{-asws}! If you^{-asws} were to be ascetic regarding what I^{-asws} am telling you^{-asws} to be ascetic in, and you^{-asws} introduce yourself^{-asws} about it, and it is rightful of that, and if you^{-asws} were not to accept my^{-asws} advice, then beware in it.

فَاعْلَمْ يَقِيناً أَنَّكَ لَنْ تَبْلُغَ أَمَلَكَ وَ لَا تَعْدُوَ أَجَلَكَ فَإِنَّكَ فِي سَبِيلٍ مَنْ كَانَ قَبْلَكَ فَخَفِضْ فِي الطَّلَبِ وَ أَجْمَلْ فِي الْمُكْتَسَبِ فَإِنَّهُ رَبُّ طَلَبٍ قَدْ جَرَّ إِلَى حَرْبٍ وَ لَيْسَ كُلُّ طَالِبٍ يَنَاجِ وَ كُلُّ مُجْمَلٍ بِمُحْتَاجٍ

And know with certainty that you^{-asws} will never reach your^{-asws} hopes and will never exceed your^{-asws} term, and you^{-asws} in a way of the ones who existed before you^{-asws}. Therefore, be humble in the seeking, and be moderate in the earnings, for sometimes a seeking drags to an ease, and it isn't so that every seeker will be Graced, nor will every moderate one be needy.

وَ أَكْرَمُ نَفْسِكَ عَنْ دَنِيَّةٍ وَ إِنْ سَافَقْتَهُ إِلَى الرَّغَائِبِ فَإِنَّكَ لَنْ تَعْتَاضَ بِمَا تَبْدُلُ شَيْئاً مِنْ دِينِكَ وَ عَرْضَكَ بِشَيْءٍ وَ إِنْ جَلَّ وَ مِنْ خَيْرٍ حَظَّ امْرِئٍ قَرِينٍ صَالِحٍ فَقَارِنْ أَهْلَ الْخَيْرِ تُكُنْ مِنْهُمْ وَ بَايِنِ أَهْلَ الشَّرِّ تَبَيَّنْ عَنْهُمْ-

And honour yourself^{-asws} from every lowliness and even if it were to reach to your^{-asws} desires, for you^{-asws} will never be reimbursed with what you had spent from yourself^{-asws} you're with your religion, and your honour with a price, and even if it be a lot; and from a good shall of a person is a righteous pair, therefore pair with the good people, you will become from them, and distance from the evil people, you will be distanced from them.

لَا يَغْلِبَنَّ عَلَيْكَ سُوءُ الظَّنِّ فَإِنَّهُ لَا يَدَعُ بَيْنَكَ وَ بَيْنَ صَدِيقٍ صَفْحاً بِنَسِ الطَّعَامِ الْحَرَامِ وَ ظُلْمَ الضَّعِيفِ أَفْحَشُ الظُّلْمِ وَ الْفَاحِشَةُ كَاسِمِيهَا وَ التَّصَبُّرُ عَلَى الْمَكْرُوهِ يَغْصِمُ الْقَلْبَ وَ إِذَا كَانَ الرِّفْقُ لِحُرْقًا كَانَ الْحُرْقُ رِفْقاً- وَ رَبِّمَا كَانَ الدَّاءُ دَوَاءً وَ رَبِّمَا نَصَحَ غَيْرُ النَّاصِحِ وَ عَشَّ الْمُسْتَنْصَحَ

Do not let the evil thoughts overcome upon you, for it will not leave any symptoms between you and a friend. The worst food is the Prohibited and being unjust to the weak is the most atrocious of injustices, and the immorality is like its name, and being patient upon the abhorrence fortifies the heart. When the kindness was an infringement, the infringement would be kindness. Sometimes the medication would be an illness and the illness would be a medicine; and sometimes the advice is not an advice and it cheats the advised.

وَ إِيَّاكَ وَ الْإِتِّكَالَ عَلَى الْمُتَى فَإِنَّهَا بَضَائِعُ النَّوْكَى وَ مَطْلٌ عَنِ الْآخِرَةِ وَ الدُّنْيَا- زك [ذِك] قَلْبِكَ بِالْأَذْبِ كَمَا يُدْعَى النَّارُ بِالْحَطْبِ وَ لَا تُكُنْ كَحَاطِبِ اللَّبْلِ وَ غَفَاءِ السَّيْلِ-

And beware of relying upon the hopes for these are merchandise of the idiots, and procrastinates about the Hereafter and the world. Purify your^{-asws} heart with the etiquettes just as the fire is kindles with the firewood, and do not be like clouds of the night and scum of the flood.

وَ كُفْرُ النِّعْمَةِ لَوْمٌ وَ صُحْبَةُ الْجَاهِلِ سُؤْمٌ وَ الْعَقْلُ حِفْظُ التَّجَارِبِ وَ خَيْرٌ مَا جَزَيْتَ مَا وَعَظَكَ وَ مِنَ الْكِرَامِ لَيْنُ التَّيَمِّمِ بَادِرِ الْفُرْصَةِ قَبْلَ أَنْ تَكُونَ غَصَّةً

And Kufr of the bounties is meanness, and accompanying the ignoramus is inauspicious, and the intellect is protecting the experience, and best of what is experiences is what preaches you, and from the benevolence is the gentle nature, rush to the opportunity before it becomes a choking grief.

وَ مِنَ الْمُزْمِ الْعُزْمُ وَ مِنَ سَبَبِ الْحِرْمَانِ النَّوَانِي لَيْسَ كُلُّ طَالِبٍ يُصِيبُ وَ لَا كُلُّ رَاكِبٍ يَتُوبُ وَ مِنَ الْفُسَادِ إِضَاعَةُ الرَّادِ- لِكُلِّ امْرِئٍ عَاقِبَةٌ رَبُّ مَصِيرٍ بِمَا تَصِيرُ وَ لَا خَيْرَ فِي مُعِينٍ مَهِينٍ وَ لَا تَبَيَّنَ مِنْ أَمْرِ عَلَى غُدْرٍ

And the resoluteness is the determination, and from the cause of the deprivation is the laziness. Every seeker doesn't achieve nor does every rider return, and from the corruption is wastage of provisions, for every person there is destiny, sometimes fate is with what it becomes, and there is no good in a specific insult, there is no clarity from a matter upon an excuse.

مَنْ حَلَمَ سَادَ وَ مَنْ تَفَهَّمَ اَزْدَادًا وَ لِقَاءَ اَهْلِ الْحَيْرِ عِمَارَةُ الْقَلْبِ سَاهِلِ الدَّهْرِ مَا دَلَّ لَكَ فُعُودُهُ- وَ اِيَّاكَ اَنْ تَطِيحَ بِكَ مَطِيئَةُ اللِّجَاجِ- وَ اِنْ قَارَفْتَ سَيِّئَةً فَعَجَلْ مَحْوَهَا بِالتَّوْبَةِ وَ لَا تُخْنُ مِنْ اَثَمَتِكَ وَ اِنْ خَانَكَ

One who is forbearing is fortunate, and one who understands will have increase, and meeting the good people builds the heart. Indulge in the times for as long as its guiding is subdued for you, and beware of being overthrown by the rough ride, and if you have committed an evil deed then hasten to delete it by the repentance, and do not betray the one entrusts you and even if has betrayed you.

وَ لَا تُدِغِ سِرَّهُ وَ اِنْ اَذَاعَ سِرِّكَ وَ لَا تُخَاطِرْ بِشَيْءٍ رِجَاءَ اَكْثَرِ مِنْهُ وَ اَطْلُبْ فَاِنَّهُ يَأْتِيكَ مَا قَسِمَ لَكَ وَ التَّاجِرُ مُخَاطِرٌ وَ حُذْ بِالْفَضْلِ وَ اَحْسِنِ الْبَدَلَ وَ قُلْ لِلنَّاسِ حُسْنًا وَ اَيُّ كَلِمَةٍ

And do not broadcast a secret and even if he has broadcast your secret, and do not take risk with anything opting for more than it, and seek for it will come to you what has been Apportioned for you, and the businessman is a risk-taker, and take with the best and be good in the efforts, and say good words to the people, and whichever is spoken.

حُكْمٌ جَامِعَةٌ اَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لَهَا اِنَّكَ قَلَمًا تَسَلِّمُ بِمَنْ تَسْرَعَتْ اِلَيْهِ اَوْ تَنْدَمُ اِذَا فَضَلْتَ عَلَيْهِ

A comprehensive ruling is that you should love for the people what you love for yourself, and you dislike for them what you dislike, you are seldom safe from the one you are quick to or you will regret when you are merited over him.

وَ اعْلَمْ اَنَّ مِنَ الْكِرَامِ الْوَفَاءَ بِالِدِّيمِ وَ الصُّدُودُ اَبْنَةُ الْمَقْتِ وَ كَثْرَةُ الْعِلَلِ اَبْنَةُ الْبُخْلِ وَ لَبْعُضُ اِمْسَاكِكَ عَلٰى اُخِيكَ مَعَ لُطْفِ خَيْرٍ مِنْ بَدَلٍ مَعَ حَنَفٍ وَ مِنَ الْكِرَامِ صِلَةُ الرَّحِمِ وَ مَنْ يَبْقُ بِكَ اَوْ يَرْجُو صِلَتَكَ اِذَا قَطَعْتَ قَرَابَتَكَ التَّحْرُمُ وَجْهَ الْقَطِيعَةِ

And know that from the benevolence is the loyalty with the responsibility, and the turning away is a sign of hate, and many ills is a sign of miserliness, and for some of your withholding upon you brother with the kindness is better than spending with the tyranny, and from the benevolence is connecting the kinship, and the one who trusts with you or hopes for your connecting when your relatives cut you off is a criminal aspect of the cutting.

اَجْمَلُ نَفْسِكَ مِنْ اُخِيكَ عِنْدَ صَرْوِهِ اِيَّاكَ عَلٰى الصَّلَةِ وَ عِنْدَ صُدُورِهِ عَلٰى لُطْفِ الْمَسْأَلَةِ وَ عِنْدَ جُمُودِهِ عَلٰى الْبَدَلِ وَ عِنْدَ تَبَاغُدِهِ عَلٰى الدُّنُوِّ وَ عِنْدَ شِدَّتِهِ عَلٰى اللَّيْنِ وَ عِنْدَ بَحْرُمِهِ عَلٰى الْاِعْذَارِ حَتَّى كَأَنَّكَ لَهُ عَبْدٌ وَ كَأَنَّهُ ذُو الْبِعْمَةِ عَلَيْكَ-

Carry yourself^{asws} upon the connecting with your brother during his cutting off, and upon the kindness during his abandoning and the drawing closer, and upon the spending during his miserliness, and the approaching during his distancing, and the gentleness during his harshness, and the excusing during his offending, to the extent as if you^{asws} are a servant for him and as if he is one with the favours upon you^{asws}.

وَإِيَّاكَ أَنْ تَصْنَعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ أَوْ تَفْعَلَهُ فِي غَيْرِ أَهْلِهِ وَ لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقاً فَتُعَادِي صَدِيقَكَ وَ لَا تَعْمَلْ بِالْحَدِيدَةِ فَإِنَّهُ خُلِقَ لِيِيمٍ-
وَ مُحْضٍ أَخَاكَ النَّصِيحَةَ حَسَنَةً كَانَتْ أَوْ قَبِيحَةً وَ سَاعِدُهُ عَلَى كُلِّ خَالٍ وَ زُلُّ مَعَهُ حَيْثُ زَالَ

And beware of doing that in other than its (appropriate) place, or if you^{-asws} were to do it to other than its rightful one; and do not take an enemy of your^{-asws} friend as a friend, you will antagonise your^{-asws} friend; and do not work with the deception for it is a lowly mannerism, and be sincere to your^{-asws} friend with the advice, where it were to be good or ugly; and make him happy in every situation, and stay with him wherever he is.

وَ لَا تَطْلُبَنَّ مُجَازَاةَ أَخِيكَ وَ إِنْ حَنَّا التُّرَابَ بِفِيكَ وَ جُدْ عَلَى عَدُوِّكَ بِالْفَضْلِ فَإِنَّهُ آخِرَى لِلظَّفَرِ وَ تَسَلَّمْ مِنَ الدُّنْيَا بِحُسْنِ الخُلُقِ وَ تَجَرَّعِ العَيْطِ فَإِنَّهُ لَمْ أَرْ
جُرْعَةً أَحْلَى مِنْهَا عَاقِبَةً وَ لَا أَلْدَّ مِنْهَا مَعْبَةً-

And do not seek a repayment (retaliation) from your brother and even if he pours dust in your mouth, and take the grace upon your enemy for it is more likely with the victory, and be safe from the world with the good manners, and swallow the anger for I^{-asws} have not seen any gulp sweeter than it in consequence nor more pleasurable in consequence, nor any more pleasurable than it in outcome.

وَ لَا تَصْرُمْ أَخَاكَ عَلَى ائْتِيَابٍ وَ لَا تَقْطَعُهُ دُونَ اسْتِغْتَابٍ وَ لَنْ لِمَنْ غَاظَكَ فَإِنَّهُ يُوشِكُ أَنْ يَلِينَنَّ لَكَ مَا أَقْبَحَ القَطِيعَةَ بَعْدَ الصَّلَةِ وَ الجَمَاءَ بَعْدَ الإِحَاءِ
وَ العَدَاوَةَ بَعْدَ المَوَدَّةِ وَ الحَيَانَةَ لِمَنْ ائْتَمَنَكَ وَ العُدْرَ بِمَنْ اسْتَأْمَنَ إِلَيْكَ

And do not be insistent with your brother upon the suspicion nor cut him off without advising, and for the ones who are harsh with you, for he might be about to be gentle to you. How ugly is the cutting off after the connecting, and the forsaking after the brotherhood, and the enmity after the cordiality, and the betrayal of the one who entrusts you, and the treachery with the one who grants safety to you.

وَ إِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبْقِ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَأَ لَهُ وَ لَكَ يَوْمًا مَا- وَ مَنْ ظَنَّ لَكَ خَيْرًا فَصَدِّقْ ظَنَّهُ وَ لَا تُضِيعَنَّ حَقَّ أَخِيكَ
إِتِّكَالًا عَلَى مَا بَيْنَكَ وَ بَيْنَهُ فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ

And if you intend to cut off your brother, then precede to him a way from yourself he can return to if there is a change of mind for him and you one day, and the one who thinks good for you then ratify his thoughts, and do not waste a right of your brother relying upon what is between you and him, for he isn't with brotherhood for you one whose right you have wasted.

وَ لَا يَكُنْ أَهْلُكَ أَشَقَى النَّاسِ بِكَ وَ لَا تَرَعَبَنَّ فِي مَنْ زَهَدَ فِيكَ وَ لَا يَكُونَنَّ أَحْوَكُ أَقْوَى عَلَى قَطِيعَتِكَ مِنْكَ عَلَى صِلَتِهِ وَ لَا تَكُونَنَّ عَلَى الإِسَاءَةِ أَقْوَى
مِنْكَ عَلَى الإِحْسَانِ وَ لَا عَلَى البُخْلِ أَقْوَى مِنْكَ عَلَى البُذْلِ وَ لَا عَلَى التَّقْصِيرِ أَقْوَى مِنْكَ عَلَى الفَضْلِ-

And do not let you family members be most miserable of the people with you, nor be desirous regarding the one who is abstaining regarding you, nor should your brother be stronger upon cutting you off than you are upon connecting him, and he should not be stronger upon the evil deed than you are upon the good deed, nor should be stronger upon the miserliness than you are upon the spending, nor should he be stronger upon the reduction than you are upon the merit.

وَلَا يَكُفِّرَنَّ عَلَيْكَ ظُلْمٌ مِنْ ظَلَمَكَ وَإِنَّمَا يَسْعَى فِي مَضَرَّتِهِ وَنَفْعِكَ وَ لَيْسَ جَزَاءُ مَنْ سَرَّكَ أَنْ تَسُوَّهُ وَ الرِّزْقُ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَ رِزْقٌ يَطْلُبُكَ فَإِنْ لَمْ تَأْتِهِ أَتَاكَ:

And do not let it be grievous upon you^{-asws} an injustice of the one who is unjust to you^{-asws}, for he is striving in his harm and is benefitting you^{-asws}; and a recompense of the one who cheers you^{-asws} isn't that you^{-asws} should worsen him. The sustenance is (two types of) sustenance(s) – a sustenance you seek and a sustenance seeking you^{-asws}, so if you^{-asws} do not go to it, it will come to you^{-asws}.

وَ اعْلَمْ يَا بُنَيَّ أَنَّ الدَّهْرَ ذُو صُرُوفٍ فَلَا تُكُنْ مِمَّنْ يَشْتَدُّ لَأَيْمَتِهِ وَ يَقِلُّ عِنْدَ النَّاسِ عُذْرُهُ مَا أَفْبَحَ الخُضُوعَ عِنْدَ الْحَاجَةِ وَ الْجَفَاءَ عِنْدَ الْعَيْنى إِنَّمَا لَكَ مِنْ دُنْيَاكَ مَا أَصْلَحْتَ بِهِ مَثْوَاكَ فَأَنْفِقْ فِي حَقِّهِ وَ لَا تُكُنْ حَازِنًا لِغَيْرِكَ وَ إِن كُنْتَ جَارِعًا عَلَى مَا تَفَلَّتْ مِنْ بَيْنِ يَدَيْكَ فَاجْزَعْ عَلَى كُلِّ مَا لَمْ يَصِلْ إِلَيْكَ وَ اسْتَدْلِلْ عَلَى مَا لَمْ يَكُنْ بِمَا كَانَ فَإِنَّمَا الْأُمُورُ أَشْبَاهُ

And know, O my^{-asws} son, that the times are with changes, so do not be from the ones who criticise the Imams^{-asws} their excuse will be little in the presence of the people. How ugly is the humility at the (time of) need, and the abandoning during riches. But rather, for you^{-asws}, from your^{-asws} world is what you^{-asws} can correct your^{-asws} Hereafter with, therefore spend in a right and do not be a treasurer for others, and even if you were to take in whatever escapes from your hand and panic upon all what does not arrive to you, and evidence upon what has not happen with what has happened, for rather the matters are alike.

وَ لَا تَكْفُرْ ذَا نِعْمَةٍ فَإِنَّ كُفْرَ النِّعْمَةِ مِنَ الْكُفْرِ وَ اقْبَلِ العُذْرَ وَ لَا تُكُونَنَّ مِمَّنْ لَا يَنْتَفِعُ مِنَ العِظَةِ إِلَّا بِمَا لَرِمَهُ إِزَالَتُهُ فَإِنَّ العَاقِلَ يَتَّعِظُ بِالأَدَبِ وَ البَهَائِمَ لَا يَتَّعِظُ إِلَّا بِالصَّرْبِ

And do not consider someone with bounties as being a Kafir, for Kufr of the bounties is from the pains of Kufr; and accept the excuse and do not be from the one who do not benefit from the preaching except with what is necessary to remove it, for the intellectual takes preaching with the education while the animals do not take preaching except by being beaten.

اعْرِفِ الحَقَّ لِمَنْ عَرَفَهُ لَكَ رِيفِعًا كَانَ أَوْ وَضِعًا وَ اطْرَحْ عَنْكَ وَارِدَاتِ الهُمُومِ بِعَزَائِمِ الصَّبْرِ وَ حُسْنِ اليَقِينِ مَنْ تَرَكَ القُصْدَ جَارَ وَ نِعَمَ حَظِّ المَرْءِ القُنُوعِ وَ مِنْ شَرِّ مَا صَحِبَ المَرْءَ الحَسَدُ

Recognise the truth to the one who introduces it to you, whether he was high or low, and keep aside from you the oncoming worries by the determined patience and goodly conviction. One who neglects the moderation will be tyrannous, and best of the shares of the person is the contentment, and from evil of what accompanies a person is envy.

وَ فِي القُنُوطِ التَّفْرِيطُ وَ الشُّحُّ يَجْلِبُ المَلَامَةَ وَ الصَّاحِبُ مُنَاسِبٌ وَ الصَّدِيقُ مِنْ صَدَقَ غَيْبُهُ وَ الهَوَى شَرِيكُ العَمَى وَ مِنَ التَّؤْفِيقِ القُوفُ عِنْدَ الحَيْرَةِ وَ نِعَمَ طَارِدِ الهُمُومِ اليَقِينُ - وَ عَاقِبَةُ الكَذِبِ التَّدَمُّ وَ فِي الصَّدِيقِ السَّلَامَةُ

And in the despair is the negligence; and the greed attracts the blames; and the companion is the compatible one; and the friend is the one who a friend in absence; and the whim is a partner of the blindness; and from the inclination is the pausing at the confusion; and the best dispeller of the worries is the conviction; and consequence of the lying is regret and in the truthfulness there is safety.

وَرُبَّ بَعِيدٍ أَقْرَبُ مِنْ قَرِيبٍ وَ الْعَرِيبُ مَنْ لَمْ يَكُنْ لَهُ حَبِيبٌ - لَا يُعِدِمَكَ مِنْ شَفِيقِ سُوءِ الظَّنِّ وَ مَنْ حَمَّ طَمِعَ وَ مَنْ تَعَدَّى الْحَقَّ ضَاكَ مَذْهَبُهُ وَ مَنْ
اِقْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ نِعَمَ الْخَلْقِ التَّكْرُمُ

And sometime a distant thing is closer than the near ones; and the stranger is one who does not happen to have a beloved for him; do not let evil thought drive away a friend; and the one feverish will be thirsty; and the one who exceeds the truth his doctrine will be restricted; and the one confining upon pre-determination it would be more lasting for him; best of the manners is the benevolent.

وَ أَلَامُ اللُّؤْمِ الْبُعْثِيُّ عِنْدَ الْفُدْرَةِ وَ الْحَيَاءُ سَبَبٌ إِلَى كُلِّ حَمِيلٍ وَ أَوْثَقُ الْعُرَى التَّقْوَى وَ أَوْثَقُ سَبَبٍ أَخَذْتَ بِهِ سَبَبٌ بَيْنَكَ وَ بَيْنَ اللَّهِ سِرٌّ مَنْ أَعْتَبَكَ وَ
الْإِفْرَاطُ فِي الْمَلَامَةِ يَنْشُبُ نِيرَانَ اللَّجَاجَةِ - كَمْ مِنْ دَنِيفٍ قَدْ نَجَا وَ صَحِيحٌ قَدْ هَوَى

And the pain of the blame of the rebelling is during power; and the modesty is a means to all beauty; and the firmest of the firm handles is the piety; and the firmest cause to take with as a means between you and Allah^{-azwj} is your secret of one who faults you; and the excessive blaming fuels the fire of bitterness; how many sick ones have attained salvation and the healthy have collapsed (in Hell).

وَ قَدْ يَكُونُ الْبِئْسُ إِذْ رَاكَ إِذَا كَانَ الطَّمَعُ هَالِكًا - وَ لَيْسَ كَلُّ عَوْرَةٍ تَظْهَرُ وَ لَا كَلُّ فَرِيضَةٍ تُصَابُ - وَ رُبَّمَا أخطأَ الْبَصِيرُ قَصْدَهُ وَ أصَابَ الْأَعْمَى رُشْدَهُ وَ
لَيْسَ كَلُّ مَنْ طَلَبَ وَجَدَ وَ لَا كَلُّ مَنْ تَوَقَّعَ نَجَا أجز الشتر فإنك إذا شئت تعجلته

When the greed (for something) was destruction, then the despair (from that thing) would be salvation; and it isn't so that every nakedness will appear nor is every obligation achieved; and sometimes the insightful one misses his aim and the blind ones achieves his guidance; and it isn't so that every one who seeks, finds, nor does every one who dies find salvation; delay the evil for you can hasten it whenever you so desire to.

وَ أَحْسَنُ إِنْ أَحْبَبْتَ أَنْ يُحْسِنَ إِلَيْكَ وَ احْتَمَلَ أَحَاكَ عَلَى مَا فِيهِ وَ لَا تَكْثُرِ الْعِتَابَ فَإِنَّهُ يُورِثُ الضَّعِيفَةَ وَ اسْتَعْيَبَ مَنْ رَجَحْتَ عُثْبَاهُ وَ قَطِيعَةُ الْجَاهِلِ
تَعْدِلُ صِلَةَ الْعَاقِلِ وَ مِنَ الْكَرَمِ مَنْعُ الْحُرْمِ وَ مِنَ كَابَرِ الزَّمَانِ عَطَبُ

And do good if you love for the good to be done to you; and tolerate your brother upon what he is in; and do not frequently fault for it inherits the grudges, and advise the one whose advice you are hoping for; and cutting by the ignoramus equates connecting by the intellectual; and from the benevolence is preventing the resoluteness; one who contends with the times is destroyed.

وَ مَنْ يُنْتَقَمَ عَلَيْهِ غَضِبَ مَا أَقْرَبَ النَّقْمَةَ مِنْ أَهْلِ الْبُعْثِيِّ وَ أَحْلَقَ بِمَنْ عَدَرَ أَنْ لَا يُوفَى لَهُ زَلَّةُ الْمُتَوَقِّيِ أَشَدُّ زَلَّةً وَ عِلَّةُ الْكَذِبِ أَقْبَحُ عِلَّةً - وَ الْفَسَادُ يُبِيرُ
الْكَنْيَرَ وَ الْاِقْتِصَادُ يُنْمِي الْيُسَيْرَ وَ الْقِلَّةُ ذِلَّةٌ وَ بُرُّ الْوَالِدَيْنِ مِنْ أَكْرَمِ الطَّبَاعِ

And the one revenge is taken upon is angered; and how close is the punishment from the rebellious people, and it is befitting with the one betraying that he should not be loyal to; slip of the anticipating one is most intense of the slips; and reason of the lying is ugliest of reasons; and the corruption destroys a lot; and the moderation is the less growth; and the scarcity is humiliation; and being righteous with the parents is from the most honourable of natures.

وَالْمَخَافَةُ شَرُّ مَخَافٍ وَالزَّلَلُ مَعَ الْعَجْلِ وَ لَا خَيْرَ فِي لَذَّةِ تُعْقِبُ نَدْمًا الْعَاقِلُ مِنْ وَعَظْتَهُ التَّجَارِبُ وَ رَسُولُكَ تَرْجُمَانُ عَقْلِكَ وَ الْهُدَى يَجْلُو الْعَمَى وَ لَيْسَ مَعَ الْخِلَافِ اِتِّبَافٌ مِنْ خَيْرٍ خَوَانًا فَقَدْ خَانَ

And fearfulness is fearing the evil; and the slips are with the haste; and there is no good in pleasure followed by remorse; the intellectual is the one who is preached by the experiences; and your messenger is a translator of your intellect; and the guidance polishes the blindness; and there is no unity in the disagreement; one being good to a traitor, so he has betrayed.

لَنْ يَهْلِكَ مَنْ افْتَصَدَ وَ لَنْ يَفْتَقِرَ مَنْ زَهَدَ يُشْبِهُ عَنِ امْرِئٍ دَخِيلُهُ- رَبٌّ بَاحِثٌ عَنِ حَتْفِهِ لَا يَشُوبُنَّ بِثِقَةٍ رَجَاءٌ وَ مَا كُلُّ مَا يُحْشَى يَضُرُّ- وَ لَرُبُّ هَزَلٍ قَدْ غَادَ جِدًّا مِنْ اَمِينِ الزَّمَانِ خَانَهُ وَ مَنْ تَعَظَّمَ عَلَيْهِ اَهَانُهُ وَ مَنْ تَرَعَّمَ عَلَيْهِ اَرْغَمَهُ وَ مَنْ لَجَأَ اِلَيْهِ اَسْلَمَهُ

He will never be destroyed, the one who is moderate, and he will never be impoverished, the one who is ascetic; What informs about a person is his mingling; sometimes a grave digger is digging for his own death; do not be tainted by trusting the hopes; and not all what is feared is harmful; and sometimes playfulness turns out to be serious; one who trust the times it will betray him, and one who reveres it, it will demean him, and one who is forceful upon it, it will rub his nose (disgrace him), and one who shelters to it, it will submit him.

وَ لَيْسَ كُلُّ مَنْ رَمَى اَصَابَ وَ اِذَا تَغَيَّرَ السُّلْطَانُ تَغَيَّرَ الزَّمَانُ خَيْرُ اَهْلِكَ مَنْ كَفَاكَ الْمِرَاحُ ثُبُورُ الصَّغَائِرِ اَعْدَرَ مِنَ اجْتِهَدَ وَ رُبَّمَا اَحْدَى الْحَرِيصُ رَأْسُ الدِّينِ صِحَّةُ الْيَقِينِ تَمَامُ الْاِخْلَاصِ بَحْتُ الْمَعَاصِي خَيْرُ الْمَقَالِ مَا صَدَقَهُ الْفِعَالُ

And it isn't so that every one who shoots will hit the target; and when the ruler changes, the times change; best of your family is the one who suffices you; the mocking inherits the grudges; excuse the one who struggles; and sometimes the greedy one does not win; head of the religion is healthy conviction; the complete sincerity is shunning the disobedience; best of the words are what the actions verify.

السَّلَامَةُ مَعَ الْاِسْتِقَامَةِ وَ الدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَ عَنِ الْجَارِ قَبْلَ الدَّارِ وَ سَخِّنْ عَنِ الدُّنْيَا عَلَيَّ قُلْعَةَ الْجَمَلِ مِنْ اَدَلِّ عَلَيْكَ وَ اَفْبَلِ اَعْدَرَ مِنَ اجْتِهَدَ اِلَيْكَ وَ لِحَذِ الْعَفْوِ مِنَ النَّاسِ وَ لَا تَبْلُغْ مِنْ اَحَدٍ مَكْرُوهًا-

The safety is with the straightness; and the supplication is a key of Mercy; ask about the friend before (asking about) the road, and about the neighbour before (buying) the house; and be as a fortress from the world; tolerate the one being audacious upon you; and accept the apology of the one apologising to you; and take the excuse from the people and do not inform of an abhorrence regarding anyone.

وَ اَطِغْ اَخَاكَ وَ اِنْ عَصَاكَ وَ صِلُهُ وَ اِنْ جَفَاكَ وَ عَوِّدْ نَفْسَكَ السَّمَاخَ وَ تَخَيَّرْ لَهَا مِنْ كُلِّ خُلُقٍ اَحْسَنَهُ فَاِنَّ الْمُخَيَّرَ عَادَةٌ- وَ اِيَّاكَ اَنْ تُخَيَّرَ مِنَ الْكَلَامِ هَدْرًا وَ اَنْ تَكُونَ مُضْحِكًا وَ اِنْ حَكَيْتَ ذَلِكَ عَنْ غَيْرِكَ وَ اَنْصِفْ مِنْ نَفْسِكَ وَ اِيَّاكَ وَ مُشَاوَرَةَ النِّسَاءِ فَاِنَّ رَأْيَهُنَّ اِلَى الْاَفْنِ وَ عَزْمُهُنَّ اِلَى الْوَهْنِ

And obey your brother and even if he disobeys you, and connect with him and even if he abandons you; and accustom yourself to the forgiving and choose for it from every good moral, for it is the best habit; and beware from the talking with carelessness and from being funny, and from narrating that about others; and be fair from yourself; and beware of consulting the women for their opinions are to the vanishing and their resolves are to the weakness.

وَ اكْتُمِفْ عَلَيْهِنَّ مِنْ أَبْصَارِهِنَّ بِحِجَابِكْ إِتَاهُنَّ فَإِنَّ شِدَّةَ الْحِجَابِ خَيْرٌ لَكَ وَ هُنَّ مِنَ الْإِرْتِيَابِ وَ لَيْسَ خُرُوجُهُنَّ بِأَشَدَّ مِنْ دُخُولِ مَنْ لَا يُوثِقُ بِهِ عَلَيْهِنَّ وَ إِنْ اسْتَطَعْتَ أَنْ لَا يَعْرِفَنَّ غَيْرَكَ مِنَ الرِّجَالِ فَافْعَلْ وَ لَا تَمْلِكِ الْمَرْأَةُ مِنَ الْأَمْرِ مَا جَاوَزَ نَفْسَهَا فَإِنَّ ذَلِكَ أَنْعَمَ لِجَالِهَا وَ أَرْخَى لِيَابِهَا وَ أَدْوَمَ لِجَمَالِهَا فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ وَ لَيْسَتْ بِفَهْرْمَانَةٍ

And restrain them (women) from their (men) gazing by veiling them (women), for the severe veiling is better for you and for them (women), from the suspicions; and their going out isn't severer than entering someone to see them who cannot be trusted with it; and if you are capable that they should not know other than you from the men, then do so; and not let the woman control from the affairs what exceeds herself for that is better for her situation and more relaxing for her mind, and more lasting for her beauty, for the woman is an aroma, she cannot be conquered.

وَ لَا تَعُدُّ بِكَرَامَتِهَا نَفْسَهَا وَ لَا تُعْطِيبَهَا أَنْ تَشْفَعَ لِعَیْرَهَا فَيَمِيلَ مِنْ شَفَعَتِ لَهْ عَلَيْكَ مَعَهَا وَ لَا تُطِيلِ الْخُلُوءَ مَعَ النِّسَاءِ فَيَمْلَأَنَّكَ وَ تَمْلَهُنَّ [تَمْلَهُنَّ] وَ اسْتَبِقِ مِنْ نَفْسِكَ بَقِيَّةً فَإِنَّ إِمْسَاكَ عَنْهُنَّ وَ هُنَّ تَرَيْنَ أَنَّكَ دُوْا افْتِدَارٍ خَيْرٌ مِنْ أَنْ يَغْتُزْنَ مِنْكَ عَلَى انْكِسَارٍ-

And do not exceed herself in honouring her nor obey her if she were to interceded for others, for the one she has interceded for will incline against you along with her; and do not prolong being along with the women lest they get bored with you and you get bored with them; and race for isolation of yourself, for your withholding from them, while they are viewing that you with the power, is better than they being notified from you upon a secret.

وَ إِيَّاكَ وَ التَّعَاتِيْرَ فِي غَيْرِ مَوْضِعِ الْعَبْرَةِ فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيْحَةَ مِنْهُنَّ إِلَى السُّقْمِ وَ لَكِنْ أَحْكِمِ أَمْرَهُنَّ فَإِنَّ رَأْيَتْ عَيْنِيَا فَعَجَلِ النَّكِيْرَ عَلَى الْكَبِيْرِ وَ الصَّغِيْرِ

And beware of the self-esteem (Ghayra) in other than the place of self-esteem, for that will call the healthy ones from them to the sickness, but judge their matters. If you see a fault, then be quick in denouncing the major one and the minor one.

وَ إِيَّاكَ أَنْ تُعَاتِبَ فَيُعْظَمَ الدَّنْبُ وَ يَهُونَ الْعُتْبُ وَ لَا تُكُنْ عِنْدَ غَيْرِكَ وَ قَدْ جَعَلَكَ اللهُ حُرّاً وَ مَا خَيْرٌ بِخَيْرٍ لَا يُنَالُ إِلَّا بِشَرٍّ وَ يُسْرَ لَا يُنَالُ إِلَّا بِعُسْرِ وَ إِيَّاكَ أَنْ تُوجِفَ بِكَ مَطَايَا الطَّمَعِ وَ إِنْ اسْتَطَعْتَ أَنْ لَا يَكُونَ بَيْنَكَ وَ بَيْنَ اللهِ دُوْا نِعْمَةٍ فَافْعَلْ فَإِنَّكَ مُدْرِكٌ قَسْمَكَ وَ آخِذٌ سَهْمَكَ

And beware of reproaching for the sin would be magnified and the reproach minimised; and do not be a slave of others and Allah^{-azwj} has Made you free; and there is no good in a goodness not achieved except with evil, and in ease not achieved except by hardship; and beware of mounting the greed; and if you are capable there not be one with bounties being between you and Allah^{-azwj}, then do so, for you will come across your apportionment and will take your share.

وَ إِنَّ الْبَيْسِيْرَ مِنَ اللهِ أَكْرَمُ وَ أَعْظَمُ مِنَ الْكَثِيْرِ مِنْ خَلْقِهِ وَ إِنْ كَانَ كُلُّ مِنْهُ فَإِنَّ نَظَرْتَ فَ اللهُ الْمَثَلُ الْأَعْلَى فِيمَا تَطْلُبُ مِنَ الْمُلُوكِ وَ مَنْ دُوْهُمْ مِنَ السِّفَلَةِ لَعَرَفْتَ أَنَّ لَكَ فِي بَيْسِيْرٍ مَا تُصِيبُ مِنَ الْمُلُوكِ افْتِيْخَاراً وَ أَنَّ عَلَيْكَ فِي كَثِيْرٍ مَا تَطْلُبُ مِنَ الدُّنَا عَاراً

And the little from Allah^{-azwj} is more honourable and mightier than the lot from His^{-azwj} creatures, and even though all of it is from Him^{-azwj}, for if you were to consider, then for Allah^{-azwj} are the exalted examples regarding what you seek from the kings and from others from the lowly ones, you will recognise that there is priding for you in the little of what you achieve

from the King (Allah^{-azwj}), and there is shame in the much of what you seek from the lowly ones.

إِنَّكَ لَيْسَ بَائِعاً شَيْئاً مِنْ دِينِكَ وَ عِرْضِكَ بِثَمَنِ وَ الْمَعْبُودُ مِنْ عَبَنَ نَفْسَهُ مِنَ اللَّهِ- فَاخُذْ مِنَ الدُّنْيَا مَا آتَاكَ وَ تَوَلَّ عَمَّا تَوَلَّى عَنْكَ فَإِنَّ أَنْتَ لَمْ تَفْعَلْ فَأَجْمَلْ فِي الطَّلَبِ وَ إِيَّاكَ وَ مُقَابَلَةَ مَنْ رَهْبَتْهُ عَلَى دِينِكَ وَ عِرْضِكَ وَ بَاعِدِ السُّلْطَانَ لِتَأْمَنَ خَدَعَ الشَّيْطَانَ

You should not sell anything from your religion and your honour for a price; and the embezzled is the one embezzled of his soul from Allah^{-azwj}, so take from the world what it gives you and turn away from what it turns away from you, for if you don't do so, then be good in the seeking; and beware of drawing near to the one you are fearing upon your religion and your honour, and distance from the ruler in order to be safe from deception of the Satan^{-la}.

وَ تَقُولُ مَتَى أَرَى مَا أَنْكَرُ نَزَعْتُ فَإِنَّهُ هَكَذَا هَلَكَ مَنْ كَانَ قَبْلَكَ إِنَّ أَهْلَ الْقَبْلَةِ قَدْ أَتَقْنَا بِالْمَعَادِ فَلَوْ سَمِعْتُمْ بَعْضَهُمْ يَبِيعُ آخِرَتَهُ بِالدُّنْيَا لَمْ تَطْبِ بِدَلِّكَ نَفْساً وَ قَدْ يَتَخَيَّلُ الشَّيْطَانُ بِخَدَعِهِ وَ مَكْرِهِ حَتَّى يُورِطَهُ فِي هَلَكَةٍ يَعْزِضُ مِنَ الدُّنْيَا يَسِيرَ حَقِيرٍ وَ يَنْقُلُهُ مِنْ شَيْءٍ إِلَى شَيْءٍ حَتَّى يُؤَيِّسَهُ مِنَ رَحْمَةِ اللَّهِ وَ يُدْخِلُهُ فِي الْغُتُوطِ فَيَجِدُ الرَّاحَةَ إِلَى مَا خَالَفَ الْإِسْلَامَ وَ أَحْكَامَهُ-

And your saying, 'When I see what I dislike, I will remove it', for this is how the ones before you had been destroyed; the people of Qiblah (Muslims) are convinced of the Hereafter, if you were to hear one of them selling his Hereafter for the world, your soul will not feel god, and the Satan^{-la} has deluded him with his^{-la} deception and his^{-la} plot until he^{-la} involves him in destruction with a display from the world, little, lowly, and he^{-la} transfers him from a thing to a thing until he^{-la} makes him despair from the Mercy of Allah^{-azwj} and enters him into the despondency, so he finds the comfort to what opposes Al Islam and its rulings.

فَإِنَّ نَفْسَكَ أَبَتْ إِلَّا حُبَّ الدُّنْيَا وَ قُرْبَ السُّلْطَانِ فَخَالَفْتَنِكَ إِلَى مَا هَيَّئْتَ لَهُ بِمَا فِيهِ رُشْدُكَ فَاذْكُرْ عَلَيْهِ لِسَانَكَ فَإِنَّهُ لَا ثِقَةَ لِلْمُلُوكِ عِنْدَ الْعُصْبِ فَلَا تَسْأَلْ عَنْ أَخْبَارِهِمْ وَ لَا تَنْطِقْ بِأَسْرَارِهِمْ وَ لَا تَدْخُلْ فِي مِمَّا بَيْنَهُمْ وَ فِي الصَّمْتِ السَّلَامَةُ مِنَ النَّدَامَةِ وَ تَلَاغِيكَ مَا فَرَطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِذْرَاكِ فَاذْكُرْ مَا فَاتَ مِنْ مَنْطِقِكَ

If your soul were to refuse except loving the world and drawing closer to the ruler, then it will oppose you to what I^{-asws} am forbidding you from, what there is rightful guidance for you, therefore control your tongue upon it for there is not trusting of the kings during the anger, therefore neither ask about their news not speak with their secrets and do not enter into what is between them, and in the silence there is safety from the remorse, and your avoiding what is missed from your silence is easier than your realising benefit of what is missed from your speaking.

وَ حَفِظْ مَا فِي الْوَعَاءِ بِشَدِّ الْوَكَاةِ وَ حَفِظْ مَا فِي يَدَيْكَ أَحَبُّ إِلَيْكَ مِنْ طَلَبِ مَا فِي يَدِ غَيْرِكَ وَ لَا تُحَدِّثْ إِلَّا عَنْ ثِقَةٍ فَتَكُونَ كَذَّاباً وَ الْكُذِبُ ذُلٌّ وَ حُسْنُ التَّدْبِيرِ مَعَ الْكِفَافِ أَكْفَى لَكَ مِنَ الْكَثِيرِ مَعَ الْإِسْرَافِ وَ حُسْنُ الْبَأْسِ خَيْرٌ مِنَ الطَّلَبِ إِلَى النَّاسِ

And protect what is in the container by tying the lid, and protecting what is in your hands is more beloved to you than seeking what is in the hands of other; and do not narrate except about trusted matters (or else) you will be a liar, and the lying is a disgrace; and good management with the sufficiency is more sufficing for you than the more with the extravagance; and goodly despair is better than seeking to the people.

وَالْعِفَّةُ مَعَ الْحُرْفَةِ خَيْرٌ مِنْ سُورٍ مَعَ فُجُورٍ وَ الْمَرْءُ أَحْفَظُ سِرِّهِ [لِسِرِّهِ] وَ رَبُّ سَاعٍ فِيمَا يَصُرُّهُ مِنْ أَكْثَرِ هَجْرٍ وَ مَنْ تَفَكَّرَ أَبْصَرَ وَ أَحْسَنُ الْمَمَالِكِ الْأَدْبُ وَ أَقَلُّ الْعُضْبِ وَ لَا تُكْثِرِ الْعُتْبَ فِي عَيْرِ ذَنْبٍ فَإِذَا اسْتَحَقَّ أَحَدٌ مِنْكَ ذَنْبًا فَإِنَّ الْعَفْوَ مَعَ الْعَدْلِ أَشَدُّ مِنَ الضَّرْبِ لِمَنْ كَانَ لَهُ عَقْلٌ

And the chastity with the craft is better than happiness with the immorality; and the person is more preserving of his secrets, and sometimes he strives for what harms him more than fleeing from it; and the one who contemplates becomes insightful; and improve the etiquettes with the slaves and reduce the anger, and do not frequent the reproaching regarding other than an offence. When someone deserves (punishment for) an offence, then the pardon with the justice is severer than the beating, for the one who has intellect for him.

وَ لَا تُمَسِّكْ مَنْ لَا عَقْلَ لَهُ وَ خَفِ الْقِصَاصَ وَ اجْعَلْ لِكُلِّ امْرِئٍ مِنْهُمْ عَمَلًا يَأْخُذُ مِنْهُ فَإِنَّهُ آخِرَى أَنْ لَا يَتَوَاكَلُوا وَ أَكْرَمُ عَشِيرَتِكَ فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ وَ أَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ وَ أَنْتَ بِمِمْ تَصُولُ وَ بِمِمْ تَطُولُ اللَّذَّةُ عِنْدَ الشِّدَّةِ وَ أَكْرَمُ كَرِيمَتِهِمْ وَ غَدُّ سَقِيمَتِهِمْ وَ أَشْرَكُهُمْ فِي أُمُورِهِمْ وَ تَيْسَّرْ عِنْدَ مَعْشُورِهِمْ

Do not hang on to the one having not intellect for him; and lighten from the retaliation; and make some work to be for every person from them (servants) for it is better they do not interfere with each other; and honour your clan for they are your wings which you can fly with and your origin which you are destined to, and you connect with them, and through them you prolong the pleasure during the hardship, and honour their honourable ones, and console their sick ones, and participate in their affairs, and facilitate during their hardships.

وَ اسْتَعْنُ بِاللَّهِ عَلَى أُمُورِكَ فَإِنَّهُ أَكْفَى مُعِينٍ وَ اسْتَوَدِعْ اللَّهَ دِينَكَ وَ دُنْيَاكَ وَ اسْأَلْهُ خَيْرَ الْقَضَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ.

And seek Assistance with Allah^{-azwj} upon your affairs for He^{-azwj} is a Sufficing Aider, and entrust your religion and your world (affairs) to Allah^{-azwj} and ask Him^{-azwj} for the best Decree in the world and the Hereafter³⁸⁸.

أقول: إن الشيخ الحسن بن علي بن شعبة قد ذكر هذا الخبر في كتاب تحف العقول لكن باختلاف كثير فأردت أن أوردته بهذه الرواية أيضا لأنه المسك كلما كررته يتضوع.

Note – ‘I (Majlisi) am saying that the sheykh Al-Hassan Bin Ali Bin Sha’ba has mentioned this report in the book ‘Tuhaf Al Uqoul’, but there are lot of differences, so I wanted to reported this report as well because it is the musk, every time it is repeated, it illuminates’.

2- مِنَ الْوَالِدِ الْقَانِ الْمُقَرِّ لِلزَّمَانِ الْمُدْبِرِ الْعُمَرِ الْمُسْتَسْلِمِ لِلدَّهْرِ الدَّامِ لِلدُّنْيَا السَّاكِنِ مَسَاكِنِ الْمَوْتَى الطَّاعِنِ عِنْدَهَا إِلَيْهِمْ غَدًا

‘From the father^{-asws} (soon) to perish (dies), acknowledged to (hardships of) the times, the manager of the affairs, the submitter to (calamities) of the times, the condemner of the world, the dweller in the dwellings of the dead, the one to depart from it tomorrow –

إِلَى الْمَوْلُودِ الْمَوْتَلِ مَا لَا يُدْرِكُ السَّالِكِ سَبِيلَ مَنْ قَدْ هَلَكَ غَرَضِ الْأَسْقَامِ وَ رَهِيئَةِ الْأَيَّامِ وَ زَمِيَّةِ الْمَصَائِبِ وَ عَبْدِ الدُّنْيَا وَ تَاجِرِ الْعُرُورِ وَ غَرِيمِ الْمَنَائِيَا وَ أَسِيرِ الْمَوْتِ وَ خَلِيفِ الْمَمُومِ وَ قَرِينِ الْأَحْزَانِ وَ نُصْبِ الْأَقَابِ وَ صَرِيحِ الشَّهَوَاتِ وَ خَلِيفَةِ الْأَمَوَاتِ

To the begotten (son), the one hoping to what cannot be realised, the traveller in the way of the one who has died, exposed to the illnesses, and pledged to the days, and being shot at by the difficulties, a slave of the world, and a trader of (its) deceptions, a debtor of the dreams, and a prisoner of the death, and an ally of the worries, and paired to the griefs, and a victim of the afflictions, and knocked down by the lustful desires, and a replacement of the dead ones.

أَمَّا بَعْدُ فَإِنَّ فِيمَا تَبَيَّنْتُ مِنْ إِذْبَارِ الدُّنْيَا عَنِّي وَ جُمُوحِ الدَّهْرِ عَلَيَّ وَ إِقْبَالَ الْآخِرَةِ إِلَيَّ مَا يَزْعُمِي عَنْ ذِكْرِ مَنْ سِوَايَ وَ الْإِهْتِمَامِ بِمَا وَرَائِي عَدِيرٌ أَنَّهُ حَيْثُ تَفَرَّدَ بِي دُونَ هُمُومِ النَّاسِ هُمْ نَفْسِي

As for after, surely among what is clear from the turning of the world away from me^{-asws}, and the onslaught of the times upon me^{-asws}, and the advancing of the Hereafter towards me^{-asws} impedes me^{-asws} from remembering the ones besides me^{-asws}, and the caring about what is already behind me^{-asws}, apart from that I^{-asws} should confine myself^{-asws} with my^{-asws} own worries, besides worries of the people.

فَصَدَّقَنِي رَأْيِي وَ صَرَفَنِي هَوَايَ وَ صَرَّحَ لِي بِمُخْضِ أَمْرِي فَأَقْضَى بِي إِلَى جِدِّ لَا يَكُونُ فِيهِ لَعِبٌ وَ صِدْقٍ لَا يَشُوْبُهُ كَذِبٌ

My^{-asws} view dissuaded me^{-asws} and turned me^{-asws} away from my^{-asws} whims and clarified my^{-asws} whole matter to me^{-asws}, so it led me^{-asws} to seriousness neither having any playfulness, and to sincerity not being tainted by lies.

وَ وَجَدْتُكَ بَعْضِي بِلِ وَجَدْتُكَ كُلِّي حَتَّى كَأَنَّ شَيْئاً لَوْ أَصَابَكَ أَصَابَنِي وَ كَأَنَّ الْمَوْتَ لَوْ أَتَاكَ أَتَانِي فَعَنَانِي مِنْ أَمْرِكَ مَا يَعْينِي مِنْ أَمْرِ نَفْسِي

And I^{-asws} found you^{-asws} as being part of me^{-asws}, but I^{-asws} found you^{-asws} as being all of me^{-asws} to the extent it is as if something were to hit you^{-asws}, it is as if it has hit me^{-asws}, and it is as if the death, if it were to come to you^{-asws}, it has come to me^{-asws}. Thus, what concerns you^{-asws} from your^{-asws} affairs is what concerns me^{-asws} of my^{-asws} own affairs.

فَكَتَبْتُ إِلَيْكَ كِتَابِي هَذَا مُسْتَنْظَهاً بِهِ إِنْ أَنَا بَقِيْتُ لَكَ أَوْ فَنِيْتُ-

I^{-asws} am writing this letter of mine^{-asws} to you^{-asws}, for you^{-asws} to be supported by it, whether I^{-asws} remain for you^{-asws} or I^{-asws} perish (die).

فَإِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ أَيُّ بَيْتٍ وَ لُزُومِ أَمْرِهِ وَ عِمَارَةِ قَلْبِكَ بِذِكْرِهِ وَ الْإِعْتِصَامِ بِحَبْلِهِ وَ أَيُّ سَبَبٍ أَوْتَقَى مِنْ سَبَبِ بَيْنِكَ وَ بَيْنَ اللَّهِ

I^{-asws} hereby advise you^{-asws} with fearing Allah^{-azwj}, yes, my^{-asws} son^{-asws}, and adhering with His^{-azwj} Commands, and build your^{-asws} heart with His^{-azwj} Zikr, and holding tightly with His^{-azwj} rope, and whichever means it reliable, from the means between you^{-asws} and Allah^{-azwj}.

إِنْ أَنْتَ أَخَذْتَ بِهِ- أَحْيَى قَلْبَكَ بِالْمَوْعِظَةِ وَ مَوَّنَهُ بِالرُّهْدِ وَ قَوَّهَ بِالْبَيِّنِ وَ دَلَّهَ بِالْمَوْتِ وَ قَرَّرَهُ بِالْفَنَاءِ وَ بَصَّرَهُ فَجَائِعِ الدُّنْيَا وَ حَدَّرَهُ صَوْلَةَ الدَّهْرِ وَ فُحْشَ تَقَلُّبِ اللَّيَالِي وَ الْأَيَّامِ

If you^{-asws} were to take with it, it will revive your^{-asws} heart with the preaching, and kill it with the ascetism, and strengthen it with the certainty, and irradiate it with the wisdom, and humble it to Allah^{-azwj} with (remembrance of) death, and confess it with the annihilation, and

make it insightful with sufferings of the world, and caution it of the times, and immoralities of the turnings of the nights and the days.

وَ اَعْرِضْ عَلَيْهِ اَخْبَارَ الْمَاضِيْنَ وَ ذَكِّرْهُ بِمَا اَصَابَ مَنْ كَانَ قَبْلَهُ وَ سِرِّ فِيْ بِلَادِهِمْ وَ اَنَارِهِمْ وَ اَنْظُرْ مَا فَعَلُوا وَ اَيْنَ حَلُّوْا وَ عَمَّنْ اَنْتَقَلُوا فَاِنَّكَ بِجَدِّهِمْ اَنْتَقِلُوْا
عَنِ الْاَحْبَابِ وَ حَلُّوْا دَارَ الْغُرْبَةِ

And present to it news of the past ones, and remind it of what had afflicted the ones from the former ones who were before you^{-asws}, and travel in their cities and in their tracks and look into what they had done, and what they had transferred away from, for you will find them to have transferred away from their loved ones and gone to the houses of estrangement.

وَ نَادِ فِيْ دِيَارِهِمْ اَبْنُهَا الدِّيَارِ الْخَالِيَةِ اَيْنَ اَهْلُكَ ثُمَّ قِفْ عَلٰى قُبُوْرِهِمْ فَقُلْ اَبْنُهَا الْاَجْسَادُ الْبَالِيَةُ وَ الْاَعْضَاءُ الْمْتَفْرِقَةُ كَيْفَ وَ جَدُّنَا الدَّارِ الَّتِيْ اَنْتُمْ بِهَا

And call out into their houses, 'O you vacant houses! Where are your people?' Then pause by their graves and say, 'O you decayed bodies and disintegrated limbs! How have you found the house which you are with?'

اَيُّ بُنْيٍ وَ كَأَنَّكَ عَنْ قَلِيْلٍ قَدْ صِرْتَ كَأَحَدِهِمْ فَاَصْلِحْ مَثْوَاكَ- وَ لَا تَبِعْ اَخْرَجْتَكَ بِدُنْيَاكَ وَ دَعِ الْقَوْلَ فَيَمَا لَا تَعْرِفُ وَ الْخَطَابَ فَيَمَا لَا تُكَلِّفُ وَ اَمْسِكْ
عَنْ طَرِيْقٍ اِذَا خِفْتَ ضَلَالَةَ فَاِنَّ الْكُفَّ عَنْ حَبْرَةَ الضَّلَالَةِ خَيْرٌ مِنْ رُكُوْبِ الْاَهْوَالِ

Yes, my^{-asws} son^{-asws}, and it is as if you^{-asws}, after a little while, will come to be like one of them, therefore correct your abode, and do not see your^{-asws} Hereafter for your world and leave the word regarding what you^{-asws} don't recognise, and the addressing regarding what you^{-asws} have not been encumbered, and refrain from the path when you fear it's straying, for the refraining during confusion of the straying is better than embarking in the horrors.

وَ اْمُرْ بِالْمَعْرُوْفِ تَكُنْ مِنْ اَهْلِهِ وَ اَنْكِرِ الْمُنْكَرَ بِلِسَانِكَ وَ يَدِكَ وَ بَايْنِ مَنْ فَعَلَهُ بِجُهْدِكَ وَ جَاهِدِ فِيْ اللّٰهِ حَقَّ جِهَادِهِ وَ لَا تَأْخُذْكَ فِيْ اللّٰهِ لَوْمَةٌ لَّا يَمِ

And instruct with the acts of kindness, you^{-asws} will become from its people, and dislike the evil with your^{-asws} hands and your^{-asws} tongue, and distance from the one who does it by your^{-asws} efforts, and fight in the Way of Allah^{-azwj} and is the right of fighting it, and do not let a blame of a blamer seize you^{-asws} regarding Allah^{-azwj}.

وَ خُضِ الْعَمْرَاتِ اِلَى الْحَقِّ حَيْثُ كَانَ وَ تَفَقَّهْ فِيْ الدِّيْنِ وَ عَزِدْ نَفْسَكَ التَّصَبُّرَ وَ اَلْحِيْءُ نَفْسَكَ فِيْ الْاُمُوْر كُلِّهَا اِلَى اِلَهِكَ فَاِنَّكَ تُلْجِئُهَا اِلَى كَهْفِ حَرِيْزٍ وَ
مَانِعِ عَزِيْزٍ وَ اَخْلِصْ فِي الْمَسْأَلَةِ لِرَبِّكَ فَاِنَّ بِيْدِهِ الْعَطَاءَ وَ الْحَرَمَانَ وَ اَكْثِرِ الْاِسْتِحَارَةَ

And dive into the depths to the truth wherever it may be, and ponder in the religion, and accustom yourself^{-asws} to be patient. And shelter yourself in your^{-asws} affairs, all of them, to your^{-asws} God^{-azwj}, for you^{-asws} will be sheltering it to a cave (which is) protective, invincible, mighty; and be sincere in the asking to your^{-asws} Lord^{-azwj}, for the giving and the depriving is in His^{-azwj} Hand and frequent the 'Istikhara' (seeking the Choice of Allah^{-azwj}).

وَ تَفَقَّهْ وَ صَبِيْهِ وَ لَا تَذْهَبَنَّ عَنْهَا صَفْحًا فَاِنَّ حَبْرَ الْقَوْلِ مَا نَفَعَ وَ اعْلَمْ اَنَّهٗ لَا خَيْرَ فِيْ عِلْمٍ لَا يَنْفَعُ وَ لَا يُنْتَفَعُ بِعِلْمٍ حَتَّى لَا يُقَالَ بِهِ:

And understand my^{-asws} advice, and do not go to the foolish ones, for the best word is what benefits, and know that there is no good in a knowledge which does not benefit, nor is there benefit in a knowledge not spoken with.

أَيُّ بُنْيٍّ إِلَيَّ لَمَّا رَأَيْتُكَ قَدْ بَلَغْتَ سِنًا وَرَأَيْتُنِي أُرْدَادًا وَهَنَا بَادَرْتُ بِوَصِيَّتِي إِلَيْكَ خِصَالًا مِنْهُنَّ مَخَافَةً أَنْ يَعْجَلَ بِي أَجْلِي دُونَ أَنْ أُفْضِيَ إِلَيْكَ بِمَا فِي نَفْسِي
أَوْ أَنْقُصَ فِي رَأْيِي كَمَا نُقِصْتُ فِي جِسْمِي أَوْ يَسْبِقَنِي إِلَيْكَ بَعْضُ عِلْبَاتِ الْهُوَى وَ فِتَنِ الدُّنْيَا فَتَكُونَ كَالصَّعْبِ التَّقْوَرِ-

Yes, my^{-asws} son^{-asws}! When I^{-asws} saw myself^{-asws} to have reached (old) age, and saw myself^{-asws} as having increased in weakness, I^{-asws} rushed with bequeathing to you^{-asws}, and I^{-asws} have referred (certain) characteristics from it before my^{-asws} death is hastened with me^{-asws}, besides I^{-asws} wanted to divulge to you^{-asws} with what is in my^{-asws} self (heart), or if there is a reduction in my^{-asws} view within me^{-asws} just as has been reductions in my^{-asws} body, or some of the overwhelming whims might precede me^{-asws} to you^{-asws}, and so mighty Fitna of the world, so you^{-asws} may become like the difficult camels.

وَ إِنَّمَا قَلْبُ الْحَدَثِ كَالْأَرْضِ الْخَالِيَةِ مَا أُلْقِيَ فِيهَا مِنْ شَيْءٍ قَبِلَتْهُ فَبَادَرْتُكَ بِالْأَذْبِ قَبْلَ أَنْ يَقْسُوَ قَلْبُكَ وَ يَشْعَلَ لُبُّكَ لِتَسْتَقْبِلَ بِحِدِّ رَأْيِكَ مِنَ الْأَمْرِ مَا قَدْ
كَفَاكَ أَهْلُ التَّجَارِبِ بُعَيْتَهُ وَ تَجْرِبَتُهُ فَتَكُونَ قَدْ كُفَيْتَ مَعُونَةَ الطَّلَبِ وَ عُوفِيَتْ مِنْ عِلَاجِ التَّجْرِبَةِ

And rather, the heart of a youth is like the vacant land. Whatever from a thing is cast into it, it will accept it, so I^{-asws} rushed to you^{-asws} with the education before your^{-asws} heart hardens and your^{-asws} mind gets pre-occupied for you^{-asws} to be accepting with the seriousness of your^{-asws} views of the matter what the people of experience can suffice you^{-asws} of seeking it with your^{-asws} own experience, so you^{-asws} will have been sufficed of the hardships of the seeking and you will recover from the treatment of the experience.

فَأَتَاكَ مِنْ ذَلِكَ مَا قَدْ كُنَّا نَأْتِيهِ وَ اسْتَبَانَ لَكَ مِنْهُ مَا رُبَّمَا أَظْلَمَ عَلَيْنَا فِيهِ-

I^{-asws} am giving you^{-asws} from that what we^{-asws} had undergone and have clarified for you^{-asws} what had sometimes been darkened upon us in it.

أَيُّ بُنْيٍّ وَ إِلَيَّ وَ إِنْ لَمْ أَكُنْ عُورْتُ عُمُرَ مَنْ كَانَ قَبْلِي فَقَدْ نَظَرْتُ فِي أَعْمَالِهِمْ وَ فَكَّرْتُ فِي أَخْبَارِهِمْ وَ سِرْتُ فِي آثَارِهِمْ حَتَّى عُدْتُ كَأَحَدِهِمْ بَلْ كَأَنِّي بِمَا
انْتَهَى إِلَيَّ مِنْ أُمُورِهِمْ قَدْ عُورْتُ مَعَ أَوْلِهِمْ إِلَى آخِرِهِمْ

Yes, my^{-asws} son^{-asws}, and even though I^{-asws} have not aged the age of the ones who were before me^{-asws}, I^{-asws} have looked into their deeds and contemplated regarding their news and travelled in their tracks until I^{-asws} was counted as being like one of them, but it is as if I^{-asws} have aged with what had ended to me of their affairs, with their first ones to their last ones.

فَعَرَفْتُ صَفْوَةَ ذَلِكَ مِنْ كَدْرِهِ وَ نَفْعَهُ مِنْ صَرِّهِ فَاسْتَخْلَصْتُ لَكَ مِنْ كُلِّ أَمْرٍ نَجِيئَهُ وَ تَوَحَّيْتُ لَكَ جَمِيلَهُ وَ صَرَفْتُ عَنْكَ جَهْلُوهُ

I^{-asws} recognised the clean of that from it's filthy, and its beneficial from its harmful, so I^{-asws} have purified for you^{-asws} of every matter, its important ones, and gathered for you^{-asws} its beautiful, and turned away from you^{-asws} its unknown.

وَرَأَيْتُ حَيْثُ عَنَانِي مِنْ أَمْرِكَ مَا يَعْنِي الْوَالِدَ الشَّفِيقَ وَ أَجْمَعْتُ عَلَيْهِ مِنْ أَدَبِكَ أَنْ يَكُونَ ذَلِكَ وَ أَنْتَ مُقْبِلٌ بَيْنَ ذِي النَّيِّبَةِ وَ النَّيِّبَةِ وَ أَنْ أَبْدَأَكَ بِتَعْلِيمِ كِتَابِ اللَّهِ وَ تَأْوِيلِهِ وَ شَرَائِعِ الْإِسْلَامِ وَ أَحْكَامِهِ وَ حَلَالِهِ وَ حَرَامِهِ- لَا أَجَاوِزُ ذَلِكَ بِكَ إِلَى غَيْرِهِ

And I^{-asws} saw whereby it concerns me^{-asws} from your^{-asws} affair what concerns the compassionate father, and I^{-asws} have collected upon it of your^{-asws} education, if that were to happen, and you^{-asws} are facing the life and the future times, with intentions, and that I^{-asws} should begin you^{-asws} by teaching the Book of Allah^{-azwj} and its interpretation, and laws of Al-Islam and its rulings, and its Permissibles and its Prohibitions. I^{-asws} will not exceed that with you^{-asws} to anything else.

ثُمَّ أَشْفَقْتُ أَنْ يَلْبِسَكَ مَا اخْتَلَفَ النَّاسُ فِيهِ [مِنْ] أَهْوَائِهِمْ مِثْلَ الَّذِي لَبَسَهُمْ وَ كَانَ إِحْكَامُ ذَلِكَ لَكَ عَلَى مَا كَرِهْتَ مِنْ تَنْبِيهِكَ لَهُ أَحَبُّ إِلَيَّ مِنْ إِسْلَامِكَ إِلَى أَمْرٍ لَا أَمْرٌ عَلَيْكَ فِيهِ الْهَلَكَةُ وَ رَجُوتُ أَنْ يُؤَفِّقَكَ اللَّهُ فِيهِ لِشِدِّكَ وَ أَنْ يَهْدِيكَ لِقَصْدِكَ فَعَهْدْتُ إِلَيْكَ وَصِيَّتِي هَذِهِ-

Then I^{-asws} feared to confuse upon you^{-asws} what the people are differing in of their whims and their opinions, similar to that which is confusing them. The decision of that is upon what you^{-asws} may dislike as being alerted to. The most beloved to me^{-asws} of your^{-asws} Islam is to a matter there is no safety upon you^{-asws} with it of the destruction, and I^{-asws} am hoping that Allah^{-azwj} will Incline you^{-asws} regarding it for your^{-asws} rightful guidance, and that He^{-azwj} should Guide you^{-asws} to your^{-asws} purpose. Thus, I^{-asws} have written this bequest of mine^{-asws} to you^{-asws}.

وَ اعْلَمْ مَعَ ذَلِكَ أَنِّي بِيٍّ أَنْ أَحَبُّ مَا أَنْتَ آخِذٌ بِهِ إِلَيَّ مِنْ وَصِيَّتِي ثَقَوَى اللَّهِ وَ الْإِقْتِصَارُ عَلَى مَا افْتَرَضَ عَلَيْكَ وَ الْأَخْذُ بِمَا مَضَى عَلَيْهِ الْأَوْلُونَ مِنْ آبَائِكَ وَ الصَّالِحُونَ مِنْ أَهْلِ مِلَّتِكَ- فَإِنَّهُمْ لَمْ يَدْعُوا أَنْ يُنْظَرُوا لِأَنْفُسِهِمْ كَمَا أَنْتَ نَاطِرٌ وَ فَكَّرُوا كَمَا أَنْتَ مُفَكِّرٌ ثُمَّ رَدُّهُمْ آخِرُ ذَلِكَ إِلَى الْأَخْذِ بِمَا عَرَفُوا وَ الْإِمْسَاكَ عَمَّا لَمْ يُكَلَّفُوا

And know, O my^{-asws} son^{-asws}! The most beloved of what you^{-asws} would take with from my^{-asws} bequest is the fear of Allah^{-azwj}, and the limitation upon what Allah^{-azwj} has Obligated upon you^{-asws}, and the taking with what the former ones from your^{-asws} forefathers^{-as} passed upon, and the righteous ones from your^{-asws} religion, for they^{-asws} did not leave looking into themselves just as you^{-asws} are a looker, and thinking just as you^{-asws} think, then they^{-asws} referred at the end of that to the taking with what they^{-asws} knew, and the withholding from what they^{-asws} were not encumbered.

فَإِنَّ أَبْتَ نَفْسِكَ أَنْ تَقْبَلَ ذَلِكَ دُونَ أَنْ تَعْلَمَ كَمَا كَانُوا عَلِمُوا فَلْيَكُنْ طَلْبَكَ ذَلِكَ بِتَفْهَمٍ وَ تَعْلَمُ لَا بِتَوَرُّطِ الشُّبُهَاتِ وَ عُلُوِّ الْخُصُومَاتِ وَ ابْتِدَاءِ قَبْلِ نَظَرِكَ فِي ذَلِكَ بِالِاسْتِعَانَةِ بِإِلَهِكَ عَلَيْهِ وَ الرَّغْمَةِ إِلَيْهِ فِي تَوْفِيقِكَ وَ تَرْكِ كُلِّ شَائِبَةٍ أَذْخَلَتْ عَلَيْكَ شُبُهَةً وَ أَسْلَمْتَنِكَ إِلَى ضَلَالَةٍ

So if you^{-asws} refuse yourself^{-asws} in accepting that besides your^{-asws} learning just as they^{-asws} learnt, then let that seeking of yours^{-asws} be with the understanding and learning. Do not get involved in suspicions, and high liabilities; and begin before your looking into that with the Assistance upon it with your^{-asws} God^{-azwj}, and the wishing to Him^{-azwj} in Inclining you^{-asws} to it and leave every impurity or it would enter you^{-asws} in suspicion and it would deliver you^{-asws} to straying.

وَ إِذَا أَنْتَ أَتَيْتَنِي أَنْ قَدْ صَفَا لَكَ قَلْبُكَ فَحَشَع- وَ تَمَّ رَأْيُكَ فَاجْتَمَعَ وَ كَانَ هُمَا فِي ذَلِكَ هَمًّا وَاحِدًا فَانظُرْ فِيمَا فَسَّرْتُ لَكَ وَ إِنْ أَنْتَ لَمْ يَجْتَمِعْ لَكَ مَا تُحِبُّ مِنْ نَفْسِكَ مِنْ فُرَاغِ فِكْرِكَ

So when you^{-asws} are certain that your^{-asws} heart is clear and is humble, and your^{-asws} view is complete, and your^{-asws} worries regarding that was one, then look into what is interpreted for you^{-asws}, and that there will not be gathered for you^{-asws} what you^{-asws} love from yourself^{-asws}, and free your consideration and your^{-asws} thoughts.

وَ نَظْرِكَ فَاعْلَمْ أَنَّكَ إِذَا تَخَطَّ حَبْطُ الْعَشْوَاءِ وَ لَيْسَ طَالِبُ الدِّينِ مِنْ حَبْطٍ وَ لَا خَلَطٍ وَ الْإِمْتِنَانُ عِنْدَ ذَلِكَ أَمْتَانٌ -

Then know that you^{-asws}, rather, would be treading blindly or clinking the dark, and he isn't a student of the Religion, one who knocks nor one who mixes, and the withholding from that is more optimising.

وَ إِنَّ أَوَّلَ مَا أَبْدَأَ بِهِ مِنْ ذَلِكَ وَ آخِرُهُ أَيْ أَحْمَدُ إِلَيْكَ إِلَهِي وَ إِلَهَكَ وَ إِلَهَ آبَائِكَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ رَبِّ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ بِمَا هُوَ أَهْلُهُ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يُحِبُّ وَ يَنْبَغِي

And the first of what I^{-asws} had begun with from that and its last, I^{-asws} hereby praise to you^{-asws} my^{-asws} God^{-azwj} and your^{-asws} God^{-azwj}, and God^{-azwj} of your^{-asws} forefathers^{-asws}, the former ones and the latter ones, and Lord^{-azwj} of the ones in the skies and the earths, with what He^{-azwj} is rightful of, and just as He^{-azwj} is rightful of, and just as He^{-azwj} Loves and is befitting (to be praised).

وَ نَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيْنَا عَلَى نَبِيِّنَا ص وَ عَلَى أَهْلِ بَيْتِهِ وَ عَلَى أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ بِصَلَاةٍ جَمِيعٍ مَنْ صَلَّى عَلَيْهِ مِنْ خَلْقِهِ وَ أَنْ يُنِيمَ نِعْمَةً عَلَيْنَا فِيمَا وَفَّقْنَا لَهُ مِنْ مَسْأَلَتِهِ بِالْإِجَابَةِ لَنَا فَإِنَّ بِنِعْمَتِهِ تَبِمُ الصَّالِحَاتِ -

And we^{-asws} ask Him^{-azwj} to Send Salawaat on our^{-asws} behalf upon our^{-asws} Prophet^{-saww} and upon People^{-asws} of his^{-saww} Household, and upon Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Messengers^{-as} with the Salawaat, entirety of the ones from His^{-azwj} creatures to send Salawaat upon him^{-saww}, and to Complete the bounties upon us^{-asws} in what we^{-asws} are compatible for it from asking Him^{-azwj} for the Answering to us^{-asws}, for it is by His^{-azwj} bounties the righteous deeds are completed.

فَتَفَهَّمُ أَيُّ بَيٍّْ وَصِيْبِي وَ اعْلَمْ أَنَّ مَالِكَ الْمَوْتِ هُوَ مَالِكُ الْحَيَاةِ وَ أَنَّ الْخَالِقَ هُوَ الْمُمِيسِتُ وَ أَنَّ الْمُفْنِيَّ هُوَ الْمُعِيدُ وَ أَنَّ الْمُبْتَلِيَّ هُوَ الْمُعَايِي وَ أَنَّ الدُّنْيَا لَمْ تَكُنْ لِتَسْتَقِيمَ إِلَّا عَلَى مَا خَلَقَهَا اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِ مِنَ النِّعْمَاءِ وَ الْإِتْبَاءِ وَ الْجَزَاءِ فِي الْمَعَادِ

So understand my^{-asws} bequest, O my^{-asws} son^{-asws}, and know that the Owner of death, He^{-azwj} is the Owner of the life and the Creator, He^{-azwj} Causes to die, that the Annihilator, He^{-azwj} is the Reviver, and that the Afflicter, He^{-azwj} is the Healer, and that the world does not happen to be for settlement, except upon what Allah^{-azwj} has Made it to be upon, from the bounties, and the afflictions, and the Recompensing in the Hereafter.

أَوْ مَا شَاءَ بِمَا لَا نَعْلَمُ فَإِنْ أَشْكَلَ عَلَيْكَ شَيْءٌ مِنْ ذَلِكَ فَاحْمِلْهُ عَلَى جَهَالَتِكَ بِهِ وَ أَنَّكَ أَوَّلَ مَا خُلِقْتَ خُلِقْتَ جَاهِلًا ثُمَّ عَلِمْتَ وَ مَا أَكْثَرَ مَا يَجْهَلُ مِنَ الْأَمْرِ وَ يَتَحَيَّرُ فِيهِ رَأْيُكَ وَ يَضِلُّ فِيهِ بَصْرُكَ ثُمَّ تُبْصِرُهُ بَعْدَ ذَلِكَ فَاعْتَصِمِ بِالَّذِي خَلَقَكَ وَ رَزَقَكَ وَ سَوَّاكَ فَلْيَكُنْ لَهُ تَعْمُدُكَ وَ إِلَيْهِ رَغْبَتُكَ وَ مِنْهُ شَفَقَتُكَ -

Or, whatever He^{-azwj} so Desires from what you^{-asws} don't know, and something from that is problematic upon you^{-asws}, then carry it upon your^{-asws} ignorance, for the first of what You^{-azwj} have been Created with is ignorance, then you^{-asws} learnt, for how much who you^{-asws} are ignorant of from the matters, and your^{-asws} view is confused in it, and your sight has strayed

in it, then you^{-asws} are insightful of it after that. Therefore hold tightly with the One^{-azwj} Who Created you^{-asws}, and Sustained you^{-asws}, and Completed you^{-asws}, and let your^{-asws} worship be for Him^{-azwj}, and your^{-asws} desires be to Him^{-azwj}, and your^{-asws} fear be from Him^{-azwj}.

وَ اعْلَمْ يَا بُنَيَّ أَنَّ أَحَدًا لَمْ يُبَيِّنْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى كَمَا أَنْبَأَ عَنْهُ نَبِيُّنَا ص فَارْضَ بِهِ رَائِدًا وَ إِلَى النَّجَاةِ قَائِدًا فَإِنِّي لَمْ أَلِكْ نَصِيحَةً- وَ إِنَّكَ لَمْ تَبْلُغْ فِي النَّظَرِ لِنَفْسِكَ وَ إِنْ اجْتَهَدْتَ مَبْلَغَ نَظَرِي لَكَ-

And know, O my^{-asws} son^{-asws}, that no one has received news from Allah^{-azwj} the Glorious like what the Rasool^{-saww} had received from Him^{-azwj}, therefore regard him^{-saww} as the forerunner and a guide to the salvation. I^{-asws} will spare no effort in advising and you^{-asws} will never reach in the consideration for yourself^{-asws}, and even if you^{-asws} were to struggle, to the extent of my^{-asws} consideration for you^{-asws}.

وَ اعْلَمْ يَا بُنَيَّ أَنَّهُ لَوْ كَانَ لِرَبِّكَ شَرِيكَ لَأَتَيْنَكَ رُسُلُهُ وَ لَرَأَيْتَ آثَارَ مُلْكِهِ وَ سُلْطَانِهِ وَ لَعَرَفْتَ صِفَتَهُ وَ فِعَالَهُ وَ لَكِنَّهُ إِلَهٌ وَاحِدٌ كَمَا وَصَفَ نَفْسَهُ-

And know, O my^{-asws} son^{-asws}! Surely if there has been an associate for your^{-asws} Lord^{-azwj}, his messenger would have come to you^{-asws} and you^{-asws} would have seen the traces of his kingdom and his authority, and you^{-asws} would recognised his works, and his attributes. But He^{-azwj} is One God^{-azwj}, like what He^{-azwj} has Described Himself^{-azwj}.

لَا بُضَاةَ فِي ذَلِكَ أَحَدٌ وَ لَا يُحَاجُّهُ وَ أَنَّهُ خَالِقُ كُلِّ شَيْءٍ وَ أَنَّهُ أَجَلٌ مِنْ أَنْ يَنْبُتَ لِرُبُوبِيَّتِهِ بِالْإِحَاطَةِ قَلْبٌ أَوْ بَصَرٌ

There is no one to oppose Him^{-azwj} in His^{-azwj} Kingdom, and He^{-azwj} is Creator of all things, and He^{-azwj} is Mightier than for His^{-azwj} Lordship to be prove by an encompassing heart or sight.

وَ إِذَا أَنْتَ عَرَفْتَ ذَلِكَ فَافْعَلْ كَمَا يُنْبَغِي لِمِثْلِكَ فِي صِعْرِ حَطْرِكَ وَ قَلَّةِ مَقْدَرَتِكَ وَ عِظَمِ حَاجَتِكَ إِلَيْهِ أَنْ يَفْعَلَ مِثْلَهُ فِي طَلَبِ طَاعَتِهِ وَ الرَّهْبَةِ لَهُ وَ الشَّفَقَةِ مِنْ سَخَطِهِ فَإِنَّهُ لَمْ يَأْمُرْكَ إِلَّا بِحَسَنِ وَ لَمْ يَنْهَكَ إِلَّا عَنِ قَبِيحٍ-

When you^{-asws} have recognised that, then do like what is befitting for the likes of you^{-asws} to be doing in the smallness of his^{-asws} mind, and scarcity of his abilities, and mightiness of his needs to Him^{-asws} for the like of you to be doing in seeking His^{-azwj} obedience, and the fearing to Him^{-azwj}, and the dread from His^{-azwj} Annoyance, for He^{-azwj} has not Command you^{-asws} except with the good and has not Prohibited you^{-asws} except from ugliness.

أَيُّ بُنَيَّ إِنِّي قَدْ أَنْبَأْتُكَ عَنِ الدُّنْيَا وَ حَالِهَا وَ زَوَالِهَا وَ انْتِفَالِهَا بِأَهْلِهَا وَ أَنْبَأْتُكَ عَنِ الآخِرَةِ وَ مَا أُعِدُّ لِأَهْلِهَا فِيهَا وَ صَرَبْتُ لَكَ فِيهَا الْأَمْثَالَ

Yes, my^{-asws} son^{-asws}! I^{-asws} have informed you^{-asws} about the world, and its situation, and its decline, and its replacing its people, and I^{-asws} have informed you^{-asws} about the Hereafter what is Prepared for its people therein, and I^{-asws} shall strike examples for you^{-asws} regarding these.

إِنَّمَا مَثَلٌ مَنْ أَبْصَرَ الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُوا نَبَا بَيْمٍ مَنْزِلٌ جَدِبَتْ فَأَمُّوا مَنْزِلًا حَصِيْبًا وَ جَنَابًا مَرِيْعًا فَاحْتَمَلُوا وَعْتَاءَ الطَّرِيقِ وَ فِرَاقَ الصَّدِيقِ وَ حُشُوْنَةَ السَّفَرِ فِي الطَّعَامِ وَ الْمَنَامِ لِئَانَّهُمْ سَعَوْا دَارَهُمْ وَ مَنْزِلَ قَرَارِهِمْ

But rather, an example of the one insightful of the world is like an example of a group in a journey. There is news with them of the barren dwelling, so they aim for a fertile, pleasant green dwelling. So they endure hardships of the road, and separation of the friends, and

harshness of the journey in the food and the sleep in order to get to their vast house and dwelling of their settlement.

فَلَيْسَ يَجِدُونَ لِشَيْءٍ مِنْ ذَلِكَ أَلْماً وَ لَا يَزُونَ نَفَقَتَهُ مَغْرَماً وَ لَا شَيْئاً أَحَبَّ إِلَيْهِمْ مِمَّا قَرَّبَهُمْ مِنْ مَنْزِلِهِمْ-

So they don't feel any pain of anything from that, nor are they seeing expenditure regarding it as a loss, nor is there anything more beloved to them than what draws them closer to their places.

وَ مَثَلُ مَنْ اغْتَرَّ بِمَا كَمَثَلِ قَوْمٍ كَانُوا بِمَنْزِلٍ خَصْبٍ فَبَنَّا بِهَيْمٍ إِلَى مَنْزِلٍ جَدِبٍ فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِمْ وَ لَا أَهْوَلَ لَدَيْهِمْ مِنْ مُفَارَقَةِ مَا هُمْ فِيهِ إِلَى مَا يَهْجُمُونَ عَلَيْهِ وَ يَصِيرُونَ إِلَيْهِ

And an example of the one who is deceived by it (world) is like an example of a group who were at a fertile place, so they were given the news of a barren place, so there wasn't anything more abhorrent to them nor anything more terrible in their view, from separation of what they had been in to what they had attacked upon and were going to.

وَ قَرَعْتُكَ بِأَنْوَاعِ الْجَهَالَاتِ لِئَلَّا تَعُدَّ نَفْسَكَ عَالِماً فَإِنَّ وَرَدَ عَلَيْكَ شَيْءٌ لَا تَعْرِفُهُ أَكْثَرَتْ ذَلِكَ- فَإِنَّ الْعَالِمَ مَنْ عَرَفَ أَنَّ مَا يَعْلَمُ فِيَمَا لَا يَعْلَمُ قَلِيلٌ فَعَدَّ نَفْسَهُ بِذَلِكَ جَاهِلاً فَازْدَادَ بِمَا عَرَفَ مِنْ ذَلِكَ فِي طَلَبِ الْعِلْمِ اجْتِهَاداً

And I^{asws} shall explain to you^{asws} a variety of ignorance(s) lest you^{asws} count yourself as a scholar. If something is referred to you^{asws} which you^{asws} don't know, consider it as large, for the scholar is one who know that whatever he knows in comparison to what he does not know, is little. Therefore count yourself^{asws} as ignorant due to that, it will increase struggle in seeking the (more) knowledge.

فَمَا يَزَالُ لِلْعِلْمِ طَالِباً وَ فِيهِ زَائِجاً وَ لَهُ مُسْتَفِيداً- وَ لِأَهْلِهِ خَاشِعاً وَ لِزَائِرِيهِ مُتَّهِماً وَ لِلصَّمْتِ لَازِماً وَ لِلخَطِ حَازِراً وَ مِنْهُ مُسْتَحْيِياً وَ إِنْ وَرَدَ عَلَيْهِ مَا لَا يَعْرِفُ لَمْ يُنْكِرْ ذَلِكَ لِمَا قَرَّرَ بِهِ نَفْسَهُ مِنَ الْجَهَالَةِ-

A seeker does not cease (seeking) for the knowledge, and being desirous in it, and for him are benefits, and being humble to its people, and accusing his own opinion, and sticking to the silence, and a rejector of the wrong and being embarrassed from it, and if there were to be referred to him what he does not know, he does not deny that due to what he has abled himself with of the ignorance.

وَ إِنَّ الْجَاهِلَ مَنْ عَدَّ نَفْسَهُ بِمَا جَهِلَ مِنْ مَعْرِفَةِ الْعِلْمِ عَالِماً وَ يَرَاهُ مُكْتَفِياً فَمَا يَزَالُ لِلْعُلَمَاءِ مُبَاعِداً وَ عَلَيْهِمْ زَارِياً وَ لِمَنْ خَالَفَهُ مُخْطِئاً وَ لِمَا لَمْ يَعْرِفْ مِنَ الْأُمُورِ مُضْطَلِلاً-

And the ignorant is one who counts himself as a scholar along with whatever he is ignorant from recognising the knowledge, and he suffices with his own view. So he does not cease to be remote from the scholar, and snubbing upon them and faulting the ones who oppose him, and straying due to what he does not understand from the matters.

فَإِذَا وَرَدَ عَلَيْهِ مِنَ الْأُمُورِ مَا لَمْ يَعْرِفْهُ أَنْكَرَهُ وَ كَذَّبَ بِهِ وَ قَالَ بِجَهَالَتِهِ مَا عَرَفُ هَذَا وَ مَا أَرَاهُ كَمَا وَ مَا أَطُرُّ أَنْ يَكُونَ وَ أُنَى كَانَ وَ ذَلِكَ لِثِقَتِهِ بِرَأْيِهِ وَ قَلَّةِ مَعْرِفَتِهِ بِجَهَالَتِهِ

And when something is referred to him from the matters what he does not know, he denies it and lies with it and says with his ignorance, 'I don't know this, and I don't see it having happened, and I don't think that it would happen, and how can it happen, and I don't know that', due to trusting his own opinion and lack of understanding due to his ignorance.

فَمَا يَنْفُكُ بِمَا يَرَىٰ مِمَّا يَلْتَبِسُ عَلَيْهِ رَأْيُهُ مِمَّا لَا يَعْرِفُ لِلْجَهْلِ مُسْتَفِيداً وَ لِلْحَقِّ مُنْكَرِاً وَ فِي الْجَهَالَةِ مُتَحَيِّراً وَ عَنِ طَلَبِ الْعِلْمِ مُسْتَكْبِراً-

So he does not disengage from what he views regarding what his opinion confuses upon him, and does not benefit from what he does not know due to ignorance, and his denial of the truth, and he flows in the stubbornness and being arrogant from seeking the knowledge.

أَيُّ بُنَىٰ نَفَقَهُمْ وَصَيْبِي وَ اجْعَلْ نَفْسَكَ مِيزَاناً فِيمَا بَيْنَكَ وَ بَيْنَ عَيْرِكَ فَأَحْبِبْ لِعَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَ اكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ وَ لَا تَطْلُمْ كَمَا لَا تُحِبُّ أَنْ تَطْلُمَ وَ أَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسِنَ إِلَيْكَ وَ اسْتَفْبِحْ مِنْ نَفْسِكَ مَا تَسْتَفْبِحُ مِنْ عَيْرِكَ وَ ارْضَ مِنَ النَّاسِ لَكَ مَا تَرْضَىٰ بِهِ لَهُمْ مِنْكَ وَ لَا تَقُلْ بِمَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كَلِمَةً مَا تَعْلَمُ وَ لَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ-

O my^{-asws} son^{-asws}! Understand my^{-asws} advise and make yourself^{-asws} to be a scale regarding what is between you^{-asws} and others, so love for someone else what you^{-asws} love for yourself^{-asws}, and dislike for him what you^{-asws} dislike for it, and do not be oppress just as you^{-asws} don't like to be oppressed, and be good just as you^{-asws} would love others to be good to you, and consider ugly from yourself^{-asws} what you^{-asws} consider ugly from others, and be pleased with the people with what you are pleased from yourself^{-asws}, and do not say what you^{-asws} don't know, and even if it is little what you^{-asws} know, and do not say what you^{-asws} would not like it to be said for you.

وَ اعْلَمْ أَنَّ الْإِعْجَابَ ضِدُّ الصَّوَابِ وَ آفَةُ الْأَلْبَابِ فَإِذَا أَنْتَ هُدَيْتَ لِصُنْدِكَ فَكُنْ أَحْشَعُ مَا تَكُونُ لِزَيْتِكَ

And know, the self-fascination is opposite to the correctness and an affliction of the minds, so if you guided to your aim, be as humble as you can be to your^{-asws} Lord^{-azwj}.

وَ اعْلَمْ أَنَّ أَمَامَكَ طَرِيقاً ذَا مَشَقَّةٍ بَعِيدَةٍ وَ أَهْوَالٍ شَدِيدَةٍ وَ أَنَّهُ- لَا غِنَىٰ بِكَ فِيهِ عَنْ حُسْنِ الرِّتَابِ وَ قَدْرِ بِلَاغِكَ مِنَ الرِّادِ وَ حَقَّةِ الظَّهْرِ فَلَا تَحْمِلَنَّ عَلَيَّ ظَهْرَكَ فَوْقَ بِلَاغِكَ فَيَكُونَ ثِقَالاً وَ وَبَالاً عَلَيْكَ

And know, in front of you^{-asws} there is a path with a far distance and severe adversities, and there escape for you^{-asws} in it from goodly wants, and a measure of your^{-asws} requirements from the provisions along with a light back (less sins), so do not load upon your^{-asws} back above your tolerance for the load of that would be a plague upon you.

وَ إِذَا وَجَدْتَ مِنْ أَهْلِ الْحَاجَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ فَيُؤَافِيكَ بِهِ حَيْثُ تَحْتَاجُ إِلَيْهِ فَأَعْتَمِمْهُ وَ اعْتَمِمْ مِنْ اسْتَفْرَضَكَ فِي خَالَ عِنَاكَ وَ اجْعَلْ وَقْتِ فَضَائِكَ فِي يَوْمِ عُسْرَتِكَ

And when you^{-asws} find the people of need, someone who can carry your^{-asws} provisions for you^{-asws} up to the Day of Qiyamah and be loyal with it tomorrow whereby you will be needy to it, grab him, and seize the opportunity of the one who wants to borrow from you during the state of your^{-asws} richness and let his repaying you^{-asws} be during a day of your poverty (on the Day of Qiyamah).

وَ اعْلَمَنَّ أَنَّ أَمَامَكَ عَقَبَةٌ كَثُودًا- لَا مَحَالَةَ مُهَيَّبَاتٍ بِكَ عَلَى جَنَّةٍ أَوْ عَلَى نَارِ الْمُحْفَفِ فِيهَا أَحْسَنُ حَالًا مِنَ الْمُتَقَبِلِ فَارْتَدَّ لِنَفْسِكَ قَبْلَ نُزُولِكَ-

And know that in front of you is a narrow ravine and that your^{-asws} descent at it is inevitably either be to the Paradise or to Fire. Therefore, hesitate for yourself^{-asws} before your^{-asws} descent.

وَ اعْلَمَنَّ أَنَّ الَّذِي بِيَدِهِ مَلَكُوتُ خَزَائِنِ الدُّنْيَا وَ الآخِرَةِ قَدْ أَدَانَ بِدُعَائِكَ وَ تَكْفُلٍ بِإِجَابَتِكَ وَ أَمَرَكَ أَنْ تَسْأَلَهُ لِيعْطِيكَ وَ هُوَ رَحِيمٌ لَمْ يَجْعَلْ بَيْنَكَ وَ بَيْنَهُ تَرْجُمَانًا وَ لَمْ يَجْعَلْ بَيْنَكَ وَ بَيْنَهُ

And know that the One^{-azwj} in Whose Hand is the Kingdom, has treasures of the world and the Hereafter which He^{-azwj} has Permitted through your supplications and Taken responsibility of Answering you, and has Commanded you to ask Him^{-azwj} so He^{-azwj} can Give you, and He^{-azwj} is Merciful. He^{-azwj} has not Made any interpreter to be between you and Him^{-azwj} and has not Veiled you from Him^{-azwj}.

وَ لَمْ يُلْجِئِكَ إِلَى مَنْ يَشْفَعُ إِلَيْهِ لَكَ وَ لَمْ يَمْنَعَكَ إِنْ أَسَأْتَ التَّوْبَةَ وَ لَمْ يُعْزِمَكَ بِالْإِنَابَةِ وَ لَمْ يُعَاجِلْكَ بِالنِّقْمَةِ وَ لَمْ يَفْضَحْكَ حَيْثُ تَعَرَّضْتَ لِلْفُضِيحَةِ وَ لَمْ يُنَاقِشْكَ بِالْجُرْمَةِ وَ لَمْ يُؤْيِسْكَ مِنَ الرَّحْمَةِ وَ لَمْ يُشَدِّدْ عَلَيْكَ فِي التَّوْبَةِ

And He^{-azwj} has not Sheltered you to someone who will interceded to Him^{-azwj} for you, and has not Prevented you from the repentance, and has not Reproached you for the deputising, and has not Treated you with the scourge, and has not Exposed you whereby you will be presented for the shame, and has not Discussed the crime with you, and has not Despaired you from the Mercy, and has not been Harsh upon you in the repentance.

فَجَعَلَ التَّرْوَعَ عَنِ الذَّنْبِ حَسَنَةً وَ حَسَبَ سَيِّئَتِكَ وَاحِدَةً وَ حَسَبَ حَسَنَتِكَ عَشْرًا وَ فَتَحَ لَكَ بَابَ الْمَتَابِ وَ الْإِسْتِئْثَابِ فَمَنْ شِئْتَ سَمِعَ نِدَاءَكَ وَ نُجْوَاكَ فَأَقْضَيْتَ إِلَيْهِ بِحَاجَتِكَ وَ أَنْبَأْتَهُ عَنْ ذَاتِ نَفْسِكَ وَ شَكْوَتِ إِلَيْهِ هُمُومَكَ وَ اسْتَعْنَيْتَهُ عَلَى أُمُورِكَ وَ نَاجَيْتَهُ بِمَا تَسْتَعْنِي بِهِ مِنَ الْخَلْقِ مِنْ سِرِّكَ

He^{-azwj} has Made the removal from the sin as one good deed and Reckoned your evil deed as one, and Reckoned your good deed as being ten, and has Opened for you the door of repentance and the resumption (of the deeds). Thus, whenever you so desire, make Him^{-azwj} Hear your call and your whispering, He^{-azwj} will Provide to it with your need, and inform Him^{-azwj} about yourself and complain to Him^{-azwj} of your worries and seek His^{-azwj} Assistance upon your affairs, and whisper to Him with whatever you are scared of from the people secretly.

فَمَنْ جَعَلَ بِيَدِكَ مَفَاتِيحَ خَزَائِنِهِ فَأَلْحِجْ فِي الْمَسْأَلَةِ يَفْتَحْ لَكَ بَابَ الرَّحْمَةِ بِمَا أَدَانَ لَكَ فِيهِ مِنْ مَسْأَلَتِهِ فَمَنْ شِئْتَ اسْتَفْتَحْتَ بِالْأَدْعَاءِ أَبْوَابَ خَزَائِنِهِ-

Then He^{-azwj} has Made the keys of His^{-azwj} treasures to be in your hands so be insistent in the asking, He^{-azwj} will Open the door of Mercy for you with what He^{-azwj} has Permitted for you in it from its asking. Thus, whenever you^{-asws} so desire, you can open the doors of His^{-azwj} treasures by the supplication.

فَأَلْحِجْ وَ لَا يُفْطِنُكَ إِنْ أَبْطَأَتْ عَنْكَ الإِجَابَةُ فَإِنَّ الْعَطِيَّةَ عَلَى قَدْرِ الْمَسْأَلَةِ وَ رَبَّمَا أُجِرَتْ عَنْكَ الإِجَابَةُ لِيَكُونَ أَطْوَلَ لِلْمَسْأَلَةِ وَ أَجْزَلَ لِلْعَطِيَّةِ وَ رَبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تَوْتَهُ وَ أُوْتِيَتْ خَيْرًا مِنْهُ عَاجِلًا وَ أَجْلًا أَوْ صُرِفَ عَنْكَ لِمَا هُوَ خَيْرٌ لَكَ

Do not let the delay in His^{-azwj} Answering despair you^{-asws} for the Granting is based upon in accordance with the intention, and sometimes the Answering is delayed from you^{-asws} for a longer asking and more plentiful of the Granting. Sometimes you^{-asws} ask for the thing, but you^{-asws} are not Given it and are Given better than it, in the present and the future, or it comes to what is better for you^{-asws}.

فَكَرَبْتُ أَمْرًا قَدْ طَلَبْتَهُ فِيهِ هَلَاكُ دِينِكَ لَوْ أُوتِيْتَهُ وَ لَنْتَكُنْ مَسْأَلَتَكَ فِيمَا يَعْجِبُكَ بِمَا يُبْعَى لَكَ جَمَالُهُ أَوْ يُبْعَى عَنْكَ وَبَالُهُ وَ الْمَالُ لَا يُبْعَى لَكَ وَ لَا تَبْعَى لَهُ -
فَأِنَّهُ يُوشِكُ أَنْ تَرَى عَاقِبَةَ أَمْرِكَ حَسَنًا أَوْ سَيِّئًا أَوْ يَعْفُو الْعَفْوُ الْكَرِيمُ

Sometimes you^{-asws} have sought a matter wherein is destruction of your^{-asws} religion if you^{-asws} were to be Given it, so let your^{-asws} asking to be regarding what is meaningful for you, from what it's beauty would remain for you and its scourge will be negated away from you^{-asws}. Neither will the wealth remain for you nor will you be remaining for it, for you are about to see the end result of your matter, good or bad, or He^{-azwj} will Pardon with a Benevolent Pardoning.

وَ اعْلَمْ أَنَّكَ خُلِقْتَ لِلْآخِرَةِ لَا لِلدُّنْيَا وَ لِلْفَنَاءِ لَا لِلْبَقَاءِ وَ لِلْمَوْتِ لَا لِلْحَيَاةِ وَ أَنَّكَ فِي مَنْزِلٍ قُلُوعَةٍ وَ دَارٍ بُلُوعَةٍ وَ طَرِيقٍ إِلَى الْآخِرَةِ

And know, that you^{-asws} have rather been Created for the Hereafter, not for the world, and for the annihilation, nor for the remaining (in the world), and for the death, not for the life (in the world), and you^{-asws} are (presently) in a house to depart from, and a house to prepare in, and a path to the Hereafter.

أَنَّكَ طَرِيدُ الْمَوْتِ الَّذِي لَا يَنْجُو مِنْهُ هَارِيُهُ وَ لَا بُدَّ أَنَّهُ يُدْرِكُكَ يَوْمًا فُكُنْ مِنْهُ عَلَى حَذَرٍ أَنْ يُدْرِكَكَ عَلَى حَالٍ سَيِّئَةٍ قَدْ كُنْتَ تُحَدِّثُ نَفْسَكَ فِيهَا بِالتَّوْبَةِ فَتَحْوِلُ بَيْنَكَ وَ بَيْنَ ذَلِكَ فَإِذَا أَنْتَ قَدْ أَهْلَكْتَ نَفْسَكَ -

And you^{-asws} are being chased by the death which a fleer from it cannot be saved from it, nor can its seeking be missed, and it will inevitably catch him. Therefore be upon a caution from it that it will come across you^{-asws} while you are upon a state of an evil deed which you^{-asws} have been discussing with yourself^{-asws} from it with the repentance, so it would be a barrier between you^{-asws} and that. Then, you^{-asws} will have destroyed yourself^{-asws}.

أَيُّ نَبِيٍّ أَكْثَرَ دُكْرَ الْمَوْتِ وَ دُكْرَ مَا تَهْجُمُ عَلَيْهِ وَ تُفْضِي بَعْدَ الْمَوْتِ إِلَيْهِ وَ اجْعَلْهُ أَمَامَكَ حَتَّى يَأْتِيَنَّكَ وَ قَدْ أَخَذْتَ مِنْهُ جِدْرَكَ -

O my^{-asws} son^{-asws}! Frequent the remembrance of death and remember what you are attacking upon (going to), and dispersing to after the death, and make it to be in your front where you can see it until it does come to you and you^{-asws} would have taken your^{-asws} caution from it.

وَ لَا يَأْخُذُكَ عَلَى غَرْبِكَ وَ أَكْثَرَ دُكْرَ الْآخِرَةِ وَ مَا فِيهَا مِنَ النَّعِيمِ وَ الْعَذَابِ الْأَلِيمِ فَإِنَّ ذَلِكَ يُرْهِدُكَ فِي الدُّنْيَا وَ يُصَغِّرُهَا عِنْدَكَ

And do not let it take you upon your delusion, and frequent the remembrance of the Hereafter and what bounties are therein, and the painful Punishment, for that will make you ascetic in the world and belittle it in your view.

وَ قَدْ نَبَّأَكَ اللَّهُ عَنْهَا وَ نَعَتَكَ لَكَ نَفْسَهَا وَ كَشَفَتْ عَنْ مَسَاوِيهَا فَإِنَّكَ أَنْ تَعْتَرَّ بِمَا تَرَى مِنْ إِخْلَادِ أَهْلِهَا إِلَيْهَا وَ تَكَاَلَيْهِمْ عَلَيْهَا وَ إِنَّمَا أَهْلُهَا كِأَلَابِ عَاوِيَةَ وَ سِبَاعٍ ضَارِيَّةٍ يَهْرُ بَعْضُهَا عَلَى بَعْضٍ يَأْكُلُ عَزِيْرَهَا ذَلِيلَهَا وَ كَبِيْرَهَا صَغِيْرَهَا

Allah^{-azwj}, Majestic is His^{-azwj} Majesty has Informed you^{-asws} about it and has Obituarised it to you^{-asws} about itself and has Uncovered for you^{-asws} about its evils, so beware of being deceived by the immortality of its people and their leaping upon it, for Rather, its people are howling dogs, and harmful predatory animals growling at each other, and its mighty ones devour its weak, and its large ones subdue its small ones.

قَدْ أَضَلَّتْ أَهْلَهَا عَنْ قَصْدِ السَّبِيلِ وَ سَلَكَتْ بِهِنَّ طَرِيقَ الْعَمَى وَ أَحَدَتْ بِأَبْصَارِهِمْ عَنْ مَنَهِجِ الصَّوَابِ فَتَاهُوا فِي حَيْرَتِهَا وَ غَرَفُوا فِي فِتْنَتِهَا وَ اتَّخَذُوهَا رَبًّا فَلَعِبَتْ بِهِنَّ وَ لَعِبُوا بِهَا وَ نَسُوا مَا وَرَاءَهَا-

Its people have strayed from the moderate way and it has travelled with them the path of blindness, and it has seized their sights from the correct manifesto. So they are wandering in its confusion and are drowning in its Fitna, and they are taking it (world) as a lord, so it plays with them and they are playing with it, and they have forgotten what is beyond it.

فَإِيَّاكَ يَا بُنَيَّ أَنْ تَكُونَ قَدْ شَانَتْهُ كَثْرَةُ غُيُوبِهَا نَعَمَ مُعَقَّلَةٌ وَ أُخْرَى مُهْمَلَةٌ قَدْ أَضَلَّتْ عُيُوبُهَا وَ رَكِبَتْ بِجَهْلِهَا سُرُوحَ عَاهَةِ بَوَادٍ وَ غَتَّ لَيْسَ لَهَا رَاعٍ يُقِيمُهَا رُوَيْدًا حَتَّى يُسْفِرَ الظَّلَامُ كَأَنَّ قَدْ وَرَدَتِ الطَّعِينَةُ يُوشِكُ مِنْ أَسْرَعِ أَنْ يُجُوبَ

Beware, O my^{-asws} son^{-asws}, from becoming such that its shame is with a lot of faults, (some) are tied up cattle and others are untied. Their intellects are lost and they are riding into the unknown, (like) calamitous flocks wandering in rugged valleys. There isn't any shepherd for straightening them. Gradually the darkness is disappearing. It is as if the thirsty are arriving. The one who is quick is about to join.

وَ اعْلَمْ أَنَّ مَنْ كَانَتْ مَطِيئَتُهُ اللَّيْلَ وَ النَّهَارَ فَإِنَّهُ يُسَارُ بِهِ وَ إِنْ كَانَ لَا يَسِيرُ أَبِي اللَّهِ إِلَّا خَرَابَ الدُّنْيَا وَ عِمَارَةَ الْآخِرَةِ

And know, that every one whose riding animal was the night and the day, it will travel with it and even if he wasn't travelling. Allah^{-azwj} has Refused except ruination of the world and building the Hereafter.

أَيُّ بُنَيَّ فَإِنْ تَزَهَّدَ فِيمَا زَهَدَكَ اللَّهُ فِيهِ مِنَ الدُّنْيَا وَ تَعَرَّفَ نَفْسَكَ عَنْهَا فَهِيَ أَهْلُ ذَلِكَ وَ إِنْ كُنْتَ عَيْرَ قَابِلٍ نَصِيحَتِي إِيَّاكَ فِيهَا

O my^{-asws} son^{-asws}! If you^{-asws} were to be ascetic regarding what I^{-asws} am telling you^{-asws} to be ascetic in the world, and you^{-asws} introduce yourself^{-asws} about it, and it is rightful of that, and if you^{-asws} were not to accept my^{-asws} advice, then beware in it.

فَاعْلَمْ يَقِيناً أَنَّكَ لَنْ تَبْلُغَ أَمَلَكَ وَ لَنْ تَعْدُوَ أَجَلَكَ وَ أَنَّكَ فِي سَبِيلٍ مَنْ كَانَ قَبْلَكَ فَاحْفِظْ فِي الطَّلَبِ وَ أَجْمَلْ فِي الْمُكْتَسَبِ فَإِنَّهُ رَبُّ طَلَبٍ قَدْ جَرَّ إِلَى حَرْبٍ وَ لَيْسَ كُلُّ طَالِبٍ يَنَاجِ وَ كُلُّ مُجْمَلٍ بِمُحْتَجٍ-

And know with certainty that you^{-asws} will never reach your^{-asws} hopes and will never exceed your^{-asws} term, and you^{-asws} in a way of the ones who existed before you^{-asws}. Therefore, be humble in the seeking, and be moderate in the earnings, for sometimes a seeking drags to an ease, and it isn't so that every seeker will be Graced, nor will every moderate one be needy.

وَ أَكْرَمَ نَفْسِكَ عَنْ كُلِّ دَنِيَّةٍ وَ إِنْ سَأَقْتَنكَ إِلَى رَغْبَةٍ فَإِنَّكَ لَنْ تَعْتَضَّ بِمَا تَبْدُلُ مِنْ نَفْسِكَ عِوَضاً وَ لَا تُكُنْ عَبْدَ غَيْرِكَ وَ قَدْ جَعَلَكَ اللَّهُ حُرّاً وَ مَا خَيْرُ خَيْرٍ لَا يُنَالُ إِلَّا بِشَرٍّ وَ يُسْرَرُ لَا يُنَالُ إِلَّا بِعُسْرٍ:

And honour yourself^{-asws} from every lowliness and even if it were to reach to your^{-asws} desires, for you^{-asws} will never be reimbursed with what you had spent from yourself^{-asws} instead, and do not be a slave of others and Allah^{-azwj} has Made you free, and there is no good in a goodness which cannot be achieved except by evil, and ease which cannot be achieved except by hardship.

وَإِيَّاكَ أَنْ تُوجِفَ بِكَ مَطَايَا الطَّمَعِ فُتُورِدَكَ مَنَاهِلَ الْهَلَكَةِ وَإِنْ اسْتَطَعْتَ أَنْ لَا يَكُونَ بَيْنَكَ وَبَيْنَ اللَّهِ ذُو نِعْمَةٍ فَأَفْعَلْ فَإِنَّكَ مُدْرِكٌ قَسْمِكَ وَ آجِدُ سَهْمَكَ

And beware of mounting the greed for it will make you arrive to the watering places of destruction, and if you are capable of there not being any one with bounties between you and Allah^{-azwj}, then do so, for you will come across your apportionment and will take your share.

وَإِنَّ الْيَسِيرَ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى أَكْثَرُ وَأَعْظَمُ مِنَ الْكَثِيرِ مِنْ خَلْقِهِ وَإِنْ كَانَ كُلُّ مِنْهُ وَ لَوْ نَظَرْتَ وَ لِلَّهِ الْمَثَلُ الْأَعْلَى - فِيمَا تَطْلُبُ مِنَ الْمُلُوكِ وَ مِنْ دُوهُمْ مِنَ السَّفَلَةِ لَعَرَفْتَ أَنَّ لَكَ فِي يَسِيرِ مَا تُصِيبُ مِنَ الْمُلُوكِ افْتِحَارًا وَ أَنَّ عَلَيْكَ فِي كَثِيرِ مَا تُصِيبُ مِنَ الدُّنَا عَارًا

And the little from Allah^{-azwj} Blessed and Exalted is more and mightier than the lot from His^{-azwj} creatures, and even though all of it is from Him^{-azwj}, for if you were to consider, then for Allah^{-azwj} are the exalted examples regarding what you seek from the kings and from others from the lowly ones, you will recognise that there is priding for you in the little of what you achieve from the (Allah^{-azwj}), and there is shame in the much of what you seek from the lowly ones.

فَأَقْتَصِدْ فِي أَمْرِكَ تُحْمَدُ مَعْبَةً عَلِيمِكَ إِنَّكَ لَسْتَ بَاعِعًا شَيْئًا مِنْ دِينِكَ وَ عَرِضَكَ بِثَمَنِ وَ الْمَغْبُوثُ مَنْ عَنِ نَصِيْبِهِ مِنَ اللَّهِ فَخُذْ مِنَ الدُّنْيَا مَا أَتَاكَ وَ انْتَرِكْ مَا تَوَلَّى فَإِنَّ أَنْتَ لَمْ تَفْعَلْ فَأَجْمَلْ فِي الطَّلَبِ وَ إِيَّاكَ وَ مُقَارَنَةً مِنْ رَهْبَتِهِ عَلَى دِينِكَ وَ بَاعِدِ السُّلْطَانَ وَ لَا تَأْمُرْ خَدْعَ الشَّيْطَانِ

Be moderate in your affairs, you will be praised as a consequence of your knowledge. You should not sell anything from your religion and your honour for a price; and the embezzled is the one embezzled of his soul from Allah^{-azwj}, so take from the world what it gives you and leave what it turns away, for if you don't do so, then be good in the seeking; and beware of drawing near to the one you are fearing upon your religion and your honour, and distance from the ruler in order to be safe from deception of the Satan^{-la}.

وَ تَقُولُ مَتَى أَرَى مَا أَنْكَرُ نَزَعْتُ فَإِنَّهُ كَذَا هَلَكَ مَنْ كَانَ قَبْلَكَ مِنْ أَهْلِ الْقِبْلَةِ وَ قَدْ اتَّفَقُوا بِالْمَعَادِ فَلَوْ سُمْتُ بَعْضُهُمْ بَيْعَ آخِرَتِهِ بِالدُّنْيَا لَمْ يَطْبُ بِذَلِكَ نَفْسًا ثُمَّ قَدْ يَخْبِيئُهُ الشَّيْطَانُ بِخَدْعِهِ وَ مَكْرِهِ حَتَّى يُورِطَهُ فِي هَلَكَتِهِ بَعْرَضٍ مِنَ الدُّنْيَا حَقِيرٍ وَ يَنْقُلُهُ مِنْ شَرِّ إِلَى شَرٍّ حَتَّى يُؤْيِسَهُ مِنْ رَحْمَةِ اللَّهِ وَ يُدْخِلُهُ فِي الْفُتُوْطِ فَيَجِدُ الْوَجْهَ إِلَى مَا خَالَفَ الْإِسْلَامَ وَ أَحْكَامَهُ-

And your saying, 'When I see what I dislike, I will remove it', for this is how the ones before you had been destroyed; the people of Qiblah (Muslims) are convinced of the Hereafter, if you were to hear one of them selling his Hereafter for the world, your soul will not feel god, and the Satan^{-la} has deluded him with his^{-la} deception and his^{-la} plot until he^{-la} involves him in destruction with a display from the world, little, lowly, and he^{-la} transfers him from a thing to a thing until he^{-la} makes him despair from the Mercy of Allah^{-azwj} and enters him into the despondency, so he finds the comfort to what opposes Al Islam and its rulings.

فَإِنْ أَبَتْ نَفْسُكَ إِلَّا حُبَّ الدُّنْيَا وَ قُرْبَ السُّلْطَانِ فَخَالَفَتْ مَا نَهَيْتَكَ عَنْهُ بِمَا فِيهِ رُشْدُكَ فَأَمْلِكْ عَلَيْكَ لِسَانَكَ فَإِنَّهُ لَا بَقِيَّةَ لِلْمُلُوكِ عِنْدَ الْعَضْبِ وَ لَا تَسْأَلْ عَنْ أَخْبَارِهِمْ وَ لَا تَنْطِقْ عِنْدَ أَسْرَارِهِمْ وَ لَا تَدْخُلْ فِي مَا بَيْنَكَ وَ بَيْنَهُمْ وَ فِي الصَّمْتِ السَّلَامَةُ مِنَ النَّدَامَةِ وَ تَلَاوِيكَ مَا قَرِطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِذْرَاكَ مَا قَاتَ مِنْ مَنْطِقِكَ

If your soul were to refuse except loving the world and drawing closer to the ruler, then it will oppose you to what I^{asws} am forbidding you from, what there is rightful guidance for you, therefore control your tongue upon it for there is not trusting of the kings during the anger, therefore neither ask about their news not speak with their secrets and do not enter into what is between them, and in the silence there is safety from the remorse, and your avoiding what is missed from your silence is easier than your realising benefit of what is missed from your speaking.

وَ حَفِظْ مَا فِي الوِعَاءِ بِشِدَّةِ الوِكَاءِ وَ حَفِظْ مَا فِي يَدَيْكَ أَحَبُّ إِلَيَّ مِنْ طَلَبِ مَا فِي يَدِ غَيْرِكَ- وَ لَا تُحَدِّثْ إِلَّا عَنْ ثِقَةٍ فَتَكُونَ كَاذِبًا وَ الكَذِبُ ذُلٌّ وَ حُسْنُ التَّدْبِيرِ مَعَ الكِفَافِ أَكْفَى لَكَ مِنَ الكَثِيرِ مَعَ الإسْرَافِ وَ حُسْنُ البُيُوتِ خَيْرٌ مِنَ الطَّلَبِ إِلَى النَّاسِ

And protect what is in the container by tying the lid, and protecting what is in your hands is more beloved to you than seeking what is in the hands of other; and do not narrate except about trusted matters (or else) you will be a liar, and the lying is a disgrace; and good management with the sufficiency is more sufficing for you than the more with the extravagance; and goodly despair is better than seeking to the people.

وَ العِفَّةُ مَعَ الحِرْفَةِ خَيْرٌ مِنْ سُورٍ مَعَ فُجُورٍ وَ الْمَرْءُ أَحْفَظُ سِرِّهِ وَ رُبَّ سَاعٍ فِيهَا يَضُرُّهُ مِنْ أَكْثَرِ أَهْجَرٍ وَ مَنْ تَفَكَّرَ أَبْصَرَ وَ مِنْ خَيْرِ حِظِّ امْرِئٍ قَرِينٌ صَالِحٌ فَقَارِنِ أَهْلَ الخَيْرِ تَكُنْ مِنْهُمْ وَ بَايِنِ أَهْلَ الشَّرِّ تَبِنِ عَنْهُمْ

And the chastity with the craft is better than happiness with the immorality; and the person is more preserving of his secrets, and sometimes he strives for what harms him more than fleeing from it; and the one who contemplates becomes insightful; and from the good luck of a person is a righteous pair, therefore pair with the good people, you will become from them, and distance from the evil people you will be distanced from them.

وَ لَا يَغْلِبَنَّ عَلَيْكَ سُوءُ الظَّنِّ فَإِنَّهُ لَا يَدْعُ بَيْنَكَ وَ بَيْنَ خَلِيلٍ صُلْحًا وَ قَدْ يُقَالُ مِنَ الحُرْمِ سُوءُ الظَّنِّ بِفَسَنِ الطَّعَامِ الحَرَامِ وَ ظُلْمُ الضَّعِيفِ أَفْحَشُ الظُّلْمِ وَ الفَاحِشَةُ كاسِمِهَا وَ التَّصَبُّرُ عَلَى المَكْرُوهِ يَعْصِمُ القُلُوبَ

And do not let the evil thoughts overcome upon you for it will not leave any righteous friend between you, and it has been said, from having the evil thoughts is (serving) bad food; and oppressing the weak is most immoral of the injustices, and the immorality is like its name; and being patient upon the abhorrence fortifies the heart.

وَ إِنْ كَانَ الرِّفْقُ حُرْفًا كَانَ الحُرْقُ رِفْقًا وَ رُبَّمَا كَانَ الدَّوَاءُ دَاءً وَ الدَّاءُ دَوَاءً وَ رُبَّمَا نَصَحَ غَيْرُ النَّاصِحِ وَ عَشَّ المُسْتَنْصَحُ

When the kindness was an infringement, the infringement would be kindness. Sometimes the medication would be an illness and the illness would be a medicine; and sometimes the advice is not an advice and it cheats the advised.

وَإِيَّاكَ وَ الْإِتِّكَالَ عَلَى الْمُنَى فَإِنَّهَا بَضَائِعُ النَّوْكَى وَ تَنْبُطُ عَنْ خَيْرِ الْآخِرَةِ وَ الدُّنْيَا زَكَ [ذَكَ] قَلْبَكَ بِالْأَدَبِ كَمَا تُدْنِكِي النَّارُ بِالْحَطَبِ وَ لَا تَكُنْ كَحَاطِبِ
الْيَلِيلِ وَ عَثَاءِ السَّبِيلِ

And beware of relying upon the hopes for these are merchandise of the idiots, and procrastinates about the Hereafter and the world. Purify your^{-asws} heart with the etiquettes just as the fire is kindles with the firewood, and do not be like clouds of the night and scum of the flood.

وَ كُفْرُ الْيَعْمَةِ لَوْمٌ وَ صُحْبَةُ الْجَاهِلِ شَوْمٌ وَ الْعَقْلُ حِفْظُ التَّجَارِبِ وَ خَيْرٌ مَا جُرِئَتْ مَا وَعَظَكَ وَ مِنَ الْكَرَمِ لِينُ الشَّيْمِ بَادِرِ الْفُرْصَةِ قَبْلَ أَنْ تَكُونَ غُصَّةً

And Kufr of the bounties is meanness, and accompanying the ignoramus is inauspicious, and the intellect is protecting the experience, and best of what is experiences is what preaches you, and from the benevolence is the gentle nature, rush to the opportunity before it becomes a choking grief.

مِنَ الْحَزْمِ الْعَزْمُ وَ مِنَ سَبَبِ الْحُرْمَانِ التَّوَانِي لَيْسَ كُلُّ طَالِبٍ يُصِيبُ وَ لَا كُلُّ رَاكِبٍ يُوْبُ وَ مِنَ الْفَسَادِ إِضَاعَةُ الرِّادِ وَ لِكُلِّ أَمْرٍ عَاقِبَةٌ رُبَّ يَسِيرٍ أَمَى مِنْ
كَثِيرٍ سَوْفَ يَأْتِيكَ مَا قُدِّرَ لَكَ التَّاجِرُ مُحَاطِرٌ وَ لَا خَيْرَ فِي مُعِينٍ مَهِينٍ- لَا تَبَيِّتْ مِنْ أَمْرٍ عَلَى عَزْرٍ مِنْ حَكَمٍ سَادَ وَ مَنْ تَفَهَّمَ إِزْدَادَ-

And the resoluteness is the determination, and from the cause of the deprivation is the slackness. Every seeker doesn't achieve nor does every rider return, and from the corruption is wastage of provisions, for every person there is consequence, sometimes growth is from a lot of delay; it will come to you what has been pre-determined for him; the trader is a risk taker; and there is no good in a despicable assistant; mistakes are not apparent from a matter; one who judges prevails, and one who understands, increases.

وَ لِقَاءِ أَهْلِ الْخَيْرِ عِمَارَةُ الْقُلُوبِ سَاهِلُ الدَّهْرِ مَا دَلَّ لَكَ فَعُودُهُ وَ إِيَّاكَ أَنْ تَجْمَحَ بِكَ مَطِيئَةُ الْجَجَاحِ وَ إِنْ قَارَفْتَ سَيِّئَةً فَعَجِلْ مَحْوَهَا بِالتَّوْبَةِ وَ لَا تَخُنْ مَنْ
اِثْتَمَنَكَ وَ إِنْ خَانَكَ

And meeting the good people builds the hearts; indulge in the times for as long as its guiding is subdued for you, and beware of being overthrown by the rough ride, and if you have committed an evil deed then hasten to delete it by the repentance, and do not betray the one entrusts you and even if has betrayed you.

وَ لَا تُدْعِ سِرَّهُ وَ إِنْ أَدَاعَهُ وَ لَا تَحَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرٍ مِنْهُ وَ اطْلُبْ فَإِنَّهُ يَأْتِيكَ مَا فُيَسِمَ لَكَ حَذَّ بِالْفَضْلِ وَ أَحْسِنِ الْبَدَلَ وَ قُلْ لِلنَّاسِ حُسْنًا وَ أَيْ
كَلِمَةً

And do not broadcast a secret and even if he has broadcast your secret, and do not take risk with anything hoping for more than it, and seek for it will come to you what has been Apportioned for you, and the businessman is a risk-taker, and take with the best and be good in the efforts, and say good words to the people, and whichever is spoken.

حُكْمٌ جَامِعَةٌ أَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لَهَا إِنَّكَ قَلَّ مَا نَسَلَمَ مِنْ تَسْرَعَتْ إِلَيْهِ أَوْ تُنَدِمَ أَنْ تَتَفَضَّلَ عَلَيْهِ-

A comprehensive ruling is that you should love for the people what you love for yourself, and you dislike for them what you dislike, you are seldom safe from the one you are quick to or you will regret when you are merited over him.

وَ اعْلَمْ أَنَّ مِنَ الْكِرَامِ الْوَفَاءَ بِالَّذِي مِمَّ وَ الدَّفْعَ عَنِ الْحَرَمِ وَ الصُّدُودَ آيَةً الْمَقْتِ وَ كَثْرَةَ الْعِلَلِ آيَةً الْبُحْلِ وَ لَبْعُضُ إِسْكَكِ عَنِ أَخِيكَ مَعَ لُطْفِ حَيْرٍ مِنْ
بَدَلٍ مَعَ حَنْفٍ وَ مِنَ التَّكْرُمِ صِلَةُ الرَّحِمِ وَ مَنْ يَرْجُوكَ أَوْ يَتَّقِي بِصِلَتِكَ إِذَا قَطَعَتْ قَرَابَتَكَ وَ التَّحْرِيمِ وَجْهَ الْقَطِيعَةِ

And know that from the benevolence is the loyalty with the responsibility, and the turning away is a sign of hate, and many ills is a sign of miserliness, and for some of your withholding upon you brother with the kindness is better than spending with the tyranny, and from the benevolence is connecting the kinship, and the one who trusts with you or hopes for your connecting when your relatives cut you off is a criminal aspect of the cutting.

الْجَمَلُ نَفْسَكَ مَعَ أَخِيكَ عِنْدَ صَرْمِهِ عَلَى الصِّلَةِ وَ عِنْدَ صُدُودِهِ عَلَى اللُّطْفِ وَ الْمَسْأَلَةِ وَ عِنْدَ جُمُودِهِ عَلَى الْبَدَلِ وَ عِنْدَ تَبَاغُذِهِ عَلَى الدُّنُوِّ وَ عِنْدَ شِدَّتِهِ
عَلَى اللَّيْنِ وَ عِنْدَ جُرْمِهِ عَلَى الْإِعْذَارِ حَتَّى كَأَنَّكَ لَهُ عَبْدٌ وَ كَأَنَّهُ دُو نِعْمَةٍ عَلَيْكَ-

Carry yourself^{-asws} upon the connecting with your brother during his cutting off, and upon the kindness during his abandoning and the drawing closer, and upon the spending during his miserliness, and the approaching during his distancing, and the gentleness during his harshness, and the excusing during his offending, to the extent as if you^{-asws} are a servant for him and as if he is one with the favours upon you^{-asws}.

وَ إِيَّاكَ أَنْ تَصْعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ وَ أَنْ تَفْعَلَهُ بِغَيْرِ أَهْلِهِ لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِي صَدِيقَكَ وَ لَا تَعْمَلْ بِالْحَدِيعَةِ فَإِنَّمَا خُلِّيَ اللَّيْمِ وَ
الْحَصْحَ أَخَاكَ النَّصِيحَةَ حَسَنَةً كَانَتْ أَوْ قَبِيحَةً وَ سَاعِدُهُ عَلَى كُلِّ حَالٍ وَ زُلْ مَعَهُ حَيْثُ زَالَ

And beware of doing that in other than its (appropriate) place, or if you^{-asws} were to do it to other than its rightful one; and do not take an enemy of your^{-asws} friend as a friend, you will antagonise your^{-asws} friend; and do not work with the deception for it is a lowly mannerism, and be sincere to your^{-asws} friend with the advice, where it were to be good or ugly; and make him happy in every situation, and stay with him wherever he is.

وَ لَا تَطْلُبَنَّ مُجَازَاةَ أَخِيكَ وَ لَوْ حَتَّى التُّرَابِ بِفِيكَ وَ خُذْ عَلَى عَدُوِّكَ بِالْفَضْلِ فَإِنَّهُ أُخْرَى لِلظَّفَرِ وَ تَسَلَّمْ مِنَ النَّاسِ بِحُسْنِ الْخُلُقِ وَ تَجَرَّعِ الْعَيْظِ فَإِنِّي لَمْ أَرَ
جُرْعَةً أَخْلَى مِنْهَا عَاقِبَةً وَ لَا أَلَدَّ مَعَبَةً

And do not seek a repayment (retaliation) from your brother and even if he pours dust in your mouth, and take the grace upon your enemy for it is more likely with the victory, and be safe from the world with the good manners, and swallow the anger for I^{-asws} have not seen any gulp sweeter than it in consequence nor more pleasurable in consequence, nor any more pleasurable than it in outcome.

وَ لَا تَصْرِمُ أَخَاكَ عَلَى اِزْتِيَابٍ وَ لَا تَقْطَعُهُ دُونَ اسْتِيعَابٍ وَ لَنْ لِمَنْ غَاظَكَ فَإِنَّهُ يُوشِكُ أَنْ يَلِينَنَّ لَكَ مَا أَقْبَحَ الْقَطِيعَةَ بَعْدَ الصِّلَةِ وَ الْجَمَاءَ بَعْدَ الْإِحَاءِ
وَ الْعَدَاوَةَ بَعْدَ الْمَوَدَّةِ وَ الْحَيَانَةَ لِمَنْ ائْتَمَنَكَ وَ حَلْفَ الظَّنِّ لِمَنْ اِزْتَجَاكَ وَ الْعُدْرَ بَيْنَ اسْتَأْمَنِ إِلَيْكَ-

And do not be insistent with your brother upon the suspicion nor cut him off without advising, and for the ones who are harsh with you, for he might be about to be gentle to you. How ugly

is the cutting off after the connecting, and the forsaking after the brotherhood, and the enmity after the cordiality, and the betrayal of the one who entrusts you, and the treachery with the one who grants safety to you.

فَإِنْ أَنْتَ عَلَيْنَا فَطَبَعُهُ أَخِيكَ فَاسْتَبِقِ لَهَا مِنْ نَفْسِكَ بَقِيَّةً تَرْجِعُ إِلَيْهَا إِنْ بَدَا ذَلِكَ لَهُ يَوْمًا وَ مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ وَ لَا تُضَيِّعَنَّ حَقَّ أَخِيكَ
إِتِّكَالًا عَلَى مَا بَيْنَكَ وَ بَيْنَهُ فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ

And if you intend to cut off your brother, then precede to him a way from yourself he can return to if there is a change of mind for him and you one day, and the one who thinks good for you then ratify his thoughts, and do not waste a right of your brother relying upon what is between you and him, for he isn't with brotherhood for you one whose right you have wasted.

وَ لَا يَكُنْ أَهْلَكَ أَشَقَى الْخَلْقِ بِكَ وَ لَا تَرْغَبَنَّ فِيمَنْ زَهَدَ فِيكَ وَ لَا تَزْهَدَنَّ فِيمَنْ رَغِبَ لَكَ إِذَا كَانَ لِلْخُلَطَاءِ مَوْضِعًا وَ لَا يَكُونَنَّ أَحْوَكَ أَقْوَى عَلَى
قَطِيعَتِكَ مِنْكَ عَلَى صَلْتِهِ وَ لَا يَكُونَنَّ عَلَى الْإِسَاءَةِ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ وَ لَا عَلَى الْبُحْلِ أَقْوَى مِنْكَ عَلَى التَّقْصِيرِ أَقْوَى مِنْكَ
عَلَى الْفَضْلِ

And do not let you family members be most miserable of the people with you, nor be desirous regarding the one who is abstaining regarding you, nor be abstaining regarding the one who is desirous for you, nor should your brother be stronger upon cutting you off than you are upon connecting him, and he should not be stronger upon the evil deed than you are upon the good deed, nor should be stronger upon the miserliness than you are upon the spending, nor should he be stronger upon the reduction than you are upon the merit.

وَ لَا يَكُفِّرَنَّ عَلَيْكَ ظُلْمٌ مِنْ ظَلَمَكَ فَإِنَّهُ إِذَا يَسْعَى فِي مَضَرَّتِهِ وَ نَفَعِكَ وَ لَيْسَ جَزَاءُ مَنْ سَرَّكَ أَنْ تَسُوَّهُ- وَ الرِّزْقُ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَ رِزْقٌ يَطْلُبُكَ فَإِنْ
لَمْ تَأْتِهِ أَتَاكَ

And do not let it be grievous upon you^{-asws} an injustice of the one who is unjust to you^{-asws}, for he is striving in his harm and is benefitting you^{-asws}; and a recompense of the one who cheers you^{-asws} isn't that you^{-asws} should worsen him. The sustenance is (two types of) sustenance(s) – a sustenance you seek and a sustenance seeking you^{-asws}, so if you^{-asws} do not go to it, it will come to you^{-asws}.

وَ اعْلَمْ أَيُّ بُنْيٍّ أَنْ الدَّهْرَ دُو صُرُوفٍ فَلَا تَكُونَنَّ مِمَّنْ تَشْتَدُّ لَابِمَتُّهُ وَ يَقِلُّ عِنْدَ النَّاسِ عُدَّتُهُ مَا أَقْبَحَ الْخُضُوعِ عِنْدَ الْحَاجَةِ وَ الْجَفَاءِ عِنْدَ الْغِنَى إِذَا لَكَ مِنْ
دُنْيَاكَ مَا أَصْلَحَتْ بِهِ مَثْوَاكَ فَاتَّقِ فِي حَقِّهِ وَ لَا تَكُنْ حَازِنًا لِعَيْبِكَ وَ إِنْ حُنَّتْ جَارِعًا عَلَى مَا تَقَلَّتْ مِنْ يَدَيْكَ فَاجْزَعْ عَلَى كُلِّ مَا لَمْ يَصِلْ إِلَيْكَ وَ اسْتَدْلِلْ
عَلَى مَا لَمْ يَكُنْ بِمَا كَانَ فَإِنَّمَا الْأُمُورُ أَشْبَاهٌ

And know, O my^{-asws} son, that the times are with changes, so do not be from the ones who criticise the Imams^{-asws} their excuse will be little in the presence of the people. How ugly is the humility at the (time of) need, and the abandoning during riches. But rather, for you^{-asws}, from your^{-asws} world is what you^{-asws} can correct your^{-asws} Hereafter with, therefore spend in a right and do not be a treasurer for others, and even if you were to take in whatever escapes from your hand and panic upon all what does not arrive to you, and evidence upon what has not happen with what has happened, for rather the matters are alike.

وَلَا تُكْفُرَنَّ ذَا نِعْمَةٍ فَإِنَّ كُفْرَ النِّعْمَةِ مِنَ الْأَمِّ الْكُفْرِ وَاقْبَلِ الْعُدْرَ وَ لَا تُكُونَنَّ بِمَنْ لَا يَنْتَفِعُ مِنَ الْعِظَةِ إِلَّا بِمَا لَرِمَهُ- فَإِنَّ الْعَاقِلَ يَنْتَفِعُ بِالْأَدَبِ وَ الْبُهَاهِمِ لَا تَنْتَعِطُ إِلَّا بِالضَّرْبِ

And do not consider someone with bounties as being a Kafir, for Kufir of the bounties is from the pains of Kufir; and accept the excuse and do not be from the one who do not benefit from the preaching except with what is necessary to remove it, for the intellectual takes preaching with the education while the animals do not take preaching except by being beaten.

اعْرِفِ الْحَقَّ لِمَنْ عَرَفَهُ لَكَ زَفِيحاً كَانَ أَوْ وَضِيحاً وَ اطْرَحْ عَنْكَ وَاِرْدَاتِ الْهُمُومِ بِعَزَائِمِ الصَّبْرِ وَ حُسْنِ الْيَقِينِ مَنْ تَرَكَ الْقَصْدَ جَارَ وَ نِعَمَ حَظِّ الْمَرْءِ الْقَنَاعَةُ وَ مِنْ شَرِّ مَا صَحِبَ الْمَرْءَ الْحَسَدُ

Recognise the truth to the one who introduces it to you, whether he was high or low, and keep aside from you the oncoming worries by the determined patience and goodly conviction. One who neglects the moderation will be tyrannous, and best of the shares of the person is the contentment, and from evil of what accompanies a person is envy.

وَ فِي الْفُتُوحِ التَّفْرِيطُ وَ الشُّحُّ يَجْلِبُ الْمَلَامَةَ وَ الصَّاحِبُ مُنَاسِبٌ وَ الصَّدِيقُ مَنْ صَدَقَ غَيْبَهُ وَ الْهُوَى شَرِيكَ الْعَمَى وَ مِنَ التَّوْفِيقِ الْوُفُوفُ عِنْدَ الْحَيْرَةِ- وَ نِعَمَ طَارِدِ الْهَمِّ الْيَقِينُ وَ عَاقِبَةُ الْكُذِبِ الدَّمُ وَ فِي الصِّدْقِ السَّلَامَةُ

And in the despair is the negligence; and the greed attracts the blames; and the companion is the compatible one; and the friend is the one who a friend in absence; and the whim is a partner of the blindness; and from the inclination is the pausing at the confusion; and the best dispeller of the worries is the conviction; and consequence of the lying is regret and in the truthfulness there is safety.

وَ عَاقِبَةُ الْكُذِبِ شُرٌّ عَاقِبَةُ رَبِّ تَعَبِيدِ أَقْرَبُ مِنْ قَرِيبٍ وَ قَرِيبٌ أَبْعَدُ مِنْ تَعَبِيدِ وَ الْعَرِيبُ مَنْ لَمْ يَكُنْ لَهُ حَبِيبٌ لَا يُعْدِمُكَ مِنْ حَبِيبٍ سُوءَ ظَنٍّ وَ مَنْ حَمَى طَنِي وَ مَنْ تَعَدَّى الْحَقُّ ضَاقَ مَذْهَبُهُ وَ مَنْ افْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ- نِعَمَ الْخُلُقِ التَّكْرُمُ

And consequence of lying is vilest of consequences; and sometime a distant thing is closer than the near ones; and the stranger is one who does not happen to have a beloved for him; do not let evil thoughts drive away a friend; and the one feverish will be thirsty; and the one who exceeds the truth his doctrine will be restricted; and the one confining upon pre-determination it would be more lasting for him; best of the manners is the benevolent.

وَ الْأَمُّ اللَّؤْمُ الْبُعْثِيُّ عِنْدَ الْفُدْرَةِ وَ الْحَيَاءُ سَبَبٌ إِلَى كُلِّ جَمِيلٍ وَ أَوْثَقُ الْعَرَى التَّقْوَى وَ أَوْثَقُ سَبَبٍ أَحَدَتْ بِهِ سَبَبٌ بَيْنَكَ وَ بَيْنَ اللَّهِ وَ مَنَّكَ مِنْ أَعْتَبِكَ وَ الْإِفْرَاطُ فِي الْمَلَامَةِ تَشْبُ نِيرَانَ اللَّجَاجِ وَ كَمِ مِنْ ذَنْبٍ قَدْ نَجَا وَ صَحِيحٌ قَدْ هَوَى

And the pain of the blame of the rebelling is during power; and the modesty is a means to all beauty; and the firmest of the firm handles is the piety; and the firmest cause to take with as a means between you and Allah^{-azwj} is your secret of one who faults you; and the excessive blaming fuels the fire of bitterness; how many sick ones have attained salvation and the healthy have collapsed (in Hell).

فَقَدْ يَكُونُ الْيَأْسُ إِذْرَاكاً إِذَا كَانَ الطَّمَعُ هَلَاكاً وَ لَيْسَ كُلُّ عَوْرَةٍ تَطْهَرُ وَ لَا كُلُّ فَرِيضَةٍ تُصَابُ وَ رُبَّمَا أَخْطَأَ الْبَصِيرُ قَصْدَهُ وَ أَصَابَ الْأَعْمَى رُشْدَهُ- لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ وَ لَا كُلُّ مَنْ تَوَقَّى نَجَا أَلْحِرَ الشَّرُّ فَإِنَّكَ إِذَا شِئْتَ تَعَجَّلْتَهُ

When the greed (for something) was destruction, then the despair (from that thing) would be salvation; and it isn't so that every nakedness will appear nor is every obligation achieved; and sometimes the insightful one misses his aim and the blind ones achieves his guidance; and it isn't so that every one who seeks, finds, nor does every one who dies find salvation; delay the evil for you can hasten it whenever you so desire to.

وَ أَحْسَنُ إِنْ أُحْبِبْتَ أَنْ يُحْسَنَ إِلَيْكَ وَ احْتَمَلَ أَحَاكَ عَلَى مَا فِيهِ وَ لَا تُكْثِرِ الْعِتَابَ فَإِنَّهُ يُورِثُ الضَّعِيفَةَ وَ يَجْرُ إِلَى الْبِغْضَةِ وَ اسْتَعْتَبَ مَنْ رَجَوْتَ إِعْتَابَهُ وَ قَطِيعَةُ الْجَاهِلِ تُعَدِّلُ صِلَةَ الْعَاقِلِ وَ مِنَ الْكَرِيمِ مَنْعُ الْحَزْمِ مِنْ كَابِرِ الزَّمَانِ عَطِبَ

And do good if you love for the good to be done to you; and tolerate your brother upon what he is in; and do not frequently fault for it inherits the grudges, and advise the one whose advice you are hoping for; and cutting by the ignoramus equates connecting by the intellectual; and from the benevolence is preventing the resoluteness; one who contends with the times is destroyed.

وَ مَنْ يُنْقَمَ عَلَيْهِ غَضِبَ - مَا أَقْرَبَ التَّقَمَّةَ مِنْ أَهْلِ الْبَغْيِ وَ أَحْلَقَ بِمَنْ غَدَرَ أَلَا يُوقِي لَهُ زَلَّةَ الْمُتَوَقِّي أَشَدُّ زَلَّةً وَ عِلَّةُ الْكُذِبِ أَفْبَحُ عِلَّةً وَ الْفَسَادُ يُبِيرُ الْكَثِيرَ وَ الْإِقْتِصَادُ يُثْمِرُ الْيَسِيرَ وَ الْقَلَّةُ ذَلَّةٌ وَ بُرُّ الْوَالِدَيْنِ مِنْ كَرَمِ الطَّبِيعَةِ

And the one revenge is taken upon is angered; and how close is the punishment from the rebellious people, and it is befitting with the one betraying that he should not be loyal to; slip of the anticipating one is most intense of the slips; and reason of the lying is ugliest of reasons; and the corruption destroys a lot; and the moderation bear fruits of the little; and the scarcity is humiliation; and being righteous with the parents is from the most honourable of natures.

وَ الرَّئُلُ مَعَ الْعَجَلِ وَ لَا خَيْرَ فِي لَذَّةٍ تُعْقِبُ نَدَمًا - وَ الْعَاقِلُ مَنْ وَعَظَنَّهُ التَّجَارِبُ وَ الْهُدَى يُجَلُّ الْعَمَى وَ لِسَانُكَ تَرْجُمَانُ عَقْلِكَ لَيْسَ مَعَ الْإِخْتِلَافِ ائْتِيَافٌ

And the slips are with the haste; and there is no good in pleasure followed by remorse; the intellectual is the one who is preached by the experiences; and the guidance polishes the blindness; and your tongue is a translator of your intellect; and there is no unity in the disagreement.

مِنْ حُسْنِ الْمِوَارِ تَفَقُّدُ الْجَارِ لَنْ يَهْلِكَ مَنْ اقْتَصَدَ وَ لَنْ يَفْتَقِرَ مَنْ زَهَدَ بَيْنَ عَيْنِ امْرِئٍ دَخِيلُهُ رَبٌّ بَاجِثٌ عَنْ حَتْفِهِ لَا تَشْتَرِينَ بِثِقَةٍ رَجَاءً مَا مَحَلُّ مَا يُحْسَنِي يَضُرُّ رَبُّ هَزْلِ عَادَ جِدًّا مِنْ أَمْنِ الزَّمَانِ خَانَهُ وَ مَنْ تَعَظَّمَ عَلَيْهِ أَهَانُهُ وَ مَنْ تَرَعَّمَ عَلَيْهِ أَرْعَمَهُ وَ مَنْ جَلَأَ إِلَيْهِ أَسْلَمَهُ

From good neighbourliness is missing the neighbour; he will never be destroyed, the one who is moderate, and he will never be impoverished, the one who is ascetic; what informs about a person is his mingling; sometimes a grave digger is digging for his own death; do not be tainted by trusting the hopes; and not all what is feared is harmful; and sometimes playfulness turns out to be serious; one who trust the times it will betray him, and one who reveres it, it will demean him, and one who is forceful upon it, it will rub his nose (disgrace him), and one who shelters to it, it will submit him.

وَ لَيْسَ كُلُّ مَنْ رَمَى أَصَابَ إِذَا تَغَيَّرَ السُّلْطَانُ تَغَيَّرَ الزَّمَانُ وَ خَيْرُهُ أَهْلُكَ مِنْ كَفَاكَ وَ الْمِرْزَاحُ يُورِثُ الضَّعَائِنَ وَ رُبَّمَا أَكْذَى الْحَرِيصِ رَأْسُ اللَّيْلِ صِحَّةُ الْيَقِينِ وَ تَمَامُ الْإِخْلَاصِ يُجَنِّبُكَ الْمَعَاصِي وَ خَيْرُ الْمَقَالِ مَا صَدَّقَهُ الْفِعَالُ

And it isn't so that every one who shoots will hit the target; and when the ruler changes, the times change; best of your family is the one who suffices you; the mocking inherits the grudges; and sometimes the greedy one does not win; head of the religion is healthy conviction; the complete sincerity is shunning the disobedience; best of the words are what the actions verify.

وَالسَّلَامَةُ مَعَ الْإِسْتِقَامَةِ وَالدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ سَلِّ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَ عَنِ الْجَارِ قَبْلَ الدَّارِ وَ كُنْ مِنَ الدُّنْيَا عَلَى قُلْعَةٍ أَحْمَلُ لِمَنْ أَدَلَّ عَلَيْكَ وَ أَقْبَلَ عُذْرَ مَنْ اغْتَدَرَ إِلَيْكَ وَ اخْذِ الْعُقُوبَ مِنَ النَّاسِ وَ لَا تُبْلِعْ إِلَى أَحَدٍ مَكْرُوهَهُ

The safety is with the straightness; and the supplication is a key of Mercy; ask about the friend before (asking about) the road, and about the neighbour before (buying) the house; and be as a fortress from the world; tolerate the one being audacious upon you; and accept the apology of the one apologising to you; and take the excuse from the people and do not inform of an abhorrence regarding anyone.

أَطِعْ أَخَاكَ وَ إِنْ عَصَاكَ وَ صَلُّهُ وَ إِنْ جَفَاكَ وَ عَوِّدْ نَفْسَكَ السَّمَاخَ وَ تَخَيَّرْ لَهَا مِنْ كُلِّ حُلُقِي أَحْسَنَهُ فَإِنَّ الْحَيَّرَ عَادَةٌ- وَ إِيَّاكَ أَنْ تَذْكَرَ مِنَ الْكَلَامِ قَلِيلاً أَوْ تَكُونَ مُضْحِكاً وَ إِنْ حَكَيْتَ ذَلِكَ عَنْ غَيْرِكَ وَ أَنْصِيفَ مِنْ نَفْسِكَ قَبْلَ أَنْ يُنْتَصِفَ مِنْكَ وَ إِيَّاكَ وَ مُشَاوَرَةَ النِّسَاءِ فَإِنَّ رَأْيَهُنَّ إِلَى أَفْنٍ وَ عَزْمُهُنَّ إِلَى وَهْنٍ

And obey your brother and even if he disobeys you, and connect with him and even if he abandons you; and accustom yourself to the forgiving and choose for it from every good moral, for it is the best habit; and beware from the talking with carelessness and from being funny, and even if you are narrating that from others; and be fair from yourself; and beware of consulting the women for their opinions are to the vanishing and their resolves are to the weakness.

وَ احْتَفُفْ عَلَيْهِنَّ مِنْ أَبْصَارِهِنَّ بِحُجُبِكَ إِيَّاهُنَّ فَإِنَّ شِدَّةَ الْحِجَابِ حَيْرٌ لَكَ وَ لَهُنَّ وَ لَيْسَ خُرُوجُهُنَّ بِأَشَدَّ مِنْ إِدْخَالِكَ مَنْ لَا يُؤْتَقَى بِهِ عَلَيْهِنَّ وَ إِنْ اسْتَطَعْتَ أَنْ لَا يَعْرِفَنَّ غَيْرُكَ فَافْعَلْ وَ لَا تَمْلِكِ الْمَرْأَةُ مِنْ أَمْرِهَا مَا جَاوَزَ نَفْسَهَا فَإِنَّ ذَلِكَ أَنْعَمَ لِحَالِهَا وَ أَرْحَى لِبَالِهَا وَ أَدْوَمُ لِحَالِهَا فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ وَ لَيْسَتْ بِعَهْرَمَانَةٍ

And restrain them from their gazing by veiling them, for the severe veiling is better for you and for them; and their going out isn't severer than entering someone to see them who cannot be trusted with it ; and if you are capable that they should not know other than you from the men, then do so; and not let the woman control from the affairs what exceeds herself for that is better for her situation and more relaxing for her mind, and more lasting for her beauty, for the woman is an aroma, she cannot be conquered.

وَ لَا تَعُدْ بِكَرَامَتِهَا نَفْسَهَا وَ لَا تُطْمِعْهَا أَنْ تَشْفَعَ لِعَیْرَهَا فَتَمِيلَ مُغْضَبَةً عَلَيْكَ مَعَهَا وَ لَا تُطِيلِ الْحُلُوءَ مَعَ النِّسَاءِ فَيَمْلِكَنَّكَ أَوْ تَمْلَهُنَّ وَ اسْتَبِقِ مِنْ نَفْسِكَ بَقِيَّةً مِنْ إِسْمَاعِكَ عَنْهُنَّ وَ هُنَّ بَرِيذٌ أَنْتَكَ ذُو أَفْتِدَارٍ خَيْرٌ مِنْ أَنْ يَطْهَرَنَّ مِنْكَ عَلَى اتِّبَارٍ

And do not exceed herself in honouring her nor obey her if she were to interceded for others, for the one she has interceded for will incline against you along with her; and do not prolong being along with the women lest they get bored with you and you get bored with them; and race for isolation of yourself, for your withholding from them, while they are viewing that you with the power, is better than they being notified from you upon a secret.

وَإِيَّاكَ وَالتَّعَايِيرَ فِي غَيْرِ مَوْضِعٍ غَيْرِهِ فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ مِنْهُمْ إِلَى السُّقْمِ وَ لَكِنَّ أَحْكِمَ أَمْرَهُمْ فَإِنَّ رَأَيْتَ ذَنْبًا فَعَاجِلِ التَّكْبِيرَ عَلَى الْكَبِيرِ وَ الصَّغِيرِ -

And beware of the self-esteem (Ghayra) in other than the place of self-esteem, for that will call the healthy ones from them to the sickness, but judge their matters. If you see a fault, then be quick in denouncing the major one and the minor one.

وَإِيَّاكَ أَنْ تُعَاقِبَ فِتْغَطِمَ الذَّنْبِ وَ تُهَوِّنَ الْعُتْبَ وَ أَحْسِنَ لِلْمَمَالِكِ الْأَدَبَ وَ أَقْبِلِ الْعُصْبَ وَ لَا تُكْثِرِ الْعُتْبَ فِي غَيْرِ ذَنْبٍ فَإِذَا اسْتَحَقَّ أَحَدٌ مِنْهُمْ ذَنْبًا فَأَحْسِنِ الْعَدْلَ فَإِنَّ الْعَدْلَ مَعَ الْعَفْوِ أَشَدُّ مِنَ الضَّرْبِ لِمَنْ كَانَ لَهُ عَقْلٌ وَ التَّمَسُّكُ بِمَنْ لَا عَقْلَ لَهُ أَوْجِبُ الْفِيضِ -

And beware of pursuing (reproaching) for the sin would be magnified and the reproach minimised; and be of good etiquettes to the slaves, and reduce the anger, and do not frequently reproach. When anyone of them deserves an offence (to be punished), then be of goodly justice, for the justice with the pardoning is severer than the beating for the one who has intellect for him; and adhering with the one having not intellect for him obliges the retaliation.

وَ اجْعَلْ لِكُلِّ امْرِئٍ مِنْهُمْ عَمَلًا تَأْخُذُهُ بِهِ فَإِنَّهُ آخِرَى أَنْ لَا يَتَوَاكَلُوا وَ أَكْرَمَ عَشِيرَتِكَ فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ وَ أَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ وَ بِهِمْ تَصُولُ وَ هُمْ الْعُدَّةُ عِنْدَ الشَّدَّةِ

And make work to be for every person from them (servants) he can be taking with, for it is better if they do not interfere with each other; and honour your clan for they are your wings which you can be flying with and your origin which you are destined to, and with them you are connecting, and they are the tools during the hardship.

فَأَكْرَمَ كَرِيمَتِهِمْ وَ عُدَّ سَقِيمَتِهِمْ وَ أَشْرَكُهُمْ فِي أُمُورِهِمْ وَ تَبَسَّرَ عِنْدَ مَعْسُورِهِمْ وَ اسْتَعَانَ بِاللَّهِ عَلَى أُمُورِكَ فَإِنَّهُ أَكْفَى مُعِينٍ اسْتَوْدَعَ اللَّهُ دِينَكَ وَ دُنْيَاكَ وَ اسْأَلْهُ خَيْرَ الْقَضَاءِ لَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ السَّلَامَ عَلَيْكَ وَ رَحْمَةَ اللَّهِ.

Therefore honour their honourable ones, and console their sick, and participate in their matters, and facilitate with their ones in difficulties, and seek Assistance with Allah^{-azwj} upon your affairs for He^{-azwj} is the most sufficing of assistances. Entrust your religion and your world to Allah^{-azwj}, and ask Him^{-azwj} of the best Decree for you in the world and the Hereafter, and the greetings be upon you^{-asws}, and Mercy of Allah^{-azwj}.³⁸⁹

جش، الفهرست للنجاشي الأصْبَغُ بْنُ نُبَاتَةَ الْمُجَاشِعِيِّ كَانَ مِنْ خَاصَّةِ أَمِيرِ الْمُؤْمِنِينَ ع- وَ عَمَرَ بَعْدَهُ رَوَى عَنْهُ عَهْدَ الْأَشْتَرِ وَ وَصِيَّتَهُ إِلَى مُحَمَّدِ ابْنِهِ أَخْبَرَنَا عَبْدُ السَّلَامِ بْنُ الْحُسَيْنِ الْأَدِيبُ عَنْ أَبِي بَكْرٍ الدُّورِيِّ- عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي التَّلْحِجِ- عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ- عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ بِالْوَصِيَّةِ.

(The book) 'Al Fihrist' of Al Najashy -

'Al-Asbagh Bin Nubata Al Mujashie was from the special ones of Amir Al-Momineen^{-asws}, and lived after him^{-asws}. It has been reported from him, the covenant to Al-Ashtar, and his^{-asws} bequest to his^{-asws} son Muhammad. It has been informed to us by Abdul Salam Bin Al-Husayn

³⁸⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 8 H 2

Al-Adeeb, from Abu Bakr Al-Dowry, from Muhammad Bin Ahmad Bin Abu Al-Salj, from Ja'far Bin Muhammad Al-Hassan, from Ali Bin Abdul, from Al-Hassan Bin Zareyf, from Al-Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nubata, with the bequest''.

د، العدد القوية من وصية أمير المؤمنين ع لولده الحسن ع- كيف و أنى بك يا بئى إذا صرت في قوم صبيهم غاوٍ و شائهم فاتك و شئهم لا يأمر بمعروفٍ و لا ينهى عن منكرٍ و عالمهم حب مؤاة

(The book) 'Al Adad Al Qawiya' –

'From a bequest of Amir Al-Momineen^{-asws} to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'How will it be with you^{-asws}, O my^{-asws} son^{-asws}, when you^{-asws} come to be among a people, their young boys are deceitful, and their youths are lethal, and their elders are neither instructing with the acts of kindness nor are they forbidding from the evil, and their scholars are distorting falsifiers.

مستخوذ عليه هواه متمسك بعاجل دنياه أشدهم عليك إقبالاً يزدك بالعوائل و يطلب الحيلة بالتمني و يطلب الدنيا بالاجتهاد خوفهم آجل و رجاءهم عاجل- لا يهابون إلا من يخافون لسانه و لا يكرهون إلا من يرجون نواله

His personal desires are possessed upon him. He adheres with his current world. He is the severest of them in ambushing you with the difficulties, and he seeks the tricks with the wishing, and he seeks the world with the Ijtihad (struggling). Their fear is postponed and their hopes are hastened. They are not dreading except the one whose tongue they fear, and they are not honouring except the one they are hoping to attain from him.

دينهم الرباكل حتى عندهم مهجور محبوب من عشهم و يملون من داهنهم قلوبهم حاوية لا يسمعون دعاء و لا يجيبون سائلاً قد استولت عليهم سكره الغفلة إن تركتهم لم يتركوك و إن تابعتهم اغتالوك

Their religion is the usury, every right is forsaken in their presence. They are loving the one who cheat them and they are fed up of the one who flatters them. Their hearts are empty. They are neither listening to any call nor are they answering a beggar. The intoxication of heedlessness is ruling upon them. If you were to leave them, they will not leave you, and if you were to follow them, they will kill you.

إخوان الظاهر و أعداء السرائر يتصاحبون على غير تقوى- فإذا افتروا دم بعضهم بعضاً تموت فيهم السنن و تخيا فيهم البدع فأحرق الناس من أسف على فقيدهم أو سرر بكثرتهم-

They are apparent brothers and secretive enemies. They are accompanying each other without piety. When they separate, they condemn each other. The Sunnah(s) have died among them and the innovations are living among them. The most idiotic of the people is the one feels sorry upon losing them or is happy with their large numbers.

فكل عند ذلك يا بئى كائن اللبون لا ظهر فيركب و لا وبر فيسلب و لا ضرع فيحلب

O my^{-asws} son^{-asws}! Be during that like a two year old she-camel, neither having a (strong) back to be ridden upon, nor having any fur to be fleeced, nor having any udder to be milked.

فَمَا طَلَبَكَ لِقَوْمٍ إِنْ كُنْتَ عَالِمًا عَابُوكَ وَ إِنْ كُنْتَ جَاهِلًا لَمْ يُزِيْدُوكَ وَ إِنْ طَلَبْتَ الْعِلْمَ قَالُوا مُتَكَلِّفٌ مُتَعَمِّقٌ وَ إِنْ تَزَكَّتْ طَلَبَ الْعِلْمَ قَالُوا عَاجِزٌ عَيْبٌ وَ إِنْ حَقَّقْتَ لِعِبَادَةِ رَبِّكَ قَالُوا مُتَّصِعٌ مُرَائٍ

So what is your^{-asws} demand (need) for a people, if you^{-asws} were to be a scholar they will fault you^{-asws}, and if you were to be ignorant they will not guide you^{-asws}, and if you^{-asws} were to seek the knowledge they would say, 'A skilled pretender', and if you^{-asws} were to neglect seeking the knowledge they would say^{-asws}, 'A stupid frustrated one', and if you^{-asws} were to worship your^{-asws} Lord^{-azwj}, they would say, 'A hypocritical show-off'.

وَ إِنْ لَزِمْتَ الصَّمْتَ قَالُوا أَلْكُنْ- وَ إِنْ نَطَقْتَ قَالُوا مِهْدَاؤٌ وَ إِنْ أَنْفَقْتَ قَالُوا مُسْرِفٌ وَ إِنْ اقْتَصَدْتَ قَالُوا بَحِيلٌ وَ إِنْ اِحْتَجْتَ إِلَى مَا فِي أَيْدِيهِمْ صَارُوا مَوَكٌ وَ دَمُوكَ وَ إِنْ لَمْ تَعْتَدْ بِهِمْ كَفَرُوا

And if you^{-asws} were to stick to silence they would say, 'Inarticulate', and if you^{-asws} were to speak they would say, 'A chatterbox', and if you^{-asws} were to spend they would say, 'An extravagant', and if you^{-asws} were to be moderate they would say, 'Stingy', and if you were to be needy to what is in their hands they would cut you off and condemn you, and if you don't transgress against them they would not believe you.

فَهَذِهِ صِفَةُ أَهْلِ زَمَانِكَ فَأَصْعَاكَ مَنْ فَرَعَ عَنْ حَوْرِهِمْ وَ أَمِنَ مِنَ الطَّمَعِ فِيهِمْ فَهُوَ مُقْبَلٌ عَلَى شَأْنِهِ مُدَارٍ لِأَهْلِ زَمَانِهِ

So these are characteristics of the people of your^{-asws} time. He will listen to you^{-asws}, one who is free from their tyranny and is safe from the greed regarding them, so he is facing upon his matter being polite to the people of his time.

وَ مِنْ صِفَةِ الْعَالِمِ أَنْ لَا يَعْطِ إِلَّا مَنْ يَقْبَلُ عِظَتَهُ وَ لَا يَنْصَحُ مُعْجَبًا بِرَأْيِهِ وَ لَا يُخْبِرُ بِمَا يَخَافُ إِذَاعَتَهُ-

And from the attributes of the scholar is that he does not preach except to the one who accepts his preaching, nor does he advise the one who is fascinated with his own opinion, nor does he inform with what he fears will be broadcasted.

وَ لَا تُودِعْ سِرَّكَ إِلَّا عِنْدَ كَلِّ ثِقَةٍ وَ لَا تَلْفِظْ إِلَّا بِمَا يَتَعَارَفُونَ بِهِ النَّاسُ وَ لَا تَخَالِطُهُمْ إِلَّا بِمَا يَفْعَلُونَ فَاحْذَرْ كُلَّ الْحَدَرِ وَ كُنْ فَرْدًا وَجِيدًا-

And do not deposit your^{-asws} secret except with every trusted one, nor express except with what the people are knowing with, nor mingle with the except with what they are doing, therefore be cautious with all caution and be individual, alone.

وَ اعْلَمْ أَنَّ مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ شُغِلَ عَنْ عَيْبِ غَيْرِهِ وَ مَنْ كَابَدَ الْأُمُورَ عَطِبَ وَ مَنْ افْتَحَمَ اللَّجِجَ غَرِقَ وَ مَنْ أُعْجِبَ بِرَأْيِهِ ضَلَّ وَ مَنْ اسْتَعَى بِعَمَلِهِ زَلَّ وَ مَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلَّ-

And know that the one who looks into his own faults will be too pre-occupied from faulting others; and one who endures the matters will be damages; and the one who storm into the storm will drown; and the one who is fascinated with his own opinions will stray; and the one who is needless (of others) with his own intellect will slip; and the one being arrogant upon the people will be disgraced.

وَمَنْ مَرَّحَ اسْتُحِفَّ بِهِ وَ مَنْ كَثُرَ مِنْ شَيْءٍ عُرِفَ بِهِ وَ مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَ مَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ وَ مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ وَ مَنْ قَلَّ وَرَعُهُ قَلَّ دِينُهُ وَ مَنْ قَلَّ دِينُهُ مَاتَ قَلْبُهُ وَ مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ -

And the one who jokes will be taken lightly with; and the one who frequents from something will be known with it; and the one whose talk is a lot his mistakes will be a lot, and the one whose mistakes are a lot, little would be his shame, and the one whose shame is little, little would be his devoutness, and the one whose devoutness is little, little would be his religion, and the one whose religion is little his hear is dead, and the one whose hear it dead will enter the Fire’.

قِيلَ وَقَفَ رَجُلٌ عَلَى الْحَسَنِ بْنِ عَلِيٍّ ع فَقَالَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ بِالَّذِي أَنْعَمَ عَلَيْكَ بِهَذِهِ الْبَغْمَةِ الَّتِي مَا نَلْتَهَا مِنْهُ بِشَفِيعٍ مِنْكَ إِلَيْهِ بَلْ إِنْعَاماً مِنْهُ عَلَيْكَ إِلَّا مَا أَنْصَفْتَنِي مِنْ حَصْمِي فَإِنَّهُ عَشُومٌ ظَلُومٌ - لَا يُوقِّرُ الشَّيْخَ الْكَبِيرَ وَ لَا يَرْحَمُ الطِّفْلَ الصَّغِيرَ

It was said, ‘A man stood up to Al-Hassan Bin Ali^{-asws}. He said, ‘O son^{-asws} of Amir Al-Momineen^{-asws}! The One^{-azwj} Who has Bestowed this bounty upon you^{-asws} what cannot be achieved from Him^{-azwj} with anyone more an intercessor than you^{-asws} are to Him^{-azwj}, but it is a Favour from Him^{-azwj} upon you^{-asws}, except you^{-asws} have not been fair to me from my contender, for he is deceitful, unjust. He neither dignifies the old, nor does he have mercy on the child’.

وَ كَانَ مُتَكَبِّراً فَاسْتَوَى جَالِساً وَ قَالَ لَهُ مَنْ حَصْمُكَ حَتَّى أَنْصِفَ لَكَ مِنْهُ

And he^{-asws} had been reclining, so he^{-asws} sat up straight and said to him: ‘Who is your contender until I^{-asws} can be fair to you from him?’

فَقَالَ لَهُ الْفَقْرُ

He said to him^{-asws}, ‘The poverty’.

فَأَطْرَقَ ع سَاعَةً ثُمَّ رَفَعَ إِلَى خَادِمِهِ وَ قَالَ أَحْضِرْ مَا عِنْدَكَ مِنْ مَوْجُودٍ فَأَحْضِرْ حَمْسَةَ آلَافٍ دِرْهَمٍ فَقَالَ ادْفَعَهَا إِلَيْهِ

He^{-asws} lowered his^{-asws} head for a while then raised it to his^{-asws} servant and said: ‘Present what is with you from what is existent!’ He presented five thousand Dirhams. He^{-asws} said: ‘Hand it to him who?!’

ثُمَّ قَالَ لَهُ بِحَقِّ هَذِهِ الْأُقْسَامِ الَّتِي أَقْسَمْتُ بِهَا عَلَيَّ مَتَى أَتَاكَ حَصْمُكَ جَائِراً إِلَّا مَا أَتَيْتَنِي مِنْهُ مُتَظَلِّماً.

The he^{-asws} said to him: ‘By the right of these vows which have vowed with upon me^{-asws}! whenever your contender (poverty) comes to you unfairly, only come to me^{-asws} with a grievance from him’.³⁹⁰

³⁹⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 8 H 3

CHAPTER 9 – BEQUEST OF AMIR AL-MOMINEEN^{-asws}, MAY THE SALAWAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, TO AL-HUSAYN^{-asws}, MAY THE SALAWAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}.

1- ف، تحف العقول يا بُنَيَّ أوصيك بتقوى الله في العنى والفقر وكلمة الحق في الرضا والغضب والقصد في العنى والفقر وبالعدل على الصديق والعدو وبالعمل في النشاط والكسل والرضا عن الله في الشدة والرخاء-

(The book) 'Tuhaf Al Uqoul' –

'O my^{-asws} son^{-asws}! I^{-asws} hereby advise you^{-asws} with fearing Allah^{-azwj} during the riches and the poverty, and (sparkling) the truthful word during the satisfaction and the annoyance, and the moderation during the riches and the poverty, and with the justice upon the friend and the enemy, and with the working during the activeness and the laziness, and the satisfaction with Allah^{-azwj} during the hardship and the ease.

أَيُّ بُنَيَّ مَا شَرُّ بَعْدَهُ الْجَنَّةُ بِشَرِّهِ وَلَا خَيْرَ بَعْدَهُ النَّارُ بِخَيْرِهِ وَكُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْضُورٌ وَكُلُّ بَلَاءٍ دُونَ النَّارِ عَاقِبَةٌ-

Yes, my^{-asws} son^{-asws}! There is neither any evilness with an evil (if) the Paradise is after it, nor is there any good with goodness (if) the Fire is after it; and every bounty apart from the Paradise is insignificant, and every affliction apart from the Fire is well-being.

وَاعْلَمْ أَيُّ بُنَيَّ أَنَّهُ مَنْ أَبْصَرَ عَيْبَ نَفْسِهِ شُغِلَ عَنْ عَيْبِ غَيْرِهِ وَمَنْ تَعَرَّى مِنَ لِبَاسِ التَّقْوَى لَمْ يُسْتَمِرَّ بِشَيْءٍ مِنَ اللَّبَاسِ وَمَنْ رَضِيَ بِقَسَمِ اللَّهِ لَمْ يُحْزَنْ عَلَى مَا فَاتَهُ

And know, yes my^{-asws} son^{-asws}, surely the one who sees his own faults will be too pre-occupied from faulting others; and the one who is bare from the clothing of piety cannot be concealed by anything from the clothing; and the one who is satisfied with the Apportionment of Allah^{-azwj} will not grieve upon what he has lost.

وَمَنْ سَلَّ سَيْفَ الْبُعْيِ قُتِلَ بِهِ وَمَنْ حَفَرَ بَفْرًا لِأَخِيهِ وَقَعَ فِيهَا وَمَنْ هَتَكَ حِجَابَ غَيْرِهِ انْكَشَفَتْ عَوْرَاتُ بَيْتِهِ وَمَنْ نَسِيَ حَطْبِنْتَهُ اسْتَغْطَمَ حَطْبِنَةَ غَيْرِهِ وَمَنْ كَابَدَ الْأُمُورَ عَطِبَ وَمَنِ افْتَحَمَ الْعَمْرَاتِ عَرِقَ وَمَنْ أُعْجِبَ بِرَأْيِهِ ضَلَّ

And the one who unsheathes a sword of rebellion will be killed by it; and the one who digs a pit for his brother will fall into it; and the one who tears a veil of others his own nakedness will be uncovered in his house; and the one who forgets his own sins will magnify the sins of others; and one who endures the matters will perish; and one who storms into the storms will drown; and one who is fascinated by his own opinions will stray.

وَمَنْ اسْتَعْنَى بِعَقْلِهِ زَلَّ وَمَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلَّ وَمَنْ خَالَطَ الْعُلَمَاءَ وَفَرَّ وَمَنْ خَالَطَ الْأَنْذَالَ حُفِرَ وَمَنْ سَفِهَ عَلَى النَّاسِ شَتِمَ وَمَنْ دَخَلَ مَدَاجِلَ السُّوءِ أَهْمَ وَمَنْ مَرَحَ اسْتُخِفَّ بِهِ-

And one who is needless (of others) with his own opinion will slip; and one who is arrogant upon the people will be disgraced; and one who mingles with the scholar will be dignified; and one who mingles with the lowly will be demeaned; and one who faults upon the people will be insulted; and one who enters the evil entrance will be accused; and one who jokes will be taken lightly with.

وَمَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ وَ مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَ مَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ وَ مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ وَ مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ وَ مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ -

And one who frequents from something will be known by it; and one whose talk is a lot his mistakes will be a lot, and one whose mistakes are a lot his shame will be little, and the one whose sham is a little his devoutness will be little, and the one whose devoutness will be little his heart will die, and the one whose heart dies will enter the Fire.

أَيُّ بُيِّ مَنْ نَظَرَ فِي غُيُوبِ النَّاسِ وَ رَضِيَ لِنَفْسِهِ بِهَا فَذَاكَ الْأَحْمَقُ بِعَيْنِهِ وَ مَنْ تَفَكَّرَ اعْتَبَرَ وَ مَنْ اعْتَبَرَ اعْتَزَلَ وَ مَنْ اعْتَزَلَ سَلِمَ وَ مَنْ تَرَكَ الشَّهَوَاتِ كَانَ حُرّاً وَ مَنْ تَرَكَ الْحَسَدَ كَانَتْ لَهُ الْمَحَبَّةُ عِنْدَ النَّاسِ -

Yes, my^{-asws} son^{-asws}! One who looks into faults of the people and is pleased with himself by it, so that is the idiot exactly; and one who contemplates will take a lesson, and one who takes a lesson is go into seclusion, and one who goes into seclusion will be safe; and one who neglects the lustful desires would be free; and one who neglects the envy will have the love for him in presence of the people.

أَيُّ بُيِّ عِزُّ الْمُؤْمِنِ غِنَاهُ عَنِ النَّاسِ وَ الْقِنَاعَةُ مَالٌ لَا يَنْفَعُ وَ مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ وَ مَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَنْفَعُهُ

Yes my^{-asws} son^{-asws}! Honour of the Momin is his needlessness from the people; and the contentment is wealth not to be diminished; and one who frequently remembers the death will be satisfied with the little from the world; and one who knows that his speech is from his actions his talk will be little except in what benefits him.

أَيُّ بُيِّ الْعَجَبُ مَنْ يَخَافُ الْعِقَابَ فَلَمْ يَكْفُفْ وَ رَجَا الثَّوَابَ فَلَمْ يَسْتَبْ وَ يَعْمَلْ -

Yes my^{-asws} son^{-asws}! The wonder is at the one who fears the Punishment but does not refrain and he hopes for the Reward but does not repent and work.

أَيُّ بُيِّ الْفِكْرَةُ تُورِثُ نُوراً وَ الْعَقْلَةُ ظُلْمَةٌ وَ الْجِدَالَةُ ضَلَالَةٌ وَ السَّعِيدُ مَنْ وَعُظَ بِعَيْرِهِ وَ الْأَدَبُ خَيْرٌ مِيرَاثٍ وَ حُسْنُ الْخُلُقِ خَيْرٌ فَرِينٍ لَيْسَ مَعَ قَطِيعَةِ الرَّحِمِ تَمَاءٌ وَ لَا مَعَ الْفُجُورِ غِنَى -

Yes my^{-asws} son^{-asws}! The pondering inherits light while the heedlessness (inherits) darkness; and the quarrelling is straying; and the fortunate is the one who is preached by others; and the education is best of the inheritances; and good manners is the best pair; there is no growth with cutting the kinship nor is there riches with the immoralities.

أَيُّ بُيِّ الْعَافِيَةِ عَشْرَةُ أَجْزَاءٍ سَعَةً مِنْهَا فِي الصَّمْتِ إِلَّا بِذِكْرِ اللَّهِ وَ وَاحِدٌ فِي تَرْكِ مَجَالِسَةِ السُّفَهَاءِ

Yes my^{-asws} son^{-asws}! The well being is of ten segments, nine of these are in the silence except with Zikr of Allah^{-azwj}, and the one is in neglecting sitting with the foolish people.

أَيُّ بُيِّ مَنْ تَزَيَّا بِمَعَاصِي اللَّهِ فِي الْمَجَالِسِ أُورِثَهُ اللَّهُ ذُلًّا وَ مَنْ طَلَبَ الْعِلْمَ عَلِمَ

Yes my^{-asws} son^{-asws}! One who clothes himself with disobedience of Allah^{-azwj} in the gathering, Allah^{-azwj} will Cause him to inherit disgrace; and the one who seeks the knowledge will learn.

يَا بُيِّ رَأْسُ الْعِلْمِ الرَّفْقُ وَ آفَتُهُ الْحَزْرُ وَ مِنْ كُنُوزِ الْإِيمَانِ الصَّبْرُ عَلَى الْمَصَائِبِ وَ الْعَفَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْغِنَى كَثْرَةُ الزِّيَارَةِ تُورِثُ الْمَالَةَ وَ الطُّمَأْنِينَةُ قَبْلَ الْحَيْرَةِ ضِدُّ الْحَزْمِ وَ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ يَدُلُّ عَلَى ضَعْفِ عَقْلِهِ

O my^{-asws} son^{-asws}! Head of the knowledge is kindness, and its scourge is the harshness; and from the treasures of Eman is being patient upon the calamities; and the chastity is an adornment of the poverty; and the thanking is an adornment of the riches; frequent visitations inherits the tedium; and the reassurance before the experience is opposite the assertiveness; and the fascination by the person with himself points upon weakness of his intellect.

أَيُّ بُيِّ كَمْ نَظَرَةٌ جَلَبَتْ حَسْرَةً وَ كَمْ مِنْ كَلِمَةٍ سَلَبَتْ نِعْمَةً-

Yes my^{-asws} son^{-asws}! How many a look has pulled regret, and how many a word has stripped the bounties.

أَيُّ بُيِّ لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَ لَا كَرَمَ أَعَزُّ مِنَ التَّقْوَى وَ لَا مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ وَ لَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَ لَا لِبَاسَ أَجْمَلَ مِنَ الْعَافِيَةِ وَ لَا مَالَ أَذْهَبَ بِالْفَاقَةِ مِنَ الرِّضَا بِالْفُوتِ وَ مَنْ افْتَصَرَ عَلَى بُلْعَةِ الْكُفَافِ تَعَجَّلَ الرَّاحَةَ وَ تَبَوَّأَ حَفْضَ الدَّعَةِ-

Yes my^{-asws} son^{-asws}! There is no nobility more exalted than Al-Islam, nor any honour dearer than the piety; nor any fortress more protective than the devoutness; and there is no intercede(r) more profitable than the piety, nor any clothing more beautiful than the well-being, nor any wealth more removing of destitution than being satisfied with the daily subsistence; and the one who confines to the extent of sufficiency will hasten the rest and assume the riches of the comfort.

أَيُّ بُيِّ الْحَرِصُ مِفْتَاحُ التَّعَبِ وَ مَطِيئَةُ النَّصَبِ وَ دَاعٍ إِلَى التَّفَحُّمِ فِي الدُّنُوبِ وَ الشَّرُّهٗ جَامِعٌ لِمَسَاوِي الْعُيُوبِ وَ كَفَاكَ تَأْدِيبًا لِنَفْسِكَ مَا كَرِهْتَهُ مِنْ غَيْرِكَ لِأَخِيكَ عَلَيَّكَ مِثْلُ الَّذِي لَكَ عَلَيْهِ وَ مَنْ تَوَرَّطَ فِي الْأُمُورِ بِغَيْرِ نَظَرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ لِلنَّوَائِبِ

Yes my^{-asws} son^{-asws}! The greed is a key of fatigue and a ride of toil and calls to the storming into the sins and it's evil is a collection of evil faults; and it suffices you as education for yourself whatever you dislike from others for your brother, upon you is similar to that which is for you upon him; and the one who indulges in the matters without looking into the consequence, so he has exposed himself to the calamities.

التَّذْيِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُكَ النَّدَمَ مِنَ اسْتِقْبَالِ وُجُوهِ الْأَرْءِ عَرَفَ مَوَاقِعَ الْخَطَايَا الصَّبْرُ جُنَّةٌ مِنَ الْفَاقَةِ الْبُحْلُ جَلْبَابُ الْمَسْكَنَةِ الْحَرِصُ عَلَامَةُ الْفَقْرِ وَ صَوْلٌ مُعْذِمٌ خَيْرٌ مِنْ جَافٍ مُكْتَبِرٍ لِكُلِّ شَيْءٍ فُوتٌ وَ ابْنُ آدَمَ فُوتَ الْمَوْتِ-

The management (of the affairs) before the working will keep you safe from the remorse; one who receives aspects of the views will recognise the places of mistakes; and the patience is a shield from the destitution; and miserliness is a covering of the poverty; the greed is a sign of poverty; helping whilst in poverty is better than forsaking while with plenty; for all things there is subsistence, and the son of Adam^{-as} is subsistence of the death.

أَيُّ بُيِّ لَا تُؤَيِّسُ مُذْنِباً فَكَمْ مِنْ عَاكِفٍ عَلَى ذَنْبِهِ حَتَّمَهُ لَهُ بِخَيْرٍ وَكَمْ مِنْ مُقْبِلٍ عَلَى عَمَلِهِ مُفْسِدٌ فِي آخِرِ عُمُرِهِ صَائِرٌ إِلَى النَّارِ نَعُودُ بِاللَّهِ مِنْهَا-

Yes my^{-asws} son^{-asws}! Do not despair from a sinner, for how many a person who persisted upon his sin and the ending for him was good, and how many a person has paid attention to his deeds was spoilt in the end of his life, going to the Fire. We^{-asws} seek Refuge with Allah^{-azwj} from it.

أَيُّ بُيِّ كَمْ مِنْ عَاصٍ نَجَا وَكَمْ مِنْ عَامِلٍ هَوَىٰ وَ مَنْ تَحَرَّى الصِّدْقَ خَفَّتْ عَلَيْهِ الْمُرُونُ فِي خِلَافِ النَّفْسِ رُشْدُهَا السَّاعَاتُ تَنْقُصُ الْأَعْمَارَ وَيَلُّ لِلْبَاغِيْنَ مِنْ أَحْكَمِ الْحَاكِمِيْنَ وَ عَالِمِ ضَمِيرِ الْمُضْمِرِيْنَ-

Yes my^{-asws} son^{-asws}! How many a disobedient person achieved salvation, and how many workers (of good deeds) have collapsed; and one who seeks the truthfulness, the provisions will be lightened upon him; in opposing the self is it's guidance; the times reduce the lifespans; woe be to the rebels from the wisest of the Judges and Knower of the consciences of the hidiers.

يَا بُيِّ بِمَنْ الرِّادُ إِلَى الْمَعَادِ الْعُدُوانُ عَلَى الْعِبَادِ فِي كُلِّ جُرْعَةٍ شَرِّقٌ وَ فِي كُلِّ أَكْلَةٍ عَصَصٌ لَنْ تُنَالَ نِعْمَةً إِلَّا بِفِرَاقِ أُخْرَىٰ مَا أَقْرَبَ الرَّاحَةَ مِنَ النَّصَبِ وَ الْبُؤْسَ مِنَ النَّعِيمِ وَ الْمَوْتَ مِنَ الْحَيَاةِ وَ السُّقْمَ مِنَ الصِّحَّةِ

O my^{-asws} son^{-asws}! Evilest of the provisions for the Hereafter is the aggression upon the servants; in every gulp there is choking, and in every morsel there is choking; you^{-asws} never achieve a bounty except by separation of another; how close is the comfort from the toil, and the misery from the bliss, and the death from the life, and the sickness from the health.

فَطُوبَىٰ لِمَنْ أَخْلَصَ لِلَّهِ عَمَلَهُ وَ عِلْمَهُ وَ حُبَّهُ وَ بُعْضَهُ وَ أَخَذَهُ وَ تَرَكَهُ وَ كَلَامَهُ وَ صَفَتَهُ وَ فَعَلَهُ وَ قَوْلَهُ

Beatitude is for one who is sincere to Allah^{-azwj} in his deeds and his knowledge, and his love and his hatred, and his taking and his leaving, and his talking and his silence, and his actions and his words.

وَ بَخٍ بَخٍ لِعَالِمٍ عَمِلَ فَجَدًّا وَ خَافَ الْبَيَّاتِ فَأَعَدَّ وَ اسْتَعَدَّ إِنْ سِيلَ نَصَحَ وَ إِنْ تُرِكَ صَمَتَ كَلَامُهُ صَوَابٌ وَ سُكُوتُهُ مِنْ غَيْرِ عِيٍّ جَوَابٌ-

Congratulations! Congratulations to a scholar who works and is diligent, and he fears spending the nights so he prepares, and he prepares to advise if he is asked, and if he is neglected he keeps silent. His speech is correct and his silence is an answer without being unable.

وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ بُلِيَ بِجُرْمَانٍ وَ خَدَلَانٍ وَ عَصِيَانٍ فَاسْتَحْسَنَ لِنَفْسِهِ مَا يَكْرَهُهُ مِنْ غَيْرِهِ وَ أَرْزَىٰ عَلَى النَّاسِ بِمِثْلِ مَا يَأْتِي-

And the woe of all woes is for the one who is afflicted with deprivation, and the abandonment, and the disobedience. He makes good for himself what he dislikes from others, and he faults upon the people with the likes of what he commits.

وَاعْلَمَ أَيُّ نَبِيِّ أَنَّهُ مَنْ لَأَنْتَ كَلِمَتُهُ وَحَبَّتْ مَحَبَّتُهُ وَقَفَّكَ اللَّهُ لِرُشْدِهِ وَجَعَلَكَ مِنْ أَهْلِ طَاعَتِهِ بِمُدْرَتِهِ إِنَّهُ جَوَادٌ كَرِيمٌ.

And know, yes my^{-asws} son^{-asws}, surely the one whose words are gentle his love is obliged. May Allah^{-azwj} Harmonise you^{-asws} to His^{-azwj} Guidance and Make you^{-asws} to be from the people obeying Him^{-azwj} by His^{-azwj} Power. He^{-azwj} is the Generous, Benevolent".³⁹¹

³⁹¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 9 H 1

CHAPTER 10 – COVENANT OF AMIR AL-MOMINEEN^{-asws} TO AL ASHTAR WHEN HE^{-asws} MADE HIM GOVERNOR OF EGYPT

1- ف، تحف العقول هذا ما أمر به عبد الله علي أمير المؤمنين - مالك بن الحارث الأشتر في عهده إليه حين ولاه مصر جباية خراجها و مجاهدتها عدوها و استصلاح أهلها و عمارة بلادها

(The book) 'Tuhaf Al Uqoul' –

'This is what servant of Allah^{-azwj}, Ali^{-asws} Amir Al-Momineen^{-asws} is instructing with to Malik Bin Al-Haris Al-Ashar in his^{-asws} covenant to him when he^{-asws} has made him governor of Egypt, collector of its taxes, and fighting against its enemies, and betterment of its people, and build its cities.

أمره بتقوى الله و إيتار طاعته ما أمره الله به في كتابه من فرائضه و سننه التي لا يسعد أحد إلا بإتيانها و لا يشقى إلا مع جحودها و إضاعتها

He^{-asws} instructs him with fearing Allah^{-azwj} and give preference to obeying Him^{-azwj} and following whatever He^{-azwj} has Commanded with in His^{-azwj} Book, from its Obligations and its Sunnah's which no one can be fortunate except by following it, nor be wretched except with rejecting it and wasting it.

و أن ينصر الله بيده و قلبه و لسانه - فإنه قد تكفل بنصر من نصره إنه قوي عزيز

And that he should help Allah^{-azwj} Glorious by his hands, and his heart, and his tongue for He^{-azwj}, has Guaranteed to Help the one who helps Him^{-azwj}, He^{-azwj} is Strong, Mighty.

و أمره أن يكسر من نفسه عند الشهوات فإن النفس أمارة بالسوء إلا ما رحم ربي إن ربي غفور رحيم و أن يعتمد كتاب الله عند الشبهات فإن فيه تبيان كل شيء و هدى و رحمة لقوم يؤمنون

And he^{-asws} instructs him to break off from himself during the lustful desires, for the **self is an enjoiner with the evil except what my Lord has Mercy on. Surely, my Lord is Forgiving, Merciful' [12:53]**, and he should rely on the Book of Allah^{-azwj} at the lustful desires, for therein is explanation of all things and Guidance, and Mercy for a people who are believing.

و أن يتخزي رضا الله و لا يتعرض لسخطه و لا يصير على معصيته فإنه لا ملجأ من الله إلا إليه -

And he should seek the Satisfaction of Allah^{-azwj} and not expose himself to His^{-azwj} Wrath, nor should he persist upon disobeying Him^{-azwj}, for there is no shelter from Allah^{-azwj} except to Him^{-azwj}.

ثم اعلم يا مالك أي قد وجهتك إلى بلاد قد حرت عليها دول قبلك من عدل و جور و إن الناس ينظرون من أمورك في مثل ما كنت تنظر فيه من أمور الولاة قبلك و يقولون فيك ما كنت تقول فيهم -

Then know, O Malik! I^{-asws} have sent you to a city, the governments have flowed upon it before you, from just ones and tyrannous, and that the people are looking at your affairs in an example of those which you used to look at, from the affairs of the rulers before you, and they would be saying regarding you what you used to say regarding them.

وَ إِنَّمَا يُسْتَنْدَلُ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ هُمْ عَلَى أَلْسِنِ عِبَادِهِ فَلْيُكُنْ أَحَبَّ الدُّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ بِالْقَصْدِ فِيمَا تَجْمَعُ وَ مَا تَدْعَى بِهِ رَعِيَّتِكَ

And rather what points upon the righteous is due to what Allah^{-azwj} Causes to flow for them upon the tongues of His^{-azwj} servant. So, let the most beloved of the treasures to you be the treasure of righteous deeds with the moderation in what you collect and what you take care of your citizens with.

فَأَمَلِكُ هَوَاكَ وَ لَتَسْحَ بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ فَإِنَّ سَخَاءَ النَّفْسِ الْإِنصَافُ مِنْهَا فِيمَا أُحِبِّتِ وَ كَرِهْتِ- وَ أَشْعُرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَ الْمَحَبَّةَ لَهُمْ وَ اللَّطْفَ بِالْإِحْسَانِ إِلَيْهِمْ وَ لَا تَكُونَنَّ عَلَيْهِمْ سَعْمًا ضَارِبًا تَعْتَنِمُ أَكْلَهُمْ فَإِنَّهُمْ صِنْفَانِ إِنَّمَا أَحَبُّ لَكَ فِي الدِّينِ وَ إِنَّمَا تَطْبِئُ لَكَ فِي الْخَلْقِ

Control your personal desires and diminish yourself from what is not permissible for you, for diminishing the self is the fairness from it regarding what it loves or it dislikes; and make your heart to be aware of being merciful to the citizens and the love for them, and the kindness with good to them, and do not become upon them like a predatory wild animal seizing their food, devouring them. They are of two types, either a brother to you in religion or a match for you in the creation.

تَفْرِطُ مِنْهُمْ الزَّلَلُ وَ تَعْرِضُ لَهُمُ الْعِلَالُ وَ يُؤْتَى عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَ الْخَطَا فَأَعْطِهِمْ مِنْ عَفْوِكَ وَ صَفْحِكَ مِثْلَ الَّذِي تُحِبُّ أَنْ يُعْطِيكَ اللَّهُ مِنْ عَفْوِهِ فَإِنَّكَ فَوْقَهُمْ وَ وَالِي الْأَمْرِ عَلَيْكَ فَوْقَكَ وَ اللَّهُ فَوْقَ مَنْ وَلَاكَ بِمَا عَزَمَكَ مِنْ كِتَابِهِ وَ بَصَرَكَ مِنْ سُنَنِ نَبِيِّهِ ص-

The slips would be excessive from them and so present the reasons to them and give upon their hands during the deliberate (errors) and the mistakes, so give them from your pardons and your excuses similar to that which you would love Allah^{-azwj} to Grant you from His^{-azwj} Pardon, for you are above them and there is a Master^{-asws} of the Command upon you above you, and Allah^{-azwj} is above the one^{-asws} who placed you in charge with what he^{-asws} has introduced to you from His^{-azwj} Book and made you insight of the Sunnah(s) of His^{-azwj} Prophet^{-saww}.

عَلَيْكَ بِمَا كَتَبْنَا لَكَ فِي عَهْدِنَا هَذَا-

Upon you is being with what we^{-asws} have written for you in this covenant of ours^{-asws}.

لَا تَنْصِبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ فَإِنَّهُ لَا يَدِي لَكَ بِنِقْمَتِهِ- وَ لَا غِيَّ بِكَ عَنْ عَفْوِهِ وَ رَحْمَتِهِ فَلَا تَنْدَمَنَّ عَلَى عَفْوٍ وَ لَا تَبْجَحَنَّ بِعَفْوِيَّةٍ وَ لَا تُسْرِعَنَّ إِلَى بَادِرَةٍ وَجَدْتَ عَنْهَا مَنُذِرَةً وَ لَا تَقُولَنَّ إِنِّي مُؤَمَّرٌ أَمْرٌ فَأَطَاعُ فَإِنَّ ذَلِكَ إِدْغَالٌ فِي الْقَلْبِ وَ مِنْهُكُمُ اللَّذِينَ وَ تَعَرَّبْتَ مِنَ الْفِتَنِ فَتَعَوَّذُ بِاللَّهِ مِنْ ذِكْرِ السَّمَاءِ

And do not install yourself to be at war against Allah^{-azwj} for there is no hand (of defence) for you with His^{-azwj} Vengeance nor are you needless from His^{-azwj} Pardon and His^{-azwj} Mercy. And do not regret upon having pardoned (someone) nor should you boast with punishing (someone), and do not be quick to any gesture you would find a choice from it, nor should you be saying, 'I am in charge of the command so obey!', for that is I am intrusion into the

heart, and exhaustion for the religion, and drawing closer to the Fitna, therefore seek Refuge from coming across the wretchedness.

وَ إِذَا أُعْجِبَكَ مَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ فَحَدِّثْ لَكَ بِهِ أُجْمَةً أَوْ مَخِيلَةً - فَانظُرْ إِلَى عَظَمِ مُلْكِ اللَّهِ فَذَرِّهِ مِنْكَ عَلَى مَا لَا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ فَإِنَّ ذَلِكَ يُطَامِرُ إِلَيْكَ مِنْ طِمَاحِكَ وَ يَكْفُ عَنكَ مِنْ غَرْبِكَ وَ يَفِيءُ إِلَيْكَ مَا عَزَبَ مِنْ عَقْلِكَ-

And when it occurs for you fanciness or imaginative of what you are in of your authority, then look at the Magnificent of the Kingdom of Allah^{-azwj} the Glorious above you, and His^{-azwj} Power from you upon what you will not be able upon from yourself, for in that would be subsidence of your haughtiness and refrain you from being angry and bring back to you what had been lost from you, from your intellect.

وَ إِيَّاكَ وَ مُسَامَاتَهُ فِي عَظَمَتِهِ أَوْ التَّشَبُّهُ بِهِ فِي جَبْرُوتِهِ فَإِنَّ اللَّهَ يُذِلُّ كُلَّ جَبَّارٍ وَ يُهَيِّنُ كُلَّ مُخْتَالٍ فَخُورٍ-

Beware of comparing with Allah^{-azwj} in His^{-azwj} Magnificent and the resembling with Him^{-azwj} in His^{-azwj} Authority, for Allah^{-azwj} Disgraces every tyrant and Weakens every haughty priding one.

أَنْصَفَ اللَّهُ وَ أَنْصَفَ النَّاسُ مِنْ نَفْسِكَ وَ مِنْ حَاصَّتِكَ وَ مِنْ أَهْلِكَ وَ مَنْ لَكَ فِيهِ هَوَى مِنْ رَعِيَّتِكَ فَإِنَّكَ إِنْ لَا تَفْعَلْ تَظْلِمَ وَ مَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ حَصَمَهُ دُونَ عِبَادِهِ وَ مَنْ حَاصَمَهُ اللَّهُ أَدْحَضَ حُجَّتَهُ وَ كَانَ لِلَّهِ حَرْباً حَتَّى يَنْزِعَ وَ يَتُوبَ وَ لَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةٍ وَ تَعْجِيلِ نِقْمَةٍ مِنْ إِقَامَةٍ عَلَى ظُلْمٍ فَإِنَّ اللَّهَ يَسْمَعُ دَعْوَةَ الْمَظْلُومِينَ وَ هُوَ لِلظَّالِمِينَ بِمِرْصَادٍ

Be fair with Allah^{-azwj} and be fair with the people from yourself, and from the special ones of your family, and the ones in whom is a personal desire for you, for if you do not do so, you would be unjust, and the ones who oppresses servants of Allah^{-azwj}, Allah^{-azwj} would Contend him besides His^{-azwj} servants, and the one whom Allah^{-azwj} Contends, would Refute his argument, and he would be at war against Allah^{-azwj} until he ceases and repents. And there isn't anything more inviting to changing a bounty of Allah^{-azwj} and hastens His^{-azwj} Vengeance (Reprisal) than staying upon an injustice, for Allah^{-azwj} Hears supplication of the oppressed and He^{-azwj} is with the ambush to the oppressors.

وَ مَنْ يَكُنْ كَذَلِكَ فَهُوَ زَهِيئُهُ هَلَاكٌ فِي الدُّنْيَا وَ الْآخِرَةِ- وَ لَيْكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ وَ أَعَمَّهَا فِي الْعَدْلِ وَ أَجْمَعَهَا لِلرَّعِيَّةِ فَإِنَّ سَخَطَ الْعَامَّةِ يُجْحِفُ بِرِضَا الْخَاصَّةِ وَ إِنْ سَخَطَ الْخَاصَّةُ يُعْتَقَرُ مَعَ رِضَا الْعَامَّةِ

And the one who happens to be like that, he is pledged with the destruction in the world and the Hereafter. Let the most beloved of the matters to you be its moderate ones regarding the rights, and its general regarding the justice, and collective for the citizens, for the disagreement of the public would eradicate the agreement of the particular ones, and that the disagreement of the particular ones would be disregarded with the agreement of the public.

وَ لَيْسَ أَحَدٌ مِنَ الرَّعِيَّةِ أَثْقَلُ عَلَى الْوَالِي مَعُونَةً فِي الرَّخَاءِ وَ أَقَلُّ لَهُ مَعُونَةً فِي الْبَلَاءِ وَ أَكْرَهُ لِلْإِنْصَافِ وَ أَسْأَلُ بِالْإِحْتِافِ وَ أَقَلُّ شُكْرًا عِنْدَ الْإِعْطَاءِ وَ أَثْقَلُ عُدْرًا عِنْدَ الْمَنْعِ وَ أَكْرَهُ لِلْإِنْصَافِ وَ أَضْعَفُ صَبْرًا عِنْدَ مِلِمَاتِ الْأُمُورِ مِنَ الْخَاصَّةِ

And there isn't anyone from the citizens who is heavier upon the ruler for assistance during the prosperity, and less assistance to him during the afflictions, and more disliking to the

fairness, and more persistent with asking the favours, and less gratefulness during the awards, and delaying the excusing during the refusal and more disliking of the fairness, and weaker of patience during the discomforts of the times, than the special people are.

وَ إِنَّمَا عَمُودُ الدِّينِ وَ جَمَاعُ الْمُسْلِمِينَ وَ الْعِدَّةُ لِلْأَعْدَاءِ أَهْلُ الْعَامَّةِ مِنَ الْأُمَّةِ فَلْيَكُنْ لَهُمْ صِعُوكَ وَ اعْمِدْ لِأَعْمِ الْأُمُورِ مَنْفَعَةً وَ خَيْرَهَا عَاقِبَةً وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ لِيَكُنْ أَبْعَدُ رَعِيَّتِكَ مِنْكَ وَ أَشْنُوهُمْ عِنْدَكَ أَطْلَبُهُمْ لِغُيُوبِ النَّاسِ فَإِنَّ فِي النَّاسِ غُيُوباً لَوَالِي أَحَقُّ مِنْ سَرَّهَا

And rather, pillars of the religion, and unity of the Muslims, and the numbers to the enemies are the generality from the community, so let your listening be to them and reliance in generality of the matters of benefit, and it would be of best result, and there is no strength except with Allah^{-azwj}, and let the most remote of your citizens and their worst in your presence be their most pursuing of faults of the people, there are faults in the people and the governor is most rightful with concealing these.

فَلَا تُكْشِفَنَّ مَا غَابَ عَنْكَ وَ اسْتُرِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسِّرِ اللهُ لَكَ مَا تُحِبُّ سَرَّهُ مِنْ رَعِيَّتِكَ-

So, do not uncover from what is hidden from you and cover the fault as much as you can, Allah^{-azwj} will Veil from you what you love to be concealed from your citizens.

وَ أَطْلِقْ عَنِ النَّاسِ عَقْدَ كُلِّ حِفْدٍ وَ افْطَعْ عَنْكَ سَبَبَ كُلِّ وَثْرٍ وَ اقْبَلِ الْعُدْرَ وَ ادْرَأِ الْحُدُودَ بِالشُّبُهَاتِ وَ تَغَابَ عَنْ كُلِّ مَا لَا يَصِحُّ لَكَ وَ لَا تَسْتُرْ شُبُهَةً وَ لَا تَعْجَلَنَّ إِلَى تَصْدِيقِ سَاعٍ فَإِنَّ السَّاعِيَ غَاشٌّ وَ إِنْ تَشَبَّهَ بِالنَّاصِحِينَ-

Free from the people the knot of every grudge and cut off from you the cause of every string (enmity), and accept the apology, and stave off the legal penalty at the suspicion, and be absent from all what is not clear to you, and do not conceal a doubt nor be hasty to ratify a backbiter, for the backbiter is a cheat and even though he resembles with the advisers.

لَا تُدْخِلَنَّ فِي مَشُورَتِكَ بَجِيلاً يَخْذُلُكَ عَنِ الْفَضْلِ وَ يِعِدُّكَ الْفَقْرَ وَ لَا جَبَاناً يُضْعِفُ عَلَيْكَ الْأُمُورَ وَ لَا حَرِيصاً يُزَيِّنُ لَكَ الشَّرَّ بِالْجُورِ فَإِنَّ الْبُخْلَ وَ الْجُورَ وَ الْحَرِيصَ عَزَائِرُ شَيْءٍ يَجْمَعُهَا سُوءُ الطَّنِّ بِاللَّهِ كُموهُمَا فِي الْأَشْرَارِ-

And do not include a miser among your consultants. He would point you away from the grace and threaten you of the poverty, nor a coward, he would weaken you from the affairs, nor a greedy one, he would adorn for you the evil with the tyranny, for the miserliness and the cowardliness and the greed are various instincts combined by evil thoughts with Allah^{-azwj}. It's latency is among the evil people.

أَيُّقِنَنَّ أَنَّ شَرَّ وُزَرَائِكَ مَنْ كَانَ لِلْأَشْرَارِ وَزِيراً وَ مَنْ شَرَكُهُمْ فِي الْأَثَامِ وَ قَامَ بِأُمُورِهِمْ فِي عِبَادِ اللهِ فَلَا يَكُونَنَّ لَكَ بَطَانَةً تُشْرِكُهُمْ فِي أَمَانَتِكَ كَمَا شَرَكُوا فِي سُلْطَانِ عَيْرِكَ فَأَرَدُوهُمْ وَ أَوْرَدُوهُمْ مَصَارِعَ السُّوءِ

The vilest of your ministers is the one who had been a minister for the evil (rulers) and one who participated with them in the sins, and had stood with their matter among servants of Allah^{-azwj}, so do not let them become confidants for you participating them in your entrustments just as they had participated in the rule of others, and they had regressed them and caused them arrive to the evil death.

وَلَا يُعْجِبَنَّكَ شَاهِدٌ مَا يُحْضِرُونَكَ بِهِ فَإِنَّهُمْ أَعْوَانُ الْأَثَمَةِ وَ إِيْحَوَانُ الظُّلْمَةِ وَ عُبَابُ كُلِّ طَمَعٍ وَ دَعَلٍ وَ أَنْتَ وَاجِدٌ مِنْهُمْ خَيْرَ الخُلْفِ بِمَنْ لَهُ مِثْلُ آرَائِهِمْ وَ نَفَادِهِمْ بِمَنْ قَدْ نَصَحَ الْأُمُورُ

And do not let one present fascinate you of what he presents to you with, for they are supporters of sin and brothers of injustice, and turbulence of every greed and deceit, and you will find better replacements than them from the ones who have a view like theirs and their implementations and he has browsed the matters.

فَعَرَفَ مَسَاوِيَهَا بِمَا جَرَى عَلَيْهِ مِنْهَا فَأُولَئِكَ أَحْفُ عَلَيكَ مَثُونَةٌ وَ أَحْسَنُ لَكَ مَعُونَةٌ وَ أَحْسَى عَلَيكَ عَطْفًا وَ أَقْلُ لِعَيْبِكَ إِفْنًا لَمْ يُعَاوَنَ ظَالِمًا عَلَى ظُلْمِهِ وَ لَا إِثْمًا عَلَى إِثْمِهِ وَ لَمْ يَكُنْ مَعَ عَيْبِكَ لَهُ سِيرَةٌ أَحْجَفَتْ بِالْمُسْلِمِينَ وَ الْمُعَاهِدِينَ فَاتَّخَذَ أَوْلِيكَ خَاصَّةً لِخَلْوَتِكَ وَ مَلَائِكَ-

Recognise its evils with what flows upon it from it. They would be lighter upon you of provision and better for you in support and more inclining towards you with compassion and less towards others. They had not assisted an oppressor upon his injustice, or any sinner upon his sin, and there is conduct for him with anyone else of forsaking, with the Muslims and the unitarians. Therefore, take them as special ones for your private and public matters.

ثُمَّ لِيَكُنْ أَتْرَبُهُمْ عِنْدَكَ أَقْوَلُهُمْ بِرُ الحَقِّ- وَ أَحْوَجُهُمْ عَلَى الضُّعْفَاءِ بِالْإِنصَافِ وَ أَقْلَهُمْ لَكَ مُنَاطَرَةً فِيمَا يَكُونُ مِنْكَ بِمَا كَرِهَ اللهُ لِأَوْلِيَائِهِ وَاقِعًا ذَلِكَ مِنْ هَوَاكَ حَيْثُ وَقَعَ

Then let the most preferential in your presence be their most speaker with the bitter truth in your presence, and the most comprehensive of them in helping the weak with the fairness, and the least of them in assisting to you in what happens from you what Allah^{-azwj} Dislikes for His^{-azwj} friends. That is occurring from your personal desires when it occurs.

فَإِنَّهُمْ يَقُومُونَكَ عَلَى الحَقِّ وَ يُبَصِّرُونَكَ مَا يَعُودُ عَلَيكَ نَفْعُهُ وَ الصَّقَى بِأَهْلِ الوَرَعِ وَ الصِّدْقِ وَ دَوِي العُقُولِ وَ الأَحْسَابِ ثُمَّ رَضُّهُمْ عَلَى أَنْ لَا يُطْرُقَكَ وَ لَا يَبْجَحُوكَ بِبَاطِلٍ لَمْ تَفْعَلْهُ فَإِنَّ كَثْرَةَ الإِطْرَاءِ تُحْدِثُ الرَّهْوَ وَ تُدْنِي مِنَ العِزَّةِ وَ الإِفْرَارِ بِذَلِكَ يُوجِبُ المَقْتَمَ مِنَ اللهِ-

They will be pausing you upon the truth and will make you insightful of what its benefit will be coming to you; and stick with the people of devoutness and the truthfulness, and the ones with the intellects and the pedigrees, then satisfy them upon that they will neither flatter you nor exalt you with the falsities of what you have not done, for excessive flattery leads to the vanity and lowers the honour, and the acceptance with that obligates the Hatred from Allah^{-azwj}.

لَا يَكُونَنَّ الْمُحْسِنُ وَ المُسِيءُ عِنْدَكَ بِمَنْزِلَةٍ سِوَاِ فَإِنَّ فِي ذَلِكَ تَرْهِيْدًا لِأَهْلِ الإِحْسَانِ فِي الإِحْسَانِ وَ تَدْرِيبًا لِأَهْلِ الإِسَاءَةِ فَأَلْزِمْ كُلًّا مِنْهُمْ مَا أَلْزَمَ نَفْسَهُ أَدْبًا مِنْكَ يَنْفَعَكَ اللهُ بِهِ وَ تَنْفَعُ بِهِ أَعْوَانَكَ-

Do not let the good doer and the evil doer be of the same status in your presence, for in that is austerity for the good people in the favours, and training of the evil people. Necessitate both of them with what he necessitates himself as an education from you. Allah^{-azwj} will Cause you to benefit with it and Benefit your supporters with it.

ثُمَّ اعْلَمْ أَنَّهُ لَيْسَ شَيْءٌ بِأَدْعَى لِحَسَنِ ظَنِّ وَالٍ بِرِعِيَّتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ وَ تَخْفِيفِهِ المَثُونَاتِ عَلَيْهِمْ وَ قَلَّةِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَى مَا لَيْسَ لَهُ قَبْلَهُمْ فَلْيَكُنْ فِي ذَلِكَ أَمْرٌ يَجْتَمِعُ لَكَ بِهِ حُسْنُ ظَنِّكَ بِرِعِيَّتِكَ فَإِنَّ حُسْنَ الظَّنِّ يَقْطَعُ عَنْكَ نَصَبًا طَوِيلًا

And know, there isn't anything more conducive to good thoughts of a ruler by his citizens that his good favours to them, and his lightening of the hardships from them, and leave being abhorrent to them upon what isn't for him before them. So, let it happen from you regarding that matter, be a collection of good thoughts for you by your citizens for the good thinking would cut off from you prolonged hostilities.

وَ إِنَّ أَحَقَّ مَنْ حَسَنَ ظَنُّكَ بِهِ لَمَنْ حَسَنَ بِلَاؤُكَ عِنْدَهُ - وَ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ لَمَنْ سَاءَ بِلَاؤُكَ عِنْدَهُ

And that the most rightful one of good thoughts with him is for the one whom you have been good to in his afflictions, and the most rightful one of evil thoughts with him is for the one you have been with bad treatment towards him.

فَاعْرِفْ هَذِهِ الْمَنْزِلَةَ لَكَ وَ عَلَيْكَ لِتَرِدَكَ بَصِيرَةٌ فِي حُسْنِ الصُّنْعِ وَ اسْتِكْتَارِ حُسْنِ الْبَلَاءِ عِنْدَ الْعَامَّةِ مَعَ مَا يُوجِبُ اللَّهُ بِهَا لَكَ فِي الْمَعَادِ

Recognise this status for you and against you for you to be increased in insight in the goodly dealings and multiplying the good afflictions with the generality with what Allah^{-azwj} has Obligated with for you in the Hereafter.

وَ لَا تَنْقُضْ سُنَّةً صَالِحَةً عَمِلَ بِهَا صُدُورُ هَذِهِ الْأُمَّةِ وَ اجْتَمَعَتْ بِهَا الْأُلُفَّةُ وَ صَلَحَتْ عَلَيْهَا الرَّعِيَّةُ -

Do not discontinue any righteous conduct which most of this community is working with and have united upon with prosperity, and the citizens are reconciled upon.

وَ لَا تُحْدِثَنَّ سُنَّةً تَضُرُّ بِشَيْءٍ بِمَا مَضَى مِنْ تِلْكَ السُّنَنِ فَيَكُونَ الْأَجْرُ لِمَنْ سَنَّهَا وَ الْوِزْرُ عَلَيْكَ بِمَا نَقَضْتَ مِنْهَا

And do not innovate any conduct harming anything from the past conducts, for the recompense would be for the one who conducts by it and the burden would be upon you due to what you discontinued from it.

وَ أَكْثَرَ مَدَارَسَةِ الْعُلَمَاءِ وَ مُتَافَتَةِ الْحُكَمَاءِ فِي تَثْبِيْتِ مَا صَلَحَ عَلَيْهِ أَهْلُ بِلَادِكَ وَ إِقَامَةِ مَا اسْتَقَامَ بِهِ النَّاسُ مِنْ قَبْلِكَ

And frequent the conferences of the learned and discussion with the wise ones in affirming what upon it is the betterment of your country and establishing what the people before you were being straightened with it.

فَإِنَّ ذَلِكَ يَحِقُّ الْحَقُّ وَ يَدْفَعُ الْبَاطِلَ وَ يُكْتَفَى بِهِ دَلِيلًا وَ مَقَالًا لِأَنَّ السُّنَنَ الصَّالِحَةَ هِيَ السَّبِيلُ إِلَى طَاعَةِ اللَّهِ

Then, proves the truth and repels the falsehood, and one can suffice with its as evidence because the righteous Sunnah, it is the way to obey Allah^{-azwj}.

ثُمَّ اعْلَمْ أَنَّ الرَّعِيَّةَ طَبَقَاتٌ لَا يَصْلُحُ بَعْضًا [بَعْضُهَا] إِلَّا بِبَعْضٍ وَ لَا غَنَى بِبَعْضِهَا عَنْ بَعْضٍ فَمِنْهَا جُنُودُ اللَّهِ وَ مِنْهَا كُتَّابُ الْعَامَّةِ وَ الْحَاصِرُ وَ مِنْهَا قُضَاةُ الْعَدْلِ وَ مِنْهَا عُمَّالُ الْإِنْصَافِ وَ الرَّفِيقُ وَ مِنْهَا أَهْلُ الْجَزِيَّةِ وَ الْحَرَاجِ مِنْ أَهْلِ الدِّيَّةِ وَ مُسْلِمَةُ النَّاسِ وَ مِنْهَا التُّجَّارُ وَ أَهْلُ الصِّنَاعَاتِ وَ مِنْهَا طَبَقَةُ [الطَّبَقَةُ] السُّفْلَى مِنْ دَوِي الْحَاجَةِ وَ الْمَسْكِنَةِ

And know that the citizens are in categories, some of them are not correct except with some, nor are some of them needless from others. From these are armies of Allah^{-azwj}, and from

these are secretaries of the general public and the special ones, and from these is judges of the justice, and from these are officers of the fairness and the friendship, and from these are the people of taxation and the levies from the ones under the responsibility and the general Muslims, and from these are the traders and the people of manufacturing, and from these is the lower level from the ones with the need and the destitution.

وَكُلًّا قَدْ سَمَى اللَّهُ سَهْمَهُ وَوَضَعَ عَلَى حَدِّ فَرِيضَتِهِ فِي كِتَابِهِ أَوْ سُنَّةِ نَبِيِّهِ صَ وَ عَهْدٌ عِنْدَنَا مَحْفُوظٌ -

And for each Allah^{-azwj} has Named his share for him and Placed its limit and its Obligation in His^{-azwj} Book, or Sunnah of His^{-azwj} Prophet^{-saww}, being a Pact from Him^{-azwj} with us, preserved.

فَالْجُنُودُ بِإِذْنِ اللَّهِ حُصُونُ الرَّعِيَّةِ وَ زَيْنُ الْوَلَدِ وَ عِزُّ الدِّينِ وَ سَبِيلُ الْأَمْنِ وَ الْحَفْظُ وَ لَيْسَ تَقْوَمُ الرَّعِيَّةُ إِلَّا بِهَيْمِ تَمَّ لَا قِوَامَ لِلْجُنُودِ إِلَّا بِمَا يُخْرِجُ اللَّهُ لَهُمْ مِنَ الْحَرَجِ الَّذِي يَصِلُونَ بِهِ إِلَى جِهَادِ عَدُوِّهِمْ وَ يَعْتَمِدُونَ عَلَيْهِ وَ يَكُونُ مِنْ وِرَاءِ حَاجَاتِهِمْ

The armies, by the Permission of Allah^{-azwj} are fortresses of the citizens, and adornment of the rulers, and might of the religion, and ways of the peace and comfort. Then there is no strength for the armies except by what Allah^{-azwj} Brings out for them from the taxes which they can be with it in their fighting their enemies and rely upon it in what is correct for them and can happen to be a backup of their needs.

تَمَّ لَا بَقَاءَ لِهَذَيْنِ الصَّنَفَيْنِ إِلَّا بِالصَّنْفِ الثَّلَاثِ مِنَ الْفَضَاةِ وَ الْعُمَالِ وَ الْكُتَّابِ لِمَا يُحْكِمُونَ مِنَ الْأُمُورِ وَ يُطَهِّرُونَ مِنَ الْإِنصَافِ وَ يَجْمَعُونَ مِنَ الْمَنَافِعِ وَ يُؤْتَمِنُونَ عَلَيْهِ مِنْ حَوَاصِ الْأُمُورِ وَ عَوَامِهَا

Then there is no lasting for these two types with the third type, from the judges and the office bearers, and the scribes due to what they are judging from the matters, and they are manifesting from the fairness, and are collecting from the benefits and are being entrusted upon from the special affairs and its general ones.

وَ لَا قِوَامَ لَهُمْ جَمِيعاً إِلَّا بِالتَّجَارِ وَ دَوَى الصَّنَاعَاتِ فِيمَا يَجْمَعُونَ مِنْ مَرَافِقِهِمْ وَ يُقِيمُونَ مِنْ أَسْوَاقِهِمْ وَ يَكْفُونَهُمْ مِنَ التَّرَفِّقِ بِأَيْدِيهِمْ بَمَا لَا يَبْلُغُهُ رَفْقُ غَيْرِهِمْ

And there is no strength for them all except by the traders and ones with the manufacturing in what they are gathering upon from their facilities and their establishing it from their markets, and their sufficing them from the making with their own hands from what its kindness cannot be reached by others.

تَمَّ الطَّبَقَةُ السُّفْلَى مِنْ أَهْلِ الْحَاجَةِ وَ الْمَسْكَنَةِ الَّذِينَ يَحْتَجُّ رِفْدَهُمْ وَ فِي فِيءِ اللَّهِ لِكُلِّ سَعَةٍ وَ لِكُلِّ عَلَى الْوَالِي حَقٌّ بِعَدْرِ [مَا] يَصْلِحُهُ وَ لَيْسَ يَخْرُجُ الْوَالِي مِنْ حَقِيقَةِ مَا أَلَزَمَهُ اللَّهُ مِنْ ذَلِكَ إِلَّا بِالْإِهْتِمَامِ وَ الْإِسْتِعَانَةِ بِاللَّهِ وَ تَوَطُّبِنِ نَفْسِكَ عَلَى لُزُومِ الْحَقِّ وَ الصَّبْرِ فِيمَا حَفَّ عَلَيْهِ وَ تَقَلُّ -

Then the lower layer from the people of need and destitution, those who are rightful of their support and assistance, and in Allah^{-azwj}, for each capacity and for every one there is a right upon the ruler in accordance to what would correct him (his financial position), and the ruler can't exit from the reality of what Allah^{-azwj} the Exalted has Honoured from that except by the seriousness and seeking assistance with Allah^{-azwj} and determining his self upon necessitating the rights, and the patience upon it in what is light upon him or heavy.

قَوْلٍ مِنْ جُنُودِكَ أَنْصَحَهُمْ فِي نَفْسِكَ لِلَّهِ وَ لِرَسُولِهِ وَ لِإِمَامِكَ وَ أَنْقَاهُمْ جَبِيئاً وَ أَفْضَلَهُمْ حِلْماً وَ أَجْمَعَهُمْ عِلْماً وَ سِيَاسَةً يَمُنُّ بِمَنْ يُطِئُ عَنِ الْغَضَبِ وَ يُسْرِعُ إِلَى الْعُدْرِ وَ يَزَافُ بِالضُّعْفَاءِ وَ يَنْبُو عَلَى الْأَقْوِيَاءِ يَمُنُّ لَا يَبْرُهُ الْعُنْفُ وَ لَا يَفْعُدُ بِهِ الضُّعْفُ

Place in charge of your army the one who is most advising of them in your view, for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww} and for your Imam^{-asws}, the purest of heart, and best in forbearance, and they most gathering of knowledge and politics, from the ones who delays from getting angry, and is quick to the excusing, is kind to the weak, and strict upon the strong, and from the ones who are not provoked by the violence, nor would the weakness make him sit back.

ثُمَّ الصَّقِ بِدَوِي الْأَحْسَابِ وَ أَهْلِ الْبَيْتَاتِ الصَّالِحَةِ وَ السَّوَابِقِ الْحَسَنَةِ - ثُمَّ أَهْلِ النَّجْدَةِ وَ الشَّجَاعَةِ وَ السَّخَاءِ وَ السَّمَاخَةِ فَإِنَّهُمْ جَمَاعٌ مِنَ الْكِرَمِ وَ شُعَبٌ مِنَ الْعَرْفِ يُهْدُونَ إِلَى حُسْنِ الظَّنِّ بِاللَّهِ وَ الْإِيمَانِ بِقُدْرِهِ

Then stick with the ones of pedigree and the people of righteous households and the preceding good deeds, then the people of bravery, and the generosity, and the pardoning, for they are a collection of honours and the springs of virtues. They will be guiding to the goodly thoughts with Allah^{-azwj} and the belief in His^{-azwj} Power.

ثُمَّ تَفَقَّدْ أُمُورَهُمْ بِمَا يَتَفَقَّدُ الْوَالِدُ مِنْ وَلَدِهِ وَ لَا يَتَفَقَّمَنَّ فِي نَفْسِكَ شَيْءٌ فَوَرَيْتَهُمْ بِهِ وَ لَا تَحْتَقِرَنَّ لُطْفًا تَعَاهَدْتَهُمْ بِهِ وَ إِنْ قَالَ فَإِنَّهُ دَاعِيَةٌ لَهُمْ إِلَى بَدَلِ النَّصِيحَةِ وَ حُسْنِ الظَّنِّ بِكَ فَلَا تَدَعْ تَفَقُّدَ لَطِيفِ أُمُورِهِمْ اتِّكَالًا عَلَى جَسِيمِهَا فَإِنَّ لِلْيَسِيرِ مِنْ لُطْفِكَ مَوْضِعًا يَنْتَفِعُونَ بِهِ وَ لِلْجَسِيمِ مَوْضِعًا لَا يَسْتَعْنُونَ عَنْهُ

Then check their affairs with what the father checks from his son, and do not be regarding within yourself as big, anything you strengthen them with - nor consider little any kindness you have agreed them with and even if it is little, for it would be an inviter for them to exert the advice to you and good thoughts with you, and do not neglect to check out their subtle affairs relying upon their important ones for the smallness of your kindness they would benefitting with it, and for the important events they will not be needless from it.

وَ لِيَكُنْ آثَرُ رُؤُوسِ جُنُودِكَ مِنْ وَأَسَائِهِمْ فِي مَعُونَتِهِ وَ أَفْضَلِ عَلَيْهِمْ فِي بَدَلِهِ يَمُنُّ بِسَعْتِهِمْ وَ يَسْعَ مِنْ وَرَاءَهُمْ مِنَ الْخُلُوفِ مِنْ أَهْلِهِمْ حَتَّى يَكُونَ هُمُومًا وَاحِدًا فِي جِهَادِ الْعَدُوِّ

And let the commander in-chief of your army in your presence be the one who contributes in aiding them and graces upon them from his efforts with what would be sufficient for them and sufficient for the ones behind them from the families left behind, until their main concern will only be one, fighting the enemy.

ثُمَّ وَاتِرْ أَعْلَامَهُمْ ذَاتَ نَفْسِكَ فِي إِبَارِهِمْ وَ التَّكْرِمَةِ لَهُمْ وَ الْإِرْصَادِ بِالتَّوَسُّعَةِ وَ حَقِّقْ ذَلِكَ بِحُسْنِ الْفِعَالِ وَ الْأَثَرِ وَ الْعَطْفِ فَإِنَّ عَطْفَكَ عَلَيْهِمْ يَعْطِفُ قُلُوبَهُمْ عَلَيْكَ -

Then send correspondence with their flags with yourself in their tracks, and honouring to them, and the observing expansively, and prove that with good actions and impacts and the kindness, for if you are kind upon them, their hearts would be kinder upon you.

وَ إِنْ أَفْضَلَ قُرَّةِ الْعُيُونِ لِلْوَلَاةِ اسْتِقْفَاضَهُ الْعَدْلِ فِي الْبِلَادِ وَ ظُهُورُ مَوَدَّةِ الرَّعِيَّةِ لِأَنَّهُ لَا يُظْهَرُ مَوَدَّتَهُمْ إِلَّا سَلَامَةُ صُدُورِهِمْ وَ لَا تَصِحُّ نَصِيحَتُهُمْ إِلَّا بِحُؤُطَتِهِمْ عَلَى وِلَاةِ أُمُورِهِمْ وَ قِلَّةِ اسْتِثْقَالِ دَوْلَتِهِمْ وَ تَرْكِ اسْتِبْطَاءِ انْقِطَاعِ مُدَّتِهِمْ

And the best delight of the eyes of the ruler is dispensation of justice in the country and appearance of cordiality of the citizens, because their cordiality will not appear except with safety in their chests, nor will their advice be correct except with their protecting upon the ruler of their affairs, and lack of their heaviness in their state, and neglecting the delay of termination of their term.

ثُمَّ لَا تَكَلِّمْ جُنُودَكَ إِلَى مَعْنَمٍ وَرَزَقْتَهُ بَيْنَهُمْ بَلْ أَحَدَيْتَ هُمْ مَعَ كُلِّ مَعْنَمٍ بَدَلًا مِمَّا سِوَاهُ بِمَا آفَاءَ اللَّهِ عَلَيْهِمْ تَسْتَنْصِرُ بِهِمْ بِهِ وَ يَكُونُ دَاعِيَةً لَهُمْ إِلَى الْعُودَةِ لِنَصْرِ اللَّهِ وَ لِدِينِهِ

Do not allocate your army to war booty you have distributed between them, but innovate for them a replacement with every war booty apart from it, from what Allah^{-azwj} has Legalised upon them, you will be helped by them due to it, and it would be a caller to them to return as helpers of Allah^{-azwj} and for His^{-azwj} religion.

وَ احْصُصْ أَهْلَ النَّجْدَةِ فِي أَمَلِهِمْ إِلَى مُنْتَهَى غَايَةِ آمَالِكَ مِنَ النَّصِيحَةِ بِالْبَدْلِ وَ حُسْنِ الثَّنَاءِ عَلَيْهِمْ وَ لَطِيفِ التَّعْهُدِ لَهُمْ رَجُلًا رَجُلًا وَ مَا أَبْلَى فِي كُلِّ مَشْهَدٍ فَإِنَّ كَثْرَةَ الذِّكْرِ مِنْكَ لِحُسْنِ فِعَالِهِمْ تَهْزُ الشُّجَاعَ وَ تُحَرِّضُ النَّكِلَ إِنْ شَاءَ اللَّهُ-

And specialise the people of valour in their hopes to the highest peak of your hopes from the advising with the efforts and goodly praise upon them, and kind dealings with them, man by man and what they have been afflicted in every battle, for frequent mention from you of their good actions will stir the bravery and eagerness and incite the vigour, if Allah^{-azwj} so Desires.

ثُمَّ لَا تَدَعُ أَنْ يَكُونَ لَكَ عَلَيْهِمْ غِيُوبٌ مِنْ أَهْلِ الْأَمَانَةِ وَ الْقَوْلِ بِالْحَقِّ عِنْدَ النَّاسِ فَيُثْبِتُونَ بَلَاءَ كُلِّ ذِي بَلَاءٍ مِنْهُمْ لِيَتَّقِيَ أَوْلِيكَ بِعِلْمِكَ بِبَلَاءِهِمْ

Then do not leave spies to be for you upon them, from the trusted people, and the words with the truth in presence of the people. They will affirm performance of every one of them with a performance, for them to trust in your knowledge of their performance.

ثُمَّ اعْرِفْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا أَبْلَى وَ لَا تَضْمَنْ بَلَاءَ امْرِئٍ إِلَى غَيْرِهِ وَ لَا تُقْصِرَنَّ بِهِ دُونَ غَايَةِ بَلَاءِهِ وَ كَافٍ كُلًّا مِنْهُمْ بِمَا كَانَ مِنْهُ وَ احْصُصْهُ مِنْكَ بِحَرِّهِ وَ لَا يَدْعُونَكَ شَرَفُ امْرِئٍ إِلَى أَنْ تُعْظَمَ مِنْ بَلَاءِهِ مَا كَانَ صَغِيرًا وَ لَا ضَعْفُ امْرِئٍ عَلَى أَنْ تُصَغَّرَ مِنْ بَلَاءِهِ مَا كَانَ عَظِيمًا

Then know the performance of every person from what he has performed, and do not attribute the performance of a person to someone else, nor be deficient with it below the peak of his performance, and reciprocate each of them with what had happened from him, and specialise him from you with stirring him, and do not let nobility of a person call you to revere his performance of what had happened from him what had been small, nor drop a person based upon a small performance of his what had actually been great.

وَ لَا يُفْسِدَنَّ امْرَأٌ عِنْدَكَ عِلَّةً إِنْ عَرَضَتْ لَهُ- وَ لَا نَبُوَّةُ حَدِيثٍ لَهُ قَدْ كَانَ لَهُ فِيهَا حُسْنٌ بَلَاءٍ- فَإِنَّ الْعَرَّةَ لِلَّهِ يُؤْتِيهِ مِنْ يَشَاءُ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ-

Do not let a reason spoil a matter in your presence if you are presented to it, nor any sermon narrated for it, having a goodly performance for him regarding it, for the honour is for Allah^{-azwj}. He^{-azwj} Gives it to the one He^{-azwj} so Desires to, and the end-result is for the pious.

وَ إِنْ اسْتَشْهِدَ أَحَدٌ مِنْ جُنُودِكَ وَ أَهْلِ النَّكَايَةِ فِي عَدُوِّكَ فَاحْلُفْ بِعِيَالِهِ بِمَا يَحْلُفُ بِهِ الْوَصِيُّ الشَّفِيقُ الْمُؤْتَقُّ بِهِ حَتَّى لَا يُرَى عَلَيْهِمْ أَثَرُ قَتْلِهِ فَإِنَّ ذَلِكَ يَغِطُّ عَلَيْكَ قُلُوبَ شِيعَتِكَ وَ يَسْتَشْعِرُونَ بِه طَاعَتَكَ وَ يَسْلَسُونَ لِرُكُوبِ مَعَارِضِ التَّلَفِ الشَّدِيدِ فِي وَلَايَتِكَ

And if anyone from your army and the people of valour were to be martyred among your enemies, then replace him in his dependants with what a compassionate successor, the one trusted with would replace with, until the impact of his loss is not seen upon that. That will cause hearts of your loyalists to be kind towards you and they will be consulting with it in your obedience, and they will strive to ride the exposures of severities in your governance.

وَ قَدْ كَانَتْ مِنْ رَسُولِ اللَّهِ ص سُنَنٌ فِي الْمَشْرِكِينَ وَ مِنَّا بَعْدَهُ سُنَنٌ قَدْ جَرَتْ بِهَا سُنَنٌ وَ أَمْثَالٌ فِي الظَّالِمِينَ وَ مَنْ تَوَجَّهَ فَيَلْتَنَا وَ تُسَمَّى بِدِينِنَا

And Sunnah(s) have taken place from Rasool-Allah^{-sawww} regarding the Polytheists, and after him^{-sawww} from us^{-asws}, Sunnah(s) have flowed with it, Sunnah(s) and examples regarding the unjust ones, and the ones who divert to our^{-asws} Qiblah and as naming as being with our^{-asws} religion.

وَ قَدْ قَالَ اللَّهُ لِقَوْمٍ أَحَبَّ إِشْرَادَهُمْ- يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا-

And Allah^{-azwj} has Said for a people He^{-azwj} Loved to Guide them: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool if you were believing in Allah and the Last Day, that would be better and of excellent interpretation [4:59]**

وَ قَالَ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَ لَوْ لَا فَضْلَ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ- لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا-

And Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83].**

فَالرُّدُّ إِلَى اللَّهِ الْأَخْذُ بِحُكْمِ كِتَابِهِ وَ الرُّدُّ إِلَى الرَّسُولِ الْأَخْذُ بِسُنَّتِهِ الْجَامِعَةِ غَيْرِ الْمُتَفَرِّقَةِ وَ نَحْنُ أَهْلُ رَسُولِ اللَّهِ الَّذِينَ نَسْتَنْبِطُ الْمُحْكَمَ مِنْ كِتَابِهِ وَ نُمَيِّزُ الْمُنْتَابَةَ مِنْهُ وَ نَعْرِفُ النَّاسِحَ بِمَا نَسَخَ اللَّهُ وَ وَضَعَ إِصْرَهُ

The referring to Allah^{-azwj} is taking with Decisive (Verses) of His^{-azwj} Book, and the referring to the Rasool^{-sawww} is taking with his^{-sawww} Sunnah without there being differing (in it), and we^{-asws} are family^{-asws} of the Rasool-Allah^{-sawww}, those who extract the Decisive from His^{-azwj} Book and distinguish the Allegorical from it, and we^{-asws} recognise the Abrogated from what Allah^{-azwj} has Abrogated and has Dropped its encumberment.

فَسِرْ فِي عَدُوِّكَ بِمِثْلِ مَا شَاهَدْتَ مِنَّا فِي مِثْلِهِمْ مِنَ الْأَعْدَاءِ وَ وَاتِرِ إِلَيْنَا الْكُتُبَ بِالْإِخْبَارِ بِكُلِّ حَدِيثٍ يَأْتِيكَ مِنَّا أَمْرًا عَامًّا وَ اللَّهُ الْمُسْتَعَانُ

Conduct among your enemies with the likes of what you have witnessed from us^{-asws} regarding the likes of them from the enemies, and send to us the letters with the news of every new occurrence which comes to you from us^{-asws} of a general matter, and Allah^{-azwj} is the Supporter.

تُمْ انظُرْ فِي أَمْرِ الْأَحْكَامِ بَيْنَ النَّاسِ بِنَيْتِهِ صَالِحَةٍ فَإِنَّ الْحُكْمَ فِي إِنْصَافِ الْمَظْلُومِ مِنَ الظَّالِمِ وَالْأَخْذِ لِلضَّعِيفِ مِنَ الْقَوِيِّ وَإِقَامَةِ حُدُودِ اللَّهِ عَلَى سُنَّتِهَا وَ مِنْهَاجِهَا مِمَّا يُصْلِحُ عِبَادَ اللَّهِ وَ بِلَادَهُ-

Then look into the matter of rulings between the people with righteous intention, for the judging in the fairness of the oppressed from the oppressor, and the taking for the weak from the strong, and establishing the legal penalties of Allah^{-azwj} upon its Sunnah and its manifesto is what from corrects the servants of Allah^{-azwj} and His^{-azwj} country.

فَاخْتَرِ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ رَعِيَّتِكَ فِي نَفْسِكَ وَ أَنْفَسَهُمْ لِلْعِلْمِ وَ الْحِلْمِ وَ الْوَرَعِ وَ السَّخَاءِ مِمَّنْ لَا تَضِيقُ بِهِ الْأُمُورُ وَ لَا تَمَحُكُهُ الْخُصُومُ وَ لَا يَتَمَادَى فِي اثْنَابِ الرِّئَالَةِ وَ لَا يَحْضُرُ مِنَ الْقِيءِ إِلَى الْحَقِّ إِذَا عَرَفَهُ وَ لَا تُشْرِفُ نَفْسُهُ عَلَى طَمَعٍ وَ لَا يَكْتَفِي بِأَذْنٍ فَعِهِمْ دُونَ أَقْصَاهُ

Then choose between the people for the judgment, the most superior of your citizens in your view and themselves, for the knowledge and the forbearance and the devoutness and the generosity, from the ones the affairs would not be restricted with him, nor would his judgment, nor would he deliberately be in the error, nor would he be confined from the war booty to the truth when he does recognise it, nor would be overlook himself upon greed nor suffice with low understanding besides being thorough.

وَ أَوْقَفَهُمْ فِي الشُّبُهَاتِ وَ أَخَذَهُمْ بِالْحَجَجِ- وَ أَقْلَهُمْ تَبَرُّمًا بِمُرَاجَعَةِ الْخُصُومِ وَ أَصْرَهُمْ عَلَى تَكْشُفِ الْأُمُورِ وَ أَصْرَمَهُمْ عِنْدَ ابْتِصَاحِ الْحُكْمِ مِمَّنْ لَا يَزِدُّهُ بِهِ إِطْرَاءٌ وَ لَا يَسْتَمِيلُهُ إِغْرَاقٌ وَ لَا يُضْغِي لِلتَّبْلِيغِ- قَوْلَ قِضَاءِكَ مَنْ كَانَ كَذَلِكَ وَ هُمْ قَلِيلٌ

And he should pause them during the doubtful matters, and take them with the arguments, and least disgusted with the dispute of the litigants, and most patient of them upon uncovering the affairs and their bravest at passing the judgment, from the one's compliments do not sway him nor would he be tempted by elation, neither being inclined by immersion nor listening to the eloquent speakers. Place in charge of your judgments, one who were to be like that, and they are few.

تُمْ أَكْثَرَ تَعَهَّدَ قِضَائِهِ- وَ افْتَحْ لَهُ فِي الْبَدَلِ مَا يُرِيحُ عِلَّتَهُ وَ يَسْتَعِينُ بِهِ وَ تَقِلْ مَعَهُ حَاجَتَهُ إِلَى النَّاسِ وَ أَعْطِهِ مِنَ الْمُنْزِلَةِ لَدَيْكَ مَا لَا يَطْمَعُ فِيهِ غَيْرُهُ مِنْ خَاصَّتِكَ لِيَأْمَنَ بِدَلِّكَ اغْتِيَابَ الرِّجَالِ إِيَّاهُ عِنْدَكَ

Then frequently check his judgment and be generous to him in the expenses what would impede his reason and he can be assisted by it, and his needs to the people would be reduced by it, and give him from the status with you what no others can covet regarding it apart from him, from your special ones for him to be safe by that from the men in your presence to aspire to him.

وَ أَحْسِنُ تَوْقِيرَهُ فِي صُحْبَتِكَ وَ قَرْنِهِ فِي مَجْلِسِكَ وَ أَمْضِ قِضَاءَهُ وَ أَنْفِذْ حُكْمَهُ وَ اشْدُدْ عَضْدَهُ وَ اجْعَلْ أَعْوَانَهُ خِيَارَ مَنْ تَرْضَى مِنْ نُظَرَائِهِ مِنَ الْمُفْقَهَاءِ وَ أَهْلِ الْوَرَعِ وَ النَّصِيحَةِ لِلَّهِ وَ لِعِبَادِ اللَّهِ لِيُنَاطِرَهُمْ فِيمَا شَبَّ عَلَيْهِ وَ يَلْطَفَ عَلَيْهِمْ لِعِلْمِ مَا عَبَّ عَنْهُ وَ يَكُونُونَ شُهَدَاءَ عَلَى قِضَائِهِ بَيْنَ النَّاسِ إِنْ شَاءَ اللَّهُ-

Then be good in dignifying him in your accompaniment and draw him near in your gathering, and implement his decree, and implement his judgment, and strengthen his arm, and make his supporters are elites, ones you are pleased with from his peers, from the jurists and people of devoutness, and the advice for Allah^{-azwj} and to servants of Allah^{-azwj} in order to debate them in what is suspect upon him, and be kind upon them for knowledge of what had been

absent from him, and they would be martyrs upon his decrees between the people, if Allah^{-azwj} so Desires.

ثُمَّ حَمَلَهُ الْأَخْبَارَ لِأَطْرَافِكَ فَضَاةً يَجْتَهِدُ فِيهِمْ نَفْسُهُ— لَا يَحْتَلِفُونَ وَلَا يَتَدَابَّرُونَ فِي حُكْمِ اللَّهِ وَ سُنَّةِ رَسُولِ اللَّهِ ص فَإِنَّ الْإِخْتِلَافَ فِي الْحُكْمِ إِضَاعَةٌ لِلْعَدْلِ وَ غَرَّةٌ فِي الدِّينِ وَ سَبَبٌ مِنَ الْفُرْقَةِ وَ قَدْ بَيَّنَّ اللَّهُ مَا يَأْتُونَ وَ مَا يُنْفِقُونَ وَ أَمَرَ بِرَدِّ مَا لَا يَعْلَمُونَ إِلَى مَنْ اسْتَوْدَعَهُ اللَّهُ عِلْمَ كِتَابِهِ وَ اسْتَحْفَظَهُ الْحُكْمَ فِيهِ—

Then bearers of the news to your outskirts are judges striving among them by themselves. They are neither differing nor are they reflecting regarding the Judgment of Allah^{-azwj} and Sunnah of Rasool-Allah^{-saww}, for the differing in the Judgment is a waste for the justice in heedlessness in the religion, and a cause of the differences, and Allah^{-azwj} has Clarified what they should be doing and what they should be spending, and the matter of what they are not knowing should be referred to the one whom Allah^{-azwj} has Entrusted knowledge of His^{-azwj} Book, and Preserved the Judgment in it.

فَإِنَّمَا اخْتِلَافُ الْقَضَاةِ فِي دُحُولِ الْبُعْثِيِّ بَيْنَهُمْ وَ اكْتِفَاءُ كُلِّ امْرِيٍّ مِنْهُمْ بِرَأْيِهِ دُونَ مَنْ فَرَضَ اللَّهُ وَلَا يَتَّبِعُهُ وَ لَيْسَ يَصْلُحُ الدِّينُ وَ لَا أَهْلُ الدِّينِ عَلَى ذَلِكَ وَ لَكِنْ عَلَى الْحَاكِمِ أَنْ يَحْكُمَ بِمَا عِنْدَهُ مِنَ الْأَثَرِ وَ السُّنَّةِ

Rather the differing of the judges is the entry of the rebellion between them, and every person from them sufficing with his own opinion apart from the one whom Allah^{-azwj} has Obligated his^{-asws} Wilayah, and neither can the religion nor people of the religion be corrected upon that, but it is upon the ruler that he rules with what is in his possession from the Ahadeeth and the Sunnah.

فَإِذَا أَعْبَاهُ ذَلِكَ رَدَّ الْحُكْمَ إِلَى أَهْلِهِ فَإِنَّ عَابَ أَهْلَهُ عَنْهُ نَاطَرَ عَيْبَهُ مِنْ فُقَهَاءِ الْمُسْلِمِينَ لَيْسَ لَهُ تَرْكُ ذَلِكَ إِلَى غَيْرِهِ وَ لَيْسَ لِقَاضِيَيْنِ مِنْ أَهْلِ الْمَلَّةِ أَنْ يُقِيمَا عَلَى اخْتِلَافٍ فِي الْحُكْمِ دُونَ مَا رُفِعَ ذَلِكَ إِلَى وَليِّ الْأَمْرِ فَيَكُونُ هُوَ الْحَاكِمَ بِمَا عَلَّمَهُ اللَّهُ ثُمَّ يَجْتَمِعَانِ عَلَى حُكْمِهِ فِيمَا وَافَقَهُمَا أَوْ خَالَفَهُمَا—

When that were to frustrate him, he should refer the judgment to its rightful ones. If its rightful one is absent from him, he should look at others from the Muslim jurists. It isn't for him to neglect that to someone else, and it isn't for the judges from the people of the nation that they should stand upon a differing in the judgment apart from what has been raised to a Master^{-asws} of the Command among you all, so he^{-asws} would be the judge with what Allah^{-azwj} has Taught him. Then they should unite upon his^{-asws} judgment regarding what they have concurred or differed.

فَانظُرْ فِي ذَلِكَ نَظْرًا بَلِيغًا فَإِنَّ هَذَا الدِّينَ قَدْ كَانَ أَسِيرًا بِأَيْدِي الْأَشْرَارِ يُعْمَلُ فِيهِ بِالْهَوَى وَ تُطْلَبُ بِهِ الدُّنْيَا

And consider that with a far-reaching consideration, for this religion has been a captive in the hands of the evil ones working in it with the personal opinions and seeking the world by it.

وَ اكْتُبْ إِلَى قَضَاةِ بُلْدَانِكَ فَلْيَرْفَعُوا إِلَيْكَ كُلَّ حُكْمٍ اخْتَلَفُوا فِيهِ عَلَى خُفُوهِ ثُمَّ تَصَفَّحْ تِلْكَ الْأَحْكَامَ فَمَا وَافَقَ كِتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ وَ الْأَثَرِ مِنْ إِمَامِكَ فَأَمُضِهِ وَ احْمِلْهُمُ عَلَيْهِ

And write to the judges of your country. Let them raise to you every judgment they have differed in upon its reality. Then browse those rulings. Whatever is compatible with the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww} and the Ahadeeth from your Imam^{-asws}, implement it and carry them upon it.

وَمَا اشْتَبَهَ عَلَيْكَ فَاجْمَعْ لَهُ الْفُقَهَاءَ بِحَضْرَتِكَ فَنَاطِظُهُمْ فِيهِ ثُمَّ أَمْضِ مَا يَجْتَمِعُ عَلَيْهِ أَقْوَابُ الْفُقَهَاءِ بِحَضْرَتِكَ مِنَ الْمُسْلِمِينَ فَإِنَّ كُلَّ أَمْرٍ اخْتَلَفَ فِيهِ الرَّعِيَّةُ مَرْدُودٌ إِلَى حُكْمِ الْإِمَامِ وَالْإِسْتِعَانَةُ بِاللَّهِ وَالْإِجْتِهَادُ فِي إِقَامَةِ الْحُدُودِ وَجَبْرُ الرَّعِيَّةِ عَلَى أَمْرِهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ-

And whatever is suspect upon you, gather the jurists to is in your presence and debate them regarding it, then implement what the words of the jurists from the Muslims are united upon in your presence. Every matter the citizens differ in is to be referred to the judgment of the Imam^{-asws}, and it is upon the Imam^{-asws} to seek Assistance with Allah^{-azwj}, and the striving in establishing the legal penalties, and compel the citizens upon his^{-asws} orders, and there is no strength except with Allah^{-azwj}.

ثُمَّ انظُرْ إِلَى أُمُورِ عَمَّا لِكَ وَاسْتَعْمِلْهُمْ اجْتِبَارًا وَلَا تُؤَلِّمْهُمْ أُمُورَكَ مُحَابَاةً وَآتِرَةً فَإِنَّ الْمُحَابَاةَ وَالْآتِرَةَ جَمَاعُ الْجَوْرِ وَالْحِيَانَةَ وَإِدْخَالَ الضَّرُورَةِ عَلَى النَّاسِ وَ لَيْسَتْ تَصْلُحُ الْأُمُورَ بِالْإِدْعَالِ

Then look into the affairs of your office bearers and employ them by experience but do not place them in charge by prejudice and favouritism, for the prejudice and the favouritism are from a branch of tyranny and betrayal, and enter the necessary matters upon the people and the affairs cannot be corrected with the corruption.

فَاصْطَفِ لِدَوْلَاةِ أَعْمَالِكَ أَهْلَ الْوَرَعِ وَالْعِلْمِ وَالسِّيَاسَةِ وَتَوَخَّ مِنْهُمْ أَهْلَ السَّجَرِيَّةِ وَالْحَيَاءِ مِنْ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ وَالْقِدَمِ فِي الْإِسْلَامِ فَإِنَّهُمْ أَكْرَمُ أَخْلَاقًا وَ أَصْحَحُ أَعْرَاضًا وَ أَقْلُ فِي الْمَطَامِعِ إِشْرَافًا وَ أَبْلَغُ فِي عَوَاقِبِ الْأُمُورِ نَظْرًا مِنْ غَيْرِهِمْ فَلْيَكُونُوا أَعْوَانَكَ عَلَى مَا تَقَلَّدْتَ

Select for the governance, office bearers from the people of devoutness and the knowledge and the politics, and seek from them people of experience and the modesty from the people of the righteous households and the precedence in Al-Islam. They are people of the most honourable manners and righteous honour, and less in greed for supervision, and even further reaching in consequence of the matters, as peer from others, for they will be your supporters upon whatever you have taken charge of.

ثُمَّ أَسْبِعْ عَلَيْهِمْ فِي الْعَمَالِ وَ وَسَّعْ عَلَيْهِمْ فِي الْأَرْزَاقِ فَإِنَّ فِي ذَلِكَ قُوَّةً لَهُمْ عَلَى اسْتِصْلَاحِ أَنْفُسِهِمْ وَ غِنًى لَهُمْ عَنِ تَنَاوُلِ مَا تَحْتَ أَيْدِيهِمْ وَ حُجَّةً عَلَيْهِمْ إِنْ حَالَفُوا أَمْرَكَ أَوْ تَلَمَّوْا أَمَانَتَكَ

Then excel upon them with the office work and be generous with the sustenance upon them, for in that is strength for them upon the correcting themselves and there would be no need for them to grab what (wealth) is under their hands and be an argument against them if they opposed your orders or misappropriated your entrustments.

ثُمَّ تَفَقَّدْ أَعْمَالَهُمْ وَ ابْعَثِ الْعِيُونَ عَلَيْهِمْ مِنْ أَهْلِ الصِّدْقِ وَ الْوَفَاءِ فَإِنَّ تَعَهُدَكَ فِي السِّرِّ أُمُورُهُمْ حُدُودٌ لَهُمْ عَلَى اسْتِعْمَالِ الْأَمَانَةِ وَ الرِّفْقِ بِالرَّعِيَّةِ وَ تَحْفَظُ مِنَ الْأَعْوَانِ فَإِنَّ أَحَدًا مِنْهُمْ بَسَطَ يَدَهُ إِلَى حِيَانَةِ اجْتِمَاعَتِهَا أَخْبَارُ عِيُونِكَ اكَتَفَيْتِ بِذَلِكَ شَاهِدًا فَبَسَطْتَ عَلَيْهِ الْعُقُوبَةَ فِي بَدَنِهِ وَ أَخَذْتَهُ بِمَا أَصَابَ مِنْ عَمَلِهِ ثُمَّ نَصَبْتَهُ بِمَقَامِ الْمَدْلَةِ فَوَسَّمْتَهُ بِالْحِيَانَةِ وَ قَلَّدْتَهُ عَارَ التُّهْمَةِ-

Then check out their works and send agents from the people of truthfulness and the loyalty upon them, for if they pledge to you in the secret of their matters, be trusting to them upon utilising the entrustment and the kindness with the citizens. And be careful from the assistants, so if anyone of them extends his hand to betrayal, and the reports of it from your spies gather in your presence against him, suffice with that as testimony and extent the

punishment upon him in his body and seize back whatever he had attained from his office, then install him in a place of disgrace and name him with the betrayal, and collar him with the shame of accusation.

وَتَقَعْدُ مَا يُصْلِحُ أَهْلَ الْحَرَجِ فَإِنَّ فِي صَلَاحِهِ وَ صَلَاحِهِمْ صَلَاحاً لِمَنْ سِوَاهُمْ وَ لَا صَلَاحَ لِمَنْ سِوَاهُمْ إِلَّا بِهَيْمٍ لِأَنَّ النَّاسَ كُلَّهُمْ عِيَالٌ عَلَى الْحَرَجِ وَ أَهْلِهِ

And check out the matter of the taxes with what is correct for its people (collectors), for in his betterment is their betterment, betterment for the ones besides them, and there is no betterment for the ones besides them except with them, because the people, all of them are dependent upon the taxation and its people.

فَلْيَكُنْ نَظْرُكَ فِي عِمَارَةِ الْأَرْضِ أَبْلَغَ مِنْ نَظْرِكَ فِي اسْتِجْلَابِ الْحَرَجِ فَإِنَّ الْجُلْبَ لَا يُدْرِكُ إِلَّا بِالْعِمَارَةِ وَ مَنْ طَلَبَ الْحَرَجَ بَعِيْرَ عِمَارَةِ الْبِلَادِ وَ أَهْلِكَ الْعِيَادَ وَ لَمْ يَسْتَقِمْ لَهُ أَمْرُهُ إِلَّا قَلِيلاً-

And let you consideration in building the land to be further reaching than your consideration in collecting the taxes because that will not come across you except by the building (the land), and the one who seeks the taxes without building, would ruin the city and destroy the servants, and his command with not stand except for a little while.

فَاجْمَعْ إِلَيْكَ أَهْلَ الْحَرَجِ مِنْ كُلِّ بُلْدَانِكَ وَ مُرْمُهُمْ فَلْيُعْلِمُوكَ حَالَ بِلَادِهِمْ وَ مَا فِيهِ صَلَاحُهُمْ وَ رَحَاءُ حِيَابَتِهِمْ ثُمَّ سَلْ عَمَّا يَرْجُو إِلَيْكَ أَهْلَ الْعِلْمِ بِهِ مِنْ غَيْرِهِمْ

Gather to yourself people (collectors) of taxes from every city, and order them, so let them let you know the situation in your cities and what would be in it of their correctness and the ease of their taxation. Then ask about what the people of knowledge raise (issues) to you from others.

فَإِنْ كَانُوا شَكَوْا ثِقَالاً أَوْ عِلَّةً مِنْ انْقِطَاعِ شَرْبٍ أَوْ إِحَالَةِ أَرْضٍ اعْتَمَرَهَا عَرَقٌ أَوْ أَحْجَفَ بِهِمُ الْعَطَشُ أَوْ آفَةٌ حَفَفَتْ عَنْهُمْ مَا تَرْجُو أَنْ يُصْلِحَ اللَّهُ بِهِ أَمْرَهُمْ وَ إِنْ سَأَلُوا مَعُونَةً عَلَى إِصْلَاحِ مَا يَقْدِرُونَ عَلَيْهِ بِأَمْوَالِهِمْ فَاحْفَظْهُمْ مَعُونَتَهُ فَإِنَّ [فِي] عَاقِبَةِ كِفَايَتِكَ إِتَائَهُمْ صَلَاحاً

So, if they complain of the heaviness (of the taxes), or illness, or termination of drink, or drought, or change of situation of the land, either it being flooded or dried out with it being thirst, lighten from with what you hope Allah^{-azwj} would Correct their affairs with. And if they were to ask for assistance upon correcting what they are able upon with their own wealth, then suffice them of its assistance, and a consequence in your sufficing them is correctness.

فَلَا يَتَقَلَّبَنَّ عَلَيْكَ شَيْءٌ حَفَفَتْ بِهِ عَنْهُمْ الْمُعْتُونَاتُ فَإِنَّهُ دُخْرٌ يَعُودُونَ بِهِ عَلَيْكَ لِعِمَارَةِ بِلَادِكَ وَ تَرْبِيْنٍ وَلَايَتِكَ مَعَ اقْتِنَائِكَ مَوَدَّتَهُمْ وَ حُسْنَ نِيَّاتِهِمْ وَ اسْتِنْقَاضَةِ الْحَيْرِ وَ مَا يُسَهِّلُ اللَّهُ بِهِ مِنْ حَلْبِهِمْ فَإِنَّ الْحَرَجَ لَا يُسْتَحْرَجُ بِالْكَدِّ وَ الْإِثْعَابِ مَعَ أَنَّهُمَا عَقْدٌ تُعْتَمَدُ عَلَيْهَا إِنْ حَدَثَ حَدَثٌ حُثَّتْ عَلَيْهِمْ

Do not let it be a burden upon you, anything which has been lightened from them of the provision, for it is a treasure which will be returning to you for building your country, and adorn your governance with you having gained their affection and their goodly intentions, and the abundance good and what Allah^{-azwj} has Facilitated with of their bringing it, for the taxation is not extracted by the toil and fatigue, along with that it is an agreement you are relying upon, if an even were to occur while you are upon them.

مُعْتَمِدًا لِفَضْلِ قُوَّتِهِمْ بِمَا دَخَرْتِ عَنْهُمْ مِنَ الْحَمَامِ [الْجَمَامِ] وَ التَّقَةِ مِنْهُمْ بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ وَ رَفْقِكَ وَ مَعْرِفَتِهِمْ بِعَدْرِكَ فِيمَا حَدَّثْتَ مِنَ الْأَمْرِ الَّذِي اتَّكَلْتَ بِهِ عَلَيْهِمْ فَاحْتَمَلُوهُ بِطَيْبِ أَنْفُسِهِمْ فَإِنَّ الْعُمَرَانَ مُحْتَمِلٌ مَا حَمَلْتَهُ-

Rely on the grace of their strength with what is treasured with them from your welfare to them, and the trusting from them with what they had attained from your justice upon them, and your friendliness with them. Sometimes it occurs from the matters what when it is loaded upon them during it afterwards, they would bear it feeling good in themselves, for the rich can tolerate whatever you load (on them).

وَ إِنَّمَا يُؤْتَى حَرَابُ الْأَرْضِ لِإِعْوَارِ أَهْلِهَا وَ إِنَّمَا يُعْوَرُ أَهْلُهَا لِإِسْرَافِ الْوَلَاةِ وَ سُوءِ ظَنِّهِمْ بِالْبِقَاءِ وَ قَلَّةِ انْتِفَاعِهِمْ بِالْبِعْرِ فَاعْمَلْ فِيمَا وُكِّتَ عَمَلٌ مِنْ حُبِّ أَنْ يَدْخَرَ حُسْنَ التَّنَاءِ مِنَ الرَّعِيَّةِ وَ الْمُتُوبَةِ مِنَ اللَّهِ وَ الرِّضَا مِنَ الْإِمَامِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ:

And rather, ruination of the earth comes due to the poverty of its people, and rather neediness of the people is due to the extravagance of the rules and their evil thought with the remaining (alive), and lack of their benefitting with the lessons. Therefore work regarding what you are in charge, work of the one who loves to amass goodly praise from the citizens, and the Rewards from Allah^{-azwj}, and the satisfaction from the Imam^{-asws}, and there is no strength except with Allah^{-azwj}.

ثُمَّ انظُرْ فِي حَالِ كُتَّابِكَ فَاعْرِفْ حَالَ كُلِّ امْرِئٍ مِنْهُمْ فِيمَا يَحْتَاجُ إِلَيْهِ مِنْهُمْ فَاجْعَلْ لَهُمْ مَنَازِلَ وَ رَبَّأً قَوْلَ عَلَى أُمُورِكَ خَيْرَهُمْ وَ اخْصُصْ رَسَائِلَكَ الَّتِي تُدْخِلُ فِيهَا مَكِيدَتَكَ وَ أَسْرَارَكَ بِأَجْمَعِهِمْ لَوُجُوهِ صَالِحِ الْأَدَبِ مِمَّنْ يَصْلُحُ لِلْمُنَاطَرَةِ فِي جَلَائِلِ الْأُمُورِ مِنْ ذَوِي الرَّأْيِ وَ النَّصِيحَةِ وَ الدَّهْنِ أَطْوَاهُمْ عَنْكَ لِمَكُونِ الْأَسْرَارِ كَشْحًا يَمِّنُ لَا تُبْطِرُهُ الْكِرَامَةُ وَ لَا تَمُحِقُ بِهِ الدَّالَّةُ-

Then look into the situation of your admin workers (secretaries), and know the state of each person from them regarding what he is needy to from them. Make status to be for them and ranks. Place the best of them to be in charge upon your affairs, and specialise your letters which are including of your plans and your secrets in their entirety to one you find to be of righteous manners, from the one who are correct for the debating in majestic matters, from the ones with a view and advice and the mind, their most concerned about you for the hiddenness of the secrets, so they would conceal it from the ones there is no honour for them, nor deserving the evidence with it.

فَيَجْتَرِئُ بِمَا عَلَيْكَ فِي خَلَاءٍ أَوْ يَلْتَمِسُ إِظْهَارَهَا فِي مَلَأٍ وَ لَا تَقْصُرْ بِهِ الْغَفْلَةَ عَنْ إِيزَادِ كُتُبِ الْأَطْرَافِ عَلَيْكَ وَ إِصْدَارِ جَوَابَاتِكَ عَلَى الصَّوَابِ عَنْكَ وَ فِيمَا يَأْخُذُ لَكَ وَ يُعْطِي مِنْكَ

So, he would be audacious by it in opposing you in the private, or he will seek to reveal it in an assembly, and do not be deficient with the heedlessness from the intentions of the secretaries of your office against you and their responding with answers upon correctness on your behalf, and regarding what is taken for you and given from you.

وَ لَا يُضْعِفُ عَقْدًا اعْتَقَدَهُ لَكَ وَ لَا يُعْجِزُ عَنْ إِطْلَاقِ مَا عَقَدَ عَلَيْكَ وَ لَا يَجْهَلُ مَبْلَعُ قَدْرِ نَفْسِهِ فِي الْأُمُورِ فَإِنَّ الْجَاهِلَ بِقَدْرِ نَفْسِهِ يَكُونُ بِقَدْرِ غَيْرِهِ أَجْهَلُ-

And he should not weaken any knot (agreement) tied for you, and not be frustrated from freeing what has been tied against you, and he should not be ignorant of the reach of his

power in the matters, for the one ignorant of his own ability would be even more ignorant of the ability of others.

وَوَلِّ مَا دُونَ ذَلِكَ مِنْ رَسَائِلِكَ وَجَمَاعَاتِ كُتُبِ خَرْجِكَ وَدَوَابِّ جُنُودِكَ قَوْمًا يَجْتَنِبُ نَفْسَكَ فِي اخْتِيَارِهِمْ فَإِنَّهَا رُؤُوسُ أَمْرِكَ أَجْمَعُهَا لِنَفْعِكَ وَاعْمُرْهَا لِنَفْعِ رَعِيَّتِكَ

And place in charge a people of what is besides that from your correspondence, and collection of books that come to you, and registers of your armies, striving yourself in choosing them, for these are heads of your matter gathered for your benefit, and generality of it is to benefit your citizens.

ثُمَّ لَا يَكُنْ اخْتِيَارُكَ إِيَّاهُمْ عَلَى فِرَاسَتِكَ وَاسْتِنَامَتِكَ وَحُسْنِ الظَّنِّ بِهِمْ فَإِنَّ الرِّجَالَ يَعْرِفُونَ فِرَاسَاتِ الْوَلَاةِ بِتَضَرُّعِهِمْ وَ خِدْمَتِهِمْ وَ لَيْسَ وَرَاءَ ذَلِكَ مِنَ النَّصِيحَةِ وَ الْأَمَانَةِ شَيْءٌ وَ لَكِنْ اخْتَبِرْهُمْ بِمَا وُلُّوا لِلصَّالِحِينَ قَبْلَكَ

Then do not let your choosing them be upon your discernment and your confidence and the good thoughts with them, for the men would display the friendship to your discernment, and goodly service, and there wouldn't be anything behind that from the sincerity and the entrustment but choose them by what they have done for the righteous in front of you.

فَاعْمُدْ لِأَحْسَنِهِمْ كَانَ فِي الْعَامَّةِ أَثَرًا وَ اعْرِضْ فِيهَا بِالْبُئْلِ وَ الْأَمَانَةِ فَإِنَّ ذَلِكَ دَلِيلٌ عَلَى نَصِيحَتِكَ لِلَّهِ وَ لِمَنْ وُلِّيتَ أَمْرَهُ- ثُمَّ مَرُّهُمْ بِحُسْنِ الْوَلَاةِ وَ لِيْنِ الْكَلِمَةِ

Rely upon their good reputation which was among the public and recognise them with the entrustment as a face, for that is evidence upon their sincerity for Allah^{-azwj} and to the one who place them in charge of his affairs, then instruct them with good governance and gentle talk.

وَ اجْعَلْ لِرَأْسِ كُلِّ أَمْرٍ مِنْ أَمْرِكَ رَأْسًا مِنْهُمْ- لَا يَقْهَرُهُ كِبَرُهَا وَ لَا يَتَشَتَّتْ عَلَيْهِ كَثِيرُهَا ثُمَّ تَقَدَّدْ مَا غَابَ عَنْكَ مِنْ خَالَاتِهِمْ وَ أُمُورٍ مِنْ يَدِ عَالِيكَ رَسُولُهُ وَ دَوِي الْحَاجَةِ

And a head to be for every matter (department) from the matters (departments), a head from them. Neither would its bigness overcome him, nor would its abundance confuse him. And whatever is hidden from you of their situation and affairs of the one whose messenger comes to you and the ones with the need.

وَ كَيْفَ وَلَا يَتُّهُمْ وَ قَبُولُهُمْ وَ لِيَّتُهُمْ وَ حُجَّتُهُمْ فَإِنَّ التَّبَرُّمَ وَ الْعِرَّ وَ النَّحْوَةَ مِنْ كَثِيرٍ مِنَ الْكُتَّابِ إِلَّا مَنْ عَصَمَ اللَّهُ وَ لَيْسَ لِلنَّاسِ بُدٌّ مِنْ طَلَبِ حَاجَاتِهِمْ وَ مَهْمَا كَانَ فِي كُتَّابِكَ مِنْ عَيْبٍ فَتَعَايَيْتَ عَنْهُ أَلْزَمْتَهُ أَوْ فَضَّلْتَ نُسِبَ إِلَيْكَ مَعَ مَا لَكَ عِنْدَ اللَّهِ فِي ذَلِكَ مِنْ حُسْنِ الثَّوَابِ-

And how is their friendship and acceptance of their governor, and the honour and the glory are from many of the scribes, except one whom Allah^{-azwj} Protects, and there isn't any escape for the people from seeking their needs, and whatever fault there may be among your scribes, hide it from him its adherence, or a favour that is attributed to you along with what is for you in the Presence of Allah^{-azwj} regarding that of the good Rewards.

ثُمَّ التَّجَارَ وَ دَوِيَ الصَّنَاعَاتِ فَاسْتَوْصَ وَأَوْصَ بِهِنَّ خَيْرًا الْمُقِيمِ مِنْهُنَّ وَ الْمُضْطَرِبِ بِمَالِهِ وَ الْمُتَرَقِّي بِيَدِهِ فَإِنَّهُمْ مَوَادُّ لِلْمَنَافِعِ وَ جَلَائِمًا فِي الْبِلَادِ فِي بَرِّكَ وَ بَحْرِكَ وَ سَهْلِكَ وَ جَبَلِكَ وَ حَيْثُ لَا يَلْتَمِسُ النَّاسُ لِمَوَاضِعِهَا وَ لَا يَجْتَرِهُونَ عَلَيْهَا مِنْ بِلَادِ أَعْدَائِكَ مِنْ أَهْلِ الصَّنَاعَاتِ الَّتِي أَجْرَى اللَّهُ الرَّفْقَ مِنْهَا عَلَى أَيْدِيهِمْ فَاحْفَظْ حُرْمَتَهُمْ وَ آمِنْ سُبُلَهُمْ وَ خُدْهُمْ بِحُفُوهِمْ فَإِنَّهُمْ سَلْمٌ لَا يُخَافُ بَارِقَتَهُ وَ صَلَاحٌ لَا تُخَدَّرُ عَائِلَتُهُ

Then the traders and ones with manufacturing, and advise them goodly, the ones from them established, the one trading with his wealth, and the physical labourers, for they are sources of profit and the causes of the items, and their importers from the remote areas and the travellers in your land, and your sea, and your coast, and your mountain, and where the people cannot get to these places nor would they dare upon these from the cities of your enemies, from the people of manufacturing which Allah^{-azwj} is Flowing the sustenance from it upon their hands, therefore protect their sanctity and secure their ways, and take their rights for them, for they are peaceful, there is no fear with a rebellion and truce, there is no fearing its treason.

أَحَبُّ الْأُمُورِ إِلَيْهِمْ أَجْمَعًا لِأَمْنِهِمْ وَ أَجْمَعًا لِلسُّلْطَانِ فَتَقَدَّرَ أُمُورُهُمْ بِحَضْرَتِكَ وَ فِي حَوَاشِي بِلَادِكَ وَ اعْلَمْ مَعَ ذَلِكَ أَنَّ فِي كَثِيرٍ مِنْهُمْ ضَبْحًا فَاحِشًا وَ شَحَا قَبِيحًا وَ اخْتِكَارًا لِلْمَنَافِعِ وَ تَحْكُمًا فِي الْبَيْعَاتِ وَ ذَلِكَ بَابٌ مُضَرَّةٌ لِلْعَامَّةِ وَ عَيْبٌ عَلَى الْوِلَايَةِ-

The most beloved of the matters to them its their comprehensive for the safety, and its most comprehensive for the ruler, so check out their affairs in your presence and in the areas of your country and know along with that is most of them there is narrow-mindedness, immorality, and ugly greed, and they hoard for the benefit and fix high prices in the selling, and that is a harmful door for the public, and a fault upon the ruler.

فَأَمَّا الْإِخْتِكَارُ فَإِنَّ رَسُولَ اللَّهِ ص نَهَى عَنْهُ وَ لَيْكُنَ الْبَيْعُ وَ الشِّرَاءُ بِنِعْمَةٍ سَوَاءً بِمَوَازِينِ عَدْلٍ وَ أَسْعَارٍ لَا تُجْحِفُ بِالْقَرِيبِينَ مَعَ الْبَائِعِ وَ الْمُشْتَاعِ فَمَنْ قَارَفَ حُكْرَةً بَعْدَ تَهْيِئِكَ فَتَنَكَّرَ وَ عَاقِبَ فِي غَيْرِ إِسْرَافٍ فَإِنَّ رَسُولَ اللَّهِ ص فَعَلَ ذَلِكَ-

Prohibit the hoarding for Rasool-Allah^{-saww} had forbidden from it, and let the selling and the buying be smoothly with scales of justice and prices, not harmful with the two parties from the seller and the buyer. The one who practices hoarding after you prohibiting it, then be exemplary with him and punish without being excessive, for Rasool-Allah^{-saww} had done that.

ثُمَّ اللَّهُ فِي الطَّبَقَةِ السُّفْلَى مِنَ الدِّينِ لَا حِيلَةَ لَهُمْ وَ الْمَسَاكِينِ وَ الْمُحْتَاجِينَ وَ دَوِيَ الْبُؤْسِ وَ الزُّمْنَى فَإِنَّ فِي هَذِهِ الطَّبَقَةِ قَانِعًا وَ مُعْتَرًّا فَاحْفَظْ اللَّهُ مَا اسْتَحْفَظَكَ مِنْ حَقِّهِ فِيهَا وَ اجْعَلْ لَهُمْ قِسْمًا مِنْ غَلَّاتِ صَوَابِي الْإِسْلَامِ فِي كُلِّ بَلَدٍ فَإِنَّ لِلْأَقْصَى مِنْهُمْ مِثْلَ الَّذِي لِلأَدْنَى

Then Allah^{-azwj}, Allah^{-azwj} regarding the lower strata (layer), from the ones there are no means for them, from the poor and the needy, and the people of misery and disability. In this stratum is the content one and the beggar. Preserve what Allah^{-azwj} has Made you to preserve from His^{-azwj} Rights regarding them and make a distribution to be for them from the granary of Al-Islam in every city, as for the remote one from them is similar for the one who is nearby.

وَ كُلًّا قَدِ اسْتَوْصَيْتَ حَقَّهُ فَلَا يَشْعَلَنَّكَ عَنْهُمْ نَظَرٌ فَإِنَّكَ لَا تُعَدَّرُ بِتَضْيِيعِ الصَّغِيرِ لِأَحْكَامِكَ الْكَبِيرِ الْمُهْمِمْ فَلَا تُشْخِصْ هَمَّكَ عَنْهُمْ وَ لَا تُصَغِّرْ حَدَّكَ لَهُمْ وَ تَوَاضَعْ لِلَّهِ يَرْفَعَكَ اللَّهُ وَ احْفَظْ جَنَاحَكَ لِلضُّعْفَاءِ وَ أَرْبِهِمْ إِلَى ذَلِكَ مِنْكَ حَاجَةٌ

And both, their right is in your care, so do not let haughtiness pre-occupy you from them, for there is no excuse for you with wasting the small matter due to you deciding the numerous

important ones. So, do not be unmindful of them nor puff your cheeks to them, and humble to Allah^{-azwj}, Allah^{-azwj} will Raise you, and lower your wings (be gentle) to the weak and nourish them to that as a need from you.

وَتَقَدُّ مِنْ أُمُورِهِمْ مَا لَا يَصِلُ إِلَيْكَ مِنْهُمْ بِمَنْ تَتَنَجَّمُهُ الْعُيُونُ وَتَحْفَرُهُ الرِّجَالُ فَفَرِّحْ لِأَوْلِيكَ ثِقَاتِكَ مِنْ أَهْلِ الْحُسْنِيَّةِ وَ النَّوَاضِعِ فَلْيَرَفِعْ إِلَيْكَ أُمُورَهُمْ ثُمَّ اعْمَلْ فِيهِمْ بِالْإِعْدَارِ إِلَى اللَّهِ يَوْمَ تَلْقَاهُ فَإِنَّ هَؤُلَاءِ أَحْوَجُ إِلَى الْإِنصَابِ مِنْ غَيْرِهِمْ وَ كُلُّ فَأَعْدِرْ إِلَى اللَّهِ فِي تَأْدِيَةِ حَقِّهِ إِلَيْهِ

And check out the affairs of the ones from the who cannot arrive to you, from the ones storming at (with contempt) and the men belittle. Appoint for them your trustworthy one from the people of fearfulness and humbleness and let him raise their matters to you. Then work regarding them with the excusing to Allah^{-azwj} on the Day you meet Him^{-azwj}, for they, from between the citizens are neediest to the fairness than others are and excuse to Allah^{-azwj} the Exalted in fulfilling His^{-azwj} Rights to him.

وَ تَعَهَّدْ أَهْلَ الْيَتِيمِ وَ الرِّمَانَةَ وَ الرِّفَّةَ فِي السِّرِّ بِمَنْ لَا حِيلَةَ لَهُ وَ لَا يَنْصِبُ لِلْمَسْأَلَةِ نَفْسَهُ فَأَجْرِ لَهُمْ أَرْزَاقاً فَإِنَّهُمْ عِبَادُ اللَّهِ فَتَقَرَّبْ إِلَى اللَّهِ بِتَخَلُّصِهِمْ وَ صَعْمِهِمْ مَوَاضِعُهُمْ فِي أَقْوَابِهِمْ وَ حُقُوقِهِمْ فَإِنَّ الْأَعْمَالَ تَخْلُصُ بِصِدْقِ النِّيَّاتِ

And check out the orphans and people with tenderness in the years (old aged), from the one there are no means for him, nor does he stand to the begging himself, therefore flow the sustenance for them for they are servants of Allah^{-azwj}. Draw closer to Allah^{-azwj} due to their sincerity and place their places in their daily subsistence and their rights, for the deeds are pure when being be truthful intentions.

ثُمَّ إِنَّهُ لَا تَسْكُنُ نُفُوسُ النَّاسِ أَوْ بَعْضُهُمْ إِلَى آتَاكَ قَدْ فَضَيْتَ حُقُوقَهُمْ بِظَهْرِ الْعَيْبِ دُونَ مُشَافَهَتِكَ بِالْحَاجَاتِ وَ ذَلِكَ عَلَى الْوَلَاةِ ثَقِيلٌ وَ الْحَقُّ كَلُّهُ ثَقِيلٌ وَ قَدْ يُخَفِّفُهُ اللَّهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ فَصَبَرُوا نُفُوسَهُمْ وَ وَثِقُوا بِصِدْقِ مَوْعُودِ اللَّهِ لِمَنْ صَبَرَ وَ احْتَسَبَ فَكُنْ مِنْهُمْ وَ اسْتَعِنْ بِاللَّهِ

Then surely the souls of the people will not be settle, or of some of them, to that you have fulfilled their rights in the absence apart from your hospitality with the needs, and that is heavy upon the ruler, and the right, all of it is heavy and Allah^{-azwj} has Lightened is upon people who seek the well being. So they are patient themselves and trust with the truthfulness of the Promises of Allah^{-azwj} for the one who is patience, and they are anticipating. Therefore be from them and seek Assistance with Allah^{-azwj}.

وَ اجْعَلْ لِدَوَى الْحَاجَاتِ مِنْكَ وَ سَمّاً تُفَرِّغُ لَهُمْ فِيهِ شَخْصَكَ وَ ذَهْنَكَ مِنْ كُلِّ شَعْلٍ ثُمَّ تَأْذُنْ لَهُمْ عَلَيْكَ وَ تَجَلِّسْ لَهُمْ تَجَلِّساً تَتَوَاضَعُ فِيهِ لِلَّهِ الَّذِي رَفَعَكَ

And make a distribution to be for the needy ones from you, free your own person for them regarding it, and your mind from every pre-occupation, then permit for them to see you, and you should sit for them in a general gathering. Be humble in it for the sake of Allah^{-azwj} Who Raised you.

وَ تُفَعِّدْ عَنْهُمْ جُنْدَكَ وَ أَعْوَانَكَ مِنْ أَحْرَاسِكَ وَ شُرَطِكَ تَخْفِضُ لَهُمْ فِي تَجَلِّسِكَ ذَلِكَ جَنَاحَكَ وَ تُزِيلُ لَهُمْ كَنَفَكَ فِي مُرَاجَعَتِكَ وَ وَجْهَكَ حَتَّى يُكَلِّمَكَ مُنْكَلِمَهُمْ غَيْرَ مُتَعَنَّعٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي غَيْرِ مَوْطِنٍ لَنْ نُقَلَسَ أُمَّةٌ لَا يُؤْخَذُ لِلضَّعِيفِ فِيهَا حَقُّهُ مِنَ الْقَوِيِّ غَيْرَ مُتَعَنَّعٍ

And make your army to sit back from them, and your supporters from your guards, and your police. Lower your wings for them in that gathering of yours and be gentle with them in your patronage in your responses and your face until a speaker speaks to you without restrictions,

for I^{asws} heard Rasool-Allah^{saww} saying in another place: 'It will never be sanctified, a community in which it is not taken for the weak, his right from the strong, without restrictions'.

ثُمَّ احْتَمِلِ الْخُزُقَ مِنْهُمْ وَالْعِيَّ وَنَحَّ عَنْكَ الصَّبِيحَ وَالْأَنْفَ يَبْسُطِ اللَّهُ عَلَيْكَ أَكْتَانَفَ رَحْمَتِهِ وَ يُوجِبُ لَكَ ثَوَابَ أَهْلِ طَاعَتِهِ فَأَعْطِ مَا أَعْطَيْتَ هَيِّباً وَ اَمْنَعِ فِي إِجْمَالٍ وَ إِعْدَارٍ

Then tolerate the awkwardness from them and the stammering and keep aside from you the narrow-mindedness and the pride, Allah^{azwj} would Spread upon you, due to that, covering of His^{azwj} Mercy and Obligate to you the Rewards of having obeyed Him^{azwj}. And give pleasantly what you give and refuse beautifully and excusing.

وَ تَوَاضَعْ هُنَاكَ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَوَاضِعِينَ وَ لِيَكُنْ أَكْرَمُ أَعْوَانِكَ عَلَيْكَ أَلْيَنُهُمْ جَانِباً وَ أَحْسَنُهُمْ مُرَاجَعَةً وَ أَلَطْفُهُمْ بِالضَّعْفَاءِ إِنْ شَاءَ اللَّهُ-

And be humble over there, for Allah^{azwj} Loves the humble ones, and let the most honourable of your supporters to you be their most gentle and best of them in responses, and kindest of them with the weak ones, if Allah^{azwj} so Desires.

ثُمَّ إِنْ أُمُوراً مِنْ أُمُورِكَ لَا بُدَّ لَكَ مِنْ مُبَاشَرَتِهَا مِنْهَا إِجَابَةً عُمَالِكَ مَا يَعْينَا عَنْهُ كُتَّابُكَ وَ مِنْهَا إِصْدَارُ حَاجَاتِ النَّاسِ فِي قَصَصِهِمْ وَ مِنْهَا مَعْرِفَةُ مَا يَصِلُ إِلَى الْكُتَّابِ وَ الْخُزَانِ بِمَا تَحْتِ أَيْدِيهِمْ

Then there are matters from your matters, there is no escape for you from dealing with it (yourself). From these is answering your office bearers with what your scribes are unable to do so, and from these is issuance of needs of the people during their referral to you, and from these is recognition of what has arrived to the scribes and the treasurers from what is under their hands.

فَلَا تَتَوَانَ فِيمَا هُنَالِكَ وَ لَا تَعْتَنِمَ تَأْخِيرَهُ وَ اجْعَلْ لِكُلِّ أَمْرٍ مِنْهَا مَنْ يُبَاطِرُ فِيهِ وَ لَأَنَّهُ يَتَفَرِّغُ لِقَلْبِكَ وَ هَمِكَ فَكُلَّمَا أَمْضَيْتَ أَمراً فَأَمْضِهِ بَعْدَ التَّوَرِيَةِ وَ مُرَاجَعَةِ نَفْسِكَ وَ مُشَاوَرَةِ وِلِيِّ ذَلِكَ بَعِيرِ احْتِشَامٍ وَ لَا رَأْيٍ يَكْسِبُ بِهِ عَلَيْكَ نَقِيضَهُ

Do not decide regarding what is over there nor be gloomy at its delay, and make for each matter from it someone being in charge to free your heart and your worries. Every time he implements a matter, implement it after the contemplating, and respond yourself, and consult the one in charge of that with neither modesty nor view earning by it a contradiction against you.

ثُمَّ أَمْضِ لِكُلِّ يَوْمٍ عِلْمَهُ [عَمَلَهُ] فَإِنَّ لِكُلِّ يَوْمٍ مَا فِيهِ وَ اجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ أَفْضَلَ تِلْكَ الْمَوَاقِيَتِ وَ أَجْزَلَ تِلْكَ الْأَقْسَامِ وَ إِنْ كَانَتْ كُلُّهَا لِلَّهِ إِذَا صَحَّحْتَ فِيهَا النَّبِيَّةَ وَ سَلِمْتَ مِنْهَا الرَّعِيَّةَ

And accomplish for each day its work, as for each day is what is in it, and make for yourself in what is between you and Allah^{azwj} the best of those timings, and make plentiful those distributions, and even though all of these are for the Sake of Allah^{azwj} when the intention is sincere in it, and the citizens are safe from it.

وَلْيَكُنْ فِي خَاصِّ مَا تُخْلِصُ لِلَّهِ بِهِ دِينَكَ إِقَامَةُ فَرَائِضِهِ الَّتِي هِيَ لَهُ خَاصَّةٌ فَأَعْطِ اللَّهَ مِنْ بَدَنِكَ فِي لَيْلِكَ وَحَمَارِكَ مَا يَجِبُ فَإِنَّ اللَّهَ جَعَلَ النَّافِلَةَ لِنَبِيِّهِ خَاصَّةً دُونَ خَلْقِهِ فَقَالَ - وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً-

And let it happen regarding what you are sincerely for Allah^{-azwj} with it of your religion be it the establishment of His^{-azwj} Obligation which are for Him^{-azwj} in particular. So, give Allah^{-azwj} from your body during your night and your day what is obligated, for Allah^{-azwj} has Made the optional for His^{-azwj} Prophet^{-saww} in particular apart from His^{-azwj} creatures. He^{-azwj} Said: **And from the night, so keep vigil by it, an optional (Salat) of yours, perhaps your Lord will Raise you to a Praiseworthy position [17:79].**

فَذَلِكَ أَمْرٌ اخْتَصَّ اللَّهُ بِهِ نَبِيَّهُ وَ أَكْرَمَهُ بِهِ لَيْسَ لِأَحَدٍ سِوَاهُ وَ هُوَ لِمَنْ سِوَاهُ تَطَوُّعٌ فَإِنَّهُ يَقُولُ وَ مَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ-

So that is a matter Allah^{-azwj} has Specialised His^{-azwj} Prophet^{-saww} with and Honoured him^{-saww} with. It isn't for anyone apart from him, and optional is for the ones besides him^{-saww}, for He^{-azwj} Says: **and the one who does is voluntarily, it is better, for Allah is Grateful, Knowing [2:158].**

فَوَقِّرْ مَا تَقَرَّرْتَ بِهِ إِلَى اللَّهِ وَ كَرَمِهِ وَ أَدِّ فَرَائِضَهُ إِلَى اللَّهِ كَامِلاً غَيْرَ مَثْلُوبٍ وَ لَا مَنفُوصٍ بِالْغَا ذَلِكَ مِنْ بَدَنِكَ مَا تَلَعُ

Augment what you can draw near to Allah^{-azwj} and honour it, and fulfil its obligatory to Allah^{-azwj} perfectly without defects and deficiency. Let that reach from your body what it reaches.

فَإِذَا قُمْتَ فِي صَلَاتِكَ بِالنَّاسِ فَلَا تُطَوِّلَنَّ وَلَا تُكْوِنَنَّ مُنْقَرَأً وَ لَا مُضْبِعاً فَإِنَّ فِي النَّاسِ مَنْ بِهِ الْعِلَّةُ وَ لَهُ الْحَاجَةُ- وَ قَدْ سَأَلْتُ رَسُولَ اللَّهِ ص حِينَ وَجَّهَنِي إِلَى الْبَيْتِ كَيْفَ أَصَلِّي بِهِمْ فَقَالَ صَلِّ بِهِنَّ كَصَلَاةِ أضعفهم وَ كُنْ بِالْمُؤْمِنِينَ رَحِيماً

And when you stand in your Salat for the people, do not be prolonging nor be repulsive (by inadequacy mistakes) nor waste it (by shortening too much), for among the people there is one with sickness, and for him is the need. And I^{-asws} had asked Rasool-Allah^{-saww} when he^{-saww} had sent me^{-asws} to Al-Yemen: 'How shall I^{-asws} pray Salat with them?' He^{-saww} said: 'Pray Salat with them like the Salat of their weakest one, and by merciful with the Momineen'.

وَ بَعْدَ هَذَا فَلَا تُطَوِّلَنَّ اخْتِجَابَكَ عَنْ رَعِيَّتِكَ فَإِنَّ اخْتِجَابَ الْوَلَاةِ عَنِ الرَّعِيَّةِ شُعْبَةٌ مِنَ الضِّيْقِ وَ قَلَّةُ عِلْمٍ بِالْأُمُورِ وَ الْاِخْتِجَابُ يَقْطَعُ عَنْهُمْ عِلْمَ مَا اخْتَجَبُوا دُونَهُ فَيَصْغُرُ عِنْدَهُمُ الْكَبِيرُ وَ يَعْظُمُ الصَّغِيرُ وَ يَنْمُخُ الْحَسَنُ وَ يَحْسُنُ الْقَبِيحُ وَ يُشَابُ الْحَقُّ بِالْبَاطِلِ- وَ إِنَّمَا الْوَالِي بَشَرٌ لَا يَعْرِفُ مَا تَوَارَى عَنْهُ النَّاسُ بِهِ مِنَ الْأُمُورِ

And as for after this, do not prolong your veiling from your citizens, for the veiling of the ruler is a branch from the narrow-mindedness and scarcity of the knowledge with the affairs, and the seclusion from them cuts off the knowledge from then what they are veiling besides him, so the great one would be small in their presence, and the small one would be magnified, and the good would be ugly and the ugly would be considered good, and the truth would resemble with the falsehood. And rather the ruler is a human being, he does not recognise what affairs the people are covering from him.

وَلَيْسَتْ عَلَى الْقَوْلِ بَيِّنَاتٌ يُعْرِفُ بِهَا الصِّدْقُ مِنَ الْكُذْبِ فَتَخَصَّنَ مِنَ الْإِدْحَالِ فِي الْحُقُوقِ بِلَيْنِ الْحِجَابِ فَإِنَّمَا أَنْتَ أَحَدُ رَجُلَيْنِ إِذَا امْرُؤٌ سَخَتْ نَفْسَكَ بِالْبَدْلِ فِي الْحَقِّ فَفِيهِمُ احْتِجَابُكَ مِنْ وَاجِبِ حَقِّ تَعْطِيهِ أَوْ خُلُقِي كَرِيمٍ تُسَدِّدِيهِ وَإِنَّمَا مُبْتَلَى بِالْمَنْعِ

And there isn't any marking upon the truth by which a variety of the truthfulness can be recognise from the lies. Protect from entering into the rights with a gentle veiling, and rather you are one of the two men – a person who annoys himself with the spending in the right, then why are you veiling from the people, an obligatory right you are giving or an honourable deed you are blocking, or you are Tried with the refusal.

فَمَا أَسْرَعَ كَفَّ النَّاسِ عَنِّ مَسْأَلَتِكَ إِذَا أُبْسُوا مِنْ بَدْلِكَ مَعَ أَنَّ أَكْثَرَ حَاجَاتِ النَّاسِ إِلَيْكَ مَا لَا مَثُونَةَ عَلَيْكَ فِيهِ مِنْ شِكَايَةِ مَظْلَمَةٍ أَوْ طَلَبِ إِصْصَافٍ فَانْتَفِعْ بِمَا وَصَفْتُ لَكَ وَافْتَصِرْ فِيهِ عَلَى حَظِّكَ وَرُشْدِكَ إِنْ شَاءَ اللَّهُ-

How quickly the people would refrain from asking you when they despair from your spending, along with that most of the needs of the people to you what there is no exertion upon you regarding it, from a complaint of a grievance or seeking fairness, so you will benefit with what is described to you, and be brief in it upon your shale and your guidance, if Allah^{-azwj} so Desires.

ثُمَّ إِنَّ لِلْمُلُوكِ خَاصَّةً وَبَطَانَةً فِيهِمْ اسْتِنْتَاؤٌ وَتَطَاوُلٌ وَفَلَّةٌ إِصْصَافٍ فَاحْسِمِ مَادَّةَ أَوْلِيكَ بِقَطْعِ أَسْبَابِ تِلْكَ الْأَشْيَاءِ وَ لَا تَقْطَعْ لِأَحَدٍ مِنْ حَشِيمِكَ وَ لَا حَائِتِكَ قَطِيعَةً وَ لَا تَعْتَمِدَنَّ فِي اعْتِقَادِ عَقْدَةٍ تَضُرُّ بِمَنْ يَلِيهَا مِنَ النَّاسِ فِي شَرْبٍ أَوْ عَمَلٍ مُشْتَرِكٍ يَحْمِلُونَ مَثُونَتَهُمْ عَلَى غَيْرِهِمْ فَيَكُونُ مَهْنَأُ ذَلِكَ لَهُمْ دُونَكَ وَ عَيْبُهُ عَلَيْكَ فِي الدُّنْيَا وَ الْآخِرَةِ

Then, for the kings there are special ones and confidants. Among them would be the prejudicial, and heavy-handed, and of little fairness in a dealing, so cut off the roots of theirs by cutting off the causes of those situations. And do not cut out for anyone from your hangers-on and your intimate ones, any piece (of land), nor will they wish from you any clause in the agreement which would harm the ones who are adjacent to it from the people, regarding drinking, or common works making its supplies upon others, so that benefit would be for them besides you, and its fault would be upon you in the world and the Hereafter.

عَلَيْكَ بِالْعَدْلِ فِي حُكْمِكَ إِذَا انْتَهَتْ الْأُمُورُ إِلَيْكَ وَ أَلْزِمِ الْحَقَّ مَنْ لَرِمَهُ مِنَ الْقَرِيبِ وَ الْبَعِيدِ وَ كُنْ فِي ذَلِكَ صَابِرًا مُحْتَسِبًا وَ افْعَلْ ذَلِكَ بِقَرَابَتِكَ حَيْثُ وَقَعَ وَ اتَّبِعْ عَاقِبَتَهُ بِمَا يَنْفُلُ عَلَيْهِ مِنْهُ فَإِنَّ مَعَبَةَ ذَلِكَ تَحْمُودَةٌ-

Upon you is with the justice in your judgments when the matters end to you, and necessitate the truth for the ones it necessitates, from the near one and the far one, and during that be patient, anticipating the occurrence of that from your relatives and your special ones when it occurs, and see its end-result with what is burdensome upon you from him, for the outcome of that is praise-worthy.

وَ إِنْ ظَنَّتِ الرِّعِيَّةُ بِكَ حَيْفًا فَأَصْحِرْ لَهُمْ بِعُدْرِكَ وَ اعْدِلْ عَنْكَ ظُنُوهَهُمْ بِأَصْحَارِكَ فَإِنَّ تِلْكَ رِيَاضَةٌ مِنْكَ لِتَنْفِسِكَ وَ رِفْقٌ مِنْكَ بِرِعِيَّتِكَ وَ إِعْدَاؤُ تَبْلُغُ فِيهِ حَاجَتَكَ مِنْ تَقْوِيمِهِمْ عَلَى الْحَقِّ فِي حَقْفِ وَإِجْمَالٍ-

And if the citizens think of you as being heavy handed, then be open with them with your excuse and straighten their thoughts about you with your openness, for it that you would be a training from you for yourself, and a friendliness with your citizens, and the excusing would

make your needs to be reached, from their standing upon the truth in humbleness and beauty.

لَا تُدْفَعَنَّ صَلْحاً دَعَاكَ إِلَيْهِ عَدُوُّكَ فِيهِ رِضًا فَإِنَّ فِي الصُّلْحِ دَعَةً لِمُؤَدِّكَ وَ رَاحَةً مِنْ هُمُومِكَ وَ أَمْنًا لِبِلَادِكَ- وَ لَكِنَّ الْحَذَرَ كُلَّ الْحَذَرِ مِنْ مُقَابَرَةِ عَدُوِّكَ فِي طَلَبِ الصُّلْحِ فَإِنَّ الْعَدُوَّ رُبَّمَا قَارَبَ لِيَتَغَفَّلَ- فَحُذِرْ بِالْحَزْمِ وَ تَحَصَّنْ كُلَّ حُخُوفٍ تُؤْتِي مِنْهُ وَ بِاللَّهِ التِّيَقَةُ فِي جَمِيعِ الْأُمُورِ

And do not reject a reconciliation your enemy calls you to wherein is Satisfaction (of Allah^{-azwj}), for in the reconciliation is rest for your army and relief from your worries, and security for your country, but the caution of all cautions from the nearness of your in seeking the reconciliation, for the enemy sometimes reconciles to take advantage of your inattentiveness, therefore take with the firmness and fortify from every scare which comes from it, and with Allah^{-azwj} is the trusting in entirety of the affairs.

وَ إِنْ لَجَّتْ بَيْنَكَ وَ بَيْنَ عَدُوِّكَ فَصِيَّةٌ عَقَدْتَ لَهُ بِهَا صَلْحاً أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً فَحُطَّ بِعَهْدِكَ بِالْوَفَاءِ وَ انْزِعْ ذِمَّتَكَ بِالْأَمَانَةِ وَ اجْعَلْ نَفْسَكَ جُنَّةً دُونَهُ فَإِنَّهُ لَيْسَ شَيْءٌ مِنْ فَرَائِضِ اللَّهِ جَلَّ وَ عَزَّ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعاً فِي تَفْرِيقِ أَهْوَائِهِمْ وَ تَشْتِيبِ أَدْيَانِهِمْ مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ

And if there is a dispute between you and an enemy, an agreement has been tied for it for reconciliation, a responsibility has been taken from you, then fulfil your agreement with the loyalty, and take care of your responsibility with the entrustment, and make yourself to be a shield besides it, for there isn't any Obligation of Allah^{-azwj} Majestic and Mighty, the people are more intensely united upon, despite their separate desires and scattered views, and variety of their religion from respecting the loyalty with the pact.

وَ قَدْ لَرِمَ ذَلِكَ الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ دُونَ الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا مِنَ الْعَدْرِ وَ الْحَثْرِ- فَلَا تُعْدِرَنَّ بِذِمَّتِكَ وَ لَا تَخْفِرْ بِعَهْدِكَ وَ لَا تُخْلِعَنَّ عَدُوَّكَ فَإِنَّهُ لَا يَجْتَرِئُ عَلَى اللَّهِ إِلَّا جَاهِلٌ

And that was necessitated by the Polytheists regarding what was between them besides the Muslims, due to what they had acknowledged from the betrayal and the treachery, so do not be treacherous with your responsibilities, and do not underestimate your pact, nor cheat your enemy, for no one would be audacious upon Allah^{-azwj} except the ignorant.

قَدْ جَعَلَ اللَّهُ عَهْدَهُ وَ ذِمَّتَهُ أَمْنًا أَفْضَاهُ بَيْنَ الْعِبَادِ بِرَحْمَتِهِ- وَ حَرِيماً يَسْكُنُونَ إِلَى مَنَعَتِهِ وَ يَسْتَفِيضُونَ بِهِ إِلَى جِوَارِهِ فَلَا خِدَاعَ وَ لَا مُدَالَسَةَ وَ لَا إِدْغَالَ فِيهِ

And Allah^{-azwj} had Made His^{-azwj} Pact and its responsibility as an entrustment to be fulfilled between the servants by His^{-azwj} Mercy, and a sanctuary to dwell in to His^{-azwj} Protection and moving to His^{-azwj} vicinity. So there should neither be any trickery, nor defrauding, nor any deceiving in it.

فَلَا يَدْعُوَنَّكَ ضَيْقُ أَمْرٍ لَرِمَكَ فِيهِ عَهْدُ اللَّهِ عَلَى طَلَبِ انْتِفَاسِهِ فَإِنَّ صَبْرَكَ عَلَى ضَيْقِ تَرْجُو انْتِفَاجَهُ وَ قَصْلَ عَاقِبَتِهِ خَيْرٌ مِنْ عَدْرِ تَخَافُ تَبَعْتَهُ وَ أَنْ تُحِيْطَ بِكَ مِنَ اللَّهِ طَلِبَةً [فِيهِ] وَ لَا تَسْتَقِيلَ فِيهَا دُنْيَاكَ وَ لَا آخِرَتَكَ-

The narrowness of your matter in which the Covenant of Allah^{-azwj} is necessitated, should not call you upon seeking its ruination, for your being patient upon narrowness is hope for its relief, and merit of its end result is better than betrayal you fear its pursuance, and is a seeker from Allah^{-azwj} were to surround you regarding it, neither your world nor your Hereafter will be pleasant during it.

وَإِيَّاكَ وَالدِّمَاءَ وَ سَفْكَهَا بَعِيرٌ جِلَّهَا فَإِنَّهُ لَيْسَ شَيْءٌ أَدْعَى لِنَقِمَةٍ وَ لَا أَكْبَرُ لِنِقْمَةٍ وَ لَا أُخْرَى لِزَوَالِ نِعْمَةٍ وَ انْقِطَاعِ مُدَّةٍ مِنْ سَفْكِ الدِّمَاءِ بَعِيرِ الْحَقِّ وَ اللَّهُ مُبْتَدِئُ بِالْحُكْمِ بَيْنَ الْعِبَادِ فِيمَا يَتَسَافَكُونَ مِنَ الدِّمَاءِ فَلَا تَصُونَنَّ سُلْطَانَكَ بِسَفْكِ دَمٍ حَرَامٍ فَإِنَّ ذَلِكَ يُخْلِفُهُ وَ يُزِيلُهُ-

And beware of the blood and shedding it without its Permissibility, for there isn't anything calling to a Punishment, nor greater in evil consequence, nor more effective in declining the bounties, and termination the term (life), than shedding the blood without the right, and Allah^{-azwj} will Begin with the Judging between the servants regarding what bloods they had shed. Therefore, do not protect your authority by shedding blood unlawfully, for that will create it (blood shedding) and decline it (authority).

فَإِيَّاكَ وَ التَّعَرُّضَ لِسَخَطِ اللَّهِ فَإِنَّ اللَّهَ قَدْ جَعَلَ لَوْلِيٍّ مَنْ قُتِلَ مَظْلُوماً سُلْطَاناً- قَالَ اللَّهُ وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنَا لَوْلِيَّهَ سُلْطَاناً فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُوراً

Beware of exposing yourself to the Displeasure of Allah^{-azwj}, for Allah^{-azwj} has Made an authority to be for the guardian of the one who is killed unjustly. Allah^{-azwj} Says: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33].**

وَ لَا عُذْرَ لَكَ عِنْدَ اللَّهِ وَ لَا عِنْدِي فِي قَتْلِ الْعَمْدِ لِأَنَّ فِيهِ قَوَدَ الْبَدَنِ فَإِنْ ابْتُلِيَتْ بِحُطَايَا وَ فَرَطَ عَلَيْهِ سَوْطُكَ أَوْ يَدُكَ لِغَمُوبَةٍ فَإِنَّ فِي الْوَكْرَةِ فَمَا فَوْقَهَا مَثَلَةٌ فَلَا تَطْمَحَنَّ بِكَ نُحُوهُ سُلْطَانِكَ عَنْ أَنْ تُؤَدِّيَ إِلَى أَهْلِ الْمَعْتُولِ حَقَّهُمْ دِيَةً مُسَلِّمَةً يُتَقَرَّبُ بِهَا إِلَى اللَّهِ زُلْفَى-

And there is neither any excuse for you nor is there any with me^{-asws} regarding the deliberate killing, because in it is retaliation of the body. If you were to be involved in a mistake and your punishment is excessive upon it, or your hand for the punishing, a gentle push and whatever is above it of an assault, do not let haughtiness of your authority carry you away from paying to the family of the killed one their rightful wergild, submissively in order to draw closer to Allah^{-azwj} with it in position.

إِيَّاكَ وَ الْإِعْجَابَ بِنَفْسِكَ وَ الثِّقَّةَ بِمَا يُعْجِبُكَ مِنْهَا وَ حُبَّ الْإِطْرَاءِ فَإِنَّ ذَلِكَ مِنْ أَوْثِقِ فُرْصِ الشَّيْطَانِ فِي نَفْسِهِ لِيَمْحَقَ مَا يَكُونُ مِنْ إِحْسَانِ الْمُحْسِنِ-

And beware of being fascinated with yourself – trusting with whatever fascinates you from it, and love of the exaggerated praises, for that is from the strong opportunities of the Satan^{-la} in himself^{-la} to obliterate whatever good deeds happening from the good doer.

وَ إِيَّاكَ وَ الْمَنْ عَلَى رَعِيَّتِكَ بِإِحْسَانٍ أَوْ التَّزْيِيدَ فِيمَا كَانَ مِنْ فِعْلِكَ أَوْ [أَنْ] تَعِدَهُمْ فُتْتَبِعَ مَوْعِدَكَ بِخُلْفِكَ أَوْ التَّسْرِعَ إِلَى الرَّعِيَّةِ بِلِسَانِكَ فَإِنَّ الْمَنْ يُبْطِلُ الْإِحْسَانَ وَ الْخُلْفَ يُوجِبُ الْمَقْتَّ وَ قَدْ قَالَ اللَّهُ جَلَّ تَنَاوُهُ- كَبُرَ مَقْتاً عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ-

And beware of reminding the conferment upon your citizens with your favours or magnification regarding what had happened from your deeds, or that you should make promises to them then follow your promise with your breaking it, for the reminding of the conferment would invalidate the favours, and magnification would do away with the radiance of the truth, and the breaking (of the promise) would obligate the hatred in the Presence of Allah^{-azwj} and presence of the people. Allah^{-azwj} the Glorious Said: **It is most Hateful to Allah that you should say that which you do not do [61:3].**

إِيَّاكَ وَ الْعَجَلَةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا وَ السَّنَافِطَ فِيهَا عِنْدَ زَمَانِهَا وَ اللَّجَاجَةَ فِيهَا إِذَا تَنَكَّرْتَ وَ الْوَهْنَ فِيهَا إِذَا أَوْصَحْتَ فَضَعُ كُلِّ أَمْرٍ مَوْضِعَهُ وَ أَوْفَعُ كُلِّ عَمَلٍ مَوْقِعَهُ

Beware of being hasty with the matters before their time, or the abhorrence during its time, or the obstinacy in it when you dislike it or the weakness from it when it is clarified. Place every matter in its place and assign every work its assignment.

وَ إِيَّاكَ وَ الْإِسْتِثْنَاءَ بِمَا لِلنَّاسِ فِيهِ الْأُسُوءُ وَ الْإِعْتِرَاضَ فِيهَا يَغْنَبُكَ وَ التَّعَايِي عَمَّا يُعْنَى بِهِ بِمَا قَدْ وَصَحَ لِعُيُونِ النَّاطِرِينَ فَإِنَّهُ مَأْخُودٌ مِنْكَ لِعَيْتِكَ وَ عَمَّا قَلِيلٍ تُكْشِفُ عَنْكَ أَعْطِيَهُ الْأُمُورَ وَ يَبْزُرُ الْجَبَّارُ بِعَظَمَتِهِ فَيَنْتَصِفُ الْمَظْلُومُونَ مِنَ الظَّالِمِينَ

And beware of the exclusive possession with what the people are equal in it, and the neglecting from what is meaningful and being absent from what is meaningful with it what is clear to the eyes of the beholders, for it will be seized from you for others, and after a little while coverings of the matters will be uncovered from you, and the Subduer will duel with His^{-azwj} Mighty and Give fairness to the oppressed from the oppressors.

ثُمَّ أَمْلِكْ حِمِيَةَ أَنْفِكَ وَ سَوْرَةَ حِدَّتِكَ وَ سَطْوَةَ يَدِكَ وَ غَرَبَ لِسَانِكَ وَ احْتِرْسْ كُلَّ ذَلِكَ بِكَفِّ الْبَادِرَةِ وَ تَأْخِيرِ السَّطْوَةِ - وَ انْفِعْ بِصَرَكَ إِلَى السَّمَاءِ عِنْدَ مَا يَحْضُرُكَ مِنْهُ حَتَّى يَسْكُنَ غَضَبُكَ فَتَمْلِكَ الْإِخْتِيَارَ وَ لَنْ تُحْكَمَ ذَلِكَ مِنْ نَفْسِكَ حَتَّى تُكْتَبَ هُمُومَكَ بِذِكْرِ الْمَعَادِ -

Control the sense of your pride, and outburst of your anger, and might of your arm, and sharpness of your tongue, and beware from all that by refraining from the rushing into (matters) and the delaying the outburst until your anger subsides and you are in control of the choice, and you will never decide that from yourself until you frequent your worries with the remembrance of the return to your Lord^{-azwj}.

ثُمَّ اعْلَمْ أَنَّ قَدْ جُمِعَ مَا فِي هَذَا الْعَهْدِ مِنْ صُنُوفِ مَا لَمْ أَلِكْ فِيهِ مُشَدًّا إِنْ أَحَبَّ اللَّهُ إِرْشَادَكَ وَ تَوْفِيقَكَ أَنْ تَتَذَكَّرَ مَا كَانَ مِنْ كُلِّ مَا شَاهَدْتَ مِنْهَا فَتَكُونَ وَلَا يَتِيكَ هَذِهِ مِنْ حُكُومَةٍ عَادِلَةٍ أَوْ سُنَّةٍ فَاضِلَةٍ أَوْ أَثَرٍ عَنِ نَبِيِّكَ ص أَوْ فَرِيضَةٍ فِي كِتَابِ اللَّهِ

Then know, it has been summarised what is in this covenant, from a variety of what there is no reason for you not to have guidance if Allah^{-azwj} Loves to Guide you and Inclines you. If you were to remember what had happened from all what you have witnessed from us^{-asws}, so this governance of yours would be from the just government, or a meritorious Sunnah, or Ahadeeth from your Prophet^{-azwj}, or an Obligation in the Book of Allah^{-azwj}.

فَتَقْتَدِي بِمَا شَاهَدْتَ بِمَا عَمَلْنَا بِهِ مِنْهَا وَ بَجَهْتَهُدَ نَفْسِكَ فِي اتِّبَاعِ مَا عَهَدْتُ إِلَيْكَ فِي عَهْدِي وَ اسْتَوْثَقْتُ مِنَ الْحُجَّةِ لِنَفْسِي لِكَيْلَا تَكُونَ لَكَ عِلَّةٌ عِنْدَ تَسْرُعِ نَفْسِكَ إِلَى هَوَاهَا -

So be led with what you have witnessed from what we^{-asws} have taught with from it, and struggle yourself in following what I^{-asws} have covenanted to you in my^{-asws} covenant, and I^{-asws} have relied from the arguments for myself^{-asws}, let there would be a reason for you during the quickness of yourself to its whims.

فَلَيْسَ يَعْصِمُ مِنَ السُّوءِ وَ لَا يُؤَفِّقُ لِلْخَيْرِ إِلَّا اللَّهُ حَلَّ تَنَاوُهُ وَ قَدْ كَانَ بِمَا عَهَدَ إِلَيَّ رَسُولُ اللَّهِ ص فِي وَصَايَتِهِ تَحْضِيضًا عَلَى الصَّلَاةِ وَ الرِّكَاءِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ

There isn't any protector from the evil nor any harmoniser to the good except Allah^{-azwj}, Majestic is His^{-azwj} Praise, and it was from what Rasool-Allah^{-saww} had covenanted to me^{-asws} in his^{-saww} bequest emphasising upon the Salat, and the Zakat, and what your right hands possess (slaves).

فَبَدَّلِكَ أُحْتِمُ لَكَ مَا عَهَدْتُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ - وَ أَنَا أَسْأَلُ اللَّهَ سَعَةَ رَحْمَتِهِ وَ عَظِيمَ مَوَاهِبِهِ وَ قُدْرَتَهُ عَلَىٰ إِعْطَاءِ كُلِّ رَغْبَةٍ أَنْ يُؤَقِّنِي

With that I^{-asws} end for you what I^{-asws} have covenant, and there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and I^{-asws} ask Allah^{-azwj} of the vastness of His^{-azwj} Mercy, and Magnificence of His^{-azwj} gifts, and His^{-azwj} Power upon the awarding of every desires to Harmonise me^{-asws}.

وَ إِيَّاكَ لِمَا فِيهِ رِضَاهُ مِنْ الْإِقَامَةِ عَلَى الْعُدْرِ الْوَاضِحِ إِلَيْهِ وَ إِلَى خَلْقِهِ مَعَ حُسْنِ الثَّنَاءِ فِي الْعِبَادِ وَ حُسْنِ الْأَثَرِ فِي الْبِلَادِ وَ تَمَامِ النِّعْمَةِ وَ تَضْعِيفِ الْكِرَامَةِ وَ أَنْ يَجْتَنِبَ لِي وَ لَكَ بِالسَّعَادَةِ وَ الشَّهَادَةِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ

And beware of what in it His^{-azwj} Satisfaction, from standing upon the clear excuse to Him^{-azwj} and to His^{-azwj} creatures, along with goodly praise among the servants, and good impact in the country, and complete the bounties, and multiply the honours, and to end for me^{-asws} and for you with the happiness and the martyrdom, and I^{-asws} am desirous to Him^{-azwj}.

وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ كَثِيرًا.

And the greetings be upon Rasool-Allah^{-saww} and upon his^{-saww} goodly Progeny^{-asws}, the pure, and abundant salutations".³⁹²

³⁹² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 10 H 1

CHAPTER 11 – HIS^{-asws} ADVICE TO KUMAYL BIN ZIYAD AL NAKHAIE

1- بشاء، بشارة المصطفى أخبرنا الشيخ أبو البقاء إبراهيم بن الحسين بن إبراهيم البصري بقراءتي عليه في المحرم سنة ست عشرة و خمسمائة بمشهد مؤلانا أمير المؤمنين علي بن أبي طالب ع عن أبي طالب محمد بن الحسن بن عتبة عن أبي الحسن محمد بن الحسين بن أحمد عن محمد بن وهبان الدبيلي عن علي بن أحمد بن كثير العسكري عن أحمد بن أبي سلمة محمد بن كثير عن أحمد بن أحمد بن الفضل الأصفهاني عن أبي راشد بن علي بن وإيل القرشي عن عبد الله بن حفص المديني عن أبي محمد بن إسحاق عن سعيد بن زيد بن أوطاة قال:

(The book) 'Basharat Al Mustafa' – We are informed by the Sheykh Abu Al Baqa'a Ibrahim Bin Al Husayn Bin Ibrahim Al Basry, by my reading upon it during Al Muharram of the year five hundred and sixteen at the location of our Master^{-asws} Amir Al-Momineen Ali Bin Abu Talib^{-asws}, from Abu Talib Muhammad Bin Al Hassan Bin Utba, from Abu Al Hassan Muhammad Bin Al Husayn Bin Ahmad, from Muhammad Bin Wahbab Al Dulaymi, from Ali Bin Ahmad Bin Kaseer Al Askary, from Ahmad Bin Al Mufazzal Abu Salma Al Isfahany, from Rashid Bin Ali Bin Wail Al Qurshy, from Abdullah Bin Hafs Al Madany, from Muhammad Bin Is'haq, from Saeed Bin Zayd Bin Artat who said,

لَقِيتُ كُمْيَلُ بْنَ زِيَادٍ وَ سَأَلْتُهُ عَنْ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ أَلَا أُخْبِرُكَ بِوَصِيَّةِ أَوْصِيَائِي بِهَا يَوْمًا هِيَ خَيْرٌ لَكَ مِنَ الدُّنْيَا بِمَا فِيهَا؟
فَقُلْتُ بَلَى

'I met Kumayl Bin Ziyad and asked him about the merits of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. He said, 'Shall I inform you of the bequest he^{-asws} bequeathed to me with one day? It would be better for you than the world and whatever is in it. I said, 'Yes'.

قَالَ: قَالَ لِي عَلِيُّ بْنُ كُمْيَلٍ بْنِ زِيَادٍ فَسَمِعْتُ كُلَّ يَوْمٍ بِاسْمِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ تَوَكَّلْ عَلَى اللَّهِ وَ اذْكُرْنَا وَ سَمِّ بِأَسْمَائِنَا وَ صَلِّ عَلَيْنَا وَ اسْتَعِذْ بِاللَّهِ رَبَّنَا وَ اذْرَأْ عَنْ نَفْسِكَ وَ مَا تَحْوِطُهُ عِنَابَتُكَ تُكْفَى شَرَّ ذَلِكَ الْيَوْمِ

He said to me that 'Ali^{-asws} said to me: 'O Kumayl Bin Ziyad! Name during every day with the Name of Allah^{-azwj}, and there is neither a Might nor Strength except with Allah^{-azwj}, and rely upon Allah^{-azwj}, and mention us^{-asws}, and name with our^{-asws} names, and send Salawaat upon us^{-asws}, and seek Refuge with Allah^{-azwj}, our^{-asws} Lord^{-azwj}, and protect from yourself and what surrounds it with your care, it would suffice you for the evil of that day.

يَا كُمْيَلُ إِنَّ رَسُولَ اللَّهِ ص أَدَّبَهُ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ أَدَّبَنِي وَ أَنَا أُؤَدِّبُ الْمُؤْمِنِينَ وَ أُورِثُ الْأَدَبَ الْمُكْرَمِينَ

O Kumayl! Rasool-Allah^{-saww} was such that Allah^{-azwj} Mighty and Majestic Educated him^{-saww}, and he^{-saww} educated me^{-asws}, and I^{-asws} educate the Momineen, and I^{-asws} bequeath the education to the prestigious ones.

يَا كُمْيَلُ مَا مِنْ عِلْمٍ إِلَّا وَ أَنَا أَفْتَحُهُ وَ مَا مِنْ سِرٍّ إِلَّا وَ الْقَائِمُ ع يَخْتِمُهُ

O Kumayl! There is none from a knowledge, except and I^{-asws} have begun it, and there is none from a secret, except Al-Qaim^{-asws} would end it (disclose it).

يَا كُمْيْلُ ذَرِيَّةَ بَعْضِهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

O Kumayl! **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].**

يَا كُمْيْلُ لَا تَأْخُذْ إِلَّا عَنَّا نَكُنْ مِنَّا

O Kumayl! Do not take except from us^{-asws}, you^{-asws} will come to be from us^{-asws}.

يَا كُمْيْلُ مَا مِنْ حَرَكَةٍ إِلَّا وَ أَنْتَ مُحْتَاجٌ إِلَى مَعُونَةٍ فِيهَا إِلَى مَعْرِفَةٍ

O Kumayl! There is none from a movement, except and you are needy of assistance in it to understanding.

يَا كُمْيْلُ إِذَا أَكَلْتَ الطَّعَامَ فَسَمِّ بِاسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ هُوَ الشِّفَاءُ مِنْ جَمِيعِ الْأَسْوَءِ

O Kumayl! Whenever you eat the meal, so name Allah^{-azwj} Who, nothing would harm along with His^{-azwj} Name, and He^{-azwj} is the Healer from the entirety of the maladies.

يَا كُمْيْلُ إِذَا أَكَلْتَ الطَّعَامَ فَوَاكِلَ بِهِ وَ لَا تَبْخُلْ بِهِ فَإِنَّكَ لَمْ تَرْزُقِ النَّاسَ شَيْئاً وَ اللَّهُ يُجْزِلُ لَكَ الثَّوَابَ بِذَلِكَ

O Kumayl! Whenever you eat the food, feed (other people) with it and do not be stingy with it, for you are not sustaining the people with anything, and Allah^{-azwj} would Make the plentiful Rewards for you due to that.

يَا كُمْيْلُ أَحْسِنْ خُلُقَكَ وَ ابْسُطْ إِلَى جَلِيسِكَ وَ لَا تَنْهَرَنَّ خَادِمَكَ

O Kumayl! Improve your manners and be extending towards your gatherers, and do not exhaust your servants.

يَا كُمْيْلُ إِذَا أَكَلْتَ فَطَوَّلْ أَكْلَكَ يَسْتَوْفِ مَنْ مَعَكَ وَ يُرْزَقِ مِنْهُ عِبْرَتَكَ

O Kumayl! When you eat, so prolong your eating to let the ones with you keep up with you, and grace others from it.

يَا كُمْيْلُ إِذَا اسْتَوْفَيْتَ طَعَامَكَ فَاحْمَدِ اللَّهَ عَلَى مَا رَزَقَكَ وَ ارْفَعْ بِذَلِكَ صَوْتَكَ لِيَحْمَدَهُ سِوَاكَ فَيَعْظُمَ بِذَلِكَ أَجْرَكَ

O Kumayl! When you have fulfilled your meal, so Praise Allah^{-azwj} upon what He^{-azwj} has Graced you and raise your voice with that so that the ones besides you would Praise Him^{-azwj}, for your Recompense would be Magnified due to that.

يَا كُمْيْلُ لَا تُوَرِّقَنَّ مَعِدَتَكَ طَعَاماً وَ دَعِ فِيهَا لِلْمَاءِ مَوْضِعاً وَ لِلرِّيحِ مَجَالاً

O Kumayl! Do not overfill your stomach with food, and leave a space in it for the water, and room for the air.

يَا كُمْيْلُ لَا تَنْفُدْ [تَنْفُدُ] طَعَامَكَ فَإِنَّ رَسُولَ اللَّهِ ص لَمْ يَنْفُدْهُ [يَنْفُدُهُ]

O Kumayl! Do not criticise your meal, for Rasool-Allah^{-azwj} never criticised his^{-saww} meal'.

يَا كُمْيْلُ لَا تَرْفَعَنَّ يَدَكَ مِنَ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ فَإِذَا فَعَلْتَ ذَلِكَ فَأَنْتَ تَسْتَمِرُّهُ

O Kumayl! Do not raise your hand from the meal, except that you are (still) desiring it. So, when you do that, you would (be able to) endure it.

يَا كُمْيْلُ صِحَّةُ الْجِسْمِ مِنْ قَلَّةِ الطَّعَامِ وَ قَلَّةِ الْمَاءِ

O Kumayl! The well-being of the body is from the little food and little water.

يَا كُمْيْلُ الْبَرَكَةُ فِي الْمَالِ مِنْ إِبْتَاءِ الرِّكَاءِ وَ مَواساةِ الْمُؤْمِنِينَ وَ صَلَاةِ الْأَقْرَبِينَ وَ هُمْ الْأَقْرَبُونَ لَنَا

O Kumayl! The Blessing in the wealth is from the giving of the Zakat and consoling the Momineen, and maintaining relationship with the relatives, and they are our^{-asws} relatives (Momineen).

يَا كُمْيْلُ زِدْ قَرَابَتَكَ الْمُؤْمِنِ عَلَى مَا تُعْطِي سِوَاهُ مِنَ الْمُؤْمِنِينَ وَ كُنْ بِهِمْ أَرْأَفَ وَ عَلَيْهِمْ أَعْطَفَ وَ تَصَدَّقْ عَلَى الْمَسَاكِينِ

O Kumayl! Give additionally to your Momin relative upon what you give to ones from the Momineen besides him, and be kind with them, and compassionate upon them, and give charity upon the poor.

يَا كُمْيْلُ لَا تَرُدَّنَّ سَائِلًا وَ لَوْ بِشِقِّ تَمْرَةٍ أَوْ مِنْ شَطْرِ عِنَبٍ

O Kumayl! Do not repel a beggar even if it be with half a date or a portion of grapes.

يَا كُمْيْلُ الصَّدَقَةُ تُنْمَى عِنْدَ اللَّهِ

O Kumayl! The charity is enhanced in the Presence of Allah^{-azwj}.

يَا كُمْيْلُ حُسْنُ حُلُقِ الْمُؤْمِنِ التَّوَّاضُعُ وَ جَمَالُهُ التَّعَطُّفُ وَ شَرَفُهُ الشَّقَقَةُ وَ عِزُّهُ تَرْكُ الْقَالِ وَ الْقَبِيلِ

O Kumayl! The excellence of mannerism of the Momin is the humbleness, and its beauty is the compassion, and its nobility is the pity, and its honour is neglecting 'He said', and 'It was said' (gossip).

يَا كُمْيْلُ إِيَّاكَ وَ الْمِرَاءَ فَإِنَّكَ تُغْرِي بِنَفْسِكَ السُّقْمَاءَ إِذَا فَعَلْتَ وَ تُفْسِدُ الْإِحَاءَ

O Kumayl! Beware of the bitter arguments, for foolish ones would be harsh to you. When you do that, it would spoil the brotherhood.

يَا كُمْيْلُ إِذَا جَادَلْتَ فِي اللَّهِ تَعَالَى فَلَا تُخَاطِبْ إِلَّا مَنْ يُشْبِهُ الْعُقْلَاءَ وَ هَذَا ضُرُورَةٌ

O Kumayl! When you argue for the Sake of Allah^{-azwj} the Exalted, do not address except the ones who equivalent to you in the intellect, and this is necessary.

يَا كُمْيْلُ هُمْ عَلَى كُلِّ حَالٍ سَفَهَاءُ كَمَا قَالَ اللَّهُ تَعَالَى أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَ لَكِنَّ لَا يَعْلَمُونَ

O Kumayl! They are foolish upon every state, just as Allah^{-azwj} the Exalted has Said: **Indeed! They themselves are the fools, but they are not knowing [2:13].**

يَا كُمْيْلُ فِي كُلِّ صَنْبٍ قَوْمٌ أَرْفَعُ مِنْ قَوْمٍ فَإِيَّاكَ وَ مُنَاطِرَةَ الْحَسْبِيسِ مِنْهُمْ وَ إِنْ أَسْمَعُوكَ فَاحْتَمِلْ وَ كُنْ مِنَ الَّذِينَ وَصَفَهُمُ اللَّهُ تَعَالَى يَقُولُهُ وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

O Kumayl! In every type there are people who are higher than the people, therefore beware of debating the despicable ones from them, and if they make you listen, so bear it and become from those whom Allah^{-azwj} the Exalted Described by His^{-azwj} Words: **And the servants of the Beneficent are those who walk on the earth humbly, and when the ignorant one address them, they say, 'Peace!' [25:63].**

يَا كُمْيْلُ قُلِ الْحَقُّ عَلَى كُلِّ حَالٍ وَ وَازِرِ الْمُتَّقِينَ وَ اهْجُرِ الْفَاسِقِينَ

O Kumayl! Speak the truth upon every state, and support the pious ones and cast aside the transgressors.

يَا كُمْيْلُ جَانِبِ الْمُنَافِقِينَ وَ لَا تُصَاحِبِ الْخَائِبِينَ

O Kumayl! Keep aside from the hypocrite and do not accompany the betrayers.

يَا كُمْيْلُ إِيَّاكَ وَ التَّتَطَّرِقَ إِلَى أَبْوَابِ الظَّالِمِينَ وَ الإِخْتِلَاطَ بِهِمْ وَ الإِكْتِسَابَ مِنْهُمْ وَ إِيَّاكَ أَنْ تُطِيعَهُمْ وَ أَنْ تَشْهَدَ فِي مَجَالِسِهِمْ بِمَا يُسْخِطُ اللَّهَ

O Kumayl! Beware! Beware of addressing to the doors of the oppressors and mingling with them, and earning from them. And beware of obeying them, and if you attend in their gatherings with what Angers Allah^{-azwj}.

يَا كُمْيْلُ إِنْ اضْطُرَّتْ إِلَى حُضُورِهَا فَدَاوِمِ ذِكْرَ اللَّهِ تَعَالَى وَ التَّوَكُّلَ عَلَيْهِ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِمْ وَ أَطْرِقْ عَنْهُمْ وَ أَنْكَرْ بِقَلْبِكَ فَعَلَهُمْ وَ اجْهَرْ بِتَعْظِيمِ اللَّهِ عَزَّ وَ جَلَّ وَ أَسْمِعْهُمْ فَإِنَّهُمْ يَهَابُونَكَ وَ تُكْفَى

O Kumayl! If you are desperate to attending these, so persist in the Mention of Allah^{-azwj} the Exalted, and rely upon Him^{-azwj}, and Seek Refuge with Allah^{-azwj} from their evil, and remain silent from them, and deny their deeds in your heart, and strive in revering Allah^{-azwj}, Mighty and Majestic, and make them hear it, for they would fear you and you would be sufficed.

يَا كُمْيْلُ إِنَّ أَحَبَّ مَا أَمَّتِ الْعِبَادَ إِلَى اللَّهِ تَعَالَى بَعْدَ الإِقْرَارِ بِهِ وَ بِأَوْلِيَانِهِ التَّجْمُلُ وَ التَّعَفُّفُ وَ الإِصْطِبَارُ

O Kumayl! The most beloved of what they dead servant is to Allah^{-azwj} the Exalted, is after having acknowledged Him^{-azwj}, and His^{-azwj} Guardians^{-asws}, is beautifying, and the chastity, and the enduring patiently.

يَا كُمْيْلُ لَا بَأْسَ بِأَنْ لَا يُعْلَمَ سِرُّكَ

O Kumayl! There is no problem with it if your secret is not known.

يَا كُمَيْلُ لَا تُرَيِّنِ النَّاسَ افْتِقَارَكَ وَ اضْطِرَارَكَ وَ اضْطِرَابَ عَلَيْهِ احْتِسَاباً تُعْرِفُ بِسِرِّ

O Kumayl! Do not show to the people, your poverty and your desperation, and endure patiently upon it in anticipation of being recognised being veiled.

يَا كُمَيْلُ [مَنْ] أَحْوَكَ أَحْوَكِ الَّذِي لَا يَجُدُّكَ عِنْدَ النِّدَّةِ وَ لَا يَعْمَلُ عِنْدَ الْجَرِيرَةِ وَ لَا يَخْدَعُكَ حِينَ تَسْأَلُهُ وَ لَا يَهْمُكَ وَ أَمْرَكَ حَتَّى يَعْلَمَهُ فَإِنْ كَانَ مُمَيَّلًا أَصْلَحَهُ

O Kumayl! From your brothers, is your brother who will not abandon you during the difficulties.

يَا كُمَيْلُ الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ يَتَأَمَّلُهُ وَ يَسُدُّ فَاقَتَهُ وَ يُجَمِّلُ حَالَتَهُ

O Kumayl! The Momin is a mirror of the Momin, contemplating (about) him, and fills up his poverty (gap), and beautifies his state.

يَا كُمَيْلُ الْمُؤْمِنُونَ إِخْوَةٌ وَ لَا شَيْءَ آثَرُ عِنْدَ كُلِّ أَخٍ مِنْ أَخِيهِ

O Kumayl! The Momineen are brethren and there is nothing more preferable with every brother, than his brother.

يَا كُمَيْلُ إِذَا لَمْ تُحِبِّ أَخَاكَ فَلَسْتَ أَخَاهُ

O Kumayl! When you do not love your brother, so you are not his brother.

يَا كُمَيْلُ إِنَّمَا الْمُؤْمِنُونَ مَنْ قَالَ بِمَوْلَانَا فَمَنْ تَخَلَّفَ عَنَّا فَصَرَّ عَنَّا وَ مَنْ قَصَرَ عَنَّا لَمْ يَلْحَقْ بِنَا وَ مَنْ لَمْ يَكُنْ مَعَنَا فَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

O Kumayl! But rather, the Momineen are the one who say with our^{-asws} words. So, the one who opposes us^{-asws} would be reducing us^{-asws}, and the one who reduces us^{-asws} would never join up with us^{-asws}, and the one who does not happen to be with us^{-asws}, so he would be in the lowest level of the Fire’.

يَا كُمَيْلُ كُلُّ مَصْدُورٍ يَنْفُثُ فَمَنْ نَفَثَ إِلَيْكَ مِنَّا بِأَمْرٍ وَ أَمْرَكَ بِسِرِّهِ فَإِيَّاكَ أَنْ تُبَدِيَهُ فَلَيْسَ لَكَ مِنْ إِبْدَائِهِ تَوْبَةٌ فَإِذَا لَمْ يَكُنْ لَكَ تَوْبَةٌ فَالْمَصِيرُ إِلَى لَطَى

O Kumayl! Everything reserved in the chest would be emitted. The one who emits to you from us^{-asws}, with a matter, and instructs you with veiling it, so beware of manifesting it, for there isn't a repentance for you from disclosing it. When there does not happen to be a repentance for you, then the destiny would be to the Blaze (Hell).

يَا كُمَيْلُ إِذَاعَةُ سِرِّ آلِ مُحَمَّدٍ ع لَا يَقْبَلُ اللَّهُ تَعَالَى مِنْهَا وَ لَا يَحْتَمِلُ عَلَيْهَا أَحَدًا

O Kumayl! Broadcasting a secret of the Progeny^{-asws} of Muhammad^{-saww}, Allah^{-azwj} the Exalting would not Accept from these, nor can anyone tolerate upon it.

يَا كُمَيْلُ وَ مَا قَالُوهُ لَكَ مُطْلَقًا فَلَا تُعْلِمُهُ إِلَّا مُؤْمِنًا مُوَفَّقًا

O Kumayl! And whatever they^{-asws} are saying to you absolutely, so do not teach it to anyone except an appropriate Momin.

يَا كُمْيَلُ لَا تُعَلِّمِ الْكَافِرِينَ أَحْبَابَنَا فَيَرِيدُوا عَلَيْهَا فَيَبْدُوهُمْ بِهَا يَوْمَ يُعَاقَبُونَ عَلَيْهَا

O Kumayl! Do not teach our^{-asws} Ahadeeth to the disbelievers, for they would be making additions upon it and you would be begun with on the Day they would be Punished upon it.

يَا كُمْيَلُ لَا بُدَّ لِمَاضِيكُمْ خَيْرٌ مِنْ أُوْبَةٍ وَلَا بُدَّ لَنَا فِيكُمْ مِنْ عَقَابَةٍ

O Kumayl! It is a must that your present has to be better than your past, and it is a must for us^{-asws} to triumph regarding you all.

يَا كُمْيَلُ سَيَجْمَعُ اللَّهُ لَكُمْ خَيْرَ الْبُدَىٰ وَالْعَاقِبَةِ

O Kumayl! Allah^{-azwj} would be Gathering for you all the good of the beginning and the end result.

يَا كُمْيَلُ أَنْتُمْ مُتَمَعُونَ بِأَعْدَائِكُمْ تَطْرُبُونَ بِطَرِيحِهِمْ وَ تَشْرَبُونَ بِشَرْبِهِمْ وَ تَأْكُلُونَ بِأَكْلِهِمْ وَ تَدْخُلُونَ مَدَاجِلَهُمْ وَ رُبَّمَا غَلِبْتُمْ عَلَىٰ نِعْمَتِهِمْ إِي وَ اللَّهُ عَلَىٰ إِكْرَادِهِ مِنْهُمْ لِدَلِيكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ نَاصِرُكُمْ وَ حَازِلُهُمْ فَإِذَا كَانَ

O Kumayl! (At the moment) you are enjoying with your enemies, amusing yourselves with their amusement, and drinking with their drinking, and eating with their eating, and entering their entries, and sometimes you are being overcome by their bounties. Yes, by Allah^{-azwj} (it is) upon the abhorrence from them, due to that, but Allah^{-azwj} Mighty and Majestic would be Helping you and Abandoning them.

وَ اللَّهُ يَوْمُكُمْ وَ ظَهَرَ صَاحِبُكُمْ لَمْ يَأْكُلُوا وَ اللَّهُ مَعَكُمْ وَ لَمْ يَرِدُوا مَوَارِدَكُمْ وَ لَمْ يَفْرَعُوا أُنُوبَكُمْ وَ لَمْ يَنَالُوا نِعْمَتَكُمْ أَذِلَّةً حَاسِبِينَ أَيْنَمَا تُفْقُوا أُجِدُوا وَ قُتِلُوا تَقْتِيلًا

By Allah^{-azwj}! When it would be your day, and your Master^{-asws} appears, by Allah^{-azwj}, they would not be eating with you, and will not be wanting your going to them, and they would not be knocking upon your door, and they would not be attaining your Bounties. They would be humiliated, looked down upon. **Wherever they are found they shall be seized and killed with a massacre [33:61]**.

يَا كُمْيَلُ اْحْمَدِ اللَّهَ تَعَالَىٰ وَ الْمُؤْمِنُونَ عَلَىٰ ذَلِكَ وَ عَلَىٰ كُلِّ نِعْمَةٍ

O Kumayl! You should Praise Allah^{-azwj} the Exalted, and the Momineen upon that and upon every Bounty.

يَا كُمْيَلُ قُلْ عِنْدَ كُلِّ شِدَّةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ نُكْفَمَهَا وَ قُلْ عِنْدَ كُلِّ نِعْمَةٍ الْحَمْدُ لِلَّهِ نُزِدَ مِنْهَا وَ إِذَا أَبْطَأَتِ الْأَرْزَاقُ عَلَيْكَ فَاسْتَعْفِرِ اللَّهَ يُوسِّعْ عَلَيْكَ فِيهَا

O Kumayl! Say during every difficulty, 'There is neither Mighty nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent, you would be sufficed with it, and say during every

Bounty, 'The Praise is for Allah^{-azwj}, you would be Increased from it. And whenever the sustenance is delayed upon you, so seek Forgiveness of Allah^{-azwj}, it would be Expanded upon you with regards to it.

يَا كُمْيْلُ إِذَا وَسَّوسَ الشَّيْطَانُ فِي صَدْرِكَ فَقُلْ أَعُوذُ بِاللَّهِ الْقَوِيِّ مِنَ الشَّيْطَانِ الْعَوِيِّ وَ أَعُوذُ بِمُحَمَّدِ الرَّضِيِّ مِنْ شَرِّ مَا قَدَّرَ وَ قَضَى وَ أَعُوذُ بِإِلَهِ النَّاسِ مِنْ شَرِّ الْجِنَّةِ وَ النَّاسِ أَجْمَعِينَ وَ سَلِّمْ تُكْفَى مَثْوَنَةً إِيَّائِيسَ وَ الشَّيَاطِينَ مَعَهُ وَ لَوْ أَنَّهُمْ كَانُوا بِأَبَالِسَةٍ مِثْلَهُ

O Kumayl! When the Satan^{-la} whispers in your chest, so say, 'I seek Refuge with Allah^{-azwj}, the Stronger than the Satan^{-la} the tempter, and I seek Refuge with Muhammad^{-saww} the Pleased one, from the evil of what has been Ordained and Judged, and I seek Refuge with the God^{-azwj} of the people from the evil of the Jinn and the people altogether', and send greetings, you would be sufficed from the ammunition of Iblees^{-la} and the Satans^{-la} with him^{-la}, and even if all of them are devils like him^{-la}.

يَا كُمْيْلُ إِنَّ لَهُمْ خِدَاعاً وَ شَفَاشِقَ وَ زَخَارِيفَ وَ وَسَاوِسَ وَ حِيَلَاءَ عَلَى كُلِّ أَحَدٍ قَدَّرَ مُتَرَلِّتِهِ فِي الطَّاعَةِ وَ الْمَعْصِيَةِ فَيَحْسَبُ ذَلِكَ يَسْتَوِلُونَ عَلَيْهِ بِالْعَلْبِيَةِ

O Kumayl! For them (Satans^{-la}) there is deception, and foolish talk, and illusions, and the whisperings, self-conceitedness upon all in accordance with his status regarding the obedience and the disobedience, so it would be by the accounting of that, they (Satans^{-la}) would be ruling upon him with the overcoming.

يَا كُمْيْلُ لَا عُدُوَّ أَعْدَى مِنْهُمْ وَ لَا ضَارَّ أَضَرَّ مِنْهُمْ أَمْنِيَّتُهُمْ أَنْ تَكُونَ مَعَهُمْ غَدًا إِذَا اجْتَنَّبُوا فِي الْعَذَابِ الْأَلِيمِ لَا يُفَعَّرُ عَنْهُمْ شَرُّهُ وَ لَا يُقَصَّرُ عَنْهُمْ خَالِدِينَ فِيهَا أَبَدًا

O Kumayl! There is no enemy more inimical than them^{-la}, nor any harm more harmful than them^{-la}. Their^{-la} wish is that you would happen to be with them tomorrow when they would be eradicated in the painful Punishment. Neither would its evil waver from them^{-la} nor would it be shortened from them^{-la}. They would be abiding in it for ever.

يَا كُمْيْلُ سَخَطَ اللَّهُ تَعَالَى مُحِيطُ بِمَنْ لَمْ يَحْتَرِزْ مِنْهُمْ بِاسْمِهِ وَ نَبِيِّهِ وَ جَمِيعِ عَزَائِمِهِ وَ عَوْدِهِ جَلَّ وَ عَزَّ وَ صَلَّى اللَّهُ عَلَى نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ

O Kumayl! The Wrath of Allah^{-azwj} the Exalted Overcomes the one who does not protect (himself) from them (Satans^{-la}) by His^{-azwj} Name, and of His^{-azwj} Prophet^{-saww}, and the entirety of His^{-azwj} Charms, and seeks His^{-azwj} Refuge of the Majestic and Mighty, and send Salawaat upon His^{-azwj} Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and greetings.

يَا كُمْيْلُ إِنَّهُمْ يَخْدَعُونَكَ بِأَنْفُسِهِمْ فَإِذَا لَمْ يُجِبْنَهُمْ مَكَرُوا بِكَ وَ بِنَفْسِكَ وَ بِنَحْسِينِهِمْ إِلَيْكَ شَهَوَاتِكَ وَ إِعْطَائِكَ أَمَانَتِكَ وَ إِرَادَتِكَ وَ يُسْأَلُونَ لَكَ وَ يُنْشُونَكَ وَ يَنْهَوْنَكَ وَ يَأْمُرُونَكَ وَ يُحْسِنُونَ ظَنَّنَكَ بِاللَّهِ عَزَّ وَ جَلَّ حَتَّى تَرْجُوهُ فَتَغْتَرَّ بِذَلِكَ وَ تَعْصِيَهُ وَ جَزَاءُ الْعَاصِي لَطَى

O Kumayl! They (Satans^{-la}) would be deceiving you with themselves^{-la}. So, when you do not respond to them^{-la}, they would be plotting with against you and with yourself, and by their making good to you, your desires and your achieving of your wishes and your likings, and they^{-la} would be making it light for you, and causing you to forget, and forbidding you, and enjoining you, and making good your thoughts with Allah^{-azwj} Mighty and Majestic, until you trust him^{-la}. So, you would be deceived by that and disobey Him^{-azwj}. And the Recompense of the disobedient one is the Blaze (Hell).

يَا كُمْيَلُ احْفَظْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ الشَّيْطَانُ سَوَّلَ لَهُمْ وَ أَمَلَى لَهُمْ وَ الْمَسْوُولُ الشَّيْطَانُ وَ الْمُغْلَى اللَّهُ تَعَالَى

O Kumayl! Preserve the Words of Allah^{-azwj} Mighty and Majestic: **the Satan had enticed for them and dictated to them [47:25]**. And the Satan^{-la} makes it (a disgraceful) matter lighter to them, and the Respiting One is Allah^{-azwj} the Exalted.

يَا كُمْيَلُ اذْكُرْ قَوْلَ اللَّهِ تَعَالَى لِإِبْلِيسَ لَعْنَهُ اللَّهُ وَ أَجْلِبْ عَلَيْهِمْ بِحَيْلِكَ وَ رَجْلِكَ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ عِدَّتِهِمْ وَ مَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

O Kumayl! Remember the Words of Allah^{-azwj} the Exalted to Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}: **and bring against them your cavalry and your infantry, and participate in their wealth and their children and promise them!" And the Satan will not promise them except to deceive [17:64]**.

يَا كُمْيَلُ إِنَّ إِبْلِيسَ لَا يَعِدُ عَنْ نَفْسِهِ وَ إِنَّمَا يَعِدُ عَنْ رَبِّهِ لِيَحْمِلَهُمْ عَلَى مَعْصِيَتِهِ فَيُورِطَهُمْ

O Kumayl! Iblees^{-la} does not promise from himself^{-la}, but rather he^{-la} promises from his^{-la} Lord^{-azwj}, in order to carry them upon disobeying Him^{-azwj}, he^{-la} entangles (traps) them.

يَا كُمْيَلُ إِنَّهُ يَأْتِيكَ لَكَ بِطُفٍ كَيْدِهِ فَيَأْمُرُكَ بِمَا يَعْلَمُ أَنَّكَ قَدْ أَلْفَيْتَهُ مِنْ طَاعَتِهِ لَا تَدْعُهَا فَتَحْسَبُ أَنَّ ذَلِكَ مَلَكٌ وَ إِنَّمَا هُوَ شَيْطَانٌ رَجِيمٌ فَإِذَا سَكَتَتْ إِلَيْهِ وَ اطْمَأَنَّتْ عَلَى الْعِظَائِمِ الْمُهْلِكَةِ الَّتِي لَا نَجَاةَ مَعَهَا

O Kumayl! He (Satan^{-la}) would be becoming to you with subtle tricks, and he^{-la} would be instructing you with what you know and you are familiar with from His^{-azwj} obedience, you will not be leaving it. So, you would reckon that, that is an Angel, and rather it is Satan^{-la} the Pelted. When you settle to him^{-la}, you would be reassured upon the great destructions which there would be no salvation with it.

يَا كُمْيَلُ إِنَّ لَهُ فِخَاخًا يَنْصِبُهَا فَاحْذَرُ أَنْ يُوقِعَكَ فِيهَا

O Kumayl! For him^{-la} there are snares he^{-la} sets up, therefore be cautious of falling into these.

يَا كُمْيَلُ إِنَّ الْأَرْضَ مَمْلُوءَةٌ مِنْ فِخَاخِهِمْ فَلَنْ يَنْجُوا مِنْهَا إِلَّا مَنْ تَنَبَّأَ بِنَا وَ قَدْ أَعْلَمَكَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ لَنْ يَنْجُو مِنْهَا إِلَّا عِبَادُهُ وَ أَوْلِيَائُونَا

O Kumayl! The earth is filled to the brim from their^{-la} snares, so he would never be saved from these except for the one who is affirmed with us^{-asws}, and Allah^{-azwj} Mighty and Majestic has Let you know that none would be Saved from these except His^{-azwj} servants, and His^{-azwj} servants are our^{-asws} friends.

يَا كُمْيَلُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

O Kumayl! And these are the Words of Allah^{-azwj} Mighty and Majestic: **Surely (as for) My servants, there is no authority for you over them [17:65]**. And His^{-azwj} Words, the Mighty and Majestic: **But rather, his authority is only over those who befriend him and those who associate others with Him [16:100]**.

يَا كُمْيَلُ انْحُ يَا بِلَايِنَا مِنْ أَنْ يَشْرَكَكَ فِي مَالِكَ وَ وَلَدِكَ كَمَا أُمِرَ

O Kumayl! Attain salvation with our^{-asws} Wilayah and (block) him^{-la} from participating in your wealth and in your children just as (Allah^{-azwj} has) Commanded.

يَا كُمْيَلُ لَا تَغْتَرَّ بِأَقْوَامٍ يُصَلُّونَ فَيُطِيلُونَ وَ يَصُومُونَ فَيُدَاوِمُونَ وَ يَتَصَدَّقُونَ فَيُحْسِبُونَ أَنَّهُمْ مُوقِفُونَ

O Kumayl! Do not be deceived by people who are praying *Salat* and they are prolonging, and they are Fasting and being habitual, and they are giving charity, and they are reckoning but they are the bended people (towards the falsehood).

يَا كُمْيَلُ أَقْسِمُ بِاللَّهِ لَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الشَّيْطَانَ إِذَا حَمَلَ قَوْمًا عَلَى الْفَوَاحِشِ مِثْلَ الزِّنَاءِ وَ شُرْبِ الخَمْرِ وَ الرِّبَا وَ مَا أَشْبَهَ ذَلِكَ مِنَ الخَيْرِ وَ الْمَأْتَمِ حَبَّبَ إِلَيْهِمُ الْعِبَادَةَ الشَّدِيدَةَ وَ الخُشُوعَ وَ الرُّكُوعَ وَ الخُضُوعَ وَ السُّجُودَ ثُمَّ حَمَلَهُمْ عَلَى وَلايَةِ الْأَئِمَّةِ الَّذِينَ يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

O Kumayl! I^{-asws} swear by Allah^{-azwj} to have heard Rasool-Allah^{-saww} saying: 'The Satan^{-la}, when he^{-la} carries a people upon the immoralities like the adultery, and drinking of the wine, and the usury, and whatever resembling that from the vulgarities and the sins, makes it beloved to them the intense worshipping, and the reverence, and the Ruk'u, (bowings) and humbleness, and the Sajdahs (prostrations). Then he carries them upon the wilayah of the leaders who are calling them to the Fire, and on the Day of Qiyamah, they would not be helped.

يَا كُمْيَلُ إِنَّهُ مُسْتَقَرٌّ وَ مُسْتَوْدَعٌ فَاحْذَرِ أَنْ تَكُونَ مِنَ الْمُسْتَوْدَعِينَ

O Kumayl! It (*Eman*) is settled (permanent) and a deposited (temporary), therefore be cautious of becoming from the deposited ones (of temporary *Eman*).

يَا كُمْيَلُ إِنَّمَا تَسْتَحِقُّ أَنْ تَكُونَ مُسْتَقَرًّا إِذَا لَرِمْتَ الْمَادَّةَ الْوَاضِحَةَ الَّتِي لَا تُخْرِجُكَ إِلَى عَوَجٍ وَ لَا تُزِيلُكَ عَنْ مَنْهَجٍ مَا حَمَلْنَاكَ عَلَيْهِ وَ هَدَيْتْنَاكَ إِلَيْهِ

O Kumayl! But rather you would be deserving, if you become from the settled ones (of permanent *Eman*) when you necessitate the apparent seriousness which would neither exit you to any crookedness nor would it slip you from the Manifesto what carried you upon it, and Guided you to Him^{-azwj}.

يَا كُمْيَلُ لَا رُحْصَةَ فِي فَرَضٍ وَ لَا شِدَّةَ فِي نَافِلَةٍ

O Kumayl! There is neither any allowance regarding the Obligatory (deeds) nor any strictness in the Optional (deeds).

يَا كُمْيَلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْأَلُكَ إِلَّا عَمَّا فَرَضَ وَ إِنَّمَا قَدَّمْنَا عَمَلَ النَّوَافِلِ بَيْنَ أَيْدِينَا لِلْأَهْوَالِ الْعُظَامِ وَ الطَّامَةِ يَوْمَ الْمَعَامِ

O Kumayl! Allah^{-azwj} Mighty and Majestic will not Question you except about what He^{-azwj} Obligated, and rather the optional deeds would precede us in front of us for the great horrors and the calamities of the 'Day of Qiyamah.

يَا كُمْيَلُ إِنَّ اللَّهَ أَكْبَرُ مِنْ أَنْ تُزِيلَهُ الْفَرَايِضُ وَ النَّوَافِلُ وَ جَمِيعُ الْأَعْمَالِ وَ صَالِحُ الْأَمْوَالِ وَ لَكِنْ مَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ

O Kumayl! Allah^{-azwj} is Greater than to be Declined by the Obligatory (deeds performed), and the optional, and the entirety of the deeds, and the righteous wealth (spent), but the one who volunteers goodness, so it would be better for him.

يَا كُمَيْلُ إِنَّ دُنُوبَكَ أَكْثَرُ مِنْ حَسَنَاتِكَ وَ عَقْلَتَكَ أَكْثَرُ مِنْ ذِكْرِكَ وَ نِعْمَةَ اللَّهِ عَلَيْكَ أَكْثَرُ مِنْ كُلِّ عَمَلٍ

O Kumayl! Your sins are more than your good deeds, and your negligence is more than your Remembrance (of Allah^{-azwj}) and the Favours of Allah^{-azwj} upon you are more than every deed.

يَا كُمَيْلُ إِنَّهُ لَا تَخْلُو مِنْ نِعْمَةِ اللَّهِ عَزَّ وَ جَلَّ عِنْدَكَ وَ عَافِيَتِهِ فَلَا تَخْلُ مِنْ تَحْمِيدِهِ وَ تَمْجِيدِهِ وَ تَسْبِيحِهِ وَ تَقْدِيسِهِ وَ شُكْرِهِ وَ ذِكْرِهِ عَلَى كُلِّ حَالٍ

O Kumayl! It is so that you are not devoid from the Bounties of Allah^{-azwj} Mighty and Majestic with you and your well-being, therefore do not be devoid from Praising Him^{-azwj}, and Exalting Him^{-azwj}, and Glorifying Him^{-azwj}, and Extolling His^{-azwj} Holiness, and thanking Him^{-azwj}, and Mentioning Him^{-azwj} upon every state.

يَا كُمَيْلُ لَا تَكُونَنَّ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ وَ نَسَبَهُمْ إِلَى الْفُسُوقِ أُولَئِكَ هُمُ الْفَاسِقُونَ

O Kumayl! Do become from those for whom Allah^{-azwj} Mighty and Majestic Says: **And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19].**

يَا كُمَيْلُ لَيْسَ الشَّأْنُ أَنْ تُصَلِّيَ وَ تَصُومَ وَ تَتَصَدَّقَ إِنَّمَا الشَّأْنُ أَنْ تَكُونَ الصَّلَاةَ فَعَلْتَ بِقَلْبٍ نَقِيٍّ وَ عَمَلٍ عِنْدَ اللَّهِ مَرْضِيٍّ وَ حُشُوعٍ سَوِيٍّ إِيقَاءً لِلْحَدِّ فِيهَا

O Kumayl! It is not of that importance that you should be praying *Salat*, and you should be Fasting, and you should be giving charity. But rather, the importance is that the *Salat* you perform should happen with a pure heart, and the deed being Agreeable in the Presence of Allah^{-azwj}, and reverence should properly remain to the limits during it.

يَا كُمَيْلُ عِنْدَ الرَّكُوعِ وَ السُّجُودِ وَ مَا بَيْنَهُمَا تَبَتَّلَتِ الْعُرُوقُ وَ الْمَقَاصِلُ حَتَّى تَسْتَوِيَ إِلَى مَا تَأْتِي مِنْ جَمِيعِ صَلَوَاتِكَ

O Kumayl! During the Ruk'u and the Sajdahs and what is between the two, the veins and the bones should be devoted until you fulfil to what you come to from the entirety of your *Salat*.

يَا كُمَيْلُ انظُرْ فِيمَ تُصَلِّيَ إِنْ لَمْ يَكُنْ مِنْ وَجْهِهِ وَ جِلِّهِ فَلَا قَبُولَ

O Kumayl! Consider for whom you are praying *Salat*, if it does not happen to be for His^{-azwj} Face, it would not be Accepted.

يَا كُمَيْلُ إِنَّ اللِّسَانَ يُبَوِّحُ مِنَ الْقَلْبِ وَ الْقَلْبُ يَقُومُ بِالْعَدَاءِ فَانظُرْ فِيمَا تُعَدِّي قَلْبَكَ وَ جِسْمَكَ فَإِنْ لَمْ يَكُنْ ذَلِكَ خَلَالًا لَمْ يَقْبَلِ اللَّهُ تَسْبِيحَكَ وَ لَا شُكْرَكَ

O Kumayl! The tongue is revealed from the heart, and the heart stands by the food, therefore consider regarding what you are feeding your heart and your body, for if it does not happen to be Permissible, Allah^{-azwj} will not Accept your Glorification nor your thankfulness.

يَا كُمْيَلُ افْهَمْ وَ اعْلَمْ أَنَّا لَا نُرْحِصُ فِي تَرْكِ أَدَاءِ الْأَمَانَاتِ لِأَحَدٍ مِنَ الْخَلْقِ فَمَنْ رَوَى عَنِّي فِي ذَلِكَ مُخْصَةً فَقَدْ أَبْطَلَ وَ أَنْتُمْ وَ جَزَاؤُهُ النَّارُ بِمَا كَذَبَ

O Kumayl! And know that we^{-asws} do not give allowance regarding the neglecting of the paying back of the entrustment to anyone from the people. The one who reports from me^{-asws} an allowance regarding that, so he has falsified and sinned, and his Recompense would be the Fire due to what he has belied.

أَفْسِمُ لَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِي قَبْلَ وَقَاتِهِ بِسَاعَةٍ مِرَاراً ثَلَاثاً يَا أَبَا الْحَسَنِ إِذِ الْأَمَانَةَ إِلَى الرَّبِّ وَ الْفَاجِرِ فِيمَا قَلَّ وَ جَلَّ فِي الْحَيْطِ وَ الْمَحِيطِ

I^{-asws} swear by Allah^{-azwj} that I^{-asws} heard Rasool-Allah^{-saww} saying to me^{-asws} before his^{-saww} passing away by a while, repeating it thrice: 'O Abu Al-Hassan^{-asws}! Pay back the entrustments to the righteous one and the immoral one, regarding what is smaller than the sewing and the sewn.

يَا كُمْيَلُ لَا عَزْوَ إِلَّا مَعَ إِمَامٍ عَادِلٍ وَ لَا تَفْلَ إِلَّا مَعَ إِمَامٍ فَاضِلٍ

O Kumayl! There is no military expedition except with a Just Imam^{-asws}, nor an optional (*Salat*) except with an Imam^{-asws} of merit.

يَا كُمْيَلُ أَرَأَيْتَ لَوْ أَنَّ اللَّهَ لَمْ يُظْهِرْ نَبِيًّا وَ كَانَ فِي الْأَرْضِ مُؤْمِنٌ تَقِيٌّ أَكَانَ فِي دُعَائِهِ إِلَى اللَّهِ مُخْطِئاً أَوْ مُصِيباً بَلَى وَ اللَّهُ مُخْطِئاً حَتَّى يَنْصِبَهُ اللَّهُ عَزَّ وَ جَلَّ وَ يُؤَهِّلَهُ

O Kumayl! What is your view if Allah^{-azwj} never Disclosed a Prophet^{-saww}, and there was a pious Momin in the earth, would he be mistaken in his supplication to Allah^{-azwj} or correct? But he would be mistaken until Allah^{-azwj} Mighty and Majestic nominates him^{-as} and he^{-as} prepares him.

يَا كُمْيَلُ الدِّينُ لِلَّهِ فَلَا تَعْتَرِزَنَّ بِأَقْوَالِ الْأُمَّةِ الْمُخْذُوعَةِ الَّتِي ضَلَّتْ بَعْدَ مَا اهْتَدَتْ وَ أَنْكَرَتْ وَ جَحَدَتْ بَعْدَ مَا قَبِلَتْ

O Kumayl! The Religion is for Allah^{-azwj}, therefore do not be deceived by the words of the deceiving community which strayed after having been Guided, and denied and rejected after having accepted.

يَا كُمْيَلُ الدِّينُ لِلَّهِ فَلَا يَقْبَلُ اللَّهُ تَعَالَى مِنْ أَحَدٍ الْقَبِيحَ بِهِ إِلَّا رَسُولًا أَوْ نَبِيًّا أَوْ وَصِيًّا

O Kumayl! The Religion is for Allah^{-azwj} the Exalted, therefore Allah^{-azwj} will not Accept from anyone, the standing with it except for a Rasool^{-as}, or a Prophet^{-as} or a successor^{-asws}.

يَا كُمْيَلُ هِيَ نُبُوءَةٌ وَ رِسَالَةٌ وَ إِمَامَةٌ وَ مَا بَعْدَ ذَلِكَ إِلَّا مُتَوَلِّينَ وَ مُتَعَلِّبِينَ وَ ضَالِّينَ وَ مُعْتَدِينَ

O Kumayl! It is Prophet-hood, and Messenger-ship, and Imamate, and what is after that except for the usurpers, and the overcomers, and the strayers, and the transgressors.

يَا كُمْيَلُ إِنَّ النَّصَارَى لَمْ تُعْطَلِ اللَّهُ تَعَالَى وَ لَا الْيَهُودَ وَ لَا جَحَدَتْ مُوسَى وَ لَا عِيسَى وَ لَكِنَّهُمْ زَادُوا وَ نَقَصُوا وَ حَرَّفُوا وَ أَخْلَدُوا فُلِعُنُوا وَ مُقْتَنُوا وَ لَمْ يَتُوبُوا وَ لَمْ يُقْبَلُوا

O Kumayl! The Christians did not counter Allah^{-azwj} the Exalted, and neither did the Jews, nor did they fight against Musa^{-as} nor Isa^{-as}. But, they added (matters) and subtracted, and they altered, and they limited. So, they are cursed and detested (the Religion) and they did not repent and did not accept.

يَا كُمْيَلُ إِنَّ أَبَانَا آدَمَ ع لَمْ يَلِدْ يَهُودِيًّا وَ لَا نَصْرَانِيًّا وَ لَا كَانَ ابْنُهُ إِلَّا حَنِيفًا مُسْلِمًا فَلَمْ يَقُمْ بِالْوَجِبِ عَلَيْهِ فَأَدَاهُ ذَلِكَ إِلَى أَنْ [لَمْ] يَقْبَلِ اللَّهُ لَهُ فُرْتَانًا بَلْ قَبِلَ مِنْ أَخِيهِ فَحَسَدَهُ وَ قَتَلَهُ وَ هُوَ مِنَ الْمَسْجُونِينَ فِي الْقَلْقِ [الْقَلْقُ] الَّذِينَ عِدَّتُهُمْ اثْنَا عَشَرَ سِتَّةً مِنَ الْأَوَّلِينَ وَ سِتَّةً مِنَ الْآخِرِينَ وَ الْقَلْقُ [الْقَلْقُ] لِأَسْفَلِ مِنَ النَّارِ وَ مِنْ بُحَارِهِ حُرٌّ جَهَنَّمَ وَ حَسْبُكَ فِيمَا حُرٌّ جَهَنَّمَ مِنْ بُحَارِهِ

O Kumayl! Our father^{-as} is Adam^{-as}. He^{-as} neither begot a Jew nor a Christian, and his^{-as} son was not except for an upright one, a submitter. But he did not establish the Obligations upon him and perform that, until Allah^{-azwj} did not Accept an offering of his, but He^{-azwj} Accepted from his brother. So he envied him and killed him, and he is from the imprisoned ones in the 'Falaq' (a pit of Hell), those who number twelve, six being from the former ones, and six from the latter ones; and the 'Falaq' is lower than the Fire, and it is from its vapour that Hell is heated, and Hell (cries out), 'Enough!', regarding its vapours heating up Hell.

يَا كُمْيَلُ نَحْنُ وَ اللَّهُ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

O Kumayl! By Allah^{-azwj}! We^{-asws} are those who are pious, and are those who are the envied ones^{-asws}.

يَا كُمْيَلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ رَحِيمٌ عَظِيمٌ حَلِيمٌ دَلَّنَا عَلَى الْخِلَافَةِ وَ أَمَرَنَا بِالْأَخْذِ بِهَا وَ حَمَلَ النَّاسَ عَلَيْهَا فَقَدْ أَدْبَانَاهَا غَيْرَ مُحْتَلِفِينَ وَ أَرْسَلْنَاهَا غَيْرَ مُنَافِقِينَ وَ صَدَقْنَاهَا غَيْرَ مُكَذِّبِينَ وَ قَبَلْنَاهَا غَيْرَ مُرْتَابِينَ لَمْ يَكُنْ لَنَا

O Kumayl! Allah^{-azwj} Mighty and Majestic is Benevolent, Merciful, Magnificent, Forbearing. He^{-azwj} Pointed us upon the Caliphate and Commanded us with the taking with it, and Carried the people upon it. We^{-asws} have performed it without any differing(s), and we^{-asws} delivered it without any hypocrisy, and we^{-asws} ratified it without belying, and we^{-asws} accepted it without doubtfulness.

وَ اللَّهُ شَيْاطِينَ يُوحِي إِلَيْهَا وَ تُوحِي إِلَيْنَا كَمَا وَصَفَ اللَّهُ تَعَالَى قَوْمًا ذَكَرَهُمُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَأَقْرَأَ كَمَا أَنْزَلَ شَيْاطِينَ الْإِنْسِ وَ الْحَرِيَّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

By Allah^{-azwj}! There do not happen to be Satans^{-la} for us^{-asws}, that we^{-asws} would be suggesting unto them^{-la} and they^{-la} would be suggesting unto us^{-asws}, just as Allah^{-azwj} the Exalted Described a people. Allah^{-azwj} Mighty and Majestic Mentioned them in His^{-azwj} Book, therefore read just as Revealed - **satans of the humans and the Jinn, suggesting flowery words to each other, deceiving; [6:112]**.

يَا كُمْيَلُ الْوَيْلُ لَهُمْ فَسَوْفَ يَلْقَوْنَ عَذَابًا

O Kumayl! Woe be to them: **so they will soon be facing Ghayya [19:59]** (depth of Hell).

يَا كُمْيَلُ لَسْتُ وَ اللَّهُ مُتَعَلِّقًا حَتَّى أُطَاعَ وَ [إِلَّا] مُتَنَبِّئًا [حَتَّى] أُعْصِيَ وَ لَا مَهَانًا لَطْعَامِ الْأَعْرَابِ حَتَّى أَنْتَحِلَ إِمْرَةَ الْمُؤْمِنِينَ أَوْ أُدْعَى بِهَا

O Kumayl! By Allah^{-azwj}! I^{-asws} am not followed (by a servant) until I^{-asws} am obeyed, nor am I^{-asws} disapproved until I^{-asws} am disobeyed, nor would I^{-asws} be disgraced for the riff-raff of the Bedouins until I^{-asws} am impersonated as Emir of the Momineen, or called by it.

يَا كُمَيْلُ نَحْنُ الثَّقَلُ الْأَصْغَرُ وَالْقُرْآنُ الثَّقَلُ الْأَكْبَرُ وَقَدْ أَسْمَعُهُمْ رَسُولُ اللَّهِ ص وَ قَدْ جَمَعَهُمْ فَنَادَى فِيهِمْ الصَّلَاةَ جَامِعَةً يَوْمَ كَذَا وَ كَذَا وَ أَيَّاماً سَبْعَةً وَ قَتَّ كَذَا وَ كَذَا فَلَمْ يَتَخَلَّفْ أَحَدٌ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ

O Kumayl! We^{-asws} are the smaller weighty thing, and the Quran is the greater weighty thing, and Rasool-Allah^{-saww} had made them listen and he^{-saww} had gathered them. He^{-saww} called among them for the congregational *Salat* on such and such a day, and the days are seven, and at such and such a time. No one remained behind, and he^{-saww} ascended the Pulpit, and he^{-saww} Praised Allah^{-azwj} and Extolled upon Him^{-azwj}.

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ إِنِّي مُؤَدِّعٌ عَنْ رَبِّي عَزَّ وَ جَلَّ وَ لَا تُخَيِّرَنَّ عَنْ نَفْسِي فَمَنْ صَدَّقَنِي فَلِلَّهِ صَدَقٌ وَ مَنْ صَدَّقَ اللَّهَ أَثَابَهُ الْجَنَّةَ وَ مَنْ كَذَّبَنِي كَذَّبَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ كَذَّبَ اللَّهَ أَعْقَبَهُ النَّيِّرَانَ

Then he^{-saww} said: 'Group of people! I^{-saww} have an appointment with my^{-saww} Lord^{-azwj} Mighty and Majestic, and I^{-saww} am not informing from myself^{-saww}. The one who ratifies me^{-saww}, so the ratification is for Allah^{-azwj}, and the one who ratifies Allah^{-azwj}, his Reward is the Paradise. And the one who belies me^{-asws}, so he has belied Allah^{-azwj} Mighty and Majestic, and the one who belies Allah^{-azwj}, his consequence is the Fires'.

ثُمَّ نَادَانِي فَصَعِدْتُ فَأَقَامَنِي دُونَهُ وَ رَأْسِي إِلَى صَدْرِهِ وَ الْحَسَنُ وَ الْحُسَيْنُ عَنْ يَمِينِهِ وَ شِمَالِهِ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ أَمْرِي جِبْرَائِيلُ ع عَنِ اللَّهِ تَعَالَى أَنَّهُ رَبِّي وَ رُبُّكُمْ

Then he^{-saww} called me^{-asws}, and I^{-asws} ascended (the Pulpit), and he^{-saww} made me^{-asws} stand below him^{-saww}, and my^{-asws} head was to his^{-saww} chest, and Al-Hassan^{-asws} and Al-Husayn^{-asws} were on his^{-saww} right and his^{-saww} left. Then he^{-saww} said: 'Group of people! Jibraeel^{-as} commanded me^{-saww} on behalf of Allah^{-azwj} the Exalted, that He^{-azwj} is my^{-saww} Lord^{-azwj} and your Lord^{-azwj}.

أَنَّ أُعْلِمَكُمُ أَنَّ الْقُرْآنَ الثَّقَلُ الْأَكْبَرُ وَ أَنَّنِي وَ صِيبِي هَذَا وَ ابْنَايَ [إِنِّي] وَ مَنْ خَلَفَهُمْ مِنْ أَصْلَابِهِمْ حَامِلًا وَ صَابِيَاهُمْ الثَّقَلُ الْأَصْغَرُ يَشْهَدُ الثَّقَلُ الْأَكْبَرُ لِلثَّقَلِ الْأَصْغَرِ وَ يَشْهَدُ الثَّقَلُ الْأَصْغَرُ لِلثَّقَلِ الْأَكْبَرِ كُلُّ وَاحِدٍ مِنْهُمَا مُلَازِمٌ لِصَاحِبِهِ غَيْرُ مُفَارِقٍ لَهُ حَتَّى يَرِدَا إِلَى اللَّهِ فَيُحْكَمَ بَيْنَهُمَا وَ بَيْنَ الْعِبَادِ

And that I^{-saww} should let you know that the Quran is the greater weighty thing, and that my^{-saww}, this one, and my^{-saww} two sons^{-asws}, and the ones in their^{-asws} posterity are their^{-asws} successors^{-asws}, are the smaller weighty thing. The greater weighty thing testified to the smaller weighty thing, and the smaller weighty thing testifies to the greater weighty thing. Each one of the two is necessary to its counterpart, without there being any separation for it until they both return to Allah^{-azwj}, so He^{-azwj} would Judge between them and the servants'.

يَا كُمَيْلُ فَإِذَا كُنَّا كَذَلِكَ فَعَلَامَ تَقْدَمْنَا مِنْ تَقَدَّمَ وَ تَأَخَّرَ عَنَّا مَنْ تَأَخَّرَ

O Kumayl! When we^{-asws} were like that, why does he precede us^{-asws}, the one who precedes, and he stays behind from us^{-asws}, the one who stays behind?

يَا كُمَيْلُ قَدْ بَلَّغَهُمْ رَسُولُ اللَّهِ رِسَالَةَ رَبِّهِ وَ نَصَحَ لَهُمْ وَ لَكِنْ لَا يُجِبُونَ النَّاصِحِينَ

O Kumayl! Rasool-Allah^{-saww} had delivered to them the Message of his^{-saww} Lord^{-azwj}, and advised to them, but they did not approve the advisers.

يَا كُمَيْلُ قَالَ رَسُولُ اللَّهِ ص لِي قَوْلًا وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ مُتَوَافِرُونَ يَوْمًا بَعْدَ الْعَصْرِ يَوْمَ النَّصْفِ مِنْ شَهْرِ رَمَضَانَ قَائِمًا عَلَى قَدَمَيْهِ فَوْقَ مَنْبَرِهِ عَلِيٌّ وَ ابْنَايَ مِنْهُ الطَّيِّبُونَ

O Kumayl! Rasool-Allah^{-saww} said to me certain words, and the Emigrants and the Helpers were available one day on a day in the middle of the Month of Ramazan, standing in front of his^{-saww} feet (and) in front of his^{-saww} Pulpit: 'Ali^{-asws} and me^{-saww} (and) the two sons^{-asws} from him^{-asws} are the goodly ones.

مِيٍّ وَ أَنَا مِنْهُمْ وَ هُمُ الطَّيِّبُونَ بَعْدَ أُمَّهِمْ وَ هُمْ سَفِينَةٌ مِنْ رَكِبَتِهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَوَى النَّاجِي فِي الْجَنَّةِ وَ الْهَاطِي فِي لَطَى

They^{-asws} are from me^{-saww} and I^{-saww} am from them^{-asws}, and they^{-asws} are the goodly ones after their^{-asws} mother^{-asws}, and they^{-asws} are (like) a ship, the one who sails it would attain salvation, and the one who stays behind from it would perish. The rescued ones would be in the Paradise and the straying ones would be in the Blaze (of Hell)'.
 يَا كُمَيْلُ الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O Kumayl! **That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].**

يَا كُمَيْلُ عَلَامٌ يَحْسُدُونََنَا وَ اللَّهُ أَنْشَأَنَا مِنْ قَبْلِ أَنْ يَعْرِفُونَا أَ فَتَرَاهُمْ يَحْسُدِينَا إِيَّانَا عَنْ رَبِّنَا يُرِيدُونََنَا

O Kumayl! For what reason are they envying us^{-asws}, and Allah^{-azwj} has Set us^{-asws} up from before that they should be recognising us^{-asws}. Do you think that they, by their envying us^{-asws}, would (be able to) decline us^{-asws} from our^{-asws} Lord^{-azwj}?

يَا كُمَيْلُ مَنْ لَا يَسْكُنُ الْجَنَّةَ فَبِتَرَهُ بَعْدَابِ أَلِيمٍ وَ خَزْيٍ مُقِيمٍ وَ أَكْبَالٍ وَ مَقَامِعٍ وَ سَلَاسِلٍ طَوَالٍ وَ مُقَطَّعَاتِ النَّيْرَانِ وَ مُقَارَنَةِ كُلِّ شَيْطَانٍ الشَّرَابِ صَدِيدٍ وَ اللَّيَاسِ حَدِيدٍ وَ الْحَزَنَةَ فَضْضَةً [فَطْطَةً] وَ النَّارَ مُلْتَهَبَةً وَ الْأَبْوَابَ مُؤْتَقَةً مُطْبَقَةً

O Kumayl! The one who does not (like to) settle in the Paradise, so give him the news of the Painful Punishment, and a disgraceful residence, and the bitumen (clothing), and the whips, and the long chains, and the segments of the Fires, and the pairing with every Satan^{-la} drinking pus, and the clothing of iron, and the gruffness, and the flaming fires, and the doors would be tightly closed, layered.

يُنَادُونَ فَلَا يُجَابُونَ وَ يَسْتَعِينُونَ فَلَا يُرْجَمُونَ نِدَاؤُهُمْ يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَأْكُونُونَ لَقَدْ جِئْتُمْ بِالْحَقِّ وَ لَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

They would be calling out, but they would not be answered. They would be crying out for help but they would not be Mercied. **And they would call out, 'O Malik! Let your Lord Decide about us'. He will say: 'You shall remain! [43:77] We had come to you with the Truth, but most of you were averse to the Truth [43:78].**

يَا كُمْيَلُ نَحْنُ وَ اللَّهُ الْحَقُّ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ

O Kumayl! By Allah^{-azwj}! We^{-asws} are those for whom Allah^{-azwj} Mighty and Majestic Said: **And if the Truth were to follow their whims, the skies and the earth and the ones in these would be corrupted [23:71].**

يَا كُمْيَلُ ثُمَّ يَنَادُونَ اللَّهَ تَقَدَّسَتْ أَسْمَاؤُهُ بَعْدَ أَنْ يَمُوتُوا أَحْقَاباً اجْعَلْنَا عَلَى الرَّجَاءِ فَيَجِيبُهُمْ احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ

O Kumayl! They then would be calling out to Allah^{-azwj}, Holy are His^{-azwj} Names, after their having remained for ages, 'Make us to be upon the hopefulness'. He^{-azwj} would be Answering them: "Stay there and do not be speaking!"

يَا كُمْيَلُ فَعِنْدَهَا يَبْأَسُونَ مِنَ الْكَرَّةِ وَ اسْتَدَّتِ الْحَسْرَةَ وَ أَيَقْنُوا بِالْمَلَكَةِ وَ الْمَكْتُ جِزَاءً بِمَا كَسَبُوا وَ عُدُّبُوا

O Kumayl! Thus, during that, they would be despairing from the fixed time, and their regret would intensify and they would be convinced of the doom and the remaining there, due to what their hands had earned, and they would be tormented.

يَا كُمْيَلُ فُلَّ الْحُنْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ

O Kumayl! Say, **'The Praise is for Allah, Who Rescued us from the unjust people' [23:28].**

يَا كُمْيَلُ أَنَا أَحْمَدُ اللَّهَ عَلَى تَوْفِيقِهِ إِيَّايَ وَ الْمُؤْمِنِينَ وَ عَلَى كُلِّ حَالٍ إِنَّمَا خَطِي مِنْ خَطِي بِدُنْيَا زَائِلَةٍ مُدْبِرَةٍ فَافْهَمِ [وَ] تَخْطِي بِأَخْرَجَةٍ بَاقِيَةٍ ثَابِتَةٍ

O Kumayl! I^{-asws} praise Allah^{-azwj} upon His^{-azwj} Granting Inclination to me^{-asws} and to the Momineen, and upon every state. But rather, my^{-asws} luck from the luck of the world is declining and turning away. Therefore, understand, and you shall receive the Hereafter as remaining, affirmed.

يَا كُمْيَلُ كُلُّ يَصِيرُ إِلَى الْآخِرَةِ وَ الَّذِي يُرْغَبُ [فِيهِ] مِنْهَا رِضَا اللَّهِ تَعَالَى وَ الدَّرَجَاتُ الْعُلَى مِنَ الْجَنَّةِ الَّتِي لَا يُورَثُهَا إِلَّا مَنْ كَانَ تَقِيًّا

O Kumayl! Everyone will come to the Hereafter, and those who are desirous with regards to it, from it, would have the Pleasure of Allah^{-azwj}, and the lofty Levels from the Paradise which none shall inherit it except for the one who was pious.

يَا كُمْيَلُ إِنْ شِئْتُمْ فَهَمُّ.

O Kumayl! If you so desire to, so arise (to go)"³⁹³.

³⁹³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 11 H 1

CHAPTER 12 – A LETTER HE^{-asws} WROTE TO THE HOUSE OF SHUREYH

1- لي، الأماالي للصدوق عن صالح بن عيسى العجلي عن محمد بن محمد بن علي عن محمد بن الفرخ عن عبد الله بن محمد العجلي عن عبد العظيم الحسيني عن أبيه عن أبان مؤلى زيد بن علي عن عاصم بن بحدلة قال: قال لي شريح القاضي اشتريت داراً بثمانين ديناراً و كتبت كتاباً و أشهدت عدولاً

(The book) 'Al Amaali' of Al Sadouq – from Salih Bin Isa Al Ijaly, from Muhammad Bin Muhammad Bin Ali, from Muhammad Bin Al Faraj, from Abdullah Bin Muhammad Al Ijaly, from Abdul Azeem Al Hasany, from his father, from Aban, a slave of Zay Bin Ali, from Aasim Bin Bhadalah who said,

'Shureyh the judge said to me, 'I bought a house for eighty Dinars, and I wrote out an agreement and witnessed it by just witnesses'.

فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع- فَبَعَثَ إِلَيَّ مَوْلَاهُ قَنْبَرًا فَاتَيْتُهُ فَلَمَّا أَن دَخَلْتُ عَلَيْهِ قَالَ يَا شَرِيحُ اشْتَرَيْتَ دَارًا وَ كَتَبْتَ كِتَابًا وَ أَشْهَدْتَ عُدُولًا وَ وَزَنْتَ مَالًا

That reached Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} sent his^{-asws} slave Qanbar to (fetch) me, so I went to him^{-asws}. He^{-asws} said: 'O Shureyh! You have bought a house and wrote out an agreement and had it witnessed by just witnesses, and you weighed money?'

قَالَ قُلْتُ نَعَمْ

He (Shureyh) said, 'I said, 'Yes'.

قَالَ يَا شَرِيحُ اتَّقِ اللَّهَ فَإِنَّهُ سَيَأْتِيكَ مَنْ لَا يَنْظُرُ فِي كِتَابِكَ وَ لَا يَسْأَلُ عَنْ بَيْتِكَ حَتَّى يُخْرِجَكَ مِنْ دَارِكَ شَاخِصًا وَ يُسَلِّمَكَ إِلَى قَبْرِكَ خَالِصًا فَانظُرْ أَنْ لَا تُكُونَ اشْتَرَيْتَ هَذِهِ الدَّارَ مِنْ غَيْرِ مَالِكِهَا وَ وَزَنْتَ مَالًا مِنْ غَيْرِ جِلِّهِ فَإِذَا أَنْتَ قَدْ خَسِرْتَ الدَّارَيْنِ جَمِيعًا الدُّنْيَا وَ الْآخِرَةَ

He^{-asws} said: 'O Shureyh! Fear Allah^{-azwj}, for there shall be coming to you one who will neither look into your agreement nor ask about your house, until he will drag you out from your house and submit you to your grave purely. Therefore, look that you have not bought this house from other than its owner, and have weighed money from other than its Permissible means, for then you will be regretting the two houses together, the world and the Hereafter'.

ثُمَّ قَالَ ع يَا شَرِيحُ فَلَوْ كُنْتُ عِنْدَ مَا اشْتَرَيْتَ هَذِهِ الدَّارَ أَتَيْتَنِي فَكَتَبْتُ لَكَ كِتَابًا عَلَى هَذِهِ النُّسَخَةِ إِذَا لَمْ تَشْتَرِهَا بِدِرْهَمَيْنِ

But you, if you had come to me^{--asws} during your purchase what you purchased, I^{-asws} would have written out an agreement for you upon this transcript, and you would have turned away from buying this house for (even) one Dirham nor above it, and the transcript is this, then you would not have bought it for even two Dirhams.

قَالَ قُلْتُ وَ مَا كُنْتُ تَكْتُبُ يَا أَمِيرَ الْمُؤْمِنِينَ

He (Shureyh) said, 'I said, 'And what would you^{-asws} have written, O Amir Al-Momineen^{-asws}?'

قَالَ كُنْتُ أَكْتُبُ لَكَ هَذَا الْكِتَابَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا اشْتَرَى عَبْدٌ ذَلِيلٌ مِنْ مَيِّتٍ أَرْعَجَ بِالرَّحِيلِ اشْتَرَى مِنْهُ دَاراً فِي دَارِ الْغُرُورِ مِنْ جَانِبِ
الْفَائِزِينَ إِلَى عَسْكَرِ الْهَالِكِينَ - وَتَجْمَعُ هَذِهِ الدَّارُ حُدُوداً أَرْبَعَةً

He^{-asws} said: 'I^{-asws} would have written for you this letter (agreement): 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! This is what has been bought by a humble servant from a deceased who has been uprooted for the departure. He bought a house from him, from the houses of deceit from the side of the perishing (mortals), and area of the ones to be destroyed, and gathered the four boundaries of this house.

فَالْحُدُّ الْأَوَّلُ مِنْهَا يَنْتَهِي إِلَى دَوَاعِي الْأَقَاتِ وَ الْحُدُّ الثَّانِي مِنْهَا يَنْتَهِي إِلَى دَوَاعِي الْعَاهَاتِ وَ الْحُدُّ الثَّلَاثُ مِنْهَا يَنْتَهِي إِلَى دَوَاعِي الْمُصِيبَاتِ وَ الْحُدُّ الرَّابِعُ
مِنْهَا يَنْتَهِي إِلَى الْهَوَى الْمُرِيدِي وَ الشَّيْطَانِ الْمُعْغَوِي وَ فِيهِ يُشْرَعُ بَابُ هَذِهِ الدَّارِ

The first boundary ended up to the invitation of calamities, and the second boundary ends up to the invitation of infirmities, and the third boundary ends up to the invitation of calamities, and the fourth boundary from it ends up to the frequently returning personal desires deviating Satan^{la}, and in it begins the door of this house.

اشْتَرَى هَذَا الْمُفْتُونُ بِالْأَمَلِ مِنْ هَذَا الْمُزْعَجِ بِالْأَجَلِ جَمِيعَ هَذِهِ الدَّارِ بِالْمُتْرُوجِ مِنْ عَرِّ الْقُنُوعِ وَ الدُّخُولِ فِي ذَلِّ الطَّلَبِ

He has bought this, the one tempted by the hopes, from this one disturbed by the death, entirety of this house, with the exiting from the honour of contentment and the entry into the disgrace of seeking.

فَمَا أَذْرَكَ هَذَا الْمُشْتَرِي فِيمَا اشْتَرَى مِنْهُ مِنْ دَرَكٍ فَعَلَى مُبْلِي أَجْسَامِ الْمُلُوكِ وَ سَالِبِ نُفُوسِ الْجَبَابِرَةِ مِثْلَ كِسْرَى وَ قَيْصَرَ وَ ثُبَعٍ وَ حَمِيرٍ وَ مَنْ جَمَعَ الْمَالَ
إِلَى الْمَالِ

Thus, whatever this buyer comes across regarding what he has bought from him, from any level, then it would be up to the Decayer of the bodies of the kings, and Confiscator of the souls of the tyrants like Chosroe and Caesar, and Tubba (kings of Yemen), and from Himeyr (Sabean rulers), and the one amassing the wealth to the wealth.

فَأَكْفَرُ وَ بَنَى فَشَيْدَ وَ نَجَّدَ فَزَحْرَفَ وَ ادَّخَرَ بِرُغْمِهِ لِلْوَلَدِ إِشْحَاصَهُمْ جَمِيعاً إِلَى مَوْقِفِ الْعَرْضِ وَ الْحِسَابِ لِقَضَائِ الْقَضَاءِ وَ حَسِيرَ هُنَالِكَ الْمُنْبَطِلُونَ

So, it is a lot, so he builds, and renew so he decorates, and hoards, in his view to be for the children, he (Angel of death) would take them all to the pausing plains and the Reckoning, for the Decisive Judgment, **and over there the falsifiers would lose out [40:78].**

شَهِدَ عَلَى ذَلِكَ الْعَقْلُ إِذَا خَرَجَ مِنْ أَسْرِ الْهَوَى وَ نَظَرَ بِعَيْنِ الرِّوَالِ لِأَهْلِ الدُّنْيَا وَ سَمِعَ مُنَادِيَّ أَهْلِ الرَّهْدِ يُنَادِي فِي عَرَصَاتِهَا مَا أَبَيَّنَ الْحَقَّ لِذِي عَيْنَيْنِ إِنَّ
الرَّحِيلَ أَحَدَ الْيَوْمَيْنِ تَزَوَّدُوا مِنْ صَالِحِ الْأَعْمَالِ وَ قَرَّبُوا الْأَمَالَ بِالْأَجَالِ فَقَدْ دَنَا الرَّحِيلُ وَ الرِّوَالُ.

It has been witnessed upon that by the intellect when it comes out from the captivity of the personal desires, and it looks with the eye of the declines for the people of the world, and it hears the caller of the ascetic people calling out in its plain, 'What is the truth for the ones

with two eyes. The departure is in one of the two days. Provide from the righteous works and draw the hopes closer with the death, so the departure and the decline has approached".³⁹⁴

³⁹⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 12 H 1

CHAPTER 13 – HIS^{-asws} INTERPRETATION OF SPEECH OF THE (CHURCH) BELLS

1- قب، المناقب لابن شهر آشوب و روي أنه ع يعني أمير المؤمنين قد فسّر صوت الناقوس ذكره صاحب مصباح الواعظ و جمهور أصحابنا عن الخارث الأعور و زيد و صعصعة ابنا صوحان و البراء بن مسيرة و الأصعب بن نباتة و جابر بن شرجيل - و محمود بن الكواء أنه قال ع

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'And it is reported that he^{-asws}, meaning Amir Al-Momineen^{-asws}, had interpreted the bells. It is mentioned by the author of 'Misbah Al-Waiz', and most of our companions, from Al-Haris Bin Al-Awr, and Zayd and Sa'sa, two sons of Sowhan, and Al-Bara'a Bin Maysara, and Al-Asbagh Bin Nubata, and Jabir Bin Shirjeel, and Mahmoun Bin Al-Kawa'a that he^{-asws} had said:

يَقُولُ سُبْحَانَ اللَّهِ حَقًّا حَقًّا إِنَّ الْمَوْلَى صَمَدٌ يَبْقَى بِحُلْمٍ عَنَّا رِفْقًا رِفْقًا لَوْ لَا عَمَلُهُ كُنَّا نَشَقَى حَقًّا حَقًّا صِدْقًا صِدْقًا

'It is saying, 'Glory be to Allah^{-azwj}, truly, truly! The Master^{-azwj} is 'Samad' (Last). He^{-azwj} will remain being Lenient with us with kindness (and) kindness! Had it not been His^{-azwj} Work, we would have been wretched truly, truly, sincerely, sincerely!

إِنَّ الْمَوْلَى يُسَائِلُنَا وَ يُؤَافِقُنَا وَ يُحَاسِبُنَا يَا مَوْلَانَا لَا تُهْلِكُنَا وَ تَدَارِكُنَا وَ اسْتَحْدِمُنَا وَ اسْتَخْلِصْنَا جَلْمَكَ عَنَّا قَدْ جَرَّأَنَا

The Master^{-azwj} will Question us, and Pause us, and Reckon us! O our Master^{-azwj}! Do not Destroy us, and Make us aware, and Make us serve, and Purify us. Your^{-azwj} Leniency with us has made us audacious.

يَا مَوْلَانَا عَفْوَكَ عَنَّا إِنَّ الدُّنْيَا قَدْ غَرَّتْنَا وَ شَغَلَتْهَا وَ اسْتَهْوَتْهَا وَ اسْتَلْهَتْهَا وَ اسْتَعْوَتْهَا

O our Master^{-azwj}! Pardon us. The world has deceived us, and pre-occupied us, and has made us have personal desires, and made us play, and has deviated us.

يَا ابْنَ الدُّنْيَا جَمْعًا جَمْعًا يَا ابْنَ الدُّنْيَا مَهْلًا مَهْلًا يَا ابْنَ الدُّنْيَا دَقًّا دَقًّا وَزْنَا وَزْنَا تَفَى الدُّنْيَا قَرْنَا قَرْنَا مَا مِنْ يَوْمٍ يَمْضِي عَنَّا إِلَّا يَهْوِي مِنَّا رِكْنًا قَدْ صَبَعْنَا دَارًا تَبَقَى وَ اسْتَوَطَّنَا دَارًا تَفَى تَفَى الدُّنْيَا قَرْنَا قَرْنَا

O son of the world, Amass, amass! O son of the world, no, no! O son of the world, little by little, weight by weight, the world perishes generation by generation. There is none from a day passing from us except it inspires a corner from us. We have wasted the lasting house and evened out (improved) the perishing house. The world annihilates generation by generation.

كَلَّا مَوْتًا كَلَّا مَوْتًا كَلَّا مَوْتًا كَلَّا دَفْنَا كَلَّا فِيهَا مَوْتًا نَقَلًا نَقَلًا دَفْنَا دَفْنَا-

Never, death! Never, death! Never, death! Never, burial! Never, there is death in it! Transfer, transfer! Burial, burial!

يَا ابْنَ الدُّنْيَا مَهْلًا مَهْلًا زَنْ مَا يَأْتِي وَزَنَا وَزَنَا لَوْ لَا جَهْلِي مَا إِنْ كَانَتْ عِنْدِي الدُّنْيَا إِلَّا سِجْنًا خَيْرًا خَيْرًا شَرًّا شَرًّا شَيْئًا خُزْنًا خُزْنًا

O son of the world! No, no! Weigh what is to come, weighing by weighing. Had it not been for my ignorance, the world would have been nothing in my view except a prison. Good, good! Evil, evil! Thing by thing! Grief (after) grief!

مَا ذَا مَنْ ذَاكُمْ ذَا أُمَّ ذَا هَذَا أَسْتَى تَرْجُو تَنْجُو تَخْشَى تَرْدَى عَجَلٌ قَبْلَ الْمَوْتِ الْوَزْنَا مَا مِنْ يَوْمٍ يَمْضِي عَنَّا إِلَّا أَوْهَنَ مِنَّا رُكْنَا إِنْ الْمَوْلَى قَدْ أَنْدَرْنَا إِنْنا نُخْشِرُ
عُرُلًا مُجْمًا

What is that? Who is that? How much is that or that? This is my age, hoping for salvation, fearing deterioration. Hasten the weighing before the death. There is none from a day passing from us except it weakens a corner from us. The Master^{-azwj} has Warned us that we will be Resurrected uncircumcised as beasts!”

قَالَ ثُمَّ انْقَطَعَ صَوْتُ النَّاقُوسِ فَسَمِعَ الدَّيْرَانِيُّ ذَلِكَ وَ أَسْلَمَ وَ قَالَ إِيَّيَّيَّ وَجَدْتُ فِي الْكِتَابِ أَنَّ فِي آخِرِ الْأَنْبِيَاءِ مَنْ يُفَسِّرُ مَا يُشَوَّلُ النَّاقُوسُ.

He (the narrator) said, ‘Then the sound of the bell was cut off, so the Monk heard that and he became a Muslim, and he said, ‘I have found in the Book that at the end of the Prophets^{-saww} someone will interpret what the bell is saying’^{.395}

³⁹⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 13 H 1

CHAPTER 14 – HIS^{-asws} WELL KNOWN SERMONS MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ف، تحف العقول حُطْبَةُ الْوَسِيلَةِ الْحَمْدُ لِلَّهِ الَّذِي أَعَدَّ الْأَوْهَامَ أَنْ تَنَالَ إِلَى وُجُودِهِ وَ حَجَبَ الْعُقُولَ أَنْ تَتَخَيَّلَ ذَاتَهُ- لِامْتِنَاعِهَا مِنَ الشَّبَهِ وَ التَّشَاكُلِ بَلْ هُوَ الَّذِي لَا تَتَفَاوَتْ ذَاتُهُ وَ لَا تَتَّبَعُصُ بِتَجْزِئَةِ الْعَدَدِ فِي كَمَالِهِ

(The book) 'Tuhaf Al Uqoul' –

KHUTBA AL WASEELA - 'Praise be to Allah^{-azwj} Who has Prevented the imaginations to grasp to His^{-azwj} Existence, and Veiled the intellects to think about His^{-azwj} Essence due to the restrictions of Him^{-azwj} having no similarities or images. But He^{-azwj} is the One in Whose Essence there are no differences nor any division into a number of parts due to the Perfection.

فَارَقَ الْأَشْيَاءَ لَا بِاخْتِلَافِ الْأَمَاكِينِ وَ يَكُونُ فِيهَا لَا عَلَى الْمُمَارَاجَةِ وَ عِلْمَهَا لَا بِأَدَاةٍ- لَا يَكُونُ الْعِلْمُ إِلَّا بِهَا وَ لَيْسَ بَيْنَهُ وَ بَيْنَ مَعْرُوفِهِ عِلْمٌ غَيْرِهِ كَانَ عَالِمًا لِمَعْلُومِهِ-

He^{-azwj} is separate from the things, not due to being in a different place, and He^{-azwj} is in it, not upon mixing within them, and He^{-azwj} Knows these, not by the use of tools. He^{-azwj} is not Knowledgeable except by it, and there is nothing between Him^{-azwj} and His^{-azwj} recognition, any other knowledge. He^{-azwj} is the Knowledgeable by Himself^{-azwj}.

إِنْ قِيلَ كَانَ فَعَلَى تَأْوِيلِ أَرْزَلِيَّةِ الْوُجُودِ وَ إِنْ قِيلَ لَمْ يَزَلْ فَعَلَى تَأْوِيلِ نَفِي الْعَدَمِ فَسُبْحَانَهُ وَ تَعَالَى عَنْ قَوْلِ مَنْ عَبَدَ سِوَاهُ فَاتَّخَذَ إِلَهًا غَيْرَهُ عَلْوًا كَبِيرًا نَحْمَدُهُ بِالْحَمْدِ الَّذِي ارْتَضَاهُ مِنْ خَلْقِهِ وَ أَوْجَبَ قَبُولَهُ عَلَى نَفْسِهِ

If it is said that He^{-azwj} was, it would be interpreted as the eternal existence, and if it is said that He^{-azwj} will never cease (to exist), it would be interpreted as the negation of the non-existence. He^{-azwj} is Glorious, and higher than the words of those who worship other than Him^{-azwj} and have taken a god other than Him^{-azwj}. He^{-azwj} is Higher and Greater. We^{-asws} Praise Him^{-azwj} with the Praise of those of His^{-azwj} creatures who has Pleas Him^{-azwj}, and He^{-azwj} has Made it to be more than Obligatory upon Himself^{-azwj} to Accept it.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ شَهَادَتَانِ تَرْفَعَانِ الْقَوْلَ وَ تَضَعَانِ الْعَمَلَ حَفَّ مِيزَانٍ تُرْفَعَانِ مِنْهُ وَ تُثَقَّلُ مِيزَانٌ تُوضَعَانِ فِيهِ وَ يَمِيزَانِ الْقَوْرُ بِالْجَنَّةِ وَ النَّجَاهُ مِنَ النَّارِ وَ الْجَوَازُ عَلَى الصِّرَاطِ

And I^{-asws} hereby testify that there is no God but Allah^{-azwj}, One, with no Associates for Him^{-azwj}, and I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. These two testimonies elevate the words and increase the deeds. Light is the Scale from which these two are raised from, and heavy is the Scale in which these two are placed. And by these two is the victory of the Paradise, and the salvation from the Fire, and the Permission (of crossing) upon the (crossing of) the Bridge.

وَالشَّهَادَةَ تَدْخُلُونَ الْجَنَّةَ وَ بِالصَّلَاةِ تَنَالُونَ الرَّحْمَةَ فَأَكْثِرُوا مِنَ الصَّلَاةِ عَلَى نَبِيِّكُمْ- إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا-

And it is by the testimony that you will be entering the Paradise, and by the Salat that you will be attaining the Mercy. So frequent in sending the Salawaat upon your Prophet^{-saww} **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].**

أَيُّهَا النَّاسُ إِنَّهُ لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَ لَا كَرَمَ أَعَزُّ مِنَ التَّقْوَى وَ لَا مَعْقِلَ أَحْزَرُ مِنَ الْوَرَعِ وَ لَا شَفِيعَ أَنْجَحَ مِنَ التَّوْبَةِ وَ لَا لِيَأْسَ أَجْلٌ مِنَ الْعَافِيَةِ وَ لَا وَقَايَةَ أَمْنَعُ مِنَ السَّلَامَةِ وَ لَا مَالَ أَذْهَبَ بِالْفَاقَةِ مِنَ الرِّضَا وَ الْفُنُوعِ-

O you people! There is no nobility higher than Al-Islam, nor a prestige more honourable than the piety, nor a stronghold better than devoutness, nor an intercessor more profitable than repentance, nor any clothing more majestic than good health, nor a protection more secure than safety, nor a wealth better at dispelling poverty than the satisfaction and the contentment.

وَ مِنْ افْتَصَرَ عَلَى بُلْعَةِ الْكَفَافِ فَقَدْ انْتَضَمَ الرَّاحَةَ وَ الرَّغْبَةَ وَمِفْتَاحِ التَّعَبِ وَ الْإِحْتِكَارِ مَطِيَّةِ النَّصَبِ وَ الْحَسَدِ آفَةُ الدِّينِ وَ الْحِرْصُ دَاعٍ إِلَى التَّمَحُّمِ فِي الدُّنُوبِ وَ هُوَ دَاعٍ إِلَى الْحِرْمَانِ- وَ الْبُعْيُ سَائِقٌ إِلَى الْحَيْنِ وَ الشَّرُّ جَامِعٌ لِمَسَاوِي الْعُيُوبِ

And the one lives at the subsistence level and the reduction in comfort, so he has made the preparations for the comfort, and the desires is the key to the fatigue, and the monopolisation is a ride of toil, and the jealousy is a scourge on the Religion, and the greed is an invitation to storming into the sins and it calls to the deprivation, and the transgression is a driver to the destruction, and greed is a collection of evil defects.

رَبُّ طَمَعٍ خَائِبٍ وَ أَمَلٍ كَاذِبٍ وَ رَجَاءٍ يُؤَدِّي إِلَى الْحِرْمَانِ وَ بَحَاةٍ تَقُولُ إِلَى الْحُسْرَانِ- أَلَا وَ مَنْ تَوَرَّطَ فِي الْأُمُورِ غَيْرَ نَاطِرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ لِمُفْضِحَاتِ النَّوَائِبِ وَ بَسَّتِ الْقِلَادَةُ الدِّينَ لِلْمُؤْمِنِ-

Perhaps a failed greed, a false hope and desire leads to deprivation and a business trade to incur a loss. Indeed, and one who gets involved in the matters without looking at the consequences will be exposed to misfortunes, and the most evil of the collars of religion of the Momin.

أَيُّهَا النَّاسُ إِنَّهُ لَا كَنْزَ أَنْفَعُ مِنَ الْعِلْمِ وَ لَا عِزٌّ أَنْفَعُ مِنَ الْحِلْمِ وَ لَا حَسَبٌ أْبْلَغُ مِنَ الْأَدَبِ وَ لَا نَصَبٌ أَوْجَعُ مِنَ الْعَضَبِ وَ لَا جَمَالٌ أَحْسَنُ مِنَ الْعَقْلِ وَ لَا قَرِينٌ شَرٌّ مِنَ الْجَهْلِ وَ لَا سَوْأَةٌ أَسْوَأُ مِنَ الْكُذِبِ وَ لَا حَافِظٌ أَحْفَظُ مِنَ الصَّمْتِ وَ لَا غَائِبٌ أَقْرَبُ مِنَ الْمَوْتِ-

O you people! There is no treasure more beneficial than the knowledge, and no honour higher than the forbearance, and no pedigree more eloquent than the ethics, and no hardship more painful greater than anger, and no beauty more excellent than the intellect, nor any pair eviler than the ignorance, nor any evil eviler than the lie, nor any protector more protective than the silence, nor any absentee closer than the death.

أَيُّهَا النَّاسُ إِنَّهُ مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ شُغِلَ عَنْ عَيْبِ غَيْرِهِ وَ مَنْ رَضِيَ بِرُزْقِ اللَّهِ لَمْ يَأْسَفْ عَلَى مَا فِي يَدِ غَيْرِهِ وَ مَنْ سَلَ سَيْفَ الْبُعْيِ قُبِلَ بِهِ وَ مَنْ حَفَرَ لِأَخِيهِ بَغْرًا وَقَعَ فِيهَا وَ مَنْ هَتَكَ حِجَابَ غَيْرِهِ انْكَشَفَتْ عَوْرَاتُ بَيْتِهِ

O you people! Surely the one looks into his own faults will be too pre-occupied from faulting others; and the one who is satisfied with sustenance of Allah^{-azwj} will not be sorry upon what is in the hands of others; and one who bears a sword of rebellion will be killed by it; and one who digs a pit for his brother will fall into it; and the one who violates a veil of others, his own nakedness will be uncovered in his own house.

وَمَنْ نَسِيَ زَلَّتْهُ اسْتَعْظَمَ زَلَّ غَيْرِهِ وَمَنْ أُعْجِبَ بِرَأْيِهِ ضَلَّ وَمَنْ اسْتَعْنَى بِعَقْلِهِ زَلَّ وَمَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلَّ وَمَنْ سَفِهَ عَلَى النَّاسِ شَتِمَ وَمَنْ خَالَطَ الْعُلَمَاءَ وَفَرَّ وَمَنْ خَالَطَ الْأُنْدَالَ حُفِرَ وَمَنْ حَمَلَ مَا لَا يُطِيقُ عَجَزَ-

And one who forgets his own slips will magnify slips of others; and one who is fascinated by his own opinion will stray; and one who is needless (of others) with his own intellect will slip' and one who is arrogant upon the people will be disgraced; and one who is foolish upon the people will be insulted; and one who mingles with the scholar will be dignified, and one who mingles with the despicable ones will be lowly; and one who carries what he cannot endure will be frustrated.

أَيُّهَا النَّاسُ إِنَّهُ لَا مَالَ هُوَ أَعْوَدُ مِنَ الْعَقْلِ وَلَا فَقْرَ هُوَ أَشَدُّ مِنَ الْجَهْلِ وَلَا وَاِعْظَ هُوَ أَبْلَغُ مِنَ النَّصْحِ وَلَا عَقْلٌ كَالْتَدْبِيرِ وَلَا عِبَادَةٌ كَالْتَفَكُّرِ وَلَا مَظَاهِرَةٌ أَوْثَقُ مِنَ الْمَشَاوِرَةِ وَلَا وَحْدَةٌ أَوْحَشُ مِنَ الْعُجْبِ وَلَا وَرَعٌ كَالْكُفِّ وَلَا جَلْمٌ كَالصَّيْرِ وَالصَّمْتِ-

O you people! Surely there is no wealth more supportive than the intellect, nor any poverty which is severer than the ignorance, nor any preaching more further-reaching than the good advice, nor any intellect like the management, nor any worship like the contemplation, nor any backing stronger than the consultation, nor any loneliness lonelier than the self-fascination, nor any devoutness like the restraint, nor any forbearance like the patience and the silence.

أَيُّهَا النَّاسُ إِنَّ فِي الْإِنْسَانِ عَشْرَ خِصَالٍ يُظْهِرُهَا لِسَانُهُ شَاهِدٌ يُخْبِرُ عَنِ الضَّمِيرِ وَ حَاكِمٌ يَفْصِلُ بَيْنَ الْحُطَابِ وَ نَاطِقٌ يُرَدُّ بِهِ الْجَوَابُ وَ شَافِعٌ تُدْرِكُ بِهِ الْحَاجَةُ وَ وَاصِفٌ تُعْرَفُ بِهِ الْأَشْيَاءُ وَ أَمِيرٌ يَأْمُرُ بِالْحَسَنِ وَ وَاِعِظٌ يَنْهَى عَنِ الْقَبِيحِ وَ مُعَرِّئٌ تُسَكَّنُ بِهِ الْأَحْزَانُ وَ حَامِدٌ يُجَلَّى بِهِ الضَّعَائِنُ وَ مُؤَنِّقٌ يُلْهِي الْأَسْمَاعَ-

O you people! There are ten characteristics in the human being revealed by his tongue. It is a witness about the conscience; and a ruler deciding between the address; and a speaker responding the answer with it; and an interceder the needs are realised by it; and a describer the things can be recognised with; and an Emir instructing with the good deeds; and a preacher forbidding from the ugly deed; and a consoler calming the griefs by it; and a praiser clearing the grudges by it; and a pleasing one sweetening the ears.

أَيُّهَا النَّاسُ إِنَّهُ لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ كَمَا أَنَّه لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ

O you people! There is no good in the silence from the wisdom just as there is no good in (speaking) the word with ignorance.

اعْلَمُوا أَيُّهَا النَّاسُ أَنَّهُ مَنْ لَمْ يَمْلِكْ لِسَانَهُ يَنْدَمْ وَمَنْ لَا يَتَعَلَّمُ يَجْهَلْ وَمَنْ لَا يَتَحَلَّمْ لَا يَحْلُمْ وَمَنْ لَا يَزْدَعُ لَا يَعْقِلُ وَمَنْ لَا يَعْقِلُ يَهْنُ وَمَنْ يَهْنُ لَا يُوقِرُ وَمَنْ يَتَّقِي يَنْجُ- وَمَنْ يَكْسِبُ مَالًا مِنْ غَيْرِ حَقِّهِ يَصْرِفُهُ فِي غَيْرِ أَجْرِهِ

Know, O you people! Surely the one who does not control his tongue will regret; and one who does not learn will be ignorant; and one who does not (strive to) to forbear will not be forbearing; and one who is not deterred will not understand, and one who does not understand will weaken, and one who weaken will not be dignified; and one fears will attain salvation, and one who earns wealth from other than it's right will spend it in other that its Rewarded matters.

وَمَنْ لَا يَدَعُ وَهُوَ مَحْمُودٌ يَدَعُ وَهُوَ مَذْمُومٌ وَمَنْ لَمْ يُعْطِ قَاعِيداً مُنْعِ قَائِماً وَمَنْ يَطْلُبُ الْعِزَّ بِعَيْرِ حَقِّ يَدُلُّ وَمَنْ عَانَدَ الْحَقَّ لِرِمَّةِ الْوَهْنِ وَمَنْ تَفَقَّهَ وَوَرِيَ وَمَنْ تَكَبَّرَ حَقِيرٌ وَمَنْ لَا يُحْسِنُ لَا يُحْمَدُ

And one who does not leave (evil) while he is praised, will leave (it) while he is condemned; and one who does not give a sitting (needy) one will be prevented as a standing one; and one who seeks the honour without right will be disgraced; and one who resists the truth will be necessitated the weakness; and one who ponders will have dignity; and one who is arrogance will be demeaned; and one who does not do good deed will not be praised.

أَيُّهَا النَّاسُ إِنَّ الْمَيِّتَةَ قَبْلَ الدَّيْتَةِ وَالتَّجَلُّدَ قَبْلَ التَّبَلُّدِ وَالحِسَابَ قَبْلَ الْعِقَابِ وَالعَبْرَ خَيْرٌ مِنَ الْفَقْرِ وَعمَى البَصَرِ خَيْرٌ مِنَ كَثِيرِ مِنَ النَّظَرِ وَالدَّهْرَ يَوْمَ لَكَ وَيَوْمَ عَلَيْكَ فَاصْبِرْ فَيَكْلِبِيهِمَا مُتَّحِنٌ-

O you people! The death is before the lowliness, and the strength is before the weakness, and the Reckoning is before the Punishment, and the grave is better than the poverty, and the blindness of the sigh is better than most of the looking, and the times are such a day is for you and a day against you therefore be patient for you will be Tested with each of these.

أَيُّهَا النَّاسُ أَعْجَبُ مَا فِي الْإِنْسَانِ قَلْبُهُ وَ لَهُ مَوَادٌّ مِنَ الْحِكْمَةِ وَأَضْدَادٌ مِنْ خِلَافِهَا فَإِنْ سَنَخَ لَهُ الرَّجَاءَ أَذَلَّهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ وَ إِنْ عَرَضَ لَهُ الْعُصْبُ اشْتَدَّ بِهِ الْعَيْظُ وَ إِنْ أَسْعَدَ بِالرِّضَا نَسِيَ التَّحْفُظَ وَ إِنْ نَالَ الخَوْفَ شَغَلَهُ الخُزْنُ

O you people! The most wondrous of what is in the human being is his heart, and there are matters of wisdom for it and contradiction from its opposites. If hope were to occur for him the greed will disgrace him, and if the covetousness stirs with him the greed destroys him, and if the despair controls him the sorrow kills him, and if the anger is presence to him the race intensified with him, and if he is happy with the satisfaction he forgets the protection, and if the fear attains him the grief pre-occupies him.

وَ إِنْ اتَّسَعَ بِالْأَمْنِ اسْتَلَبَتْهُ الْعُرَّةُ وَ إِنْ جَدَّدَتْ لَهُ نِعْمَةً أَحَدَّتْهُ الْعُرَّةُ وَ إِنْ أَفَادَ مَالاً أَطْعَاهُ الْعَيْ وَ إِنْ عَصَتْهُ فَاقَةٌ شَغَلَهُ الْبَلَاءُ وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَهُ الْجُرْعُ وَ إِنْ أَجْهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ فِي الشَّبَعِ كَطَنَّهُ الْبُطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ-

and if he is expanded the security he is caught by surprise, and if a bounty is renewed for him the heedlessness seizes him, and if he benefits with wealth the riches overwhelm him, and if destitution bites him the calamities pre-occupy him, and if a disaster hits him the panic exposes him, and if the hunger exhausts him the weakness makes him sit back, and if he is excessive during the satiation he is upset by indigestion. So, every deficiency is harmful with him and every excess is a spoiler for him.

أَيُّهَا النَّاسُ مَنْ قَلَّ ذَلٌّ وَ مَنْ جَادَ سَادَ وَ مَنْ كَثُرَ مَالُهُ رَأَسَ وَ مَنْ كَثُرَ حِلْمُهُ تَبَلَّ- وَ مَنْ فَكَّرَ فِي ذَاتِ اللَّهِ تَزَنَّدَقَ وَ مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ وَ مَنْ كَثُرَ مِرَاحُهُ اسْتُخِفَّ بِهِ

O you people! One who is miserly is disgraced, and the one who is generous will be chief, and one whose wealth is abundant will be chief, and one whose forbearance is plenty will have nobility, and one who contemplates regarding the essence of Allah^{azwj} will be an atheist, and one who frequents from a thing will be known by it, and one whose joking is a lot will be taken lightly with.

وَ مَنْ كَثُرَ ضَحْكُهُ ذَهَبَتْ هَيْبَتُهُ فَسَدَ حَسَبُ مَنْ لَيْسَ لَهُ آدَبٌ إِنَّ أَفْضَلَ الْفِعَالِ صِيَانَةُ الْعُرْضِ بِالْمَالِ لَيْسَ مَنْ جَالَسَ الْجَاهِلَ بِذِي مَعْقُولٍ مَنْ جَالَسَ الْجَاهِلَ فَلَيْسَتْ عِدَّةٌ لِقَبِيلٍ وَ قَالَ لَنْ يَنْجُوَ مِنَ الْمَوْتِ عَيْيٌّ بِمَالِهِ وَ لَا فَقِيرٌ لِإِقْلَالِهِ-

And one whose laughter is a lot, his prestige will be gone; the pedigree is will spoilt of the one not having etiquettes for him; and the best action is maintaining the honour with the wealth; the one sits with the ignorant one isn't with the reasonableness; one who sits with the ignorant one, let him prepared for, 'It is said' and 'He said'; he will never be saved from the death, the one who is rich with his wealth nor a poor one due to his lack of wealth.

أَيُّهَا النَّاسُ إِنَّ لِلْقُلُوبِ شَوَاهِدَ تُجْرِي الْأَنْفُسَ عَنْ مَدْرَجَةِ أَهْلِ التَّفَرِيطِ فَطَنَةُ الْفَهْمِ لِلْمَوَاعِظِ بِمَا يَدْعُو النَّفْسَ إِلَى الْحَدَرِ مِنَ الْخَطَا وَ لِلنُّفُوسِ حَوَاطِرَ لِلْهَوَى وَ الْعُقُولُ تَرْجُرُ وَ تَنْهَى وَ فِي التَّجَارِبِ عِلْمٌ مُسْتَأْنَفٌ وَ الْإِعْتِبَارُ يَفُودُ إِلَى الرَّشَادِ

O you people! There are witnesses for the hearts flowing the souls away from the unreasonable people, discerning the understanding for the preaching from what calls the soul to be careful from the mistakes; and for the souls there are occurrences of the personal desires, and the intellects rebuke and forbid; and in the experience there is knowledge to resume anew, and taking the lesson leads to the guidance.

وَ كَفَاكَ أَدَباً لِنَفْسِكَ مَا تَكْرَهُهُ مِنْ عَيْبِكَ عَلَيْنِكَ لِأَخِيكَ الْمُؤْمِنِ مِثْلَ الَّذِي لَكَ عَلَيْهِ لَقَدْ حَاطَرَ مَنْ اسْتَعَى بِرَأْيِهِ وَ التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُكَ مِنَ التَّدَمِّ وَ مَنْ اسْتَقْبَلَ وَجْهَ الْأَرَاءِ عَرَفَ مَوَاقِفَ الْخَطَا وَ مَنْ أَمْسَكَ عَنِ الْفُضُولِ عَدَّلَتْ رَأْيُهُ الْعُقُولُ

And it suffices as an education for yourself what you dislike from others upon you for your Momin brother is similar to which is for you upon him; he is in danger, the one who is needless (from other) with his own opinion; and the planning before the action will keep you safe from the remorse; and the one who accepts aspects of views will recognise the places of mistakes and the one who withholds from the useless matters, his view will balance the intellects.

وَ مَنْ حَصَرَ شَهْوَتَهُ فَقَدَ صَانَ قَدْرَهُ وَ مَنْ أَمْسَكَ لِسَانَهُ أَمِنَهُ قَوْمُهُ وَ نَالَ حَاجَتَهُ- وَ فِي تَقْلِبِ الْأَحْوَالِ عِلْمٌ جَوَاهِرِ الرَّجَالِ وَ الْأَيَّامِ تُوضِحُ لَكَ السَّرَائِرَ الْكَامِنَةَ وَ لَيْسَ فِي الرِّبْقِ الْخَاطِفِ مُسْتَمْتَعٌ لِمَنْ يَحُوضُ فِي الظُّلْمَةِ

And the one who confines his lustful desires will have protected his worth; and the one who withholds his tongue, his people would be safe (from him) and he will achieve his needs; and in the changing of the situations there is knowledge of the essence of the men; and the days illuminate for you the inherent secrets; and there isn't intently listening to the bolt of lightning for the one who wades in the darkness.

وَمَنْ عَرَفَ بِالْحِكْمَةِ لِحَظَّتْهُ الْعُيُونُ بِالْوَقَارِ وَ الْهَيْبَةِ وَ أَشْرَفُ الْعَيْنِ تَرَكَ الْمُنَى وَ الصَّبْرُ جَنَّةٌ مِنَ الْفَاقَةِ وَ الْحِرْصُ عَلَامَةٌ الْفَقْرِ وَ الْبُخْلُ جَلْبَابُ الْمَسْكِنَةِ وَ الْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ وَ وَصُولُ مُعَدِّمْ خَيْرٌ مِنْ جَافٍ مُكْثِرٍ

And one who is known with the wisdom, the eyes will glance with the dignity and the prestige; and most noble of the riches will neglect the wishes (long hopes); and the patience is a shield from the destitution; and greed is a sign of poverty; and the miserliness is a robe of the poverty; and the cordiality with the relatives is beneficial; and connecting with the poor is better than forsaking an affluent one.

وَ الْمَوْعِظَةُ كَهْفٌ لِمَنْ وَعَاها وَ مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسْفُهُ وَ مَنْ ضَاقَ حُلْفُهُ مَلَهُ أَهْلُهُ وَ مَنْ نَالَ اسْتِطَالَ قَلَمًا مَا تُصَدِّقُكَ الْأَمْنِيَّةُ التَّوَّاضِعُ يَكْسُوكَ الْمَهَابَةَ وَ فِي سَعَةِ الْأَخْلَاقِ كُنُوزُ الْأَرْزَاقِ مَنْ كَسَاهُ الْحَيَاءُ تَوْبَهُ خَفِيَ عَلَى النَّاسِ عَيْبُهُ-

And the preaching is a cave for the one who retains it, and one lets his eyes look freely will be sorry; and the one whose manners are restrictive, his family will be fed up with him; and one who achieves (governance) will (try to) prolong (it); little of the wishes will ratify you; the humbleness will clothe you in love (from the people); and in capacious manners are treasures of the sustenance; one who wear a clothing of modesty his defects will be hidden from the people.

تَحَرَّى الْقَصْدَ مِنَ الْقَوْلِ فَإِنَّهُ مَنْ تَحَرَّى الْقَصْدَ خَفَّتْ عَلَيْهِ الْمُنُونُ فِي خِلَافِ النَّفْسِ رُشْدُهَا مِنْ عَرَفِ الْأَيَّامِ لَمْ يَعْطَلْ عَنِ الْإِسْتِغْدَادِ أَلَا وَ إِنَّ مَعَ كُلِّ جُرْعَةٍ شَرْقًا وَ فِي كُلِّ أُكْلَةٍ عَصَصًا- لَا تُنَالُ نِعْمَةٌ إِلَّا بِزَوَالِ أُخْرَى لِكُلِّ ذِي رَمَقٍ فُوتٌ وَ لِكُلِّ حَبَّةٍ آكِلٌ وَ أَنْتَ فُوتَ الْمَوْتِ-

Seek the moderate from the words, for the one who seeks the moderation, the provision will be light upon him; in opposing the self is its rightful guidance; one who recognises the day will not be heedless from the preparation. Indeed, and with every gulp there is (lump) choking and in every morsel, there is choking; a bounty cannot be achieve except by decline of another; for every one with breath there is daily subsistence, and for every seed there is an eater, and you are a daily subsistence of the death.

اعْلَمُوا أَيُّهَا النَّاسُ أَنَّ مَنْ مَسَى عَلَى وَجْهِ الْأَرْضِ فَإِنَّهُ يَصِيرُ إِلَى بَطْنِهَا وَ اللَّيْلُ وَ النَّهَارُ يَتَسَارِعَانِ فِي هَدْمِ الْأَعْمَارِ-

Know, O you people! The one who walks upon surface of the earth, he will come to be in its interior, and the night and the day are quick in demolishing the lifespans.

أَيُّهَا النَّاسُ كُفِّرُ النِّعْمَةِ لُؤْمٌ وَ صُحْبَةُ الْجَاهِلِ سُؤْمٌ مِنَ الْكَرَمِ لِيُنْ أَلِكَلَامِ إِبَائِكَ وَ الْحَدِيثَةَ فَإِنَّهَا مِنْ حُلُقِ اللَّقَامِ لَيْسَ كُلُّ طَالِبٍ يُصِيبُ وَ لَا كُلُّ غَائِبٍ يَبُوءُ- لَا تَزْعَبْ فِيمَنْ زَهَدَ فِيكَ رَبِّ بَعِيدٍ هُوَ أَقْرَبُ مِنْ قَرِيبٍ

O you people! Kufr of the bounties is blameworthy, and company of the ignorant one is inauspicious; from the benevolence is the soft speech. Beware of the deceit, for it is from the blameworthy; not every seeker will achieve nor will every absentee return; do not be desirous regarding the one who abstains regarding you; sometimes (something) remote is (actually) nearer than the near one.

سَلَنْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَ عَنِ الْجَارِ قَبْلَ الدَّارِ اسْتُرْ عَوْرَةَ أَخِيكَ لِمَا تَعْلَمُهُ فِيكَ- اعْتَفِرْ زَلَّةَ صَدِيقِكَ لِيَوْمِ يَرْكَبُكَ عَدُوُّكَ مَنْ غَضِبَ عَلَى مَنْ لَا يَغْدِرُ أَنْ يَضُرَّهُ طَالَ حُزْنُهُ وَ عَدَبَ نَفْسَهُ مَنْ خَافَ رَبَّهُ كَفَّ ظَلَمَهُ

Ask about the friend before (asking about) the road, and about the neighbour before (buying) the house; veil the nakedness (defects) of your brother due to what you know what is within you; forgive the slip of your friend for a day your enemy will ride upon you; one who is angry upon someone not able upon harming him, his grief will be long; and he will torment himself, one who fears his Lord^{-azwj} will Restrain his injustice.

وَمَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ بِمَنْزِلَةِ الْبَهِيمَةِ إِنَّ مِنَ الْفَسَادِ إِضَاعَةَ الرِّادِ مَا أَصْغَرَ الْمُصِيبَةَ مَعَ عَظَمِ الْفَاقَةِ عَدَاً وَ مَا تَنَازَكْتُمْ إِلَّا لِمَا فِيكُمْ مِنَ الْمَعَاصِي وَ الدُّؤُوبِ مَا أَقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ وَ الْبُؤْسَ مِنَ التَّعْيِيرِ-

And one who does not recognise the good from the evil, he is at the status of the animal; from the spoiling is wasting the provisions; how small is the difficulty with the mighty destitution tomorrow; and you are not denying except due to what is within you from the disobedience and the sins; how near is the comfort from the fatigue and the misery from the change (in situation).

مَا شَرٌّ بِشَرِّ بَعْدَهُ الْجَنَّةُ وَ مَا خَيْرٌ بِخَيْرِ بَعْدَهُ النَّارُ وَ كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْفُورٌ وَ كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ عِنْدَ تَصْحِيحِ الصَّمَائِرِ تَبْدُو الْكِبَائِرُ تَصْفِيَةً الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ وَ تَخْلِيصُ النَّبِيِّ عَنِ الْفَسَادِ أَشَدُّ عَلَى الْعَامِلِينَ مِنْ طَوْلِ الْجِهَادِ-

An evil is not with evil (if) after it is the Paradise, and a good is not with goodness (if) after it is the Fire; and every bounty apart from the Paradise is insignificant, and every calamity apart from the Fire is well-being; with the correction of the consciences the major sins are revealed; purifying is severer than the deed (itself), and purifying the intention from the corruption is severer upon the workers than the lengthy Jihad.

هَيَّاتَ لَوْ لَا التَّقَى كُنْتُ أَذْمَى الْعَرَبِ عَلَيْكُمْ يَتَّقَى اللَّهُ فِي الْغَيْبِ وَ الشَّهَادَةِ وَ كَلِمَةِ الْحَقِّ فِي الرِّضَى وَ الْعَضْبِ وَ الْقَصْدِ فِي الْعِنَى وَ الْفَقْرِ وَ بِالْعَدْلِ عَلَى الْعُدُوِّ وَ الصَّدِيقِ وَ بِالْعَمَلِ فِي النَّشَاطِ وَ الْكَسَلِ وَ الرِّضَا عَنِ اللَّهِ فِي الشَّدَّةِ وَ الرَّخَاءِ

Far be it! Had it not been for the piety, I^{-asws} would have been shrewdest of the Arabs! Upon you is with fearing Allah^{-azwj} in the private and the open, and (being with) the word of truth during the satisfaction and the annoyance, and (being with) the moderation during the riches and the poverty, and (being with) the justice upon the enemy and the friend; and (being with) the working during the activity and the laziness; and being satisfied with Allah^{-azwj} during the hardship and the prosperity.

وَ مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَ مَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ وَ مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ وَ مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ وَ مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ

And one whose talk is a lot, his mistakes will be a lot, and one whose mistakes are a lot, his shame will be little, and one whose shame is little, his devoutness will be little; and one whose devoutness is little, his heart is dead, and one whose heart is dead will enter the Fire.

مَنْ تَفَكَّرَ اعْتَبَرَ وَ مَنْ اعْتَبَرَ اعْتَزَلَ وَ مَنْ اعْتَزَلَ سَلِمَ وَ مَنْ تَرَكَ الشَّهَوَاتِ كَانَ مُحْرَماً وَ مَنْ تَرَكَ الْحَسَدَ كَانَتْ لَهُ الْمَحَبَّةُ عِنْدَ النَّاسِ عِزُّ الْمُؤْمِنِ غِنَاهُ عَنِ النَّاسِ الْقِنَاعَةُ مَالٌ لَا يَنْفَعُ وَ مَنْ أَكْثَرَ ذِكْرَ الْمُؤْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ وَ مَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَنْفَعُهُ-

One who contemplates will take a lesson, and one who takes a lesson will isolate, and one who isolates will be safe; one who neglects the lustful desires will be free; and one who neglects the envy will have the love for him in presence of the people; honour of the Momin

is his being needlessness from the people; the contentment is wealth not to deplete; and one who frequently remembers the death will be satisfied with the less from the world. and one who knows that his talk is from his deeds, his talk will be little except regarding what benefits him.

الْعَجَبُ مِمَّنْ يَخَافُ الْعِقَابَ فَلَا يَكْفُفُ وَيَرْجُو النَّوَابِ وَ لَا يَتُوبُ وَ يَعْمَلُ الْفِكْرَ ثَوْرًا ثَوْرًا وَ الْعَقْلَةَ ظُلْمَةً وَ الْجَهَالَهَ ضَلَالَةً وَ السَّعِيدُ مَنْ وَعِظَ بغيرِهِ وَ الْأَدَبُ خَيْرٌ مِيرَاثٍ حَسُنُ الْخُلُقِ خَيْرٌ قَرِينٍ لَيْسَ مَعَ قَطِيعَةِ الرَّحِمِ نَمَاءٌ وَ لَا مَعَ الْفُجُورِ عَيْتٌ -

The wonder is from the one who fears the Punishment, but he does not refrain and hopes for the Rewards, and he does not repent; and working the contemplation inherits Noor; and the heedlessness is darkness, and the ignorance is straying; and the fortunate is the one preached by others; and the education is best of the legacies; good manners is the best pair; there is no growth with cutting the kinship nor are there riches with the immoralities.

الْعَافِيَةُ عَشْرَةُ أَجْزَاءٍ تَسَعَةٌ مِنْهَا فِي الصَّمْتِ إِلَّا بِذِكْرِ اللَّهِ وَحْدَهُ وَ وَاحِدٌ فِي تَرْكِ مَجَالِسَةِ السُّفَهَاءِ رَأْسُ الْعِلْمِ الرَّفِيقُ وَ آفَتُهُ الْحُرْقُ وَ مِنْ كُنُوزِ الْإِيمَانِ الصَّبْرُ عَلَى الْمَصَائِبِ وَ الْعَفَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْغِنَى

The well-being is of ten segments. Nine of these are in the silence except with Zikr of Allah -^{azwj} Alone, and one is in neglecting gatherings of the foolish ones; head of the knowledge is the kindness and it's scourge is the harshness; and from treasures of the Eman is being patient upon the calamities; and the chastity is adornment of the poverty and the thanking is adornment of the riches.

كَثْرَةُ الزِّيَارَةِ تُورِثُ الْمَلَالَهَ وَ الطَّمَأِينَةُ قَبْلَ الْخَيْرِ ضِدُّ الْحُرْمِ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ يَدُلُّ عَلَى ضَعْفِ عَقْلِهِ - لَا تُؤَيِّسُ مُذْنِبًا فَكَمْ مِنْ عَاكِفٍ عَلَى ذَنْبِهِ حَتَّمَتْ لَهُ بِحَيْرٍ وَ كَمْ مِنْ مُقْبِلٍ عَلَى عَمَلِهِ مُفْسِدٌ فِي آخِرِ عُمرِهِ صَائِرٌ إِلَى النَّارِ

Frequent visitation inherits the boredom; and the reassurance before the choice opposes the resoluteness; the person's fascination with himself points upon weakness of his intellect; do not despair of a sinner, for how many a person staying upon his sin, it has ended for him with goodness, and how many a person being attentive upon his good deeds, was corrupted at the end of his life going to the Fire.

يُنْسُ الرَّادُّ إِلَى الْمَعَادِ الْعُدْوَانُ عَلَى الْعِبَادِ طُوبَى لِمَنْ أَخْلَصَ لِلَّهِ عَمَلَهُ وَ عِلْمَهُ وَ حُبَّهُ وَ بُغْضَهُ وَ أَحَدَهُ وَ تَرْكَهُ وَ كَلَامَهُ وَ صَمْتَهُ وَ فِعْلَهُ وَ قَوْلَهُ -

Evil provision to the Hereafter is the aggression upon the servants; beatitude is for one who is sincere to Allah^{azwj} in his deeds and his knowledge, and in his love and his hatred, and his taking and his leaving, and his talking and his silence, and his actions and his words.

لَا يَكُونُ الْمُسْلِمُ مُسْلِمًا حَتَّى يَكُونَ وَرِعًا وَ لَنْ يَكُونَ وَرِعًا حَتَّى يَكُونَ زَاهِدًا وَ لَنْ يَكُونَ زَاهِدًا حَتَّى يَكُونَ حَازِمًا وَ لَنْ يَكُونَ حَازِمًا حَتَّى يَكُونَ عَاقِلًا وَ مَا الْعَاقِلُ إِلَّا مَنْ عَقَلَ عَنِ اللَّهِ وَ عَمِلَ لِلدَّارِ الْآخِرَةِ

The Muslim cannot be a Muslim until he happens to be devout, and he will never happen to be devout until he happens to be ascetic, and he will never be an ascetic until he happens to be resolute, and he will never be resolute until he happens to be an intellectual; and what is the intellectual except someone who uses his intellect about Allah^{azwj} and works for the house of the Hereafter.

و صَلَّى اللهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَعَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ.

And may Allah^{-azwj} Send Salawaat upon the Prophet^{-saww} Muhammad^{-saww} and upon People^{-asws} of his^{-saww} household, the pure ones³⁹⁶.

2- ف، تحف العقول حُطْبُتُهُ عَ الْمَعْرُوفَةَ بِالذِّبَااجِ الْحَمْدُ لِلَّهِ فَاطِرِ الْخَلْقِ وَ خَالِقِ الْإِصْبَاحِ وَ مُنْشِرِ الْمَوْتَى وَ بَاعِثِ مَنْ فِي الْقُبُورِ

(The book) 'Tuhaf Al Uqoul' –

His^{-asws} sermon well known as 'Al-Dibaaaj' – 'The Praise is for Allah^{-azwj}, Originator of the creation and Creator of the day break, and Publicise the deceased, and Resurrect the ones in the graves.

و أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ -ص-

And I testify that there is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj} and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

عِبَادَ اللهِ إِنَّ أَفْضَلَ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ إِلَى اللهِ جَلَّ ذِكْرُهُ الْإِيمَانُ بِاللَّهِ وَ بِرَسُولِهِ وَ مَا جَاءَتْ بِهِ مِنْ عِنْدِ اللهِ وَ الْجِهَادُ فِي سَبِيلِهِ فَإِنَّهُ ذِرْوَةُ الْإِسْلَامِ وَ كَلِمَةُ الْإِخْلَاصِ فَإِنَّهَا الْفِطْرَةُ وَ إِقَامَةُ الصَّلَاةِ فَإِنَّهَا الْمِلَّةُ وَ إِيْتَاءُ الزَّكَاةِ فَإِنَّهَا فَرِيضَةٌ وَ صَوْمُ شَهْرِ رَمَضَانَ فَإِنَّهُ حِصْنَةٌ وَ حِجُّ الْبَيْتِ وَ الْعُمْرَةُ فَإِنَّهُمَا يَنْفَعَانِ الْفَقْرَ وَ يُكْفِرَانِ الذَّنْبَ وَ يُوجِبَانِ الْجَنَّةَ

Servants of Allah^{-azwj}! The best of what the supplicants can seek the means with to Allah^{-azwj}, Majestic is His^{-azwj} Mention, is the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and whatever he^{-saww} came with from the Presence of Allah^{-azwj}, and the Jihad in His^{-azwj} Way, for it is a peak of Al Islam and the since word, for it is the nature, and establishing the Salat, for it is the religion, and giving the Zakat, for it is an obligation, and fasting the month of Ramazan, for it is a fortifying shield, and Hajj of the House and Umrah, for these two negate the poverty, and are atonement of the sin and obligate the Paradise.

وَ صِلَةُ الرَّحِمِ فَإِنَّهَا تَرْوُهُ فِي الْمَالِ وَ مَنْسَأَةٌ فِي الْأَجْلِ وَ تَكْتَبُ لِلْعَدَدِ وَ الصَّدَقَةُ فِي السِّرِّ فَإِنَّهَا تُكَفِّرُ الْخَطَأَ وَ تُطْفِئُ غَضَبَ الرَّبِّ تَبَارَكَ وَ تَعَالَى وَ الصَّدَقَةُ فِي الْعَلَانِيَةِ فَإِنَّهَا تَدْفَعُ مِيتَةَ السُّوءِ وَ صَنَائِعَ الْمَعْرُوفِ فَإِنَّهَا تَقِي مَصَارِعَ السُّوءِ وَ أُفِيضُوا فِي ذِكْرِ اللهِ جَلَّ ذِكْرُهُ فَإِنَّهُ أَحْسَنُ الذِّكْرِ وَ هُوَ أَمَانٌ مِنَ التِّفَاقِ وَ بَرَاءَةٌ مِنَ النَّارِ وَ تَذَكِيرٌ لِصَاحِبِهِ عِنْدَ كُلِّ خَيْرٍ يَفْسِمُهُ اللهُ جَلَّ وَ عَزَّ وَ لَهُ دَوِيٌّ تَحْتَ الْعَرْشِ

And connecting the kinship, for it increases in the wealth and postpones the death, and multiplies the number; and the charity given in secret, for it atones for the mistakes (sins) and extinguishes Wrath of the Lord^{-azwj} Blessed and Exalted; and the charity given openly, for it repels the evil death; and doing the act of kindness, for it saves from the evil death; and hasten in the Zikr of Allah^{-azwj}, Majestic is His^{-azwj} Mention, for it is the best Zikr, and it is a safety from the hypocrisy and a freedom from the Fire, and a reminder for its performer during every good Allah^{-azwj} Majestic and Majestic will Apportion it (Zikr) for him and there will be an echo for him beneath the Throne.

³⁹⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 1

وَ ارْعَبُوا فِيمَا وَعِدَ الْمُتَّقُونَ فَإِنَّ وَعْدَ اللَّهِ أَصْدَقُ الْوَعْدِ وَ كُلُّ مَا وَعَدَ فَهُوَ آتٍ كَمَا وَعَدَ وَ افْتَدُوا بِهَدْيِ رَسُولِ اللَّهِ ص فَإِنَّهُ أَفْضَلُ الْهُدْيِ وَ اسْتُنُوا بِسُنَّتِهِ فَإِنَّهَا أَشْرَفُ السُّنَنِ وَ تَعَلَّمُوا كِتَابَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَإِنَّهُ أَحْسَنُ الْحَدِيثِ

And be desirous regarding what the pious ones have been Promised, for the Promise of Allah^{-azwj} is the most truthful Promise, and all what is Promised will be coming just as it has been Promised; and be led by the guidance of Rasool-Allah^{-saww} for it is the superior guidance, and conduct by his^{-saww} Sunnah, for it is the noblest of the Sunnah(s), and learn the Book of Allah^{-azwj} Blessed and Exalted for it is the most excellent narration.

وَ أَبْلَغُ الْمَوْعِظَةِ وَ تَفَمَّهُوا فِيهِ فَإِنَّهُ رَبِيعُ الْقُلُوبِ وَ اسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءٌ لِمَا فِي الصُّدُورِ وَ أَحْسِنُوا تِلَاوَتَهُ فَإِنَّهُ أَحْسَنُ الْقِصَصِ - وَ إِذَا قُرِئَ عَلَيْكُمْ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ وَ إِذَا هُدِيْتُمْ لِعِلْمِهِ فَاعْمَلُوا بِمَا عَلِمْتُمْ مِنْهُ لَعَلَّكُمْ تُفْلِحُونَ-

And deliver the preaching and ponder in it for it nourishes the hearts, and be healed by its Noor for it is a healing of what is in the chests, and improve its recitation for it is the most excellent of stories, and whenever the Quran is read to you, then listen intently to it and be silent, perhaps you will be Mercied, and when you are guided to its knowledge, then work with what you have learn from it, perhaps you will be succeeding.

فَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْعَالِمَ الْعَامِلَ بِغَيْرِ عِلْمِهِ كَالْجَاهِلِ الْحَائِرِ الَّذِي لَا يَسْتَفِيقُ مِنْ جَهْلِهِ بَلِ الْحُجَّةُ عَلَيْهِ أَكْبَرُ وَ هُوَ عِنْدَ اللَّهِ أَلْوَمُ وَ الْحَسْرَةُ أَدْوَمُ عَلَى هَذَا الْعَالِمِ الْمُنْسَلِخِ مِنْ عِلْمِهِ مِثْلَ مَا عَلَى هَذَا الْجَاهِلِ الْمُنْتَحِرِّ فِي جَهْلِهِ وَ كِلَاهُمَا حَائِرٌ نَائِرٌ مُضِلٌّ مَقْتُونٌ مَبْتُورٌ مَا هُمْ فِيهِ وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ

Know, servants of Allah^{-azwj}! The scholar working without his knowledge is like the confused ignorant who does not wake up from his ignorance, but the argument upon him is mightier and he is blame-worthy in the Presence of Allah^{-azwj}, and the regret is constant upon this scholar who is stripped from his knowledge like what is upon this ignorant one confused in his ignorance, and each of them is confused, dull, straying, intrigued, truncated of what they are in, and nullified of what they had been doing.

عِبَادَ اللَّهِ لَا تَرْتَابُوا فَتَشْكُوا وَ لَا تَشْكُوا فَتَكْفُرُوا وَ لَا تَكْفُرُوا فَتَنْدَمُوا وَ لَا تُرْحَصُوا لِأَنْفُسِكُمْ فَتُدْهِنُوا- وَ تَذْهَبِ بِكُمْ الرُّحُصُ مَذَاهِبِ الظُّلْمَةِ فَتَهْلِكُوا وَ لَا تُدَاهِنُوا فِي الْحَقِّ إِذَا وَرَدَ عَلَيْكُمْ وَ عَرَفْتُمُوهُ فَتَحْسِرُوا حُسْرَانًا مُبِينًا

Servants of Allah^{-azwj}! Do not be suspicious for you will doubt, and do not be doubting for you will commit Kufr, and do not be committing Kufr for you will regret, and do not make it easy for yourselves for you will compromise and the ease will go with you to the unjust doctrines so you will be destroyed, and do not be complacent about the truth when it comes to you and you are recognising it, so you will be incurring a loss, a manifest loss.

عِبَادَ اللَّهِ إِنَّ مِنَ الْحَزْمِ أَنْ تَتَّقُوا اللَّهَ وَ إِنَّ مِنَ الْعِصْمَةِ أَلَّا تَعْتَرُوا بِاللَّهِ-

Servants of Allah^{-azwj}! From the resoluteness is that you fear Allah^{-azwj}, and from the infallibility is that you don't get deceived by (leniency of) Allah^{-azwj}.

عِبَادَ اللَّهِ إِنَّ أَنْصَحَ النَّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ وَ أَغَشَّهُمْ لِنَفْسِهِ أَعْصَاهُمْ لَهُ-

Servants of Allah^{-azwj}! The most advising of the people to himself is their most obedient to his Lord^{-azwj}, and their most deceiving to himself is their most disobedient to Him^{-azwj}.

عِبَادَ اللَّهِ إِنَّهُ مَنْ يُطِيعِ اللَّهَ يُؤْمِنُ وَ يَسْتَبْشِرُ وَ مَنْ يَعْصِهِ يَكُفِّرُ وَ لَا يَسْلَمُ

Servants of Allah^{-azwj}! The one who obeys Allah^{-azwj} is safe and will be rejoicing, and the one who disobeys Him^{-azwj} will be disappointed and will regret and will not be safe.

عِبَادَ اللَّهِ سَلُوا اللَّهَ الْيَقِينَ فَإِنَّ الْيَقِينَ رَأْسُ الدِّينِ وَ ارْغَبُوا إِلَيْهِ فِي الْعَافِيَةِ فَإِنَّ أَعْظَمَ النِّعْمَةِ الْعَافِيَةُ فَاعْتَمِدُوهَا لِلدُّنْيَا وَ الْآخِرَةِ وَ ارْغَبُوا إِلَيْهِ فِي التَّوْفِيقِ فَإِنَّهُ أَسْرَعُ وَثِيقٌ

Servants of Allah^{-azwj}! Ask Allah^{-azwj} for the conviction, for the conviction is the head of religion, and be desirous to Him^{-azwj} regarding the well-being, for the mightiest bounty is the well-being, so will be gaining it to the world and the Hereafter, and be desirous to Him^{-azwj} regarding the inclination, for it is the basis of solidness.

وَ اعْلَمُوا أَنَّ خَيْرَ مَا لَزِمَ الْقَلْبَ الْيَقِينَ وَ أَحْسَنَ الْيَقِينَ التُّقَى وَ أَفْضَلَ أُمُورِ الْحَقِّ عَزَائِمُهَا وَ شَرَّهَا مُحَدَّثَاتُهَا وَ كُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ وَ بِالْبَدْعِ هَدَمَ السُّنَنِ

And know that best of what can be necessitated with the heart is the conviction, and most excellent of the conviction is the piety, and the best affairs of the truth are their most determined, and its most evil are their innovated ones, and every new thing is an innovation, and every innovation is straying, and the innovation demolished the Sunnah(s).

الْمَعْبُودُ مَنْ غِبَرَ دِينَهُ وَ الْمَعْبُودُ مَنْ سَلِمَ لَهُ دِينُهُ وَ حَسُنَ يَقِينُهُ وَ السَّعِيدُ مَنْ وَعِظَ بَعَثَهُ وَ الشَّقِيُّ مَنْ اتَّخَذَ هَوَاهُ-

The embezzled is the one embezzled of his religion, and the envied is one his religion is safe for him, and his conviction is excellent; and the fortunate is one who is preached by other while the wretched is one deceived by his personal desires.

عِبَادَ اللَّهِ اعْلَمُوا أَنَّ تَسِيرَ الرِّبَا شَرُّكَ وَ أَنَّ إِخْلَاصَ الْعَمَلِ الْيَقِينَ وَ الْهَوَى يُفُودُ إِلَى النَّارِ وَ مُجَالَسَةُ أَهْلِ اللَّهِ يُنْسِي الْقُرْآنَ وَ يُخَضِّرُ الشَّيْطَانَ وَ النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ

Servants of Allah^{-azwj}! Know that least of the showing off is Shirk; and the sincerity of the deed is the conviction; and the personal desires lead to the Fire; and sitting with the people of vanities makes one forget the Quran and presents the Satan^{-la}, and the forgetfulness increases in the Kufr.

وَ أَعْمَالُ الْعَصَاةِ تَدْعُو إِلَى سَخَطِ الرَّحْمَنِ وَ سَخَطُ الرَّحْمَنِ يَدْعُو إِلَى النَّارِ وَ مُحَادَثَةُ النِّسَاءِ تَدْعُو إِلَى الْبَلَاءِ وَ يَزِيغُ الْقُلُوبَ وَ الرَّمَقُ هُنَّ يَخْطَفُ نُورَ أَبْصَارِ الْقُلُوبِ وَ لَمَسُ الْعُيُونِ مَصَائِدُ الشَّيْطَانِ وَ مُجَالَسَةُ السُّلْطَانِ يُهَيِّجُ الْبِيرَانَ-

And the deeds of the disobedient ones call to the Wrath of the Beneficent, and Wrath of the Beneficent calls to the Fire; and discussing with the women calls to the afflictions and deviates the hearts, and the staring at them snatches away Noor of the insight of the hearts; and glances of the eyes are traps of the Satan^{-la}; and gatherings of the rule kindles the fires.

عِبَادَ اللَّهِ اصْدُقُوا فَإِنَّ اللَّهَ مَعَ الصَّادِقِينَ وَ جَانِبُوا الْكُذِبَ فَإِنَّهُ مُجَانِبٌ لِلْإِيمَانِ وَ إِنَّ الصَّادِقَ عَلَى شَرَفٍ مُنْجَاةٍ وَ كَرَامَةٍ وَ الْكَاذِبُ عَلَى شَفَا مَهْوَاةٍ وَ هَلَكَةٍ وَ قُولُوا الْحَقَّ تَعْرِفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ

Servants of Allah^{-azwj}! Be truthful, for Allah^{-azwj} is with the truthful ones, and shun the lie for it shuns the Eman, and the truthful one in on the verge of salvation and prestige while the liar is on the verge of a bottomless pit and destruction, and speak the truth you will be known by it, and act with it you will become from its people.

وَ آدُوا الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكُمْ عَلَيْهَا وَ صَلُّوا أَرْحَامَ مَنْ قَطَعَكُمْ وَ عُوذُوا بِالْفَضْلِ عَلَى مَنْ حَزَمَكُمْ وَ إِذَا عَاقَدْتُمْ فَأَوْفُوا وَ إِذَا حَكَمْتُمْ فَأَعْدِلُوا وَ إِذَا ظَلَمْتُمْ فَاصْبِرُوا وَ إِذَا أُسِيءَ إِلَيْكُمْ فَاعْفُوا وَ اصْفَحُوا كَمَا يُحِبُّونَ أَنْ يُعْفَى عَنْكُمْ

And pay back the entrustment to the one who had trusted you upon it; and connect the kinship with the one who cuts you off; and repeat the grave upon the one who deprives you; and when you make an agreement then fulfil it; and when you judge then be judicial; and when you are oppressed then be patient; and when evil is done to you then pardon and excuse just as you would love it to be excused from you.

وَ لَا تَفَاخَرُوا بِالْآبَاءِ وَ لَا تَتَابَرُوا بِالْأَلْقَابِ بِسْمِ الْإِسْمِ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَ لَا تَمَارَحُوا وَ لَا تَعَاضَبُوا وَ لَا تَبَادَلُوا وَ لَا يَغْتَبِ بَعْضُكُمْ بَعْضًا أُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أُخِيهِ مَيْتًا

Do not be priding with the forefathers, **nor call each other with nicknames. Evil is the false name after the Eman; [49:11]**, nor joke with each other, nor be angry with each other, nor pride with each other, **nor backbite each other. Would one of you love to eat the flesh of his own dead brother? [49:12]**.

وَ لَا تَحَاسَدُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ وَ لَا تَبَاعَضُوا فَإِنَّهَا الْحَالِقَةُ وَ أَفْشُوا السَّلَامَ فِي الْعَالَمِ وَ رُدُّوا التَّحِيَّةَ عَلَى أَهْلِهَا بِأَحْسَنَ مِنْهَا وَ ارْحَمُوا الْأَرْمَلَةَ وَ الْيَتِيمَ وَ أَعِينُوا الضَّعِيفَ وَ الْمَظْلُومَ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ- وَ ابْنِ السَّبِيلِ وَ السَّائِلِينَ وَ فِي الرِّقَابِ وَ الْمُكَاتَبِ وَ الْمَسَاكِينِ وَ انصُرُوا الْمَظْلُومَ

And do not envy each other, for the envy consumes the Eman just as the fire consumes the firewood, nor have grudges against each other for it is a destroyer; and initiate the greetings in the world and respond to the salutation upon its people with one more excellent than it; and be merciful with the widows and the orphans; and assist the weak and the oppressed, and the ones in debt in the Way of Allah^{-azwj}, and the traveller, and the beggars, and in the bondage, and the contracted (slaves), and the poor, and help the oppressed.

وَ أَعْطُوا الْفُرُوضَ- وَ جَاهِدُوا أَنْفُسَكُمْ فِي اللَّهِ حَقَّ جِهَادِهِ فَإِنَّهُ شَدِيدُ الْعِقَابِ وَ جَاهِدُوا فِي سَبِيلِ اللَّهِ وَ أَقْرُوا الضَّيْفَ وَ أَحْسِنُوا الْوُضُوءَ وَ حَافِظُوا عَلَى الصَّلَوَاتِ الْحُمُسِ فِي أَوْقَاتِهَا فَإِنَّهَا مِنَ اللَّهِ جَلَّ وَ عَزَّ بِمَكَانٍ- وَ مَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ- فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And give (fulfil) the obligations, and fight yourselves in the Way of Allah^{-azwj} as is the right of its fighting for He^{-azwj} is of severe Punishment, and fight in the Way of Allah^{-azwj}, and host the guest, and improve the Wud'u, and be preserving upon the five Salats regarding their timings, for these are from Allah^{-azwj} Majestic and Mighty with a place, and the one who volunteers good, it is better for him, for Allah^{-azwj} is Appreciative, All-Knowing.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَىٰ وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ

And assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression [5:2], O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102].

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْأَمَلَ يُدْهَبُ الْعَقْلَ وَ يُكْذِبُ الْوَعْدَ وَ يَحْتُ عَلَى الْعُقْلَةَ وَ يُوْرِثُ الْحُسْرَةَ فَاعْذِرُوا الْأَمَلَ فَإِنَّهُ غُرُورٌ وَ إِنَّ صَاحِبَهُ مَأْرُورٌ

And know, servants of Allah^{-azwj}! The (long) hopes do away with the intellect, and belied the Promise, and urge upon the heedlessness, and inherit the regret, therefore deny the long hope for it is a deception, and its owner is burdened.

فَاعْمَلُوا فِي الرَّغْبَةِ وَ الرَّهْبَةِ فَإِنَّ نَزَلَتْ بِكُمْ رَغْبَةٌ فَاشْكُرُوا وَ اجْمَعُوا مَعَهَا رَغْبَةً فَإِنَّ اللَّهَ قَدْ تَأَدَّنَ لِلْمُسْلِمِينَ بِالْحُسْنَىٰ وَ لِمَنْ شَكَرَ بِالزِّيَادَةِ- فَإِنِّي لَمْ أَرِ مِثْلَ الْجَنَّةِ تَامَ طَالِبُهَا وَ لَا كَالنَّارِ تَامَ هَارِبُهَا وَ لَا أَكْثَرَ مُكْتَسِبًا بِمَنْ كَسَبَهُ لِيَوْمٍ تُدْخَرُ فِيهِ الدَّخَائِرُ وَ تُبْلَىٰ فِيهِ السَّرَائِرُ

Work in the desire (of Rewards) and the fear. If a desire were to befall with you, then be thankful and gather desire (fear) with it, for Allah^{-azwj} has Permitted for the Muslims with having the goodly end-result, and the increase for the one who is thankful, for I^{-asws} have not seen bounty being slept from like the Paradise, nor the Fire being slept from by its fleer, nor any earning from that the one who earns for a Day the treasures will be Treasured in, and the secrets will be Tested.

وَ إِنَّ مَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ وَ مَنْ لَا يَسْتَقِيمُ بِهِ الْهُدَىٰ تَضُرُّهُ الضَّلَالَةُ وَ مَنْ لَا يَنْفَعُهُ الْبَقِيَّةُ يَضُرُّهُ الشُّكُّ وَ إِنَّكُمْ قَدْ أُمِرْتُمْ بِالطَّغْنِ وَ ذَلِلْتُمْ عَلَى الرَّادِ-

And the one whom the truth does not benefit, the falsehood will not harm him; and the one who is not straightened by the guidance, the straying will harm him; and the one whom the conviction does not benefit, the doubt will harm him; and you have been Commanded with the righteous deeds and have been Pointed upon the provision.

أَلَا إِنَّ أَحْوَفَ مَا اتَّخَوْفَ عَلَيْكُمْ اثْنَانِ طَوْلُ الْأَمَلِ وَ اتِّبَاعُ الْهَوَىٰ أَلَا وَ إِنَّ الدُّنْيَا قَدْ أَدْبَرَتْ وَ آذَنْتَ بِاتِّقْلَاعِ أَلَا وَ إِنَّ الْأَخْرَةَ قَدْ أَقْبَلَتْ وَ آذَنْتَ بِاطِّقْلَاعِ

Indeed! The scariest of what I^{-asws} scared of upon you all are two (matters) – having the long hopes and following the personal desires. Indeed, and the world is turning round and has proclaimed with the expulsion.

أَلَا وَ إِنَّ الْمِضْمَارَ الْيَوْمَ وَ السِّبَاقَ غَدًا أَلَا وَ إِنَّ السُّبْقَةَ الْجَنَّةَ وَ الْعَايَةَ النَّارَ أَلَا وَ إِنَّكُمْ فِي أَيَّامٍ مَهَلٍ مِنْ وَرَائِهِ أَجَلٌ يُحْتَمُّ الْعَجَلُ فَمَنْ أَخْلَصَ لِلَّهِ عَمَلَهُ فِي أَيَّامِهِ قَبْلَ حُضُورِ أَجَلِهِ نَفَعَهُ عَمَلُهُ وَ لَمْ يَضُرَّهُ أَجَلُهُ وَ مَنْ لَمْ يَعْمَلْ فِي أَيَّامٍ مَهَلِهِ ضَرَّهُ أَمَلُهُ وَ لَمْ يَنْفَعَهُ عَمَلُهُ-

Indeed, and the working is today and the ushering is tomorrow. Indeed, and the precedent is the Paradise and the end-point is the Fire. Indeed, and you are in the days of opportunity from behind a term urged by the death. So the one who is sincere to Allah^{-azwj} of his deeds during his days before presenting of his death, his work will benefit him and his death will not harm him; and the one who does not work in the days of his opportunity, his hopes will harm him and his work will not benefit him.

عِبَادَ اللَّهِ افْرَعُوا إِلَى قِيَامِ دِينِكُمْ بِإِقَامِ الصَّلَاةِ لَوْفَتِهَا وَ إِيْتَاءِ الزَّكَاةِ فِي حِينِهَا وَ التَّضَرُّعِ وَ الخُشُوعِ وَ صِلَةِ الرَّحِمِ وَ خَوْفِ الْمَعَادِ وَ إعْطَاءِ السَّائِلِ وَ إِكْرَامِ الضَّعِيفَةِ وَ الضَّعِيفِ وَ تَعَلُّمِ الْقُرْآنِ وَ الْعَمَلِ بِهِ وَ صِدْقِ الْحَدِيثِ

Servants of Allah^{-azwj}! Panic to the pillars of your religion, by establishing the Salat at its timings, and giving the Zakat in its time, and the beseeching and the humbleness, and connecting the kinship, and fearing the Hereafter, and giving to the beggar, and honouring the weak ones and the guests, and learning the Quran and acting with it, and truthful narration.

وَ الْوَفَاءِ بِالْعَهْدِ وَ آدَاءِ الْأَمَانَةِ إِذَا اتُّمِنْتُمْ وَ ارْغَبُوا فِي ثَوَابِ اللَّهِ وَ ارْهَبُوا عَذَابَهُ وَ جَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ تَرَوُّدُوا مِنَ الدُّنْيَا مَا تَحْزُرُونَ بِهِ أَنْفُسَكُمْ وَ اعْمَلُوا بِالْخَيْرِ مُحْزَرًا بِالْخَيْرِ يَوْمَ يَقُورُ بِالْخَيْرِ مَنْ قَدَّمَ الْخَيْرَ

And loyalty with the covenant, and giving back the entrustment when you are entrusted, and being desirous regarding Rewards of Allah^{-azwj} and fearing His^{-azwj} Punishment, and fight in the Way of Allah^{-azwj} with your wealth and with your selves, and provide from the world what you can be protecting yourselves with; and work with the good you will be Rewarded with the good on a Day he will succeed with the good, the one who had sent the good deeds ahead.

أَقُولُ قَوْلِي وَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

I^{-asws} am saying my^{-asws} words, and I^{-asws} seek Forgiveness of Allah^{-azwj} for me^{-asws} and for you all!³⁹⁷

3- مِنْ مَنَاقِبِ ابْنِ الْجَوْزِيِّ، الْخُطْبَةُ الْمِنْبَرِيَّةُ رَوَى مُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَ يَوْمًا عَلَى مَنبَرِ الْكُوفَةِ فَقَالَ الْحَمْدُ لِلَّهِ وَ أَحْمَدُهُ وَ أُوْمِنُ بِهِ وَ أَسْتَعِينُهُ وَ أَسْتَهْدِيهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ الَّذِي كُنَّا لَهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ-

From (the book) 'Manaqib' of Ibn Al Jowzy –

'The sermon 'AL MINBARIYA' – It is reported by Mujahid, from Ibn Abbas who said, 'Amir Al-Momineen^{-asws} addressed one day upon the pulpit of Al-Kufa. He^{-asws} said: 'The Praise is for Allah^{-azwj}, and I^{-asws} praise Him^{-azwj}, and believe in Him^{-azwj}, and seek His^{-azwj} Assistance, and I^{-asws} profess His^{-azwj} Oneness, and I^{-asws} testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, **He Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**'.

ثُمَّ قَالَ أَيُّهَا النَّفُوسُ الْمُخْتَلِفَةُ وَ الْقُلُوبُ الْمَشْتَتِبَةُ الشَّاهِدَةُ أَبْدَانُهُمُ الْعَائِيَةُ غُفُوهُمْ كَمْ أَذَلُّكُمْ عَلَى الْحَقِّ وَ أَنْتُمْ تَنْفِرُونَ نُفُورَ الْمِعْزَى مِنْ وَعُوعَةِ الْأَسَدِ هَيْهَاتَ أَنْ أُطْلِعَ بِكُمْ ذُرُوءَ الْعَدْلِ أَوْ أُقِيمَ اعْوِجَاجَ الْحَقِّ

Then he^{-asws} said: 'O you differing souls, and scattered hearts, the ones their bodies are present but their intellects are absent! How many times I^{-asws} have pointed you all upon the truth and you are fleeing away like fleeing of the goats from the lion's den! Far be it from me'

³⁹⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 2

asws (being able to) bring you to the peak of justice (anymore) or for me^{-asws} to straighten out crookedness of the truth.

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ مِنِّي مُنَافِسَةٌ فِي سُلْطَانٍ وَ لَا التَّمَسُّ فُضُولِ الْخَطَامِ وَ لَكِنَّ لِأُرْدَ الْمَعَالِمِ مِنْ دِينِكَ وَ أَظْهَرَ الصَّلَاحِ فِي بِلَادِكَ فَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ وَ تُقَامَ الْمُعْطَلَةُ مِنْ حُدُودِكَ

O Allah^{-azwj}! You^{-azwj} Know that there has not happened from me any rivalry regarding the authority (power), nor any seeking the vain debris (of the world), but I^{-asws} have returned the norms of Your^{-azwj} religion and have revealed the righteousness in Your^{-azwj} country. The oppressed from Your^{-azwj} servants became safe and the breakage of Your^{-azwj} legal penalties were fixed.

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي أَوَّلُ مَنْ أَنَابَ وَ سَمِعَ فَأَجَابَ لَمْ يَسْبِقْنِي إِلَّا رَسُولُكَ

O Allah^{-azwj}! You^{-azwj} Know that I^{-asws} am the first one to be appointed, and I^{-asws} heard so I^{-asws} answered. No one preceded me^{-asws} except Your^{-azwj} Rasool^{-saww}.

اللَّهُمَّ لَا يَنْبَغِي أَنْ يَكُونَ الْوَالِي عَلَى الدِّينِ وَ الْفُرُوجِ وَ الْمَعَانِمِ وَ الْأَحْكَامِ وَ مَعَالِمِ الْحَالِ وَ الْحُرَامِ وَ إِمَامَةَ الْمُسْلِمِينَ وَ أُمُورَ الْمُؤْمِنِينَ الْبَخِيلِ لِأَنَّ حَمَتَهُ [عَمَّتُهُ] فِي جَمِيعِ الْأَمْوَالِ

O Allah^{-azwj}! It is no befitting that the miser should be the guardian upon the blood, and the private parts, and the war booties, and the rulings, and the matters of the Permissible and the Prohibitions, and leadership of the Muslims, and affairs of the Muslims, because his accusation is in entirety of the wealth.

وَ لَا الْجَاهِلُ فَيُدْهَمُ بِجَهْلِهِ عَلَى الصَّلَالِ وَ لَا الْجَائِفِ فَيُنْفِرُهُمْ بِجَفَائِهِ وَ لَا الْخَائِفِ فَيَنْجِدُ قَوْمًا دُونَ قَوْمٍ وَ لَا الْمُرْتَشِي فِي الْحُكْمِ فَيُدْهَبُ بِالْحُقُوقِ وَ لَا الْمُعْطَلِ لِلْسُّنَنِ فَيُؤَدِّي ذَلِكَ إِلَى الْمَجُورِ وَ لَا الْبَاغِي فَيُدْحِضَ الْحَقَّ وَ لَا الْفَاسِقِ فَيَشِيءَ الشَّرْعَ

Nor the ignorant one (should be the guardian), for he will be pointing them upon the straying with his ignorance; nor the abandoner for he will be fleeing from them with this abandonment; nor the fearful for he will be taking a group besides a group; nor the bribe-taken in the judgment so he will do away the rights; nor the suspender of the Sunnah(s) for that will lead to the immoralities; not the rebel for he will refute the truth, nor the mischief-maker for he will shame the Law'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا تَقُولُ فِي رَجُلٍ مَاتَ وَ تَرَكَ امْرَأَةً وَ ابْنَتَيْنِ وَ أَبَوَيْنِ

A man stood to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! What are you^{-asws} saying regarding a man who dies and leaves a wife and two sons and two parents?'

فَقَالَ لِكُلِّ وَاحِدٍ مِنَ الْأَبْوَيْنِ السُّدُسُ وَ لِلْابْنَتَيْنِ الثُّلُثَانِ

He^{-asws} said: 'For each one from the parent will be the sixth, and for the two sons will be two-thirds'.

قَالَ فَالْمَرْأَةُ

He said, 'So (what about) the wife?'

قَالَ صَارَ ثَمَنُهَا تُسْعًا.

He^{-asws} said: 'Her eighth will come to be a ninth'.³⁹⁸

4- حُطْبَةٌ وَ يُعْرَفُ بِالْبَالِغَةِ رَوَى ابْنُ أَبِي ذَنْبٍ عَنْ أَبِي صَالِحٍ الْعَجَلِيِّ قَالَ: شَهِدْتُ أَمِيرَ الْمُؤْمِنِينَ كَرَّمَ اللَّهُ وَجْهَهُ وَ هُوَ يَخْطُبُ فَقَالَ بَعْدَ أَنْ حَمِدَ اللَّهَ تَعَالَى وَ صَلَّى عَلَى مُحَمَّدٍ رَسُولِهِ ص

Sermon, and it is known with the rhetoric 'Al-Baligah' – It is reported by Ibn Abu Zi'b, from Abu Salih Al-Ijaly who said, 'I witnessed Amir Al-Momineen^{-asws}, may Allah^{-azwj} Honour his^{-asws} face, and he^{-asws} was addressing. He^{-asws} said: 'As for after, I^{-asws} hereby praise Allah^{-azwj} the Exalted and send Salawaat upon Muhammad^{-saww} His^{-azwj} Rasool^{-saww}.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ أَرْسَلَ إِلَيْكُمْ رَسُولًا لِيُزِيحَ بِهِ عَنْكُمْ وَ يُوقِظَ بِهِ عَفْلَتَكُمْ وَ إِنَّ أَحْوَفَ مَا أَخَافُ عَلَيْكُمْ اتِّبَاعَ الْهَوَى وَ طَوْلَ الْأَمَلِ أَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّكُمْ عَنِ الْحَقِّ وَ أَمَّا طَوْلُ الْأَمَلِ فَيُنْسِيكُمْ الْآخِرَةَ

O you people! Allah^{-azwj} has Sent a Rasool^{-saww} you all in order to remove your ailments and awaken your heedlessness by him^{-saww}, and the scariest of what I^{-asws} am fearing upon you is your following the personal desires and having long hopes. As for following the personal desired, it will be hindering you from the truth, and as for long hopes, it will make you forget the Hereafter.

أَلَا وَ إِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُدْبِرَةً وَ إِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ الْيَوْمَ عَمَلٌ وَ لَا حِسَابَ وَ غَدًا حِسَابٌ وَ لَا عَمَلٍ

Indeed, and the world is departing turning around, and the Hereafter is coming forwards, and for each one of these there are sons, therefore be from sons of the Hereafter and do not be from sons of the world, for today there is work and no Reckoning, and tomorrow there is Reckoning and there is no work.

وَ اعْلَمُوا أَنَّكُمْ مَبْتُوتُونَ وَ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ وَ مُحَاسِبُونَ عَلَى أَعْمَالِكُمْ وَ مُجَازَوْنَ بِهَا- فَلَا تَعُرَّنَّكُمْ الْحَيَاةُ الدُّنْيَا وَ لَا يَغُرَّنَّكُمْ بِاللَّهِ الْعُرُورُ

And know, you will be dying and be Resurrected from after the death and will be Reckoned based upon your deeds and be Rewarded with it, **therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver (Iblees) in respect of Allah [35:5].**

³⁹⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 3

فَأَيُّهَا دَارٌ بِالْبَلَاءِ مَحْفُوفَةٌ وَ بِالْعَنَاءِ وَ الْعَدْرِ مَوْصُوفَةٌ وَ كُلُّ مَا فِيهَا إِلَى زَوَالٍ وَ هِيَ بَيْنَ أَهْلِهَا دَوْلٌ وَ سَجَالٌ لَا تَدُومُ أَحْوَالُهَا وَ لَا يَسْلَمُ مِنْ شَرِّهَا نَزَالُهَا بَيْنَنَا أَهْلُهَا مِنْهَا فِي رَحَاءٍ وَ سُورٍ إِذَا هُمْ فِي بَلَاءٍ وَ عُرُورٍ الْعَيْشُ فِيهَا مَدْمُومٌ وَ الرَّخَاءُ فِيهَا لَا يَدُومُ أَهْلُهَا فِيهَا أَهْدَافٌ وَ أَعْرَاضٌ مُسْتَهْدَفَةٌ وَ كُلُّ فِيهَا حَتْفُهُ مَقْدُورٌ وَ حَطُّهُ مِنْ نَوَائِبِهَا مَوْفُورٌ

It is a house surrounded with the afflictions and with the hardship and described with the treachery, and all what is in it is to decline, and it is between its people, sometimes for them sometimes against them. Its situation is not constant, nor are its dwellers safe from its evils, while its people from it are in prosperity and happiness when they are in afflictions and deceit, and the life in it is condemned, and the prosperity in it is not constant. Its inhabitants in it are of different goals and purposes, and each one in it, his death is Pre-determined, and its share of misfortunes is abundant.

وَ أَنْتُمْ عِبَادَ اللَّهِ عَلَى مَحَجَّةٍ مَنْ قَدْ مَضَى وَ سَبِيلٍ مَنْ كَانَ ثُمَّ انْقَضَى مِمَّنْ كَانَ أَطْوَلَ مِنْكُمْ أَعْمَاراً وَ أَشَدَّ بَطْشاً وَ أَعَمَرَ دِيَاراً أَصْبَحَتْ أَحْسَادُهُمْ بَالِيَةً وَ دِيَارُهُمْ حَالِيَةً وَ آثَارُهُمْ عَافِيَةً

And you, servants of Allah^{-azwj}, are upon a manifesto of the ones who have passed away and way of the ones who had existed, then it was terminated from the ones who were of longer lifespans that you have, and were of stronger prowess, and most constructive houses. Their bodies have become decayed and their houses are vacant, and their impacts are obscured.

فَاسْتَبَدَلُوا بِالْفُضُورِ الْمُشَيَّدَةِ وَ النَّمَارِقِ الْمَوْسَدَةِ بَطُونَ اللَّخُودِ وَ مُجَاوِرَةَ اللَّدُودِ فِي دَارٍ سَاكِنُهَا مُعْتَرِبٌ وَ مَحَلُّهَا مُقْتَرِبٌ بَيْنَ قَوْمٍ مُسْتَوْجِبِينَ مُتَجَاوِرِينَ غَيْرَ مُتَزَاوِرِينَ لَا يَسْتَأْنِسُونَ بِالْعَمْرَانِ وَ لَا يَتَوَاصِلُونَ تَوَاصِلَ الْحَيْرَانِ عَلَى مَا بَيْنَهُمْ مِنْ قُرْبِ الْجَوَارِ وَ ذُنُوبِ الدَّارِ -

They were replaced, with the well-built castles and the soft pillows, the stones in the interior of the graves and the neighbourhood of the insects in a house, its dwellers are in exile (strangers) while their places are close by in between people who are lonely. Neighbours without visitation. They are neither being comforted with the built-up areas nor are their connecting the connection of the neighbours upon what is between them, from closeness of the neighbours and nearness of the houses.

وَ كَيْفَ يَكُونُ بَيْنَهُمْ تَوَاصُلٌ وَ قَدْ طَحَنَتْهُمْ الْبَلَى وَ أَظْلَمَتْهُمْ الْجِنَادِلُ وَ التَّرَى فَأَصْبَحُوا بَعْدَ الْحَيَاةِ أَمْوَاتاً وَ بَعْدَ غَضَاةِ الْعَيْشِ رُفَاتاً قَدْ فُجِعَ بِهِمُ الْأَحْبَابُ وَ سَكَنُوا التُّرَابَ وَ طَعَنُوا

And how can there be interaction between them and the decay has grinded them, and the stones and the soil have shaded them. They have become dead after having been alive, and remnants after the rich living. The loved ones have been afflicted by them and they have settled in the soil and have journeyed.

فَلَيْسَ لَهُمْ إِيَابٌ وَ تَمَّتْ الرُّجُوعُ فَ حَيْلٌ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ - كَأَنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ -

There isn't any way back for them and they are wishing for the return. **And there is a barrier between them and what they desire, [34:54] Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100]**"³⁹⁹

³⁹⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 4

5- حُطْبَةٌ فِي مَدْحِ رَسُولِ اللَّهِ ص ذَكَرَهَا الْحَسَنُ بْنُ عَرْفَةَ عَنْ سَعِيدِ بْنِ عُمَيْرٍ قَالَ: حُطِبَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ الْحَمْدُ لِلَّهِ دَاحِيِ الْمَدْحُورَاتِ وَ دَاعِمِ الْمُسْتَمُوكَاتِ وَ جَابِلِ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيحَتِهَا وَ سَعِيدَتِهَا وَ عَوِيَّتِهَا وَ رَشِيدَتِهَا-

A sermon in praise of Rasool-Allah^{-saww}, mentioned by Al-Hassan Bi Arafa, from Saeed Bin Umeyr who said,

'Amir Al-Momineen^{-asws} addressed. He^{-asws} said: 'The Praise is for Allah^{-azwj}, the most extensive of the praises, and constant of the lasting, and attractor of the hearts upon its nature, its wretched and its fortunate, and its deviated and its guided.

اللَّهُمَّ وَ اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ حَبِيبِكَ الْحَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا انْتَعَلَقَ الْمُغْلِبِينَ بِالْحَقِّ النَّاطِقِ بِالصِّدْقِ الدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ وَ الدَّامِغِ هَيْشَاتِ الْأَضَالِيلِ

O Allah^{-azwj}, and Make noblest of Your^{-azwj} Salawaat and Grow Your^{-azwj} Blessings upon our Chief Muhammad^{-saww}, Your^{-azwj} servant and Rasool^{-saww}, and Your^{-azwj} Beloved, the last one of what have preceded, and the conqueror of what had been closed, the announcer with the truth, the speaker with the truthfulness, the dispeller of the armies of falsehoods, and the refuter of straying communities.

فَاضْطَلَعَ قَائِمًا بِأَمْرِكَ مُسْتَوْفِرًا فِي مَرْضَاتِكَ غَيْرَ نَاكِيلٍ عَنْ قُدْمٍ وَ لَا وَاهٍ فِي عَزْمٍ مُرَاعِيًا لِعَهْدِكَ مُحَافِظًا لِدُوكَ حَتَّى أَوْزَى قَبَسَ الْقَابِسِ وَ أَضَاءَ الطَّرِيقَ لِلْخَابِطِ وَ هُدِيَ بِهِ النَّاسُ بَعْدَ خَوْضِ الْفِتَنِ وَ الْأَثَامِ وَ الْحَبْطِ فِي عَشْوِ الظُّلَامِ

He^{-asws} took charge of custodianship with Your^{-azwj} Command, being active in Satisfying You^{-azwj} without having been sluggish on moving ahead, He^{-saww} did not weaken in resolve being observant of Your^{-azwj} Covenant, preserving Your^{-azwj} cordiality until he^{-saww} kindled an ember for the seeker, and he^{-saww} illuminated the road for the traveller in the darkness, and he^{-saww} guided the people with it after they had undergone Fitna, and the sins, and the wandering around in utter darkness.

فَأَنَارَتْ نِيرَاتِ الْأَحْكَامِ بِارْتِفَاعِ الْأَعْلَامِ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَ حَازِنُ عِلْمِكَ الْمَحْزُونِ وَ شَهِيدُ يَوْمِ الدِّينِ وَ حَجَّتُكَ عَلَى الْعَالَمِينَ وَ بَعِيَّتُكَ بِالْحَقِّ وَ رَسُولُكَ الصِّدْقُ إِلَى الْخَلْقِ

He^{-saww} illuminated the radiant rulings with raising the flags. He^{-saww} is Your^{-azwj} trusted trustee, and treasurer of Your^{-azwj} treasured Knowledge, and a witness on the Day of Qiyamah, and Your^{-azwj} Argument upon the worlds, and Yours^{-azwj} Sent with the truth, and Your^{-azwj} Rasool^{-saww} of the truthfulness to the creatures.

اللَّهُمَّ فَافْسَحْ لَهُ مَفْسَحًا فِي ظِلِّكَ وَ اجْزِهِ بِمُضَاعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ

O Allah^{-azwj}! Make room for him^{-saww} in Your^{-azwj} Shade and Reward him^{-saww} with multiple goodness from Your^{-azwj} Grace.

اللَّهُمَّ اجْمَعْ بَيْنَنَا وَ بَيْنَهُ فِي بَرْدِ الْعَيْشِ وَ قَرَارِ النِّعْمَةِ وَ مُنْتَهَى الرَّغْبَةِ وَ مُسْتَقَرِّ اللَّذَّةِ وَ مُنْتَهَى الطَّمَأْنِينَةِ وَ أَجْزَاءِ الدَّعَةِ وَ أَفْنَاءِ الْكِرَامَةِ.

O Allah-^{azwj}! Gather between us and him-^{saww} in coolness of life, and settlement of bounties, and the peak of desire, and stable pleasures, and utmost reassurance, and the hope of the dignity, and the courtyard of prestige”.⁴⁰⁰

6- حُطْبَةٌ أُخْرَى فِي مَدْحِ رَسُولِ اللَّهِ ص وَ الْأُئِمَّةِ ع رَوَاهَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْحَاشِمِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ الْحُسَيْنُ ع حُطِبَ أَمِيرُ الْمُؤْمِنِينَ حُطْبَةً بَلِيغَةً فِي مَدْحِ رَسُولِ اللَّهِ ص

Another sermon in praise of Rasool-Allah-^{saww} and the Imams-^{asws}, reported by Ahmad Bin Abdullah Al-Hashimy, from Al-Hassan Bin Ali Bin Muhammad, son of Musa-^{asws} Bin Ja'far-^{asws}, son of Muhammad-^{asws} Bin Ali-^{asws}, son-^{asws} of Al-Husayn-^{asws} Bin Ali-^{asws}. Al-Husayn-^{asws} said: 'Amir Al-Momineen-^{asws} addressed an eloquent sermon in praise of Rasool-Allah-^{saww}.

فَقَالَ بَعْدَ حَمْدِ اللَّهِ وَ الصَّلَاةِ عَلَى نَبِيِّهِ لَمَّا أَرَادَ اللَّهُ أَنْ يُنْشِئَ الْمَخْلُوقَاتِ وَ يُبْدِعَ الْمَوْجُودَاتِ أَقَامَ الْحَلَائِقِ فِي صُورَةٍ وَاحِدَةٍ قَبْلَ دُخُوِ الْأَرْضِ وَ رَفْعِ السَّمَاوَاتِ

He-^{asws} said after having praised Allah-^{azwj} and having sent the Salawaat upon His-^{azwj} Prophet-^{saww}. When Allah-^{azwj} Generated the creation and Began the existences, He-^{azwj} Established the creatures in one image before Spreading out the earth and Raising the skies.

ثُمَّ أَقَاضَ نُورًا مِنْ نُورِ عَزِّهِ فَلَمَعَ قَبْسًا مِنْ ضِيَائِهِ وَ سَطَعَ ثُمَّ اجْتَمَعَ فِي تِلْكَ الصُّورَةِ وَ فِيهَا صُورَةُ رَسُولِ اللَّهِ ص -

Then He-^{azwj} Poured a Noor from the light of His-^{azwj} Might, so it shone a bit from its illumination and it spread. Then it gathered in that image, and in it was an image of Rasool-Allah-^{saww}.

فَقَالَ لَهُ تَعَالَى أَنْتَ الْمُرْتَضَى الْمُخْتَارُ وَ فِيكَ مُسْتَوْدَعُ الْأَنْوَارِ مِنْ أَجْلِكَ أَضَعُ الْبَطْحَاءَ وَ أَرْفَعُ السَّمَاءَ وَ أَجْرِي الْمَاءَ وَ أَجْعَلُ الثَّوَابَ وَ الْعِقَابَ وَ الْجَنَّةَ وَ النَّارَ وَ أَنْصِبُ أَهْلَ بَيْتِكَ عُلَمَاءَ لِلْهِدَايَةِ

The Exalted Said to him-^{saww}: "You-^{saww} are the Selected, the Chosen, and in you-^{saww} is a deposit of Noor(s) (lights). For your-^{saww} reason, I-^{azwj} am Placing 'Al-Bat'ha', and Raising the sky, and Flowing the water, and Making the Rewards and the Punishment, and the Paradise and the Fire, and Appointing People-^{asws} of your-^{saww} household as flags for the guidance.

وَ أُوْدِعَ فِيهِمْ أَسْرَارِي بِحَيْثُ لَا يَغِيبُ عَنْهُمْ دَقِيقٌ وَ لَا جَلِيلٌ وَ لَا يَخْفَى عَنْهُمْ خَفِيٌّ أَجْعَلُهُمْ حُجَّتِي عَلَى خَلِيقِي وَ أَشْكُرُ قُلُوبَهُمْ أَنْوَارَ عَزِّي وَ أَطْلِعُهُمْ عَلَى مَعَادِنِ جَوَاهِرِ خَزَائِنِي -

And I-^{azwj} shall Deposit secrets in them whereby neither anything intricate nor large will be absent (hidden) from them, nor will any hidden thing be hidden from them. I-^{azwj} shall Make them-^{asws} My-^{azwj} Divine Authorities upon My-^{azwj} creatures, and I-^{saww} shall Settle the radiance of My-^{azwj} Might into their-^{asws} hearts, and Notify them-^{asws} upon the mine of the jewels of My-^{azwj} treasures.

ثُمَّ أَخَذَ اللَّهُ تَعَالَى عَلَيْهِمُ الشَّهَادَةَ بِالرُّبُوبِيَّةِ وَ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَ إِنَّ الْإِمَامَةَ فِيهِمْ وَ النُّورَ مَعَهُمْ

Then Allah-azwj the Exalted Took the testimony upon them-asws with the Lordship, and the acknowledgment with the Oneness, and that the Imamate is among them-asws and the Noor will be with them-asws.

ثُمَّ إِنَّ اللَّهَ سُبْحَانَهُ أَحْفَى الْحَلِيمَةَ فِي عَيْبِهِ وَ عَيْبِهَا فِي مَكُونِ عَلَيْهِ وَ نَصَبِ الْعَوْلَمِ وَ مَوْجِ الْمَاءِ وَ أَثَارِ الرِّبْدِ وَ أَهَاجِ الدُّخَانِ فَطَفَا عَرْشُهُ عَلَى الْمَاءِ

Then Allah-azwj the Glorious Hid the creation in His-azwj Unseen, and Disappeared it in the hiddenness of His-azwj Knowledge, and He-azwj Set up the worlds, and the waves of water, and impacts of the foam, and Stirred the smoke, and Floated His-azwj Throne upon the water.

ثُمَّ أَنْشَأَ الْمَلَائِكَةَ مِنْ أَنْوَارٍ أَبَدَعَهَا وَ أَنْوَاعٍ اخْتَرَعَهَا ثُمَّ خَلَقَ الْمَخْلُوقَاتِ فَأَكْمَلَهَا ثُمَّ قَرَنَ بِمُؤَجِّدِهِ نُبُوَّةَ نَبِيِّهِ فَشَهِدَتْ لَهُ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْمَلَائِكَةُ وَ الْعَرْشُ وَ الْكُرْسِيُّ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ مَا فِي الْأَرْضِ بِالنُّبُوَّةِ وَ الْفَضِيلَةِ

Then He-azwj Grew the Angels from the Lights He-azwj had Initiated and a variety He-azwj had Selected. Then He-azwj Created the Created beings and Perfected them. Then He-azwj Paired the Prophet-hood of His-azwj Prophet-saww with His-azwj Oneness. There testified to him, the skies and the earth, and the Angels, and the Throne, and the Chair, and the sun, and the moon, and the stars, and whatever is in the earth, with the Prophet-hood and the merits.

ثُمَّ خَلَقَ آدَمَ وَ أَبَانَ لِلْمَلَائِكَةِ فَضْلَهُ وَ أَرَاهُمْ مَا خَصَّهُ بِهِ مِنْ سَابِقِ الْعِلْمِ فَجَعَلَهُ مِحْرَاباً وَ قِبْلَةً لَهُمْ - فَسَجَدُوا لَهُ وَ عَرَفُوا حَقَّهُ

Then He-azwj Created Adam-as and Manifested his-as merit to the Angels and Showed them what He-azwj had Specialised him-as with from the preceding Knowledge. He-azwj Made him-as as a prayer Niche (Mihrab) and a Qiblah (direction) for them. They performed Sajdah to him-as and they recognised his-as right.

ثُمَّ إِنَّ اللَّهَ تَعَالَى بَيَّنَّ لِآدَمَ حَقِيقَةَ ذَلِكَ النُّورِ وَ مَكُونِ ذَلِكَ السِّرِّ فَأَوْدَعَهُ شَيْئاً وَ أَوْصَاهُ وَ أَعْلَمَهُ أَنَّهُ السِّرُّ فِي الْمَخْلُوقَاتِ

Then Allah-azwj the Exalted Manifested to Adam-as the reality of that Noor and the hiddenness of that secret. He-azwj Entrusted him-as with something, and Advised him-as, and Taught him-as. It was the secret among the created beings.

ثُمَّ لَمْ يَزَلْ يَنْتَقِلُ مِنَ الْأَصْلَابِ الطَّاهِرَةِ إِلَى الْأَرْحَامِ الرَّبِّيَّةِ إِلَى أَنْ وَصَلَ إِلَى عَبْدِ الْمُطَّلِبِ فَأَلْقَاهُ إِلَى عَبْدِ اللَّهِ ثُمَّ صَانَهُ اللَّهُ عَنِ الْخُتْعَمِيَّةِ حَتَّى وَصَلَ إِلَى آمِنَةَ

Then he it did not cease to be transferred from the clean lineages to the pure wombs until it arrived to Abdul Muttalib-as. He-as cast it to Abdullah-saww. Then Allah-azwj Protected it from Al Khas'amiya, until it arrived to Aamina-as.

فَلَمَّا أَظْهَرَهُ اللَّهُ بِوَاسِطَةِ نَبِيِّنَا ص - اسْتَدْعَى الْفُهْمَ إِلَى الْقِيَامِ بِمُفَوِّقِ ذَلِكَ السِّرِّ اللَّطِيفِ وَ نَدَبَ الْعُقُولَ إِلَى الْإِجَابَةِ لِذَلِكَ الْمَعْنَى الْمُوَدَّعِ فِي الدَّرِّ قَبْلَ النَّسْلِ -

When Allah-azwj Revealed it through our Prophet-saww, He-azwj Deposited the understanding of the reality of that subtle secret and Called the intellects to answer to that, meaning the Promise in the (realm of the) particles before the lineages.

فَمَنْ وَاقَفَهُ قَبَسٌ مِنْ لَمَحَاتِ ذَلِكَ النُّورِ اهْتَدَى إِلَى السِّرِّ وَ انْتَهَى إِلَى الْعَهْدِ الْمُوَدَّعِ فِي بَاطِنِ الْأَمْرِ وَ غَامِضِ الْعِلْمِ وَ مَنْ عَمَّرْتَهُ الْعَقْلُ وَ شَعَلْتَهُ الْمِخْنَةُ عَشِيَّ بَصَرَ قَلْبِهِ عَنْ إِدْرَاكِهِ

The one who recognised it, took from the shine of that Noor, was guided to the secret and ended to the Covenant Deposited in the esoteric matters and obscure knowledge; and the one whom the heedlessness immersed and the Trial pre-occupied him, turned the sight of his heart from realising it.

فَلَا يَزَالُ ذَلِكَ النُّورُ يَنْتَقِلُ فِيْنَا أَهْلَ الْبَيْتِ وَ يَتَشَعَّشَعُ فِي غَرَائِرِنَا إِلَى أَنْ يَبْلُغَ الْكِتَابَ أَجَلَهُ فَتَحُنُ أَنْوَارُ الْأَرْضِ وَ السَّمَاوَاتِ وَ تَخْضُ خَالِصِ الْمَوْجُودَاتِ وَ سُفُنِ النَّجَاةِ وَ فِيْنَا مَكْنُونُ الْعِلْمِ وَ إِلَيْنَا مَصِيرُ الْأُمُورِ

That Noor did not cease to be transferred into us^{-asws}, People^{-asws} of the Household, and radiating in our^{-asws} instincts until the Book will reach its term (Day of Qiyamah). We^{-asws} are Noor(s) (lights) of the earth and the skies, and the purely pure existences, and the ships of salvation, and within us^{-asws} is the hidden knowledge, and to us is destination of the matters.

وَ بِمَهْدِينَا تَنْقَطِعُ الْحُجُجُ فَهُوَ حَاتِمُ الْأَيْمَةِ وَ مُنْقِذُ الْأُمَّةِ وَ مُنْتَهَى النُّورِ وَ غَامِضُ السِّرِّ فَلْيَهِنَّا مِنْ اسْتَمْسَاكَ بِعُرْوَتِنَا وَ حُشِرَ عَلَيَّ مَحَبِّينَا.

And by our^{-asws} Mahdi^{-ajfi} the arguments will be cut off. He^{-ajfi} is last of the Imams^{-asws}, and saviour of the community, and the ultimate Noor (light), and the mysterious secret. Congratulations to the one adhering with our^{-asws} handhold and Resurrected being upon our^{-asws} love⁴⁰¹.

7 تَمَجُّجُ الْبَلَاغَةِ، وَ مِنْ كِتَابِ عُيُونِ الْحِكْمَةِ وَ الْمَوَاعِظِ لِعَلِيِّ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ مِنْ حُطْبِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ الْحَمْدُ لِلَّهِ الَّذِي لَا يَبْلُغُ مِدْحَتَهُ الْقَائِلُونَ وَ لَا يُخْصِي نِعْمَاءَهُ الْعَادُونَ وَ لَا يُؤَدِّي حَقَّهُ الْمُجْتَهِدُونَ- الَّذِي لَا يَدْرِكُهُ بَعْدَ الْهَمِّ وَ لَا يَنَالُهُ غَوْصُ الْفُطَنِ

(The book) 'Nahj Al-Balagah', and from the book 'Uyoun Al-Hikmah Wa Al-Mawaiz' of Ali Bin Muhammad Al Wasity, from a sermon of his^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: 'The Praise is for Allah^{-azwj} Who, the praises of the speakers cannot reach, nor can the counters count His^{-azwj} Favours, nor can the strugglers fulfil His^{-azwj} rights which remoteness of the attentions cannot realise, nor can the diving of the intellectuals attain Him^{-azwj}.

الَّذِي لَيْسَ لِصِفَتِهِ حَدٌّ مَحْدُودٌ وَ لَا نَعْتٌ مَوْجُودٌ وَ لَا وَقْتُ مَعْدُودٌ وَ لَا أَجَلٌ مَمْدُودٌ فَطَرَ الْخَلَائِقَ بِقُدْرَتِهِ وَ نَشَرَ الرِّيحَ بِرَحْمَتِهِ وَ وَتَدَ بِالصُّحُورِ مِيدَانَ أَرْضِهِ

The One^{-azwj} Who, there isn't any limit limiting His^{-azwj} description, nor does any epithet exist, nor any time counted, nor any term extended. He^{-azwj} Originated the creation by His^{-azwj} Power and Spread the winds by His^{-azwj} Mercy and Pegged the field of His^{-azwj} earth with the rocks.

أَوَّلُ الدِّينِ مَعْرِفَتُهُ وَ كَمَالُ مَعْرِفَتِهِ التَّصَدِيقُ بِهِ وَ كَمَالُ التَّصَدِيقِ بِهِ تَوْحِيدُهُ وَ كَمَالُ تَوْحِيدِهِ الْإِخْلَاصُ لَهُ وَ كَمَالُ الْإِخْلَاصِ لَهُ نَفْيُ الصِّمَاتِ عَنْهُ لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمُصَوِّفِ وَ شَهَادَةِ كُلِّ مُصَوِّفٍ أَنَّهُ غَيْرُ الصِّفَةِ

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The first religion is recognising Him^{-azwj}, and perfection of recognising Him^{-azwj} is ratifying Him^{-asws}, and perfection of the ratification with Him^{-azwj} is His^{-azwj} Oneness, and perfection of His^{-azwj} Oneness is the sincerity of Him^{-azwj}, and perfection of the sincerity to Him^{-azwj} is negating the descriptions from Him^{-azwj}, for every description testified that it is other than the described, and the testimony of every described one is that it is other than the description.

فَمَنْ وَصَفَ اللَّهَ سُبْحَانَهُ فَقَدْ قَرَنَهُ وَ مَنْ قَرَنَهُ فَقَدْ ثَنَاهُ وَ مَنْ ثَنَاهُ فَقَدْ جَزَّاهُ وَ مَنْ جَزَّاهُ فَقَدْ جَهَلَهُ وَ مَنْ جَهَلَهُ فَقَدْ أَشَارَ إِلَيْهِ وَ مَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّهُ وَ مَنْ حَدَّهُ فَقَدْ عَدَّهُ وَ مَنْ قَالَ فِيهِمُ فَقَدْ ضَمَّنَهُ وَ مَنْ قَالَ عَلَامَ فَقَدْ أَحْلَى مِنْهُ-

The one who described Allah^{-azwj} the Glorious, so he has paired Him^{-azwj}, and the one who pairs Him^{-azwj} so he has dualled Him^{-azwj}, and the one who dualled Him^{-azwj} has segmented Him^{-azwj}, and the one who has segmented Him^{-azwj} so he has ignored Him^{-azwj}, and the one who ignores Him^{-azwj}, so he has indicated to Him^{-azwj}, and the one who indicates to Him^{-azwj}, so he has limited Him^{-azwj}, and the one who limits Him^{-azwj}, so he has counted Him^{-azwj}, and the one who says, 'In what', so he has contained Him^{-azwj}, and the one who says, 'Upon what', has vacated from Him^{-azwj} (being in another place).

كَأَنَّ لَا عَنْ حَدَثٍ مُؤْجُودٍ لَا عَنْ عَدَمٍ مَعَ كُلِّ شَيْءٍ لَا بِمُقَارَنَةٍ وَ غَيْرُ كُلِّ شَيْءٍ لَا بِمُزَابَلَةٍ فَاعِلٌ لَا يَمَعْنَى الْحَرَكَاتِ وَ الْآلَةَ بِصِيرٍ إِذْ لَا مَنْظُورَ إِلَيْهِ مِنْ خَلْفِهِ مُتَوَحِّدٍ إِذْ لَا سَكَنٌ يَسْتَأْنِسُ بِهِ وَ لَا يَسْتَوْحِشُ لِفَقْدِهِ

He^{-azwj} is a Being not existing from an occurrence, nor from non-existence. He^{-azwj} is with all things, not with (physical) attachment, and is other than all things, not by (physical) separation. He^{-azwj} is a doer, not by the meaning of movement, and He^{-azwj} is a Seeing God when there is no beholder from the creation to (look at) Him^{-azwj}. He^{-azwj} is alone where there is no dweller for Him^{-azwj} to be comforted with, nor lonely at missing him.

أَنْشَأَ الْخَلْقَ إِنْشَاءً وَ ابْتَدَأَهُ ابْتِدَاءً بِلَا رَوِيَّةٍ أَجَاهَهَا وَ لَا بَجَرِيَّةٍ اسْتَفَادَهَا وَ لَا حَرَكَةٍ أَخَذَتْهَا وَ لَا هَمَامَةَ نَفْسٍ اضْطَرَبَ فِيهَا أَحَالَ الْأَشْيَاءَ لِأَوْقَاتِهَا وَ لَاءَمَ بَيْنَ مُخْتَلِفَاتِهَا وَ عَزَزَ عَرَائِزَهَا وَ أَلَزَمَهَا أَشْبَاحَهَا عَالِمًا بِمَا قَبْلَ ابْتِدَائِهَا مُحِيطًا بِمُحْدُودِهَا وَ انْتَهَائِهَا عَارِفًا بِمَقَرَاتِهَا وَ أَحْنَائِهَا-

He^{-azwj} Grew the creation with a growing, and Initiated with an initiation without reflecting its terms nor any experience to benefit (from), nor any occurrence of movement, nor self-ambition in which the states of the things would be restless to their timings, and He^{-azwj} Compiled its variations and Determined their properties, and Necessitated their features, being a Knower of these before Initiating them, and Encompassing their limitations and their confines, Recognising their propensities and their intricacies.

ثُمَّ أَنْشَأَ سُبْحَانَهُ فَتَقَ الْأَجْوَاءَ وَ شَقَّ الْأَرْجَاءَ وَ سَكَنَاكَ الْهُوَاءَ فَأَجْرَى فِيهَا مَاءً مُتَلَاظِمًا تَيَّارُهُ مُتْرَاكِمًا زَخَاؤُهُ حَمَلُهُ عَلَى مَثْنِ الرِّيحِ الْعَاصِفَةِ وَ الرَّعْرَعِ الْفَاصِفَةِ فَأَمَرَهَا بِرَدِّهِ وَ سَلَطَهَا عَلَى شِدِّهِ وَ قَرَّبَهَا إِلَى حَدِّهِ الْهُوَاءَ مِنْ تَحْتِهَا فَتَبَقَ

Then the Glorious Created the openings of the atmospheres and split the firmaments and strata of the winds, He^{-azwj} Flowed in it the tumultuous water accumulating it's sludge, carried by a stormy wind and violent destabilisation. He^{-azwj} Commanded these with returning it and Caused it to overcome upon its intensity, and Paired the air upon it's limit furiously from beneath it, and the water was gushing from above it.

وَالْمَاءِ مِنْ فَوْقِهَا دَفِيقٌ ثُمَّ أَنْشَأَ سُبْحَانَهُ رِيحاً اعْتَمَمَ مَهَبَتُهَا وَ أَدَامَ مُرْتَبَهَا وَ أَعْصَفَ بَجْرَاهَا وَ أَبْعَدَ مَنْشَأَهَا فَأَمَرَهَا بِتَصْفِيقِ الْمَاءِ الرَّخَّارِ وَ إِثَارَةِ مَوْجِ الْبِحَارِ
فَمَخَضَتْهُ مَخْضَ السِّقَاءِ وَ عَصَفَتْ بِهِ عَصْفَهَا بِالْفَضَاءِ تَرْدُ أَوْلَاهُ إِلَى آخِرِهِ- وَ سَاجِيَهُ إِلَى مَائِرِهِ حَتَّى عَبَّ عُبَابُهُ وَ رَمَى بِالرَّبْدِ رِكَامَهُ فَرَفَعَهُ فِي هَوَاءٍ مُنْفَتِحٍ
وَ جَوٍّ مُنْفَتِحٍ

Then the Glorious Created a wind, Stopped it's movement, and Perpetuated it's position, and stormy was its flowing, and distant was its spread. He^{-azwj} Commanded it to Raise its blue waters and intensify the waves of the oceans. So, it churned the churning of curd and Pushed it fiercely into the firmament, Returning its front to its back, and the stationary to its flowing part until its level was raised. He^{-azwj} Threw scum into its heaps and Raised it up into a torn and extensive atmosphere.

فَمَوَى مِنْهُ سَبْعَ سَمَاوَاتٍ جَعَلَ سَفْلَاهُنَّ مَوْجاً مَكْفُوفاً وَ عَلَيَاهُنَّ سَفْناً مَحْفُوظاً وَ سَتَكَ مَرْفُوعاً بَعْدَ يَدْعَمِهَا وَ لَا دِسَارٍ يَنْتَظِمُهَا ثُمَّ رَزَنَهَا بِرَبِيَّةِ
الْكَوَاكِبِ وَ ضِيَاءِ النُّوَابِ وَ أَجْرَى فِيهَا سِرَاجاً مُسْتَطِيراً وَ قَمَراً مُبِيناً فِي فَلَكٍ دَائِرٍ وَ سَفْناً سَائِرٍ وَ رَقِيمٍ مَائِرٍ-

He^{-azwj} Evened out seven skies from it, Makings their lower ones as blind waves and their upper ones as protective ceilings, and a raised edifice without any pillar to support them nor any nails to systemise them. Then He^{-azwj} Adorned them with an adornment of the stars and the illumination of the meteors. He^{-azwj} Flowed therein a shining lamp and a radiant moon in a rotating orbit and moving ceiling and circling planets.

ثُمَّ تَمَقَّقَ مَا بَيْنَ السَّمَاوَاتِ الْعُلَى فَمَلَأَهُنَّ أَطْوَاراً مِنْ مَلَائِكَتِهِ مِنْهُنَّ سُجُودٌ لَا يَرْكَعُونَ وَ رُكُوعٌ لَا يَنْتَصِبُونَ وَ صَائِقُونَ لَا يَنْزِيلُونَ وَ مُسَبِّحُونَ لَا يَسْأَمُونَ لَا
يَعْشَاهُمْ نَوْمُ الْعُيُونِ وَ لَا سَهُوُ الْعُقُولِ وَ لَا فَتْرَةُ الْأَبْدَانِ وَ لَا عَقْلَةُ التَّسْيَانِ

Then He^{-azwj} Split what is between the upper skies and Filled these with classes of His^{-azwj} Angels. From them are ones in performing Sajdah, not performing Ruk'u; and ones performing Ruk'u nor standing up; and ones in glorifying, not getting tired, not being overcome by the sleep of the eyes, nor errors of the minds, nor sluggishness of the bodies, nor heedlessness of the forgetfulness.

وَ مِنْهُمْ أَمْنَاءٌ عَلَى وَحْيِهِ وَ أَلْسِنَةٌ إِلَى رُسُلِهِ وَ مُحْتَلِفُونَ بِفَضَائِهِ وَ أَمْرِهِ- وَ مِنْهُمْ الْحَفِظَةُ لِعِبَادِهِ وَ السَّدَنَةُ لِأَبْوَابِ جَنَانِهِ

And from them are trustees upon His^{-azwj} revelation and the tongues to His^{-azwj} Rasool^{-sawww}, and they come and go with His^{-azwj} Decrees and His^{-azwj} Commands; and from them are the protectors of His^{-azwj} servants and guards of the gates of His^{-azwj} Gardens.

وَ مِنْهُمْ الْقَائِمَةُ فِي الْأَرْضِينَ السُّفْلَى أَقْدَامُهُمْ وَ الْمَارِقَةُ مِنَ السَّمَاءِ الْعُلْيَا أَعْنَاقُهُمْ وَ الْحَارِجَةُ مِنَ الْأَفْطَارِ أَرْكَامُهُمْ وَ الْمُنَاسِبَةُ لِقَوَائِمِ الْعَرْشِ أَكْتَافُهُمْ نَاكِسَةٌ
دُونَهُ أَبْصَارُهُمْ مُتَلَفِعُونَ تَحْتَهُ بِأَجْحِيحَتِهِمْ

And from them are ones whose feet are fixed in the lowest of the earths, and their necks are protruding from the upper-most sky, and their limbs are outside from the outskirts and their shoulders are appropriate for the columns of the Throne, lowering their sights below them, spreading out their wings under it.

مَضْرُوبَةٌ بَيْنَهُمْ وَ بَيْنَ مَنْ دُونَهُمْ حُجُبُ الْعَرْزَةِ وَ أَسْتَارُ الْقُدْرَةِ لَا يَتَوَهَّمُونَ رَهْمٌ بِالتَّصْوِيرِ وَ لَا يُجْرُونَ عَلَيْهِ صِفَاتِ الْمَصْنُوعِينَ وَ لَا يُخْدُونَهُ بِالْأَمَاكِينِ وَ لَا
يُشِيرُونَ إِلَيْهِ بِالنَّظَائِرِ .

There are struck between them and the ones besides them, veils of Honour and screens of Power. They are not imagining their Lord^{-azwj} with the imaging, nor are they flowing upon Him^{-azwj} descriptions of the made (created beings), nor are they limiting Him^{-azwj} with the places nor are they indicating to Him^{-azwj} with the sceneries".⁴⁰²

وَمِنْهَا فِي صِفَةِ خَلْقِ آدَمَ ع ثُمَّ جَمَعَ سُبْحَانَهُ مِنْ خَزْنِ الْأَرْضِ وَ سَهْلِيهَا وَ عَدْبِهَا وَ سَبَجَهَا تُرْبَةً سَنَهَا بِالْمَاءِ حَتَّى خَلَصَتْ وَ لَاطَهَا بِالْبَلَّةِ حَتَّى لَزَبَتْ فَجَبَلَ مِنْهَا صُورَةً ذَاتَ أَعْضَاءٍ وَ وُضُولٍ وَ أَعْضَاءٍ وَ فُضُولٍ أَجْمَدَهَا حَتَّى اسْتَمْسَكَتْ وَ أَصْلَدَهَا حَتَّى صَلَّصَلَتْ لِيُوقَّتَ مَعْدُودٍ وَ أَمِدٍ [أَجَلٍ] مَعْلُومٍ

And from it (sermon) is description of creation of Adam^{-as}: 'Then the Glorious Gathered from the ruggedness of the earth, and its soft, and its sweet, and its salty soil. He^{-azwj} Poured the water until it was pure, and He^{-azwj} Kneaded the wet until it was dough. He^{-azwj} Made from it an image with curves, and joint, and limbs, and segments. He^{-azwj} Dried it until it withheld, and He^{-azwj} Solidified it until it became clay for a fixed duration and a known period.

ثُمَّ نَفَخَ فِيهَا مِنْ رُوحِهِ- [فَتَمَثَّلَتْ] إِنْسَاناً ذَا أَدْهَانٍ يُجِيلُهَا وَ فِكْرٍ يَتَصَرَّفُ بِهَا وَ جَوَارِحٍ يَخْتَدِمُهَا وَ أَدْوَاتٍ يُقْبَلُهَا وَ مَعْرِفَةٍ يَفْرُقُ بِهَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ الْأَدْوَابِ وَ الْمَشَامِ وَ الْأَلْوَانِ وَ الْأَجْنَاسِ

Then He^{-azwj} Blew from His^{-azwj} Spirit into it, so it stood erect as a human being with a mind moving it, and thinking he was acting freely with, and limbs serving his purpose, and tools turning him, and recognition he could recognise by it between the truth and the falsehood, and tastes, and the smells, and the colours, and the species.

مَعْجُوناً بِطِينَةِ الْأَلْوَانِ الْمُخْتَلِفَةِ- وَ الْأَشْبَاهِ الْمُؤْتَلِفَةِ وَ الْأَضْدَادِ الْمُتَعَادِيَةِ وَ الْأَخْلَاطِ الْمُتَبَايِنَةِ مِنَ الْحَرِّ وَ الْبَرْدِ وَ الْبَلَّةِ وَ الْجُمُودِ- [وَ الْمَسَاءَةِ وَ السُّورِ]

He was Kneaded with clays of different colours, and compilation of things, and contradictory substances, and a mixture of properties, from the heat, and the cold, and the wet, and the dry, and the solid, and the sadness and the happiness.

وَ اسْتَأْذَى اللَّهُ سُبْحَانَهُ الْمَلَائِكَةَ وَ دَبَّعَهُ لَدَيْهِمْ وَ عَهَّدَ وَ صَيَّهَ إِلَيْهِمْ فِي الْإِدْعَانِ بِالسُّجُودِ لَهُ وَ الْخُضُوعِ لِتَكْرِمَتِهِ

'And Allah^{-azwj} the Glorious and Exalted Summoned the Angels for His^{-azwj} Entrustment with them and a Pact of His^{-azwj} Advice to them regarding their acquiescence by doing Sajdah to him^{-as}, and submission to his^{-as} prestige.

فَقَالَ سُبْحَانَهُ [لَهُمْ] اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ- [وَ قَبِيلَهُ اعْتَرَتْهُمْ] اعْتَرَتْهُ الْحَمِيَّةُ وَ غَلَبَتْ [عَلَيْهِمْ] عَلَيْهِ السُّفُوءَةُ وَ [تَعَزَّزُوا] تَعَزَّزَ بِخَلْقَةِ النَّارِ وَ [اسْتَوْهَنُوا] اسْتَوْهَنَ خَلْقَ الصَّلْصَالِ

He^{-azwj} Said: **“Do Sajdah to Adam!” [18:50]**. They performed Sajdah except Iblees^{-la} and his^{-la} tribe (p.s. the words 'and his^{-la} tribe' is neither in the Quran nor in Nahj Al-Balagah). The self-esteem withheld them, and the wretchedness overcame upon them, and they^{-la} endeared with a creation of the fire and they belittled the creation of the clay.

فَأَعْطَاهُ اللَّهُ النَّظْرَةَ اسْتِحْقَاقاً لِلْسُّخْطَةِ وَ اسْتِيْثَاماً لِلْبَلِيَّةِ وَ إِجْزَاءً لِلْعَدَةِ فَقَالَ إِنَّكَ مِنَ الْمُنْتَظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

⁴⁰² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 7 a

Allah^{-azwj} Granted him^{-as} the Respite (time), to be deserving of the Wrath and completion of the Trial, and fulfilment of the term. He^{-azwj} Said: **'He Said: "So you are of the Respited ones [38:80] Up to the Day of the known time!" [38:81]'**.⁴⁰³

8- **وَ مِنْ حُطْبَةِ لَهُ عِ الْحَمْدُ لِلَّهِ الَّذِي بَطَنَ خَفِيَّاتِ الْأُمُورِ وَ دَلَّتْ عَلَيْهِ أَعْلَامُ الظُّهُورِ وَ امْتَنَعَ عَلَى عَيْنِ البَصِيرِ فَلَا عَيْنٌ مَنْ لَمْ يَرَهُ تُنْكِرُهُ وَ لَا قَلْبٌ مَنْ أَتَتْهُ يُبْصِرُهُ سَبَقَ فِي الْعُلُوِّ فَلَا شَيْءَ أَعْلَى مِنْهُ وَ قَرُبَ فِي الدُّنُوِّ فَلَا شَيْءَ أَقْرَبَ مِنْهُ**

And from a sermon of his^{-asws}: 'The Praise is for Allah^{-azwj} Who is inside the hidden matters, and the apparent signs point to Him^{-azwj}, and the sighting is forbidden unto the eyes, so there is no eye which does not see Him^{-azwj}, yet cannot deny Him^{-azwj}, nor a heart from affirming His^{-azwj} insight. He^{-azwj} preceded in the loftiness so there is nothing higher than Him^{-azwj} and is near in the nearness so there is nothing nearer than Him^{-azwj}.

فَلَا اسْتِعْلَاؤُهُ بَاعَدَهُ عَنْ شَيْءٍ مِنْ خَلْقِهِ وَ لَا قُرْبُهُ سَاوَاهُمْ فِي الْمَكَانِ بِهِ لَمْ يُطْلِعِ الْعُقُولَ عَلَى تَحْدِيدِ صِفَتِهِ وَ لَمْ يَحْجُجْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ

So, there is nothing from His^{-azwj} creation higher than Him^{-azwj} due to His^{-azwj} remoteness, nor does His^{-azwj} nearness equate them to Him^{-azwj} in the place. The intellects are not notified upon the limitations of His^{-azwj} descriptions, and He^{-azwj} did not veil these from the Obligation of recognising Him^{-azwj}.

فَهُوَ الَّذِي تَشْهَدُ لَهُ أَعْلَامُ الوجودِ عَلَى إِقْرَارِ قَلْبِ ذِي الجُحُودِ تَعَالَى اللَّهُ عَمَّا يُشْؤُهُ الْمُشْتَبِهُونَ بِهِ وَ الجَاحِدُونَ لَهُ عُلوًّا كَبِيرًا

Thus, He^{-azwj} is the One^{-azwj} to Whom testify the signs of the existence upon acknowledge by a heart with the rejection. Allah^{-azwj} is Exalted from what the strikers of resemblances and the rejecters are speaking with, Loftier, Greater''.⁴⁰⁴

9- **وَ مِنْ حُطْبَةِ لَهُ عِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ تَسْبِقْ لَهُ حَالٌ خَالًا فَيَكُونُ أَوَّلًا قَبْلَ أَنْ يَكُونَ آخِرًا وَ يَكُونُ ظَاهِرًا قَبْلَ أَنْ يَكُونَ بَاطِنًا كُلُّ مُسَمًّى بِالوُحْدَةِ غَيْرُهُ قَلِيلٌ وَ كُلُّ عَزِيزٍ غَيْرُهُ ذَلِيلٌ وَ كُلُّ قَوِيٍّ غَيْرُهُ ضَعِيفٌ وَ كُلُّ مَالِكٍ غَيْرُهُ مَمْلُوكٌ وَ كُلُّ عَالِمٍ غَيْرُهُ مُتَعَلِّمٌ وَ كُلُّ قَادِرٍ غَيْرُهُ يَقْدِرُ وَ يَعْجُزُ**

And from a sermon of his^{-asws}: 'The Praise is for Allah^{-azwj}, Whom a state does not precede a state so He^{-azwj} came into being, or a before from becoming later, or becoming Apparent before He^{-azwj} becomes Hidden. Every one named with the one apart from Him^{-azwj}, is little, and every mighty one apart from Him^{-azwj} is humble, and every strong one apart from Him^{-azwj} is weak, and every owner apart from Him^{-azwj} is owned, and every knower apart from Him^{-azwj} is a learner, and every able one apart from Him^{-azwj} is Enabled (by Him^{-azwj}).

وَ كُلُّ سَمِيعٍ غَيْرُهُ يَصَمُّ عَنْ لَطِيفِ الْأَصْوَاتِ وَ يُصِمُّهُ كَبِيرُهَا وَ يَنْدَهَبُ عَنْهُ مَا بَعْدَ مِنْهَا وَ كُلُّ بَصِيرٍ غَيْرُهُ يَعْمَى عَنْ خَفِيِّ الْأَلْوَانِ وَ لَطِيفِ الْأَجْسَامِ وَ كُلُّ ظَاهِرٍ غَيْرُهُ [غَيْرُ بَاطِنٍ] بَاطِنٌ وَ كُلُّ بَاطِنٍ غَيْرُهُ ظَاهِرٌ

And every hearing one apart from Him^{-azwj} is deaf from the subtle sounds and he hears its bigger ones, and from these, every (sound) far from him fades away from him, and every seeing one apart from Him^{-azwj} is blind from the hidden colours and subtle bodies, and every

⁴⁰³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 7 b

⁴⁰⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 8

apparent one apart from Him^{-azwj} is not hidden, and every hidden one apart from Him^{-azwj} is not apparent.

لَمْ يَخْلُقْ مَا خَلَقَهُ لِتَشْدِيدِ سُلْطَانٍ وَ لَا تَخَوُّفٍ مِنْ عَوَاقِبِ زَمَانٍ وَ لَا اسْتِعَانَةٍ عَلَى نِدِّ مُتَاوِرٍ وَ لَا شَرِيكِ مُكَائِرٍ وَ لَا ضَيْدٍ مُنَافِرٍ وَ لَكِنْ خَلَقَهُ مُرْتَبُونَ وَ عِبَادٌ دَاخِرُونَ

He^{-azwj} did not Create what He^{-azwj} Created to strengthen authority, nor fearing from the consequences of the times, nor to be assisted against an attacking adversary, nor a boasting associate, nor a hating opponent. But the creatures are being nourished, and the servants are being humbled.

لَمْ يَخْلُقْ فِي الْأَشْيَاءِ فَيْقَالَ هُوَ [فِيهَا] كَائِنٌ وَ لَمْ يَنْأَ عَنْهَا فَيَقَالَ هُوَ مِنْهَا بَائِنٌ لَمْ يُوَدِّهِ خَلْقٌ مَا ابْتَدَأَ وَ لَا تَدَبَّرَ مَا دُرِّأَ وَ لَا وَقَفَ بِهِ عَجْزٌ عَمَّا خَلَقَ وَ لَا وَجَّهَتْ عَلَيْهِ شُبُهَةٌ فِيمَا قَضَى وَ قَدَّرَ بَلْ قَضَاءٌ مُتَقَنَّ وَ عِلْمٌ مُحْكَمٌ وَ أَمْرٌ مُبْرَمٌ الْمَأْمُولُ مَعَ التَّيَمُّ الْمَرْهُوبُ مَعَ التَّعَمُّ

He^{-azwj} does not permeate into the things so it could be said, 'He^{-azwj} is existing in it', nor is He^{-azwj} separate from these so it could be said, 'He^{-azwj} is distant from it'. It did not exhaust Him^{-azwj} creating what He^{-azwj} Began, nor the management of what He^{-azwj} Controls, nor pausing with inability of what He^{-azwj} creates, nor was there any doubt upon Him^{-azwj} regarding what He^{-azwj} Ordains and Determines. But (His^{-azwj}) Decision is certain, and Knowledge is decisive, and Command is overwhelming. He^{-azwj} is to be aspired to during the afflictions, and be feared during the Bounties''⁴⁰⁵

10- وَ مِنْ حُطْبَةٍ لَهُ عِ الْحَمْدُ لِلَّهِ الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ وَ الْحَالِقِ مِنْ غَيْرِ رُؤْيَةٍ الَّتِي لَمْ يَزَلْ قَائِمًا دَائِمًا إِذْ لَا سَمَاءَ ذَاتَ أُبْرَاجٍ وَ لَا حُجُبَ ذَاتَ إِزْنَجٍ وَ لَا لَيْلٍ ذَاتِ جِوَارِحٍ وَ لَا بَحْرٍ سَاحٍ وَ لَا جَبَلٍ ذُو فِجَاجٍ وَ لَا فَجٍّ ذُو اغْوَجَاجٍ وَ لَا أَرْضَ ذَاتِ مِهَادٍ وَ لَا خَلْقٌ ذُو اعْتِمَادٍ ذَلِكَ مُبْتَدِعُ الْخَلْقِ وَ وَارِثُهُ وَ إِلَهُ الْخَلْقِ وَ رَازِقُهُ

'The Praise is for Allah^{-azwj}, the well-known from without being seen, and the Creator from without calculating, Who does not cease to be lasting constantly when there was no sky with constellations, nor any veils with lofty doors, nor a dark night, nor a peaceful ocean, nor a mountain with pathways, nor any roads with curves, nor any land with spreads, nor any creatures with reliance. That is the Beginning of the creation, and its inheritor, and God^{-azwj} of the creations and its sustainer.

وَ الشَّمْسُ وَ الْقَمَرُ دَائِمَانِ فِي مَرْضَاتِهِ يُبَلِّغَانِ كُلَّ جَدِيدٍ وَ يُقَرَّبَانِ كُلَّ بَعِيدٍ فَسَمَ أَرْزَاقَهُمْ وَ أَحْصَى آثَارَهُمْ وَ أَعْمَأَهُمْ وَ عَدَدَ أَنْفُسِهِمْ وَ حَائِنَةَ أَعْيُنِهِمْ وَ مَا تُخْفِي صُدُورُهُمْ مِنَ الصُّمُورِ وَ مُسْتَقَرَّهُمْ وَ مُسْتَوْدَعَهُمْ مِنَ الْأَرْحَامِ وَ الظُّهُورِ إِلَى أَنْ تَتَنَاهَى بِحِمِّ الْعَائِنَاتِ

And the sun and the moon are both pursuing His^{-azwj} Pleasure, wearing out every new thing, drawing closer every remote one, Distributing their sustenance(s) and Counting their impacts and their deeds, and Counted their breaths, and glances of their eyes, and whatever was hidden in their chests from the conscience, and their dwelling and their being deposited from the wombs and the backs, until ending with them to their peaks.

⁴⁰⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 9

هُوَ الَّذِي اشْتَدَّتْ نِقْمَتُهُ عَلَى أَعْدَائِهِ فِي سَعَةِ رَحْمَتِهِ وَ اتَّسَعَتْ رَحْمَتُهُ لِأَوْلِيَائِهِ فِي شِدَّةِ نِقْمَتِهِ قَاهِرٌ مِنْ عَازِهِ وَ مَدْمِرٌ مِنْ شَاقِّهِ وَ مُذِلٌّ مِنْ نَاوَاهِ وَ غَالِبٌ مِنْ عَادَاهِ

He^{-azwj} is the One^{-azwj} Who Intensified His^{-azwj} Scourge upon His^{-azwj} enemies during the capaciousness of His^{-azwj} Mercy and Expanded His^{-azwj} Mercy to His^{-azwj} friends during the severity of His^{-azwj} scourge, Conqueror of the one who opposes Him^{-azwj}, and Demolisher of the one hostile to Him^{-azwj}, Disgracing one who opposes Him^{-azwj} and Overcoming one who is inimical to Him^{-azwj}.

مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ وَ مَنْ سَأَلَهُ أَعْطَاهُ وَ مَنْ أَقْرَضَهُ قَضَاهُ وَ مَنْ شَكَرَهُ جَزَاهُ

One who relies upon him, He^{-azwj} would Suffice him, and one who asks Him^{-azwj}, He^{-azwj} would Give him, and one who lends Him^{-azwj}, He^{-azwj} would repay him, and one who thanks Him^{-azwj}, He^{-azwj} would Recompense him".⁴⁰⁶

11- وَ مِنْ حُطْبَةٍ لَهُ عِ الْحَمْدُ لِلَّهِ خَالِقِ الْعِبَادِ وَ سَاطِحِ الْمِهَادِ وَ مُسْبِلِ الْوَهَادِ وَ مُخْصِبِ النَّجَادِ لَيْسَ لِأَوْلِيَّتِهِ ابْتِدَاءٌ وَ لَا لِأَزَلِّيَّتِهِ انْقِضَاءٌ هُوَ الْأَوَّلُ وَ لَمْ يَزَلْ وَ الْبَاقِي بِلَا أَجَلٍ

And from a sermon of his^{-asws}: ‘The Praise is for Allah^{-azwj}, Creator of the servants, and Spreader of the (earth as a) cradle, and the Flower of the streams, and the Grower of the vegetation. There is no beginning for His^{-azwj} firstness, nor a termination for His^{-azwj} eternality. He^{-azwj} is the First, not ceasing, and the Remaining without a (finite) term.

حَرَّتْ لَهُ الْجِبَاهُ وَ وَخَدَّتْهُ الشِّفَاهُ حَدَّ الْأَشْيَاءِ عِنْدَ خَلْقِهِ لَهَا إِبَانَةٌ لَهُ مِنْ شَبَهَهَا لَا تُقَدَّرُهُ الْأَوْهَامُ بِالْحُدُودِ وَ الْحَرَكَاتِ وَ لَا بِالْجَوَارِحِ وَ الْأَدْوَاتِ

The foreheads fall down to Him^{-azwj}, and the lips profess His^{-azwj} Oneness. The things are limited at His^{-azwj} creation of these, distancing to Him^{-azwj} from resembling these. Neither can the imaginations measure Him^{-azwj} with the limitations and the movement, nor with the limbs and the instruments.

لَا يُقَالُ لَهُ مَتَى وَ لَا يُضْرَبُ لَهُ أَمَدٌ بِحَيِّ الظَّاهِرِ لَا يُقَالُ مِمَّ وَ الْبَاطِنِ لَا يُقَالُ فِيهِمْ لَا شَبْحٌ فَيَنْتَصِي وَ لَا حُجُوبٌ فَيُحَوَى لَمْ يُقْرَبْ مِنَ الْأَشْيَاءِ بِالنِّصَاقِ وَ لَمْ يَبْعُدْ عَنْهَا بِالْفِتْرَاقِ

It cannot be said for Him^{-azwj}, ‘when’, nor can a term be struck for Him^{-azwj} by ‘until’. The Apparent, it cannot be said, ‘from what’, and the Hidden, it cannot be said, ‘in what’. He^{-azwj} has no body so it would expire, nor is He^{-azwj} veiled so He^{-azwj} would be enclosed. He^{-azwj} is not near from the things with the attachment and is not remote from these with the detachment.

وَ لَا يُخْفَى عَلَيْهِ مِنْ عِبَادِهِ شُحُوصٌ لِحُطَّةٍ وَ لَا كُرُورٌ لِقُطَّةٍ وَ لَا اِزْدِلَافٌ رَيُّوَةٍ وَ لَا اِنْسِاطٌ حُطُوتٍ فِي لَيْلٍ دَاحٍ وَ لَا عَسَقٍ سَاجٍ يَنْفَعِيًا عَلَيْهِ الْقَمَرُ الْمُنِيرُ وَ تَعْتَبُهُ الشَّمْسُ ذَاتِ النُّورِ فِي الْأَفْوَالِ وَ الْكُرُورِ وَ [تَقْلِيْبِ] تَقْلِبِ الْأَرْمَنَةِ وَ الدُّهُورِ مِنْ إِقْبَالِ لَيْلٍ مُقْبِلٍ وَ إِدْبَارِ نَهَارٍ مُدْبِرٍ

It is not hidden upon Him^{-azwj} the gazes of the servants, nor repetitions of the words, nor glimpses of the highlands, nor the treading of the footsteps in the darkness of a night, nor depth of gloom, and radiant moon shines upon it, and the followed by the sun with light in

⁴⁰⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 14 H 10

the rising and the setting, and the turning of the eras and the epochs, from the approach of an approaching night and the turning back of a day turning away.

قَبْلَ كُلِّ غَايَةٍ وَ مَدَّةٍ وَ كُلِّ إِخْصَاءٍ وَ عِدَّةٍ تَعَالَى عَمَّا يَنْحَلُّهُ الْمُحَدِّثُونَ مِنْ صِفَاتِ الْأَقْدَارِ وَ نَحَائِلِ الْمَسَاكِينِ وَ تَمَكُّنِ الْأَمَاكِينِ فَالْحُدُّ لِحَالِقِهِ مَضْرُوبٌ وَ إِلَى غَيْرِهِ مَنْسُوبٌ

He^{-azwj} is before every peak and term, and every counting and numbering. Exalted is He^{-azwj} from what the limiters attributing to Him^{-azwj} from the descriptions of the abilities, and endpoints of the horizons, and habitation of the dwelling, and the placing of the places, for the limitation is struck for His^{-azwj} creatures and is linked to someone else.

لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أُصُولِ أَرْزَلِيَّةٍ وَ لَا مِنْ أَوَائِلِ أَبَدِيَّةٍ بَلْ خَلَقَ مَا خَلَقَ فَأَقَامَ حُدُّهُ وَ صَوَّرَ فَأَحْسَنَ صُورَتَهُ لَيْسَ لِشَيْءٍ مِنْهُ امْتِنَاعٌ وَ لَا لَهُ بِطَاعَةِ شَيْءٍ ائْتِفَاعٌ عِلْمُهُ بِالْأَمْوَاتِ الْمَاضِينَ كَعِلْمِهِ بِالْأَحْيَاءِ الْبَاقِينَ وَ عِلْمُهُ بِمَا فِي السَّمَاوَاتِ الْعُلَى كَعِلْمِهِ بِمَا فِي الْأَرْضِينَ السُّفْلَى

He^{-azwj} did not Create the things from the origins of eternity, nor from the firstness of beginnings, but He^{-azwj} Created what He^{-azwj} Created and Established its limits, and Imaged what He^{-azwj} Imaged, and was excellent in His^{-azwj} Imaging. There isn't any prevention for anything from it, nor is there any benefit for Him^{-azwj} with its obedience. His^{-azwj} Knowledge with the dead ones of the past is like His^{-azwj} Knowledge with the living ones remaining, and His^{-azwj} Knowledge with what is in the skies is like His^{-azwj} Knowledge with what is in the lower firmaments".⁴⁰⁷

12- وَ مِنْ حُطْبَةٍ لَهُ ع لَا يَشْعَلُهُ شَأْنٌ وَ لَا يُعَيِّرُهُ زَمَانٌ وَ لَا يَحْوِيهِ مَكَانٌ وَ لَا يَصِفُهُ لِسَانٌ وَ لَا يَعْرُبُ عَنْهُ عَدَدُ قَطْرِ الْمَاءِ وَ لَا تُجُومُ السَّمَاءُ وَ لَا سَوَافِي الرِّيحِ فِي الْهَوَاءِ وَ لَا ذَيْبُ الثَّمَلِ عَلَى الصَّفَا وَ لَا مَقِيلُ الدَّرِّ فِي اللَّيْلَةِ الظُّلْمَاءِ يَعْلَمُ مَسَاقِطَ الْأَوْزَاقِ وَ خَفِيَّ طَرْفِ الْأَحْدَاقِ

And from a sermon of his^{-asws}: 'A concern does no pre-occupy Him^{-azwj}, nor does the time change Him^{-azwj}, nor does a place contain Him^{-azwj}, nor can a tongue describe Him^{-azwj}. Neither are the number of drops of the water unknown from Him^{-azwj}, nor the stars of the sky, nor the currents of the winds in the air, nor the steps of the and upon the solid rock, nor the weight of the particles in the dark night. He^{-azwj} Knows the falling of the leaves, and the hidden movement of the eyes.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ عَزَّ مَعْدُولٌ بِهِ وَ لَا مَشْكُوكٍ فِيهِ وَ لَا مَكْفُورٍ دِينُهُ وَ لَا تَجْحُودٍ تَكْوِينُهُ شَهَادَةٌ مِنْ صِدْقَتِ نَبِيِّهِ وَ صَفَتْ دِخْلَتُهُ وَ خَلَصَ يَقِينُهُ وَ تَقَلَّتْ مَوَازِينُهُ

And I testify that there is no god except Allah^{-azwj}, without there being an equal for Him^{-azwj}, nor can He^{-azwj} be doubted in it, nor can His^{-azwj} debt be paid off, nor can His^{-azwj} Creating be rejected, a testimony of one who ratified His^{-azwj} Prophet^{-saww} and clear is his^{-asws} entry, and sincere are his^{-asws} intentions, and heavy are his^{-asws} scales".⁴⁰⁸

13- وَ مِنْ حُطْبَةٍ لَهُ ع فَمِنْهَا لَمْ يُولَدْ سُبْحَانَهُ فَيَكُونُ فِي الْعَرِّ مُشَارِكاً وَ لَمْ يَلِدْ فَيَكُونِ مَوْزُوناً هَالِكاً وَ لَمْ يَتَقَدَّمْهُ وَ مَتٌ وَ لَا زَمَانٌ وَ لَمْ يَتَعَاوَزْهُ زِيَادَةٌ وَ لَا نُقْصَانٌ بَلْ ظَهَرَ لِلْعُمُولِ بِمَا أَرَانَا مِنْ عِلَامَاتِ التَّدْبِيرِ الْمُتَقَنِّ وَ الْقَضَاءِ الْمُبْرَمِ-

⁴⁰⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 11

⁴⁰⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 12

And from a sermon of his^{-asws}, from it: 'He^{-azwj} the Glorious is not begotten so there would happen to be any participant in the Mighty, and He^{-azwj} does not beget so there would be an inheritor after death, and neither does time precede Him^{-azwj}, nor era, nor does the increase or decrease affect Him^{-azwj}. But He^{-azwj} appears to the intellects by what He^{-azwj} has Shown us from the signs of the intricate arrangement and the accomplished Decrees.

فَمَنْ شَهِدَ خَلْقَهُ خَلَقَ السَّمَاوَاتِ مُوْطَدَاتٍ بِلَا عَمَدٍ قَائِمَاتٍ بِلَا سَنَدٍ دَعَاهُنَّ فَأَجَبْنَ طَائِعَاتٍ مُذْعِنَاتٍ غَيْرَ مُتَلَكِّمَاتٍ وَ لَا مُبْطِنَاتٍ وَ لَوْ لَا إِفْرَاقُهُنَّ لَهُ بِالرُّبُوبِيَّةِ وَ إِدْعَاهُنَّ بِالطَّوَاعِيَةِ لَمَا جَعَلَهُنَّ مَوْضِعاً لِعَرْشِهِ وَ لَا مَسْكناً لِمَلَائِكَتِهِ وَ لَا مَضْعداً لِلْكَلِمِ الطَّيِّبِ وَ الْعَمَلِ الصَّالِحِ مِنْ خَلْقِهِ

From the evidence(s) of His^{-azwj} creation is the creation of the skies, pegged without pillars, standing without support. He^{-azwj} Called them and they answered obediently, compliant, without laziness or delay, and had it not been for their acknowledgment with the Lordship, and humbleness with the obedience, He^{-azwj} would not have Made for them a place for His^{-azwj} Throne nor a dwelling for His^{-azwj} Angels, nor an ascendance for the good word and the righteous deeds from His^{-azwj} creatures.

جَعَلَ نُجُومَهَا أَعْلَاماً يَسْتَدِلُّ بِهِ الْخَيْرَانُ فِي مُخْتَلِفِ فِجَاجِ الْأَقْطَارِ لَمْ يَمْنَعِ صَوَاءُ نُورِهَا اذْهَمَامُ سُجُفِ اللَّيْلِ الْمُظْلِمِ وَ لَا اسْتِطَاعَتْ جَلَابِيْبُ سَوَادِ الْحَنَادِسِ أَنْ تَرُدَّ مَا شَاعَ فِي السَّمَاوَاتِ مِنْ تَلَأُلُو نُورِ الْقَمَرِ-

He^{-azwj} Made its start as markings what the confused one can be pointed with in various passages of the horizon(s). The illumination of their radiance is not prevented by the curtains of the dark night, nor does the pull of the dark night has the capacity to repel what is shining in the skies from spreading radiance of the moon.

فَمُبْحَاخٌ مَنْ لَا يَكْفِي عَلَيْهِ سَوَادُ عَسَقِي دَاجٍ وَ لَا لَيْلٍ سَاجٍ فِي بَقَاعِ الْأَرْضِيْنَ الْمُتَنَطِّطَاتِ وَ لَا فِي بَقَاعِ السَّمْعِ الْمُنْتَجَوِرَاتِ وَ مَا يَتَجَلَّجَلُ بِهِ الرَّعْدُ فِي أَفْقِ السَّمَاءِ وَ مَا تَلَاشَتْ عَنْهُ بُرُوقُ الْعَنَامِ وَ مَا تَسْتَفُطُ مِنْ وَرَقَةٍ تُرْبِلُهَا عَنْ مَسْقِطِهَا عَوَاصِفُ الْأَنْوَاءِ وَ ائْحَطَالُ السَّمَاءِ

Glorious is the One, the dark dusk is not hidden unto Him^{-azwj}, or the gloom of a night in the spots of the low lands, nor in spots adjacent to the highlands, nor can the thunder shudder with it in the horizons of the sky, and the lightning of the clouds does not fade away from it, and what falls off from leaves blown away from its falling places by various storms, and downpours of the sky.

وَ يَعْلَمُ مَسْقِطَ الْفُطْرَةِ وَ مَقَرَّهَا وَ مَسْحَبَ الدَّرَّةِ وَ مَجْرَهَا وَ مَا يَكْفِي الْبُغُوضَةَ مِنْ قُوَّتِهَا وَ مَا تَحْمِلُ الْأُنْتَى فِي بَطْنِهَا-

And He^{-azwj} Knows the falling of the drop and its settling, and the pull of the particles (atoms) and their flow, and what would suffice the mosquito of its subsistence and that what the female bears in her belly.

وَ الْحَمْدُ لِلَّهِ الْكَائِنِ قَبْلَ أَنْ يَكُونَ كُرْسِيِّ أَوْ عَرْشٍ أَوْ سَمَاءٍ أَوْ أَرْضٍ أَوْ جَانٍّ أَوْ إِنْسٍ لَا يُدْرِكُ بِوَجْهِهِ وَ لَا يُقَدَّرُ بِفَهْمِهِ وَ لَا يَشْعَلُهُ سَائِلٌ وَ لَا يَنْقُصُهُ نَائِلٌ وَ لَا يَنْظُرُ بِعَيْنٍ وَ لَا يُجَدُّ بِأَيْدٍ وَ لَا يُوصَفُ بِالْأَزْوَاجِ وَ لَا يُخْلَقُ بِعِلَاجٍ وَ لَا يُدْرِكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ-

And the Praise is for Allah^{-azwj}, existing before the existence of the Chair, or the Throne, or sky, or earth, or Jinn, or humans. He^{-azwj} cannot be realised by the imaginations, nor measured by understandings, nor does a beggar pre-occupy Him^{-azwj}, nor does an attained reduce Him^{-azwj}, nor can He^{-azwj} be looked at with an eye, nor be limited by 'where', nor described as being

with the spouses, nor did He^{-azwj} Create by the tools, nor can He^{-azwj} be detected by the senses, nor can He^{-azwj} be compared with the people.

الَّذِي كَلَّمَ مُوسَى تَكْلِيمًا وَ أَرَاهُ مِنْ آيَاتِهِ عَظِيمًا بِلا جَوَارِحٍ وَ لا أَدْوَاتٍ وَ لا نُطْقٍ وَ لا لُحُوتٍ بَلْ إِنْ كُنْتَ صَادِقًا أَتَيْهَا الْمُتَكَلِّفُ لِيُوصِفَ رَبَّكَ فَصِفْ
جِبْرَائِيلَ أَوْ مِيكَائِيلَ وَ جُنُودَ الْمَلَائِكَةِ الْمُقَرَّبِينَ فِي حُجْرَاتِ الْقُدْسِ مُرْجِحِينَ مُتَوَهَّهَةً عَفْوُهُمْ أَنْ يَحْذُوا أَحْسَنَ الْحَاقِلِينَ

The One^{-azwj} Who Spoke to Musa^{-as} with a speech, and Showed him^{-as} from His^{-azwj} great signs, being without any limbs or tools, nor did He^{-azwj} Speak with the organ of speech. But, if you are truthful, O you one encumbered (yourself) to describe your Lord^{-azwj}, then describe Jibraeel^{-as} and the armies of the Angels of Proximity being in the Holy Chambers. Their intellects would be perplexed from trying to limit the best of the creators.

وَ إِنَّمَا يُدْرِكُ بِالصِّفَاتِ دَوُو الْهَيْئَاتِ وَ الْأَدْوَاتِ وَ مَنْ يَنْقُضِي إِذَا بَلَغَ أَمَدَ حُدُودِهِ بِالْفَنَاءِ فَلَا إِلَهَ إِلَّا هُوَ أَضَاءَ بِنُورِهِ كُلَّ ظَلَامٍ وَ أَظْلَمَ بِظُلْمَتِهِ كُلَّ نُورٍ.

And rather, He^{-azwj} can be realised by the attributes of the ones with bodies and limbs, and the one who expire when they reach the extent of its limit by perishing. So, there is no god except He^{-azwj}! Every darkness is illuminated by His^{-azwj} Light, and every light gets darkened by His^{-azwj} Darkness⁴⁰⁹.

14 وَ مِنْ حُطْبَةٍ لَهُ ع فِي التَّوْحِيدِ وَ تَجْمَعُ هَذِهِ الْحُطْبَةُ مِنْ أُصُولِ الْعِلْمِ مَا لَا يَجْمَعُهُ حُطْبَةٌ فَمِنْهَا مَا وَحَدَهُ مِنْ كَيْفِهِ وَ لَا حَقِيقَتَهُ أَصَابَ مِنْ مَثَلِهِ وَ لَا
إِيَّاهُ عَنَى مِنْ شَبْهِهِ وَ لَا صَمَدَهُ مِنْ أَشَارِ إِلَيْهِ

And from a sermon of his^{-asws} regarding Tawheed, and this sermon has gathered from the roots of knowledge what no (other sermon has gathered. From it, “He has not believed in His^{-azwj} Oneness, one who has accorded a qualitative state to Him^{-azwj}, nor can His^{-azwj} reality be attained by one striking an example Him^{-azwj}, nor does he mean Him^{-azwj} the one according resemblance to Him^{-azwj}, nor has He^{-azwj} aimed to Him^{-azwj} one who indicates to Him^{-azwj}.

وَ تَوَهَّمَهُ كُلُّ مَعْرُوفٍ بِنَفْسِهِ مَصْنُوعٌ وَ كُلُّ قَائِمٍ فِي سِوَاهُ مَعْلُوفٌ فَاعِلٌ لَا بِاضْطِرَابِ آلَةٍ مُقَدَّرٌ لَا بِجَوْلِ فِكْرَةٍ عَنِّي لَا بِاسْتِنْفَادَةِ لَا تَصْحَبُهُ الْأَوْقَاتُ وَ لَا
تَرَفُّدُهُ الْأَدْوَاتُ سَبَقَ الْأَوْقَاتُ كَوْنُهُ وَ الْعَدَمُ وَجُودُهُ وَ الْإِبْتِدَاءُ أَرْلَهُ [أَوَّلُهُ]

And he imagines that every thing known by itself is Made, and every thing standing besides Him^{-azwj} is an effect. He^{-azwj} is a Doer not by moving a tool, Able not by wandering His^{-azwj} thought, rich not by benefits. The times do not accompany Him^{-azwj} nor do the instruments assist Him^{-azwj}. His^{-azwj} Existence precedes the times and the His^{-azwj} non-existence and His^{-azwj} eternity precedes His^{-azwj} beginning.

يَتَشَعَّرُ الْمَشَاعِرَ عُرْفَ أَنْ لَا مَشْعَرَ لَهُ وَ بِمُضَادَّتِهِ بَيْنَ الْأُمُورِ عُرْفَ أَنْ لَا صِدْلَ لَهُ وَ بِمَقَارَنَتِهِ بَيْنَ الْأَشْيَاءِ عُرْفَ أَنْ لَا قَرِينَ لَهُ ضَادَّ النُّورِ بِالظُّلْمَةِ وَ الْوُضُوحِ
بِالْهَيْمَةِ وَ الْجُمُودَ بِالْبَلْبَلِ وَ الْحُرُورَ بِالصَّرْدِ [بِالصَّرْدِ]-

By His^{-azwj} Causing awareness of the sensory perceptions it is know that there are no sensory perceptions for Him^{-azwj}, and by His^{-azwj} Creating contradictions between the matters it is known that there is no contradictor to Him^{-azwj}, and by His^{-azwj} Pairing between the things it is

⁴⁰⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 13

known that there is no pair for Him^{-azwj}. He^{-azwj} Contradicted the light with the darkness, and the brightness with the gloom, and the dryness with the moisture, and the heat with the cold.

مَوْلَفٌ بَيْنَ مُتَعَادِيَاتِهَا مُفَارِقٌ بَيْنَ مُتَبَاعِدَاتِهَا مُفَرِّقٌ بَيْنَ مُتَدَانِيَاتِهَا لَا يُشْمَلُ بِحَدِّ وَ لَا يُحْسَبُ بِعَدِّ وَ إِنَّمَا تُحَدُّ الْأَدَوَاتُ أَنْفُسَهَا وَ تُشِيرُ
الْأَلَاتُ إِلَى نَظَائِرِهَا

He^{-azwj} Compiled between the inimical matters, pairing between their diversities, Drawing closer between their distant, Separating between their close ones. He^{-azwj} is not confined by limitation nor can He^{-azwj} be calculated by numbers, and rather the parts limit themselves, and the instruments indicate to their matching ones.

مَنْعَتَهَا مِنْدُ الْقِدْمَةِ وَ حَمَّتْهَا قُدُّ الْأَزَلِيَّةِ وَ حَبَّبَتْهَا لَوْلَا التَّكْمِلَةَ بِمَا تَحَلَّى صَانِعُهَا لِلْعُفُولِ وَ بِمَا امْتَنَعَ عَنْ نَظْرِ الْعُيُونِ

(The word) 'since' prevents the eternality, and (the word) 'already' protects the forever, and (the word) 'Had it not been for' keeps aside the perfection. Through these, His^{-azwj} Making flashes at the intellects, and the eyes are prevented from looking.

وَ لَا يَجْرِي [يَجْرِي] عَلَيْهِ [الْحَرَكَةُ وَ السُّكُونُ] السُّكُونُ وَ الْحَرَكَةُ وَ كَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ وَ يَعُودُ فِيهِ مَا هُوَ أَبْدَاهُ وَ يَخْدُثُ فِيهِ مَا هُوَ أَحَدَتْهُ إِذَا
لَتَفَاوَتْ ذَاتُهُ وَ لَتَجَزَّأَ كُنْهُهُ وَ لَا مَتْنَعُ مِنَ الْأَزَلِ مَعْنَاهُ- وَ لَكَانَ لَهُ وَرَاءَهُ إِذْ وَجَدَ لَهُ أَمَامَهُ وَ لَا لَتَمَسَ التَّمَامَ إِذْ لَرِمَهُ التَّقْصَانُ

'The stability and the movement do not flow upon Him^{-azwj}, and how can it flow upon Him^{-azwj} what He^{-azwj} is the Causer of its flow, and return to Him^{-azwj} what He^{-azwj} is its Initiator, and occur in Him^{-azwj} what He^{-azwj} had Caused to occur? Then His^{-azwj} Self would have been diverse, and His^{-azwj} Being would have been segmented, and its meaning it He^{-azwj} would have been prevented from been eternal, but for Him^{-azwj} there can only be a back when a front can be found to be for Him, and the completion can only be sought when the deficiency is necessitated.

وَ إِذَا لَقَامَتْ آيَةُ الْمَصْنُوعِ فِيهِ وَ لَتَحْوَلَ دَلِيلًا بَعْدَ أَنْ كَانَ مَذْلُومًا عَلَيْهِ وَ حَرَجَ بِسُلْطَانِ الْإِمْتِنَاعِ مِنْ أَنْ يُؤَيَّرَ فِيهِ مَا يُؤَيَّرُ فِي غَيْرِهِ الَّذِي لَا يَحْوُلُ وَ لَا
يُزُولُ وَ لَا يَجُوزُ عَلَيْهِ الْأَقُولُ-

And when a Sign establishes forbiddance with regards to it, and the evidence turns after having pointed upon Him^{-azwj}, and comes out with the authorisation of the forbiddance from preferring in it what is in others, which neither turns nor declines, nor is the fading allowed upon Him^{-azwj}.

لَمْ يَلِدْ فَيَكُونُ مَوْلُودًا وَ لَمْ يُولَدْ فَيَصِيرَ مَخْدُودًا جَلَّ عَنِ اتِّخَاذِ الْأَبْنَاءِ وَ طَهَّرَ عَنْ مَلَاسِمَةِ النِّسَاءِ لَا تَنَالُهُ الْأَوْهَامُ فَتُقَدَّرُهُ وَ لَا تَتَوَهَّمُهُ الْفِطْنُ فَتُصَوِّرُهُ وَ لَا
تُدْرِكُهُ الْحَوَاسُّ فَتُحَسُّهُ وَ لَا تَلْمِسُهُ الْأَيْدِي فَتَمَسُّهُ وَ لَا يَتَغَيَّرُ بِحَالٍ وَ لَا يَتَبَدَّلُ فِي الْأَحْوَالِ

He^{-azwj} does not beget, so (otherwise) He^{-azwj} would happen to be born, and is not begotten so (otherwise) He^{-azwj} would become limited. He^{-azwj} is more Majestic from taking sons, and Pure from touching the women. The imaginations cannot attain Him^{-azwj} so you could measure Him^{-azwj}, nor does the acumen (insight) imagine Him^{-azwj}, so you could image Him^{-azwj}, nor can the senses realise Him^{-azwj}, so you could feel Him^{-azwj}, nor can the hands touch Him^{-azwj} so you could touch Him^{-azwj}, nor does He^{-azwj} Change with states, nor is He^{-azwj} replaced by the situations.

وَلَا تُبْلِيهِ اللَّيَالِي وَالْأَيَّامُ وَلَا يُعْيِرُهُ الضُّبَابُ وَالظُّلَامُ وَلَا يُوصَفُ بِشَيْءٍ مِنَ الْأَجْزَاءِ وَلَا بِالْجَوَارِحِ وَالْأَعْضَاءِ وَلَا يُعْرَضُ مِنَ الْأَعْرَاضِ وَلَا بِالْعَرِيَّةِ
وَالْأَبْعَاضِ وَلَا يُقَالُ لَهُ حَدٌّ وَلَا نَهَايَةٌ وَلَا انْقِطَاعٌ وَلَا غَايَةٌ وَلَا أَنَّ الْأَشْيَاءَ تَحْوِيهِ فَتَقْبَلُهُ أَوْ تُحْوِيهِ أَوْ أَنَّ شَيْئاً يَحْمِلُهُ فَيَمِيلُهُ أَوْ يُعَدِّلُهُ [يُعَدِّلُهُ]

Neither do the nights and days exhaust Him^{-azwj}, nor does the illumination and the darkness change Him^{-azwj}, nor can He^{-azwj} be described by a thing from the parts, nor with the limbs and the body parts, nor by width from the widths, nor by the alienation and the substitution, nor can it be said for Him^{-azwj} to be any limit or an end-point, nor a termination nor a peak, nor that the things would overcome Him^{-azwj} or contain Him^{-azwj}, nor that the things carry Him^{-azwj}, so He^{-azwj} would Incline to it or Prepare for it.

لَيْسَ فِي الْأَشْيَاءِ بِالْحِجِّ وَلَا عَنْهَا بِخَارِجٍ يُخْرِجُ لَا بِلِسَانٍ وَهَوَاتٍ وَ يَسْمَعُ لَا بِخُرُوقٍ وَأَدْوَاتٍ يَقُولُ وَلَا يَلْفُظُ وَ يَحْفَظُ وَلَا يَتَحَفَّظُ وَ يُرِيدُ وَلَا يُضْمِرُ
يُحِبُّ وَ يَرْضَى مِنْ غَيْرِ رِقَّةٍ وَ يُبْغِضُ وَ يَعْضَبُ مِنْ غَيْرِ مَشَقَّةٍ

He^{-azwj} doesn't Diffuse into the things, nor come out from these. He^{-azwj} Informs, not by a tongue and tone, and He^{-azwj} Hears, not by a hole and an instrument. He^{-azwj} is Saying, not orally, and He^{-azwj} Preserves, not by memorising, and He^{-azwj} Wants not by cherishing, He^{-azwj} Loves and He^{-azwj} is Pleased from without a delicateness, and He^{-azwj} Hates from without a difficulty.

يَقُولُ لِمَنْ أَرَادَ كَوْنَهُ كُنْ فَيَكُونُ لَا بِصَوْتٍ يَنْفَعُ وَلَا بِبَدَأٍ يُسْمَعُ وَ إِنَّمَا كَلَامُهُ سُبْحَانَهُ فِعْلٌ مِنْهُ أَنْشَأَهُ وَ مَثَلَهُ لَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ كَائِناً وَ لَوْ كَانَ قَدِماً
لَكَانَ إِلهًا ثَانِيًا

He^{-azwj} is Saying, whenever He^{-azwj} Intends its existence: "Be!", so it comes into being, neither by a voice reciting, nor a call being heard. And rather, the Speech of the Glorious is a deed from Him^{-azwj} He^{-azwj} Created, and the like of it did not happen to exist before that; and had it been eternally it would have been a second god.

لَا يُقَالُ كَانَ بَعْدَ أَنْ لَمْ يَكُنْ فَتَجْرِي عَلَيْهِ الصِّفَاتُ الْمُحَدَّثَاتُ وَ لَا يَكُونُ بَيْنَهَا وَ بَيْنَهُ فَصْلٌ وَ لَا لَهُ عَلَيْهَا فَصْلٌ

It cannot be said to Him^{-azwj} that He^{-azwj} existed after not existing, so the attributes of the occurrences would flow upon Him^{-azwj}, and there would not happen to be any distance between these and Him^{-azwj} nor would there be any merit for Him^{-azwj} upon these.

فَيَسْتَوِي الصَّانِعُ وَ الْمَصْنُوعُ وَ يَتَكَافَأُ الْمُبْتَدِعُ وَ الْبَدِيعُ خَلَقَ الْخَلَائِقَ عَلَى غَيْرِ مِثَالٍ خَلَا مِنْ غَيْرِهِ وَ لَمْ يَسْتَعِنْ عَلَى خَلْقِهَا بِأَحَدٍ مِنْ خَلْقِهِ

Then, the Maker and the made would be equal, and the Beginner and the begun would be the same. He^{-azwj} Created the creatures from without there being an example (to relate to), free from others, and was not assisted upon Creating these by anyone from His^{-azwj} creatures.

وَ أَنْشَأَ الْأَرْضَ فَأَمْسَكَهَا مِنْ غَيْرِ اشْتِعَالٍ وَ أَرْسَاهَا عَلَى غَيْرِ قَرَارٍ وَ أَقَامَهَا بِغَيْرِ قَوَائِمٍ وَ رَفَعَهَا بِغَيْرِ دَعَائِمٍ وَ حَصَّنَهَا مِنَ الْأَوْدِ وَ الْإِعْوَجَاجِ وَ مَنَعَهَا مِنَ
التَّهَافُتِ وَ الْإِنْفِرَاجِ أَرْسَى أَوْتَادَهَا وَ ضَرَبَ أَسْدَادَهَا وَ اسْتَمْتَصَّ عُيُوبَهَا وَ حَدَّ أَوْدِيَّتَهَا

And He^{-azwj} Created the earth and Withheld them from without being busy, and Set it up upon without calmness, and up-righted it without any legs, and quadrated it without pillars, and Fortified it from the twists and turns (convolutions), and Prevented it from the rushing and

relaxing, (and) Set up its pegs (mountains), and Struck its barriers, and Widened its springs, and Lowered (Furrowed) its valleys.

فَلَمْ يَهِنِ مَا بَنَاهُ وَ لَا ضَعُفَ مَا قَوَّاهُ هُوَ الظَّاهِرُ عَلَيْهَا بِسُلْطَانِهِ وَ عَظَمَتِهِ وَ هُوَ البَاطِنُ لَهَا بِعِلْمِهِ وَ مَعْرِفَتِهِ وَ العَالِي عَلَى كُلِّ شَيْءٍ مِنْهَا بِجَلَالِهِ وَ عِزَّتِهِ

He^{-azwj} was neither disgraced from what He^{-azwj} Built, nor was He^{-azwj} weakened by what He^{-azwj} Strengthened, and He^{-azwj} was Apparent upon it with His^{-azwj} Authority and His^{-azwj} Magnificence, and the Hidden to it with His^{-azwj} Knowledge and His^{-azwj} recognition, and the Exalted upon all things from these by His^{-azwj} Majesty and His^{-azwj} Might.

لَا يُعْجِزُهُ شَيْءٌ مِنْهَا طَلَبَهُ وَ لَا يَمْتَنِعُ عَلَيْهِ فَيْعْلِبُهُ وَ لَا يَفُوتُهُ السَّرِيعُ مِنْهَا فَيَسْبِقُهُ وَ لَا يَحْتِاجُ إِلَى ذِي مَالٍ فَيَزِرُهُ حَضَعَتِ الْأَشْيَاءُ لَهُ وَ ذَلِكَ مُسْتَكِينَةٌ لِعَظَمَتِهِ لَا تَسْتَطِيعُ الهَرَبَ مِنْ سُلْطَانِهِ إِلَى غَيْرِهِ فَتَمْتَنِعَ مِنْ نَفْعِهِ وَ ضَرِّهِ

There is nothing He^{-azwj} Seeks from these frustrates Him^{-azwj}, nor is He^{-azwj} Prevented upon overcoming it, nor does the quick one from these escapes Him^{-azwj} and He^{-azwj} Precedes it, nor is He^{-azwj} needy to one with the wealth to sustain Him^{-azwj}. The things are humbled to Him^{-azwj}, being disgraced in servility to His^{-azwj} Magnificence, not having the ability to flee from His^{-azwj} Authority to someone else, to prevent its benefits and its harm.

وَ لَا كُفَاءَ لَهُ فَيُكَافئُهُ وَ لَا تَظِيرَ لَهُ فَيَسَاوِيهِ هُوَ الْمُفْنِي لَهَا بَعْدَ وُجُودِهَا حَتَّى يَصِيرَ مَوْجُودَهَا كَمَقْفُودِهَا وَ لَيْسَ فَنَاءُ الدُّنْيَا بَعْدَ اِبْتِدَاعِهَا بِأَعْجَبَ مِنْ اِنْشَائِهَا وَ اِحْتِرَاجِهَا

And there is no match for Him^{-azwj} to equal Him^{-azwj}, nor is there a peer for Him^{-azwj} to equate to Him^{-azwj}. He^{-azwj} is the Perisher of these after their existence until its existence becomes like it being lost. And the perishing of the world after its beginning isn't stranger than its creation and its invention.

وَ كَيْفَ وَ لَوْ اجْتَمَعَ جَمِيعُ حَيَوَانِهَا مِنْ طَيْرِهَا وَ بَهَائِمِهَا وَ مَا كَانَ مِنْ مُرَاجِحِهَا وَ سَائِمِهَا وَ أَصْنَافِ اَسْنَاخِهَا وَ اَجْنَاسِهَا وَ مُتَبَلِّدَةِ اُمَمِهَا وَ اَكْبَاسِهَا عَلَى اِخْدَاتٍ بَعُوضَةٍ مَا قَدَّرَتْ عَلَى اِخْدَاتِهَا وَ لَا عَرَفَتْ كَيْفَ السَّبِيلِ إِلَى اِيجَادِهَا وَ لَتَحَيَّرَتْ عَفْوَها فِي عِلْمِ ذَلِكَ وَ تَاهَتْ وَ عَجَزَتْ قُوَاهَا وَ تَنَاهَتْ وَ رَجَعَتْ حَاسِنَةً حَسِيرَةً

How (can they), and even if the entirety of its animals and its birds and its beasts are gathered, and whatever was from its stages and its endings, and the types of its likes, and its species, and cities of its communities (gather) upon bringing into being a mosquito, they would not be able upon its occurrence, nor would they know the way to inventing it, and their intellects would be confused in the knowledge of that, and their frustrations would fade their strengths, and they would turn back lost?

عَارِفَةً بِأَنَّهَا مَقْهُورَةٌ مُقَرَّةٌ بِالْعَجْزِ عَنِ اِنْشَائِهَا مُدْعَنَةٌ بِالضَّعْفِ عَنِ اِفْتَائِهَا وَ [إِنَّهُ] إِنَّ اللَّهَ سُبْحَانَهُ يَعُودُ بَعْدَ فَنَاءِ الدُّنْيَا وَحَدَهُ لَا شَيْءَ مَعَهُ كَمَا كَانَ قَبْلَ اِبْتِدَائِهَا كَذَلِكَ يَكُونُ بَعْدَ فَنَائِهَا بِلا وَقْتٍ وَ لَا مَكَانٍ وَ لَا حِينٍ وَ لَا زَمَانٍ عُدِمَتْ عِنْدَ ذَلِكَ الْأَجَالِ وَ الْأَوْقَاتِ وَ زَالَتِ السِّنُونَ وَ السَّاعَاتُ

A well-known way that these are subdued, acknowledging the inability of creating it, yielding with the weakness from perishing it, and He^{-azwj}, the Glorious would Repeat it, after the perishing of the world, Alone, without there being anything with Him^{-azwj} just as it was before its beginning. Similar to that it would come into being after its perishing, without a time, nor

a place, nor a while, nor an era. During that, the terms and the timings would be non-existent, and the years and the hours would fade away.

فَلَا شَيْءَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ الَّذِي إِلَيْهِ مَصِيرُ جَمِيعِ الْأُمُورِ بِلَا قُدْرَةٍ مِنْهَا كَانَ أَيْدَاءُ خَلْقِهَا وَبِعِزِّ امْتِنَاعِ مِنْهَا كَانَ فَنَائُهَا وَ لَوْ قَدَّرَتْ عَلَى الْإِمْتِنَاعِ لَدَامَ بَقَاؤُهَا لَمْ يَنْكَأَهُ صُنْعُ شَيْءٍ مِنْهَا إِذْ صَنَعَهُ وَ لَمْ يُوَدِّهِ مِنْهَا خَلْقٌ مَا خَلَقَهُ وَ بَرَأَهُ [بَرَأَهُ وَ خَلَقَهُ] وَ لَمْ يَكُونْهَا لِتَشْدِيدِ سُلْطَانٍ وَ لَا لِحُؤْفٍ مِنْ زَوَالٍ وَ نُفْصَانٍ وَ لَا لِإِسْتِعَانَةٍ بِهَا عَلَى نَيْدٍ

Thus, there would be nothing except the One^{-azwj}, the Subduer Who, to Him^{-azwj} would come the entirety of the affairs, with there being any power from these to begin its own creation, and without a prevention from these to perish, and had they the power upon the prevention, their survival would have been permanent. It would not have adapted the making of anything from these when it makes it, and a creation would not be repeated from these what He^{-azwj} had Formed and Created, and He^{-azwj} does not Bring these into being for the strengthening of His^{-azwj} Authority, nor for fear from the decline and loss, nor for being assisted by these against an adversary.

مُكَاتِرٍ وَ لَا لِإِلْخِيزَارٍ بِهَا مِنْ ضِدِّ مُثَاوِرٍ وَ لَا لِإِلْزِدْيَادٍ بِهَا فِي مُلْكِهِ وَ لَا لِإِمْكَاتِرَةِ شَرِيكِ فِي شِرْكِهِ وَ لَا لِوُخْشَةِ كَانَتْ مِنْهُ فَأَرَادَ أَنْ يَسْتَأْنِسَ إِلَيْهَا

He^{-azwj} Multiplied these, not for being protected by these from an adversary consulting, nor for increasing with the in His^{-azwj} Kingdom, nor for the increasing an associate in His^{-azwj} association, nor for the loneliness which was from Him^{-azwj} so He^{-azwj} Wanted to be comforted to these.

ثُمَّ هُوَ يُغْنِيهَا بَعْدَ تَكْوِينِهَا لَا لِسَامٍ دَخَلَ عَلَيْهِ فِي تَصْرِيفِهَا وَ تَدْبِيرِهَا وَ لَا لِإِرَاحَةٍ وَاصِلَةٍ إِلَيْهِ وَ لَا لِتَقْلٍ شَيْءٍ مِنْهَا عَلَيْهِ لَا يُجِلُّهُ طَوْلُ بَقَائِهَا فَيَدْعُوهُ إِلَى سُرْعَةِ إِفْتَائِهَا وَ لَكِنَّهُ سُبْحَانَهُ دَبَّرَهَا بِلُطْفِهِ وَ أَمْسَكَهَا بِأَمْرِهِ وَ أَنْعَمَهَا بِقُدْرَتِهِ

Then, He^{-azwj} would be Annihilating these after their coming into being, not out of boredom entering upon Him^{-azwj} in its utilisation and its management, nor for the rest (of aspects) connected to it, nor for the weight of a thing from these upon Him^{-azwj}, nor is the length of its survival an excuse for Him^{-azwj} so He^{-azwj} would Call it to a speedy perishing, but the Glorious One^{-azwj} Would Manage it by His^{-azwj} Subtleness, and Withhold it by His^{-azwj} Command, and Precision it in His^{-azwj} Power.

ثُمَّ يُعِيدُهَا بَعْدَ الْفَنَاءِ مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَيْهَا وَ لَا اسْتِعَانَةٍ بِشَيْءٍ مِنْهَا عَلَيْهَا وَ لَا لِإِنْصِرَافٍ مِنْ خَالٍ وَخَشَةِ إِلَى خَالٍ اسْتِئْثَاسٍ وَ لَا مِنْ خَالٍ جَهْلٍ وَ عَمَى إِلَى خَالٍ عِلْمٍ وَ التَّمَّاسِ وَ لَا مِنْ فَقْرٍ وَ حَاجَةٍ إِلَى غِنَى وَ كَثْرَةٍ وَ لَا مِنْ دُلٍّ وَ ضَعْفَةٍ إِلَى عِزٍّ وَ قُدْرَةٍ

Then He^{-azwj} would Repeat it after the perishing from without there being any need from it to Him^{-azwj}, nor to be assisted by anything from it upon Him^{-azwj}, nor for an exchange from a state of loneliness to be comforted, nor from a state of ignorance and blindness to a state of knowledge and contact, nor from poverty and need to richness and abundance, nor from humiliation and Placing it to Mighty and Power”.⁴¹⁰

⁴¹⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 14

15- وَ مِنْ حُطْبَةِ لَهُ عِ الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ مِنْ آثَارِ سُلْطَانِهِ وَ جَلَالَ كِبْرِيَائِهِ مَا حَيَّرَ مُقَلِّ الْعُقُولِ مِنْ عَجَائِبِ قُدْرَتِهِ وَ زَدَعَ حُطْرَاتِ هَمَاهِمِ النُّفُوسِ عَنِ عِرْفَانِ كُنْهِ صِفَتِهِ

And from a sermon of his^{-asws}: 'The Praise is for Allah^{-azwj} Whom Revealed from the impacts of His^{-azwj} Authority and Majesty of His^{-azwj} Greatness what dazzles the cores of the intellects from the wonders of His^{-azwj} Power, and prevents thinking of the minds from recognising the essence of His^{-azwj} Attributes.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً إِيمَانٍ وَ إِيقَانٍ وَ إِخْلَاصٍ وَ إِذْعَانٍ

And I^{-asws} testify that there is no god except Allah^{-azwj}, a testimony of the belief, and certainty, and sincerity, and compliance.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ وَ أَعْلَامُ الْهُدَى دَارِسَةً وَ مَنَاجِخَ الدِّينِ طَامِسَةً فَصَدَّعَ بِالْحَقِّ وَ نَصَحَ لِلْخَلْقِ وَ هَدَى إِلَى الرُّشْدِ وَ أَمَرَ بِالْقَصْدِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} and the signs of guidance as a lesson, and manifesto of the tightness of Religion. He^{-saww} proclaimed with the Truth and advised to the people, and guided to the righteous guidance, and instructed with the moderation. May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and greetings.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّهُ لَمْ يَخْلُقْكُمْ عَبَثًا وَ لَمْ يُرْسِلْكُمْ هَمَلًا عَلِمَ مَبْلَغَ نِعَمِهِ عَلَيْكُمْ وَ أَحْصَى إِحْسَانَهُ إِلَيْكُمْ

And know, servants of Allah^{-azwj}! He^{-azwj} did not Create you all in vain, and did not Send you (in the world) as neglected. He^{-azwj} Knows the extent of His^{-azwj} bounties upon you all, and He^{-azwj} Counts His^{-azwj} Favours to you.

فَاسْتَفْتِحُوهُ وَ اسْتَنْجِحُوهُ وَ اطْلُبُوا إِلَيْهِ وَ اسْتَمْنِحُوهُ فَمَا قَطَعْتُمْ عَنْهُ حِجَابٌ وَ لَا أَعْلَقَ عَنْكُمْ دُونَهُ بَابٌ وَ إِنَّهُ لَبِكُلِّ مَكَانٍ وَ فِي كُلِّ جَبِينٍ وَ أَوَانٍ وَ مَعَ كُلِّ إِنْسٍ وَ جَانٍ

Therefore ask Him^{-azwj} and beseech Him and seek to Him^{-azwj}, and wish for His^{-azwj} Conferment's, for there is no veil cutting you off from Him^{-azwj}, for is any door locked from you all besides Him^{-azwj}, and He^{-azwj} is in every place, and in every time and season, and with every human and Jinn.

لَا يَلْبَسُهُ الْعَطَاءُ وَ لَا يَنْقُصُهُ الْحَبَاءُ وَ لَا يَسْتَنْفِدُهُ سَائِلٌ وَ لَا يَسْتَنْفِصِيهِ نَائِلٌ وَ لَا يَلْوِيهِ شَخْصٌ عَنْ شَخْصٍ وَ لَا يُلْهِيهِ صَوْتٌ عَنْ صَوْتٍ

Neither does the Giving deplete Him^{-azwj} (of anything), nor does the Gifting reduce Him^{-azwj} (of anything), nor can a beggar deplete Him^{-azwj} (of anything), nor can a taken reduce (anything), nor does a person make Him^{-azwj} inattentive from a person, nor does a voice distract him from a voice.

وَ لَا تَحْجِرُهُ هَيْبَةٌ عَنْ سَلْبٍ وَ لَا يَشْغَلُهُ غَضَبٌ عَنْ رَحْمَةٍ وَ لَا تُوهِيهِ رَحْمَةٌ عَنْ عِقَابٍ وَ لَا يُجِنُّهُ الْبُطُونُ عَنِ الظُّهُورِ وَ لَا يَقْطَعُهُ الظُّهُورُ عَنِ الْبُطُونِ

Neither does a Granting Cut Him^{-azwj} off from Confiscating, nor does Anger pre-occupy Him^{-azwj} from Mercy, nor does Mercy prevent Him^{-azwj} from Punishing, nor do the esoteric matters shield Him from the apparent matters, nor do the apparent matters cut Him^{-azwj} off from the esoteric matters.

قُرْبُ فُنَائِي وَ عَلَا قَدَاتَا وَ ظَهَرَ فَبَطْنُ وَ بَطْنُ فَعَلَنَ وَ دَانَ وَ لَمْ يُدَنَّ لَمْ يَدْرَأَ الخُلُقَ بِاخْتِيَالٍ وَ لَا اسْتَعَانَ بِمِمَّ لِكَالَالِ-

He^{-azwj} is near and far, and high and low, and apparent and hidden, and He^{-azwj} is hidden and open. He^{-azwj} Lends but is not lent. He^{-azwj} did not Create by the pondering, nor did He^{-azwj} Seek assistance with them due to fatigue".⁴¹¹

16- وَ لَهُ ع مِنْ حُطْبَةِ يَغْلَمُ عَجِيجِ الوُحُوشِ فِي الفَلَوَاتِ وَ مَعَاصِي العِبَادِ فِي الخُلُواتِ وَ الخِتَالَافِ التَّيْنَانِ فِي البَحَارِ العَامِرَاتِ وَ تَلَاطُمِ المَاءِ بِالرِّيَاحِ العَاصِفَاتِ

And from a sermon of his^{-asws}: 'He^{-azwj} Knows the cries of the beasts in the wilderness, and the acts of disobedience of the servants in the private, and the interchange of the fishes in the deep oceans, and the rising of the water by the stormy winds".⁴¹²

And from a sermon of his^{-asws} known as the sermon of 'Al-Ashbah'. It is from his^{-asws} majestic sermons reported by Mas'adah Bin Sadaqah, from Ja'far Bin Muhammad Al-Sadiq^{-asws} having said:

17- وَ لَهُ ع مِنْ حُطْبَةٍ تُعْرَفُ بِحُطْبَةِ الأَشْبَاحِ هِيَ مِنْ جَلَائِلِ حُطْبِهِ رَوَى مَسْعَدَةُ بْنُ صَدَقَةَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ حُطِبَ أَمِيرُ الْمُؤْمِنِينَ بِهَذِهِ الحُطْبَةِ عَلَى مَنِيرِ الكُوفَةِ وَ ذَلِكَ أَنَّ رَجُلًا أَتَاهُ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا رَبَّنَا مِثْلَ مَا نَرَاهُ عِينَانَا لِنَزِدَادَ لَهُ حُبًّا وَ بِهِ مَعْرِفَةٌ

And from a sermon of his^{-asws} known as the sermon of 'Al Ashbah'. It is from his^{-asws} majestic sermons reported by Mas'ada Bin Sadaqa, from Al Sadiq Ja'far Bin Muhammad^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} addressed with this sermon upon the pulpit of Al-Kufa, and that is because a man had come to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! Describe our Lord^{-azwj} to us to we can increase for Him^{-azwj} love and recognition'.

فَقَضِبَ وَ نَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ حَتَّى غَصَّ المَسْجِدُ بِأَهْلِهِ فَصَعِدَ المُنْبَرُ وَ هُوَ مُعْضَبٌ مُتَعَبِّرٌ اللَّوْنِ فَحَمِدَ اللهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص

He^{-asws} was angered and called for the congregational Salat. The people gathered to him^{-asws} to the extent that the Masjid was filled with its people. He^{-asws} ascended the pulpit and he^{-asws} was angry, changed of colour. He^{-asws} praised Allah^{-azwj} the Glorious and Send Salawaat upon the Prophet^{-saww}.

ثُمَّ قَالَ الحَمْدُ لِلَّهِ الَّذِي لَا يَفْرُهُ المُنْعُ وَ الجُمُودُ وَ لَا يُكْذِبُهُ الإِعْطَاءُ وَ الجُودُ إِذْ كُلُّ مُعْطٍ مُنْتَقِصٌ سِوَاهُ وَ كُلُّ مَانِعٍ مُدْمُومٌ مَا خَلَاهُ وَ هُوَ المَنَانُ بِعَوَائِدِ البَعْمِ وَ عَوَائِدِ المَزِيدِ وَ القَسَمِ

⁴¹¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 15

⁴¹² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 16

Then he^{-asws} said: 'The Praise is for Allah^{-azwj} Who the prevention does not enrich Him^{-azwj} nor is He^{-azwj} impoverished by the giving and the generosity when all besides Him^{-azwj} who give are reduced, and every preventer is condemned apart from Him^{-azwj}, and He^{-azwj} is the Benefactor with the beneficial bounties and increasing awards and the distributions.

عِيَالُهُ الْمُحَلَاتِيُّ ضَمِنَ أَرْزَاقَهُمْ وَ قَدَّرَ أَقْوَامَهُمْ وَ مَخَّجَ سَبِيلَ الرَّاعِيَيْنِ إِلَيْهِ وَ الطَّالِبِينَ مَا لَدَيْهِ وَ لَيْسَ بِمَا سُئِلَ بِأَجُودَ مِنْهُ بِمَا لَمْ يُسْأَلْ

His^{-azwj} creatures are His^{-azwj} dependants. He^{-azwj} Guarantees their sustenance and Determines their subsistence. He^{-azwj} has Prepared the way of the ones desiring to Him^{-azwj} and the seekers of what is with Him^{-azwj}. And He^{-azwj} isn't any more generous with what He^{-azwj} has been asked for than He^{-azwj} is with what He^{-azwj} has not been asked for.

الْأَوَّلُ الَّذِي لَمْ يَكُنْ لَهُ قَبْلَ فَيَكُونُ شَيْءٌ قَبْلَهُ وَ الْآخِرُ الَّذِي [لَمْ يَكُنْ] لَيْسَ لَهُ بَعْدُ فَيَكُونُ شَيْءٌ بَعْدَهُ وَ الرَّادِعُ أَنَّاسِي الْأَبْصَارِ عَنِ أَنْ تَنَالَهُ أَوْ تُدْرِكَهُ مَا اخْتَلَفَ عَلَيْهِ ذَهْرٌ فَيُخْتَلِفُ مِنْهُ الْحَالُ وَ لَا كَانَ فِي مَكَانٍ فَيَجُوزُ عَلَيْهِ الْإِنْتِقَالُ

The First Who, there did not happen to be any 'before', so there would be something before Him^{-azwj}, and the Last Who, there isn't any 'after' for Him^{-azwj} so there would be something after Him^{-azwj}. The Repeller of the sights of the people from perceiving Him^{-azwj} or realising Him^{-azwj}. The time does not change upon Him^{-azwj} so He^{-azwj} would be of a different state from it, nor does He^{-azwj} exist in a place so the transfer would be allowed upon Him^{-azwj}.

وَ لَوْ وَهَبَ مَا تَنَفَّسَتْ عَنْهُ مَعَادِنُ الْجِبَالِ وَ صَحِجَّتْ عَنْهُ أَصْدَافُ الْبِحَارِ مِنْ فِلِزِّ اللَّجْجَيْنِ وَ الْعَقِيَانِ وَ نُفَارَةِ الدُّرِّ وَ حَصِيدِ الْمَرْجَانِ مَا أَثَّرَ ذَلِكَ فِي جُودِهِ وَ لَا أَنْفَدَ سَعَةً مَا عِنْدَهُ

And if He^{-azwj} were to Gift whatever the mines of the mountains exhale on His^{-azwj} behalf, and the pearls of the oceans were to rise on His^{-azwj} behalf, metal ores, and the pure gold, and the scattering of the jewels, and cuttings of the corals, that would have not impact in His^{-azwj} Generosity, nor would it deplete the vastness of what is with Him^{-azwj}.

وَ لَكَانَ عِنْدَهُ مِنْ دَخَائِرِ الْأَنْعَامِ- مَا لَا تُنْفِدُهُ مَطَالِبُ الْأَنْعَامِ لِأَنَّهُ الْجُودُ الَّذِي لَا يَبْغِيضُهُ سُؤَالُ السَّائِلِينَ وَ لَا [يُبْخِلُهُ] يُبْخِلُهُ الْخَاطِ الْمَلِيحِينَ

But with Him^{-azwj} are treasures of bounties what the demands of the people cannot deplete because He^{-azwj} is the Generous One Whom the begging of the beggars does not blink Him^{-azwj} nor does the insistence of the insisting ones Make Him^{-azwj} stingy.

فَانظُرْ أَيُّهَا السَّائِلُ فَمَا ذَلِكَ الْفُرْأَنَ عَلَيْهِ مِنْ صِفَتِهِ فَاتَمَّ بِهِ وَ اسْتَضَى بِبُورِ هِدَايَتِهِ وَ مَا كَلَّفَكَ الشَّيْطَانُ عِلْمَهُ بِمَا لَيْسَ فِي الْكِتَابِ عَلَيْكَ فَرَضُهُ وَ لَا فِي سُنَّةِ النَّبِيِّ صَ وَ أَيْمَةَ الْهُدَى أَثَرُهُ فَكَلِّ عِلْمَهُ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّ ذَلِكَ مُنْتَهَى حَقِّ اللَّهِ عَلَيْكَ

So look, O you questioner! Whatever the Quran of His^{-azwj} attributes the Quran points upon, suffice with it and be enlightened by the light of its guidance. Whatever the Satan^{-la} encumber you of its knowledge, from what is neither in the Book is its obligation upon you, nor is there any trace of it in the Sunnah of the Prophet^{-saww} and the Imams^{-asws} of guidance, so leave its knowledge to Allah^{-azwj} the Glorious, for that desisting is a Right of Allah^{-azwj} upon you.

وَ اعْلَمَنَّ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الَّذِينَ أَعْنَاهُمْ عَنِ افْتِحَامِ السُّدَدِ الْمَضْرُوبَةِ دُونَ الْغُيُوبِ الْإِقْرَارُ بِجُمْلَةٍ مَا جَهَلُوا تَفْسِيرَهُ مِنَ الْعَيْبِ الْمَخْجُوبِ فَمَدَحَ اللَّهُ تَعَالَى اعْتِرَافَهُمْ بِالْعَجْزِ عَنِ تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْمًا وَ سَمَّى تَرَدُّدَهُمُ التَّعَمُّقَ فِيمَا لَمْ يُكَلِّفَهُمُ الْبَحْثَ عَنْ كُنْهِهِ رُسُوحًا

And know that the ones immersed in the knowledge, those who are needless from storming the barriers struck beside the unseen matters, do acknowledge with the total of what they are ignorant of its interpretation from the veiled hidden matters. So Allah^{-azwj} the Exalted Praised their acknowledgment with the inability from attaining what they are not encompassing with in knowledge, and He^{-azwj} Named their leaving the probing into what they have not been encumbered of its essence, as being 'Immersed' (in knowledge).

فَأَقْتَصِرَ عَلَى ذَلِكَ وَ لَا تُقَدِّرْ عَظَمَةَ اللَّهِ سُبْحَانَهُ عَلَى قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ الْهَالِكِينَ

So, stop at that and do not measure the Mightiness of Allah^{-azwj} the Glorious based upon a measurement of your intellect for you will be from the destroyed ones!

هُوَ الْقَادِرُ الَّذِي إِذَا اِزْتَمَتِ الْأَوْهَامُ لِتُدْرِكَ مُنْقَطِعَ قُدْرَتِهِ وَ حَاوَلَ الْفِكْرُ الْمُرْتَبِّ مِنْ [حَطَرٍ] حَطَرَاتِ الْوَسَاوِسِ أَنْ يَفْعَ عَلَيْهِ فِي عَمِيقَاتِ غُيُوبِ مَلَكُوتِهِ

He^{-azwj} is the Powerful Who, when the imaginations shoot (their arrows) in order to realise the endpoint of His^{-azwj} Power, and transferring the thought freeing from the dangerous whisperings, for there to occur to him from the depths of the hidden matters of His^{-azwj} Kingdom.

وَ تَوَلَّهَتْ الْقُلُوبُ إِلَيْهِ لِتَجْرِيَ فِي كَيْفِيَّةِ صِفَاتِهِ وَ عَمَصَتْ مَدَاخِلُ الْعُقُولِ فِي حَيْثُ لَا تَبْلُغُهُ الصِّفَاتُ لِتَنَاوُلِ عِلْمِ دَاتِهِ رَدْعَهَا وَ هِيَ تَجُوبُ مَهَاوِي سُدْفِ الْغُيُوبِ مُتَخَلِّصَةً إِلَيْهِ سُبْحَانَهُ-

And the hearts yearn to Him^{-azwj} in order to flow in the qualitative state of His^{-azwj} attributes, and the openings of the intellects close down in where it cannot reach the descriptions in order to attain the knowledge of the Self (of Allah^{-azwj}), having been deterred, and these roam around in the abyss of the darkness of the hidden matters, to end up to Him^{-azwj} the Glorious.

فَرَجَعَتْ إِذْ جُهِتَتْ مُعْرِفَةً بِأَنَّهُ لَا يُنَالُ بِجُورِ الْإِعْتِسَافِ كُنْهَ مَعْرِفَتِهِ وَ لَا تُحْطَرُ بِبَالِ أُولَى الرُّوَيَاتِ حَاطِرَةٌ مِنْ تَقْدِيرِ جَلَالِ عَزَّتِهِ الَّذِي ابْتَدَعَ الْخَلْقَ عَلَى عَرَبٍ مِثَالِ امْتِنَانِهِ وَ لَا مِثَالِ احْتِنَادِي عَلَيْهِ مِنْ خَالِقٍ مَعْبُودٍ كَانَ قَبْلَهُ

So it (intellect) returns when it is defeated, acknowledging that the reality of His^{-azwj} essence cannot be attained to understanding it, nor can the mind comprehend the first of the reports of the minds from determining the Majesty of His^{-azwj} Might by which He^{-azwj} Initiated the creation not based upon an example to replicate it, nor any measurement determined upon from a creator having been worshipped before Him^{-azwj}.

وَ أَرَانَا مِنْ مَلَكُوتِ قُدْرَتِهِ وَ عَجَائِبِ مَا نَطَقَتْ بِهِ آثَارُ حِكْمَتِهِ وَ اعْتِرَافِ الْحَاجَةِ مِنَ الْخَلْقِ إِلَى أَنْ يُقِيمَهَا بِمِسَاكِ قُوَّتِهِ مَا دَلَّنَا بِاضْطِرَارٍ قِيَامِ الْحُجَّةِ لَهُ عَلَى مَعْرِفَتِهِ

And He^{-azwj} has Showed us from the kingdom of His^{-azwj} Power and wonders what speak with the impacts of His^{-azwj} Wisdom and acknowledgment of the need from the creation to that it

stands by the Withholding by His^{-azwj} Power what points us with the desperation of establishing the argument upon recognising Him^{-azwj}.

فَطَهَّرَتِ الْبَدَائِعُ الَّتِي أَخَذَتْهَا آثَارُ صُنْعِهِ وَ أَغْلَامُ حِكْمَتِهِ فَصَارَ كُلُّ مَا خَلَقَ حُجَّةً لَهُ وَ دَلِيلًا عَلَيْهِ وَ إِنْ كَانَ خُلُقًا صَامِتًا فَحُجَّتُهُ بِالتَّدْبِيرِ نَاطِقَةً وَ دَلَالَتُهُ عَلَى الْمُبْدِعِ قَائِمَةً

And there have appeared impacts during the creation which He^{-azwj} had Originated, and signs of His^{-azwj} Wisdom, so all what He^{-azwj} Created became an argument for Him^{-azwj} and a pointer upon Him^{-azwj}. And even if the creation was silent, so its argument with the arrangement is speaking, and it's evidencing upon the Custodian is clear.

فَأَشْهَدُ أَنَّ مَنْ شَبَّهَكَ بِتَبَائِنِ أَعْضَاءِ خَلْقِكَ وَ تَلَاحُمِ حِقَاقِ مَفَاصِلِهِمُ الْمُحْتَجِبَةِ لِتَدْبِيرِ حِكْمَتِكَ لَمْ يَعْقِدْ عَيْنَ ضَمِيرِهِ عَلَى مَعْرِفَتِكَ وَ لَمْ يُبَاشِرْ قَلْبَهُ الْيَقِينَ بِأَنَّهُ لَا يَدَّ لَكَ وَ كَأَنَّهُ لَمْ يَسْمَعْ نَبْرًا لِلتَّابِعِينَ مِنَ الْمُتَّبِعِينَ إِذْ يُقُولُونَ تَاللهِ إِنْ كُنَّا لَنَلْفِي ضَلَالٍ مُبِينٍ إِذْ تُسَوِّكُم بِرَبِّ الْعَالَمِينَ

I^{-asws} testify that the one who resembles You^{-azwj} with the separateness of the limbs of Your^{-azwj} body and fuse the realities of their joints are veiled from the arrangement of Your^{-azwj} Wisdom. He has not believed in the hidden of his consciousness upon Your^{-azwj} recognition, and his heart has not hugged the certainty that there is no rival to You^{-azwj}, and it is as if he has not heard the disavowing by the followers from the ones being followed, when they would be saying: **'By Allah! We were in clear error, [26:97] When we equated you all with Lord of the Worlds [26:98].**

كَذَّبَ الْعَادِلُونَ بِكَ إِذْ شَبَّهوكَ بِأَصْنَامِهِمْ وَ تَحَلَّوْكَ جِلْيَةَ الْمَخْلُوقِينَ بِأَوْهَامِهِمْ وَ حَزَّوْكَ بِحُجْرَةِ الْمُجَسَّمَاتِ بِخَوَاطِرِهِمْ وَ قَدَّرُوكَ عَلَى الْخُلُقَةِ الْمُخْتَلِفَةِ الْقَوَى بِقَرَائِحِ عُقُولِهِمْ

They are lying, the ones equating You^{-azwj} when they are resembling You^{-azwj} with their idols and are dressing You^{-azwj} with the apparel of the created beings with their own imaginations and are segmenting You^{-azwj} with the physical parts by their own thinking, and they are comparing You^{-azwj} to the different strong physiques with the workings of their own intellects.

وَ أَشْهَدُ أَنَّ مَنْ سَاوَاكَ بِشَيْءٍ مِنْ خَلْقِكَ فَقَدْ عَدَلَ بِكَ وَ الْعَادِلُ بِكَ كَافِرٌ بِمَا نَزَّلَتْ بِهِ مُحْكَمَاتُ آيَاتِكَ وَ نَطَقَتْ عَنْهُ شَوَاهِدُ حُجَجِ بَيِّنَاتِكَ وَ إِنَّكَ أَنْتَ اللهُ الَّذِي لَمْ تَنْنَاهُ فِي الْعُقُولِ فَتَكُونَ فِي مَهَبٍ فَكِرْهَا مُكَيِّفًا وَ لَا فِي رَوَايَاتِ خَوَاطِرِهَا فَتَكُونَ مُخْدُودًا مُصْرَفًا

I^{-asws} testify that the one who equates You^{-azwj} with anything from Your^{-azwj} creation, so he has equated with You^{-azwj}, and the one equating with you^{-azwj} is a disbeliever in what You^{-azwj} have Revealed with in the Decisive of Your^{-azwj} Verses, and the testimonies of the arguments of Your^{-azwj} proofs are speaking with about it, and You^{-azwj}, You^{-azwj} are Allah^{-azwj} Who cannot be confined in the intellects so it would be in the prison of its thinking, shackled, nor limited in the flowing of its minds, altering".⁴¹³

و منها- قَدَّرَ مَا خَلَقَ فَأَحْكَمَ تَقْدِيرَهُ وَ دَبَّرَهُ فَأَلْطَفَ تَدْبِيرَهُ وَ وَجَّهَهُ لَوَجْهِهِ فَلَمْ يَتَعَدَّ خُدُودَ مَنْزِلَتِهِ وَ لَمْ يَفْضُرْ دُونَ الْإِنْتِهَاءِ إِلَى غَايَتِهِ وَ لَمْ يَسْتَصْعِبْ إِذْ أَمَرَ بِالْمُضَيِّعِ عَلَى إِرَادَتِهِ فَكَيْفَ وَ إِيْمًا صَدَرَتْ الْأُمُورُ عَنْ مَشِيئَتِهِ

⁴¹³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 17 a

And from it - 'He^{-azwj} Determined what He^{-azwj} Created, so Wise was His^{-azwj} Determination, and He^{-azwj} Managed it, so subtle was His^{-azwj} management, and He^{-azwj} Directed it to its aspect. So, it did not except the limits of its status. It was not deficient besides ending to its peak and did not disobey when Command to go upon His^{-azwj} Will. And how could it, and rather the affairs are implemented from His^{-azwj} Desire.

الْمُنْشِئُ أَصْنَافَ الْأَشْيَاءِ بِأَلَا زَوِيَّةَ فِكْرٍ آلَ إِلَيْهَا وَ لَا قَرِيحَةَ عَرِيَّةٍ أَضْمَرَ عَلَيْهَا وَ لَا تَجْرِبَةَ أَفَادَهَا مِنْ حَوَادِثِ الدُّهُورِ وَ لَا شَرِيكَ أَعَانَهُ عَلَى ابْتِدَاعِ عَجَائِبِ الْأُمُورِ

The Originator of types of things without referring to thinking to lean to, nor any instinct urging upon it, nor any experience from the occurrences of the time benefiting it, nor any associate to assist Him^{-azwj} upon Initiating the wonders of affairs.

فَمَمَّ خَلْقَهُ بِأَمْرِهِ وَ أَدْعَى لَطَاعَتِهِ وَ أَجَابَ إِلَى دَعْوَتِهِ لَمْ يَعْزِضْ دُونَهُ رَيْثُ الْمُبْطِطِ وَ لَا أَنَاةُ الْمُتَلَكِّي فَاقَامَ مِنَ الْأَشْيَاءِ أَوْدَهَا وَ تَحَجَّ حُدُودَهَا وَ لَاءَمَ بِمُدْرِيَّتِهِ بَيْنَ مُتَضَادِّهَا وَ وَصَلَ أَسْبَابَ قُرَائِنِهَا وَ فَرَّقَهَا أَجْنَاساً مُخْتَلِفَاتٍ فِي الْحُدُودِ وَ الْأَقْدَارِ وَ الْغَرَائِزِ وَ الْمُيْتَابَاتِ بَدَايَا خَلَائِقِ أَحْكَمَ صُنْعَهَا وَ فَطَرَهَا عَلَى مَا أَرَادَ وَ ابْتَدَعَهَا

His^{-azwj} Creation was completed, and it stooped to His^{-azwj} obedience and answered to His^{-azwj} Call and did not object besides Him^{-azwj} neither by the slowness of inheritance nor the patience of retiring. He^{-azwj} Straightened the things of their curves and Fixed their limits, and Caused coherence between the contradictory forces by His^{-azwj} Power, and Connected the means of their pairings, and Separated the species difference in the limits, and the measurements, and the properties, and the appearances. He^{-azwj} Began the creation and wise was its Making, and He^{-azwj} Originated it based upon whatever He^{-azwj} Wanted and Initiated these".⁴¹⁴

وَ نَظَّمَ بِأَلَا تَغْلِيْقِ رَهْمَاتٍ فُرَجِحَهَا وَ لَاحَمَ صُدُوعَ وَ وَشَّحَ بَيْنَهَا وَ بَيْنَ أَرْوَاجِهَا وَ دَلَّلَ لِلْهَابِطِينَ بِأَمْرِهِ وَ الصَّاعِدِينَ بِأَعْمَالِ خَلْقِهِ حُرُونَةَ مِعْرَاجِهَا

And from it in describing the sky: 'And He^{-azwj} Systemised the elevations of its openings without suspensions and Closed up the cracks of its breaches, and Joined between it and between its pairs, and Humbled it for the ones (Angels) coming down by His^{-azwj} Command, and the ones ascending with the deeds of His^{-azwj} creatures through the ways of its ascents.

وَ نَادَاهَا بَعْدَ إِذْ هِيَ دُخَانٌ فَالْتَحَمَتْ عُرى أَشْرَاجِهَا وَ فَتَقَّ بَعْدَ الْإِزْتِنَاقِ صَوَامِتَ أَبْوَابِهَا وَ أَقَامَ رَصْداً مِنَ الشُّهُبِ التَّوَاقِبِ عَلَى نِقَابِهَا وَ أَمْسَكَهَا مِنْ أَنْ تُحْمَرَّ فِي حَرِّقِ الْهَوَاءِ بِأَيْدِيهِ

And He^{-azwj} Called out at it when it was smoke (vapour). It fused up its exposed links and Split it after the uplifting of its closed doors, and He^{-azwj} Established the piercing meteors upon its cells, and Withheld these from passing into the perforations of the air, by His^{-azwj} Hand (Power).

وَ أَمَرَهَا أَنْ تَقِفَ مُسْتَسْلِمَةً لِأَمْرِهِ وَ جَعَلَ مَسْمُومَةً آيَةً مُبْصِرَةً لِنَهَارِهَا وَ قَمَرَهَا آيَةً تَمُخُّوَةٌ مِنْ لَيْلِهَا وَ أَجْرَاهُهَا فِي مَنَاقِلِ جَبْرَاهُهَا وَ قَدَّرَ سَيْرُهَا فِي مَدَارِجِ دَرَجِهَا لِئَمَيِّزَ بَيْنَ اللَّيْلِ وَ النَّهَارِ بِمَا وَ لِيَعْلَمَ عَدَدَ السِّنِينَ وَ الْحِسَابَ بِمَقَادِيرِهَا

⁴¹⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 17 b

And He^{-azwj} Commanded it to pause stationary to His^{-azwj} Commands and Made it's sun as a sign to brighten it's day, and it's moon as a sign to obscure from its night, and He^{-azwj} Made them both to flow in orbits of their flows and Determined their travelling in stages of their stages in order the night and the day to be distinguished by them, and for the number of the years to be known, and the calculation of their measurements.

ثُمَّ عَلَّقَ فِي جَوْهَا فَلَكَّهَا وَ نَاطَ بِهَا زِينَتَهَا مِنْ حَفِيَّاتِ دَرَارِيِّهَا وَ مَصَابِيحِ كَوَاكِبِهَا وَ رَمَى مُسْتَرْقِي السَّمْعِ بِتَوَاقِبِ شُهُبِهَا وَ أَجْرَاهَا عَلَى أَدْلَالِ تَسْخِيرِهَا مِنْ ثَبَاتِ ثَابِتِهَا وَ مَسِيرِ سَائِرِهَا وَ هُبُوطِهَا وَ صُغُودِهَا وَ نُحُوسِهَا وَ سُغُودِهَا

Then He^{-azwj} Suspended their orbits in its atmosphere, and it's adornments to be dormant with it, from the invisibility of their rotations and the lanterns of its stars, and He^{-azwj} Shot at the ones stealing the hearing, with its meteors, and Flowed these upon the humbleness of its reins, from the affirmation of their fixed ones, and the travelling of their travelling ones, and their descending ones, and their ascending ones, and their inauspicious and its fortunate ones".⁴¹⁵

- وَ مِنْهَا فِي صِفَةِ الْمَلَائِكَةِ ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ وَ عِمَارَةِ الصَّفِيحِ الْأَعْلَى مِنْ مَلَكُوتِهِ خَلْقًا بَدِيعًا مِنْ مَلَائِكَتِهِ وَ مَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا وَ حَشَا بِهِمْ فُتُوقَ أَجْوَائِهَا وَ بَيْنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ رِجْلَ الْمُسَبِّحِينَ مِنْهُمْ فِي حَطَائِرِ الْقُدْسِ وَ سُرَاتِ الْحُجُبِ وَ سُرَادِقَاتِ الْمَجْدِ

And from it, in describing the Angels: 'Then He^{-azwj}, the Glorious, Created to settle in His^{-azwj} skies, and the buildings of the lofty platforms of His^{-azwj} kingdoms, creatures from His^{-azwj} Angels filling upon with them the cavities of its ranges, and Crammed with them the splits of their atmospheres, and in between the openings of those crevices is the resonance of the ones from them who are glorifying in the enclosures of the Holiness, and the concealment of the veils, and the pavilions of Glory.

وَ وَرَاءَ ذَلِكَ الرَّجِيحِ الَّذِي تَسْتَكُ مِنْهُ الْأَسْمَاعُ سُبْحَاتُ نُورٍ تَزْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا فَتَقِفُ حَاسِمَةً عَلَى حُدُودِهَا. وَ أَنْشَأَهُمْ عَلَى صُورٍ مُخْتَلِفَاتٍ وَ أَقْدَارٍ مُتَفَاوِتَاتٍ- أُولَى أُجْنِحَةٍ تُسَبِّحُ جَلَالَ عِزِّهِ لَا يَنْتَجِلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ وَ لَا يَدْعُونَ أَحَدًا يَخْلُقُونَ شَيْئًا مَعَهُ بِمَا انْفَرَدَ بِهِ- بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ

And beyond that resonance which the hearings are deafened from, there is an effulgence of light which repels the sights from reaching it, so it pauses disappointed upon its limits. He^{-azwj} Fashioned them upon different images and diverse measurements, with wings who are glorifying the Majesty of His^{-azwj} Mighty, nor are they imitating what is apparent in the creation of His^{-azwj} Making, nor are they claiming that they are creating anything with Him^{-azwj}, from what He^{-azwj} is Individual with it. **But they (Prophets) are honoured servants [21:26] They do not precede Him in speech, and they are only acting by His Command [21:27].**

جَعَلَهُمُ اللَّهُ فِيمَا هُنَالِكَ أَهْلَ الْأَمَانَةِ عَلَى وَحْيِهِ وَ حَمَلَهُمْ إِلَى الْمُرْسَلِينَ وَ ذَائِعِ أَمْرِهِ وَ نَهْيِهِ وَ عَصَمَهُمْ مِنْ رَبِّبِ الشُّبُهَاتِ فَمَا مِنْهُمْ رَائِعٌ عَنْ سَبِيلِ مَرْضَاتِهِ

Over there, He^{-azwj} Made them as people entrusted upon His^{-azwj} Revelation, and He^{-azwj} Carried them to the Messengers^{-as} as depositories of His^{-azwj} Commands and His^{-azwj}

⁴¹⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 17 c

Prohibitions, and Fortified them from doubts of the suspicious. Thus, there is none from them who deviates from the way of His^{-azwj} Pleasures.

وَأَمَدَّهُمْ بِفَوَائِدِ الْمَعُونَةِ وَ أَشْعَرَ قُلُوبَهُمْ تَوَاضَعِ إِحْبَابِ السَّكِينَةِ وَ فَتَحَ لَهُمْ أَبْوَاباً ذُلُلاً إِلَى تَمَاجِيدِهِ وَ نَصَبَ لَهُمْ مَنَاراً وَاضِحَةً عَلَى أَعْلَامِ تَوْجِيدِهِ

And He^{-azwj} Helped them with the benefits of the assistance and Made their hearts aware with the humbleness to the sublimity of the tranquillity, and He^{-azwj} Opened for them the gates of humbleness to His^{-azwj} Glories, and Installed for them clear minarets upon the flags of His^{-azwj} Oneness.

لَمْ تُثْقِلْهُمْ مُؤَصِّرَاتُ الْأَثَامِ وَ لَمْ تَزِدْهُمْ عُقْبَ اللَّيَالِي وَ الْأَيَّامِ وَ لَمْ تَزِمِ الشُّكُوكَ بِنَوَازِعِهَا عَرِيمةً إِيمَانِهِمْ وَ لَمْ تَعْتَرِكِ الظُّنُونُ عَلَى مَعَاقِدِ بَيِّنِهِمْ وَ لَا قَدَحَتْ قَادِحَةَ الْإِحْنِ فِيمَا بَيْنَهُمْ وَ لَا سَلَبَتْهُمْ الْحَيْرَةَ مَا لَأَقَ مِنْ مَعْرِفَتِهِ بِضَمَائِرِهِمْ وَ مَا سَكَنَ مِنْ عَظَمَتِهِ وَ هَيْبَةِ جَلَالَتِهِ فِي أَنْثَاءِ صُدُورِهِمْ وَ لَمْ تَطْمَعْ فِيهِمْ الْوَسَاوِسُ فَتَفْتَرِعَ بِرُؤْيَيْهَا عَلَى فِكْرِهِمْ

The weight of the burdens of sins do not weight them down, and the rotations of the nights and the days do not depart them, and the doubts do not shoot at the determinations of their Eman, and the conjectures do not assault upon the basis of their convictions, nor can a malicious one ignite a flame of malice in what is between them, nor does the confusion strip them of what they possess of His^{-azwj} recognition with their consciousness, or the settlement of His^{-azwj} Magnificence and the awe of His^{-azwj} Majesty in the praise of their chests, and the uncertainties do not covet regarding them so it would rust upon their thinking.

وَ مِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْعَمَامِ الدَّلْحِ وَ فِي عِظَمِ الْجِبَالِ الشَّمْخِ وَ فِي قَفْرَةِ الظَّلَامِ الْأَيْتَمِ وَ مِنْهُمْ مَنْ قَدْ حَرَقَتْ أَقْدَامُهُمْ نُحُومَ الْأَرْضِ السُّفْلَى فَهِيَ كَرَائِيَاتٍ بِيضٍ قَدْ نَفَذَتْ فِي مَخَارِقِ الْهَوَاءِ وَ تَحْتَهَا رِيحٌ هَفَافَةٌ تَحْسِسُهَا عَلَى حَيْثُ أَنْتَهَتْ مِنَ الْحُدُودِ الْمُنْتَاهِيَةِ

From them are ones who are in the form of the water-bearing clouds and in the height of the lofty mountains, and in overwhelming darkest of darkness, and from them are ones who feet have pierced the lowest (strata of) so these are like white flag which are installed in the perforations of the air, and under it is a light wind withholding it upon where it ends from the limitless boundaries.

قَدْ اسْتَنْفَرَعَتْهُمْ أَشْغَالُ عِبَادَتِهِ وَ [وَصَلَّتْ] وَصَلَّتْ حَقَائِقُ الْإِيمَانِ بَيْنَهُمْ وَ بَيْنَ مَعْرِفَتِهِ وَ قَطَعَهُمُ الْإِيمَانُ بِهِ إِلَى الْوَلَةِ إِلَيْهِ وَ لَمْ يُجَاوِزْ رَغْبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا عِنْدَ غَيْرِهِ قَدْ دَافُوا خِلَافَةَ مَعْرِفَتِهِ وَ شَرَبُوا بِالْكَأْسِ الرَّوِيَّةِ مِنْ حُبِّيهِ وَ تَمَكَّنَتْ مِنْ [سُوَيْدَاوَاتِ] سُوَيْدَاءِ قُلُوبِهِمْ وَ شَبِجَةُ حَيْفَتِهِ

Pre-occupation in worshipping Him^{-azwj} has freed them and has connected the realities of the Eman between them and recognising Him^{-azwj}, and the certainty with Him^{-azwj} have made them cut-off (from others and have left them) to the friendship to Him^{-azwj}, and their desires do not exceed what it with Him^{-azwj} to what is with others. They have tasted the sweetness of His^{-azwj} recognition, and they have drunk from the saturating cup of His^{-azwj} Love and have enabled from the darkness of their hearts and its hidden depths.

فَحَنُوا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ وَ لَمْ يُنْفِدْ طُولُ الرَّغْبَةِ إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ وَ لَا أَطْلَقَ عَنْهُمْ عَظِيمُ الرَّفْقَةِ رِيحَ حُشُوعِهِمْ وَ لَمْ يَتَوَلَّهِمُ الْإِعْجَابُ فَيَسْتَكْبِرُوا مَا سَلَفَ مِنْهُمْ وَ لَا تَرَكَتْ لَهُمْ اسْتِكَانَةَ الْإِجْلَالِ نَصِيباً فِي تَعْظِيمِ حَسَنَاتِهِمْ

Their straight backs have been bent due to the prolongation of the (acts of) obedience, and the length of the desire to Him^{-azwj} had not depleted the substance of their beseeching, nor has the mighty nearness has disconnected from them the graciousness of their reverence, and the self-conceitedness does not govern them so they would consider whatever has been done from them as being a lot, nor does the complacency leave them to revere the majesty of their shares of their good deeds.

وَمَا تَجْرُ الْفَرَثَاتُ فِيهِمْ عَلَى طُولِ دُؤُوبِهِمْ وَ لَمْ تَعْضُ رَعْبَاتُهُمْ فَيُخَالِفُوا عَنْ رِجَاءِ رَبِّهِمْ وَ لَمْ يَجِفَّ لِطُولِ الْمُنَاجَاةِ أَسْلَاطُ أَلْسِنَتِهِمْ وَ لَا مَلَكَتُهُمُ الْأَشْعَالُ
فَتَنْقَطِعَ بِمَسِّ الْجُؤَارِ إِلَيْهِ أَصْوَاتُهُمْ

And the sluggishness did not flow in them upon the length of their perseverance, and their desires did not lessen so they would oppose from the hoping in their Lord^{-azwj}, and the tips of their tongues did not dry up due to the prolonged whisperings (to their Lord^{-azwj}), nor did the pre-occupations control them so they would cut-off the goodness of their voices to Him^{-azwj}.

وَ لَمْ تَخْتَلِفْ فِي مَقَاوِمِ الطَّاعَةِ مَنَاجِيئُهُمْ وَ لَمْ يَثْنُوا إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمْرِ رِقَابِهِمْ. وَ لَا تَعْدُو عَلَى عَزِيمَةِ جِدِّهِمْ بِلَادَةَ الْعَقَلَاتِ وَ لَا تَنْتَضِلُ فِي هِمَمِهِمْ
خَدَائِعِ الشَّهَوَاتِ

And their shoulders do not differ in the postures of the (acts of) obedience, and they do not incline their necks to rest in being deficient regarding His^{-azwj} Command, nor does their determination exceed to the dullness of negligence, nor do the deceptions of desires overcome their courage.

قَدْ ذَا الْعَرْشِ دَخِيرَةً لِيَوْمِ فَاقَتِهِمْ وَ بِمَمُوهٍ عِنْدَ انْقِطَاعِ الْخَلْقِ إِلَى الْمَحْلُوفِينَ بِرَغْبَتِهِمْ لَا يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ وَ لَا يَرْجِعُ بِهِمُ الْإِسْتِهْتَارُ بِلُزُومِ طَاعَتِهِ إِلَّا
إِلَى مَوَادِّ مِنْ قُلُوبِهِمْ عَنِزٍ مُنْقَطِعَةٍ مِنْ رِجَائِهِ وَ خَافَتِهِ

They are taking with the One with the Throne (Allah^{-azwj}) a treasure hoard for the day of their destitution, and they head to Him^{-azwj} during the people cutting off (from Him^{-azwj}) to the created beings by desiring them. They are not cutting off the extent of the peak of worshipping Him^{-azwj}, nor does the fondness of obeying Him^{-azwj} return with them except to a cordiality from their hearts, not termination from His^{-azwj} hope and His^{-azwj} fear.

لَمْ تَنْقَطِعْ أَسْنَابُ الشَّقَقَةِ مِنْهُمْ فَيُنُوا فِي جِدِّهِمْ وَ لَمْ تَأْسُرْهُمْ الْأَطْمَاعُ فَيُؤَثِّرُوا وَ شَبِكَ السَّعْيِ عَلَى اجْتِهَادِهِمْ لَمْ يَسْتَغْظَمُوا مَا مَضَى مِنْ أَعْمَالِهِمْ وَ لَوْ
اسْتَغْظَمُوا ذَلِكَ لَنَسَخَ الرَّجَاءُ مِنْهُمْ شَقَقَاتِ وَ حَلِيلِهِمْ

They are not cutting off the means of the compassion from them so they would slacken in their efforts, and nor have the temptations entrapped them so they would prefer the slight striving over their struggles, and they are not revering what is past from their deeds, and had they revered that, the desired from them would have abrogated the fearfulness of their palpitations (hearts).

وَ لَمْ يَخْتَلِفُوا فِي رَجِيمٍ بِاسْتِحْوَاذِ الشَّيْطَانِ عَلَيْهِمْ وَ لَمْ يُقَرِّفُهُمْ سُوءُ التَّقَاطِعِ وَ لَا تَوَلَّاهُمْ غِلُّ التَّحَاسُدِ وَ لَا تَشَعَّبَتْهُمْ مَصَارِفُ [الرَّيْبِ] الرَّيْبِ وَ لَا اقْتَسَمَتْهُمْ
أَخْيَابُ الْهَمَمِ

And they are not differing regarding their Lord^{-azwj} with the control of the Satan^{-la} upon them, and the evilness of the separation (from each other) does not disperse them. The malice of the envies does not overpower them, nor do the ways of wavering divide them, nor do the differences of their thinking render them into divisions.

فَهُمْ أَسْرَاءُ إِيْمَانٍ لَمْ يَفْكَهُمْ مِنْ رَبِّهِ زَيْغٌ وَ لَا عُذُولٌ وَ لَا وَتَى وَ لَا فُتُوْرٌ وَ لَيْسَ فِي أَطْبَاقِ السَّمَاءِ مَوْضِعٌ إِهَابٍ إِلَّا وَ عَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ سَاعٍ حَافِدٌ
يَزْدَادُونَ عَلَى طَوْلِ الطَّاعَةِ بِرَبِّهِمْ عِلْمًا وَ تَزْدَادُ عِزَّةٌ رَّبِّهِمْ فِي قُلُوْبِهِمْ عِظْمًا

So they are captives of Eman. Neither does deviation liberate them from its neck, nor wrongdoing, nor loneliness, nor lethargy, and there isn't any place in the layers of the skies except and upon it there is an Angel performing Sajdah, or a striving servant, increasing upon the length of the obedience with their Lord^{-azwj} in knowledge, and the honour of their Lord^{-azwj} increases in their hearts the reverence".⁴¹⁶

- مِنْهَا فِي صِفَةِ الْأَرْضِ وَ دَحْوِهَا عَلَى الْمَاءِ كَبَسَ الْأَرْضَ عَلَى مَوْرٍ أَمْوَاجٍ مُسْتَفْجِلَةٍ وَ لُجَجٍ بِحَارٍ زَاجِرَةٍ تَلْتَطِمُ أَوَادِي أَمْوَاجِهَا وَ تَصْطَفِقُ مُتَقَادِفَاتٍ
أَتْبَاجِهَا وَ تَزْعُو زَبْدًا كَالْمُحْوَلِ عِنْدَ هَيْاجِهَا

From it, in describing the earth and its spreading upon the water: 'He^{-azwj} Compressed the earth upon stormy rough waves and the depths of the oceans shaking, it's waves clashing with earth other, and high surges leaping upon one another, and emitting foam like the he-camel during its agitation.

فَحَضَعَ جَوَاحِ الْمَاءِ الْمُتَلَطِّمِ لِثِقَلِ حَمْلِهَا وَ سَكَنَ هَيْجَ اِزْتِمَائِهِ إِذْ وَطِئَتْهُ بِكُلِّكَلِّهَا وَ ذَلَّ مُسْتَحْدِيًا إِذْ تَمَعَّكَتْ عَلَيْهِ بِكَوَاهِلِهَا فَأَصْبَحَ بَعْدَ اصْطِخَابِ أَمْوَاجِهِ
سَاجِدًا مَقْهُورًا وَ فِي حَكْمَةِ الذَّلِّ مُنْقَادًا أَسِيرًا وَ سَكَنَتْ الْأَرْضُ مَدْحُوَّةً فِي لُجَّةٍ تَبَّارِهِ وَ رَدَّتْ مِنْ نَحْوَةِ بَأْوِهِ وَ اغْتَبَلَتْهُ وَ شَمُوْخَ أَنْفِهِ وَ سُمُوْ غُلُوَائِهِ وَ كَعَمَّتُهُ
عَلَى كِطَّةٍ جَرِيْبَةٍ فَهَمَدَ بَعْدَ نَزَقَاتِهِ وَ لَبَدَ بَعْدَ زَيْفَانٍ وَ ثَبَاتِهِ

The tumult of the water was subdued by the weight of its load, and it's agitation calmed when it was trodden by its chest, and it was humbled when it was grabbed by its shoulders. After its restlessness, it's waves became tame, overpowered, and in the rule of humbleness, shackled, captive, and the earth calmed spreading out in the stormy depths of its water, was returned from the pride of its self-conceit, and its high position, and the highness of its nose (pride), and superiority of the water and the intrepidity of its flow. So, it praised after its penetration and settled after the tumult of its assault.

فَلَمَّا سَكَنَ هَيْجَ الْمَاءِ مِنْ تَحْتِ أَكْتِنَافِهَا وَ حَمَلَ شَوَاهِقِ الْجِبَالِ الشَّمْخِ الْبُدْخِ عَلَى أَكْتِنَافِهَا فَجَرَّ يَنَابِيعَ الْعُيُونِ مِنْ عَرَازِينِ أُتُوفِهَا وَ فَرَّقَهَا فِي سُهُوبٍ يَبِيدُهَا
وَ أَحَادِيدِهَا وَ عَدَّلَ حَرَكَاتَهَا بِالرَّاسِيَاتِ مِنْ جَلَامِيدِهَا وَ دَوَاتِ الشَّنَاجِيْبِ الشَّمِّ مِنْ صَيَّاحِيْدِهَا فَسَكَنَتْ مِنَ الْمَيَدَانِ لِلسُّوبِ الْجِبَالِ فِي قِطْعِ أُدْبِمِهَا

When the agitation of the water had calmed from beneath its sides and the load of the high and lofty mountains upon its shoulders, He^{-azwj} Flowed the springs of water from its high tops, and Distributed these in the steppes in its hands, and its depressions, and Moderated its movements with the mountain tops and its fixed rocks, and the ones smelling with the snouts. So it settled from the plains, with penetrations of the mountains in pieces of its surface.

⁴¹⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 17 d

وَتَغْلُغِلِهَا مُتَسَرِّبَةً فِي جَوَابَاتِ خِيَاشِيمِهَا وَ رُكُوبِهَا أَعْنَاقَ سُهُولِ الْأَرْضِينَ وَ جَرَاتِيمِهَا وَ فَسَحَ بَيْنَ الْجَوِّ وَ بَيْنَهَا وَ أَعَدَّ الْهَوَاءَ مُتَنَسِّمًا لِسَاكِنِهَا وَ أَخْرَجَ إِلَيْهَا أَهْلَهَا عَلَى تَمَامِ مَرَاقِبِهَا

And He^{-azwj} Made it (winds) to penetrate into the hollowness of its gills, and it's riding upon the necks of the coasts of the lands and its germs. And He^{-azwj} Cleared between the atmosphere and it and Returned the air as a breeze for its dwellers, and extracted its people upon the completeness of its conveniences.

ثُمَّ لَمْ يَدَعْ جُورَ الْأَرْضِ الَّتِي تَقْصُرُ مِيَاهُ الْعُيُونِ عَنْ رَوَابِئِهَا وَ لَا تَجِدُ جَدَاوِلَ الْأَنْهَارِ ذَرِيعَةً إِلَى بُلُوغِهَا حَتَّى أَنْشَأَ لَهَا نَاشِئَةً سَحَابٍ تُحْيِي مَوَاتِمًا وَ تَسْتَحْرِجُ نَبَاتَهَا أَلْفَ عَمَامَتِهَا بَعْدَ افْتِرَاقِ لَمَعِهِ وَ تَبَايُنِ قَرَعِهِ حَتَّى إِذَا تَمَحَّصَتْ لِحَّةَ الْمُزْنِ فِيهِ وَ التَّمَعَ بَرْقُهُ فِي كُفْفِهِ وَ لَمْ يَنْمِ وَ مِيضُهُ فِي كَنْهَوْرِ رَبَابِهِ وَ مُتَرَاقِمِ سَحَابِهِ أَرْسَلَهُ سَحَابًا مُتَدَارِكًا قَدْ أَسْفَتْ هَيْدَبُهُ- [بَحْرِي] تَمْرِيهِ الْجُنُوبِ دَرَرَ أَهَاضِيهِ وَ دَفَعَ شَاطِئِيهِ.

Then He^{-azwj} did not Leave the barren tracts of the earth which it's waters were deficient from saturating, nor could it find any means to the way of the rivers to reach it, until He^{-azwj} Grew for it floating clouds to revive it's dead and extract it's vegetation. He^{-azwj} Compiled its clouds after the separation of its small ones, and of varied thickness, until when the water had collected in it, and it's lightning flashed in its palm, and it's flicker did not sleep in the interior of its white clouds and the heavy ones of its clouds, He^{-azwj} Sent heavy rains to it. It's storm was brewing, and the southerly winds passed by it squeezing it and shedding its water like the she-camel's milk flowing for its young ones.

فَلَمَّا أَلْقَتِ السَّحَابُ بَرَكَ بِوَانِيَتِهَا وَ بَعَاغَ مَا اسْتَقَلَّتْ بِهِ مِنَ الْعَبءِ الْمَحْمُولِ عَلَيْهَا أَخْرَجَ بِهِ مِنَ هَوَامِدِ الْأَرْضِ النَّبَاتَ وَ مِنْ رُغْرِ الْجِبَالِ الْأَعْشَابَ فَهَيَّي تَبَهَّجُ بَرِينَةَ رِيَاضِهَا وَ تَزْدَهِي بِمَا أَلْبَسَتْهُ مِنْ رَيْطِ أَزْهَابِهَا وَ حَلِيَّةِ مَا سَمِطَتْ بِهِ مِنْ نَاضِرِ أَنْوَارِهَا

When the clouds had knelt down and thrown off what water it had been laden with, He^{-azwj} Extracted by it the vegetation of the earth, and from the herbage of the mountains. So, it was pleased with the adornment of its gardens and wonders with what it had been clothed with from the dress of its blossoms, and ornaments of what could be smelt with from the beholding of its rays.

وَ جَعَلَ ذَلِكَ بَلَاغًا لِلْأَنْعَامِ وَ رِزْقًا لِلْأَنْعَامِ وَ حَرَقَ الْفِجَاجَ فِي آفَاقِهَا وَ أَقَامَ الْمَنَارَ لِلسَّالِكِينَ عَلَى جَوَادِ طُرُقِهَا

And He^{-azwj} Made that as fodder for the animals and sustenance for the people, and He^{-azwj} Pierced the ways in its expanse and Established the minarets for the dwellers upon the middle of their roads.

فَلَمَّا مَهَّدَ أَرْضَهُ وَ أَنْفَذَ أَمْرَهُ اخْتَارَ آدَمَ عَ حَيْرَةً مِنْ خَلْقِهِ وَ جَعَلَهُ أَوَّلَ جِبَلِيهِ وَ أَسْكَنَهُ جَنَّتَهُ وَ أَرْغَدَ فِيهَا أَكْلَهُ وَ أَوْعَزَ إِلَيْهِ فِيمَا نَهَا عَنْهُ وَ أَعْلَمَهُ أَنَّ فِي الْإِقْدَامِ عَلَيْهِ التَّعَرُّضَ لِمَعْصِيَتِهِ وَ الْمُخَاطَرَةَ بِمَنْزِلَتِهِ

When He^{-azwj} had Spread His^{-azwj} earth and His^{-azwj} Commands had been implemented, He^{-azwj} Chose Adam^{-as}, as the best of His^{-azwj} creatures and Made him^{-as} to the first of His^{-azwj} creatures, and Settled him^{-as} in His^{-azwj} Paradise, and Made his^{-as} to be plentiful in it, and Advised to him^{-as} regarding what he^{-as} was Forbidden from and let him^{-as} know that the proceeding to it would be an exposure to His^{-azwj} disobedience and a danger to his^{-saww} status.

فَأَقْدَمَ عَلَى مَا نَهَا عَنْهُ مُوَافَاةً لِسَابِقِ عِلْمِهِ فَأَهْبَطَهُ بَعْدَ التَّوْبَةِ لِيَعْمُرَ أَرْضَهُ بِنَسْلِهِ وَ لِيَقِيمَ الْحُجَّةَ بِهِ عَلَى عِبَادِهِ

But he^{-as} proceeded to what he^{-as} had been forbidden from, in accordance with the precedence in His^{-azwj} Knowledge. So He^{-azwj} Sent him^{-as} down after the repentance, in order to build His^{-azwj} earth by his^{-as} offspring and to Establish the argument by him^{-as} upon His^{-azwj} servants.

وَلَمْ يُخْلِهِمْ بَعْدَ أَنْ قَبَضَهُ بِمَا يُؤَكِّدُ عَلَيْهِمْ حُجَّةَ رُبُوبِيَّتِهِ وَ يَصِلُ بَيْنَهُمْ وَ بَيْنَ مَعْرِفَتِهِ بِأَنَّ تَعَاهُدَهُمْ بِالْحُجَجِ عَلَى أَلْسِنِ الْحَيَرَةِ مِنْ أَنْبِيَائِهِ وَ مُتَحَلِّي وَدَائِعِ رِسَالَتِهِ قَرْنًا قَرْنًا حَتَّى تَمَّتْ بَيْنَنَا مُحَمَّدٍ ص حُجَّتُهُ وَ بَلَغَ الْمَقْطَعُ عُذْرَهُ وَ نُذْرَهُ

And He^{-azwj} did not leave them devoid of a Divine Authority after having Recalled him^{-as}, from what he^{-as} would emphasise upon them of His^{-azwj} Lordship and connect between them and His^{-azwj} recognition. But He^{-azwj} Covenanted to them with the Divine Authorities upon the choicest tongues of His^{-azwj} Prophets^{-as}, and the carriers of the deposits of His^{-azwj} Message, generation by generation, until He^{-azwj} Completed His^{-azwj} Divine Authorities by our Prophet^{-saww} Muhammad^{-saww} and reached the termination of His^{-azwj} Excusing and His^{-azwj} warning.

وَ قَدَّرَ الْأَرْزَاقَ فَكَثَّرَهَا وَ قَلَّلَهَا وَ قَسَمَهَا عَلَى الصَّبِيقِ وَ السَّعَةِ - [فَعَدَلَ] فَعَدَلَ فِيهَا لِيُبْتَلِيَ مَنْ أَرَادَ بِمَيْسُورِهَا وَ مَعْشُورِهَا وَ لِيُخْتَبِرَ بِذَلِكَ الشُّكْرَ وَ الصَّبْرَ مِنْ عَنِّيهِ وَ قَبِيرِهَا

And He^{-azwj} Determined the sustenance(s), it's abundance and it's scarce, and Divided it based upon the construction and the capaciousness. He^{-azwj} was Just in it in order to Test the one He^{-azwj} so Wanted to, with its affluence and it's destitution, and in order to Test by that the gratefulness and the patience from their rich ones and their poor ones.

ثُمَّ قَرَنَ بِسَعَتِهَا عَقَابِيلَ فَاقْتَبَهَا وَ بِسَلَامَتِهَا طَوَارِقَ آفَاتِهَا وَ يَفْرَجُ أَفْرَاجَهَا عُصَصَ أَنْزَاجِهَا وَ خَلَقَ الْأَجَالَ فَأَطَالَهَا وَ قَصَّرَهَا وَ قَدَّمَهَا وَ أَخَّرَهَا وَ وَصَلَ بِالْمَوْتِ أَسْبَابَهَا وَ جَعَلَهُ خَالِجًا لِأَشْطَانِهَا وَ قَاطِعًا لِمَرَائِرِ أَقْرَانِهَا

Then He^{-azwj} Paired with its capaciousness, the misfortunes of its destitution, and with its safety with the various afflictions, and with the relief of its happiness, the pangs of its grief. And He^{-azwj} Created the terms, so He^{-azwj} Prolonged them and Shortened them, and Brought them forward and Delayed them, and Connected its means with the death and Made it capable of pulling the chains of the ages and cutting them off.

عَالِمِ السِّرِّ مِنْ ضَمَائِرِ الْمُضْمِرِينَ وَ نَجْوَى الْمُتَخَفِينَ وَ حَوَاطِرِ رَجَمِ الظُّنُونِ وَ عُقَدِ عَزِيمَاتِ اليَقِينِ وَ مَسَارِقِ إِيمَاضِ الجُفُونِ وَ مَا ضَمِنْتَهُ أَكْنَائُ القُلُوبِ وَ عَيَانَاتِ العُيُوبِ

He^{-azwj} is Knower of the secrets and the consciences or the concealers, and the whisperings of the ones engaging in it, and the inner feelings of the thoughts of the conjecturers, and beliefs of the determined certainties, and the furtive glances of the eyes, and what the contents of the hearts contain, and the unknown of the hidden matters.

وَ مَا أَصْنَعَتْ لِاسْتِزَافِهِ مَصَائِحِ الْأَسْمَاعِ وَ مَصَائِفِ الدَّرِّ وَ مَشَاقِي الهَوَامِّ وَ رَجْعِ الحَيْنِ مِنَ المَوَلَّاتِ وَ هَمْسِ الأَقْدَامِ وَ مُنْفَسِحِ التَّمَرَةِ مِنْ وَلايِحِ غُلْفِ الأَكْمَامِ وَ مُنْفَمِعِ الوُحُوشِ مِنْ غَيْرَانِ الجِبَالِ وَ أُوْدِيَّتِهَا وَ مُخْتَبِئِ البُعُوضِ بَيْنَ سُوقِ الأشْجَارِ وَ الحَيِّبِهَا وَ مَعْرِزِ الأَوْزَاقِ مِنَ الأفْئَانِ

And (He^{-azwj} Knows) what is listened to for stealing it by the listening ears, and resorts of the particles, and abodes of the vermin, and resounding cries of the wailing women, and the sound of feet, and the growth of fruits from the inner leaves, and hideouts of the beasts from the mountain caves and its valleys, and the hideouts of the mosquitoes between the trunks of the trees and their herbage, and the sprouting of the leaves from the branches.

وَ مَحَطَّ الْأَمْشَاجِ مِنْ مَسَارِبِ الْأَصْلَابِ وَ نَاشِئَةِ الْعُيُومِ وَ مُتَلَاكِهْمَا وَ دُرُورِ قَطْرِ السَّحَابِ فِي مُتْرَاكِهْمَا وَ مَا تَسْفِي الْأَعَاصِيرُ بِدُيُوهَا وَ تَعْفُو الْأَمْطَارَ بِسُيُوهَا- وَ عَوْمِ بَنَاتِ الْأَرْضِ فِي كُتُبَانِ الرِّمَالِ وَ مُسْتَقَرِّ دَوَاتِ الْأَجْنِحَةِ بِدَرَا شَنَاخِيبِ الْجِبَالِ وَ تَعْرِيدِ دَوَاتِ الْمُنْطِقِ فِي دِيَاجِيرِ الْأَوْكَارِ

And the dripping of the seeds from the passages of the loins, and rising of the clouds and its large ones, and downpour of drops of the clouds and their thick ones, and what the whirlwinds scatter by their whirling, and the erosions by the torrential rains, and the floating of the vegetation in the sand dunes, and the ones with the wings on the mountain cliffs, and the singing of the ones with chirping in the dens of its nests.

وَ مَا أَوْعَبَتْهُ الْأَصْدَافُ وَ حَضَنْتْ عَلَيْهِ أَمْوَاجَ الْبِحَارِ وَ مَا غَشِيَتْهُ سُدُفُهُ لَيْلٍ أَوْ دَرَّ عَلَيْهِ شَارِقُ نَهَارٍ وَ مَا اعْتَقَبَتْ عَلَيْهِ أَطْبَاقُ الدِّيَاجِيرِ وَ سُبُحَاتُ النُّورِ وَ أَثَرُ كُلِّ خَطْوَةٍ وَ حِسُّ كُلِّ حَرَكَةٍ وَ رَجْعُ كُلِّ كَلِمَةٍ وَ تَحْرِيكُ كُلِّ شَفْطَةٍ وَ مُسْتَقَرِّ كُلِّ نَسَمَةٍ وَ مِثْقَالِ كُلِّ ذَرَّةٍ وَ هَمَاهِيمِ كُلِّ نَفْسٍ هَامَةٍ

And (He^{-azwj} Knows) what the pearls are hiding, and the waves of the sea are treasuring upon, and whatever the darkness of the night is covering upon, or particles the brightness of the day is shining upon, and what is alternated upon by the layers of the darkness and the shining of the light, and impacts of every step, and hiss of every movement, and echo of every word, and movement of every lip, and abode of every person, and weight of every particle, and the sobbing of every sobbing soul.

وَ مَا عَلَيْهَا مِنْ قَمَرِ شَجَرَةٍ أَوْ سَاقِطِ وَرَقَةٍ أَوْ قَرَارَةِ نُطْقَةٍ أَوْ نُفَاعَةِ دَمٍ وَ مُضْعَةٍ أَوْ نَاشِئَةِ خَلْقٍ وَ سَلَالَةٍ لَمْ يَلْحَقْهُ فِي ذَلِكَ كُفْلَةٌ

And (He^{-azwj} Knows) whatever fruit of a tree is upon it, or a falling leaf, or settling place of the seed, or congealing of blood, and a lamp, or a Created foetus and the strain not linked to it in that embryo.

وَ لَا اعْتَرَضَتْهُ فِي حِفْظِ مَا ابْتَدَعَ مِنْ خَلْقِهِ عَارِضَةٌ وَ لَا اعْتَوَزَتْهُ فِي تَنْفِيذِ الْأُمُورِ وَ تَدَابِيرِ الْمَخْلُوقِينَ مَلَائَةٌ وَ لَا قَبْرَةٌ بَلْ نَقَدَهُمْ عِلْمُهُ وَ أَحْصَاهُمْ عَدَدُهُ وَ وَسَعَهُمْ عَدْلُهُ وَ عَمَرَهُمْ فَضْلُهُ مَعَ تَقْصِيرِهِمْ عَنْ كُنْهِ مَا هُوَ أَهْلُهُ

And nothing impedes Him^{-azwj} in Preserving what He^{-azwj} had Initiated from His^{-azwj} creation, nor sluggishness in implementation of the affairs, and any grief in management of the created beings nor any interval. But He^{-azwj} Enforces His^{-azwj} Knowledge among them and Enumerates them in His^{-azwj} counting, and Extends His^{-azwj} Justice to them, and Immerses them in His^{-azwj} Grace along with their deficiencies from His^{-azwj} Being what He^{-azwj} is rightful of'.

اللَّهُمَّ أَنْتَ أَهْلُ الْوَصْفِ الْجَمِيلِ وَ التَّعْدَادِ الْكَثِيرِ إِنَّ تَوْفَلَ فَخَيْرٌ مَأْمُولٍ وَ إِنَّ تُرْجِحَ فَخَيْرٌ مَرْجُوعٍ

O Allah^{-azwj}! You^{-azwj} are rightful of the beautiful description, and the large numbers. If You^{-azwj} are hoped with, You^{-azwj} would be the best One hoped with, and if are wished with, so You^{-azwj} would be the best One wished with.

اللَّهُمَّ [فَقَدْ] وَ قَدْ بَسَطْتُ لِي فِيمَا لَا أَمْدُحُ بِهِ عَزَبِكَ وَ لَا أُثْنِي بِهِ عَلَى أَحَدٍ سِوَاكَ وَ لَا أُوجِّهُهُ إِلَى مَعَادِنِ الْحَيَّةِ وَ مَوَاضِعِ الرِّيبَةِ وَ عَدَلْتُ بِلِسَانِي عَنْ مَدَائِحِ الْأَدَمِيِّينَ - وَ الثَّنَاءِ عَلَى الْمَرْبُوبِينَ الْمَخْلُوقِينَ

O Allah^{-azwj}! You^{-azwj} have Rolled out for me a tongue in what I cannot praise with it anyone apart from You^{-azwj}, nor extoll with it upon anyone besides You^{-azwj}, nor do I direct it to the mines of disappointment and places of doubt, and I have turned with my^{-asws} tongue away from praising the human beings, and extolling upon the nourished, the created beings.

اللَّهُمَّ وَ لِكُلِّ مُثْنٍ عَلَى مَنْ أَثْنَى عَلَيْهِ مُثُوبَةٌ مِنْ جَزَاءِ أَوْ عَارِفَةٌ مِنْ عَطَاءٍ وَ قَدْ رَجَوْتُكَ ذَلِيلًا عَلَى ذَخَائِرِ الرَّحْمَةِ وَ كُنُوزِ الْمَغْفِرَةِ

O Allah^{-azwj}! And for every praising one, there is a right of being rewarded or knowing of a recompense, upon the one he praises upon, and I^{-asws} am turning to You^{-azwj} having been pointed upon the treasures of Mercy and hoard of Forgiveness.

اللَّهُمَّ وَ هَذَا مَقَامٌ مَنْ أَفْرَدَكَ بِالتَّوْحِيدِ الَّذِي هُوَ لَكَ وَ لَمْ يَرِ مُسْتَحَقًّا لَهُدِهِ الْمَحَامِدِ وَ الْمَمَادِحِ عَزَبِكَ وَ بِي فَاقَةَ إِلَيْكَ لَا يَجِبُ مَسْكَنَتَهَا إِلَّا فَضْلُكَ وَ لَا يَنْعَشُ مِنْ خَلَّتْهَا إِلَّا مَنَّكَ وَ جُودُكَ

O Allah^{-azwj}! And this is a standing place of the one who individualises You^{-azwj} with the Oneness which it is for You^{-azwj}, and he does not view anyone else being rightful for these praises and the extollations apart from You^{-azwj}, and with me^{-asws} there is destitution to You^{-azwj}. Nothing can pull out its destitution except Your^{-azwj} Grace, nor can he be revived from its midst except by Your^{-azwj} Conferment and Your^{-azwj} Generosity.

فَهَبْ لَنَا فِي هَذَا الْمَقَامِ رِضَاكَ وَ أَعِنَّا عَنْ مَدِّ الْأَيْدِي إِلَى سِوَاكَ - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

So Gift to us Your^{-azwj} Pleasure in this place and Enrich us from having to extend hands to the ones besides You^{-azwj}, **You are Able upon all things!** [66:8]" 417

18- جَوَابُهُ عَ لِلْيَهُودِيِّ جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع - فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّنَا عَزَّ وَ جَلَّ

His^{-asws} answer to the Jew – A man from the Jews came to Amir Al-Momineen Ali^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! When was the existence of our Lord^{-azwj}, Mighty and Majestic?'

فَقَالَ لَهُ ع يَا يَهُودِيُّ مَا كَانَ لَمْ يَكُنْ رَبُّنَا فَكَانَ وَ إِنَّمَا يُقَالُ مَتَى كَانَ لِشَيْءٍ لَمْ يَكُنْ فَكَانَ

He^{-asws} said to him: 'O Jew! It has not happened that our Lord^{-azwj} did not exist so He^{-azwj} came into being, and rather it can be said, 'When did it exist' for something which had not existed, so it came into being.

هُوَ كَائِنٌ بِلَا كَيْنُونَةٍ كَائِنٌ لَمْ يَزَلْ لَيْسَ لَهُ قَبْلٌ هُوَ قَبْلُ الْقَبْلِ وَ قَبْلُ الْعَايَةِ انْقَطَعَتْ عَنْهُ الْعَايَاتُ فَهُوَ عَايَةٌ كُلِّ عَايَةٍ.

He^{-azwj} is existing without having come into being, not ceasing to be. There isn't any 'before' for Him^{-azwj}. He^{-azwj} before the 'before', and before the peak. The peaks cut off from Him^{-azwj}, so He^{-azwj} is the peak of all peaks".⁴¹⁸

19- من كتاب مطالب السؤل، لمحمد بن طلحة- من خطب أمير المؤمنين ع ما ذكر بعد انصرافيه من صيغ أحمده استتماماً ليعتميه و استسلاماً لِعِزِّهِ و استعصاماً من معصيته و استعينه فاقه إلى كفايته إنه لا يضل من هداة و لا يبل من عاداه و لا يفتقر من كفاة فإنه أرحم ما ورن و أفضل ما حرن

From the book 'Matalib Al Saoul' of Muhammad Bin Talha –

'From a sermon of Amir Al-Momineen^{-asws} what he^{-asws} mentioned after his^{-asws} leaving from (battle of) Siffeen: 'I^{-asws} praise Him^{-azwj} for completion of His^{-azwj} bounties, and submitting to His^{-azwj} Mighty, and protecting (myself^{-asws}) from disobeying Him^{-azwj}, seeking His^{-azwj} Assistance on being destitute to His^{-azwj} Sufficing. Surely, he cannot stray, the one He^{-azwj} Guides nor will he attain salvation, the one He^{-azwj} is Inimical to, nor will he be impoverished, the one He^{-azwj} Suffices, for it is the most profitable what is weighed, and most superior of what is treasured.

و أشهد أن لا إله إلا الله وحده لا شريك له شهادة ممتحناً لإخلاصها معتقداً مضافاً متمسكاً بما أبداً ما أتقانا و ندخرها لأهلها ما تلقانا فإتقنا عزيمة الإيمان و فاتحة الإحسان و مرضاة الرحمن و مدخرة الشيطان

And I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there is not associate for Him^{-azwj}, a testimony it's sincerity has been tested, adhering with it for ever, for as long as He^{-azwj} Causes us to remain, and we shall treasure it for warding off whatever tribulations we may face, for it is a determination of the Eman and beginning of the good deeds, and Satisfaction of the Beneficent, and a repellent of the Satan^{-la}.

و أشهد أن محمداً عبده و رسوله أرسله بالدين المشهور و العلم المأثور- و الكتاب المسطور و النور الساطع و الضياء اللامع و الأمر الصادع إزاحة للشبهات و احتجاجاً بالبينات و تحذيراً بالآيات و تخويفاً بالمثلات

'And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, having Sent him^{-saww} well-known Religion, and the inherited knowledge, and the written Book, and the shining Noor, and the illumination for the blindness, and the proclaimed matter clarifying the doubtful matters, and the argumentation with the proof, and the warning with the Signs, and the frightening with the Punishments.

و الناس في فتن الجدم فيها حبل الدين و ترعرت سواي اليقين و اختلفت التجر و تشتت الأمر و ضاق المخرج و عمي المصدد فلهدي حاملاً و العمی شامل غصي الرحمن و نصر الشيطان و حذل الإيمان

And the people were in strife, the rope of Religion was cut-off, and removed from the certainty, and people differed, and the commands were various, and the way out was narrow, and the chests were blinded. So, the guided ones were inactive, and the comprehending ones

⁴¹⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 18

were blinded, and the Beneficent was disobeyed, and the Satan^{-la} was aided, and the Eman was abandoned.

فَأَحَارَتْ دَعَائِمُهُ وَ تَنَكَّرَتْ مَعَالِمُهُ وَ دَرَسَتْ سُبُلُهُ وَ عَفَّتْ شُرُكُهُ أَطَاعُوا الشَّيْطَانَ فَسَلَكُوا مَسَالِكَهُ وَ وَرَدُوا مَنَاهِلَهُ بِحِمِّ سَارَتْ أَعْلَامُهُ وَ قَامَ لُؤَاؤُهُ فِي فِتْنٍ دَاسَتْهُمْ بِأَخْفَافِهَا وَ وَطِئَتْهُمْ بِأَطْلَافِهَا وَ قَامَتْ عَلَى سَنَابِكِهَا

So its pillars fell down, and His^{-azwj} Teachings were denied, and his^{-la} ways were learnt, and his^{-la} participation was obscured. They followed the Satan^{-la} and travelled his^{-la} ways, and they drank from his^{-la} fountains. By them, his^{-la} banners came to be and his^{-la} flag was raised. During the Fitna they were trampled by its stupidity and put down by its fists and stood upon its branches.

فَهُمْ فِيهَا تَاهُونَ حَائِرُونَ جَاهِلُونَ مُفْتُونُونَ فِي خَيْرِ دَارٍ وَ شَرِّ جِيرَانٍ نَوْمُهُمْ سُهْوٌ وَ كُحْلُهُمْ دُمُوعٌ بِأَرْضٍ عَالِمِهَا مُلَجَمٌ وَ جَاهِلِهَا مُكْرَمٌ

So, during it there were lost, confused, ignorant, tempted, being in a good house and evil neighbourhood. Their sleep was deprived, and their Kohl was the tears, in a land where its learned ones were restrained, and their ignorant ones were honoured”.⁴¹⁹

20- وَ مِنْهَا، الْمَنَاجِجُ أَيُّهَا النَّاسُ شُقُوا أَمْوَاجَ الْفِتَنِ بِسُفُنِ النَّجَاةِ وَ عَرِّجُوا عَنِ طَرِيقِ الْمُنَافَرَةِ وَ ضَعُوا تِيَجَانَ الْمُنَافَرَةِ أَفْلَحَ مَنْ تَهَضَّ بِمِنَاجِحٍ أَوْ اسْتَسَلَّمَ فَأَرَاخَ هَذَا مَاءً آجِنٌ وَ لُقْمَةً يَعْصُ بِهَا أَكْلِهَا وَ مُجْتَنِي الثَّمَرَةَ لِعَبْرٍ وَفَتْ إِنْبَاعِهَا كَالزَّرْعِ بَعْبَرٍ أَرْضِهِ.

And from it, Al-Minhaj: ‘O you people! Split the waves of Fitna with the ships of salvation, and turn away from the paths of dissension, and put down the crowns of priding! He has succeeded, the one who gets up with wings, or he submits, so he rests. This water (of the caliphate) is turbid, and it’s morsel chokes the one who eats it, and the one who plucks the tree at other than the time of its maturity is like the farmer is somebody else’s land.

فَإِنْ أَقْلٌ يَفْعَلُوا حَرَصَ عَلَى الْمُلْكِ وَ إِنْ أَسْكُتُ يَفْعَلُوا جِرْعَ مِنَ الْمَوْتِ هَيْهَاتَ بَعْدَ اللَّيْلِ وَ النَّيِّ

If I^{-asws} were to speak, they would say, ‘He^{-asws} is greedy for the kingdom’, and if I^{-asws} were to be silent they would say, ‘He^{-asws} is panicking (fearing) from the death’. Far be it! After the major and the minor adversities (I^{-asws} have been through)?

وَ اللَّهُ لَا بُدَّ لِي أَبِي طَالِبٍ أَنَسُ بِالْمَوْتِ مِنَ الطِّفْلِ يَنْدِي أُمِّهِ بَلِ انْدَجَجْتُ عَلَى مَكُونِ عِلْمٍ لَوْ مُجِثٌ بِهِ لَا ضَطْرْبُكُمْ اضْطِرَابَ الْأَرْتَمِيَّةِ فِي الطَّوِيِّ الْبَعِيدَةِ

By Allah^{-azwj}! The son^{-asws} of Abu Talib^{-asws} is more comforted with the death than the child is with the breast of its mother. I^{-asws} merged with such hidden knowledge if I^{-asws} were to disclose it, you will be trembling like the trembling of the ropes in the depth of the well”.⁴²⁰

21- وَ مِنْ حُطْبِهِ عَ أَمَا بَعْدُ فَإِنَّ الدُّنْيَا [فَدَا] أَدْبَرَتْ وَ أَدْنَتْ بِوَدَاعٍ وَ إِنَّ الْأَخِرَةَ قَدْ أَقْبَلَتْ وَ أَشْرَقَتْ بِاطْلَاعِ أَلَا وَ إِنَّ الْيَوْمَ الْمِضْمَارَ وَ عَدَا السِّبَاقِ وَ السَّبْقَةَ الْجَنَّةَ وَ الْعَايَةَ النَّارَ

⁴¹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 14 H 19

⁴²⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 14 H 20

And from a sermon of his^{-asws}: 'As for after, the world is turning around and has proclaimed the farewell, while the Hereafter is coming forward and is being sudden with the notification. Indeed! Today is the preparation while tomorrow is the race, and the race is to the Paradise while the endpoint (of doom) is the Fire.

أَفَلَا تَأْتِبُ مِنْ خَطِيئَتِهِ قَبْلَ مَبِيتِهِ أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ أَلَا وَ إِنُّكُمْ فِي أَيَّامٍ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ فَمَنْ عَمِلَ فِي أَيَّامٍ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ نَفَعَهُ عَمَلُهُ وَ لَمْ يَضُرَّهُ أَجَلُهُ وَ مَنْ قَصَرَ فِي أَيَّامٍ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ خَسِرَ عَمَلُهُ وَ ضُرَّهُ أَجَلُهُ

Is there no one to repent from his sins before his death? Is there no worker for himself before the day of his severe need? Indeed, and you are in the days of hope beyond which is death, so the one who works during the days of his hope before the presenting of his death, his work will benefit him and his death will not harm him, and the one who is deficient during the days of his hope before the presenting of his death, so his work will incur loss and his death will be harmful.

أَلَا فَاعْمَلُوا فِي الرَّغْبَةِ كَمَا تَعْمَلُونَ فِي الرَّهْبَةِ أَلَا وَ إِنِّي لَمْ أَرِ كَالْجَنَّةِ نَامَ طَالِبُهَا وَ لَا كَالنَّارِ نَامَ هَارِبُهَا أَلَا وَ إِنَّهُ مَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ وَ مَنْ لَا يَسْتَقِيمُ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالُ إِلَى الرَّذَى

Indeed! Work during the hope like what you are working during the fear! Indeed, and I^{-asws} have not seen (anything) like the Paradise whose seeker is sleeping, nor like the Fire whose fleer is sleeping. Indeed, and surely the one whom the truth does not benefit, the falsehood will harm him, and the one for whom the guidance is not straight, the straying will pull him to the regress.

أَلَا وَ إِنُّكُمْ قَدْ أَمِرْتُمْ بِالظَّعْنِ وَ دُلِّمْتُمْ عَلَى الرِّادِ وَ إِنَّ أَحْوَفَ مَا أَخَافُ [عَلَيْكُمْ] عَلَيْكُمْ ائْتِنَانِ اتِّبَاعِ الْهُوَى وَ طُولِ الْأَمَلِ فَتَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا مَا [تُحْزِرُونَ] تُحْزِرُونَ بِهِ أَنْفُسَكُمْ عَدَاً

Indeed, and you have been Commanded with the departing and have been pointed upon the provision, and the scariest of what I^{-asws} are fearing upon you all are two (matters) – pursuing the whims and long hopes. Therefore provide for yourselves in the world, from the world, what you can be protecting yourselves tomorrow!"⁴²¹

22- وَ مِنْ خُطْبِهِ ع فِي اسْتِنْفَارِ النَّاسِ إِلَى أَهْلِ الشَّامِ وَ قَدْ تَنَاقَلُوا أَفَّ لَكُمْ لَقَدْ سَمِعْتُ عَنَابَكُمْ- أَرْضِيئُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْأَخِيرَةِ عَوْضاً وَ بِالذَّلِّ مِنَ الْعِزِّ خَلْفاً إِذَا دَعَوْتُمْ إِلَى جِهَادِ عَدُوِّكُمْ دَارَتْ أَعْيُنُكُمْ كَأَنَّكُمْ مِنَ الْمَوْتِ فِي غَمْرَةٍ وَ مِنَ الدُّهُولِ فِي سَكْرَةٍ

And from a sermon of his^{-asws}: 'Ugh to you all! I^{-asws} have tired of rebuking you all! Are you pleased with the life of the world instead of the Hereafter, and with disgrace rather than the honour in replacement? When I^{-asws} am calling you to fight the enemy, your eyes roll as if you are in the difficulties of death, and in intoxication from the bewilderment.

يُرْتَجِعُ عَلَيْكُمْ حَوَارِي فَتَعْمَهُونَ- [فَكَأَنَّ] وَ كَأَنَّ قُلُوبَكُمْ مَأْلُوسَةٌ فَأَنْتُمْ لَا تَعْقِلُونَ مَا أَنْتُمْ لِي بِنَفْعَةِ سَجِيسِ اللَّيَالِي وَ مَا أَنْتُمْ بِرُكْنٍ بِمَالِكُمْ وَ لَا زَوَافِرٍ عِزٍّ يُفْتَقِرُ إِلَيْكُمْ مَا أَنْتُمْ إِلَّا كِبَابِلٌ ضَلَّ رِعَاثُهَا فَكُلَّمَا جُمِعَتْ مِنْ جَانِبٍ انْتَشَرَتْ مِنْ آخَرَ

⁴²¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 21

My dialogues are being promoted unto you, but you are stunned, it is as if your hearts are disparaging so you are not using your intellects. You are not trustworthy for me^{-asws} to do Sajdah in my^{-asws} nights, and you are pillars one can lean with you, nor are you mean of honour one can come to you. You are not, except like camels lost by its shepherd, so every time he gathers from one side, you disperse from the other (side).

لَيْسَ لَعَمْرُ اللَّهِ سَعُرَ نَارِ الْحَرْبِ أَنْتُمْ تُكَادُونَ وَ لَا تَكِيدُونَ وَ تُنْتَقِصُ أَطْرَافَكُمْ فَالَا تَمْتَعُضُونَ لَا يُنَامُ عَنْكُمْ وَ أَنْتُمْ فِي عَقْلَةٍ سَاهُونَ غُلِبَ وَ اللَّهُ الْمُتَحَادِلُونَ

By Allah^{-azwj}! Worse igniters of the war you are! You are being plotted against and you are not installing/planting (safeguards), and your boundaries are being reduced but you are not resentful. You are not being slept from (what is happening around you) and you are in heedlessness, forgetful. By Allah^{-azwj}! The abandoners would be overcome.

وَ ائِمُّ اللَّهُ إِلَيَّ لِأَطْرُقُ بِكُمْ أَنْ لَوْ حَمَسَ الْوَعَى وَ اسْتَحَرَّ الْمَوْتَ قَدِ انْفَرَجْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الرَّأْسِ

And I^{-asws} swear by Allah^{-azwj}! I^{-asws} expect from you that if the battle rages and the death hovers, you would separate from the son^{-asws} of Abu Talib^{-asws} like the separation of the head from the body.

وَ اللَّهُ إِنَّ امْرَأً يُمَكِّنُ عَدُوَّهُ مِنْ نَفْسِهِ يَعْزِثُ لِحِمِّهِ وَ يَهْشِمُ عَظْمَهُ وَ يَفْرِي جِلْدَهُ لِعَظِيمِ عَجْزِهِ ضَعِيفٌ مَا ضَمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ أَنْتَ فَكُنْ ذَلِكَ إِنْ شِئْتَ فَأَمَّا أَنَا فَوَاللَّهِ دُونَ أَنْ أُعْطِيَ ذَلِكَ صَرَبْتُ بِالْمَشْرِفِيَّةِ تَطِيرُ مِنْهُ فَرَّاشُ الْهَامِ وَ تَطِيحُ السَّوَاعِدُ وَ الْأَقْدَامُ- وَ يَفْعَلُ اللَّهُ بِعَدَدِ ذَلِكَ مَا يَشَاءُ

By Allah^{-azwj}! A person who enables his enemy from himself, remove his flesh, and crush his bones, and peel off his skin, his frustration would be great, too weak from what is being pressed upon him on the sides of his chest. You can be like it you so desire, as for I^{-asws}, by Allah^{-azwj}, would be besides from that coming (to me^{-asws}). I^{-asws} shall strike with the noble (sword), the skulls of the important ones would fly from it, and the hand and the feet would be cut by it, and Allah^{-azwj} will Do after that whatever He^{-azwj} so Desires to".⁴²²

23- وَ مِنْ حُطْبِهِ عِ الْحَمْدُ لِلَّهِ وَ إِنْ أَتَى الدَّهْرُ بِالْحُطْبِ الْفَادِحِ وَ الْحَدِيثِ الْجَلِيلِ فَإِنَّهُ لَا يَنْجُو مِنَ الْمَوْتِ مَنْ خَافَهُ وَ لَا يُعْطَى الْبَقَاءَ مَنْ أَحْبَبَهُ

And from a sermon of his^{-asws}: 'The Praise is for Allah^{-azwj}, and even though the times are with heavy calamities and the mighty occurrence (decision of the two judges at arbitration). He will not be saved from the death, the one who fears it, nor will he be given the remaining (living very long), the one who loves it.

أَلَا وَ إِنَّ الْوَفَاءَ تَوَأَمُ الصِّدْقِ وَ لَا أَعْلَمُ جُنَّةً أَوْفَى مِنْهُ وَ مَا يَعْدِرُ مَنْ عَلِمَ كَيْفَ الْمَرْجِعِ وَ لَقَدْ أَصْبَحْنَا فِي زَمَانٍ اتَّخَذَ أَهْلُ [أَهْلِهِ] العُدْرَ كَيْسًا وَ نَسَبَهُمْ أَهْلُ الجُهْلِ فِيهِ إِلَى حَسَنِ الْحَيْلَةِ

Indeed! Loyalty is a twin of sincerity, and I^{-asws} do not know of any shield more saving than it, nor will he betray, one who know how is the return. We have come to be in such an era, most of its people have taken the treachery as being cleverness, and the people of ignorance have attributed them to 'a good trick' during it.

⁴²² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 22

مَا لَهُمْ فَاتَلَّهُمُ اللَّهُ قَدْ بَرَى الْخَوْلُ الْقَلْبُ بِوَجْهِ الْحَيْلَةِ وَ دُونَهَا مَانِعٌ مِنْ أَمْرِ اللَّهِ تَعَالَى وَ نَهَبِهِ فَيَدْعُهَا رَأْيِ عَيْنٍ بَعْدَ الْفُدْرَةِ عَلَيْهَا وَ يَنْتَهِي فُرْصَتَهَا مَنْ لَا حَرِيحَةَ لَهُ فِي الدِّينِ.

What is the matter with them? May Allah^{-azwj} Fight them! They see the turning of the heart from a perspective of a trick? And besides it, it is a prevented from the Commands of Allah^{-azwj} and His^{-azwj} Prohibitions, so he gives it a glance of an eye after having the ability upon it, and he takes advantage of the opportunity, one there is no piety for him in the religion”.⁴²³

24- وَ مِنْ كَلَامِهِ فِي بَعْضِ مَوَاقِفِ صِفِّينَ مَعَاشِرَ الْمُسْلِمِينَ اسْتَشْعَرُوا الْحَشِيئَةَ وَ تَجَلَّبَبُوا السَّكِينَةَ وَ عَضُّوا عَلَى النَّوَاجِذِ فَإِنَّهُ أَنْتَى لِلسُّيُوفِ عَنِ الْهَامِ وَ أَكْمَلُوا الْأَمَةَ وَ قَلَقُوا السُّيُوفَ فِي أَعْمَادِهَا قَبْلَ سَلِّهَا وَ الْحَطُّوا الْحَزْرَ وَ اطْعَنُوا الشَّرْرَ وَ نَافِخُوا بِالظُّبَى وَ صَلُّوا السُّيُوفَ بِالْحِطِّ

And from his^{-asws} speeches in one of the events of (battle of) Siffeen (Laylat Al-Hareer): ‘Community of Muslims! Be aware of the fear, and bring about the tranquillity, and bite upon your front teeth, for it would be more forceful for the swords from the important ones (of the enemies), and complete the armour, and shake the swords in their sheaths before unsheathing it, and observe the enemy, and look sideways for stabbing, and fight off with the agility, and unsheathe the swords with the edges.

وَ اغْلَمُوا أَنْكُمْ بَعَيْنَ اللَّهِ تَعَالَى وَ مَعَ ابْنِ عَمِّ رَسُولِ اللَّهِ ص فَعَاوَدُوا الْكُرَّ وَ اسْتَحْيُوا مِنَ الْقَرِّ فَإِنَّهُ عَارٌّ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ وَ طَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْساً وَ امشُوا إِلَى الْمَوْتِ مَشْياً سُجْحاً

And know you are in the Eye of Allah^{-azwj} with a son^{-asws} of an uncle^{-as} of Rasool-Allah^{-saww}, so keep repeating the forward attacks and be embarrassed from the fleeing, for it would be a shame in the posterity and (inherit) Fire on the Day of reckoning and feel good about yourselves and walk to the death the walk of a brave one.

وَ عَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ وَ الرِّوَاقِ الْمُطَنَّبِ فَاصْرَبُوا تَبَجَّهُ فَإِنَّ الشَّيْطَانَ كَامِنٌ فِي كِشْرِهِ قَدْ قَدَّمَ لِلْوَثْبَةِ يَدًا وَ أَحْرَ لِلنُّكُوصِ رِجْلًا فَصَمْدًا صَمْدًا حَتَّى يَنْجَلِي لَكُمْ عَمُودَ الْحَقِّ- وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيْعَكُمْ أَعْمَالُكُمْ.

And upon you all is with this great multitude (enemy), and the corridor to the pitched tent, so strike it down for the Satan^{-la} lies in its piece. He^{-la} has forwarded a hand for the leaping and set back a leg for the fleeing. So be solid as a slab until the pillars of truth are flashed to you, **while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]**.⁴²⁴

25- وَ مِنْ كَلَامِهِ فِي حُطْبِهِ رَجَمَ اللَّهُ امْرَأً سَمِعَ حُكْمًا فَوَعَى وَ دُعِيَ إِلَى رَشَادٍ فَدَنَا وَ أَخَذَ بِحُجْرَةٍ هَادٍ فَتَجَا رَاقِبَ رَبِّهِ وَ خَافَ ذَنْبَهُ قَدَّمَ خَالِصاً وَ عَمِلَ صَالِحاً أَكْتَسَبَ مَذْخُوراً وَ اجْتَنَبَ مَحْذُوراً

‘May Allah^{-azwj} Mercy a person who hears wisdom, so he retains it, and is called to the righteous guidance so he approaches, and he holds a side of a guide, so he attains salvation. He watches out for Allah^{-azwj} and fears his sins. He goes ahead sincerely and does righteous deeds earning treasures (of the Hereafter) and shuns cautioned matters.

⁴²³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 14 H 23

⁴²⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 14 H 24

وَرَمَى غَرَضاً وَ أْخْرَزَ عَوْضاً كَابِرَ هَوَاهُ وَ كَذَّبَ مَنَاهُ جَعَلَ الصَّبْرَ مَطِيَّةً نَجَاتِهِ وَ التَّقْوَى عُدَّةً وَفَاتِهِ رَكِبَ الطَّرِيقَةَ الْعَرَاءَ وَ لَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ اعْتَنَمَ الْمَهْلَ وَ بَادَرَ الْأَجَلَ وَ تَزَوَّدَ مِنَ الْعَمَلِ

He shoots (outcome of actions) are the purpose and achieved Recompense, turned back his whims, and belied his hopes. He made the patience the tread path of his salvation, and the piety as a weapon of his death. He rode the path of honour and necessitated the bright manifesto, seized the opportunity, and rushed hastily and provided from the deeds".⁴²⁵

26- وَ مِنْ حُطْبِهِ ع يُوَيِّحُ أَهْلَ الْكُوفَةِ وَ قَدْ تَنَاقَلُوا فِي الْخُرُوجِ إِلَى الْخَوَارِجِ مَعَهُ أَتَيْتُهَا الْفَيْتَةَ الْمُجْتَمِعَةَ أَبْدَأْتُهُمُ الْمُتَفَرِّقَةَ أَدْبَأْتُهُمْ إِنَّهُ وَ اللَّهُ مَا غَرَّتْ دَعْوَةٌ مِنْ دَعَاكُمْ وَ لَا اسْتَرَاحَ قَلْبٌ مِنْ قَاسَاكُمْ كَلَامُكُمْ يُوهِنُ الصُّمَّ الصِّلَابِ وَ فِعْلُكُمْ يُطْمِعُ فِيكُمْ عَدُوَّكُمْ

And from a sermon of his^{-asws} rebuking the people of Al-Kufa, and they had been sluggish in going out to (battle) the Kharijites with him^{-asws}: 'O you group, united are their bodies, separate are their religions! He is not deceived, the one who calls out to you, nor would it find rest, the heart of one who is harsh to you. Your talk (speeches) would weaken the solid slabs and your deeds are what your enemies covet in you.

الْمُرْتَابِ إِذَا دَعَوْتُمْ إِلَى أَمْرٍ فِيهِ صَلَاحُكُمْ وَ الدُّبُّ عَنْ حَرِيمِكُمْ اغْتَرَاكُمْ الْفُشْلُ وَ جِئْتُمْ بِالْعِلَالِ ثُمَّ قُلْتُمْ كَيْتَ وَ كَيْتَ وَ دَيْتَ وَ دَيْتَ أَعَالِيلُ بِأَحْصَالِيلِ وَ أَقْوَالِ الْأَبَاطِيلِ ثُمَّ سَأَلْتُمُونِي التَّأَخِيرَ دِفَاعَ ذِي الدَّيْنِ الْمَطْوِلِ-

The (ones) suspicious, whenever you are called to a matter wherein is your correction and the defence of your sanctities, the sluggishness catches you and you came with the excuse, then you said this and this, and that and that, reasons for the straying, and false words. Then you asked me^{-asws} for the delaying defending the ones with long debts.

هَهَاتَ هَهَاتَ إِنَّهُ لَا يَدْفَعُ الضَّمِيمَ الدُّلَّ وَ لَا يُدْرِكُ الْحَقُّ إِلَّا بِالْجِدِّ فَحَبْرُونِي يَا أَهْلَ الْعِرَاقِ مَعَ أَيِّ إِمَامٍ بَعْدِي تُفَاتِلُونَ أَمْ أَبَيْتُمْ دَارَ تَمْتَعُونَ الدَّلِيلَ وَ اللَّهُ مِنْ نَصْرَتِهِمْ

Far be it! Far be it! The disgraced cannot prevent the oppressors, nor can the truth be realised except with the effort. Inform me^{-asws}, O people of Al-Iraq! With which leader after me^{-asws} will you be fighting form or which house will you be defending from disgrace? By Allah^{-azwj}, and whom will you be helping?

وَ الْمَعْرُورُ مَنْ غَرَزْتُمُوهُ وَ أَصْبَحْتُ وَ لَا أَطْمَعُ فِي نَصْرِكُمْ وَ لَا أَصْدِقُ قَوْلَكُمْ فَرَّقَ اللَّهُ بَيْنِي وَ بَيْنَكُمْ وَ أَبَدَلَنِي بِكُمْ مَنْ هُوَ خَيْرٌ لِي مِنْكُمْ

And the deceived is the ones you are deceiving, and I^{-asws} have become such and there is no desire in helping you, nor will I^{-asws} be ratifying your words. May Allah^{-azwj} Make separation to be between me^{-asws} and you all, and replace for you with someone other than me^{-asws}, and replace you all for me^{-asws} with ones who are better than you.

⁴²⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 25

أَمَا إِنَّهُ سَتَلْفُونَ بَعْدِي ذُلًّا شَامِلًا وَ سُبُوحًا قَاطِعَةً وَ أَثَرَةً قَبِيحَةً يَسْجُدُهَا الظَّالِمُونَ عَلَيْكُمْ سِنَّةً فَتَبْكِي عُيُونُكُمْ وَ يَدْخُلُ الْفَقْرُ بُيُوتَكُمْ وَ قُلُوبُكُمْ وَ تَتَمَنَّوْنَ فِي بَعْضِ خَالَاتِكُمْ أَنْكُمْ رَأَيْتُمُونِي فَنَصَرْتُمُونِي وَ أَرَقْتُمْ دِمَاءَكُمْ دُونِي فَلَا يُبْعَدُ اللَّهُ إِلَّا مَنْ ظَلَمَ-

But surely you will be facing after me^{-asws} an inclusive humiliation, and cutting swords, and ugly impacts. The oppressors will be taking it as a conduct upon you, so your eyes will be crying and the poverty shall enter into your houses and your hearts, and you will be wishing in some of your situation that you could see me^{-asws} so you will help me^{-asws} and spill your bloods under me^{-asws}. May Allah^{-azwj} not Distance anyone except the unjust one!

يَا أَهْلَ الْكُوفَةِ أَعْظَمُكُمْ فَلَا تَنْتَعِظُونَ وَ أَوْفَطُكُمْ فَلَا تَسْتَيْقِظُونَ إِنَّ مَنْ فَازَ بِكُمْ فَقَدْ فَازَ بِالْحَيَّةِ وَ مَنْ رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَقٍ نَاصِلٍ

O people of Al-Kufa! I^{-asws} am advising you all and you are not taking advice, and I^{-asws} am awakening you and you are not waking up! The one succeeding with you will have succeeded with the disappointment, and the one who shoots with you has shot with a broken arrow.

أَفِّ لَكُمْ لَقَدْ لَقِيتُ مِنْكُمْ تَرَحًّا يَوْمًا أَنَادِيكُمْ وَ يَوْمًا أَدَاجِيكُمْ فَلَا أَحْرَازُ عِنْدَ الْبِدَاءِ وَ لَا ثَبَتَةٌ عِنْدَ الْمَصَائِبِ

Ugh to you all! I^{-asws} have faced worries from you. One day I^{-asws} call you and one day I^{-asws} whisper to you, but you are neither truly freely sincere at the call nor are you trustworthy brothers during the difficulties.

فَيَا لَلَّهِ مَا دَا مَنِيتُ بِهِ مِنْكُمْ لَقَدْ مَنِيتُ بِصَمٍّ لَا يَسْمَعُونَ وَ كُمِهِ لَا يُبْصِرُونَ وَ هُمْ لَا يَعْقِلُونَ

By Allah^{-azwj}! How much I^{-asws} have been afflicted with from you all! I^{-asws} have been afflicted with mute ones who are not listening, and blind one who are not seeing, and stunned ones who are not using their intellects.

أَمَا وَ اللَّهُ لَوْ أَنِّي جِئْتُ بِأَمْرِكُمْ بِأَمْرِي حَمَلْتُكُمْ عَلَى الْمَكْرُوهِ مِثِّي فَإِذَا اسْتَقَمْتُمْ هُدَيْتُمْ وَ إِنْ أَبَيْتُمْ بَدَأْتُ بِكُمْ لَكَانَتْ الرُّنْقَى وَ لَكِي تَوَاحِيثُ لَكُمْ وَ تَوَانِيثُ عَنْكُمْ وَ تَمَادِيثُ فِي عَقْلِيكُمْ فَكُنْتُ أَنَا وَ أَنْتُمْ كَمَا قَالَ الْأَوَّلُ

فَلَمْ تَسْتَيْبِنُوا الرُّشْدَ إِلَّا ضُحَى الْعَدِ
أَمْرُهُمْ بِأَمْرِي بِمَنْعِجِ الْيَوَى-

But, by Allah^{-azwj}! Had I^{-asws} ordered you with my^{-asws} orders, I^{-asws} would have carried upon the abhorrence's from me^{-asws}. When you would have been straightened you would have been guided, and if you had refused I^{-asws} would have begun with you, it would have been closer, but I^{-asws} was guiding you and there was slowness from you and you went too far in your heedlessness. So I^{-asws} an you are just as was said at first (in a couplet), '*I^{-asws} ordered you with my^{-asws} orders at Man'arj Al-Liwa (a place), but the guidance did not become clear until the next morning*'.

اللَّهُمَّ إِنَّ دِجْلَةَ وَ الْفُرَاتَ حَمْرَانِ أَصْمَانِ أَنْكَمَانِ فَأَرْسِلْ عَلَيْنَهُمْ مَاءَ بَحْرِكَ وَ انزِعْ عَنْهُمْ مَاءَ نَصْرِكَ حَبْدًا إِخْوَانِي الصَّالِحِينَ إِنْ دُعُوا إِلَى الْإِسْلَامِ قَبْلُوهُ وَ قَرَأُوا الْقُرْآنَ فَأَحْكُمُوهُ وَ نَدَّبُوا إِلَى الْجِهَادِ فَطَلَّبُوهُ فَحَقِيقٌ لَهُمُ التَّنَاءُ الْحَسَنُ وَ شَوْقَاهُ إِلَى تِلْكَ الْوُجُوهِ

O Allah^{-azwj}! Tigris and Euphrates are two deaf, mute rivers, so Send the water of Your^{-azwj} sea upon them and Remove from them the water of Your^{-azwj} Help! How excellent are my^{-asws}

righteous brothers. If they are called to Al-Islam, they accept it, and read the Quran and make it their judge, and they are called to the Jihad, so they seek it. The goodly praise is proven for them. Oh the yearning to those faces!’

ثُمَّ دَرَفَتْ عَيْنَاهُ وَ نَزَلَ عَنِ الْمِنْبَرِ وَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ إِلَى مَا صِرْتُ إِلَيْهِ صِرْتُ إِلَى قَوْمٍ إِنْ أَمَرْتُهُمْ خَالَفُونِي وَ إِنْ أَسَأْتُ لَهُمْ فَتَرَفُوا عَنِّي جَعَلَ اللَّهُ لِي مِنْهُمْ فَرَجًا عَاجِلًا

Then his^{-asws} eyes overflowed and he^{-asws} descended from the pulpit and said: ‘We are for Allah^{-azwj} and we are returning to Him^{-azwj}. What have I^{-asws} come to? I^{-asws} have come to a people, if I^{-asws} were to order them, they oppose me^{-asws}, and if I^{-asws} were to follow them, they separate away from me^{-asws}. May Allah^{-azwj} Make a hastened happiness for me^{-asws} from them!’

ثُمَّ دَخَلَ مَنْزِلَهُ فَجَاءَهُ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ- إِنَّ النَّاسَ قَدْ نَدِمُوا عَلَى تَتَبُّطِهِمْ وَ فُغُودِهِمْ وَ عَلِمُوا أَنَّ الْحُظَّ فِي إِجَابَتِكَ لَهُمْ فَعَاوَدَهُمْ فِي الْحُطْبَةِ

Then he^{-asws} entered his^{-asws} house. A man from his^{-asws} companions came to him^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! The people have regretted their sluggishness and their indolence, and they have come to know that the luck is in your^{-asws} answering to them, so return to them regarding the sermon’.

فَلَمَّا أَصْبَحَ مِنَ الْعَدَا دَخَلَ الْمَسْجِدَ الْأَعْظَمَ وَ نُودِيَ فِي النَّاسِ فَاجْتَمَعُوا فَلَمَّا غَضَّ الْمَسْجِدَ بِالنَّاسِ صَعِدَ الْمِنْبَرُ وَ حَاطَبَ هَذِهِ الْحُطْبَةَ.

When it was the next morning, he^{-asws} entered the central Masjid and called out among the people. They gathered. When the Masjid was filled with the people, he^{-asws} ascended the pulpit and addressed this sermon”.⁴²⁶

27- فَقَالَ بَعْدَ أَنْ حَمَدَ اللَّهُ تَعَالَى أَيُّهَا النَّاسُ أَلَا تَرَوْنَ إِلَى أَطْرَافِكُمْ قَدِ انْتَقَصَتْ وَ إِلَى بِلَادِكُمْ تُغْزَى وَ أَنْتُمْ ذُو عَدَدٍ جَمٍّ وَ شَوْكَةٍ شَدِيدَةٍ فَمَا بَالِكُمْ الْيَوْمَ لِلَّهِ أَبْوَابُكُمْ مِنْ أَيْنَ تُؤْتُونَ وَ مِنْ أَيْنَ تُسَخَّرُونَ وَ أَيْنَ تُؤَفَّكُونَ

He^{-asws} said after having praised Allah^{-azwj} the Exalted: ‘O you people! Are you not looking at your outskirts to have revolted, and to your cities having been invaded, and you are with large numbers and strong backbones, so what is the matter with you all today? For Sake of Allah^{-azwj}! I^{-asws} am your (spiritual) father! Where are you being accessed (attacked) from? And where are you being mocked from? And where are you being deluded?’

انْتَبَهُوا رَحِمَكُمُ اللَّهُ وَ تَحَرَّكُوا لِحَرْبٍ عَدُوَّكُمْ فَقَدْ أَبَدَتِ الرَّغْوَةُ عَنِ الصَّرِيخِ لِيَدِي عَيْنَيْنِ وَ قَدْ أَضَاءَ الصُّبْحُ لِيَدِي عِشَاءٍ فَاسْمَعُوا قَوْلِي هَذَا كَمَا اللَّهُ إِذَا قُلْتُ- وَ أَطِيعُوا أَمْرِي إِذَا أَمَرْتُ فَوَ اللَّهُ لَئِنْ أَطَعْتُمُونِي لَنْ تَعُودُوا وَ إِنْ عَصَيْتُمُونِي لَنْ تَرْشُدُوا

Mobilise, may Allah^{-azwj} have Mercy on you all, and move to battle your enemies. The foam has appeared from the scream of the ones with two eyes, and the morning has illuminated for the one with an evening. Therefore, listen to my^{-asws} words, may Allah^{-azwj} Guide you all. When I^{-asws} say, ‘Obey my^{-asws} orders’ when I^{-asws} order, by Allah^{-azwj}, if you were to obey me^{-asws}, you will never deviate, and if you were to disobey me, you will never be guided.

⁴²⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 14 H 26

خُذُوا لِلْحَرْبِ أَهْبَتَهَا وَاعِدُوا لَهَا عُدَّتَهَا وَاحْرُجُوا لَهَا فَقَدْ شَبَّتْ وَ أَوْقَدَتْ نَارَهَا وَ حَرَّكَ لَكُمْ الْفَاسِقُونَ لِكَيْ يُطْفِئُوا نُورَ اللَّهِ وَ يَغْزُوا عِبَادَ اللَّهِ فَوَ اللَّهُ إِنْ لَوْ لَقَيْتُمْ وَحْدِي وَ هُمْ أَضْعَافُ مَا هُمْ عَلَيْهِ لَمَا كُنْتُ بِالَّذِي أَهَابُكُمْ وَ لَا أَسْتَوْحِشُ مِنْهُمْ وَ مِنْ قِتَالِهِمْ

Take a preparation for the war and equip for it with its tools, and extract (wealth) for it, for its fire has been ignited and grown, and the mischief-makers are moving towards you lest the light of Allah^{-azwj} is extinguished, and invade, servants of Allah^{-azwj}, for by Allah^{-azwj}, even if I^{-asws} were to meet them alone and they were a multiple of what they are already upon, I^{-asws} would be with which I^{-asws} would awe them, and I^{-asws} will not be lonely (terrified) from them, and from battling them.

فَإِنِّي مِنْ ضَلَاتِهِمْ الَّتِي هُمْ عَلَيْهَا وَ الْحَقِّ الَّذِي أَنَا عَلَيْهِ لَعَلِّي بَصِيرَةٌ وَ يَقِينٌ وَ إِنِّي إِلَى لِقَاءِ رَبِّي لَمُشْتَاقٌ وَ بِحُسْنِ تَوَابِهِ لَمُتَّظِرٌ وَ هَذَا الْقَلْبُ الَّذِي أَلْقَاهُمْ بِهِ هُوَ الْقَلْبُ الَّذِي لَقِيتُ بِهِ الْكُفَّارَ مَعَ رَسُولِ اللَّهِ ص - وَ هُوَ الْقَلْبُ الَّذِي لَقِيتُ بِهِ أَهْلَ الْجَمَلِ وَ أَهْلَ صِفِّينَ لَيْلَةَ الْهَرِيرِ

From their straying which they are upon, and the truth which I^{-asws} am upon, I^{-asws} am upon an insight and conviction, and I^{-asws} am yearning to meet my^{-asws} Lord^{-azwj} and am awaiting of His^{-azwj} excellent Rewards, and this heart which I^{-asws} shall meet them with, it is the very heart which I^{-asws} had met with the Kafirs (in battle) with Rasool-Allah^{-saww}, and it is the very heart which I^{-asws} had met people of the camel (Jamal), and people of Siffeen on Laylat Al-Hareer.

فَإِذَا أَنَا نَفَرْتُكُمْ فَت انْفِرُوا خِفَافًا وَ ثِقَالًا وَ جَاهِدُوا بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

I^{-asws} am mobilising you all, so **Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing [9:41].**

اللَّهُمَّ اجْعَلْنَا وَ إِيَّاهُمْ عَلَى الْهُدَى وَ حَبِيبِنَا وَ إِيَّاهُمْ الْبَلْوَى وَ اجْعَلِ الْآخِرَةَ لَنَا وَ هُمْ خَيْرًا مِنَ الْأُولَى

O Allah^{-azwj}! Make us and them to be upon the guidance, and Keep the afflictions aside from us and them, and Make the Hereafter for us^{-asws} and them to be better than the first (world)'.
فَلَمَّا فَرَغَ مِنْ كَلَامِهِ أَجَابَهُ النَّاسُ سِرَاعًا فَخَرَجَ بِهِمْ إِلَى الْخُورَاجِ.

When he^{-asws} was free from his^{-asws} speech, the people answered (responded) to him^{-asws} quickly, and he^{-asws} went out with them to (battle) the Kharijites".⁴²⁷

28- وَ نُقِلَ أَنَّ جَمَاعَةً حَضَرُوا لَدَيْهِ وَ تَذَاكَرُوا فَضْلَ الْخَطِّ وَ مَا فِيهِ فَقَالُوا لَيْسَ فِي الْكَلَامِ أَكْثَرُ مِنَ الْأَلِفِ وَ يَتَعَدَّرُ النُّطْقُ بِدُونِهَا

And it has been transmitted that a group presented in front of him^{-asws} (Ali Amir Al-Momineen^{-asws}) and the mentioned the merits of the writing and what was in it. They said, 'There isn't in the speech any (letter) more than the 'Alif', and it is impossible to speak without it'.

فَقَالَ لَهُمْ فِي الْحَالِ هَذِهِ الْخُطْبَةُ مِنْ عَيْرِ سَابِقِ فِكْرَةٍ وَ لَا تَقْدَمُ رَوِيَّةٌ وَ سَرَدَهَا وَ لَيْسَ فِيهَا أَلِفٌ -

⁴²⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 27

So he^{-asws} said to them immediately, this sermon, from without any prior thinking nor preceding report, and he^{-asws} spoke it, and there isn't any (letter) 'Alif' in it: -

حَدَّثَ مِنْ عَظَمَتِ مَنَّتِهِ وَ سَبَعَتْ نِعْمَتُهُ وَ تَمَّتْ كَلِمَتُهُ وَ نَفَذَتْ مَشِيئَتُهُ وَ بَلَغَتْ حُجَّتُهُ وَ عَدَلَتْ قَضِيَّتُهُ وَ سَبَقَتْ غَضَبَهُ رَحْمَتُهُ

I^{-asws} praise the One^{-azwj} whose bounties are mighty, and His^{-azwj} Favours overwhelm, and His^{-azwj} Word is complete, and His^{-azwj} Desire is implemented, and His^{-azwj} Argument is extensive, and His^{-azwj} Decree is just, and His^{-azwj} Anger is preceded by His^{-azwj} Mercy.

حَدَّثَهُ حَمْدٌ مَقْرَرٌ بِرُبُوبِيَّتِهِ مُتَخَضِعٌ لِعِبَادَتِهِ مُتَنَصِّلٌ مِنْ خَطِيئَتِهِ مُعْتَرِفٌ بِتَوْجِيهِهِ مُسْتَعِيدٌ مِنْ وَعِيدِهِ مُؤَمِّلٌ مِنْ رَحْمَةِ مَغْفِرَتِهِ تُنَجِّهِهُ يَوْمَ يَشْغَلُ كُلُّ عَنٍّ فَصِيلَتِهِ وَ بَنِيهِ

I^{-asws} praise Him^{-azwj} a praise accepting His^{-azwj} Lordship, humbling with servitude to Him^{-azwj}, disconnecting from sinning to Him^{-azwj}, acknowledging His^{-azwj} Tawheed, seeking Refuge from His^{-azwj} Threats, hopeful of the Forgiveness from his Lord^{-azwj} rescuing him on a Day every one will be too pre-occupied from his tribe and his son.

وَ نَسْتَعِينُهُ وَ نَسْتَرْشِدُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ وَ شَهِدْتُ لَهُ شُهُودًا عَبْدًا مُخْلِصًا مُوقِنًا وَ فَرَدْتُهِ تَفْرِيدًا مُؤْمِنًا مُتَيَقِّنًا وَ وَحَدَّثُهُ تَوْجِيدًا عَبْدًا مُذْعِنًا لَيْسَ لَهُ شَرِيكٌ فِي مُلْكِهِ وَ لَمْ يَكُنْ لَهُ وَليٌّ فِي صُنْعِهِ جَلَّ عَنِّ مَشِيرٍ وَ وَزِيرٍ وَ عَدُوٍّ وَ مُعِينٍ وَ نَظِيرٍ

And we seek His^{-azwj} Assistance and His^{-azwj} Guidance and we believing in Him^{-azwj}, and we rely upon Him^{-azwj}, and I^{-asws} testify to Him^{-azwj} the testimonies of a sincere servant, convinced, and I^{-asws} individualise Him^{-azwj} the individuality of a Momin, and I^{-asws} profess His^{-azwj} Oneness, Tawheed of a compliant servant that there isn't any associate in His^{-azwj} Kingdom, and there does not happen to be a guardian for Him^{-azwj} in His^{-azwj} Making. He^{-azwj} is too Majestic from having a consultant, and a Vizier, and an assistance, and a supporter, and a peer.

عَلِمَ فَسْتَرَ وَ بَطَّنَ فَخَبَّرَ وَ مَلَكَ فَفَهَّرَ وَ عُصِيَ فَعَفَّرَ وَ عُيِدَ فَشَكَرَ وَ حَكَمَ فَعَدَلَ وَ تَكَرَّمَ وَ تَفَضَّلَ

He^{-azwj} Knows, so He^{-azwj} Covers, and He^{-azwj} Knows the hidden, so He^{-azwj} is Informed, and He^{-azwj} Owns so He^{-azwj} Subdues, and He^{-azwj} is disobeyed so He^{-azwj} Forgives, and He^{-azwj} is worshipped so He^{-azwj} is Appreciative, and He^{-azwj} Judges so He^{-azwj} is Just, and He^{-azwj} is Benevolent and He^{-azwj} Graces.

لَنْ يَزُولَ وَ لَمْ يَزَلْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ قَبْلَ كُلِّ شَيْءٍ وَ بَعْدَ كُلِّ شَيْءٍ رَبُّ مُتَفَرِّدٌ بِعِزَّتِهِ مُتَمَكِّنٌ بِقُوَّتِهِ مُتَقَدِّسٌ بِعُلُوِّهِ مُتَكَبِّرٌ بِسُمُوِّهِ

He^{-azwj} has never declined and will not decline, there isn't anything like Him^{-azwj}, and He^{-azwj} is before all things and after all things. A Lord^{-azwj} Unique with His^{-azwj} Mighty, Able with His^{-azwj} Strength, Holy by His^{-azwj} Exaltedness, Great with His^{-azwj} Sublimity.

لَيْسَ يُدْرِكُهُ بَصَرٌ وَ لَمْ يُحِطْ بِهِ نَظَرٌ قَوِيٌّ مَنِيعٌ بَصِيرٌ سَمِيعٌ رُؤُوفٌ رَحِيمٌ عَجَزَ عَنِّ وَصْفُهُ مِنْ وَصْفِهِ وَ ضَلَّ عَنِّ نَعْتُهُ مِنْ عَرَفِهِ

Sight cannot realise Him^{-azwj}, and a look cannot encompass Him^{-azwj}. He^{-azwj} is Strong, Invincible, Seeing, Hearing, affectionate, Merciful. One who (tries to) describe Him^{-azwj} falls short of describing Him^{-azwj} and one who recognises Him^{-azwj} strays from attributing Him^{-azwj}.

قَرَبَ قَبْلَهُ وَ بَعَدَ فَتَرَبَّ يُجِيبُ دَعْوَةَ مَنْ يَدْعُوهُ وَ يَرْزُقُهُ وَ يَجْبُوهُ ذُو لُطْفٍ خَفِيٍّ وَ بَطْشٍ قَوِيٍّ وَ رَحْمَةٍ مُوسِعَةٍ وَ عُقُوبَةٍ مُوجِعَةٍ رَحْمَتُهُ جَنَّةٌ عَرِيضَةٌ مُؤْنِقَةٌ وَ عُقُوبَتُهُ جَحِيمٌ مَمْدُودَةٌ مُؤْيِقَةٌ

He^{-azwj} is close-by but (at the same instance) is remote, and He^{-azwj} is distant but (at the same instance) is near. He^{-azwj} Answers the call of one who supplicates to Him^{-azwj}, and He^{-azwj} Graces him and Loves him. He^{-azwj} is with hidden subtleties and strong Power, and extensive Mercy, and painful Punishment. His^{-azwj} Mercy is a wide magnificent Garden and His^{-azwj} Punishment is Blazing Fire with extensive Punishments.

وَ شَهِدَتْ بِيَعْتِ مُحَمَّدٍ عَبْدِهِ وَ رَسُولِهِ وَ نَبِيِّهِ وَ صَفِيِّهِ وَ حَبِيبِهِ وَ خَلِيلِهِ بَعَثَهُ فِي خَيْرِ عَصْرٍِ وَ حَيْرٍ فَتَرَى وَ كُفْرٍ رَحْمَةً لِعَبِيدِهِ وَ مَنَّةً لِمَزِيدِهِ

And I^{-asws} have testified with the Prophet-hood of Muhammad^{-sawww}, His^{-azwj} servant, and His^{-azwj} Rasool^{-sawww}, and His^{-azwj} Prophet^{-sawww}, and His^{-azwj} Elite, and His^{-azwj} Beloved, and His^{-azwj} friend. He^{-azwj} Sent him^{-sawww} in the best era and a time of a gap period (from Prophets^{-as}) and there was Kufr, as a Mercy to His^{-azwj} servants and a Blessing for His^{-azwj} Increase (in Mercy).

خَتَمَ بِهِ نُبُوَّتَهُ وَ وَصَّحَتْ بِهِ حُجَّتُهُ فَوَعظَ وَ نَصَحَ وَ بَلَّغَ وَ كَدَحَ رُؤُوفٍ بِكُلِّ مُؤْمِنٍ رَحِيمٍ سَخِيٍّ رَضِيٍّ وَ لِيٍّ رَكِيٍّ عَلَيْهِ رَحْمَةٌ وَ تَسْلِيمٌ وَ بَرَكَتٌ وَ تَعْظِيمٌ وَ تَكْرِيمٌ مِنْ رَبِّ عَفُورٍ رَحِيمٍ قَرِيبٍ مُجِيبٍ خَلِيمٍ

He^{-azwj} Ended the Prophet-hood by him^{-sawww}, and Clarified His^{-azwj} Arguments by him^{-sawww}. He^{-sawww} preached, and advised, and delivered, and toiled. He^{-sawww} was kind with every Momin, merciful, generous. May the satisfaction, friendship, purity be upon him^{-sawww}, Mercy, and Salutation, and Blessings, and Reverence, and Honour from a Forgiving, Merciful Lord^{-azwj}, near, Answering, Lenient.

وَ صَيَّيْتُكُمْ مَعَشَرَ مَنْ حَضَرَ بِوَصِيَّةِ رَبِّكُمْ - وَ دَكَّرْتُكُمْ سُنَّةَ نَبِيِّكُمْ فَعَلَيْكُمْ بِرَهْبَةٍ تُسْكِنُ قُلُوبَكُمْ وَ خَشْيَةٍ تَدْرِي [تُدْرِي] دُمُوعَكُمْ وَ تَقِيَّةٍ تُنْجِيكُمْ قَبْلَ يَوْمٍ يُدْهِلُكُمْ وَ يَبْتَلِيكُمْ يَوْمَ يُفُورُ فِيهِ مَنْ ثَقُلَ وَزْنُ حَسَنَتِهِ وَ خَفَّ وَزْنُ سَيِّئَتِهِ

I^{-asws} have advised you all, community of the ones present, with Advice of your Lord^{-azwj}, and I^{-asws} have reminded you of the Sunnah of your Prophet^{-sawww}. Upon you is being with awe to calm your hearts, and fearfulness drawing your tears, and piety to rescue you before a Day bewildering you and Afflicting you. A Day in which he will succeed, the one whose weight of his good deeds is heavy, and the weight of his evil deeds is light.

وَ عَلَيْكُمْ بِمَسْأَلَةِ ذَلٍّ وَ خُضُوعٍ وَ تَمَلُّقٍ وَ حُشُوعٍ وَ تَوْبَةٍ وَ نُزُوعٍ وَ لَيْعَنَمَ كُلِّ مَنْكُمُ صِحَّتَهُ قَبْلَ سُقْمِهِ وَ شَبَابَهُ قَبْلَ هَرَمِهِ وَ سَعَتَهُ قَبْلَ قُدْرَتِهِ وَ فُرْعَتَهُ قَبْلَ شُعْلِهِ وَ حَضْرَهُ قَبْلَ سَفَرِهِ وَ حَيَاتَهُ قَبْلَ مَوْتِهِ قَبْلَ يَهْنُ وَ يَهْرَمُ وَ يَمْرُضُ وَ يَسْقُمُ وَ يَمْلَأُ طَبِيبُهُ وَ يُعْرِضُ عَنْهُ حَبِيبُهُ وَ يَنْقَطِعُ عُمْرُهُ وَ يَتَغَيَّرُ عَقْلُهُ

Upon you is with asking humbly and in submission, and appreciation, and fearfully, and repenting, and detachment. Let each one of you gain from his good health before his sickness, and his youth before his old age, and his affluence before his poverty, and his free time before his pre-occupation, and his staying before his travelling, and his life before his death, before he weakens, and ages, and falls sick, and has ailments, and his doctor gets fed up with him and his loved ones turn away from him, and his lifespan is cut short, and his intellect alters (declines).

تَمَّ قِيلَ هُوَ مَوْعُوكُ وَ جِسْمُهُ مَنهُوكٌ تَمَّ جَدَّ فِي نَزَعٍ شَدِيدٍ وَ حَضْرَهُ كُلُّ قَرِيبٍ وَ بَعِيدٍ فَشَخَصَ بِنَصْرِهِ وَ طَمَحَ بِنَظَرِهِ وَ رَشَحَ جَبِينَهُ وَ حَطَفَتْ عَرِينَهُ وَ جَدَّبَتْ نَفْسَهُ وَ بَكَتْ عَرْسُهُ وَ حَضَرَ رَمْسُهُ وَ يَتَمَّ مِنْهُ وَلَدُهُ وَ تَفَرَّقَ عَنْهُ عَدَدُهُ وَ فُصِمَ جَمْعُهُ وَ ذَهَبَ بَصَرُهُ وَ سَمِعُهُ

Then it is said, 'He is ailing and his body is failing'. Then he struggles in severe pangs and every near one and far one presents to him. He stares with his eyes and turns with his looking, and his forehead sweats, and his senses get snatched away, and his breathing dries up, and his bride (wife) cries, and his tomb is presented, and his children are orphaned, and numbers disperse from him, and his unity breaks, and his sight and his hearing goes.

وَ جُرِّدَ وَ عُسِّلَ وَ عُرِيَ وَ نُشِفَ وَ سُجِّيَ وَ بُسِطَ لَهُ وَ هُبِّيَ وَ نُثِرَ عَلَيْهِ كَفْنُهُ وَ شُدَّ مِنْهُ ذَقْنُهُ وَ حِيلَ فَوْقَ سَرِيرٍ وَ صَلَّى عَلَيْهِ بِتَكْبِيرٍ بَعِيرٍ سُجُودٍ وَ تَغْفِيرٍ

And he is stripped bare, and is washed, and is naked, and is wiped dry, and laid down, and extended, and prepared, and his shroud is spread upon him, and his chin is tied down, and he is carried above a bier, and Salat is prayed upon him with Takbeer without any Sajdah(s) and rubbing of the forehead.

وَ نُقِلَ مِنْ دُورٍ مُرْحَرَفَةٍ وَ قُصُورٍ مُشَيَّدَةٍ وَ فُرْشٍ مُنْجَدَةٍ - فُجِعَ فِي ضَرِيحٍ مَلْحُودٍ ضَيِّقٍ مَرْصُودٍ بِلَبِنٍ مَنصُودٍ مُسْتَقْفٍ بِجَلْمُودٍ وَ هِيلَ عَلَيْهِ عَفْرُهُ وَ حُشِي مَدْرُهُ وَ حَقَّقَ حَذْرُهُ وَ نُسِيَ حَبْرُهُ وَ رَجَعَ عَنْهُ وَلِيُّهُ وَ نَدِيمُهُ وَ نَسِيْبُهُ وَ حَمِيمُهُ

And he is transferred from decorated houses, and well-built castles, and plush furnishing, and is made to be in an entombed grave, narrow, built with piled bricks, with ceiling of rocks, and soil is poured upon him, and his hazards are proven true, and his news is forgotten, and his friends and his servants and his relatives and his intimate ones return from him.

وَ تَبَدَّلَ بِهِ قَرِينُهُ وَ حَبِيبُهُ فَهُوَ حَشْوُ قَبْرِ وَ زَهْرُهُ حَشْرٌ يَدْبُ فِي جِسْمِهِ دُودٌ قَبْرِهِ وَ يَسِيلُ صَدِيدُهُ مِنْ مَنخَرِهِ وَ تَسْحَقُ تُرْبَتُهُ لَحْمَهُ وَ يُنْشَفُ دَمُهُ وَ يُرْمُ عَظْمُهُ حَتَّى يَوْمِ حَشْرِهِ

And he has been replaced with of his pair, and his loved ones, so he is (now) filler of a grave, and a hostage of waste. The insects of his grave crawl in his body, and pus drips from his nostrils, and his soil crushes his flesh and his blood dries up, and his bones disintegrate till the Day of his Resurrection.

فَيُنْشَرُهُ مِنْ قَبْرِهِ وَ يُنْفَخُ فِي الصُّورِ وَ يُدْعَى لِحَشْرِ وَ نُشُورٍ فَمَمَّ بَعَثَتْ قُبُورٌ وَ حُصِلَتْ سَرِيرَةٌ فِي صُدُورٍ وَ جِيءَ بِكُلِّ نَبِيٍّ وَ صِدِّيقٍ وَ شَهِيدٍ وَ مُنْطَبِقٍ وَ قَعَدَ لِفَصْلِ حُكْمِهِ قَادِرٌ بِعَبْدِهِ حَبِيرٌ بِصَبِيرٍ

So he is Resurrected from his grave, and the Trumpet is blown into, and he is called for a gathering and publicising. The graves will have burst open, and the secrets in the chest will be attained, and they shall come with every Prophet^{as}, and truthful, and martyr, and speakers, and He^{-azwj} Shall Sit for His^{-azwj} Decisive Judgment, Able with His^{-azwj} servants, Informed, Insightful.

فَكَمَّ حَسْرَةَ تُضَيِّبِهِ فِي مَوْقِفٍ مَهِيلٍ وَ مَشْهَدٍ جَلِيلٍ بَيْنَ يَدَيْ مَلِكٍ عَظِيمٍ بِكُلِّ صَغِيرَةٍ وَ كَبِيرَةٍ عَلِيمٍ - فَحَيَّنَدِلُ يُلْجِمُهُ عَرْفُهُ وَ يَحْفَرُهُ قَلْفُهُ فَعَبْرَتُهُ عَيْرٌ مَرْحُومَةٌ وَ صَرَخَتُهُ عَيْرٌ مَسْمُوعَةٌ وَ بَرَزَتْ صَحِيفَتُهُ وَ تَبَيَّنَتْ جَرِيرَتُهُ

How many regrets will weaken him in a difficult place of pausing, and majestic scenery in front of the Mighty King, All-Knowing with every small and big matter. At that time, his perspiration will rein him, his anxiety will shame him. His tears will not be Mercied, and his screams will not be heard, and his book will protrude and his crimes will be manifested.

فَنظَرَ فِي سُوءِ عَمَلِهِ وَ شَهِدَتْ عَيْنُهُ بِنَظَرِهِ وَ يَدُهُ بِبَطْشِهِ وَ رِجْلُهُ بِخَطْوِهِ وَ جِلْدُهُ بِلَمْسِهِ وَ فَرْجُهُ بِمَسِّهِ

He will look into his deeds, and his eyes will testify with his looks (glances), and his hand with his strikes, and his legs with his steps, and his sin with his touches, and his private with his intimate activities.

وَ يُهَدِّدُهُ مُنْكَرٌ وَ نَكِيرٌ وَ كُشِفَتْ لَهُ حَيْثُ يَصِيرُ فَسُلْسِلَ جِيدُهُ وَ عَلَّتْ يَدُهُ فَسَبَقَ يُسْحَبُ وَ خَدَّهُ فَوَرَدَ جَهَنَّمَ بِكَرِهِ شَدِيدٍ وَ طَلَّ يُعَدَّبُ فِي جَحِيمٍ وَ يُسْقَى شَرْبَةً مِنْ حَمِيمٍ تَشْوِي وَجْهَهُ وَ تَسْلُخُ جِلْدَهُ يَسْتَعِيثُ فَيُعْرَضُ عَنْهُ خَزَنَةُ جَهَنَّمَ وَ يَسْتَصْرُخُ فَيَلْبَثُ حُفْبَهُ بِنَدَمٍ-

Munkar and Nakeer (questioning Angels) will threaten him and uncover for him where he will be going to. His neck will be chained and his hands shackled. He will be ushered alone in his own company. He will be brought to Hell with severe abhorrence and be tortured in the Blazing Fire, and will be quenched with a drink from boiling water which will grill his face and strip off his skin. He will cry out for help, but the keepers of Hell will turn away from him, and he will scream. He will remain for eons (ages) in regret.

نَعُوذُ بِرَبِّ قَدِيرٍ مِنْ شَرِّ كُلِّ مَصِيرٍ وَ نَسْأَلُهُ عَفْوً مِنْ رَبِّي عَنْهُ وَ مَغْفِرَةً مِنْ قَبْلِ مَنْهُ وَ هُوَ وَايُّ مَسْأَلَتِي وَ مُنْجِحُ طَلِبَتِي

We seek Refuge with a Lord^{-azwj} Able from the evil of every destination, and we ask Him^{-azwj} for Pardoning the one He^{-azwj} is Satisfied from, and Forgiveness of one He^{-azwj} Accepts from, and He^{-azwj} is in charge of my^{-asws} asking, and success of my^{-asws} searching.

فَمَنْ زُجِرَ عَنْ تَعَذُّبِ رَبِّهِ جُعِلَ فِي جَنَّتِهِ بِقُرْبِهِ وَ حُلِدَ فِي قُصُورٍ وَ نَعِيمٍ وَ مُلْكٍ بِخُورِ عَيْنٍ وَ حَفَدَةٍ وَ تَقَلَّبَ فِي نَعِيمٍ وَ سَقِيَ مِنْ تَسْنِيمٍ مَخْتُومٍ بِمِسْكِ وَ عَذْرِ يَشْرَبُ مِنْ حَمْرٍ مَعْدُوبٍ شَرْبُهُ لَيْسَ يُتَزَوَّفُ لَهُ

The one who is driven away from the torment of his Lord^{-azwj} will be made to be in His^{-azwj} Paradise with his relatives and live eternally in castles and bounties, and own the Maiden Houries, and servants, and he will turn in bounties and be quenched from Tasneem (a drink) sealed with musk and ambergris. He will drink from sweetened (holy drink) wine. Drinking it does not affect his mind.

هَذِهِ مَنَزَلَةٌ مِنْ خَشْيَةِ رَبِّهِ وَ خَدَرَ نَفْسَهُ وَ تَلَّكَ عُقُوبَةٌ مِنْ عَصَى مُنْشِئِهِ وَ سَوَّلَتْ لَهُ نَفْسُهُ مَعْصِيَةَ مُبْدِيهِ هُوَ ذَلِكَ قَوْلُ فَضْلِ وَ حُكْمٌ عَدْلٌ خَيْرٌ فَصَّصَ فَضًّا وَ أُعْطِيَ بِهِ وَ نُصَّ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ.

This is a status of the one who fears his Lord^{-azwj} and cautions himself, and those Punishment are for the one who disobeys his Originator (Creator). His self had decorated (acts of) disobedience to him to disobey his Initiator (Allah^{-azwj}). That is a Decisive Word and a just

Judgment, best narration having been narrated and preached with, and explicit text, being a Revelation from a Wise, Praise-worthy One^{-azwj!}”⁴²⁸

29- كا، الكافي من الروضة عن أحمد بن محمد الكوفي عن جعفر بن عبد الله المحمدي عن أبي روح فرج بن فرة عن جعفر بن عبد الله عن مسعدة بن صدقة عن أبي عبد الله ع قال: خطب أمير المؤمنين ع بالمدينة فحمد الله وأثنى عليه وصلى على النبي وآله ثم قال أما بعد فإن الله تبارك وتعالى لم يقصم جباري دهر إلا من بعد تمهيل ورحاء ولم يجبر كسر عظم من الأمم إلا بعد أزل وبلاء

(The book) ‘Al Kafi’ – from ‘Al Rawza’ – from Ahmad Bin Muhammad Al Kufi, from Ja’far Bin Abdullah Al Muhammadi, from Abu Rawh Faraj Bin Qurrah, from Ja’far Bin Abdullah, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah^{-asws} having said: ‘Amir-ul-Momineen^{-asws} gave a sermon at Al-Medina. So he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj} and sent greetings of peace (Salam) upon the Prophet^{-saww}. Then he^{-asws} said: ‘Having said that, Allah^{-azwj} Blessed and Exalted does not Break the backs of the tyrants except after giving them respite and (Giving them) Ease, and does not mend the broken bones of the nations except after Removing the affliction from them.

أيتها الناس في دُونِ مَا اسْتَقْبَلْتُمْ مِنْ عَطَبٍ وَ اسْتَدْبَرْتُمْ مِنْ حَطَبٍ مُعْتَبَرٍ وَ مَا كُنْ ذِي قَلْبٍ بَلِيبٍ وَ لَا كُنْ ذِي سَمْعٍ يَسْمِيعٍ وَ لَا كُنْ ذِي نَاطِرٍ عَيْنٍ بِبَصِيرٍ

O you people! With every corruption that you come across, and setback endured from every mishap is a lesson for you, and not every heart is intelligence nor is every with an ear a listener, nor is every one with a looking eye has vision.

عَبَادَ اللَّهِ أَحْسِنُوا فِيمَا يَغْنِيكُمْ النَّظَرُ فِيهِ ثُمَّ انظُرُوا إِلَى عَرَصَاتٍ مِنْ قَدْ أَقَادَهُ اللَّهُ بِعِلْمِهِ- كَانُوا عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ أَهْلَ جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ

Servants of Allah^{-azwj}! Do good deeds in what your eyes can see, then look at the Plains (Day of Qiyamah). One whom Allah^{-azwj} had Guided with His^{-azwj} Knowledge. They were upon the Sunnah (conduct) of the people of Pharaoh^{-la}, people with gardens, and springs, and plantations, and honourable positions.

ثُمَّ انظُرُوا بِمَا خَتَمَ اللَّهُ لَهُمْ بَعْدَ النَّصْرَةِ وَ السُّرُورِ وَ الْأَمْرِ وَ النَّهْيِ وَ لِمَنْ صَبَرَ مِنْكُمْ الْعَاقِبَةُ فِي الْجَنَّةِ وَ اللَّهُ مُخَلِّدُونَ- وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ-

Then look at what was the end Allah^{-azwj} had for them after the pleasure and enjoyment, and what they used to order for and prevent from. And for the one who is patient from among you will end up in the Gardens (of the Paradise), and Allah^{-azwj} will Make them live for all eternity, and to Allah^{-azwj} is the end result of all affairs.

فَيَا عَجَبًا وَ مَا لِي لَا أَعْجَبُ مِنْ خَطَا هَذِهِ الْفِرْقِ عَلَى اخْتِلَافِ حُجَجِهَا فِي دِينِهَا- لَا يَفْتَنُونَ أَثَرَ نَبِيٍّ وَ لَا يَقْتَدُونَ بِعَمَلِ وَصِيِّ وَ لَا يُؤْمِنُونَ بِعَيْبٍ وَ لَا يَعْفُونَ [بِعَفْوَنَ] عَنْ عَيْبٍ

Oh how astonishing! And why should I^{-asws} not be astonished at the mistakes of these sects over the different arguments in their Religion whilst not maintaining the Ahadeeth of the

Prophet^{-saww} and not following the successors^{-asws} in their actions, and not believing in the unseen, and not excusing the faults.

المَعْرُوفُ فِيهِمْ مَا عَرَفُوا وَ الْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا وَ كُلُّ أَمْرٍ مِنْهُمْ إِمَامٌ نَفْسِهِ أَخَذَ مِنْهَا فِيمَا يَرَى بِعُرَى وَثِيقَاتٍ وَ أَسْبَابِ مُحْكَمَاتٍ

Goodness among them is what they understand it to be and the evil within them is what they dislike. And each one of them is an imam to himself, taking from it what he sees with a firm and strong grip and decisive reasons.

فَلَا يَزَالُونَ بِجُورٍ وَ لَمْ يَزِدَادُوا إِلَّا خَطَأً- لَا يَنَالُونَ تَقَرُّبًا وَ لَنْ يَزِدَادُوا إِلَّا بُعْدًا مِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْسُ بَعْضِهِمْ بِبَعْضٍ وَ تَصْدِيقُ بَعْضِهِمْ لِبَعْضٍ

So they do not cease in these inequities and it does not increase them in anything except for errors (sins), not achieving nearness (to Allah^{-azwj}) and it does not increase them in anything except for the distance from Allah^{-azwj} Mighty and Majestic. They are well pleased with each other and ratify each other (to be correct).

كُلُّ ذَلِكَ وَحِشَّةٌ بِمَا وَرَثَ النَّبِيُّ الْأُمِّيُّ وَ نُفُورًا بِمَا أَدَّى إِلَيْهِمْ مِنْ أَحْبَابِ فَاطِمَةَ السَّمَاوَاتِ وَ الْأَرْضِ- أَهْلُ حَسْرَاتٍ وَ كُفُوفِ شُبُهَاتٍ وَ أَهْلُ عَشَوَاتٍ وَ ضَلَالَةٍ وَ رِيْبَةٍ مِنَ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ وَ رَأْيِهِ فَهُوَ مَا مُؤُونٌ عِنْدَ مَنْ يَجْهَلُهُ غَيْرِ الْمُتَّهَمِ عِنْدَ مَنْ لَا يَعْرِفُهُ

All that is the fear of the legacy of the 'Ummi' Prophet^{-saww} and their aversion from what came to them from the News of the Originator of the Heavens and the earth. Thus they are the people of regret, and the caves of suspicion, and the people of desires and misguidance and doubts, the ones whom Allah^{-azwj} has Left them to their own selves and their opinions. So he is a trustworthy one with those who is ignorant of him, not being accused by the one who does not know him.

فَمَا أَشْبَهَ هَؤُلَاءِ بِأَنْعَامٍ قَدْ غَابَ عَنْهَا رِعَاؤُهَا وَ وَاسْتَفَى مِنْ فَعَلَاتٍ شِبَعِيٍّ مِنْ بَعْدِ قُرْبِ مَوَدَّتِهَا الْيَوْمَ كَيْفَ يَسْتَدَلُّ بِعَدِيٍّ بَعْضُهَا بَعْضًا وَ كَيْفَ يَقْتُلُ بَعْضُهَا بَعْضًا الْمُسْتَشْتَبِتِ غَدًا عَنِ الْأَصْلِ النَّارِيَةِ بِالْفَرْعِ الْمُؤَمَّلَةِ الْفَتْحِ مِنْ غَيْرِ جِهَتِهِ كُلِّ حِزْبٍ مِنْهُمْ أَخَذَ مِنْهُ بِبَعْضٍ أُيْتِمَا مَالِ الْعُصْنِ مَالٍ مَعَهُ مَعَ

So how similar they are with the animals from whom their shepherd is absent, and how regrettable are the deeds of my^{-asws} Shias after the nearness of their cordiality today. How they will humiliate each other after me^{-asws}, and how they will kill each other and be all scattered tomorrow despite having originated from one branch, trying to find victory from a direction which is not for it. Each party from among them would grab hold of one branch from it. Whichever way the branch leans to, they will lean along with it.

أَنَّ اللَّهَ وَ لَهُ الْحُنْدُ سَيَجْمَعُ هَؤُلَاءِ لِبَشَرِ يَوْمٍ لِيَنِي أُمَّيَّةً كَمَا يَجْمَعُ فَرْعَ الْحَرِيفِ يُؤَلِّفُ اللَّهُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ رِكَامًا كَرَّامِ السَّحَابِ ثُمَّ يَفْتَحُ لَهُمْ أَبْوَابًا يَسِيلُونَ مِنْ مُسْتَنَارِهِمْ كَسَيْلِ الْجَنَّتَيْنِ سَيْلِ الْعَرَمِ حَيْثُ بَعَثَ عَلَيْهِ فَأَرَهُ فَلَمْ تَثْبُتْ عَلَيْهِ أَكْمَةٌ وَ لَمْ يَرُدَّ سَنَّهُ رَضٌ طَوْدٍ يُدْعِدِعُهُمُ اللَّهُ فِي بَطُونِ أُوْدِيَّةِ

Allah^{-azwj} for Whom^{-azwj} is the Praise, will gather those for the evil of the day of the Clan of Umayya just like He^{-azwj} Gathers the clouds in the autumn. Allah^{-azwj} will Bring them together, then He^{-azwj} will Make them as debris like the debris of the clouds. Then He^{-azwj} will Open for them the doors and they will spill out from their source like the torrent of the two gardens, the flood of Al-Aram, when He^{-azwj} sent to them and the hill could not withstand against it (the flood) and its rocks came tumbling down when Allah^{-azwj} Shook the interior of the valleys.

ثُمَّ يَسْأَلُهُمْ يَتَابِعِ فِي الْأَرْضِ يَأْخُذُ بِهِمْ مِنْ قَدَمِ حُفُوقِ قَوْمِهِ وَ يُمَكِّنُ بِهِمْ قَوْمًا فِي دِيَارِ قَوْمِ تَشْرِيدًا لِيَنِي أُمَّيَّةَ وَ لِكَيْلَا يَغْتَصِبُوا مَا عَصَبُوا يُضَعِّضُ اللَّهُ بِهِمْ رُكْنًا وَ يَنْفُضُ بِهِمْ طَيِّ الْجَنَادِلِ مِنْ إِرَمٍ وَ يَمَلَأُ مِنْهُمْ بَطْنَانَ الرَّيْتُونِ-

Then He^{-azwj} Transformed them into fountains in the earth restoring thereby the rights of the people and Making them to dwell in the houses of the people being a displacement of the Clan of Umayya so that they would not usurp what they usurped. Allah^{-azwj} will Undermine them and displace them by the boulders of Al-Aram and fill the valley of the olives by them.

فَوَ الَّذِي فَلَقَ الْحِجَّةَ وَ بَرَأَ السَّمَمَةَ لِيَكُونَ ذَلِكَ وَ كَأَنِّي أَسْمَعُ صَهِيلَ حَيْلِهِمْ وَ طَمَطَمَةَ رِجَالِهِمْ وَ أَيْمَ اللَّهِ لَيُدُونَنِّي مَا فِي أَيْدِيهِمْ بَعْدَ الْعُلُوِّ وَ التَّمَكُّينِ فِي الْبِلَادِ كَمَا تُدَوِّبُ الْأَلْيَةُ عَلَى النَّارِ

By the One^{-azwj} Who Split the seed and Formed the person, that is going to happen! It is as if I^{-asws} can hear the whinnying of their horses and the humming of their men. I^{-asws} swear by Allah^{-azwj}, that which is in their hands will melt, after the rise and domination in the country, like the melting of the fat over the fire.

مَنْ مَاتَ مِنْهُمْ مَاتَ ضَالًّا وَ إِلَى اللَّهِ عَزَّ وَ جَلَّ يُفْضِي مِنْهُمْ مَنْ دَرَجَ وَ يَثُوبُ اللَّهُ عَزَّ وَ جَلَّ عَلَى مَنْ تَابَ وَ لَعَلَّ اللَّهُ يَجْمَعُ شِيعَتِي بَعْدَ التَّنَشُّتِ لِيَشْرِيَ يَوْمَ هُلُولِ الْوَلَاءِ وَ لَيْسَ لِأَحَدٍ عَلَى اللَّهِ عَزَّ ذِكْرُهُ الْخَيْرَةُ بِلِ اللَّهِ الْخَيْرَةُ وَ الْأَمْرُ جَمِيعًا-

The one who dies among them would have died as a misguided one, and to Allah^{-azwj} Mighty and Majestic would lead the one among them and Allah^{-azwj} Mighty and Majestic would Accept the repentance of the one who repents, and perhaps Allah^{-azwj} that my^{-asws} Shias will gather after the fragmentation of the evil day of theirs, and there is no choice for anyone to Allah^{-azwj} Mighty is His^{-azwj} Remembrance, but to Allah^{-azwj} is the Choice and all of the affairs.

أَيُّهَا النَّاسُ إِنَّ الْمُتَنَحِّلِينَ لِلْإِمَامَةِ مِنْ غَيْرِ أَهْلِهَا كَثِيرٌ وَ لَوْ لَمْ تَتَّحَادَلُوا عَنْ مُرِّ الْحَقِّ وَ لَمْ تَهَيُّنُوا عَنْ تَوْهِينِ الْبَاطِلِ لَمْ يَتَسَجَّعْ عَلَيْكُمْ مَنْ لَيْسَ مِثْلَكُمْ وَ لَمْ يُؤْمَرْ قَوْمِي عَلَيْكُمْ عَلَى هَضْمِ الطَّاعَةِ وَ إِزْوَائِهَا عَنْ أَهْلِهَا لَكِنْ هَتَمْتُمْ كَمَا تَاهَتِ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى بْنِ عِمْرَانَ-

O you people! There are many who are falsifiers for the Imamate whilst not being deserving of it. And had you not procrastinated about the bitter truth, and had not weakened from the weakening of the falsehood, the ones who are not like you would have become daring against you, nor would he have become stronger the one who became stronger against you in digesting the obedience and the removal from it of its deserving ones^{-asws}. But you are all wandering just as the Children of Israel were wandering in the era of Musa ibn Imran^{-as}.

وَ لَعَمْرِي لَيُضَاعَفَنَّ عَلَيْكُمْ النَّيْبُ مِنْ بَعْدِي أَضْعَافَ مَا تَاهَتِ بَنُو إِسْرَائِيلَ وَ لَعَمْرِي أَنْ لَوْ قَدِ اسْتَكْمَلْتُمْ مِنْ بَعْدِي مُدَّةَ سُلْطَانِ بَنِي أُمَّيَّةَ لَقَدْ اجْتَمَعْتُمْ عَلَى سُلْطَانِ الدَّاعِي إِلَى الضَّلَالَةِ وَ أَحْيَيْتُمْ الْبَاطِلَ وَ خَلَفْتُمْ الْحَقَّ وَرَاءَ ظُهُورِكُمْ وَ قَطَعْتُمْ الْأَذَى مِنْ أَهْلِ بَدْرٍ وَ وَصَلْتُمْ الْأَبْعَدَ مِنْ أَبْنَاءِ الْحَزْبِ لِرَسُولِ اللَّهِ -ص-

By my^{-asws} life, your being lost will increase from after me^{-asws} more than Children of Israel being lost. And by my^{-asws} life, you will be completing, from after me^{-asws}, the allocated time of the Sultanate of the Clan of Umayya, having gathered to the Sultan who called to the misguidance, and you will be reviving the falsehood and will be placing the truth behind your backs, and will be cutting off the relations with the people of Badr and be very remote from the sons of those who fought for the Rasool^{-saww} of Allah^{-azwj}.

وَلَعْمَرِي أَنْ لَوْ قَدْ دَابَ مَا فِي أَيْدِيهِمْ لَدَنَا التَّمْحِصُ لِلْجَزَاءِ وَ قَرَبَ الْوَعْدُ وَ انْقَضَتِ الْمُدَّةُ وَ بَدَا لَكُمْ النَّجْمُ ذُو الدَّنْبِ مِنْ قِبَلِ الْمَشْرِقِ وَ لَاحَ لَكُمْ الْقَمَرُ الْمُنِيرُ فَإِذَا كَانَ ذَلِكَ فَارْجِعُوا التَّوْبَةَ وَ اعْلَمُوا أَنَّكُمْ إِنْ اتَّبَعْتُمْ طَالِعَ الْمَشْرِقِ سَلَكَ بِكُمْ مَنَاهَجَ الرَّسُولِ ص -

And by my^{asws} life, that which is in their hands will melt away upon the approach of the Test for the Reward and the Promise, and the allocated times passes by; and the two-tailed star will make its appearance for you from the East, and the luminous moon will make its appearance for you. So if that were to happen, return to the repentance, and know that you all follow what you see from the East on the Path of the Rasool^{saww}.

فَتَدَاوَيْتُمْ مِنَ الْعَمَى وَ الصَّمَمِ وَ الْبُكْمِ وَ كُفَيْتُمْ مَثْوَنَةَ الطَّلَبِ وَ التَّعَسُّفِ وَ تَبَدُّتُمْ الثَّقَلِ الْفَادِحَ عَنِ الْأَعْنَاقِ وَ لَا يُبْعِدُ اللَّهُ إِلَّا مَنْ أَبِي وَ ظَلَمَ وَ اعْتَسَفَ وَ أَخَذَ مَا لَيْسَ لَهُ وَ سَبَّعَلُمُ الَّذِينَ ظَلَمُوا أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ.

So it will cure you from the blindness, and the deafness, and the dumbness, and suffice you for the justice and you would be able to discard the gross weight which is upon the necks; and Allah^{azwj} is not remote except from the one who refuses, and is unjust and unfair, and take that which is not for him. **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**"⁴²⁹

30- كا، الكافي من الروضة عن علي بن الحسين المؤدب و غيره عن أحمد بن محمد بن خالد بن إسحاق عن إسماعيل بن مهزيان عن عبد الله بن أبي الحارث الهمداني عن جابر عن أبي جعفر ع قال: خطب أمير المؤمنين ع فقال - الحمد لله الخافض الرافع الصار التافع الجواد الواسع الجليل نناؤه الصادقة أستاؤه المحيط بالعبوب و ما يحضر على القلوب الذي جعل الموت بين خلقه عدلاً و أنعم بالحياة عليهم

(The book) 'Al Kafi', from 'Al Rawza' – from Bin Al Husayn Muwaddib, and someone else, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abdullah Bin Abu Al Haris Al Hamdany, from Jabir,

'From Abu Ja'far^{asws} having said: 'Praise be to Allah^{azwj}, the Abaser, the Raiser, the Harmer, the Benefiter, the vastly Benevolent, Majestic is His^{azwj} Praise, True are His^{azwj} Names, Overwhelming by the Hidden and what approaches the hearts, the One Who^{azwj} Made the death to be in the midst of His^{azwj} creatures with Justice, and Favoured them with the life.

فَضْلاً فَأَحْيَا وَ أَمَاتَ وَ قَدَّرَ الْأَقْوَاتَ أَحْكَمَهَا بِعِلْمِهِ تَقْدِيرًا وَ أَنْقَضَهَا بِحِكْمَتِهِ تَدْبِيرًا إِنَّهُ كَانَ خَبِيرًا بَصِيرًا هُوَ الدَّائِمُ بِلَا فَنَاءٍ وَ الْبَاقِي إِلَى غَيْرِ مُنْتَهَى يَعْلَمُ مَا فِي الْأَرْضِ وَ مَا فِي السَّمَاءِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التُّرَى

He^{azwj} Bestows life and Brings upon death and Measures out the sustenance by His^{azwj} Knowledge by an Estimation, and Mastered by His^{azwj} Wisdom the measure of it. He^{azwj} is All-Aware, All-Seeing. He^{azwj} is Eternal without cessation, and the Remaining without an end. He^{azwj} Knows what is in the earth, and what is in the Heaven, and what lies between the two and what is (covered) underneath the soil.

أَحْمَدُهُ بِخَالِصِ حَمْدِهِ الْمُخْرُونَ بِمَا حَمَدَهُ بِهِ الْمَلَائِكَةُ وَ النَّبِيُّونَ حَمْدًا لَا يُحْصَى لَهُ عَدَدٌ وَ لَا يَتَقَدَّمُهُ أَمَدٌ وَ لَا يَأْتِي بِمِثْلِهِ أَحَدٌ أَوْ مِنْ بِهِ وَ أَتَوَكَّلُ عَلَيْهِ وَ اسْتَهْدِيهِ وَ اسْتَكْفِيهِ وَ اسْتَفْصِيهِ بِخَيْرٍ وَ اسْتَرْضِيهِ -

I^{asws} Praise Him^{azwj} sincerely with the treasured Praise, by what the Angels and the Prophets^{as} Praised Him^{azwj}. A Praise which cannot be numbered, nor can time pass it by, and no one has

⁴²⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 29

even come with the like of it. I^{-asws} believe in Him^{-azwj} and place reliance upon Him^{-azwj}, and Guided by Him^{-azwj}, Sufficed by Him^{-azwj}, and Judged by Him^{-azwj} with good, and by His^{-azwj} Pleasure.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -

And I^{-asws} testify that there is no god except Allah^{-azwj}, One with no associates to Him^{-azwj}, and I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Messenger^{-saww} having Sent with the Guidance and the Religion of the Truth to Make it overcome all of the other Religions even though the Polytheists may be averse to it. May Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}.

أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا لَيْسَتْ لَكُمْ بَدَارٌ وَلَا قَرَارٌ إِنَّمَا أَنْتُمْ فِيهَا كَرَكِبٍ عَرَسُوا فَأَنآحُوا ثُمَّ اسْتَقَلُّوا فَعَدَّوْا وَ رَاحُوا دَخَلُوا خِفَافًا وَ رَاحُوا خِفَافًا لَمْ يَجِدُوا عَنْ مَضِيٍّ نُرُوعًا وَ لَا إِلَىٰ مَا تَرَكُوا رُجُوعًا

O you people! The world is not a house for you to settle in, but rather you are in it like passengers of a caravan, which have been asked to move on soon after being disembarked. They came to it lightly (without luggage) and would be exiting from it lightly (with empty hands), not finding a way to divert from the journey, or a way to return to what they had left behind.

جَدَّ بِهِنَّ فَجَدُّوْا وَ رَكَنُوا إِلَى الدُّنْيَا فَمَا اسْتَعَدُّوْا حَتَّىٰ إِذَا أُخِذَ بِكَظْمِهِمْ وَ خَلَصُوا إِلَى دَارِ قَوْمٍ جَفَّتْ أَقْلَامُهُمْ لَمْ يَبْقَ مِنْ أَكْثَرِهِمْ خَبْرٌ وَ لَا أَثَرٌ

Take them seriously, for they relied upon the world and did not prepare until they were seized by the throat, and their conclusion was that they ended in a house of people for whom the pens had dried up (nothing to be written anymore for them). There remains neither any news for most of them nor any traces of them.

قَالَ فِي الدُّنْيَا لَبِئْسَهُمْ وَ عَجَلٌ إِلَى الآخِرَةِ بَعَثَهُمْ فَأَصْبَحْتُمْ خُلُوعًا فِي دِيَارِهِمْ ظَاعِنِينَ عَلَىٰ آثَارِهِمْ وَ الْمَطَايَا بِكُمْ تَسِيرٌ سَبْرًا مَا فِيهِ أَيْنٌ وَ لَا تَغْتَيَّرُ هَاؤُمُكُمْ بِأَنْفُسِكُمْ دَهْوَبٌ وَ لَيْلِكُمْ بِأَرْوَاجِكُمْ دَهْوَبٌ -

They were in the world only for a little while and were dispatched to the Hereafter in a hurry. You have become residents in their houses, following in their footsteps like a herd of animals travelling on a journey in which there is neither 'Where' (are we going?) and no 'How far' (are we going?). Your days are tiring upon yourselves and your nights are an escape for your souls.

فَأَصْبَحْتُمْ تَخْكُونَ مِنْ حَالِهِمْ خَالًا وَ تَحْتَدُونَ مِنْ مَسَلِكِهِمْ مَثَلًا - فَلَا تَعْرِزْكُمْ الْحَيَاةُ الدُّنْيَا فَإِنَّمَا أَنْتُمْ فِيهَا سَفَرٌ خُلُوعٌ الْمُؤْتِ بِكُمْ نُزُولٌ تَنْتَضِلُ فِيكُمْ مَنَائِيَهُ وَ تَمْضِي بِأَخْبَارِكُمْ مَطَايَاهُ إِلَى دَارِ النَّوَابِ وَ الْعِقَابِ وَ الْجَزَاءِ وَ الْحِسَابِ -

In the morning your condition is what their condition used to be and you just follow their ways as examples. Do not let the life of the world deceive you, for you are only travellers in it. Death would descend among you and shoot its arrows, and herd you all to the House of the Reward, and the Punishment, and the Recompense, and the Reckoning.

فَرَحِمَ اللهُ امْرَأً رَاقِبَ رَبِّهِ وَ تَنَكَّبَ ذَنْبَهُ وَ كَاتَرَ هَوَاهُ وَ كَذَّبَ مَنَاهُ امْرُؤٌ أَرَمَ نَفْسَهُ مِنَ التَّقْوَى بِرِمَامٍ وَ أَلْجَمَهَا مِنْ خَشْيَةِ رَبِّهَا بِلِجَامٍ فَقَادَهَا إِلَى الطَّاعَةِ بِرِمَامِهَا وَ قَدَعَهَا عَنِ الْمَعْصِيَةِ بِلِجَامِهَا رَافِعاً إِلَى الْمَعَادِ

May Allah^{-azwj} have Mercy upon the person who is concerned about his Lord^{-azwj} and moved away from his sins, and (likes to) argue against his own desires and rejects his own yearnings. A person who harnessed himself with the reins of piety for fearing for the Sake of Allah^{-azwj} Mighty and Majestic, led to His^{-azwj} obedience by its reins, raising his head towards the Return with his eyes expecting the approach of death at all times, permanently thinking about it with a prolonged vigilance, abstaining from the world, earnestly working for the Hereafter.

طَرَفَهُ مُتَوَقِّعاً فِي كُلِّ أَوَانٍ حَتْفَهُ دَائِمَ الْفِكْرِ طَوِيلِ السَّهْرِ عَزُوفاً عَنِ الدُّنْيَا سَأماً كَدُوحاً لِاحْرَازِهِ مُتَحَافِظاً امْرَأً جَعَلَ الصَّبْرَ مَطِيئَةً نَجَاتِهِ وَ التَّقْوَى عُدَّةً وَقَاتِيَهُ وَ دَوَاءً أَجْوَانِهِ فَاعْتَبَرَ وَ قَاسَ وَ تَرَكَ الدُّنْيَا وَ النَّاسَ يَتَعَلَّمُ لِلتَّقْفِهِ وَ السَّدَادِ وَ قَدَّ وَقَرَّ قَلْبُهُ ذِكْرَ الْمَعَادِ

A person who has made the patience to be his ride to salvation, and the piety as his preparation for his death and as a medication for his (spiritual) illness. He learned a lesson, and considered, and left the world and the people. He learnt it for understanding and steadfastness, and his heart had filled with the remembrance of the Return.

وَ طَوَى مَهَادَهُ وَ هَجَرَ وَسَادَهُ مُتَّصِيباً عَلَى أَطْرَافِهِ دَاجِلاً فِي أُعْطَافِهِ خَاشِعاً لِلَّهِ عَزَّ وَ جَلَّ يُرَاوِحُ بَيْنَ الْوَجْهِ وَ الْكَفَّيْنِ حُشُوعٌ فِي السِّرِّ لِرَبِّهِ لَدَمْعُهُ صَبِيبٌ وَ لَقَلْبُهُ وَجِيبٌ شَدِيدَةٌ أَسْبَالُهُ تَرْتَعِدُ مِنْ خَوْفِ اللَّهِ جَلَّ ذِكْرُهُ أَوْصَالُهُ قَدْ عَظُمَتْ فِيمَا عِنْدَ اللَّهِ رَعْبُهُ وَ اشْتَدَّتْ مِنْهُ رَهْبُهُ رَاضِياً بِالْكَفَافِ مِنْ أَمْرِهِ يُطَهِرُ دُونَ مَا يَكْتُمُ وَ يَكْتُمُ بِأَقْلٍ مِمَّا يَعْلَمُ

He folded up his mattress, separated himself from his pillow, stood up on his feet and entered in its surroundings, fearful for the Sake of Allah^{-azwj} Mighty and Majestic, displaying humbleness between his face and the two palms in secret to his Lord^{-azwj} shedding tears and making his heart as a strong enclave in a prolonged fear of Allah^{-azwj} Mighty and Majestic. His interest is great regarding what is in the possession of Allah^{-azwj} whilst his fear for Pleasing Him^{-azwj} is intense. He suffices himself with the subsistence for his affairs and displays other than what he conceals, being content with the minimum from what he knows.

أُولَئِكَ وَدَائِعُ اللَّهِ فِي بِلَادِهِ الْمَدْفُوعُ بِحِمِّ عِبَادِهِ لَوْ أَقْسَمَ أَحَدُهُمْ عَلَى اللَّهِ جَلَّ ذِكْرُهُ وَ تَعَالَى لِأَبْرِهِ أَوْ دَعَا عَلَى أَحَدٍ نَصَرَهُ اللَّهُ يَسْمَعُ إِذَا نَاجَاهُ

These are the trusted ones of Allah^{-azwj} in His^{-azwj} land, by whom He^{-azwj} Defends His^{-azwj} servants. If one of them were to swear upon Allah^{-azwj} Majestic is His^{-azwj} Mention, he would fulfil it, or if he were to supplicate against anyone, Allah^{-azwj} would Help him. He^{-azwj} Listens to him when he whispers to Him^{-azwj} and Answers Him^{-azwj} when he whispers to Him^{-azwj}.

وَ يَسْتَجِيبُ لَهُ إِذَا دَعَاهُ اللَّهُ الْعَاقِبَةَ لِلتَّقْوَى وَ الْجَنَّةَ لِأَهْلِهَا مَاؤَى دُعَاؤُهُمْ فِيهَا أَحْسَنُ الدُّعَاءِ سُبْحَانَكَ اللَّهُمَّ دَعَاؤُهُمُ الْمَوْلى عَلَى مَا آتَاهُمْ- وَ آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Allah^{-azwj} has Made the Good Ending to be for the pious and the Paradise for its deserving ones. **Their call therein would be the best of the calls 'Glory is Yours, O Allah!'**. Their calling out to the Master^{-azwj} for what He^{-azwj} would have Bestowed upon them, **And their greeting**

therein would be, 'Peace', and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10]".⁴³⁰

31- كما، الكافي من الروضة عن علي بن إبراهيم عن أبيه عن ابن محبوب عن محمد بن النعمان أو غيره عن أبي عبد الله ع أنه ذكر هذه الخطبة لأبي المؤمنين ع يوم الجمعة - الحمد لله أهل الحمد و وليه و منتهى الحمد و محله البديع الأجل الأعظم الأكرم المتوحد بالكبرياء و المتفرد بالآلاء الفاهر بعزه و المستلط بفهره الممتنع بقوته المهين بقدرته و المتعالي فوق كل شيء يجزوه الم محمود بامتنيته و بإخسانه المتفضل بغطائه و جزيل فوائده المتوسع برزقه المستغنى بنعمه حمده على آله و تظاهر نعمائه حمداً يزن عظمة جلاله و يملأ قدر آله و كبريائه-

(The book) 'Al Kafi', from Al Rawza – from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Al Numan, or someone else,

'From Abu Abdullah^{-asws} having mentioned this sermon of Amir Al-Momineen^{-asws} on the day of Friday: 'All Praise is for Allah^{-azwj} Who^{-azwj} is Deserving of all Praise and is the Guardian of it, and all Praise ends to Him^{-azwj} in its rightful place, the Initiator, and Inventor, the Majestic, the Magnificent, the Mighty, the Benevolent, the only One for the Greatness, and the Unique One for the Highness, the Omnipotent with Esteem, and the Overcomer by His^{-azwj} Omnipotence, the Preventer by His^{-azwj} Force, the Dominant by His^{-azwj} Power, Higher than everything by His^{-azwj} Compulsiveness, the Praised One by His^{-azwj} Gratitude and by His^{-azwj} Favours, the Provider by His^{-azwj} Gifts, and excessive Benefits, the Expansive in His^{-azwj} Sustenance, the Bestower by His^{-azwj} Bounties. We Praise Him^{-azwj} for His^{-azwj} Bounties and apparent Blessings, with a Praise weighed by His^{-azwj} Greatness and His^{-azwj} Majesty, and filled by His^{-azwj} Blessings and Greatness.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الَّذِي كَانَ فِي أَوَّلِيَّتِهِ مُتَقَادِمًا وَ فِي ذِمَّتِيَّتِهِ مُتَسَيِّطِرًا خَصَعَ الْخَلَائِقَ لَوْحَدَانِيَّتِهِ وَ رُؤُوبِيَّتِهِ وَ قَدِيمَ أَرْزَلِيَّتِهِ وَ دَائِمًا لِدَوَامِ أَبَدِيَّتِهِ

And I^{-asws} testify that there is no god except for Allah^{-azwj}, One with no associates to Him^{-azwj}, Who^{-azwj} was in His^{-azwj} Existence as Foremost and in His^{-azwj} Everlasting. Veiled from the creatures was His^{-azwj} Oneness, and His^{-azwj} Lordship, and His^{-azwj} being Eternal, and they were submitted to the continuance of time.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُهُ وَ رَسُولُهُ وَ خَيْرُهُ مِنْ خَلْقِهِ اخْتَارَهُ بِلَعْمِهِ وَ اصْطَفَاهُ لَوْحِيهِ وَ ائْتَمَنَهُ عَلَى سِرِّهِ وَ ارْتَضَاهُ لِحَلْفِهِ وَ ائْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَ لِيَصِيَاءِ مَعَالِمِ دِينِهِ وَ مَنَاجِحِ سَبِيلِهِ وَ مِفْتَاحِ وَحْيِهِ وَ سَبَبِ لِبَابِ رَحْمَتِهِ

And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant, and His^{-azwj} Rasool^{-saww}, and His^{-azwj} elite from His^{-azwj} creatures having Chosen him^{-saww} with His^{-azwj} Knowledge and Selected him^{-saww} for His^{-azwj} Revelation, and Relied upon him^{-saww} for His^{-azwj} Secret, and was Pleased with him^{-saww} for His^{-azwj} creatures, Assigned him^{-saww} for His^{-azwj} Great Command as a beacon for the Principles of His^{-azwj} Religion and a Program for His^{-azwj} Way, and an Opener for His^{-azwj} Revelation, as a Reason for the Door of His^{-azwj} Mercy.

اِبْتَعَنَهُ عَلَى حِينِ فَتْرَةِ مِنَ الرُّسُلِ وَ هَدَاةٍ مِنَ الْعِلْمِ وَ اخْتِلَافِ مِنَ الْمَلِكِ وَ ضَلَالِ عَنِ الْحَقِّ وَ جَهَالَةِ بِالرَّبِّ وَ كُفْرٍ بِالْبُعْثِ وَ الْوَعْدِ أَرْسَلَهُ إِلَى النَّاسِ أَجْمَعِينَ رَحْمَةً لِّلْعَالَمِينَ بِكِتَابٍ كَرِيمٍ قَدْ فَصَّلَهُ وَ فَضَّلَهُ وَ بَيَّنَّهُ وَ أَوْضَحَهُ وَ أَعَزَّهُ وَ حَفِظَهُ مِنْ أَنْ يَأْتِيَهُ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ-

He^{-azwj} Sent him^{-saww} during a gap from the Rasools^{-as}, and Guides from the Knowledge, and during fatigue from the differing and straying from the truth, and ignorance about the Lord^{-azwj}, and denial of the Resurrection, and the Promise that He^{-azwj} Sent him^{-saww} to all the people as a Mercy to the Worlds by the Honourable Book which He^{-azwj} had Excelled it, and Detailed it, and Explained it, and Clarified it, and Strengthened it, and Preserved it from it being approached by the falsehood from its front and from its back.

تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ - ضَرَبَ لِلنَّاسِ فِيهِ الْأَمْثَالَ وَ صَرَّفَ فِيهِ الْآيَاتِ لَعَلَّهُمْ يَعْقِلُونَ أَحَلَّ فِيهِ الْحَلَالَ وَ حَرَّمَ فِيهِ الْحَرَامَ وَ شَرَعَ فِيهِ الدِّينَ لِعِبَادِهِ عُذْرًا وَ نَذْرًا- لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ يَكُونَ بَلَاغًا لِقَوْمٍ عَابِدِينَ-

A Revelation from the Most Wise and Praised One^{-azwj}. In it He^{-azwj} struck examples, and Gave therein Signs for the ones who have intellect. He^{-azwj} Permitted therein the Permissibles and Prohibited therein the Prohibitions, and Legalised therein the Religion for His^{-azwj} servants, Giving Excuses and Warnings so that they would become a Proof for the people to Allah^{-azwj} after the Rasools^{-as} and become a preaching for a worshipping people.

فَبَلَّغَ رِسَالَتَهُ وَ جَاهَدَ فِي سَبِيلِهِ وَ عَبَدَهُ حَتَّى آتَاهُ الْيَقِينُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا

So he^{-saww} preached His^{-azwj} Message, and strived in His^{-azwj} Way, and worshipped Him^{-azwj} they were convinced. May Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and submission to him^{-saww} be a lot of greetings.

أَوْصِيَكُمْ عِبَادَ اللَّهِ وَ أَوْصِي نَفْسِي بِتَقْوَى اللَّهِ الَّذِي ابْتَدَأَ الْأُمُورَ بِعِلْمِهِ وَ إِلَيْهِ يَصِيرُ عَدَا مِعَادُهَا وَ بِيَدِهِ فَنَائُهَا وَ فَنَائُكُمْ وَ تَصَرُّمُ آبَائِكُمْ وَ فَنَاءُ آجَالِكُمْ وَ انْقِطَاعُ مَدَائِكُمْ فَكَانَ قَدْ زَالَتْ عَنْ قَلِيلٍ عَنَّا وَ عَنْكُمْ كَمَا زَالَتْ عَمَّنْ كَانَ قَبْلَكُمْ-

I^{-asws} advise you, O servants of Allah^{-azwj} to fear Allah^{-azwj} Who Began the affairs by His^{-azwj} Knowledge and to Him^{-azwj} is their journey tomorrow for its end. And in His^{-azwj} Hand is their extinction, and your extinction, and the expiration for your days, and the extermination of your allocated terms, and the cutting off of your terms. So, very shortly it would pass by you all just as it had left the ones who were before you all.

فَجَاعَلُوا عِبَادَ اللَّهِ اجْتِهَادَكُمْ فِي هَذِهِ الدُّنْيَا التَّرْوُدَ مِنْ يَوْمِهَا الْقَصِيرِ لِيَوْمِ الْآخِرَةِ الطَّوِيلِ فَإِنَّمَا دَارُ عَمَلٍ وَ الْآخِرَةُ دَارُ الْقَرَارِ وَ الْجَزَاءُ فَتَجَافُوا عَنْهَا فَإِنَّ الْمُعْتَرَّ مَنْ اعْتَرَّ بِهَا لَنْ تَعُدَّو الدُّنْيَا إِذَا تَنَاهَتْ إِلَيْهَا أُمَّيَّتُهُ أَهْلَ الرِّعْبَةِ فِيهَا الْمُجِبِّينَ لَهَا الْمُطْمَئِنِّينَ إِلَيْهَا الْمُفْتُونِينَ بِهَا

Servants of Allah^{-azwj}! Make your striving in this world to provide from these short-lived days for the days of the Hereafter which are prolonged, for this is the house for the deeds and the Hereafter is the house for dwelling in, and the Recompense. So abandon it (the world), for deceived is the one who is deceived by its deception. Do not rely upon the world by attaching your hopes and become the ones who love it, the ones who covet it, the ones who are fascinated by it.

أَنَّ تَكُونَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ- كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ الْأَنْعَامُ الْآيَةَ-

(This is) just like what Allah^{-azwj} Mighty and Majestic has Said: **But rather, an example of the life of the world is like water We Send down from the sky. So it mingles with the vegetation of the earth from what the people and the animals eat, [10:24]** – the Verse.

مَعَ أَنَّهُ لَمْ يُصِبِ امْرُؤٌ مِنْكُمْ فِي هَذِهِ الدُّنْيَا خَيْرَةً إِلَّا أُوْرثَتْهُ عِبْرَةٌ وَ لَا يُصْبِحُ فِيهَا فِي جَنَاحِ أَمْنٍ إِلَّا وَ هُوَ يَخَافُ فِيهَا نُزُولَ جَائِحَةٍ أَوْ تَغْيِيرَ نِعْمَةٍ أَوْ زَوَالَ عَافِيَةٍ مَا فِيهِ مَعَ أَنَّ الْمَوْتَ مِنْ وَرَاءِ ذَلِكَ وَ هُوَ الْمَطْلَعُ وَ الْوُفُوفُ بَيْنَ يَدَيْ الْحُكْمِ الْعَدْلِ مُجْزَى كُلِّ نَفْسٍ بِمَا عَمِلَتْ لِيجْزِي الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يَجْزِي الَّذِينَ أَحْسَنُوا بِالْحَسَنَى -

Along with that, a person never got experience in this world except that he inherited a lesson from it, nor did he wake up in the morning feeling secure except that he feared in it the descent of a catastrophe, or a change in bounties or a decline in health, with the death right behind that, and the trepidation of the Pausing in front of the Wise and Just One^{-azwj} Recompensing every soul with what it had done **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].**

فَاتَّقُوا اللَّهَ عَزَّ دِكْرُهُ وَ سَارِعُوا إِلَى رِضْوَانِ اللَّهِ وَ الْعَمَلِ بِطَاعَتِهِ وَ التَّقَرُّبِ إِلَيْهِ بِكُلِّ مَا فِيهِ الرِّضَا فَإِنَّهُ قَرِيبٌ مُجِيبٌ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِمَّنْ يَعْمَلُ بِمَخَافَتِهِ وَ يَجْتَنِبُ سَخَطَهُ

So fear Allah^{-azwj}, Mighty is His^{-azwj} Mention, and hasten to the Pleasure of Allah^{-azwj}, and the deeds with obedience to Him^{-azwj}, and get closer to Him^{-azwj} with everything in which there is His^{-azwj} Pleasure for He^{-azwj} is Near and Answers. May Allah^{-azwj} Make us^{-asws} and you all of those who act towards His^{-azwj} Love and keep aside from His^{-azwj} Harshness.

ثُمَّ إِنَّ أَحْسَنَ الْقُصَصِ وَ أَبْلَغَ الْمَوْعِظَةِ وَ أَنْفَعَ التَّذَكُّرِ كِتَابُ اللَّهِ جَلَّ وَ عَزَّ - وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ -

Then (it is) the best of the stories, and the best of the Advice, and the most beneficial of the Remembrance is the Book of Allah^{-azwj} Majestic and Mighty. Allah^{-azwj} Mighty and Majestic has Said: **And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204].**

أَسْتَعِيذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَ الْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي حُسْرٍ - إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ -

I^{-asws} seek Refuge with Allah^{-azwj} from the Satan^{-la} the Pelted. In the Name of Allah^{-azwj} the Beneficent the Merciful! **(I Swear) by the time [103:1] Surely, the human being is in loss [103:2] Except those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3].**

إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَحَنَّنْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ تَحَنَّنْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ -

O Allah^{-azwj}! Send Greetings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and yearning

upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad, and Peace upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} higher than what You^{-azwj} had Greeted, and Blessed, and Mercy, and Yearning, and Peace upon Ibrahim^{-as} and the Progeny of Ibrahim^{-as}, You^{-azwj} are the Most Praised and Most Glorious.

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَالشَّرَفَ وَالْفَضِيلَةَ وَالْمَنْزِلَةَ الْكَرِيمَةَ

Our Allah^{-azwj}! Grant to Muhammad^{-saww} the Means, and the Nobility, and the Merit, and the Honourable Status.

اللَّهُمَّ اجْعَلْ مُحَمَّدًا وَآلَ مُحَمَّدٍ أَعْظَمَ الْخَلَائِقِ كُلِّهِمْ شَرَفًا يَوْمَ الْقِيَامَةِ وَأَقْرَبَهُمْ مِنْكَ مَقْعَدًا وَأَوْجَهُهُمْ عِنْدَكَ يَوْمَ الْقِيَامَةِ جَاهًا وَأَفْضَلَهُمْ عِنْدَكَ مَنْزِلَةً وَنَصِيبًا-

Our Allah^{-azwj}! Make Muhammad^{-saww} and the Progeny^{-asws} of Muhammad to be the greatest of all creatures, all of them^{-asws} as Dignitaries on the Day of Qiyamah, the nearest to You^{-azwj} in seating, the most eminent of faces in Your^{-azwj} Presence on the Day of Qiyamah, the most prestigious and preferential in Your^{-azwj} Presence in status and share.

اللَّهُمَّ أَعْطِ مُحَمَّدًا أَشْرَفَ الْمَقَامِ وَجِبَاءَ السَّلَامِ وَشَفَاعَةَ الْإِسْلَامِ

O Allah^{-azwj}! Grant to Muhammad^{-saww} the most Dignified of the status, and Bestow the Peace and intercession of Al-Islam.

اللَّهُمَّ وَالْحَقِّنَا بِهِ عَيْبَ خَزَائِنَا وَلَا نَاكِبِينَ وَلَا نَادِمِينَ وَلَا مُبَدِّلِينَ إِلَهَ الْحَقِّ آمِينَ

Our Allah^{-azwj}! And join us all with him^{-saww}, without failure, or loss, or remorse or alteration. O Lord^{-azwj} of the Truth! Amen!

ثُمَّ جَلَسَ قَلِيلًا ثُمَّ قَامَ فَقَالَ الْحَمْدُ لِلَّهِ أَحَقُّ مِنْ حُسْبِي وَمُحَمَّدٌ وَأَفْضَلُ مِنْ أَنْفِي وَعَبْدٌ وَأَوْلَى مِنْ عَظْمٍ وَمُحَمَّدٌ خَمْدُهُ لِعَظِيمِ عَنَائِهِ وَجَزِيلِ عَطَائِهِ وَتَظَاهِرِ نِعْمَائِهِ وَحُسْنِ بَلَائِهِ

Then he^{-asws} sat down for a while, then stood up and said: 'The Praise is due to Allah^{-azwj} the One^{-azwj} most deserving to be awed and praised, and the Foremost for the one who fears and worships, and the Highest for the one who Magnifies and Glorifies. We Praise Him^{-azwj} for His^{-azwj} Great Benevolence, and Excessive Grants, and apparent of His^{-azwj} Favours, and the goodness of His^{-azwj} Trials.

وَنُؤْمِنُ بِهَدَاهِ الَّذِي لَا يَجُوبُ ضِيَاؤُهُ وَلَا يَتَمَهَّدُ سَنَاؤُهُ وَلَا يُوهِنُ عَزَاهُ وَنَعُوذُ بِاللَّهِ مِنْ سُوءِ كُلِّ الرَّئِبِ وَظَلَمِ الْفِتَنِ وَنَسْتَغْفِرُهُ مِنْ مَكَاسِبِ الذُّنُوبِ وَنَسْتَعِصِمُهُ مِنْ مَسَاوِي الْأَعْمَالِ وَمَكَارِهِ الْأَمَالِ وَهُجُومِ فِي الْأَهْوَالِ وَمُشَارَكَةِ أَهْلِ الرَّئِبِ وَالرِّضَا بِمَا يَعْمَلُ الْفَعَّارُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ-

And we believe in His^{-azwj} Guidance whose light does not get extinguished, nor does His^{-azwj} Extol be fully expressed, Whose Handle does not weaken. We seek Refuge with Allah^{-azwj} from the evil of every doubt, and the darkness of the strife, and we seek Forgiveness from the accumulation of the sins, and seek Protection from Him^{-azwj} from the wickedness of the deeds, and the detestable hopes, and the attacks of the terrors, and association with the people of

the doubt, and the happiness with what the immoral ones do in the earth without having any right to do so.

اللَّهُمَّ اغْفِرْ لَنَا وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَخْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ الَّذِينَ تَوَفَّيْتَهُمْ عَلَى دِينِكَ وَ مِلَّةِ نَبِيِّكَ ص

O Allah^{-azwj}! Forgive us, and the believing men and the believing women, the living ones among them and the dead who You^{-azwj} have Made to die upon Your^{-azwj} Religion, and the Nation of Your^{-azwj} Prophet^{-saww}.

اللَّهُمَّ تَقَبَّلْ حَسَنَاتِهِمْ وَ تَجَاوَزْ عَنْ سَيِّئَاتِهِمْ وَ أَدْخِلْ عَلَيْهِمُ الْمَغْفِرَةَ وَ الرَّحْمَةَ وَ الرِّضْوَانَ وَ اغْفِرْ لِلْأَخْيَاءِ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الَّذِينَ وَحَدُواكَ وَ صَدَّقُوا رَسُولَكَ وَ تَمَسَّكُوا بِدِينِكَ وَ عَمِلُوا بِفَرَائِضِكَ وَ افْتَدَوْا بِنَبِيِّكَ وَ سَنُوا سُنَّتَكَ وَ أَحَلُّوا خِلَالَكَ وَ حَزَمُوا حَرَامَكَ وَ خَافُوا عِقَابَكَ وَ رَجَوْا ثَوَابَكَ وَ وَالَّوْا أَوْلِيَاءَكَ وَ عَادُوا أَعْدَاءَكَ

O Allah^{-azwj}, Accept their good deeds, and Overlook their sins, and Make Mercy to enter upon them, and the Forgiveness, and the Pleasure; and Forgive the living ones from the Believing men and the Believing women who believed in Your^{-azwj} Oneness, and ratified Your^{-azwj} Rasool^{-saww}, and attached themselves to Your^{-azwj} Religion, and acted upon Your^{-azwj} Obligations, and followed Your^{-azwj} Prophet^{-saww}, and made Your^{-azwj} Sunnah to be their Sunnah, and permitted for themselves Your^{-azwj} Permissibles, and Prohibited for themselves Your^{-azwj} Prohibitions, and feared Your^{-azwj} Punishment, and hoped for Your^{-azwj} Rewards, and befriended Your^{-azwj} friends, and were inimical to Your^{-azwj} enemies.

اللَّهُمَّ اقْبَلْ حَسَنَاتِهِمْ وَ تَجَاوَزْ عَنْ سَيِّئَاتِهِمْ وَ أَدْخِلْهُمْ بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ إِلَهَ الْحَقِّ آمِينَ.

O Allah^{-azwj}! Accept their good deeds, and Overlook their sins, and Keep them, by Your^{-azwj} Mercy, with the righteous servants, O Lord^{-azwj} of the Truth. Amen!⁴³¹

32- كَأ، الكافي مِنَ الرَّوَضَةِ حُطْبَةِ لِأَمِيرِ الْمُؤْمِنِينَ ع عَلِيِّ بْنِ الْحُسَيْنِ الْمُؤَدَّبِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ النَّبِيِّ جَمِيعاً عَنْ إِسْمَاعِيلِ بْنِ مَهْرَانَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ بِصِفَتَيْنِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى مُحَمَّدٍ النَّبِيِّ ص

(The book) 'Al Kafi', from Al Rawza – A sermon of Amir Al-Momineen^{-asws} – Ali Bin Al Hassan Al Muwaddib, from Ahmad Bin Muhammad Bin Khalid, and Ahmad Bin Muhammad, from Ali Al Hassan Al Taymi altogether, from Ismail Bin Mihran who said, 'It is narrated to me by Abdullah Bin Al Haris, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} addressed the people at Siffeen. He^{-asws} praised Allah^{-azwj} and extolled upon him, and sent Salawaat upon the Prophet^{-saww} Muhammad^{-saww}.

ثُمَّ قَالَ أَمَّا بَعْدُ فَقَدْ جَعَلَ اللَّهُ تَعَالَى عَلَيْكُمْ حَقًّا بِوَلَايَةِ أَمْرِكُمْ وَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ ذِكْرُهُ بِهَا مِنْكُمْ وَ لَكُمْ مِنَ الْحَقِّ مِثْلُ الَّذِي لِي عَلَيْكُمْ

Then he^{-asws} said: 'As for after, Allah^{-azwj} the Exalted has Made a right upon you all with the Guardian of your matters (Wali Al Amr), and my^{-asws} status which Allah^{-azwj}, Mighty is His^{-azwj}

Mention, has Accorded to me^{-asws} with from you all, and for you all from the truth, similar to which is for me^{-asws} upon you.

وَ الْحَقُّ أَجْمَلُ الْأَشْيَاءِ فِي التَّوَاصُفِ وَ أَوْسَعُهَا فِي التَّنَاصُفِ لَا يَجْرِي لِأَحَدٍ إِلَّا جَرَى عَلَيْهِ وَ لَا يَجْرِي عَلَيْهِ إِلَّا جَرَى لَهُ وَ لَوْ كَانَ لِأَحَدٍ أَنْ يَجْرِيَ ذَلِكَ لَهُ وَ لَا يَجْرِي عَلَيْهِ لَكَانَ ذَلِكَ اللَّهُ عَزَّ وَ جَلَّ خَالِصاً دُونَ خَلْقِهِ لِغُدْرَتِهِ عَلَى عِبَادِهِ وَ لِعَدْلِهِ فِي كُلِّ مَا جَرَتْ عَلَيْهِ ضُرُوبُ قَضَائِهِ

And the right is the most beautiful of the things in description; and most expansive in sharing. There is no other thing which is applied on one's favour without being applied against him and it is not applied against him unless it is applied in his favour. The only one for whom it flows for and does not flow against is Allah^{-azwj} Mighty and Majestic only apart from His^{-azwj} creatures, for He^{-azwj} is Powerful over His^{-azwj} servants, and His^{-azwj} Justice regarding everything that He^{-azwj} Judges.

وَ لَكِنْ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ وَ جَعَلَ كَفَّارَتَهُمْ عَلَيْهِ بِحَسَنِ الثَّوَابِ تَفَضُّلاً مِنْهُ وَ تَطَوُّلاً بِكَرَمِهِ وَ تَوْسَعاً بِمَا هُوَ مِنَ الْمَزِيدِ لَهُ أَهْلًا-

But He^{-azwj} Made His^{-azwj} Rights upon the servants that they should be obedient to Him^{-azwj}, and Made expiation against them by the good Rewards as Grace from Him^{-azwj}, and the prolonged Generosity, and Expanding by increasing it for the one who is deserving of it.

ثُمَّ جَعَلَ مِنْ حُقُوقِهِ حُقُوقاً فَرَضَهَا لِبَعْضِ النَّاسِ عَلَى بَعْضٍ فَجَعَلَهَا تَتَكَافَى فِي وُجُوهِهَا وَ يُوجِبُ بَعْضُهَا بَعْضاً وَ لَا يُسْتَوْجِبُ بَعْضُهَا إِلَّا بِبَعْضٍ

Then He^{-azwj} Made from His^{-azwj} Rights, certain rights to be obligated for some people upon some other people. He^{-azwj} Made it such that it obligates some of them for the others and does not obligate some except by the others.

فَأَعْظَمُ مِمَّا افْتَرَضَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ تِلْكَ الْحُقُوقِ حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ وَ حَقُّ الرَّعِيَّةِ عَلَى الْوَالِي فَرِيضَةٌ فَرَضَهَا اللَّهُ عَزَّ وَ جَلَّ لِكُلِّ عَلَى كُلِّ فَجَعَلَهَا نِظَامَ أَلْفَتِهِمْ وَ عِزّاً لِدِينِهِمْ وَ قِيَاماً لِسُنَنِ الْحَقِّ فِيهِمْ- فَالْيَسْتِ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوَلَاةِ وَ لَا تَصْلُحُ الْوَلَاةُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ

The greatest of what Allah^{-azwj} has Necessitated from these rights is the rights of the governor upon the citizens and the rights of the citizens upon the governor, an obligation which Allah^{-azwj} has Obligated upon one and all. He^{-azwj} has Made it to be a system for them and as strength for their Religion, and the establishment of the true Sunnah among them. The citizens will not be corrected except by the governor being correct, nor will the governor be correct except by the integrity of the citizens.

فَإِذَا أَدَّتِ الرَّعِيَّةُ مِنَ الْوَالِي حَقَّهُ وَ أَدَّى إِلَيْهَا الْوَالِي كَذَلِكَ عَزَّ الْحَقُّ بَيْنَهُمْ فَقَامَتْ مَنَاهِجُ الدِّينِ وَ اعْتَدَلَتْ مَعَالِمُ الْعَدْلِ وَ جَرَتْ عَلَى أَذْلَاهَا السُّنُنُ وَ صَلَحَ بِذَلِكَ الزَّمَانُ وَ طَابَ بِهَا الْعَيْشُ وَ طُمِعَ فِي بَقَاءِ الدَّوْلَةِ وَ بَيَسَتْ مَطَامِعُ الْأَعْدَاءِ

So if the citizens fulfil the rights to the governor and the governor fulfils their rights as well, the truth will be strengthened between them. The manifesto of the Religion would be established, and the landmarks of justice would find fairness, and the Sunnah would flow smoothly. That would make life prosperous, and they would yearn for the survival of the government, and the enemies would despair from their ambitions.

وَ إِذَا غَلَبَتِ الرَّعِيَّةُ عَلَى وَالِيهِمْ وَ عَلَا الْوَالِي الرَّعِيَّةَ اخْتَلَفَ هُنَالِكَ الْكَلِمَةُ وَ ظَهَرَتْ مَطَامِعُ الْجُورِ وَ كَثُرَ الْإِدْعَالُ فِي الدِّينِ وَ تَرَكَّتْ مَعَالِمُ السُّنَنِ فَعَمِلَ بِالْمَوَى وَ غَطَلَّتِ الْأَنَارُ وَ كَثُرَ عِلَلُ النُّفُوسِ وَ لَا يُسْتَوْحَشُ لِجَسِيمِ حَقِّ عُظْمَانٍ وَ لَا لِعَظِيمِ بَاطِلٍ أَتَلَّ

And if the citizens overcome the governor and the governor seeks to overcome them that are where the differences of speech emerge. The yearning of tyranny appears, and abundance of the lawlessness in the Religion, and the landmarks of the Sunnah are left. So they act by the desires, effects vanish, and illnesses of the souls abound. There will be no fear of the penalties for infringement of the Laws, nor does confronting the falsehood seem great.

فَهُنَالِكَ تَذَلُّ الْأَبْرَارُ وَ تَعَزُّ الْأَشْرَارُ وَ تَحْرُبُ الْبِلَادُ وَ تَعْظُمُ تَبِعَاتُ اللَّهِ عَزَّ وَ جَلَّ عِنْدَ الْعِبَادِ- فَهَلُمَّ أَيُّهَا النَّاسُ إِلَى التَّعَاوُنِ عَلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ

That is where the humiliation of the righteous and the honour for the evil ones is, and the ruination of the cities, and the greater the consequences will be for the servants in the presence of Allah^{-azwj} Mighty and Majestic.

وَ الْقِيَامُ بِعَدْلِهِ وَ الْوَفَاءُ بِعَهْدِهِ وَ الْإِنْصَافُ لَهُ فِي جَمِيعِ حَقِّهِ فَإِنَّهُ لَيْسَ الْعِبَادُ إِلَى شَيْءٍ أَحْوَجَ مِنْهُمْ إِلَى التَّنَاصُحِ فِي ذَلِكَ وَ حُسْنِ التَّعَاوُنِ عَلَيْهِ وَ لَيْسَ أَحَدٌ وَ إِنِ اشْتَدَّ عَلَى رِضَا اللَّهِ حِرْضُهُ وَ طَالَ فِي الْعَمَلِ اجْتِهَادُهُ بِبَالِغِ حَقِيقَةٍ مَا أَعْطَى اللَّهُ مِنَ الْحَقِّ أَهْلَهُ وَ لَكِنْ مِنْ وَاجِبِ حُقُوقِ اللَّهِ عَزَّ وَ جَلَّ

So come, o you people, to the co-operation to the obedience to Allah^{-azwj} Mighty and Majestic, and the establishment by His^{-azwj} Justice, and the loyalty to His^{-azwj} Covenant, and the fairness to Him^{-azwj} is all of His^{-azwj} Rights, for there is nothing more needed for the servants than for advising with regards to that, and the beautiful co-operation to Him^{-azwj}, and there is no one who intensifies his passion for striving for the Pleasure of Allah^{-azwj} to be able to reach its deserving point of fulfilling the Rights to Allah^{-azwj} Mighty and Majestic.

عَلَى الْعِبَادِ النَّصِيحَةُ لَهُ بِمَبْلَغِ جُهِدِهِمْ وَ التَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ فِيهِمْ

But, from the obligatory Rights of Allah^{-azwj} Mighty and Majestic, upon the servants is the advice to each other with maximum efforts, and the co-operation upon the establishment of the truth among them.

ثُمَّ لَيْسَ امْرُؤٌ وَ إِنِ عَظُمَتْ فِي الْحَقِّ مَنْزِلَتُهُ وَ جَسَمَتْ فِي الْحَقِّ فَضِيلَتُهُ بِمُسْتَعْنٍ عَنْ أَنْ يُعَانَ عَلَى مَا حَمَلَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّهِ

Then there is person, no matter how great his status regarding the truth, how magnified his preference regarding the truth is, would not be needless from the co-operation upon what Allah^{-azwj} Mighty and Majestic has Burdened him with from His^{-azwj} Rights.

وَ لَا لِامْرِئٍ مَعَ ذَلِكَ خَسَاةٌ بِهِ الْأُمُورُ وَ افْتَحَمَتُهُ الْعُيُونُ بِدُونِ مَا أَنْ يُعِينَ عَلَى ذَلِكَ وَ يُعَانَ عَلَيْهِ وَ أَهْلُ الْفَضِيلَةِ فِي الْحَالِ وَ أَهْلُ الرَّبَعِ الْعِظَامِ أَكْثَرُ فِي ذَلِكَ حَاجَةً وَ كُلٌّ فِي الْحَاجَةِ إِلَى اللَّهِ عَزَّ وَ جَلَّ شَرِّعٌ سَوَاءٌ-

And there is no person, no matter how low he is in the affairs, and the eyes are looking down upon him, can remain without being helped upon or given support. And the people of the merits and the people of the Favours are more frequently in need of that, and everyone is in need of Allah^{-azwj} Mighty and Majestic equally’.

فَأَجَابَهُ رَجُلٌ مِنْ عَسْكَرِهِ لَا يُدْرَى مَنْ هُوَ وَ يُقَالُ إِنَّهُ لَمْ يُرَ فِي عَسْكَرِهِ قَبْلَ ذَلِكَ الْيَوْمِ وَ لَا بَعْدَهُ: فَقَامَ وَ أَحْسَنَ النَّتَاءَ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا أَبْلَاهُمْ وَ أَعْطَاهُمْ مِنْ وَاجِبِ حَقِّهِ عَلَيْهِمْ وَ الْإِفْرَارِ بِكُلِّ مَا ذَكَرَ مِنْ تَصَرُّفِ الْحَالَاتِ بِهِ وَ يَمِينِ

A man from his^{-asws} army answered him^{-asws}. No one knew who he was and it is said that he had never been seen in his^{-asws} army before that day, nor was he seen after it. So he stood up and beautifully Extolled Allah^{-azwj} Mighty and Majestic by what the afflictions He^{-azwj} had Placed upon them, and His^{-azwj} Favours from the Obligation of His^{-azwj} rights against them, and accepted all what had been mentioned of the changing conditions with him^{-asws} and with them.

ثُمَّ قَالَ أَنْتَ أَمِيرُنَا وَ نَحْنُ رَعِيَّتُكَ بِكَ أَخْرَجَنَا اللَّهُ عَزَّ وَ جَلَّ مِنَ الدَّلِيلِ وَ بِإِعْزَازِكَ أَطْلَقَ عِبَادَهُ مِنَ الْعُلِّ فَاحْتَرَّ عَلَيْنَا فَأَمَضَ الْخَيْبَارَكَ وَ اتْتَمِرَ فَأَمَضَ اثْتِمَارَكَ فَإِنَّكَ الْقَائِلُ الْمُصَدِّقُ وَ الْحَاكِمُ الْمُؤَقَّتُ وَ الْمَلِكُ الْمُخَوَّلُ- لَا نَسْتَجِلُّ فِي شَيْءٍ مِنْ مَعْصِيَتِكَ وَ لَا نَقِيسُ عِلْمًا بِعِلْمِكَ يَعْظُمُ عِنْدَنَا فِي ذَلِكَ خَطْرُكَ وَ يَجِلُّ عَنْهُ فِي أَنْفُسِنَا فَضْلُكَ-

Then he said, 'You^{-asws} are our Commander, and we are your^{-asws} citizens. It is by you^{-asws} that Allah^{-azwj} Brought us out of the humiliation and it is by your^{-asws} strength that He^{-azwj} Freed His^{-azwj} servant from the chains. So choose for us, and we will go by your^{-asws} choice, and make a plan and we would go by your^{-asws} plan, for you^{-asws} are a truthful speaker, and the successful ruler, and the authorised king. It is not permissible for us to disobey you^{-asws} in anything, nor do we compare our knowledge with your^{-asws} knowledge. You^{-asws} are great in regard to that choice, in our eyes, and your^{-asws} virtues are majestic within us'.

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ إِنَّ مِنْ حَقِّي مَنْ عَظُمَ جَلَالُ اللَّهِ فِي نَفْسِهِ وَ جَلَّ مَوْضِعُهُ مِنْ قَلْبِهِ أَنْ يَصْعُرَ عِنْدَهُ لِعَظْمِ ذَلِكَ كُلِّ مَا سِوَاهُ وَ إِنَّ أَحَقَّ مَنْ كَانَ كَذَلِكَ لَمَنْ عَظُمَتْ نِعْمَ اللَّهِ عَلَيْهِ وَ لَطْفَ إِحْسَانِهِ إِلَيْهِ فَإِنَّهُ لَمْ تُعْظَمْ نِعْمَ اللَّهِ عَلَى أَحَدٍ إِلَّا زَادَ حَقُّ اللَّهِ عَلَيْهِ عَظْمًا-

Amir Al-Momineen^{-asws} answered him saying: 'It is from the Rights that the one who Magnifies the Majesty of Allah^{-azwj} within himself and exalts His^{-azwj} position in his heart, everything else would seem insignificant to him. And the one most deserving to be like that is the one to whom the Bounties of Allah^{-azwj} are great as well as His^{-azwj} Kind Favours to him, for no one would magnify the Bounties of Allah^{-azwj} except that the Rights of Allah^{-azwj} would be mighty upon him.

وَ إِنَّ مِنْ أَسْخَفِ خَالَاتِ الْوُلَاةِ عِنْدَ صَالِحِ النَّاسِ أَنْ يُظَلَّ بِهِمْ حُبُّ الْفَخْرِ وَ يُوضَعُ أَمْرُهُمْ عَلَى الْكِبَرِ وَ قَدْ كَرِهَتْ أَنْ يَكُونَ جَالَ فِي ظَنِّكُمْ أَنِّي أَحِبُّ الْإِطْرَاءَ وَ اسْتِمْعَاعَ النَّتَاءِ وَ لَسْتُ بِحَقْدِ اللَّهِ كَذَلِكَ

And the lowest of the conditions of the governor in the presence of the righteous people is when he thinks of the love for pride and bases his affairs upon the arrogance, and I^{-asws} did not like to become lost in your thoughts that I^{-asws} would love the praise and listening to the praise. And I^{-asws} am not like that, thanks be to Allah^{-azwj}.

وَ لَوْ كُنْتُ أَحِبُّ أَنْ يُقَالَ ذَلِكَ لَرَبَّيْتُهُ أَنْطَاطًا لِلَّهِ سُبْحَانَهُ عَنْ تَنَاوُلِ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعَظَمَةِ وَ الْكِبَرِيَاءِ- وَ رَبَّمَا اسْتَحْلَى النَّاسُ النَّتَاءَ بَعْدَ الْبَلَاءِ فَلَا تُنْتُوا عَلَيَّ بِجَمِيلِ نِتَاءٍ لِإِحْرَاجِي نَفْسِي إِلَى اللَّهِ وَ إِلَيْكُمْ- مِنَ الْبَقِيَّةِ فِي حُقُوقِي لَمْ أَفْرَغْ مِنْ آدَائِهَا

And had I^{-asws} loved what you said, I^{-asws} would have abandoned it due to it lowering me^{-asws} for the Sake of Allah^{-azwj} that I^{-asws} should take to magnificence and greatness when He^{-azwj} is

more deserving of it. Maybe the people consider it sweet to be praised after the affliction. So do not praise me^{-asws} with beautiful praises as it may take my^{-asws} soul out from being for the Sake of Allah^{-azwj}, and the remainder of the rights which I^{-asws} have yet to fulfil and the obligations which I^{-asws} have yet to perform.

وَفَرَائِضَ لَا بُدَّ مِنْ إِفْضَائِهَا فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُونَ بِهِ الْمُجْتَابِرَةَ وَلَا تَتَحَفَّظُوا مِنِّي بِمَا يَتَحَفَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ وَلَا تُخَالِطُونِي بِالْمُصَانَعَةِ وَلَا تَطْنُوا لِي اسْتِنْقَالًا فِي حَقِّي قِيلَ لِي وَلَا التَّمَسَّاسَ إِعْطَامٍ لِنَفْسِي

So, do not speak to me^{-asws} as you speak to the tyrants, and do not have reservations from me^{-asws} like you have reservations in the presence of the unresponsive people, and do not flatter me^{-asws}, and do not think that I^{-asws} consider it heavy regarding the right which is said to me^{-asws}, or that I^{-asws} seek self-greatness for me^{-asws}.

فَإِنَّهُ مِنْ اسْتِنْقَالِ الْحَقِّ أَنْ يُقَالَ لَهُ أَوْ الْعَدْلَ أَنْ يُعْرَضَ عَلَيْهِ كَانَ الْعَمَلُ بِحِمَا أَثْقَلَ عَلَيْهِ-

The one who considers the rights to be a burden if they are told to him, or the justice if it is presented to him, it would become heavier for him to act in accordance with these two.

فَلَا تُكْفَمُوا عَنْ مَقَالَةٍ بِحَقِّي أَوْ مَشُورَةٍ بِعَدْلٍ فَإِنِّي لَسْتُ فِي نَفْسِي بِعَفْوٍ أَنْ أُخْطِئَ وَلَا آمَنُ ذَلِكَ مِنْ فِعْلِي إِلَّا أَنْ يَكْفِيَنِي اللَّهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي

Do not withhold from me^{-asws} speaking about the rights, or consultation with justice, for I^{-asws} am not, with regards to myself^{-asws}, above mistakes, nor do I^{-asws} feel secure from that in my^{-asws} deeds except if Allah^{-azwj} Suffices for myself^{-asws} in matter which He^{-azwj} has more Control over than what I^{-asws} have.

فَإِنَّمَا أَنَا وَ أَنْتُمْ عِبِيدٌ مُلَوِّكُونَ لِرَبِّ لَا رَبَّ غَيْرُهُ يَمْلِكُ مِنَّا مَا لَا يَمْلِكُ مِنْ أَنْفُسِنَا وَ أَخْرَجَنَا بِمَا كُنَّا فِيهِ إِلَى مَا صَلَحْنَا عَلَيْهِ فَأَبْدَلْنَا بَعْدَ الضَّلَالَةِ بِالهُدَى وَ أَعْطَانَا الْبَصِيرَةَ بَعْدَ الْعَمَى-

But rather, I^{-asws} and you all are servants, belonging to the Lord^{-azwj}. There is no lord apart from Him^{-azwj}. He^{-azwj} Owns us what we do not own ourselves, and Took us out from what we used to be in to be in a situation which was correct for us. So He^{-azwj} Protected us after straying, by the Guidance. He^{-azwj} Gave us the vision after the blindness.

فَأَجَابَهُ الرَّجُلُ الَّذِي أَجَابَهُ مِنْ قَبْلُ فَقَالَ أَنْتَ أَهْلٌ مَا قُلْتَ وَ اللَّهُ وَ اللَّهُ فَوْقَ مَا قُلْتَهُ فَبَلَّأُهُ عِنْدَنَا مَا لَا يُكْفَرُ وَ قَدْ حَمَلَكَ اللَّهُ تَبَارَكَ وَ تَعَالَى رِعَابَتَنَا وَ وَلَاكَ سِيَاسَةُ أُمُورِنَا

The man who answered him^{-asws} before, answered him^{-asws}, 'By Allah^{-azwj}, you^{-asws} are deserving of what I said. By Allah^{-azwj}, you^{-asws} are more deserving than what I said, for His^{-azwj} Favours are such that we cannot deny, and Allah^{-azwj} Blessed and Exalted has Burdened you^{-asws} with our citizens, and the Guardianship of our political affairs.

فَأَصْبَحْتَ عَلَمَنَا الَّذِي نَهْتَدِي بِهِ وَ إِيمَانَنَا الَّذِي نَقْتَدِي بِهِ وَ أَفْرَكَ كُلَّهُ رُشْدٌ وَ قَوْلِكَ كُلُّهُ أَدَبٌ قَدْ قَرَّرْتَ بِكَ فِي الْحَيَاةِ أَعْيُنُنَا وَ امْتَلَأْتَ مِنْ سُؤْرِ بِكَ قُلُوبُنَا وَ تَحَيَّرْتَ مِنْ صِفَةٍ مَا فِيكَ مِنْ بَارِعِ الْفَضْلِ غَفُولُنَا

So you^{-asws} have become (a representative of) our knowledge with which we can be guided by, and our Imam^{-asws} whom we follow, and every matter of yours^{-asws} is guidance, and every word of yours^{-asws} is educational. Our eyes have found delight with you^{-asws} in our lives, and our hearts are filled with bliss by you^{-asws}, and we are amazed at the qualities, which are within you^{-asws} and our intellects are at a loss to describe.

وَلَسْنَا نَقُولُ لَكَ أَيُّهَا الْإِمَامُ الصَّالِحُ تَرْكِيئَةً لَكَ وَ لَا نَجَاوِزُ الْقُصْدِ فِي الشَّاءِ عَلَيْكَ وَ لَمْ يُكَنْ فِي أَنْفُسِنَا طَعْنٌ عَلَى بَيْتِيكَ أَوْ عِشٍّ فِي دِينِكَ فَتَنْخَوِّفَ أَنْ يَكُونَ أَحَدُنَا بِنِعْمَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى جَبْرًا أَوْ دَخْلَكَ كَيْبَرًا وَ لَكِنَّا نَقُولُ لَكَ مَا قُلْنَا تَقَرُّبًا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِتَوْفِيرِكَ وَ تَوْسَعًا بِتَفْضِيلِكَ وَ شُكْرًا بِإِعْظَامِ أَمْرِكَ

We are not saying to you^{-asws}, 'O you^{-asws} righteous Imam^{-asws} as a purification for you^{-asws}, nor are we exaggerating in our intentions regarding our praising you^{-asws}. And we are not becoming critical of your^{-asws} conviction, or the purity of your^{-asws} Religion, so we have no fear that you^{-asws} would innovate by the Bounties of Allah^{-azwj} Blessed and Exalted, or be tyrannical, or that arrogance should enter you^{-asws}, but we are saying to you^{-asws} what we said in order to be closer to Allah^{-azwj} Mighty and Majestic by revering you^{-asws}, and Enhancing your^{-asws} merits, and appreciate the greatness of your^{-asws} command.

فَانظُرْ لِنَفْسِكَ وَ لَنَا وَ آئِرْ أَمْرَ اللَّهِ عَلَى نَفْسِكَ وَ عَلَيْنَا فَخُجْ طَوْعًا فِيمَا أَمَرْتَنَا نَفَادًا مِنَ الْأُمُورِ مَعَ ذَلِكَ فِيمَا يَنْفَعُنَا-

Consider yourself^{-asws} and utilise, and give preference to the Command of Allah^{-azwj} over yourself^{-asws} and over us, for we are obedient with regards to whatever you^{-asws} order us for, and we submit to the commands along with that regarding what is beneficial for us.

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ وَ أَنَا اسْتَشْهِدُكُمْ عِنْدَ اللَّهِ عَلَى نَفْسِي لِعِلْمِكُمْ فِيمَا وُلِّيتَ بِهِ مِنْ أُمُورِكُمْ وَ عَمَّا قَلِيلٍ يَجْمَعُنِي

Amir Al-Momineen^{-asws} answered him. He^{-asws} said: 'And I^{-asws} am adjuring you in the Presence of Allah^{-azwj} to myself^{-asws} for your knowing that I^{-asws} am the guardian for your matters, for very shortly you will be gathered with me^{-asws}.

وَ إِيَّاكُمْ الْمُؤَقَّفُ بَيْنَ يَدَيْهِ وَ السُّؤَالُ عَمَّا كُنَّا فِيهِ ثُمَّ يَشْهَدُ بَعْضُنَا عَلَى بَعْضٍ فَلَا تَشْهَدُوا الْيَوْمَ بِخِلَافِ مَا أَنْتُمْ شَاهِدُونَ غَدًا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَخْفَى عَلَيْهِ خَافِيَةٌ وَ لَا يَجُوزُ عِنْدَهُ إِلَّا مُنَاصِحَةُ الصُّدُورِ فِي جَمِيعِ الْأُمُورِ

And I^{-asws} warn you of the Pausing in front of Him^{-azwj}, and the Questioning about what we were in, then some of us will testify against the others, so do not testify today against what you will be testifying tomorrow, for there is nothing hidden from Allah^{-azwj} Mighty and Majestic, nor is it permitted in His^{-azwj} Presence except for the good advice of the chests in all of the matters'.

فَأَجَابَهُ الرَّجُلُ وَ يُقَالُ لَمْ يَرِ الرَّجُلَ بَعْدَ كَلَامِهِ هَذَا لِأَمِيرِ الْمُؤْمِنِينَ ع فَأَجَابَهُ وَ قَدْ عَالَ الَّذِي فِي صَدْرِهِ فَقَالَ وَ الْبُكَاءُ تَقَطَّعَ مَنْطِقَهُ وَ عُصَصَ الشَّجَا نَكْسِيرُ صَوْتِهِ إِعْظَامًا لِحَاطِرِ مَرْزَبْتِهِ وَ وَحْشَةً مِنْ كَوْنِ فَجِيعَتِهِ

The man answered him^{-asws}, and it was said that the man was never seen again after this speech of his to Amir Al-Momineen^{-asws}, and he was bursting with emotion in his chest, and he spoke, and wailed which cut off his speech, and was anxious and choking, breaking his voice, being at the verge of collapse.

فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ شَكَا إِلَيْهِ هَوَلَ مَا أَشْفَى عَلَيْهِ مِنَ الْخَطَرِ الْعَظِيمِ وَ الدَّلِّ الطَّوِيلِ فِي فَسَادِ زَمَانِهِ وَ انْقِلَابِ جَدِّهِ وَ انْقِطَاعِ مَا كَانَ مِنْ دَوْلَتِهِ-

He Praised Allah^{-azwj} and Extolled Him^{-azwj}, then pleaded before Him^{-azwj} of the horrors of what he had been cured of, from the great dangers, and the prolonged humiliation regarding the mischief to take place during his^{-asws} era, and the rebellions against him^{-asws} and the cutting off of what was from his^{-asws} government.

ثُمَّ نَصَبَ الْمَسْأَلَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالْإِثْمَانِ عَلَيْهِ وَ الْمُدَافَعَةَ عَنْهُ بِالتَّجَمُّعِ وَ حُسْنِ النَّتَاءِ فَقَالَ يَا رَبَّائِي الْعِبَادِ يَا سَكَنَ الْبِلَادِ أَيْنَ يَقَعُ قَوْلُنَا مِنْ فَضْلِكَ وَ أَيْنَ يَبْلُغُ وَصْفُنَا مِنْ فِعْلِكَ وَ أَيْ نَبْلُغُ حَقِيقَةَ حُسْنِ ثَنَائِكَ أَوْ نُخْصِي جَمِيلَ بَلَائِكَ وَ كَيْفَ وَ بِكَ جَزَتْ نِعْمَ اللَّهُ عَلَيْنَا وَ عَلَى يَدِكَ اتَّصَلَتْ أَسْبَابُ الْخَيْرِ إِلَيْنَا

Then he implored the matter to Allah^{-azwj} Mighty and Majestic of the Bestowing of Favours on him^{-asws}, and the Dispelling (dangers) from him^{-asws}, and then Extolled Him^{-azwj} in a goodly manner. He said, 'O Lord^{-azwj} of the servants, and O Giver of tranquillity to the cities! How can we speak of Your^{-azwj} Grace, and how can we reach Your^{-azwj} Attributes from Your^{-azwj} Actions, and for me to reach the reality of the beauty of Your^{-azwj} Praise, or count the beauty of Your^{-azwj} Favours. So how can we, and it is due to you^{-asws} that the Bounties of Allah^{-azwj} have flowed towards us, and it is upon your^{-asws} hands that the causes of the good have arrived to us.

أَمْ تَكُنْ لِدَلِّ الدَّلِيلِ مَلَاذِماً وَ لِلْعَصَاةِ الْكُفَّارِ إِخْوَاناً فَبِمَنْ إِلَّا بِأَهْلِ بَيْتِكَ وَ بِكَ أَخْرَجَنَا اللَّهُ عَزَّ وَ جَلَّ مِنْ فِطَاعَةِ تِلْكَ الْخَطَرَاتِ أَوْ بِمَنْ فُجِحَ عَنَّا عَمَرَاتِ الْكُزْبَاتِ وَ بِمَنْ إِلَّا بِكُمْ أَطْهَرَ اللَّهُ مَعَالِمَ دِينِنَا وَ اسْتَصْلَحَ مَا كَانَ فَسَادَ مِنْ دُنْيَانَا حَتَّى اسْتَبَانَ بَعْدَ الْجُورِ دِكْرُنَا

Did you^{-asws} not become a sanctuary for the lowest of the low, and a saviour for the disobedient infidels? By whom, except for the People^{-asws} of your^{-asws} Household, and by you^{-asws} that Allah^{-azwj} Mighty and Majestic Took us out from horrors of those dangers, and by whom did he^{-azwj} Rescue us from the thrones of distress, and by whom except by you^{-asws} did Allah^{-azwj} Make apparent the landmarks of our Religion, and Corrected what was spoilt from our Religion until we came to be mentioned, after the tyranny.

وَ قَرَّتْ مِنْ رِخَاءِ الْعَيْشِ أَعْيُنُنَا لِمَا وَ لَيْتُنَا بِالْإِحْسَانِ جُهْدَكَ وَ وَفَيْتَ لَنَا بِجَمِيعِ وَعْدِكَ وَ قُمْتَ لَنَا عَلَى جَمِيعِ عَهْدِكَ

And our eyes were delighted with a prosperous life when you^{-asws} became our Guardian as a favour to us, and you^{-asws} struggled and fulfilled to us all of your^{-asws} promises, and stood by all of your^{-asws} oaths to us.

فَكُنْتَ شَاهِدَ مَنْ غَابَ مِنَّا وَ خَلَفَ أَهْلَ الْبَيْتِ لَنَا وَ كُنْتَ عِزَّ ضَعْفَائِنَا وَ ثِمَالَ فُقَرَائِنَا وَ عِمَادَ عَظَمَائِنَا يَجْمَعُنَا فِي الْأُمُورِ عَدْلُكَ وَ يَتَسَبَّحُ لَنَا فِي الْحَقِّ تَأْتِيكَ

You^{-asws} were a witness for the ones who were absent from us, and a successor of the People^{-asws} of the Household for us; and you^{-asws} were the strength of our weak ones, and the wealth of our poor ones, and a pillar for our great ones. It was your^{-asws} justice that brought us together in the matters, and accommodated us regarding the truth by your^{-asws} patience.

فَكُنْتَ لَنَا أُنْساً إِذَا رَأَيْنَاكَ وَ سَكناً إِذَا ذَكَرْنَاكَ فَأَيُّ الْحَيْرَاتِ لَمْ تَفْعَلْ وَ أَيُّ الصَّالِحَاتِ لَمْ تَعْمَلْ

You^{-asws} were, for us a familiarity if we saw you^{-asws}, and a tranquillity whenever we mentioned you^{-asws}. So which is the good deed, which you^{-asws} did not perform, and which is the righteous deeds which you^{-asws} did not act upon?

وَلَوْ أَنَّ الْأَمْرَ الَّذِي نَحَافُ عَلَيْكَ مِنْهُ بَيَّنُّوا لِحُبِّهِ جَاهِدْنَا وَتَفَوَى لِمُدَافَعَتِهِ طَاقَتُنَا أَوْ يَجُوزُ الْفِدَاءَ عَنْكَ مِنْهُ بِأَنْفُسِنَا وَبِمَنْ نَقْدِيهِ بِالنُّفُوسِ مِنْ أَبْنَائِنَا لَقَدَّمْنَا أَنْفُسَنَا وَابْنَاءَنَا قَيْلِكَ وَلَأَحْطَرْنَاهَا وَفَلَّ حَظَّهَا دُونَكَ وَكَلَّمْنَا بِجُهْدِنَا فِي مُحَاوَلَةٍ مِنْ حَاوَلِكَ وَفِي مُدَافَعَةٍ مِنْ نَاوَلِكَ

And had it not been for the matter which we fear for you^{-asws} from it reaching you, which our efforts could change, and our strengths could defend you^{-asws} from it, we would be permitted to sacrifice ourselves for your^{-asws} defence, and repulse it from you^{-asws} by ourselves and our sons, we would put ourselves and our sons before you^{-asws}. And we would make this choice, and reduce its danger from you^{-asws}, and we would stand in our efforts in an attempt to defend you^{-asws} from your^{-asws} enemies.

وَلَكِنَّهُ سُلْطَانٌ لَا يُجَاوَلُ وَعِزٌّ لَا يُزَاوَلُ وَرَبٌّ لَا يُعَالَبُ- فَإِنْ بَدَّ عَلَيْنَا بِعَافِيَتِكَ وَبِتَرْخُمِ عَلَيْنَا بِبِقَائِكَ وَبِتَحَنُّنِ عَلَيْنَا بِتَفْرِيجِ هَذَا مِنْ خَالِكَ إِلَى سَلَامَةٍ مِنْكَ لَنَا وَبِقَاءِ مِنْكَ بَيْنَ أَطْهَرِنَا نُحَدِّثُ لِلَّهِ عِزًّا وَحِلًّا بِدَلِّكَ شُكْرًا نُعْظِمُهُ وَذِكْرًا نُؤَيِّمُهُ وَنُقَسِّمُ أَنْصَافَ أَمْوَالِنَا صَدَقَاتٍ وَ أَنْصَافَ رِيقِنَا عُتْمَاءَ وَنُحَدِّثُ لَهُ تَوَاضُعًا فِي أَنْفُسِنَا وَنُخَشَعُ فِي جَمِيعِ أُمُورِنَا-

But He^{-azwj} is an Authority, which cannot be stopped, and a Strength which cannot decline, and a Lord^{-azwj} Who cannot be overcome. If He^{-azwj} was to Bestow a Favour to us by Bestowing upon you^{-asws} good health, and be Merciful towards us by Keeping you^{-asws} alive, and be Compassionate to us by Relieving you^{-asws} of these difficulties from your^{-asws} situation to Keep you^{-asws} safe for us, and remain with us in front of us, we would narrate appreciation to Allah^{-azwj} Mighty and Majestic for that, and Magnify Him^{-azwj}, and Mention Him^{-azwj} constantly, and distribute half of our wealth as charity, and free half of our slaves, and narrate to Him^{-azwj} with humbleness in our selves, and be submissive in all of our affairs.

وَإِنْ بَمَضَى بِكَ إِلَى الْجِنَانِ وَبِجُرِّي عَلَيْكَ حَتْمٌ سَبِيلَهُ فَعَبَّرْ مِنْهُمْ فِيكَ قَضَاؤُهُ وَ لَا مَدْفُوعَ عَنْكَ بَلَاؤُهُ وَ لَا مُخْتَلِفَةً مَعَ ذَلِكَ قُلُوبُنَا بِأَنَّ اخْتِيَارَهُ لَكَ مَا عِنْدَهُ عَلَيَّ مَا كُنْتُ فِيهِ

And when He^{-azwj} Takes you to the Gardens, and Makes to Flow for you^{-asws} that which is inevitable, so no one would be able to change that which He^{-azwj} has Ordained, nor repulse from you^{-asws} His^{-azwj} Favours, nor will our hearts be opposed to that for that which He^{-azwj} has Chosen for you^{-asws} of what is with Him^{-azwj} over what you^{-asws} used to be in.

وَلَكِنَّا نَبْكِي مِنْ غَيْرِ إِيمٍ لِعِزِّ هَذَا السُّلْطَانِ أَنْ يَعُودَ ذَلِيلًا وَ لِلدِّينِ وَ الدُّنْيَا أَكْبِيلاً فَلَا تَرَى لَكَ حَلْفًا تَشْكُو إِلَيْهِ وَ لَا نَظِيرًا تَأْمَلُهُ وَ لَا نَقِيمُهُ.

But, we would weep if this authority (government) were to return back to humiliation, and for the Religion and the world to be consumed and we do not see for you^{-asws} a successor we can take our complaints to, nor a similar government we can have hope in establishing it".⁴³²

⁴³² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 32

33- كَأ، الكافي مِنَ الرَّوْضَةِ حُطْبَةً لِأَمِيرِ الْمُؤْمِنِينَ ع عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ جَمِيعاً عَنْ إِسْمَاعِيلِ بْنِ مِهْرَانَ وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ جَمِيعاً عَنْ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنِ الْمُنْذِرِ بْنِ جَيْفَرٍ عَنِ الْحَكَمِ بْنِ ظُهَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَرِيرِ الْعَبْدِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ:

(The book) 'Al Kafi', from Al Rawza, a sermon of Amir Al-Momineen^{asws} – from Ali Bin Ibrahim, from his father and Muhammad Bin Ali, altogether from Ismail Bin Mihran and Ahmad Bin Muhammad Bin Ahmad, from Ali Bin Al Hassan Al Taymi and Ali Bin Al Husayn, from Ahmad Bin Muhammad Bin Khalid, altogether from Ismail Bin Mihran, from Al Munzir Bin Hayfar, from Al Hakam Bin Zuheyr, from Abdullah Bin Jareer Al Abdy, from Al Asbagh Bin Nubata who said,

أَتَى أَمِيرَ الْمُؤْمِنِينَ ع- عَبْدُ اللَّهِ بْنُ عُمَرَ وَ وَالدُّ أَبِي بَكْرٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ يَطْلُبُونَ مِنْهُ التَّفْضِيلَ لَهُمْ فَصَعِدَ الْمِنْبَرَ وَ مَالَ النَّاسُ إِلَيْهِ

'There came to Amir-ul-Momineen^{asws}, Abdullah Bin Umar and a son of Abu Bakr, and Sa'd bin Abu Waqqas, seeking from him^{asws} the preferential treatment for themselves. He^{asws} ascended the Pulpit, and the people turned their attention towards him^{asws}.

فَقَالَ الْحَمْدُ لِلَّهِ وَلِيَّ الْحَمْدِ وَ مُنْتَهَى الْكَرَمِ لَا تُدْرِكُهُ الصِّفَاتُ وَ لَا يُحَدُّ بِاللُّغَاتِ وَ لَا يُعْرَفُ بِاللِّغَايَاتِ

He^{asws} said: 'The Praise is due to Allah^{azwj} to Whom belongs all Praise, and Who is extremely Generous. The descriptions do not fathom Him^{azwj} nor is He^{azwj} limited by the languages, nor can He^{azwj} be understood by the wildest imaginations.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ نَبِيُّ الْهُدَى وَ مَوْضِعِ التَّقْوَى وَ رَسُولُ الرَّبِّ الْأَعْلَى جَاءَ بِالْحَقِّ عِنْدَ الْحَقِّ لِيُنذِرَ بِالْقُرْآنِ الْمُبِينِ وَ الْبُرْهَانِ الْمُسْتَبِيرِ فَصَدَعَ بِالْكِتَابِ الْمُبِينِ وَ مَضَى عَلَى مَا مَضَتْ عَلَيْهِ الرُّسُلُ الْأَوَّلُونَ-

And I^{asws} testify that there is no god except Allah^{azwj}, One with no associates to Him^{azwj}, and that Muhammad^{saww} is the Messenger^{saww} of Allah^{azwj}, a Prophet^{saww} of Guidance and a place for the piety, and a Rasool^{saww} of the most Exalted Lord^{azwj} who^{saww} came with the Truth from the Presence of the Truth, to warn by the Enlightening Quran and the Illuminating Proof. So he^{saww} declared by the Manifest Book and passed away upon what the former Rasools^{saww} had passed away.

أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَلَا تَقُولَنَّ رِجَالٌ قَدْ كَانَتِ الدُّنْيَا عَمَرَتْهُمْ فَاتَّخَذُوا الْعَقَارَ وَ فَجَرُوا الْأَهْمَارَ وَ رَكَبُوا أَفْرَةَ الدَّوَابِّ وَ لَبَسُوا أَلْبِنَ الثِّيَابِ فَصَارَ ذَلِكَ عَلَيْهِمْ عَارًا وَ شَنَارًا إِنْ لَمْ يَعْرِفْ لَهُمُ الْعَقَارُ إِذَا مَنَعْتُهُمْ مَا كَانُوا فِيهِ يَخُوضُونَ وَ صَيَّرْتُهُمْ إِلَى مَا يَسْتَوْجِبُونَ فَيَقْفِدُونَ ذَلِكَ فَيَسْأَلُونَ وَ يَقُولُونَ ظَلَمْنَا ابْنَ أَبِي طَالِبٍ وَ حَرَمْنَا حُقُوقَنَا

Having said that, O you people! Do not speak of the men who were immersed in the world, and acquired properties, and made canals to flow, and rode plenty of animals, and clothed themselves with soft clothing, for that would become a source of shame and ignominy for them if the Forgiver does not Forgive them. If I^{asws} were to prevent them from what they used to be in (affluent lifestyle) and take them to what is necessary for them, they would lose all that and they would be saying, The son^{asws} of Abu Talib^{asws} has been unjust to us and has prohibited us and prevented us from our rights'.

فَاللَّهُ عَلَيْهِمُ الْمَسْتَعَاذُ مِنْ اسْتِقْبَالِ قِبَلَتِنَا وَ أَكَلِ دَيْحَتِنَا وَ آمَنَ بِنَبِيِّنَا ص وَ شَهِدَ شَهَادَتِنَا وَ دَخَلَ فِي دِينِنَا أَجْرَيْنَا عَلَيْهِ حُكْمُ الْقُرْآنِ وَ حُدُودُ الْإِسْلَامِ

Allah^{-azwj} is the Helper against the one who (prays) in our direction (Qiblah), and eats the animals slaughtered by us, and believes by our Prophet^{-saww}, and testifies to what we testify, and enters our Religion, we^{-asws} will apply upon him the Judgements of the Quran, and the Limits of Al-Islam.

لَيْسَ لِأَحَدٍ عَلَى أَحَدٍ فَضْلٌ إِلَّا بِالْقُوَى - أَلَا وَ إِنَّ لِلْمُتَّقِينَ عِنْدَ اللَّهِ تَعَالَى أَفْضَلَ الثَّوَابِ وَ أَحْسَنَ الْجَزَاءِ وَ الْمَأْتِ لَمْ يَجْعَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى الدُّنْيَا لِلْمُتَّقِينَ ثَوَابًا وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ -

There is no preference for anyone over anyone else except by the piety. Indeed! The pious ones have the highest Rewards in the Presence of Allah^{-azwj} the Exalted, and the best Recompense and the Return. Allah^{-azwj} did not Make the world to be for the pious ones as a form of Reward, and what is in the Presence of Allah^{-azwj} is better for the righteous.

انظُرُوا أَهْلَ دِينِ اللَّهِ فِيمَا أَصَنْتُمْ فِي كِتَابِ اللَّهِ وَ تَرَكْتُمْ عِنْدَ رَسُولِ اللَّهِ ص وَ جَاهَدْتُمْ بِهِ فِي دَابِ اللَّهِ أَمْ يَنْسَبُ أَمْ يَعْصِي أَمْ يَطَاعَةٌ أَمْ زَهَادَةٌ وَ فِيمَا أَصَبَحْتُمْ فِيهِ رَاغِبِينَ

People of the religion of Allah^{-azwj}! Consider what you find in the Book of Allah^{-azwj} and what you leave in the presence of the Rasool Allah^{-saww} and what you have been striving by for the Sake of Allah^{-azwj}, either by nobility, or by lineage, or by deeds, or by obedience, or devotion, and regarding what you were interested in.

فَسَارِعُوا إِلَى مَنَازِلِكُمْ رَحِمَكُمُ اللَّهُ الَّتِي أَمَرْتُمْ بِعِمَارَتِهَا الْعَامِرَةِ الَّتِي لَا تَحْتَرِبُ الْبَاقِيَةَ الَّتِي لَا تَنْفَدُ الَّتِي دَعَاكُمْ إِلَيْهَا وَ حَصَّكُمْ عَلَيْهَا وَ رَغَبْتُمْ فِيهَا وَ جَعَلَ الثَّوَابَ عِنْدَهُ عَنْهَا -

So rush to your destinations, may Allah^{-azwj} have mercy upon you, which you have been Commanded to construct assets, which will not spoil and will remain, and will not diminish. The dwellings to which you have received invitations for, and are being encouraged to acquire, and recommended to be interested in, and the Rewards are Made to be in His^{-azwj} Presence.

فَاسْتَبِمُوا بِعَمْرِ اللَّهِ عَزَّ ذِكْرُهُ بِالتَّسْلِيمِ لِعِضَائِهِ وَ الشُّكْرِ عَلَى نِعَمَائِهِ فَمَنْ لَمْ يَرْضَ بِهَذَا فَلَيْسَ مِنَّا وَ لَا إِلَيْنَا وَ إِنَّ الْحَاكِمَ يَحْكُمُ بِحُكْمِ اللَّهِ وَ لَا خَشْيَةَ عَلَيْهِ مِنْ ذَلِكَ أَوْلِيكَ هُمُ الْمُفْلِحُونَ وَ فِي نُسَخَةٍ وَ لَا وَحْشَةَ وَ أَوْلِيكَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Seek the completion of the Bounties of Allah^{-azwj} by the submission to His^{-azwj} Judgement, and the appreciation for His^{-azwj} Favours. The one, who is unhappy with this, is not from us^{-asws}, nor is he to us^{-asws}. The rulers who judge by the Judgement of Allah^{-azwj}, without being anxious from that, those are the successful ones'. (And in another copy: 'They are not anxious, and those are the ones who have no fear upon them, nor shall they grieve').

وَ قَالَ وَ قَدْ عَاتَبْتُمْ بِدِرَّتِي الَّتِي أَعَاتَبْتُ بِهَا أَهْلِي فَلَمْ تُبَالُوا وَ صَرَّيْتُمْ بِسَوْطِي الَّذِي أَقِيمُ بِهِ حُدُودَ رَبِّي فَلَمْ تَزْعُمُوا أَن تَرِيدُونَ أَنْ أَضْرِبَكُمْ بِسَيْفِي - أَمَا إِنِّي أَعْلَمُ الَّذِي تَرِيدُونَ وَ يُعِيمُ أَوْلَادَكُمْ وَ لَكِنْ لَا أَشْتَرِي صَلَاحَكُمْ بِفَسَادِ نَفْسِي

And he^{-asws} said: 'And I^{-asws} will discipline you with my^{-asws} whip which I discipline my^{-asws} family with, so do not worry, and I^{-asws} will be striking you by my whip by which I^{-asws} establish the Limits of my^{-asws} Lord^{-azwj}, so do not be scared. Do you want that I^{-asws} should strike you by

my^{-asws} sword? But rather, I^{-asws} am more knowing of that which you want, and how to straighten your crookedness. But, I^{-asws} will not buy your correction in exchange for spoiling myself^{-asws}.

بَانَ يُسَلِّطُ اللَّهُ عَلَيْكُمْ قَوْمًا فَيَنْتَقِمَ لِي مِنْكُمْ فَلَا دُنْيَا اسْتَمْتَعْتُمْ بِهَا وَلَا آخِرَةَ صِرْتُمْ إِلَيْهَا فَبُعْدًا وَ سُخْقًا لِأَصْحَابِ السَّعِيرِ .

However, Allah^{-azwj} will Make a people to overcome you and will exact my^{-asws} Revenge from you all. So you will have no world that you can enjoy in, and no Hereafter that you can look forward to. Thus, remote and crushed are the companions of the blazing Fire”.⁴³³

34- كَا، الكافي مِنَ الرَّوْضَةِ حُطْبَةً لِأَمِيرِ الْمُؤْمِنِينَ ع عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ الْمُنْدَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ قَالَ: حُطِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ رَوَاهَا غَيْرُهُ بِغَيْرِ هَذَا الْإِسْنَادِ وَ ذَكَرَ أَنَّهُ حُطِبَ بِذِي قَارٍ

(The book) ‘Al Kafi’, from Al Rawza, a sermon of Amir Al-Momineen^{-asws} – from Ahmad Bin Muhammad, from Saeed Bin Al Munzir Bin Muhammad, from his father, from his grandfather, from Muhammad Bin Al Husayn, from his father, from his grandfather, from his father who said,

‘Amir-ul-Momineen^{-asws} gave a sermon’. (And someone else has also reported it without the above chain and mentioned that he^{-asws} gave the sermon as Zeeqaar).

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا ص بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ وَ مِنْ عُهودِ عِبَادِهِ إِلَى عُهودِهِ وَ مِنْ طَاعَةِ عِبَادِهِ إِلَى طَاعَتِهِ وَ مِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ- بَشِيرًا وَ نَذِيرًا

He^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then said: ‘Having said that, Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww} to take His^{-azwj} servants out from worshipping His^{-azwj} servants to worship Him^{-azwj}, and from the covenants of His^{-azwj} servants to His^{-azwj} Covenant, and from obedience to His^{-azwj} servants to be in obedience to Him^{-azwj}, and from the Wilayah of His^{-azwj} servants to His^{-azwj} Wilayah by good news and warnings.

وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا عَوْدًا وَ بَدَأَ وَ عُدْرًا وَ نُذْرًا بِحُكْمِهِ قَدْ فَصَّلَهُ وَ تَفْصِيلِ قَدْ أَحْكَمَهُ وَ فُرْقَانٍ قَدْ فَرَّقَهُ وَ قُرْآنٍ قَدْ بَيَّنَّهُ لِيُعَلِّمَ الْعِبَادَ رَحْمَةً إِذْ جَهَلُوا وَ لِيُنْقِضُوا بِهِ إِذْ جَحَدُوا وَ لِيُنَبِّئُوهُ بَعْدَ إِذْ أَنْكَرُوا

And he^{-saww} called to Allah^{-azwj} by His^{-azwj} Permission, and was an illuminating lamp, promising, and beginning, and excusing, and warning by the Judgements that he^{-saww} had decided, and decided what he^{-saww} had judged, and a Criterion which differentiated, and a Quran which Proved Him^{-azwj}, so the servants would come to know their Lord^{-azwj} which they were ignorant of, and accept by it which they struggled against, and Establish Him^{-azwj} after having denied Him^{-azwj}.

فَتَجَلَّى لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ فَأَرَاهُمْ جِلْمَهُ كَيْفَ حَلَمَ وَ أَرَاهُمْ عَمُوهُ كَيْفَ عَمَا وَ أَرَاهُمْ قُدْرَتَهُ كَيْفَ قَدَرَ وَ حَوْفَهُمْ مِنْ سَطْوَتِهِ وَ كَيْفَ خَلَقَ مَا خَلَقَ مِنَ الْآيَاتِ وَ كَيْفَ تَحَقَّقَ مَنْ تَحَقَّقَ مِنَ الْمُصَافَةِ بِالْمَثَلَاتِ وَ اخْتَصَدَ مِنَ اخْتَصَدَ بِالتَّيَمَّاتِ وَ كَيْفَ رَزَقَ وَ هَدَى وَ أَعْطَى وَ أَرَاهُمْ حُكْمَهُ كَيْفَ حَكَمَ وَ صَبَرَ حَتَّى يَسْمَعَ مَا يَسْمَعُ وَ يَرَى- فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا ص بِذَلِكَ

He^{-azwj} illustrated to them His^{-azwj} Glory in His^{-azwj} Book without them having seen Him^{-azwj}. He^{-azwj} Showed them His^{-azwj} Forbearance, how He^{-azwj} Forbears, and Showed them His^{-azwj} Forgiveness how He^{-azwj} Forgives, and Showed them His^{-azwj} Power and how Powerful He^{-azwj} is, and Frightened them from His^{-azwj} Authority, and how He^{-azwj} Created what He^{-azwj} Created from the Signs, and how He^{-azwj} Destroys the one whom He^{-azwj} Destroys from the disobeyers by the examples. And how he^{-azwj} Repelled the one whom He^{-azwj} repelled by the Torments, and how he^{-azwj} Sustained and Guided, and Granted, and Showed them His^{-azwj} Wisdom how Wise He^{-azwj} is, and Patient until they heard what they heard and saw. Allah^{-azwj} Sent Muhammad^{-saww} with that.

ثُمَّ إِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِي ذَلِكَ الزَّمَانِ شَيْءٌ أَحَقُّ مِنَ الْحَقِّ وَلَا أَظْهَرُ مِنَ الْبَاطِلِ وَلَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ تَعَالَى وَرَسُولِهِ
ص

Then there will come upon you, from after me^{-asws} an era, and there will be nothing in that era which will be more hidden than the truth, nor anything more apparent than the falsehood, and nothing more numerous than the lies against Allah^{-azwj} the Exalted and His^{-azwj} Rasool^{-saww}.

وَلَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِلْعَةٌ أَثْوَرٌ مِنَ الْكِتَابِ إِذَا تَلَّى حَقًّا تَلَاوِيهِ وَلَا سِلْعَةٌ أَنْفَقَ بَيْعًا- وَلَا أَغْلَى ثَمَنًا مِنَ الْكِتَابِ إِذَا حُرِفَ عَنْ مَوَاضِعِهِ وَلَا لَيْسَ فِي الْعِبَادِ وَلَا فِي الْبِلَادِ شَيْءٌ هُوَ أَنْكَرُ مِنَ الْمَعْرُوفِ وَلَا أَعْرَفُ مِنَ الْمُنْكَرِ وَلَا لَيْسَ فِيهَا فَاحِشَةٌ أَنْكَرَ وَلَا عُقُوبَةٌ أَنْكَرَ مِنَ الْهُدَى عِنْدَ الضَّلَالِ

And there will be nothing in that era which will be more worthless than the Book when it is recited as it deserves to be recited, nor anything more worthy of selling and expensive in price than the Book if it is altered from its places; and there will be nothing in the servants nor in the cities anything which is more prevented than the good nor anything more recognised than the evil; and there will be nothing considered to be more immoral and evil, and no worse penalty than for the guidance in the presence of misguidance.

فِي ذَلِكَ الزَّمَانِ فَقَدْ نَبَذَ الْكِتَابَ حَمَلْتُهُ وَتَنَاسَاهُ حَقَظْتُهُ حَتَّى تَمَالَتْ بِهَيْمِ الْأَهْوَاءِ وَتَوَارَتْهُ ذَلِكَ مِنَ الْآبَاءِ وَعَمِلُوا بِتَحْرِيفِ الْكِتَابِ كَذِبًا وَتَكْذِيبًا فَبَاعُوهُ بِالْبَحْسِ وَكَانُوا فِيهِ مِنَ الرَّاهِدِينَ

During that era, those who bear the Book will be rejected and the memorizers will forget to the extent that they will interpret it in accordance with their own desires, and they would have inherited that from their forefathers, and they will act with alterations in the Book, lying and rejecting. So they will sell it for a cheap price, and they would be from the ascetics.

فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ طَرِيدَانِ مَنْفِيَّانِ وَ صَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقٍ وَاحِدٍ- لَا يُؤْوِيهِمَا مُؤْوٍ فَحَبَدَا دَانِكَ الصَّاحِبَانِ وَاهَا لُهُمَا وَ لِمَا يَعْمَلَانِ لَهُ- فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ فِي النَّاسِ وَ لَيْسُوا فِيهِمْ وَ مَعَهُمْ وَ لَيْسُوا مَعَهُمْ وَ ذَلِكَ لِأَنَّ الضَّلَالَهَ لَا تُوَافِقُ الْهُدَى

The Book and the People of the Book during that era would be two castaway fugitives, and two accompanying companions in one road not finding any protector or shelter. They are both good for each other and Whom^{-azwj} they work for. The Book and the People of the Book during that era would be in the people but not be among (part of) them, and will be with them but still not be with them, and that is because the misguidance is not in harmony with the guidance.

وَ إِنْ اجْتَمَعَا وَ قَدِ اجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَ افْتَرَقُوا عَلَى الْجَمَاعَةِ وَ قَدِ وَلَّوْا أَمْرَهُمْ وَ أَمَرَ دِينَهُمْ مَنْ يَعْمَلُ فِيهِمْ بِالْمَكْرِ وَ الْمُنْكَرِ وَ الرِّشَا وَ الْقَتْلِ كَأَنَّهُمْ
أَيْمَةُ الْكِتَابِ وَ لَيْسَ الْكِتَابُ إِمَامَهُمْ - لَمْ يَبْقَ عِنْدَهُمْ مِنَ الْحَقِّ إِلَّا اسْمُهُ وَ لَمْ يَعْرِفُوا مِنَ الْكِتَابِ إِلَّا حَطَّهُ وَ زَيَّرَهُ

And if they meet, and the people would have met upon the sectarianism, and would separate from the group. They would give the rule of the matters of their Religion to the one who acts with regards to them by plotting, and the evil, and the bribery, and the murder, as if they are the imams (leaders) of the Book then the Book is not their imam (leading them). There will not remain in their possession from the truth except for its name, and they will not recognise anything from the Book except for its calligraphy and design.

يَدْخُلُ الدَّاخِلُ لِمَا يَسْمَعُ مِنْ حِكْمِ الْقُرْآنِ فَلَا يَطْمَئِنُّ جَالِساً حَتَّى يَخْرُجَ مِنَ الدِّينِ يَنْتَقِلُ مِنْ دِينِ مَلِكٍ إِلَى دِينِ مَلِكٍ وَ مِنْ وِلَايَةِ مَلِكٍ إِلَى وِلَايَةِ مَلِكٍ
وَ مِنْ طَاعَةِ مَلِكٍ إِلَى طَاعَةِ مَلِكٍ وَ مِنْ عُهْدِ مَلِكٍ إِلَى عُهْدِ مَلِكٍ

The entering one will enter (the religion) when he hears for the Judgements of the Quran, but he will not be satisfied in gatherings until he exits from the Religion. He will transfer from a Religion of a king to a Religion of a king, and from the wilayah of a king to a wilayah of a (another) king, and from obedience of a king to the obedience of a king, and from the covenant of a king to a covenant of a king.

فَاسْتَدْرَجَهُمُ اللَّهُ تَعَالَى مِنْ حَيْثُ لَا يَعْلَمُونَ وَ إِنْ كَيْدُهُ مَتِينٌ بِالْأَمَلِ وَ الرَّجَاءِ حَتَّى تَوَالَدُوا فِي الْمَعْصِيَةِ وَ ذَاتُوا بِالْجُورِ وَ الْكِتَابُ لَمْ يَضْرِبْ عَنْ شَيْءٍ مِنْهُ
صَفْحاً ضَالاً تَائِهِينَ قَدْ ذَاتُوا بِغَيْرِ دِينِ اللَّهِ عَزَّ وَ ذَكَّرَهُ وَ أَدَانُوا لِغَيْرِ اللَّهِ -

Allah^{-azwj} Lures them away from where they do not know, with good expectations and the hope until they give birth in the disobedience, and they make a religion with the tyranny, and the Book did not benefit them anything, and they will be wandering and straying, for they would have made a religion without the Religion of Allah^{-azwj} Mighty and Majestic, and for the sake of other than Allah^{-azwj}.

مَسَاجِدُهُمْ فِي ذَلِكَ الزَّمَانِ عَامِرَةٌ مِنَ الضَّلَالَةِ حَرِيَّةٌ مِنَ الْهُدَى وَ قُمْرَاؤُهَا وَ عُمَارُهَا أَحَابِبُ خَلْقِ اللَّهِ وَ خَلِيقَتِهِ مِنْ عِنْدِهِمْ جَرَتْ الضَّلَالَةُ وَ إِلَيْهِمْ تَعُودُ

Their Masjids during that era would be constructed from misguidance, ruination of guidance. Its reciters (of the Quran) and its builders would be the most failed ones among the creatures of Allah^{-azwj}. It is from their presence that misguidance would flow and return back to them.

وَ حُضُورُ مَسَاجِدِهِمْ وَ الْمَشْيُ إِلَيْهَا كُفْرٌ بِاللَّهِ الْعَظِيمِ إِلَّا مَنْ مَشَى إِلَيْهَا وَ هُوَ عَارِفٌ بِضَلَالَتِهِمْ فَصَارَتْ مَسَاجِدُهُمْ مِنْ فِعَالِهِمْ عَلَى ذَلِكَ النَّحْوِ حَرِيَّةٌ
مِنَ الْهُدَى عَامِرَةٌ مِنَ الضَّلَالَةِ قَدْ بُدِّلَتْ سُنَّةُ اللَّهِ وَ تُعَدِّيَتْ حُدُودُهُ

And thus, presence in their Masjids, and walking towards these would be blasphemy (Kufr) with Allah^{-azwj} the Magnificent, except for the one who walks towards it while being aware of their misguidance. Therefore, due to their actions upon that way, their Masjids would have become ruination of the guidance, and well-built in the misguidance, for the Sunnah of Allah^{-azwj} would have been changed, and His^{-azwj} Limits transgressed against.

وَ لَا يَدْعُونَ إِلَى الْهُدَى وَ لَا يُقْسِمُونَ الْفِيءَ وَ لَا يُؤْفُونَ بِذِمَّةٍ يَدْعُونَ الْقَتِيلَ مِنْهُمْ عَلَى ذَلِكَ شَهِيداً قَدْ أَتَى اللَّهُ بِالْإِفْتِرَاءِ وَ الْحُجُودِ وَ اسْتَعْتَبُوا بِالْجَهْلِ عَنِ
الْعِلْمِ وَ مِنْ قَبْلِ مَا مَثَلُوا بِالصَّالِحِينَ كُلِّ مَثَلَةٍ وَ سَمَّوْا صِدْقَهُمْ عَلَى اللَّهِ فِرْيَةً وَ جَعَلُوا فِي الْحَسَنَةِ الْعُقُوبَةَ السَّيِّئَةَ -

They will not be calling to the guidance, nor distribution the booty (Al-Fey), nor fulfilling the responsibilities. They will be calling the one from among them who would be killed upon that as a martyr, thus forging a lie against Allah^{-azwj}, and the struggle, and they would be needless from the knowledge due to their ignorance, and from before they mutilated the righteous ones with every mutilation, and named their truthfulness to Allah^{-azwj} as libel, and apply the punishment for the sins to the good deeds.

وَقَدْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ عَزِيزًا عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

And Allah^{-azwj} Mighty and Majestic has Sent to you all **a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128].**

وَأَنْزَلَ عَلَيْهِ كِتَابًا عَزِيزًا— لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ— قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقِّ الْقَوْلَ عَلَى الْكَافِرِينَ

And He^{-azwj} Revealed a mighty Book upon him^{-saww}: **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42] An Arabic Quran without any crookedness, perhaps they would fear [39:28] For him to warn one who was alive, and (for) the Word to be proven true upon the Kafirs [36:70].**

فَلَا يُلْهِئَتُّكُمْ الْأُمُلُ وَلَا يَطُولَنَّ عَلَيْكُمْ الْأَجَلُ فِيمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَمْدًا أَمَلِهِمْ وَتَعْطِيَةُ الْأَجَالِ عَنْهُمْ حَتَّى نَزَلَ بِهِمُ الْمَوْعُودُ الَّذِي تُرِدُّ عَنْهُ الْمَغْدِرَةُ وَتُرْفَعُ عَنْهُ التَّوْبَةُ وَتُحْلَى مَعَهُ الْقَارِعَةُ وَالتَّقَمَةُ

So do not let your hopes to distract you, nor consider the term (of life) to be prolonged, for the ones before you were destroyed for having long hopes against their approaching deadline until the Promised time (of death) descended upon them, and repulsed from them the excuses, and raised from them the repentance, and brought with it the calamity and the resentment.

وَقَدْ أَبْلَغَ اللَّهُ عَزَّ وَجَلَّ إِلَيْكُمْ بِالْوَعْدِ وَفَصَّلَ لَكُمْ الْقَوْلَ وَعَلَّمَكُمْ السُّنَّةَ وَشَرَعَ لَكُمْ الْمَنَاجِحَ لِيُرِيحَ الْعِلَّةَ وَحَتَّى عَلَى الذِّكْرِ وَدَلَّ عَلَى النَّجَاةِ—

And Allah^{-azwj} has Preached to you with the Promise, and Made Decisive for you the speech, and Taught you the Sunnah, and Explained for you the Program to remove the illness, and Urged upon the Remembrance, and Evidence to the Salvation.

وَإِنَّهُ مِنَ انْتِصَاحِ اللَّهِ وَاتَّخَذَ قَوْلُهُ دَلِيلًا هَدَاهُ لِئَلَّا يَكُنَّ هِيَ أَقْوَمُ وَوَقَفَهُ لِلرِّشَادِ وَسَدَّدَهُ وَبَسَّرَهُ لِلْحُسْنَى فَإِنَّ جَارَ اللَّهِ آمِنٌ مَحْفُوظٌ وَعَدُوُّهُ خَائِفٌ مَغْرُورٌ

And the one who act for the sake of Allah^{-azwj} and take His^{-azwj} Words as Evidence, would be Guided until he is strong, and Made to understand the right way, and Guided and facilitated to the good. So the one under the Protection of Allah^{-azwj} is safely preserved, and His^{-azwj} enemies would be in fearful and pretentious.

فَاخْتَرَسُوا مِنَ اللَّهِ عَزَّ ذِكْرُهُ بِكَثْرَةِ الذِّكْرِ وَاحْتَسَبُوا مِنْهُ بِالتَّقَى وَتَقَرَّبُوا إِلَيْهِ بِالطَّاعَةِ فَإِنَّهُ قَرِيبٌ مُجِيبٌ

So guard yourself from Allah^{-azwj} through the frequency of Zikr, and be fearful from Him^{-azwj} by the piety, and get closer to Him^{-azwj} by the obedience, for He^{-azwj} is Close by and Answers.

قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِـي لَعَلَّهُمْ يَرْشُدُونَ-

Allah^{-azwj} Mighty and Majestic Said: ***And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186].***

فَاسْتَجِيبُوا لِلَّهِ وَ آمِنُوا بِهِ وَ عَظِّمُوا اللَّهَ الَّذِي لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمَ فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَهُ اللَّهُ أَنْ يَتَوَاضَعُوا لَهُ وَ عِزَّ الَّذِينَ يَعْلَمُونَ مَا جَلَّ اللَّهُ أَنْ يَدُلُّوا لَهُ وَ سَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قَدَّرَ اللَّهُ أَنْ يَسْتَسْلِمُوا لَهُ

You must respond to Allah^{-azwj} and believe in Him^{-azwj}, and Magnify Allah^{-azwj}. It does not befit one who recognises the Greatness of Allah^{-azwj} to consider himself as significant. So the highest of the recognition of the Greatness of Allah^{-azwj} is being modest to Him^{-azwj}, and the highest honour of the one who knows the Majesty of Allah^{-azwj} is to be humble to Him^{-azwj}, and the most secure is the one who knows the Power of Allah^{-azwj} and submits to Him^{-azwj}.

فَلَا يَنْكُرُونَ أَنفُسَهُمْ بَعْدَ حِدِّ الْمَعْرِفَةِ وَ لَا يَضِلُّونَ بَعْدَ الْهُدَى فَلَا تَنْفَرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيجِ مِنَ الْأَجْرَبِ وَ الْبَارِي مِنْ ذِي السَّقَمِ-

You will not be denying yourselves after the Guidance of the understanding, nor will you be going astray after the Guidance. Do not flee from the truth like the fleeing of the healthy ones from the one with the scabies, and the healthy ones from the sick.

وَ اعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكْتُمْ وَ لَنْ تَأْخُذُوا بِبَيْتِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَفَضْتُمْ وَ لَنْ تَمَسُّكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذْتُمْ وَ لَنْ تَتْلُوا الْكِتَابَ حَقًّا تِلَاوَتِهِ حَتَّى تَعْرِفُوا الَّذِي حَزَقْتُمْ وَ لَنْ تَعْرِفُوا الضَّلَالََةَ حَتَّى تَعْرِفُوا الْهُدَى وَ لَنْ تَعْرِفُوا التَّقْوَى حَتَّى تَعْرِفُوا الَّذِي تَعَدَى

And know that you will never recognise the guidance until you recognise the ones who have left it, and will never take to the Covenant of the Book until you recognise the ones who broke it, and will never attach yourselves to it until you recognise the ones who have abandoned it, and will never be able to recite the Book as it deserves to be recited until you recognise the ones who altered it, and will never recognise the misguidance until you recognise the Guidance, and will never recognise the piety until you recognise the ones who transgressed it.

فَإِذَا عَرَفْتُمْ ذَلِكَ عَرَفْتُمْ الْبِدْعَ وَ التَّكْلِيفَ- وَ رَأَيْتُمْ الْفُرْيَةَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ التَّحْرِيفَ لِكِتَابِهِ وَ رَأَيْتُمْ كَيْفَ هَدَى اللَّهُ مَنْ هَدَى فَلَا يُجْهِلَنَّكُمْ الَّذِينَ لَا يَعْلَمُونَ عِلْمَ الْقُرْآنِ إِنَّ عِلْمَ الْقُرْآنِ لَيْسَ بِعِلْمٍ مَا هُوَ إِلَّا مَنْ ذَاقَ طَعْمَهُ

When you recognise that, you will recognise the innovations, and the impersonations, and you will see the fabrications against Allah^{-azwj} and against His^{-azwj} Rasool^{-saww}, and the alterations to His^{-azwj} book, and you will see how Allah^{-azwj} Guided the one whom He^{-azwj} Guided. So do not let those who have no knowledge keep you ignorant. The Knowledge of the Quran cannot be known as to what it is except by the one^{-asws} who has tasted its food.

فَعَلِمَ بِالْعِلْمِ جَهْلَهُ وَبَصَرَ بِهِ عَمَاهُ وَ سَمِعَ بِهِ صَمَمَهُ وَ أَدْرَكَ بِهِ عِلْمَ مَا فَاتَ وَ حَيَّى بِهِ بَعْدَ إِذْ مَاتَ وَ أَثْبَتَ عِنْدَ اللَّهِ عَزَّ ذِكْرُهُ الْحَسَنَاتِ وَ مَحَا بِهِ السَّيِّئَاتِ وَ أَدْرَكَ بِهِ رِضْوَانًا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى

It was by the knowledge that his ignorance got to know, and his blindness got to visualise, and his deafness got to hear, and gained awareness of what knowledge had passed by and got revived by it after its death, and he established the good deeds in the Presence of Allah^{-azwj} and deleted the sins by it, and it was by it (knowledge) that he realised the Pleasure from Allah^{-azwj} Blessed and Exalted.

فَاطَبُّوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ خَاصَّةً فَإِنَّهُمْ خَاصَّةٌ نُورٌ يُسْتَضَاءُ بِهِ وَ أَيْمَةٌ يُفْتَدَى بِهِنَّ وَ هُمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجَهْلِ هُمْ الَّذِينَ يُحْيِرُكُمْ حُكْمُهُمْ عَنْ عِلْمِهِمْ وَ صَمْتُهُمْ عَنْ مَنْطِقِهِمْ وَ ظَاهِرُهُمْ عَنْ بَاطِنِهِمْ

Seek that from its special people, for they^{-asws} are the specialists, lights to be illuminated by, and the Imams^{-asws} to be followed, and they^{-asws} are the life for the knowledge and death for the ignorance. They^{-asws} are the ones^{-asws} whose Judgements inform you of their^{-asws} knowledge, and their^{-asws} silence about their^{-asws} speech, and their^{-asws} apparent about their^{-asws} hidden.

لَا يُخَالِفُونَ الدِّينَ وَ لَا يَخْتَلِفُونَ فِيهِ فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ وَ صَامِتٌ نَاطِقٌ فَهُمْ مِنْ شَأْنِهِمْ شُهَدَاءُ بِالْحَقِّ وَ مُخْبِرٌ صَادِقٌ لَا يُخَالِفُونَ الْحَقَّ وَ لَا يَخْتَلِفُونَ فِيهِ

They^{-asws} neither oppose the religion nor do they^{-asws} differ with regards to it. For it (knowledge) is a truthful witness between them^{-asws}, and a silent speaker. It is from their^{-asws} glories to testify to the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it.

قَدْ خَلَّتْ لَهُمْ مِنَ اللَّهِ سَابِقَةٌ وَ مَضَى فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ حُكْمٌ صَادِقٌ وَ فِي ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ فَاغْفِلُوا الْحَقَّ إِذَا سَمِعْتُمُوهُ عَقْلٌ رِعَايَةٌ وَ لَا تَعْفَلُوهُ عَقْلٌ رَوَايَةٌ فَإِنَّ رِوَاةَ الْكِتَابِ كَثِيرٌ وَ رِعَايَتَهُ قَلِيلٌ- وَ اللَّهُ الْمُسْتَعَانُ.

The Precedence is for them^{-asws} from Allah^{-azwj}, and Allah^{-azwj} Mighty and Majestic has Passed a Truthful Judgement for them^{-asws}. And in that is a reminder for the speakers, so bear in mind the truth if you hear it with a caring mind and not with a narrative mind, for the narrators of the Book are many, and its guardians are few. And Allah^{-azwj} is the Supporter”⁴³⁴.

35- ما، الأماالي للشيخ الطوسي عن الحسين بن عبيد الله عن علي بن محمد بن محمد بن محمد بن موسى الرقي عن علي بن محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن عبد العظيم بن عبد الله الحسيني عن أبيه عن أبان مؤلى زيد بن علي عن عاصم بن محمد بن شريح القاضي قال: قال أمير المؤمنين ع لأصحابه يوماً وَ هُوَ يَعْظُهُمْ تَرَصَّدُوا مَوَاعِيدَ الْأَجَالِ وَ بَاشِرُوهَا بِحَاسِنِ الْأَعْمَالِ وَ لَا تَرَكُونَا إِلَى ذَخَائِرِ الْأَمْوَالِ فَتُخْلِيكُمْ خَدَائِعِ الْأَمْوَالِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al Husayn Bin Ubeydullah, from Ali Bin Muhammad Bin Muhammad Al Alawy, from Muhammad Bin Musa Al Raqy, from Ali Bin Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azeem Bin Abdullah Al Hasany, from his father, from Aban, a slave of Zayd Bin Ali, from Aasim Bin Bahdala, from Shureyh the judge who said,

⁴³⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 14 H 34

'Amir Al-Momineen^{-asws} said to his^{-asws} companions one day, and he^{-asws} was advising them: 'Watch out for the appointed times of deaths, and embrace these with excellent deeds and do not incline towards the hoarded wealth and the deceptions of the long hopes will leave you.

إِنَّ الدُّنْيَا خِدَاعَةٌ صَرَاعَةٌ مَكْرَةٌ عَزَازَةٌ سَخَاةٌ أَهْمَاهَا لَامِعَةٌ وَ تَمْرَاهَا يَابِغَةٌ ظَاهِرُهَا سُورٌ وَ بَاطِنُهَا غُرُورٌ تَأْكُلُكُمْ بِأَضْرَاسِ الْمَنَآيَا وَ تُبِيرُكُمْ بِإِتْلَافِ الرِّزَايَا لَهُمْ
بِهَا أَوْلَادُ الْمَوْتِ وَ آثَرُوا زِينَتَهَا

The world is deceitful, a struggle, abhorrent, delusional, enchanting, it's rivers are shiny, and its fruits are ripe. It's apparent is cheerful and its esoteric is arrogant. It will devour you with the teeth of death. It destroys you with the destructive disasters. There are children of death for them by it, and they are preferring its adornments.

فَطَلَبُوا زِينَتَهَا جَهْلُ الرَّجُلِ وَ مَنْ ذَلِكَ الرَّجُلُ الْمُوَلِّعُ بِلَذَّيْهَا وَ السَّاكِنُ إِلَى فُرْحَتِهَا وَ الْأَمِينُ لِعَدْرَتِهَا دَارَتْ عَلَيْكُمْ بِصُرُوفِهَا وَ رَمَتْكُمْ بِسَهَامِ حُنُوفِهَا- فَمَهِيَ
تَنْزِعُ أَرْوَاحَكُمْ نَزْعًا وَ أَنْتُمْ بَجَمْعٍ لَهَا جَمْعًا لِلْمَوْتِ تُوَلِّدُونَ وَ إِلَى الْقُبُورِ تُنْقَلُونَ وَ عَلَى التُّرَابِ تَتَوَسَّدُونَ وَ إِلَى الدُّودِ تُسَلَّمُونَ وَ إِلَى الْحِسَابِ تُبْعَثُونَ-

They are seeking its ranks by ignoring the man. And who is that man, unconcerned with its pleasures, and silent at its happiness, and secure at its deception, will rotate to you with its exchanges, and he will shoot at you with the arrows of its death. He will snatch away your souls with a snatching, while you are amassing for it, amassing for the death, reproducing, and you will be transferring to the graves, and you will be pillowed (resting) upon the soil, and be submitted to the insects, and will be Resurrected to the Reckoning.

يَا ذَوِي الْحَيْلِ وَ الْأَرَءِ وَ الْفِطْمِ وَ الْأَنْبَاءِ اذْكُرُوا مَصَارِعَ الْأَبَاءِ فَكَأَنَّكُمْ بِالنُّفُوسِ قَدْ سَلِبْتُمْ وَ بِالْأَبْدَانِ قَدْ عَرَيْتُمْ وَ بِالْمَوَارِيثِ قَدْ قُسِمْتُمْ

O ones with the tricks, and the view, and the jurisprudence and the news! Recall the deaths of the forefathers, for you are with the souls which have been stripped, and the bodies bared, and with the inheritances having been distributed.

فَتَصِيرُ يَا ذَا الدَّلَالِ وَ الْهَيْبَةِ وَ الْجَمَالِ إِلَى مَنْزِلَةِ شِعْثَاءَ وَ مَحَلَّةِ غَبْرَاءَ فَتُنُومُ عَلَى حَدِّكَ فِي حَدِّكَ فِي مَنْزِلِ قَلِّ زَوَاةٍ وَ مَلِكِ عُمَّالِهِ حَتَّى تُشَقَّ عَنِ الْقُبُورِ وَ
تُبْعَثَ إِلَى الشُّشُورِ فَإِنَّ حَيْتَمَ لَكَ بِالسَّعَادَةِ صِرْتٌ إِلَى الْحُبُورِ

O ones with the dignity and the prestige and the beauty! You will come to a dishevelled dwelling and a dusty neighbourhood. You will be sleeping upon your cheek in your grave, in a dwelling its visitors are few, and its workers are fed up until there is splitting from the graves, and you will be Resurrected to the Publicising (of the deeds). If the ending for you is with the happiness you will come to the joy.

وَ أَنْتَ مَلِكٌ مُطَاعٌ وَ آمِنٌ لَا تُرَاعُ يَطُوفُ عَلَيْكُمْ وَلِدَانٌ كَأَنَّكُمْ الْجَمَانُ بِكَأْسٍ مِنْ مَعِينٍ- بَيْضَاءَ لَدَى الشَّارِبِينَ أَهْلُ الْجَنَّةِ فِيهَا يَتَنَعَّمُونَ وَ أَهْلُ النَّارِ فِيهَا
يُعَذَّبُونَ

And you will be an obeyed king, and safe not scared. Young boys (servants) will circle around you, as if they are pearls, with cups of spring water, clear, pleasurable to the drinkers. The people of Paradise will be in bounties therein while the people of Fire will be Punished.

هؤلاء في السُّنْدُسِ وَالْحَرِيرِ يَتَّبِعُونَ هَؤُلَاءِ تُحْشَى جَمَاهِمُهُمْ بِمَسْكِ الْجَنَانِ وَ هَؤُلَاءِ يُضْرَبُونَ بِمَقَامِعِ النَّيرانِ هَؤُلَاءِ يُعَانِقُونَ الْحُورَ فِي الْحِجَالِ وَ هَؤُلَاءِ يُطَوَّقُونَ أَطْوَاقًا فِي النَّارِ بِالْأَعْلَالِ

These ones will be swaggering in brocade and silk while those ones will be in 'Al-Jaheem' and 'Al-Saeer' (categories of Hell). These ones will be roaming in the Gardens with musk having been applied in their heads while those ones will be beaten with rods of Fire. These ones will be hugging the Maiden Houries in the canopy while those ones will be collared with (heavy) collars in the Fire with the shackles.

فِي قَلْبِهِ فَرَجٌ قَدْ أَعْيَا الْأَطِبَّاءَ وَ بِهِ دَاءٌ لَا يَقْبَلُ الدَّوَاءَ- يَا مَنْ يُسَلَّمُ إِلَى الدُّودِ وَ يُهْدَى إِلَيْهِ اعْتَبِرْ بِمَا تَسْمَعُ وَ تَرَى وَ قُلْ لِعَيْنَيْكَ تَجْفُو لَذَّةَ الْكَرَى وَ تُفِيضُ مِنَ الدَّمْعِ بَعْدَ الدَّمْعِ تَثْرَى نَيْتِكَ الْقَبْرِ بَيْتُ الْأَهْوَالِ وَ الْبَلَى وَ غَايَتُكَ الْمَوْتُ

In his heart (the dying person), there will be panic which exhausts the doctors, and with him is an illness not accepting the cure. O one who is submitted to the insects and being guided to him! Take a lesson with what you hear and see, and tell your eyes to forsake the pleasures of sleeping, and pour out the tears after the tears, you will see your house, the grave, as being a house of horrors and decay, and your goal is the death.

يَا قَلِيلَ الْحَيَاءِ اسْمَعْ يَا ذَا الْعُقْلَةَ وَ التَّصْرِيفِ مِنْ ذِي الْوَعْظِ وَ التَّعْرِيفِ جُعِلَ يَوْمُ الْحَشْرِ يَوْمَ الْعَرْضِ وَ السُّؤَالِ وَ الْحَيَاءِ وَ التَّكَالِ يَوْمَ تُقْلَبُ إِلَيْهِ أَعْمَالُ الْأَنَامِ وَ تُحْصَى فِيهِ جَمِيعُ الْأَثَامِ

O one of little shame! O one with the heedlessness and the changes! Listen from one with the preaching and the introduction. The Day of Resurrections had been Made to be a day of the presentation, and the questioning, and the gifting and the Punishment. A Day the deeds of the people will be turned to it and entirety of the sins will be counted during it.

يَوْمَ تَدُوبُ مِنَ النُّفُوسِ أَحْدَاقُ عُيُونِهَا وَ تَصْعُقُ الْحَوَامِلُ مَا فِي بُطُونِهَا وَ يُفَرِّقُ بَيْنَ كُلِّ نَفْسٍ وَ حَبِيبِهَا وَ يَجَازُ فِي تِلْكَ الْأَهْوَالِ عَقْلٌ لَبِيبِهَا-

A Day the pupils of their eyes will melt from the selves, and the pregnant women will place down what is in their bellies, and there will be separation between every soul and its beloved, and the intellect of its understanding ones will be bewildered in those horrors.

إِذَا تَنَكَّرَتِ الْأَرْضُ بَعْدَ حُسْنِ عِمَارَتِهَا وَ تَبَدَّلَتْ بِالْخَلْقِ بَعْدَ أُنْبُقِ زَهْرَتِهَا أَخْرَجَتْ مِنْ مَعَادِنِ الْعَيْبِ أَنْفَالَهَا وَ نَقَضَتْ إِلَى اللَّهِ أَحْمَالَهَا

When the earth will repudiate after the excellence of its buildings, and it will replace with the creatures after the elegance of its blossom. It will bring forth its burdens from the hidden mines, and it will unload its load to Allah^{-azwj}.

يَوْمَ لَا يَنْفَعُ الْجُدُّ إِذَا غَابَتِ الْهَوَالُ الشَّدِيدَةَ فَاسْتَكَانُوا وَ عُرِفَ الْمُجْرِمُونَ بِسِمَاهِمُ فَاسْتَبَانُوا فَانْشَقَّتِ الْقُبُورُ بَعْدَ طُولِ انْطِبَاقِهَا وَ اسْتَسَلَمَتِ النُّفُوسُ إِلَى اللَّهِ بِأَسْبَابِهَا كُشِفَ عَنِ الْأَجْرَةِ غَطَاؤُهَا وَ ظَهَرَ لِلْخَلْقِ أُنْبَاؤُهَا

A Day the cautions will no (longer) benefit when they witness the severer horror, so they will settle down, while the criminals will be recognised with their markings. The graves will be split asunder after its prolonged sealing, and the souls will be submitted to Allah^{-azwj} with their

causes, and the covering will be removed from the Hereafter and its construction will appear to the creatures.

فَ دُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَ مُدَّتْ لِأَمْرِ يُرَادُ بِهَا مَدًّا وَ اشْتَدَّ الْمُتَارُونَ إِلَى اللَّهِ شَدًّا شَدًّا وَ تَزَاخَفَتِ الْحَلَائِقُ إِلَى الْمَخْشَرِ زَخْفًا زَخْفًا وَ رُدَّ الْمُجْرِمُونَ عَلَى الْأَعْقَابِ رَدًّا رَدًّا وَ جَدَّ الْأَمْرُ وَيَحْكُ يَا إِنْسَانُ جَدًّا جَدًّا وَ قُرُبُوا لِلْحِسَابِ فَرْدًا فَرْدًا- وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا يَسْأَلُكُمْ عَمَّا عَمِلُوا خَزَفًا خَزَفًا

When the earth is levelled by pounding (and) pounding [89:21], and it will be extended for a matter intended with it, extending (and) extending, and the rushing to Allah^{-azwj} will intensify, intensely, intensely, and the creatures will tremble to the Plains trembling, trembling, and the criminals will be returned to the Punishments, repeatedly, repeatedly, and the matter will be serious, O human being, serious, serious, and they will be drawn closer for the Reckoning, individual by individual, **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]**. He^{-azwj} will Question them about what they had done, letter by letter.

فَجِيءَ بِمِمْ عُرَاةَ الْأَبْدَانِ حُسْعًا أَبْصَارُهُمْ أَمَانَهُمُ الْحِسَابِ وَ مِنْ وَرَائِهِمْ جَهَنَّمُ يَسْمَعُونَ زَفِيرَهَا وَ يَرَوْنَ سَعِيرَهَا فَلَمْ يَجِدُوا نَاصِرًا وَ لَا وَلِيًّا يُجِيرُهُمْ مِنَ الدُّلِّ

They will come with them as naked bodies, their eyes fearful, in front of them will be the Reckoning, and from behind them will be Hell. They will be hearing its exhalations and will be seeing its flames. They will neither be finding any helper nor any friend to rescue them from the disgrace.

فَهُمْ يَغْدُونَ سِرَاعًا إِلَى مَوَاقِفِ الْحُشْرِ يُسَاقُونَ سَوْقًا فَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ كَطَيِّ السِّجْلِ لِلْكِتَابِ وَ الْعِبَادُ عَلَى الصِّرَاطِ وَجِلَتْ قُلُوبُهُمْ يَنْظُرُونَ أَنَّهُمْ لَا يَسْلَمُونَ-

They will be brought quickly to the pausing of the gathering. They will be ushered with an ushering. The skies will be rolled up in His^{-azwj} Right Hand like the rolling of the scroll writing, and the servants will be upon the Bridge. Their hearts will be palpitating. They will be thinking that they are not safe.

وَ لَا يُؤَدُّ لَهُمْ فَيْتَنًا كَلِمُونَ وَ لَا يُقْبَلُ مِنْهُمْ فَيَعْتَذِرُونَ قَدْ حُتِمَ عَلَى أَفْوَاهِهِمْ وَ اسْتَنْطَقَتْ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And there will not be permission for them so they could be talking, nor will (an apology) will accepted from them, so they can be presenting excuses. There will be a seal upon their mouths while their hands, and their legs will be speaking with what they had done.

يَا لَهَا مِنْ سَاعَةٍ مَا أَشْجَى مَوَاقِعَهَا مِنَ الْقُلُوبِ حِينَ مُيِّرَ بَيْنَ الْفَرِيقَيْنِ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ مِنْ مِثْلِ هَذَا فَلْيَهْرَبِ الْهَارِبُونَ إِذَا كَانَتِ الدَّارُ الْآخِرَةُ لَهَا يَعْمَلُ الْعَامِلُونَ.

O alas from a time, how worrisome are its places from the heart when there will be a distinction between the two sects! **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]** from the likes of this. Let the fleeing ones flee when the house of the Hereafter, the workers had been working for it".⁴³⁵

⁴³⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 35

36- ما، الأماالي للشيخ الطوسي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْمُفَضَّلِ عَنْ عَلِيٍّ بْنِ حَسَنِ النَّخَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّفْرِيِّ عَنِ الْعَبَّاسِ بْنِ بَكَّارِ الضَّيَّيِّ عَنْ أَبِي بَكْرٍ الْهَدَلِيِّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: حَظَبْتُ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يَجُوبُهُ مَكَانٌ وَلَا يَحْدُهُ زَمَانٌ وَلَا يَطْوِيهِ وَ دَنَا بِحَوْلِهِ سَابِقُ كُلِّ غَنِيمَةٍ وَ فَضَّلَ وَ كَاشَفَ كُلَّ عَظِيمَةٍ وَ أَزَلَّ

(The book) 'Al Amaali' of the sheykh Al Tusi – from Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Ali Bin Al Mufazzal, from Ali Bin Hassan Al Nahwy, from Al Hassan Bin Ali Al Zafary, from Al Abbas Bin Bakkar Al Zaby, from Abu Bakr Al Huzaly, from Ikrimah, from Ibn Abbas who said,

'Amir Al-Momineen^{-asws} addressed. He^{-asws} said: 'The Praise is for Allah^{-azwj} Whom neither does a place contain Him^{-azwj}, not does time limit Him^{-azwj} upon its length, and every bounty has come closer by His^{-azwj} Might and Grace, and He^{-azwj} is a Remover of every distress and Obliterates it.

أَحْمَدُهُ عَلَى جُودِ كَرَمِهِ وَ سُبُوغِ نِعَمِهِ وَ اسْتَعِينَهُ عَلَى بُلُوغِ رِضَاةٍ وَ الرِّضَا بِمَا قَضَاهُ وَ أُوْمِنُ بِهِ إِيمَانًا وَ أَنْتَوَكَّلُ عَلَيْهِ إِيقَانًا-

I^{-asws} praise Him^{-azwj} upon generosity of His^{-azwj} Benevolence, and abundance of His^{-azwj} Grace, and I^{-asws} seek His^{-azwj} Assistance upon reaching His^{-azwj} Satisfaction and being satisfied with what He^{-azwj} has Decreed, and I^{-asws} believe in Him^{-azwj} with Eman and rely upon Him^{-azwj} with certainty.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الَّذِي رَفَعَ السَّمَاءَ فَبَنَاهَا وَ سَطَّحَ الْأَرْضَ فَطَحَّاهَا وَ أَخْرَجَ مِنْهَا مَاءَهَا وَ مَرَعَاهَا وَ الْجِبَالَ أَرْسَاهَا- لَا يَتَّوَدُّهُ خَلْقٌ وَ هُوَ الْعَلِيُّ الْعَظِيمُ-

And I^{-asws} testify that there is no god except Allah^{-azwj} Who Raised the sky, so He^{-azwj} Built it, and Surfaced the earth so He^{-azwj} Spread it, **He Brings forth from it, its water and its pasturage [79:31] And the mountains, He Affirmed these [79:32]**. The creation does not Fatigue Him^{-azwj}, and He^{-azwj} is the Exalted, the Magnificent.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أُرْسِلَهُ بِالْهُدَى الْمَشْهُورِ وَ الْكِتَابِ الْمَسْتُورِ وَ الدِّينِ الْمَأْتُورِ إِبْلَاءً لِعُدُوهِ وَ إِتْمَاءً لِأَمْرِهِ

And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Send him^{-saww} with the famous Guidance, and the written Book, and the religion passed down (from Adam^{-as}), a test for his^{-saww} excuse and ending to His^{-azwj} Command.

فَبَلَّغَ الرِّسَالََةَ وَ هَدَى مِنَ الضَّلَالَةِ وَ عَبَدَ رَبَّهُ حَتَّى أَنَاةَ الْبَيْتَيْنِ فَصَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ كَثِيرًا

He^{-saww} delivered His^{-azwj} Message and guided from the straying, and he^{-saww} worshipped his^{-saww} Lord^{-azwj} until the certainty (death) came to him^{-saww}. May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings.

أَوْصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّ التَّقْوَى أَفْضَلُ كَنْزٍ وَ أَحْرَزُ حِزْبٍ وَ أَعَزُّ عَرٍّ فِيهِ نَجَاةٌ كُلِّ هَارِبٍ وَ دَرَكٌ كُلِّ طَالِبٍ وَ ظَفَرٌ كُلِّ غَالِبٍ

I^{-asws} advise you all with fearing Allah^{-azwj}, for the piety is the best treasure hoard, and the most protective of protections, and dearest of the dear things. In it is salvation of every fleer, and realisation of every seeker, and victory of every prevailer.

وَ أَخْتُكُمْ عَلَى طَاعَةِ اللَّهِ فَإِنَّمَا كَهْفُ الْعَابِدِينَ وَ قَوْزُ الْفَائِزِينَ وَ أَمَانُ الْمُتَّقِينَ

And I^{asws} urge you all upon obeying Allah^{azwj}, for it is a cave of the worshippers, and success of the succeeding ones, and security of the pious ones.

وَ اَعْلَمُوا أَيُّهَا النَّاسُ إِنَّكُمْ سَبَّارَةٌ قَدْ حَدَا بِكُمْ الْهَادِي وَ حَدَا لِحِزَابِ الدُّنْيَا حَادِي وَ نَادَاكُمْ لِلْمَوْتِ مُنَادِي - فَلَا تُغُرِّكُمْ الْحَيَاةُ الدُّنْيَا وَ لَا يَغُرِّكُمْ بِاللَّهِ الْعُرُورُ

And know, O you people! You are walkers, the guide is spurring you on, and you are going toward ruination of the world, and a caller is calling you all to the death, **therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver (Iblees) in respect of Allah [35:5].**

أَلَا وَ إِنَّ الدُّنْيَا دَارٌ غَرَارَةٌ حِدَاعَةٌ تَنْكِيحٌ فِي كُلِّ يَوْمٍ بَعْلًا وَ تَفْتُلُ فِي كُلِّ لَيْلَةٍ أَهْلًا وَ تُفَرِّقُ فِي كُلِّ سَاعَةٍ شَتْلًا فَكُمْ مِنْ مُنَافِسٍ فِيهَا وَ رَاكِنٍ إِلَيْهَا مِنَ الْأُمَّمِ السَّالِفَةِ قَدْ قَدَفْتُهُمْ فِي الْهَوَابِ وَ دَمَرْتُهُمْ تَدْمِيرًا وَ تَبَرَّهْتُمْ تَنْبِيرًا وَ أَصَلْتَهُمْ سَعِيرًا

Indeed! And the world is a house of deception, delusion. It marries a husband every day and kills people during every night, and it separates unity during every house. How many a competitor regarding it and an incliner towards it from the previous communities it has thrown into the abyss, and demolished them with a demolition, and disavow them with disavowing and deliver them to 'Saeer' (a level of Hell).

أَيْنَ مَنْ جَمَعَ فَأَوْعَى وَ شَدَّ فَأَوْكَى وَ مَنَعَ فَأَكْدَى بَلْ أَيْنَ مَنْ عَسَكَرَ الْعَسَاكِرَ وَ دَسَكَرَ الدَّسَاكِرَ وَ رَكِبَ الْمَنَابِرَ أَيْنَ مَنْ بَنَى الدُّوْرَ وَ شَرَفَ الْقُصُورَ وَ جَهَرَ الْأُلُوفَ

Where is the one who amassed, so he retained, and he was strong but was tight-fisted, and he prevented and was miserly. But, where are the ones who conscripted the soldiers, and build fortified castles, and rode (sat upon) the pulpits? Where are the ones who built the houses and ennobled the castles, and had gathered thousands?

قَدْ نَدَاوَلْتَهُمْ أَيَّامَهَا وَ ابْتَلَعْتَهُمْ أَعْوَامَهَا فَصَارُوا أَمْوَاتًا وَ فِي الْقُبُورِ زَمَانًا قَدْ يَسُؤُوا مَا خَلَّفُوا وَ وَقَفُوا عَلَى مَا أَسْأَلُوا - ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَ هُوَ أَسْرَعُ الْحَاسِبِينَ -

Its days alternated with them and its years swallowed them, so they became dead and disintegrated in the graves. They despaired of what they had left behind and they paused upon what they had advanced. **Then they are returned to Allah, their True Master; Indeed, for Him is the Decision and He is the swiftest of the Reckoners [6:62].**

وَ كَأَنِّي بِمَا قَدْ أَشْرَفْتُ بِطَلَائِعِهَا وَ عَسَكَرْتُ بِقَطَائِعِهَا فَأَصْبَحَ الْمَرْءُ بَعْدَ صِحَّتِهِ مَرِيضًا وَ بَعْدَ سَلَامَتِهِ نَقِيصًا يُعَالِجُ كَرْبًا وَ يُقَاسِي نَعَبًا فِي حَشْرَجَةِ السَّبَاقِ وَ تَتَابِعِ الْفُوقِ وَ تَرُدُّدِ الْأَبْنِ وَ الدُّهُولِ عَنِ النَّبَاتِ وَ النَّبِينِ

And it is as if I^{asws} am with it, and I^{asws} am being ennobled with its advances and encamped in its atrocities. The person wakes up as sick after his good health, and as deficient after his safety. He treats distress and suffers fatigue in the pangs of death, with succession of hiccups and frequency of moaning, and the forgetfulness from the daughters and the sons.

وَالْمَرْءُ قَدِ اشْتَمَلَ عَلَيْهِ شُغْلُ شَاغِلٍ وَهُوَ هَائِلٌ قَدِ اعْتَقَلَ مِنْهُ اللِّسَانُ وَتَرَدَّدَ مِنْهُ الْبَنَانُ فَأَصَابَ مَكْرُوهًا وَفَارَقَ الدُّنْيَا مَسْلُوبًا- لَا يَمْلِكُونَ لَهُ نَفْعًا وَ لَا لِمَا حَلَّ بِهِ دَفْعًا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ- فَلَوْ لَا إِنْ كُنْتُمْ عَيْرَ مَدِينِينَ- تَرْجِعُوهَا إِنْ كُنْتُمْ صَادِقِينَ-

And the person is such, indulges (very easily) in the pre-occupation of a pre-occupier. He is formidable, (but) the tongue has been arrested from him, and the limbs wavered at it, and it has struck an abomination (horror), and he separates from the world having been stripped. They can neither control any benefit for him nor repel what has been released with him. Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: ***Then don't you, if you are not indebted [56:86] Return it, if you were truthful? [56:87].***

ثُمَّ مِنْ دُونِ ذَلِكَ أَهْوَالُ أَيُّومِ الْقِيَامَةِ وَ يَوْمِ الْحِسْرَةِ وَ النَّدَامَةِ يَوْمَ تُنصَبُ الْمَوَازِينُ وَ تُنَشَرُ الدَّوَابِينُ بِإِخْصَاءِ كُلِّ صَغِيرَةٍ وَ إِعْلَانِ كُلِّ كَبِيرَةٍ يَقُولُ اللَّهُ فِي كِتَابِهِ وَ وَجَدُوا مَا عَمِلُوا حَاضِرًا وَ لَا يَظْلِمُ رَبُّكَ أَحَدًا

Then, from besides that are horrors of the Day of Qiyamah, and (it is) a Day of regret and remorse. A Day the scales will be set-up and the registers (of deeds) will be publicised with enumeration of every minor (deed) and announcement of every major (deed). Allah^{-azwj} Says in His^{-azwj} Book: ***And they would be finding whatever they had done as being present, and your Lord will not Wrong anyone [18:49].***

ثُمَّ قَالَ أَيُّهَا النَّاسُ الْآنَ الْآنَ مِنْ قَبْلِ النَّدَمِ وَ مِنْ قَبْلِ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لَمِنَ السَّخِرِينَ- أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ- أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

Then he^{-asws} said: 'O you people! Now, now, from before the regret, and from before ***a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56] Or it should say, 'Surely if Allah had Guided me, I would have been from the pious ones' [39:57] Or it should say when it sees the Punishment, 'Surely if there was a return for me, then I would happen to be from the good doers' [39:58].***

فَيَرُدُّ الْجَلِيلُ جَلَّ نَنَاؤُهُ- بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَ اسْتَكْبَرْتَ وَ كُنْتَ مِنَ الْكَافِرِينَ

The Majestic, Majestic is His^{-azwj} Praise will Respond: ***Yes! My Signs had come to you, but you belied them and were arrogant, and you were from the Kafirs! [39:59].***

فَوَلَّى اللَّهُ مَا سَأَلَ الرَّجُوعَ إِلَّا لِيَعْمَلَ صَالِحًا- وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

By Allah^{-azwj}! He will not ask for the returning (to the world), except to do righteous deeds, and not to associate anyone with worship of his Lord^{-azwj}.

ثُمَّ قَالَ أَيُّهَا النَّاسُ الْآنَ الْآنَ مَا دَامَ الْوَتَائِقُ مُطْلَقًا وَ السِّبْرَانُ مُبِيرًا وَ بَابُ التَّوْبَةِ مَفْتُوحًا وَ مِنْ قَبْلِ أَنْ يَجِفَّ الْقَلَمُ وَ تُطْوَى الصَّحِيفَةُ فَلَا رِزْقَ يَنْزِلُ وَ لَا عَمَلٌ يَصْعَدُ

Then he^{-asws} said: 'O you people! Now, now, for as long as the bonds are absolute, and the lamp is radiant, and the door of Forgiveness is open, and from before the Pen dries up, and the scrolls are rolled up. So neither will any sustenance descend, nor will any deed ascend.

الْمِضْمَارُ الْيَوْمَ وَالسَّبَاقُ غَدًا فَإِنَّكُمْ لَا تَدْرُونَ إِلَى جَنَّةٍ أَوْ إِلَى نَارٍ وَاسْتَغْفِرُ اللَّهُ لِي وَ لَكُمْ.

The track (is laid out) today and the race is (for) tomorrow, for you don't know (whether you will be going) to Paradise or to Fire; and I^{-asws} seek Forgiveness of Allah^{-azwj} for me^{-asws} and of you all!"⁴³⁶

⁴³⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 14 H 36

CHAPTER 15 – ADVICE OF AMIR AL-MOMINEEN^{-asws} AND HIS^{-asws} SERMONS AS WELL, AND HIS^{-asws} WISDOM

1- مع، معاني الأخبار لي، الأماي للصدوق الطالقاني عن أحمد بن محمد الهمداني عن الحسن بن القاسم قراءة عن علي بن إبراهيم بن المعلّى عن أبي عبد الله محمد بن خالد عن عبد الله بن بكر المرادي عن موسى بن جعفر عن أبيه عن جده عن علي بن الحسين عن أبيه ع قال: بينا أمير المؤمنين ع ذات يوم جالس مع أصحابه يُعيبهم للحزب إذ أتاه شيخ عليه شحبة [شحبة] السفر فقال أين أمير المؤمنين فقيل هو ذا

(The books) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq – al Talaqany, from Ahmad Bin Muhammad Al Hamadany, from Al-Hassan Bin Al Qasim reading from Ali Bin Ibrahim Bin Al Moalla, from Abu Abdullah Muhammad Bin Khalid, from Abdullah Bin Bakr Al Murady,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} having said: 'While Amir Al-Momineen^{-asws} was seated with his^{-asws} companions one day mobilising them for the war, when an old man came to him^{-asws}. Upon him was paleness (impact) of the travelling. He said, 'Where is Amir Al-Momineen^{-asws}?' It was said, 'He^{-asws} is over there!'

فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَتَيْتُكَ مِنْ نَاحِيَةِ الشَّامِ وَأَنَا شَيْخٌ كَبِيرٌ قَدْ سَمِعْتُ فِيكَ مِنَ الْفَضْلِ مَا لَا أَحْصِي وَإِنِّي أَطَّلْتُكَ سَتُعْتَلُّ فَعَلَّمَنِي بِمَا عَلَّمَكَ اللَّهُ

He greeted unto him^{-asws}, then said, 'O Amir Al-Momineen^{-asws}! I have come to you^{-asws} from an area of Syrian and I am an aged old man. I have heard the merits regarding you^{-asws} what I cannot count, and I think you^{-asws} will be assassinated, so teach me from what Allah^{-azwj} has Taught you^{-asws}!'

قَالَ نَعَمْ يَا شَيْخُ مَنْ اعْتَدَلَ يَوْمَهُ فَهُوَ مَعْبُودٌ وَمَنْ كَانَتْ الدُّنْيَا هِمَّتَهُ اسْتَدَّتْ حَسْرَتُهُ عِنْدَ فِرَاقِهَا وَمَنْ كَانَتْ عَدُوَّهُ شَرَّ يَوْمِيهِ فَمَحْرُومٌ وَمَنْ لَمْ يُبَالِ مَا رَزَىٰ مِنْ آخِرَتِهِ إِذَا سَلِمَتْ لَهُ دُنْيَاهُ فَهُوَ هَالِكٌ وَمَنْ لَمْ يَتَعَاهَدِ النَّقْصَ مِنْ نَفْسِهِ عَلَبَ عَلَيْهِ الْهُوَىٰ وَمَنْ كَانَ فِي نَقْصٍ فَلَمُوتٍ خَيْرٌ لَهُ

He^{-asws} said: 'Yes, O Sheykh! One whose two days are equated, he is embezzled, and one for whom the world was his main concern, his regret will be severe at its separation, and one whose tomorrow is eviler than his today, he is deprived, and one who does not care what is reduced from his Hereafter when his world is safe for him, he is destroyed, and one who does not agreed with the deficiency from himself, the personal desires will prevail upon him, and one who were to be in deficiency, the death is better for him'.

يَا شَيْخُ إِنَّ الدُّنْيَا حَضْرَةٌ خُلُوءٌ وَهِيَ أَهْلٌ وَإِنَّ الْآخِرَةَ لَهَا أَهْلٌ ظَلَمْتَ أَنْفُسَهُمْ عَنْ مُفَاخَرَةِ أَهْلِ الدُّنْيَا لَا يَتَنَافَسُونَ فِي الدُّنْيَا وَلَا يَفْرَحُونَ بِعَضَارَتِهَا وَلَا يَحْزَنُونَ لِوُسْئِهَا-

O sheykh! The world is green, sweet, and there are people for it, and the Hereafter (also) has people for it. They are refraining themselves from the priding of people of the world. They are neither competing regarding the world, nor are they rejoicing with its abundance, nor are they grieving at its miseries.

يَا شَيْخُ مَنْ خَافَ اللَّيْلَ فَلَيْتَ نَوْمُهُ مَا أَسْرَعَ اللَّيَالِي وَالْأَيَّامُ فِي عُمْرِ الْعَبْدِ فَاحْزُنْ لِسَانَكَ وَ عُدَّ كَلَامَكَ يَقِلَّ كَلَامُكَ إِلَّا بِحَيْرٍ

O sheykh! One who fears spending the night, his sleep would be little. How quick are the nights and the days in the lifespan of a servant! Therefore, treasure your tongue, and count your speech. Reduce your talk except with goodness.

يَا شَيْخُ ارْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ وَ آتِ إِلَى النَّاسِ مَا تُحِبُّ أَنْ يُؤْتَى إِلَيْكَ-

O sheykh! Be satisfied for the people what you are satisfied for yourself, and give to the people what you would love to be given to you’.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ أَيُّهَا النَّاسُ أَمَا تَرَوْنَ إِلَى أَهْلِ الدُّنْيَا يُمْسُونَ وَ يُصْبِحُونَ عَلَى أَحْوَالٍ شَتَّى فَبَيْنَ صَرِيحٍ يَتَلَوَّى وَ بَيْنَ عَائِدٍ وَ مَعُودٍ وَ آخِرٍ يَنْفَسِهِ يَجُودُ وَ آخِرٍ لَا يُرْجَى وَ آخِرٍ مُسَجَّى وَ طَالِبِ الدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ غَافِلٍ وَ لَيْسَ بِمَعْتُولٍ عَنْهُ وَ عَلَى أَثَرِ الْمَاضِي يَصْبِرُ الْبَاقِي -

Then he^{-asws} turned towards his^{-asws} companions. He^{-asws} said: ‘O you people! Are you not looking at people of the world, coming to an evening and a morning upon various states? They are between someone knocked down, squirming, and between a consoler and a consoled, and another finding his (last) breath, and another not having hope (anymore), and another having been shrouded, and a seeker of the world while the death is seeking him, and a heedless one while he isn’t being heedless from, and the rest are going upon the tracks of the past ones’.

فَقَالَ لَهُ زَيْدُ بْنُ صَوْحَانَ الْعَبْدِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ أَيُّ سُلْطَانٍ أَعْلَبُ وَ أَقْوَى

Zayd Bin Sowhan Al-Abdy said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Which ruler is the most prevailing and strongest?’

قَالَ الْهُوَى

He^{-asws} said: ‘Whims (personal desires)’.

قَالَ فَأَيُّ ذُلٍّ أَدْلُ

He said, ‘Which humiliation is the most humiliating?’

قَالَ الْحِرْصُ عَلَى الدُّنْيَا

He^{-asws} said: ‘The greed upon the world’.

قَالَ فَأَيُّ فَقْرٍ أَشَدُّ

He said, ‘Which poverty is severest?’

قَالَ الْكُفْرُ بَعْدَ الْإِيمَانِ

He^{-asws} said: ‘The Kufr after the Eman’.

قَالَ فَأَيُّ دَعْوَةٍ أَضَلُّ

He said, 'Which claim is most misleading?'

قَالَ الدَّاعِي بِمَا لَا يَكُونُ

He^{-asws} said: 'The claimant of what cannot happen'.

قَالَ فَأَيُّ عَمَلٍ أَفْضَلُ

He said, 'Which deed is the best?'

قَالَ التَّقْوَى

He^{-asws} said: 'The piety'.

قَالَ فَأَيُّ عَمَلٍ أَنْجَحُ

He said, 'Which deed is the most profitable?'

قَالَ طَلَبُ مَا عِنْدَ اللَّهِ

He^{-asws} said: 'Seeking what is in the Presence of Allah^{-azwj}'.

قَالَ فَأَيُّ صَاحِبٍ شَرٌّ

He said, 'Which companion is vilest?'

قَالَ الْمُرِيئُ لَكَ مَعْصِيَةَ اللَّهِ

He^{-asws} said: 'The one adorning to you the (act of) disobedience to Allah^{-azwj}'.

قَالَ فَأَيُّ الْخَلْقِ أَشَقَى

He said, 'Which of the people is the most miserable?'

قَالَ مَنْ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ-

He^{-asws} said: 'One sells his religion for somebody else's world (gain)'.

قَالَ فَأَيُّ الْخَلْقِ أَقْوَى

He said, 'Which of the people is strongest?'

قَالَ الْخَلِيمُ

He^{-asws} said: 'The lenient'.

قَالَ فَأَيُّ الْخَلْقِ أَشْحُ

He said, 'Which of the people is greediest?'

قَالَ مَنْ أَخَذَ الْمَالَ مِنْ غَيْرِ جِلِّهِ فَجَعَلَهُ فِي غَيْرِ حَقِّهِ

He^{-asws} said: 'One who takes wealth from other than its Permissible and makes it to be in other than its rightful place'.

قَالَ فَأَيُّ النَّاسِ أَكْبَسُ

He said, 'Which of the people is cleverest?'

قَالَ مَنْ أَبْصَرَ رُشْدَهُ مِنْ غَيْبِهِ فَمَالَ إِلَى رُشْدِهِ-

He^{-asws} said: 'One who can see his rightful guidance from his error, so he inclines to his rightful guidance'.

قَالَ فَمَنْ أَحْلَمَ النَّاسِ

He said: 'Who is most forbearing of the people?'

قَالَ الَّذِي لَا يَعْضَبُ

He^{-asws} said: 'The one who does not get angry'.

قَالَ فَأَيُّ النَّاسِ أَثْبَتُ رَأْيًا

He said, 'Which of the people is of most affirmed view?'

قَالَ مَنْ لَمْ يَغُرَّهُ النَّاسُ مِنْ نَفْسِهِ وَ لَمْ تَغُرَّهُ الدُّنْيَا بِتَشْوُفِهَا

He^{-asws} said: 'One whom the people cannot deceive from himself, and the world cannot deceive with its adornments'.

قَالَ فَأَيُّ النَّاسِ أَحْمَقُ

He said, 'Which of the people is most stupid?'

قَالَ الْمُعْتَرُّ بِالدُّنْيَا وَ هُوَ يَرَى مَا فِيهَا مِنْ تَقَلُّبِ أَحْوَالِهَا

He^{-asws} said: 'The one deceived by the world while he sees what is in it, from the changes of its situations'.

قَالَ فَأَيُّ النَّاسِ أَشَدُّ حَسْرَةً

He said, 'Which of the people is of most intense regret?'

قَالَ الَّذِي حُرِمَ الدُّنْيَا وَ الآخِرَةَ ذَلِكَ هُوَ الْحَسْرَانُ الْمُبِينُ

He^{-asws} said: 'The who is deprived of the world and the Hereafter. That, it is the manifest losses.'

قَالَ فَأَيُّ الْخَلْقِ أَعْمَى

He said, 'Which of the people is the blindest?'

قَالَ الَّذِي عَمِلَ لغيرِ اللَّهِ يَطْلُبُ بِعَمَلِهِ التَّوَابَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: 'The one who works for other than Allah^{-azwj} seeking the Rewards from Presence of Allah^{-azwj} Mighty and Majestic by his work'.

قَالَ فَأَيُّ الْفُنُوعِ أَفْضَلُ

He said, 'Which of the contentment is best?'

قَالَ الْقَانِعُ بِمَا أَعْطَاهُ اللَّهُ

He^{-asws} said: 'The one who is contented with what Allah^{-azwj} has Given him'.

قَالَ فَأَيُّ الْمَصَائِبِ أَشَدُّ

He said, 'Which of the calamities are severest?'

قَالَ الْمُصِيبَةُ بِالْإِيمَانِ

He^{-asws} said: 'The calamity with the religion'.

قَالَ فَأَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ

He said, 'Which of the deeds is most Beloved to Allah^{-azwj} Mighty and Majestic?'

قَالَ اتِّظَارُ الْفَرَجِ

He^{-asws} said: 'Awaiting the relief (Al-Qaim^{-ajfi})'.

قَالَ فَأَيُّ النَّاسِ خَيْرٌ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

He said, 'Which of the people is best in the Presence of Allah^{-azwj} Mighty and Majestic?'

قَالَ أَحْوَفُهُمْ لِلَّهِ وَ أَعْمَلُهُمْ بِالتَّقْوَى وَ أَزْهَدُهُمْ فِي الدُّنْيَا

He^{-asws} said: 'Their most fearing to Allah^{-azwj}, and their most working with the piety, and their most ascetic in the world'.

قَالَ فَأَيُّ الْكَلَامِ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

He said, 'Which speech is best in the Presence of Allah^{-azwj} Mighty and Majestic?'

قَالَ كَثْرَةُ ذِكْرِهِ وَ التَّضَرُّعُ إِلَيْهِ وَ دُعَاؤُهُ-

He^{-asws} said: 'Most abundant of His^{-azwj} Zikr, and beseeching to Him^{-azwj}, and supplicating to Him^{-azwj}'.

قَالَ فَأَيُّ الْقَوْلِ أَصْدَقُ

He said, 'Which of the words is most truthful?'

قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

He^{-asws} said: 'The testimony that there is no god except Allah^{-azwj}'.

قَالَ فَأَيُّ الْأَعْمَالِ أَعْظَمُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

He said, 'Which of the deeds is mightiest in the Presence of Allah^{-azwj} Mighty and Majestic?'

قَالَ التَّسْلِيمُ وَ الْوَرَعُ

He^{-asws} said: 'The submission and the devoutness'.

قَالَ فَأَيُّ النَّاسِ أَكْرَمُ

He said, 'Which of the people is most honourable?'

قَالَ مَنْ صَدَقَ فِي الْمَوَاطِنِ-

He^{-asws} said: 'One who is truthful in the places'.

ثُمَّ أَقْبَلَ عَ عَلَى السَّيِّخِ فَقَالَ يَا سَيِّخُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا ضَبِقَ الدُّنْيَا عَلَيْهِمْ نَظْرًا هُمْ فَرَّهَدُهُمْ فِيهَا وَ فِي حُطَامِهَا- فَرَعَبُوا فِي دَارِ السَّلَامِ الَّذِي دَعَاهُمْ إِلَيْهِ وَ صَبَرُوا عَلَى ضَبِقِ الْمَعِيشَةِ وَ صَبَرُوا عَلَى الْمَكْرُوهِ وَ اشْتَأَفُوا عَلَى مَا عِنْدَ اللَّهِ مِنَ الْكِرَامَةِ وَ بَدَلُوا أَنْفُسَهُمْ ابْتِغَاءَ رِضْوَانِ اللَّهِ

Then he^{-asws} turned facing the sheykh. He^{-asws} said: 'O sheykh! Allah^{-azwj} Mighty and Majestic has Created (some) people, the world is narrowed upon them as a warning to them, so they are being ascetic therein and regarding its debris. They are being desirous regarding the house of peace which He^{-azwj} is Calling them to, and they are being patient upon the restrictive life, and are being patient upon its abhorrence, and they are yearning to what honours there are

prevail for everyone, and the Day (of Qiyamah) is terrifying for every end, and it is the Day in which **On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89]**.

ثُمَّ قَالَ عَ مَعَاشِرَ شِيعَتِي اصْبِرُوا عَلَى عَمَلٍ لَا غِنَى بِكُمْ عَنْ ثَوَابِهِ وَاصْبِرُوا عَنْ عَمَلٍ لَا صَبْرَ لَكُمْ عَلَى عِقَابِهِ إِنَّا وَجَدْنَا الصَّبْرَ عَلَى طَاعَةِ اللَّهِ أَهْوَنَ مِنَ الصَّبْرِ عَلَى عَذَابِ اللَّهِ عَزَّ وَجَلَّ

Then he^{-asws} said: 'Community of my^{-asws} Shias! Be patient upon a deed whose Reward is indispensable to you; and be patient from a deed there will be no patience for you upon its Punishment. We have found that the patience upon obedience of Allah^{-azwj} is easier than the patience upon Punishment of Allah^{-azwj} Mighty and Majestic.

اعْلَمُوا أَنَّكُمْ فِي أَجَلٍ مَحْدُودٍ وَ أَمَلٍ مَمْدُودٍ وَ نَفْسٍ مَعْدُودٍ وَ لَا بُدَّ لِلْأَجَلِ أَنْ يَنْتَاهِيَ وَ لِلْأَمَلِ أَنْ يُطْوَى وَ لِلنَّفْسِ أَنْ يُحْصَى

Know, you are in a limited term, and extended hopes, and numbered breaths, and there is no escape for term to be ended, and for the hopes to be folded, and for the breaths to be counted'.

ثُمَّ دَمَعَتْ عَيْنَاهُ وَ قَرَأَ- وَ إِنَّ عَلَيْكُمْ لِحَافِظِينَ- كِرَامًا كَاتِبِينَ- يَعْلَمُونَ مَا تَفْعَلُونَ.

Then his^{-asws} eyes flowed tears, and he^{-asws} recited: **And surely upon you are keepers [82:10] Two honourable recorders [82:11] They know what you are doing [82:12]**".⁴⁴⁰

5- يد، التوحيد لي، الأمالي للصدوق عن ابن عَصَامٍ عَنِ الْكَلْبِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْنٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَاتِكَةَ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ الْفَهْرِيِّ عَنْ عَمْرِو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَةٍ حَطَبَهَا بَعْدَ مَوْتِ النَّبِيِّ ص بِنِسْعَةِ أَيَّامٍ وَ ذَلِكَ حِينَ فَرَعَ مِنْ جَمْعِ الْقُرْآنِ

(The books) 'Al Tawheed', (and) 'Al Amaali' of Al Sadouq – from Ibn Isam, from Al Kulayni, from Muhammad Bin Ali Bin Ma'an, from Muhammad Bin Ali Bin Aatika, from Al-Husayn Bin Al Nazr Al Fihry, from Amro Al Awzaie, from Amro Bin Shimr, from Jabir Bin Yazeed Al Ju'fy,

'From Abu Ja'far Muhammad Bin Ali Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amir Al-Momineen^{-asws} said in a sermon he^{-asws} had addressed after death of the Prophet^{-saww} by nine days, and what was when he^{-asws} was free from collecting the Quran.

فَقَالَ الْحُسَيْنُ لِلَّهِ الَّذِي أَعْجَزَ الْأَوْهَامَ أَنْ تَنَالَ إِلَّا وَجُودَهُ وَ حَجَبَ الْغُفُولَ أَنْ تَتَخَيَّلَ دَأْتَهُ فِي امْتِنَاعِهَا مِنَ الشَّبَهِ وَ الشَّكْلِ بَلْ هُوَ الَّذِي لَمْ يَتَفَاوَتْ فِي دَأْتِهِ وَ لَمْ يَتَبَعَضْ بِتَجَزُّؤِ الْعَدَدِ فِي كَمَالِهِ

He^{-asws} said: 'The Praise is for Allah^{-azwj} Who Frustrates the imagination from attaining except His^{-azwj} existence, and Veiled the intellects from thinking about His^{-azwj} Self regarding its prevention from the resemblance and the similarities. But, He^{-azwj} is the One^{-azwj} Who does

⁴⁴⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 4

not differ in His^{-azwj} Self and cannot be segmented with numbered segments in His^{-azwj} Perfection.

فَارْقُ الْأَشْيَاءَ لَا عَلَى الْخْتِلَافِ الْأَمَّاكِينِ وَ تَمَكَّنْ مِنْهَا لَا عَلَى الْمُمَارَجَةِ وَ عَلِمَهَا لَا بِأَدَاةٍ لَا يَكُونُ الْعِلْمُ إِلَّا بِهَا وَ لَيْسَ بَيْنَهُ وَ بَيْنَ مَعْرُوفِهِ عِلْمٌ غَيْرُهُ

He^{-azwj} Separates the things, not upon different possibilities, and He^{-azwj} Enables from these, not upon the mixing, and He^{-azwj} Knows these not by a tool, the knowledge cannot be except by it; and there isn't between Him^{-azwj} and His^{-azwj} Knowing, someone else's knowledge.

إِنْ قِيلَ كَانَ فَعَلَى تَأْوِيلِ أَرْزِيَّةِ الْوُجُودِ- وَ إِنْ قِيلَ لَمْ يَزَلْ فَعَلَى تَأْوِيلِ نَفْيِ الْعَدَمِ فَسُبْحَانَهُ وَ تَعَالَى عَنْ قَوْلِ مَنْ عَبَدَ سِوَاهُ وَ اتَّخَذَ إِلَهًا غَيْرَهُ غُلُوًّا كَبِيرًا

If it is said, 'He^{-azwj} was', it would be upon interpretation of the eternal existence, and if it is said, 'He^{-azwj} will not cease to be', it would be upon interpretation of negation of the non-existence. Glorious is He^{-azwj} and Exalted from words of the ones worshipping other than Him^{-azwj} and taking a god other than Him^{-azwj}, Lofty, Great!

تَحْمَدُهُ بِالْحَمْدِ الَّذِي ارْتَضَاهُ لِحَلْفِهِ وَ أَوْجَبَ قَبُولَهُ عَلَى نَفْسِهِ- وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

We praise Him^{-azwj} with the praise which He^{-azwj} is Pleased for His^{-azwj} creatures and obligated its acceptance upon Himself^{-azwj}; and I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}; and I^{-asws} witness that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

شَهَادَتَانِ تَرْفَعَانِ الْقَوْلَ وَ تُضَاعِفَانِ الْعَمَلَ خَفَّ مِيزَانُ تَرْفَعَانِ مِنْهُ وَ ثَقُلَ مِيزَانُ نُوضَعَانِ فِيهِ وَ بِحِمَا الْقَوْزِ بِالْجَنَّةِ وَ النَّجَاهِ مِنَ النَّارِ وَ الْجَوَائِزِ عَلَى الصِّرَاطِ

Two testimonies raising the words and multiplying the deeds. Light is the scale these two are lifted from it, and heavy is the scale these two are place in it, and with these to is the success with the Paradise and the salvation from the Fire, and the crossing upon the Bridge.

وَ بِالشَّهَادَتَيْنِ تَدْخُلُونَ الْجَنَّةَ وَ بِالصَّلَاةِ تَنَالُونَ الرَّحْمَةَ فَأَكْثِرُوا مِنَ الصَّلَاةِ عَلَى نَبِيِّكُمْ وَ آلِهِ- إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

And with the two testimonies you will be entering the Paradise, and with the Salawaat you will be achieving the Mercy, therefore frequent from the Salawaat upon your Prophet^{-saww} and his^{-saww} Progeny^{-asws}. **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].**

أَيُّهَا النَّاسُ إِنَّهُ لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَ لَا كَرَمَ أَعَزُّ مِنَ التَّقْوَى وَ لَا مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ وَ لَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَ لَا كَنْزَ أَنْفَعُ مِنَ الْعِلْمِ وَ لَا عِزُّ أَرْفَعُ مِنَ الْحِلْمِ وَ لَا حَسَبٌ أْبْلَغُ مِنَ الْأَدَبِ

O you people! There is no nobility loftier than Al-Islam, nor any honour dearer than the piety, nor any fort more protective than the devoutness, nor any intercessor more profitable than the repentance, nor any treasure more beneficial than the knowledge, nor any might higher than the forbearance, nor any pedigree further reaching than the etiquettes.

وَلَا نَصَبٌ أَوْضَعُ مِنَ الْعُصْبِ وَ لَا جَمَالَ أَزِينُ مِنَ الْعَقْلِ وَ لَا سَوْءَةٌ أَسْوَأُ مِنَ الْكُذِبِ وَ لَا حَافِظٌ أَحْفَظُ مِنَ الصَّمْتِ وَ لَا لِيَاسٌ أَجْمَلُ مِنَ الْعَافِيَةِ وَ لَا غَائِبٌ أَقْرَبُ مِنَ الْمَوْتِ -

And there is no lineage lowlier than the anger, nor any beauty more adorning than the intellect, nor any evil deed eviler than the lying, nor any protector more protective than the silence, nor any clothing more beautiful than the good health, nor any absentee closer than the death.

أَيُّهَا النَّاسُ إِنَّهُ مِنْ مَشَى عَلَى وَجْهِ الْأَرْضِ فَإِنَّهُ يَصِيرُ إِلَى بَطْنِهَا وَ اللَّيْلُ وَ النَّهَارُ مُسْرِعَانِ فِي هَدْمِ الْأَعْمَارِ وَ لِكُلِّ ذِي رَمَقٍ قُوْتٌ وَ لِكُلِّ حَبَّةٍ آكِلٌ وَ أَنْتَ قُوْتُ الْمَوْتِ وَ إِنَّ مَنْ عَرَفَ الْأَيَّامَ لَمْ يَغْفُلْ عَنِ الْإِسْتِعْدَادِ لَنْ يَنْجُو مِنَ الْمَوْتِ غَنِيٌّ بِمَالِهِ وَ لَا فَقِيرٌ لِإِقْلَالِهِ -

O you people! Surely, the one who walks upon surface of the earth is destined to be in its interior; and the night and the day are both being quick in demolishing the lifespans; and for every one with breathing is daily subsistence, and for every seed there is an eater, and you are subsistence (food) of the death, and the one who recognises the days will not be heedless from the preparation. Neither will a rich one be saved from the death by his wealth, nor will a poor one due to lack of it.

أَيُّهَا النَّاسُ مَنْ خَافَ رَبَّهُ كَفَّ ظُلْمَهُ وَ مَنْ لَمْ يَزَعْ فِي كَلَامِهِ أَظْهَرَ هُجْرَهُ وَ مَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ بِمَنْزِلَةِ الْبُهْمِ مَا أَصْعَرَ الْمُصِيبَةَ مَعَ عِظَمِ الْفَاقَةِ عَدَاً

O you people! One who fears his Lord^{azwj} will restrain his injustice, and one who does not care about his talk, his abandonment will be revealed; and one who does not recognise the good from the evil, he is at the status of the beast. How small is the calamity with mightiness of the destitution tomorrow (Qiyamah).

هَيْهَاتَ هَيْهَاتَ وَ مَا تَنَاقَرْتُمْ إِلَّا لِمَا فِيكُمْ مِنَ الْمَعَاصِي وَ الذُّنُوبِ فَمَا أَقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ وَ الْبُؤْسَ مِنَ النَّعِيمِ وَ مَا شَرُّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ وَ مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ وَ كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْمُورٌ وَ كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

Far be it! Far be it! And you are not denying except due to what disobedience and the sins are within you. How near is the comfort from the fatigue, and the misery from the bliss; and there is no evil with an evil after which is the Paradise, and there is no good with a good after which is the Fire; and every bounty apart from the Paradise is lowly, and all afflictions apart from the Fire is well-being".⁴⁴¹

6- لي، الأمايلي للصدوق عن مُحَمَّدِ بْنِ الْقَاسِمِ الْأَسْتَرَّابَادِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَنِ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَمْ مِنْ غَافِلٍ يَنْسِيهِ تَوْباً لِيَلْبَسَهُ وَ إِنَّمَا هُوَ كَفَنُهُ وَ يَبْنِي بَيْنَهُ لِيَسْكُنَهُ وَ إِنَّمَا هُوَ مَوْضِعٌ قَبْرِهِ.

(The book) 'Al Amaali' of Al Sadouq – from Muhammad Bin Al Qasim Al Astarabadi, from Ahmad Bin Al-Hassan Al-Husayni,

⁴⁴¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 5

‘From Al-Hassan Bin Ali Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘How many a heedless one weaves a cloth to wear it, and rather it is his shroud, and he builds a house to settle in, but rather it is place of his grave’’.⁴⁴²

7- لي، الأماالي للصدوق قيل لأمير المؤمنين ع ما الاستعداد للموت

(The book) ‘Al Amaali’ of Al Sadouq –

‘It was said to Amir Al-Momineen^{-asws}, ‘What is the preparation for the death?’

قَالَ آدَاءُ الْفَرَائِضِ وَ اجْتِنَابُ الْمَحَارِمِ وَ الْإِشْتِمَالُ عَلَى الْمَكَارِمِ ثُمَّ لَا يُبَالِي أَوْ وَقَعَ عَلَى الْمَوْتِ أَمْ وَقَعَ الْمَوْتُ عَلَيْهِ وَ اللَّهُ مَا يُبَالِي ابْنُ أَبِي طَالِبٍ أَوْ وَقَعَ عَلَى الْمَوْتِ أَمْ وَقَعَ الْمَوْتُ عَلَيْهِ.

He^{-asws} said: ‘Fulfilling the obligations, and shunning the Prohibitions, and the inclusion upon the honourable manners. Then he will not care whether he falls upon the death or the death falls upon him. By Allah^{-azwj}! The son^{-asws} of Abu Talib^{-asws} does not care whether he^{-asws} falls upon the death or the death falls upon him^{-asws}’.⁴⁴³

8- لي، الأماالي للصدوق قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ حُطْبِهِ أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا دَارُ فَنَاءٍ وَ الْآخِرَةُ دَارُ بَقَاءٍ فَخُذُوا مِنْ مَمْرِكُمْ لِمَقَرِّكُمْ وَ لَا تَهَيَّكُوا أَسْتَارَكُمْ عِنْدَ مَنْ لَا يَخْفَى عَلَيْهِ أَسْرَارُكُمْ

(The book) ‘Al Amaali’ of Al Sadouq –

‘Amir Al-Momineen^{-asws} said in one of his^{-asws} sermons: ‘O you people! The world is a house of perishing while the Hereafter is a house of remaining, therefore take from your passing by for your settlement; and do not tear your veils in the Presence of the One^{-azwj} your secrets are not hidden from Him^{-azwj}.’

وَ أَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ فَفِي الدُّنْيَا حَيَاتِكُمْ وَ لِلْآخِرَةِ خَلْقُكُمْ إِنَّمَا الدُّنْيَا كَالسَّمِّ يَأْكُلُهُ مَنْ لَا يَعْرِفُهُ

And exit your hearts from the world before your bodies exit from it, for you are living in the world but you have been created for the Hereafter. But rather, the world is like the poison eaten by the one who does not recognise it.

إِنَّ الْعَبْدَ إِذَا مَاتَ قَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ وَ قَالَ النَّاسُ مَا أَخَّرَ فَقَدِمُوا فَضْلاً يَكُنْ لَكُمْ وَ لَا تُؤَخِّرُوا كُلاًَّ يَكُنْ عَلَيْكُمْ فَإِنَّ الْمُخْرُومَ مِنْ حَرَمٍ خَيْرٌ مَالِهِ وَ الْمُعْبُوطَ مَنْ تَقَلَّ بِالصَّدَقَاتِ وَ الْحَيَّرَاتِ مَوَازِينَهُ وَ أَحْسَنَ فِي الْجَنَّةِ بِهَا مَهَادَهُ وَ طَيَّبَ عَلَى الصِّرَاطِ بِهَا مَسَلِكُهُ.

The servant, when he dies, the Angels say, ‘What has he brought forward?’ While the people say, ‘What has he left behind?’ Therefore send ahead a surplus to be for you, and do not hold back all what will be against you, for the deprived is the one who is deprived the goodness of his wealth, and the envied is the one his scale will be heavy with the charities and the good

⁴⁴² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 6

⁴⁴³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 7

deeds, and it will improve his cradle in the Paradise due to it, and his travel upon the Bridge will be good due to it".⁴⁴⁴

9- لي، الأماالي للصدوق عن ابن إدريس عن أبيه عن ابن أبي الخطاب عن المغيرة بن محمد عن بكر بن حنيس عن أبي عبد الله الشامي عن نوف البكالي قال: أتيت أمير المؤمنين ع وهو في رحبة مسجد الكوفة فقلت السلام عليك يا أمير المؤمنين ورحمة الله وبركاته

(The book) 'Al Amaali' of Al Sadouq – from Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Al Mugheira Bin Muhammad, from Bakr Bin Khuneys, from Abu Abdullah Al Shamy, from Nowf al Bikaly who said,

'I came to Amir Al-Momineen^{-asws} and he^{-asws} was in the courtyard of Masjid of Al-Kufa. I said, 'Then greetings be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا نَوْفُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He^{-asws} said: 'And upon you be the greetings, O Nowf, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'.

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ عَطِنِي

I said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Advise me'.

فَقَالَ يَا نَوْفُ أَحْسِنْ يُحْسِنُ إِلَيْكَ

He^{-asws} said: 'O Nowf! Be good, good will be done to you'.

فَقُلْتُ زِدْنِي يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'Increase for me, O Amir Al-Momineen^{-asws}!'

فَقَالَ يَا نَوْفُ ارْحَمْ تُرْحَمَ

He^{-asws} said: 'O Nowf! Be merciful, mercy will be shown to you'.

فَقُلْتُ زِدْنِي يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'Increase for me, O Amir Al-Momineen^{-asws}!'

قَالَ يَا نَوْفُ قُلْ خَيْرًا تُذَكَّرَ بِخَيْرٍ

He^{-asws} said: 'Speak good, you will be remembered with good'.

فَقُلْتُ زِدْنِي يَا أَمِيرَ الْمُؤْمِنِينَ

⁴⁴⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 8

I said, 'Increase for me, O Amir Al-Momineen^{-asws!}'

قَالَ اجْتَنِبِ الْعَيْبَةَ فَإِنَّهَا إِدَامُ كِلَابِ النَّارِ

He^{-asws} said: 'Shun the backbiting, for it is sauce of the dogs of the Fire'.

ثُمَّ قَالَ قَالَ ع يَا نَوْفُ كَذَبَ مَنْ زَعَمَ أَنَّهُ وُلِدَ مِنْ حَلَالٍ وَ هُوَ يَأْكُلُ لُحُومَ النَّاسِ بِالْعَيْبَةِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ وُلِدَ مِنْ حَلَالٍ وَ هُوَ يُبَغِضُنِي وَ يُبْعَضُ الْأَيْمَةَ مِنْ وُلْدِي

Then he (the narrator) said, 'He^{-asws} said: 'O Nowf! He is lying, the one who claims that he is born from the Permissible (means) while he eats flesh of the people by backbiting; and he is lying, the one who claims that he is born from Permissible (means) while he hates me^{-asws} and hates the Imams^{-asws} from my^{-asws} sons^{-asws}.

وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ وُلِدَ مِنْ حَلَالٍ وَ هُوَ يُحِبُّ الرِّئَا وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يَعْرِفُ اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ مُجْتَرٍ عَلَى مَعَاصِي اللَّهِ كُلِّ يَوْمٍ وَ لَيْلَةٍ

And he is lying, the one who claims that he is born from the Permissible (means) while he loves the adultery; and he is lying, the one who claims that he recognises Allah^{-azwj} Mighty and Majestic while he is being audacious upon disobeying Allah^{-azwj} every day and night.

يَا نَوْفُ أَقْبَلْ وَصِيَّتِي لَا تَكُونَنَّ نَقِيباً وَ لَا عَرِيفاً وَ لَا عَشَّاراً وَ لَا بَرِيداً

O Nowf! Accept my^{-asws} advice! Neither be a captain (in the army/leader), nor a corporal (in the army), nor a tithe collector, nor a mailman (of a tyrant).

يَا نَوْفُ صَلِّ رَجَمَكَ يَزِيدُ اللَّهُ فِي عُمْرِكَ وَ حَسِّنْ خُلُقَكَ يُخَفِّفِ اللَّهُ فِي حِسَابِكَ

O Nowf! Connect your kinship, Allah^{-azwj} will Increase in your lifespan, and improve your manners, Allah^{-azwj} will Lighten in your Reckoning.

يَا نَوْفُ إِنْ سَرَّكَ أَنْ تَكُونَ مَعِيَ يَوْمَ الْقِيَامَةِ فَلَا تَكُنْ لِلظَّالِمِينَ مُعِيناً

O Nowf! If it cheers you to be with me^{-asws} on the Day of Qiyamah, do not be a supporter of the oppressors.

يَا نَوْفُ مَنْ أَحَبَّنَا كَانَ مَعَنَا يَوْمَ الْقِيَامَةِ وَ لَوْ أَنَّ رَجُلًا أَحَبَّ حَجراً حَسَنَهُ اللَّهُ مَعَهُ

O Nowf! One who loves us^{-asws} would be with us^{-asws} on the Day of Qiyamah, and even if a man were to love a stone, Allah^{-azwj} will Resurrect him with it.

يَا نَوْفُ إِيَّاكَ أَنْ تَنْتَرِينَ لِلنَّاسِ وَ تُبَارِرَ اللَّهَ بِالْمَعَاصِي فَيَنْضَحَكَ اللَّهُ يَوْمَ تَلْقَاهُ

O Nowf! Beware of adorning (sins) to the people and duel against Allah^{-azwj} with the disobedience, for Allah^{-azwj} will Expose you on the Day you meet Him^{-azwj}.

يَا نَوْفُ احْفَظْ عَنِّي مَا أَقُولُ لَكَ تَنَالُ بِهِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

O Nowf! Memorise from me^{-asws} what I^{-asws} am saying to you, you will attain good of the world and the Hereafter by it".⁴⁴⁵

10- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق عن علي بن أحمد بن موسى عن محمد بن هارون الصوفي عن عبدة الله موسى الروياني عن عبدة العظيم بن عبد الله الحسيني قال: قلت لأبي جعفر محمد بن علي الرضا ع يا ابن رسول الله حدثني بحديث عن آبائك ع

(The book) 'Uyoun Akhbar Al Reza^{-asws}', may the greetings be upon him^{-asws}, (and) 'Al Amaali' of Al Sadouq, from Ali Bin Ahmad Bin Musa, from Muhammad Bin Haroun Al Sowfy, from Ubeydullah Musa Al Rowbany, from Abdul Azeem Bin Abdul Allah Al Hasany who said,

'I said to Abu Ja'far Muhammad^{-asws} Bin Ali Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Narrate to me with a Hadeeth from your^{-asws} forefathers^{-asws}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَزَالُ النَّاسُ يَخْتَرُ مَا تَفَاوَتْوَا فَإِذَا اسْتَوَوْا هَلَكُوا

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The people will not cease to be with goodness for as long as they are different (of *Muarifat/Eman*). When they are the same (come to the same level of *Muarifat/Eman*), they will be destroyed''.

قَالَ قُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ تَكَاشَفْتُمْ مَا تَدَافَعْتُمْ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'If you were to share secrets you will not bury yourselves (each other)''.

قَالَ قُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعُوهُمْ بِطَلَاقَةِ الْوَجْهِ وَ حُسْنِ الْإِقَاءِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعُوهُمْ بِأَخْلَاقِكُمْ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'You will never (be able to) please the people with your wealth, therefore please them with the smiling face and goodly meetings, for I^{-asws} have heard Rasool-Allah^{-saww} saying: 'You will never (be able to) please the people with your wealth, so please them with your manners''.

⁴⁴⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 9

قَالَ فَقُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ عَتَبَ عَلَى الزَّمَانِ طَالَتْ مَعْتَبَتُهُ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who rebukes the times, his own rebuke will be prolonged''.

قَالَ فَقُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مُجَالَسَةُ الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Sitting with the evil people inherits evil thoughts about the good people''.

قَالَ فَقُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بِئْسَ الرَّادُّ إِلَى الْمَعَادِ الْعُدْوَانُ عَلَى الْعِبَادِ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The vilest provision to the Hereafter is the aggression upon the servants''.

قَالَ فَقُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The value of every person is what he improves upon (the good)''.

قَالَ فَقُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَرْءُ مُحِبُّو تَحْتَ لِسَانِهِ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The person is hidden beneath his tongue''.

قَالَ فَعُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا هَلَكَ امْرُؤٌ عَرَفَ قَدْرَهُ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'A person who recognises his own worth will not be destroyed''.

قَالَ فَعُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُكَ مِنَ التَّوَدُّمِ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The management (planning) before the action keeps you safe from the regret''.

قَالَ فَعُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وَثِقَ بِالزَّمَانِ صُرِعَ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One trusting the times will be knocked down''.

قَالَ فَعُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حَاطَرَ بِنَفْسِهِ مَنِ اسْتَعْتَى بِرَأْيِهِ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'He endangers himself, one who is needless (of others) due to his own opinions''.

قَالَ فَعُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَلَّةُ الْيَسَارَتَيْنِ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Lack of dependants is one of the eases''.

قَالَ فَعُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One in whom the self-fascination enters is destroyed''.

قَالَ فَعُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَيَقَنَ بِالْحُلْفِ جَادَ بِالْعَطِيَّةِ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who is certain with the replacement will be generous with the gifting''.

قَالَ فَعُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{-asws}, 'Increase for me, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ رَضِيَ بِالْعَافِيَةِ مِمَّنْ دُونَهُ زُرِقَ السَّلَامَةَ مِمَّنْ فَوْقَهُ

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who is satisfied with the well-being from the ones below him will be Graced with the safety from the ones above him''.

قَالَ فَعُلْتُ لَهُ حَسْبِي.

He (the narrator) said, 'I said to him^{-asws}, 'Enough for me''.⁴⁴⁶

⁴⁴⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 10

11- جاء المجلس للمفيد ما، الأماالي للشيخ الطوسي عن المفيد عن علي بن محمد بن حبيش الكاتب عن الحسن بن علي الزعفراني عن إبراهيم بن محمد القففي عن عبد الله بن محمد بن عثمان عن علي بن محمد بن أبي سعيد عن فضيل بن الجعد عن أبي إسحاق الهمداني قال:

(The book) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Ali Bin Muhammad Bin Hubeys the scribe, from Al-Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Muhammad bin Usman, from Ali Bin Muhammad Bin Abu Saeed, from Fuzeyl Bin Al Ja'ad, from Abu Is'haq Al Hamdany who said,

لَمَّا وَلى أَمِيرُ الْمُؤْمِنِينَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ مِصْرَ وَأَعْمَالَهَا كَتَبَ لَهُ كِتَاباً وَأَمَرَهُ أَنْ يَقْرَأَهُ عَلَى أَهْلِ مِصْرَ وَيَعْمَلَ بِمَا وَصَّاهُ بِهِ فِيهِ فَكَانَ الْكِتَابُ -

'When Amir Al-Momineen^{asws} made Muhammad Bin Abu Bakr the governor of Egypt and its office bearers, wrote a letter to him and ordered him that he reads it to the people of Egypt, and that he acts in accordance with whatever he^{asws} had advised with, (as written) in it, and the letter was: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى أَهْلِ مِصْرَ وَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj}, Emir of the Momineen Ali^{asws} Bin Abu Talib^{asws}, to the people of Egypt and Muhammad Bin Abu Bakr. I^{asws} hereby praise Allah^{azwj} to you, Who, there is no god except for Him^{azwj}.

أَمَّا بَعْدُ فَإِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ فِيمَا أَنْتُمْ عَنْهُ مَسْئُولُونَ وَإِلَيْهِ تُصِيرُونَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ - كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ وَيَقُولُ وَ يُحَدِّثُكُمْ اللَّهُ نَفْسَهُ وَ إِلَى اللَّهِ الْمَصِيرُ وَ يَقُولُ فَوَ رَبِّكَ لَنَسْتَلَنَّهِنَّ أجمعينَ عَمَّا كَانُوا يَعْمَلُونَ

As for after it, I^{asws} advise you with the fearing Allah^{azwj} with regards to what you would be Questioned about, and to Him^{azwj} you will be going to, from Allah^{azwj} the Exalted is Saying: **Every soul shall taste the death, [29:57]. Every soul would be held for what it earns [74:38] and Allah Cautions you all Himself; and to Allah is the eventual return [3:28]. So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93].**

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ سَائِلُكُمْ عَنِ الصَّغِيرِ مِنْ عَمَلِكُمْ وَ الْكَبِيرِ فَإِن يُعَذِّبْ فَتَحْنُ أَظْلَمُ وَ إِن يُعْفُ فَهُوَ أَرْحَمُ الرَّاحِمِينَ

Therefore know, O servants of Allah^{azwj}, that Allah^{azwj} Mighty and Majestic would be Questioning you about the small and the big from your deeds. If He^{azwj} Punishes, then (it is due to) us being unjust, and if He^{azwj} Forgives (Excuses), so He^{azwj} is most Merciful of the merciful ones.

يَا عِبَادَ اللَّهِ إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْمَغْفِرَةِ وَ الرَّحْمَةِ حِينَ يَعْمَلُ لِلَّهِ بِطَاعَتِهِ وَ يَنْصَحُهُ فِي التَّوْبَةِ عَلَيْكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا تَجْمَعُ الْخَيْرَ وَ لَا خَيْرَ غَيْرَهَا وَ يُدْرِكُ بِهَا مِنَ الْخَيْرِ مَا لَا يُدْرِكُ بِغَيْرِهَا مِنَ خَيْرِ الدُّنْيَا وَ خَيْرِ الْآخِرَةِ

O servants of Allah^{azwj}! The closest of what the servant can happen to be to the Forgiveness and the Mercy is when he works for Allah^{azwj} by obeying Him^{azwj}. (I^{asws} am) advising you regarding the repentance. Upon you is the fear of Allah^{azwj} for it is a gathering of the goodness. There is no goodness other than it, and one would come across the goodness by it

that one cannot come across with other than it, of the goodness of the world, and goodness of the Hereafter.

قَالَ اللَّهُ عَزَّ وَجَلَّ- وَ قِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلْنَا رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ لِدَارِ الْآخِرَةِ خَيْرٌ وَ لَنِعْمَ دَارُ الْمُتَّقِينَ

Allah^{-azwj} Mighty and Majestic Said: **And it is said to those who are pious: 'What is that which your Lord Revealed?' They say, 'Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious' [16:30].**

اعْلَمُوا يَا عِبَادَ اللَّهِ إِنَّ الْمُؤْمِنَ مَنْ يَعْمَلُ الثَّلَاثَ مِنَ الثَّوَابِ أَمَّا الْخَيْرُ فَإِنَّ اللَّهَ يُنِيئُهُ بِعَمَلِهِ فِي دُنْيَاهُ قَالَ اللَّهُ سُبْحَانَهُ لِإِبْرَاهِيمَ- وَ آتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ فَمَنْ عَمِلَ لِلَّهِ تَعَالَى أَعْطَاهُ اللَّهُ أَجْرَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَفَاهُ الْمُهْمَ فِيهِمَا

Know, O servants of Allah^{-azwj}! The Momin is one who works the three of the Rewards. Either the good, so Allah^{-azwj} would Reward his word in his world, (for) Allah^{-azwj} the Glorious had Said to Ibrahim^{-as}: **and We Gave him his Recompense in the world, and he, in the Hereafter, would be from the righteous ones [29:27].** So, the one who works for Allah^{-azwj} the Exalted, Allah^{-azwj} will Give him his Recompense in the world and the Hereafter and Suffice him of the important matters therein.

وَ قَدْ قَالَ اللَّهُ تَعَالَى يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ أَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُؤَفِّقُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ فَمَا أَعْطَاهُمُ اللَّهُ فِي الدُّنْيَا لَمْ يُخْسِبْنَهُمْ بِهِ فِي الْآخِرَةِ

And Allah^{-azwj} the Exalted has Said: **Say: 'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10].** So whatever Allah^{-azwj} Gives them in the world, He^{-azwj} would not be Reckoning them with it in the Hereafter.

قَالَ اللَّهُ تَعَالَى- لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ وَ الْخُسْرَى هِيَ الْجَنَّةُ وَ الزِّيَادَةُ هِيَ الدُّنْيَا

Allah^{-azwj} the Exalted Said: **For those who do good is the good and more; [10:26]** – and the 'good', it is the Paradise, and the 'more', it is the world.

وَ إِنَّ اللَّهَ تَعَالَى يُكَفِّرُ بِكُلِّ حَسَنَةٍ سَيِّئَةً قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ حَتَّى إِذَا كَانَ يَوْمَ الْقِيَامَةِ حُسِبَتْ لَهُمْ حَسَنَاتُهُمْ ثُمَّ أَعْطَاهُمْ بِكُلِّ وَاحِدَةٍ عَشْرَ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ

And Allah^{-azwj} the Exalted Expiates an evil deed with every good deed. Allah^{-azwj} Mighty and Majestic Said: **Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]** – to the extent that when it will be the Day of Qiyamah, their good deeds will be calculated for them, then He^{-azwj} will Give them, with each one, ten the likes of it up to a multiple of seven hundred.

قَالَ اللَّهُ عَزَّ وَ جَلَّ- جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا وَ قَالَ فَأُولَئِكَ لَهُمْ جَزَاءُ الصَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْعُرْفَاتِ آمِنُونَ فَارْعَبُوا فِي هَذَا رَحْمَتِ اللَّهِ وَ اعْمَلُوا لَهُ وَ تَخَاضُوا عَلَيْهِ

Allah^{-azwj} Mighty and Majestic Said: **A Recompense from your Lord, a Calculated gift [78:36].** And Said: **So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37].** Therefore, be desirous regarding this, may Allah^{-azwj} have Mercy on you, and work for Him^{-azwj}, and encourage each other upon it'.

وَ اعْلَمُوا يَا عِبَادَ اللَّهِ أَنَّ الْمُتَّقِينَ خَازُوا عَاجِلَ الْخَيْرِ وَ آجَلَهُ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاكُمْ وَ لَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ أَنَاخَهُمُ اللَّهُ مَا كَفَاهُمْ وَ
أَعْنَاهُمْ

And know! O servants of Allah^{-azwj}! The pious ones have won the immediate goodness and its future (goodness). They are participating with the people of the world in their world but they are not participating the people of the world in the Hereafter, and Allah^{-azwj} has Permitted from that world what can suffice them for their needlessness.

قَالَ اللَّهُ عَزَّ وَجَلَّ لَمَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ

Allah^{-azwj}, Mighty is His^{-azwj} Name, Said: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know' [7:32].**

سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سُكِنَتْ وَ أَكَلُوهَا بِأَفْضَلِ مَا أُكِلَتْ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ أَكَلُوا مَعَهُمْ مِنْ طَيِّبَاتِ مَا يَأْكُلُونَ وَ شَرَبُوا مِنْ طَيِّبَاتِ مَا
يَشْرَبُونَ وَ لَبَسُوا مِنْ أَفْضَلِ مَا يَلْبَسُونَ وَ سَكَنُوا مِنْ أَفْضَلِ مَا يَسْكُنُونَ وَ تَزَوَّجُوا مِنْ أَفْضَلِ مَا يَتَزَوَّجُونَ وَ رَكَبُوا مِنْ أَفْضَلِ مَا يَرَكَبُونَ

They dwelled in the world with the best of what could be dwelt in it, and their eating was with the best of what could be eaten, and they participated the people of the world in their world, so they ate along with them from the good things what they were eating, and they drank with the best of what they were drinking, and were eating from the best of what they were eating, and got married from the best of what they were marrying, and they rode on the best of what they were riding.

أَصَابُوا لَذَّةَ الدُّنْيَا مَعَ أَهْلِ الدُّنْيَا وَ هُمْ عَدَا جِيرَانُ اللَّهِ تَعَالَى يَتَمَنَّوْنَ عَلَيْهِ فَيُعْطِيهِمْ مَا يَتَمَنَّوْنَ لَا يُرَدُّ لَهُمْ دَعْوَةٌ وَ لَا يَنْقُصُ لَهُمْ نَصِيبٌ مِنَ اللَّذَّةِ

They attained the pleasures of the world, and tomorrow they would be in the Vicinity of Allah^{-azwj}, coveting (desiring) upon Him^{-azwj}. He^{-azwj} would be Giving them whatever they would be coveting. A supplication will not be Rejected to them, nor would a share be reduced for them from the pleasures.

قَالَ هَذَا يَا عِبَادَ اللَّهِ يَشْتَاتِقُ إِلَيْهِ مَنْ كَانَ لَهُ عَقْلٌ وَ يَعْمَلُ لَهُ بِتَقْوَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Therefore, to this, O servants of Allah^{-azwj}, the one who has intellect would be desiring and working for with the piety of Allah^{-azwj}. And there is neither might nor strength except with Allah^{-azwj}.

يَا عِبَادَ اللَّهِ إِنَّ اتَّقَيْتُمْ اللَّهَ وَ حَفِظْتُمْ نَبِيَّكُمْ فِي أَهْلِ بَيْتِهِ فَقَدْ عَبْدْتُمُوهُ بِأَفْضَلِ مَا عُبدَ وَ دَكَرْتُمُوهُ بِأَفْضَلِ مَا ذُكِرَ وَ شَكَرْتُمُوهُ بِأَفْضَلِ مَا شُكِرَ وَ أَخَذْتُمْ بِأَفْضَلِ الصَّبْرِ وَ الشُّكْرِ وَ اجْتَهَدْتُمْ بِأَفْضَلِ الاجْتِهَادِ

O servants of Allah^{-azwj}! If you were to fear Allah^{-azwj} and protect your Prophet^{-sawww} with regards to the people^{-asws} of his^{-sawww} Household, so you would have worshipped Him^{-azwj} with the most superior of what He^{-azwj} is worshipped, and would have remembered him with the most superior of what He^{-azwj} is remembered, and you would have thanked Him^{-azwj} with the most superior of what He^{-azwj} is thanked, and you would have taken with the best of the thanks, and strived with the best of the striving.

وَ إِنْ كَانَ عَزِيمَتُمْ أَطْوَلَ مِنْكُمْ صَلَاةً وَ أَكْثَرَ مِنْكُمْ صِيَامًا فَأَنْتُمْ أَنْتَى لِلَّهِ وَ أَنْصَحُ مِنْهُمْ لِأُولِي الْأَمْرِ

And if it was so that others were more prolonging of the *Salat* than you, and more Fasting than you, so you are more fearing of Allah^{-azwj} Mighty and Majestic than it, and more counselling to the Master^{-asws} of the Command.

اخْذَرُوا يَا عِبَادَ اللَّهِ الْمَوْتَ وَ سَكَرَتَهُ فَأَعِدُّوا لَهُ عُدَّتَهُ فَإِنَّهُ يُفْجِئُكُمْ بِأَمْرِ عَظِيمٍ يَخْتَرُ لَا يَكُونُ مَعَهُ شَرٌّ أَبَدًا أَوْ بَشَرٌ لَا يَكُونُ مَعَهُ خَيْرٌ أَبَدًا

O servants of Allah^{-azwj}! Be cautious of the death and its pangs. Prepare for it with its tools, for it will surprise you with a mighty matter, either with goodness there not being any evil with it, ever, or with evil there not being any goodness with it, ever!

فَمَنْ أَقْرَبُ إِلَى الْجَنَّةِ مِنْ عَامِلِهَا وَ مَنْ أَقْرَبُ إِلَى النَّارِ مِنْ عَامِلِهَا إِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ تُفَارِقُ رُوحَهُ جَسَدَهُ حَتَّى يَعْلمَ إِلَى أَيِّ الْمَنْزِلَتَيْنِ يَصِيرُ إِلَى الْجَنَّةِ أَمْ النَّارِ

There is one from its workers who draws closer to the Paradise, and one from its workers who draws closer to the Fire. There isn't anyone from the people whose soul separates from his body until he knows which of the two destinations he will be going to, the Paradise or the Fire.

أَعَدُّهُ هُوَ لِلَّهِ أَمْ وَلِيٌّ فَإِنْ كَانَ وَلِيًّا لِلَّهِ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ وَ شُرِعَتْ لَهُ طُرُقُهَا وَ رَأَى مَا أَعَدَّ اللَّهُ لَهُ فِيهَا فَفَرَّغَ مِنْ كُلِّ شُغْلٍ وَ وُضِعَ عَنْهُ كُلُّ نِثْلِ

Is he an enemy to Allah^{-azwj} or a friend? If he were to be a friend of Allah^{-azwj}, the doors of Paradise will be opened for him and its paths will be expanded for him, and he will see what Allah^{-azwj} has Prepared for him therein. He would be free from every pre-occupation and every weight will be placed down from him.

وَ إِنْ كَانَ عَدُوًّا لِلَّهِ فُتِحَتْ لَهُ أَبْوَابُ النَّارِ وَ شُرِعَتْ لَهُ طُرُقُهَا وَ نَظَرَ إِلَى مَا أَعَدَّ اللَّهُ لَهُ فِيهَا فَاسْتَقْبَلَ كُلَّ مَكْرُوهٍ وَ تَرَكَ كُلَّ سُورٍ

And if he were to be an enemy of Allah^{-azwj}, the doors of the Fire will be opened for him, and its paths will be expanded for him, and he will look at what Allah^{-azwj} has Prepared for him therein. He will face every abhorrence and leave every happiness.

كُلُّ هَذَا يَكُونُ عِنْدَ الْمَوْتِ وَ عِنْدَهُ يَكُونُ بَيِّقِينَ قَالَ اللَّهُ تَعَالَى الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَمُوتُونَ سَلَامًا عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

All this will be happening at the death, and during it he will be with certainty. Allah^{-azwj} the Exalted Said: ***Those whom the Angels cause to die in a good state saying: 'Peace be upon you! Enter the Paradise due to what you had been doing' [16:32].***

وَيَقُولُ الَّذِينَ تَتَوَقَّأُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْفَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ فَاذْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْتُمْ مَتَّوِي الْمُتَكَبِّرِينَ

And He^{-azwj} Says: ***Those whom the Angels caused to die while they were unjust to themselves, so they will cast the submission, 'We did not do any evil'. (The Angels would say): 'Yes! Surely, Allah Knows what you were doing [16:28]. Therefore, enter the gates of Hell, to abiding eternally therein, and evil is the abode of the arrogant ones' [16:29].***

يَا عِبَادَ اللَّهِ إِنَّ الْمَوْتَ لَيْسَ مِنْهُ فَوْتُ فَاحْذَرُوهُ قَبْلَ وَفُوعِهِ وَاعِدُّوا لَهُ عِدَّتَهُ فَإِنَّكُمْ طَرِدُ الْمَوْتِ إِنْ أَقَمْتُمْ لَهُ أَحَدَكُمْ وَ إِنْ فَرَزْتُمْ مِنْهُ أَدْرَكْتُمْ

O servants of Allah^{-azwj}! The death, there isn't any escape from it, therefore be careful of it before it's occurrence, and prepare for it it's preparation for you will be exiled by the death (from the world). If you were to stand still for it, it will seize you, and if you were to flee from it, it will come across you.

وَ هُوَ أَلَزَمُ لَكُمْ مِنْ ظِلِّكُمْ الْمَوْتُ مَعْفُودٌ بِنَوَاصِيكُمْ وَ الدُّنْيَا تُطْوَى خَلْفَكُمْ فَأَكْثِرُوا ذِكْرَ الْمَوْتِ عِنْدَ مَا تُتَارَعُكُمْ إِلَيْهِ أَنْفُسُكُمْ مِنَ الشَّهَوَاتِ

It is most sticking to you than your own shadows. The death is bound with your forelocks and the world is folding up behind you, therefore frequent the remembrance of death during the contentions by your souls to the lustful desires.

وَ كَفَى بِالْمَوْتِ وَاعِظاً وَ كَانَ رَسُولُ اللَّهِ ص كَثِيراً مَا يُوصِي أَصْحَابَهُ بِذِكْرِ الْمَوْتِ فَقَالَ أَكْثِرُوا ذِكْرَ الْمَوْتِ فَإِنَّهُ هَاذِمُ اللَّذَاتِ حَائِلٌ بَيْنَكُمْ وَ بَيْنَ الشَّهَوَاتِ

And suffice with the death as a preaching; and Rasool-Allah^{-azwj} used to frequently advise his^{-saww} companions with remembering the death. He^{-saww} said: 'Frequent remembering the death for it is a demolisher of the pleasures forming a barrier between you and the lustful desires'.

يَا عِبَادَ اللَّهِ مَا بَعْدَ الْمَوْتِ لِمَنْ لَا يُعْفَرُ لَهُ أَشَدُّ مِنَ الْمَوْتِ الْقَبْرِ فَاحْذَرُوا صَبِغَهُ وَ ضَنْكُهُ وَ ظُلْمَتَهُ وَ غُرْبَتَهُ إِنَّ الْقَبْرَ يَقُولُ كُلَّ يَوْمٍ أَنَا بَيْتُ الْعُرْبَةِ أَنَا بَيْتُ التُّرَابِ أَنَا بَيْتُ الْوَحْشَةِ أَنَا بَيْتُ الدُّودِ وَ الْهُوَامِ

O servants of Allah^{-azwj}! After the death, for the one who is not Forgiven, there is nothing severer for him than the death, than the grave is, therefore be cautious of its narrowness, and its distress, and its darkness, and its estrangement. The grave says every day, 'I am a house of estrangement! I am a house of soil! I am a house of loneliness! I am a house of insects and the vermin!'

وَ الْقَبْرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا دُفِنَ قَالَتْ لَهُ الْأَرْضُ مَرْحَباً وَ أَهلاً قَدْ كُنْتَ مِمَّنْ أَحَبُّ أَنْ تَمْشِيَ عَلَيَّ ظَهْرِي فَإِذَا وَلَيْتُكَ فَسَتَعَلَّمُ كَيْفَ صَنَيْتُ بِكَ فَيَتَسَبَّحُ لَهُ مَدَّ الْبَصَرِ

And the grave is either a garden from the gardens of Paradise or a pit from the pits of Fires. When the Momin servant is buried, the ground says to him, 'Welcome and hello! You used to

be from the most loved ones to be walking upon my back. When you are covered, you shall come to know how will be my dealing with you!' So, it becomes capacious for him to the extent of the sight.

وَ إِنَّ الْكَافِرَ إِذَا دُفِنَ قَالَتْ لَهُ الْأَرْضُ لَا مَرْحَباً بِكَ وَ لَا أَهلاً لَعْدُكُنْتَ مِنْ أَبْعَضِ مَنْ يَمْشِي عَلَى ظَهْرِي فَإِذَا وَلَيْتُكَ فَسَتَعَلَّمُ كَيْفَ صَنَيْتُ بِكَ فَتَضْمُهُ حَتَّى تَلْتَقِيَ أَضْلَاعُهُ

And when the Kafir is buried, the ground says to him, 'There is neither any welcome for you nor help! You used to be from the most hateful ones to be walking upon my back. When you are covered, you shall come to know how my dealing with you will be'. It compresses him until his ribs meet.

وَ إِنَّ الْمَعِيشَةَ الضَّنْكَ الَّتِي حَذَّرَ اللَّهُ مِنْهَا عَدُوَّهُ عَذَابُ الْفَرِّ إِنَّهُ يُسَلِّطُ عَلَى الْكَافِرِ فِي قَبْرِهِ تِسْعَةً وَ تِسْعِينَ تَبِيناً فَيَنْهَشُنْ لَحْمَهُ وَ يَكْسِرُنْ عَظْمَهُ يَتَرَدَّدَنَّ عَلَيْهِ كَذَلِكَ إِلَى يَوْمِ يُبْعَثُ لَوْ أَنَّ تَبِيناً مِنْهَا تَنْفُخُ فِي الْأَرْضِ لَمْ تُنْبِتْ زَرْعاً أَبَداً:

And the narrow life which Allah^{-azwj} has Cautioned His^{-azwj} enemies from is Punishment of the grave. It overcomes upon the Kafir in his grave with ninety-nine dragons. They gnaw at his flesh and break his bones, returning to him like that up to the Day he is Resurrected. If a dragon from these were to blow into the earth, no vegetation would grow, ever!

اعْلَمُوا يَا عِبَادَ اللَّهِ إِنَّ أَنْفُسَكُمْ الضَّعِيفَةَ وَ أَجْسَادَكُمْ النَّاعِمَةَ الرَّيْقَةَ الَّتِي يَكْفِيهَا الِيسِيرُ تَضْعُفُ عَنْ هَذَا فَإِنْ اسْتَطَعْتُمْ أَنْ تَجْرَعُوا لِأَجْسَادِكُمْ وَ أَنْفُسِكُمْ بِمَا لَا طَاقَةَ لَكُمْ بِهِ وَ لَا صَبْرَ لَكُمْ عَلَيْهِ فَاعْمَلُوا بِمَا أَحَبَّ اللَّهُ وَ اتَّقُوا مَا كَرِهَ اللَّهُ

Know, O servants of Allah^{-azwj}! Your souls are weak and your bodies are soft, gentle which the little would suffice weakening from this. So, if you are capable, then keep away your bodies and your souls from what there is no strength for you with, nor is there any patience for you upon it. Therefore, work with what Allah^{-azwj} Loves, and leave what Allah^{-azwj} Dislikes.

يَا عِبَادَ اللَّهِ إِنَّ بَعْدَ الْبُعْثِ مَا هُوَ أَشَدُّ مِنَ الْقَبْرِ يَوْمٌ يَنْشِبُ فِيهِ الصَّغِيرُ وَ يَسْكُرُ مِنْهُ الْكَبِيرُ وَ يَسْقُطُ فِيهِ الْجَبِينُ وَ تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ يَوْمَ عُبُوسٍ قَمْطَرِيرٍ يَوْمَ كَانَ شَرُّهُ مُسْتَطِيرًا

O servants of Allah^{-azwj}! There is nothing severer than the grave than the Resurrection, being a Day the young will be grey-haired, and the old will be intoxicated from it, and the foetuses will be miscarried during it, **every breast-feeding woman shall quit from what she breast-fed, [22:2] a harsh, distressful Day [76:10], a Day the evil of it would be widespread [76:7].**

إِنَّ فَرَجَ ذَلِكَ الْيَوْمِ لَيُرْهَبُ الْمَلَائِكَةُ الَّذِينَ لَا ذَنْبَ لَهُمْ وَ تُرْعَدُ مِنْهُ السَّبْعُ السِّدَادُ وَ الْجِبَالُ الْأَوْتَادُ وَ الْأَرْضُ الْمِهَادُ وَ تَنْشَقُّ السَّمَاءُ فِيهِ يَوْمَئِذٍ وَاهِيَةً وَ تَنْعَبِرُ فَكَأَنَّهَا وَرْدَةٌ كَالدِّهَانِ وَ تَكُونُ الْجِبَالُ سَرَاباً مَهِيلاً بَعْدَ مَا كَانَتْ صُماً صِلَاباً

The panic of that Day will scare the Angels, those who neither have any sin for them and the seven strong ones (skies) tremble from, and the pegged mountains, and the spread earth, **And the sky would be cleft asunder, so on that Day it shall be frail [69:16]** and be altered, **it would become rosy like the red hide [55:37]**, and the mountains will become a flowing mirage after having been solid slabs.

و يُنْفَخُ فِي الصُّورِ فَيُنْفَخُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ فَكَيْفَ مَنْ عَصَى بِالسَّمْعِ وَالْبَصْرِ وَاللِّسَانِ وَالْيَدِ وَالرِّجْلِ وَالْفَرْجِ وَالْبَطْنِ إِنْ لَمْ يَغْفِرِ اللَّهُ لَهُ وَيَرْحَمْهُ مِنْ ذَلِكَ الْيَوْمِ لِأَنَّهُ يُفْضِي وَيَصِيرُ إِلَى غَيْرِهِ إِلَى نَارٍ فَعَرْمَا بَعِيدٌ وَحَرْمَا شَدِيدٌ وَشَرَاهُمَا صَدِيدٌ وَعَذَابُهَا جَدِيدٌ وَمَقَامُهَا حَدِيدٌ- لَا يَفْتَرُ عَذَابُهَا وَلَا يَمُوتُ سَاكِنُهَا دَارٌ لَيْسَ فِيهَا رَحْمَةٌ وَلَا تُسْمَعُ لِأَهْلِهَا دَعْوَةٌ-

And the Trumpet will be blown into, so the ones in the skies and the ones in the earth will panic, except the one Allah^{-azwj} so Desires. How will it be for the one who had disobeyed with the hearing, and the sight, and the tongue, and the hand, and the left, and the genitals, and the belly, if Allah^{-azwj} does not Forgive him and has Mercy on him from that Day, because he will come to be somewhere else, to a Fire it's bottom is far, and its heat is severe, and its drink is pus, and its Punishment is renewed (constantly), and its repressors are of iron? Neither will its Punishment have a break, nor will its dwellers be dying. There will neither be any Mercy in it nor will a call of its people be heard.

وَاعْلَمُوا يَا عِبَادَ اللَّهِ أَنَّ مَعَ هَذَا رَحْمَةَ اللَّهِ الَّتِي لَا تَعْجُزُ الْعِبَادُ- جَنَّةٌ عَرْضُهَا كَعَرْضِ السَّمَاوَاتِ وَالْأَرْضِ أُعِدَّتْ لِلْمُتَّقِينَ- لَا يَكُونُ مَعَهَا شَرٌّ أَبَدًا لَدَائِمًا لَا تَمُلُّ وَتُجْتَمَعُهَا لَا يَنْفَرُوكَ قَدْ جَاوَزُوا الرَّحْمَنَ وَقَامَ بَيْنَ أَيْدِيهِمُ الْعُلَمَانُ بِصِحَافٍ مِنَ الذَّهَبِ فِيهَا الْفَاكِهَةُ وَالرَّيْحَانُ-

And know, O servants of Allah^{-azwj}! Along with this is Mercy of Allah^{-azwj} which will not frustrate the servants – a Garden, the expanse of it is like expanse of the skies and the earth, having been prepared for the pious. No evil will happen to be with it, ever! Its pleasures do not bore, and its gathered ones do not separate, and its dwellers will be in vicinity of the Beneficent, and the young boy servants will stand in front of them with trays of gold wherein will be the fruits and the aromas (perfumes).

ثُمَّ اعْلَمُوا يَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ إِنِّي قَدْ وَوَلَّيْتُكَ أَكْبَرُ أَجْنَادِي فِي نَفْسِي أَهْلَ مِصْرَ فَإِذَا وَوَلَّيْتُكَ مَا وَوَلَّيْتُكَ مِنْ أَمْرِ النَّاسِ فَأَنْتَ حَقِيقٌ أَنْ تَخَافَ مِنْهُ عَلَى نَفْسِكَ وَأَنْ تَحْذَرَ مِنْهُ عَلَى دِينِكَ فَإِنَّ اسْتَطَعْتَ أَنْ لَا تُسَخِّطَ رَبَّكَ بِرِضَا أَحَدٍ مِنْ خَلْقِهِ فَافْعَلْ فَإِنَّ لِلَّهِ عَزَّ وَجَلَّ خَلْفًا مِنْ غَيْرِهِ وَ لَيْسَ فِي شَيْءٍ سِوَاهُ خَلْفٌ مِنْهُ

And know, O Muhammad Bin Abu Bakr! I^{-asws} have placed you in charge of a mighty army of mine^{-asws} as far as I^{-asws} am concerned, the people of Egypt, so when you take charge of what I^{-asws} am placing you in charge of affairs of the people, then you are truly rightful of fearing from it upon yourself and to be careful upon your religion from it. So, if you are capable of not annoying your Lord^{-azwj} by satisfying someone from His^{-azwj} creatures, then do so, for there is a replacement for Allah^{-azwj} Mighty and Majestic from someone else, and there isn't any replacement from Him^{-azwj} in anything else.

اسْتَدَّ عَلَى الظَّالِمِ وَحُدَّ عَلَيْهِ وَ لِنِ لِأَهْلِ الْحَيْرِ وَ قَرَّبَهُمْ وَ اجْعَلُهُمْ بِطَانَتِكَ وَ أَقْرَانِكَ وَ انظُرْ إِلَى صَلَاتِكَ كَيْفَ هِيَ فَإِنَّكَ إِمَامٌ لِقَوْمِكَ أَنْ تَمَّتْهَا وَ لَا تُحَقِّقْهَا وَ لَيْسَ مِنْ إِمَامٍ يُصَلِّي بِقَوْمٍ يَكُونُ فِي صَلَاتِهِمْ نُفْصَانٌ إِلَّا كَانَ عَلَيْهِ لَا يَنْفَعُ مِنْ صَلَاتِهِمْ شَيْءٌ وَ تَمَّتْهَا وَ تُحَقِّقُ فِيهَا يَكُنْ لَكَ مِثْلُ أَجْرِهِمْ وَ لَا يَنْفَعُ ذَلِكَ مِنْ أَجْرِهِمْ شَيْءٌ

Be severe upon the unjust and seize upon him, and be gentle to the good people and draw them near, and make them your confidants and your pairs, and look into your Salat how it is. If you were to be the prayer leader of your people, then complete it and do not lighten it, and there isn't any prayer leader who prays Salat with a people happening to be deficient in their Salats, except it would be upon him not to reduce anything from their Salats, and complete it

and preserve in it, there will happen to be for you similar to their Recompense, and that will not reduce anything from their Recompense.

وَ انظُرْ إِلَى الْوُضُوءِ فَإِنَّهُ مِنْ تَمَامِ الصَّلَاةِ تَمَضُّضُ ثَلَاثَ مَرَّاتٍ وَ اسْتَنْشِقُ ثَلَاثًا وَ اغْسِلْ وَجْهَكَ ثُمَّ يَدَكَ الْيُمْنَى ثُمَّ امْسَحْ رَأْسَكَ وَ رِجْلَيْكَ فَإِنَّ رَأَيْتُ رَسُولَ اللَّهِ ص يَصْنَعُ ذَلِكَ وَ اعْلَمْ أَنَّ الْوُضُوءَ نِصْفُ الْإِيمَانِ

And look at the Wud'u, for it is from the complete Salat. Rinse your mouth thrice, and inhale thrice, and wash your face, then your right hand, then the left, then wipe your head and your legs, for I^{-asws} have seen Rasool-Allah^{-saww} doing that, and know that the Wud'u is half the Eman.

ثُمَّ ارْتَقِبْ وَقْتُ الصَّلَاةِ فَصَلِّهَا لَوْفِيهَا وَ لَا تَعْجَلْ بِهَا قَبْلَهُ لِقِرَاعٍ وَ لَا تُؤَخِّرْهَا عَنْهُ لِشُغْلٍ - فَإِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ص عَنْ أَوْقَاتِ الصَّلَاةِ فَقَالَ رَسُولُ اللَّهِ ص أَتَانِي جِبْرَائِيلُ ع وَقْتُ الصَّلَاةِ حِينَ زَالَتِ الشَّمْسُ فَكَانَتْ عَلَى حَاجِبِهِ الْأَيْمَنِ

Then watch out for the time of Salat. Pray it at its timing and do not be hasty with it before it for being free, nor delay from it due to a pre-occupation, for a man had asked Rasool-Allah^{-saww} about timings of the Salat. Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} at the time of Salat when the sun had decline (Al-Zohr). It was upon his^{-as} right eyebrow.

ثُمَّ أَتَانِي وَقْتُ الْعَصْرِ فَكَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى الْعِشَاءَ الْأَجْرَةَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الصُّبْحَ فَأَعْلَسَ بِهَا وَ النُّجُومُ مُشَبَّكَةٌ فَصَلِّ لِيَدِهِ الْأَوْقَاتِ

Then he^{-as} came to me^{-saww} at the time of Al-Asr, so the shadow of everything was like it. Then he^{-as} prayed Al-Maghrib when the sun had set. Then he^{-as} prayed Al-Isha the last when the twilight had disappeared. Then he^{-as} prayed the morning and was with it, and the stars were entwined'. Thus he^{-saww} prayed at this timings.

وَ الْيَوْمَ السُّنَّةُ الْمَعْرُوفَةُ وَ الطَّرِيقُ الْوَاضِحُ ثُمَّ انظُرْ رُكُوعَكَ وَ سُجُودَكَ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ أُمَّ النَّاسِ صَلَاةً وَ أَحَقَّهُمْ عَمَلًا فِيهَا - وَ اعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَبَعَ لِصَلَاتِكَ فَمَنْ ضَيَّعَ الصَّلَاةَ فَإِنَّهُ لَعَبْرَهَا أَضْيَعُ

And stick to the well-known Sunnah and the clear road. Then look at your Ruk'u and your Sajdah(s), for Rasool-Allah^{-saww} was the most complete of the people in Salat, and lightest of them in working in it, and know that all things from your deeds is pursuant to your Salat, so the one who wastes the Salat, it is more wasting for other (deeds).

أَسْأَلُ اللَّهَ الَّذِي بَرَى وَ لَا يُبْرَى وَ هُوَ بِالْمَنْظَرِ الْأَعْلَى أَنْ يَجْعَلَنَا وَ إِيَّاكَ مِنْ مُجِبِّ وَ يَرْضَى حَتَّى نُعِينَنَا وَ إِيَّاكَ عَلَى شُكْرِهِ وَ ذِكْرِهِ وَ حُسْنِ عِبَادَتِهِ وَ أَدَاءِ حَقِّهِ وَ عَلَى كُلِّ شَيْءٍ اخْتَارَ لَنَا فِي دِينِنَا وَ دُنْيَانَا وَ آخِرَتِنَا -

I^{-asws} ask Allah^{-azwj} Who Sees and cannot be seen, and He^{-azwj} is with the Exalted scenery; and beware from the ones He^{-azwj} Loves and is Satisfied with until He^{-azwj} Assists us; and be careful upon His^{-azwj} thanking, and His^{-azwj} Zikr, and excellence of His^{-azwj} worship, and fulfilling His^{-azwj} rights, and all things he chooses for us in our religion, and our world, and our Hereafter.

وَ أَنْتُمْ يَا أَهْلَ مِصْرَ فَلْيَصِدِّقْ قَوْلَكُمْ فَعَلْكُمْ وَ سِرِّكُمْ عَلَانِيَتَكُمْ وَ لَا تُخَالِفِ أَلْسِنَتَكُمْ فُلُوبَكُمْ وَ اعْلَمُوا أَنَّهُ لَا يَسْتَوِي إِمَامُ الْهُدَى وَ إِمَامُ الرَّذَى وَ وَصِي النَّبِيِّ ص وَ عَدُوُّهُ

And you, O people of Egypt! Let your actions ratify your words, and your announcements, your secrets, and your tongues should not oppose your hearts. And know, they are not equal, an Imam^{-asws} of guidance and an imam of ruination, and a successor^{-asws} of the Prophet^{-saww} and his^{-asws} enemy.

إِنِّي لَا أَخَافُ عَلَيْكُمْ مُؤْمِنًا وَلَا مُشْرِكًا أَمَّا الْمُؤْمِنُ فَيَمْنَعُهُ اللَّهُ بِإِيمَانِهِ وَأَمَّا الْمُشْرِكُ فَيُخْجِزُهُ اللَّهُ عَنْكُمْ بِشِرْكِهِ وَ لَكِنِّي أَخَافُ عَلَيْكُمْ الْمُنَافِقَ يَقُولُ مَا تَعْرِفُونَ وَيَعْمَلُ مَا تُنْكِرُونَ

I^{-asws} neither fearing upon you all of a Momin nor a Polytheists. As for the Momin, Allah^{-azwj} Defends him due to his Eman, and as for the Polytheist, Allah^{-azwj} will Keep him apart from you due to his Shirk, but I^{-asws} am fearing upon you of the hypocrite. He says what you are knowing and he acts what you are disliking.

يَا مُحَمَّدَ بْنَ أَبِي بَكْرٍ اعْلَمْ أَنَّ أَفْضَلَ الْعَقَّةِ الْوَرَعُ فِي دِينِ اللَّهِ وَالْعَمَلُ بِطَاعَتِهِ وَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ فِي أَمْرِ سِرِّكَ وَعَلَانِيَتِكَ وَعَلَى أَيِّ حَالٍ كُنْتَ عَلَيْهِ

O Muhammad Bin Abu Bakr! Know that the best chastity is the devoutness in the religion of Allah^{-azwj}, and the working in His^{-azwj} obedience; and I^{-asws} advise you with fearing Allah^{-azwj} regarding your private and open matters, and upon whichever state you were upon.

الدُّنْيَا دَارُ بَلَاءٍ وَ دَارُ فَنَاءٍ وَ الْآخِرَةُ دَارُ الْجَزَاءِ وَ دَارُ الْبَقَاءِ وَ اعْمَلْ لِمَا يَبْقَى وَ اغْدِلْ عَمَّا يَفْنَى وَ لَا تُنْسَ نَصِيبَكَ مِنَ الدُّنْيَا-

The world is a house of afflictions and a perishing house while the Hereafter is a house of Recompense and a lasting house, and work for what is to remain and turn away from what is to perish, and do not forget your share from the world.

أُوصِيكَ بِسَبْعِ هُرِّ جَوَامِعِ الْإِسْلَامِ تَحْشَى اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَحْشَى النَّاسَ فِي اللَّهِ- وَ حَيْرِ الْقَوْلِ مَا صَدَّقَهُ الْعَمَلُ وَ لَا تَقْضِ فِي أَمْرٍ وَاحِدٍ بِقَضَائِنِ مُحْتَلِفِينَ فَيُخْتَلِفَ أَمْرُكَ وَ تَزِيغَ عَنِ الْحَقِّ

I advise you with seven (matters). These are a summary of Al-Islam – fear Allah^{-azwj} Mighty and Majestic and do not fear the people regarding Allah^{-azwj}; and best of the word is what the actions ratify; and do not decree in one matter with two different decrees, your matter will differ and you will deviate from the truth.

وَ أَحَبُّ لِعَامَّةِ رَعِيَّتِكَ مَا تُحِبُّ لِنَفْسِكَ وَ أَهْلُ بَيْتِكَ وَ أَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ وَ لِأَهْلِ بَيْتِكَ فَإِنَّ ذَلِكَ أَوْجَبُ لِلْحُجَّةِ وَ أَصْلَحُ لِلرَّعِيَّةِ

And love for generality of your citizens what you love for yourself and your family members, and dislike for them what you dislike for yourself and for your family members, for that is more obliging for the argument and most reconciling for the citizens.

وَ حُضِّ الْعَمْرَاتِ إِلَى الْحَقِّ وَ لَا تَخَفْ فِي اللَّهِ لَوْمَةً لَأَنَّهُمْ وَ انْصَحِ الْمَرْءَ إِذَا اسْتَشَارَكَ وَ اجْعَلْ نَفْسَكَ أُسْوَةً لِقَرِيبِ الْمُسْلِمِينَ وَ بَعِيدِهِمْ

And dive into the depths for the truth; and do not fear blame of any blaming one regarding Allah^{-azwj}; and be a good adviser to the person when he consults you, and make yourself an example for the Muslims to draw their distant ones nearer.

جَعَلَ اللهُ مَوَدَّتَنَا فِي الدِّينِ وَ خَلَانَا وَ إِيَّاكُمْ حَلِيَّةَ الْمُتَّقِينَ أَنْبَى لَكُمْ طَاعَتَكُمْ حَتَّى يَجْعَلَنَا وَ إِيَّاكُمْ بِهَا إِخْوَانًا عَلَى سُرِّ مُتَقَابِلِينَ-

May Allah^{-azwj} Make our^{-asws} cordiality to be in the religion, and Garment us and you all with the garment of the pious ones, it will be more lasting for you of your obedience until He^{-azwj} Makes us^{-asws} and you all to be with it as brothers upon couches facing each other.

أَحْسِنُوا أَهْلَ مِصْرَ مُوَازَرَةَ مُحَمَّدٍ أَمِيرِكُمْ وَ انْتَبُوا عَلَى طَاعَتِهِ تَرُدُّوا حَوْضَ نَبِيِّكُمْ صَ أَعَانَنَا اللهُ وَ إِيَّاكُمْ عَلَى مَا يُرْضِيهِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

People of Egypt! Improve your visitation to Muhammad, your Emir, and be affirmed upon obeying him, you will arrive at the Fountain of your Prophet^{-saww}. May Allah^{-azwj} Assist us and you all upon what Pleases Him^{-azwj}. And the greetings be upon you all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings".⁴⁴⁷

12- لي، الأمايلي للصدوق عن أبيه عن سعد بن عبد الله عن ابن هاشم عن ابن أبي نجران عن ابن حميد عن محمد بن قيس عن أبي جعفر ع قال: كان أمير المؤمنين ع بالكوفة إذا صلى العشاء الأخرى يُنادي الناس ثلاث مرات حتى يُسمع أهل المسجد أيها الناس تجهزوا رحمكم الله فقد نودي فيكم بالرحيل فما الترعج على الدنيا بعد نداء فيها بالرحيل

(The book) 'Al Amaali' of Al Sadouq – from his father, from Sa'ad, from Ibn Hashim, from Ibn Abu Najran, from Ibn Humeyr, from Muhammad Bin Qays,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} was at Al-Kufa praying the Al-Isha the last. He^{-asws} called out to the people three times until people of the Masjid heard: 'O you people! Prepare, may Allah^{-azwj} have Mercy on you!! There has been a call among you for the departure. What (is the point of) meandering in the world after there has been a call in it for the departure?

تجهزوا رحمكم الله و انتقلوا بأفضل ما بخصرتكم من الزاد و هو الثقوى و اعلموا أن طريقكم إلى المعاد و مخرجكم على الصراط و الهول الأعظم أمامكم على طريقكم عقبة كئودة و منازل مهولة مخوفة- لا بد لكم من الممر عليها و الوقوف بها

Prepare, may Allah^{-azwj} have Mercy on you, and transfer with the best of what provision there is in your presence, and it is the piety, and know your path to the Hereafter, and your passing upon the Bridge, and the mighty horror in front of you. Upon your path are stumbling blocks and terrifying, scary stages. There is no escape for you from the passing upon these and the pausing at these.

فإما برحمة من الله فنجاة من هولها و عظم خطرها و فظاعة منظرها و شدة مخترها و إما بهلكة ليس بعدها نجاة.

It will either be by Mercy from Allah^{-azwj}, so there will be salvation from its horrors, and mightiness of its dangers, and it's terrifying scenarios, and severity of its trials, or it would be with destruction, there not being any compulsion after it".⁴⁴⁸

13- لي، الأمايلي للصدوق عن الدقاق عن محمد بن الحسن الطاطري عن محمد بن الحسين الحناب عن محمد بن الحسين عن المفصل بن غمر عن الصادق جعفر بن محمد عن أبيه عن جدّه عن أبيه ع قال قال أمير المؤمنين ع و الله ما دنياكم عندي إلا كسفر على منهل حلوا إذ صاح بهم سائتهم

⁴⁴⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 11

⁴⁴⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 12

فَارْتَحَلُوا وَ لَا لَدَادَتْهَا بِي عَيْنِي إِلَّا كَحَمِيمٍ أَشْرَبُهُ عَسَاقاً وَ عَلَقِمٍ أَجْرَعُ بِهِ زُعَاقاً وَ سَمٍ أَفْعَاةٍ أَسْفَاهُ دِهَاقاً وَ فِلَادَةٍ مِنْ نَارٍ أَوْهَمُهَا حَنَاقاً [خِنَاقاً] وَ لَقَدْ رَفَعْتُ مَدْرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَافِعِهَا

(The book) 'Al Amaali' of Al Sadouq – from Al Daqqaq, from Muhammad Bin Al-Hassan Al Tary, from Muhammad Bin Al-Husayn Al Khashaab, from Muhammad Bin Muhassin, from al Mufazzal Bin Umar,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'By Allah^{-azwj}! What is your world in my^{-asws} presence except like travelling by a sweet water place, when their usher shouts at them, so they depart, nor are its pleasures in my^{-asws} eyes except like boiling water I^{-asws} drink its pus, and a gulp I^{-asws} swallow with a sigh, and snake poison I^{-asws} quench to the fill, and a collar of fire I^{-asws} am with a chokehold, and I^{-asws} have patched this shirt of mine^{-asws} until I^{-asws} am embarrassed from its patches.

وَ لَوْ شِئْتُ لَتَسَوَّلْتُ بِالْعَبْقَرِيِّ الْمَنْفُوشِ مِنْ دِيَابِجِكُمْ وَ لَأَكَلْتُ لُبَابَ هَذَا الْبُرِّ بِضُدُورٍ دَجَاجِكُمْ وَ لَشَرِبْتُ الْمَاءَ الرُّلَالِ بِرِقِيقِي رُجَاجِكُمْ وَ لَكَيْتِي أَصَدِّقُ اللَّهَ جَلَّتْ عَظَمَتُهُ حَيْثُ يَقُولُ - مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ - أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ -

And had I^{-asws} so desired, I^{-asws} could have worn the engraved from your brocades, and I^{-asws} could have eaten the pulp of this wheat with your chicken breasts, and I^{-asws} could have drunk the clear water in your thin glasses, but I^{-asws} am ratifying Allah^{-azwj}, Majestic is His^{-azwj} Magnificence where He^{-azwj} is Saying: **One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15] They are those, there wouldn't be for them in the Hereafter except the Fire, [11:16].**

فَكَيْفَ اسْتَطِيعَ الصَّبْرُ عَلَى نَارٍ لَوْ قَدَفَتْ بِبَشَرَةٍ إِلَى الْأَرْضِ لِأَحْرَقَتْ نَبْتَهَا وَ لَوْ اغْتَصَمَتْ نَفْسٌ بِقُلَّةٍ لِأَنْصَحَهَا وَهَجَّ النَّارِ فِي قُلَّتِهَا

How can I^{-asws} be capable of being patient upon fire, if sparks of it were to be thrown to the earth, it would incinerate its vegetation, and even if a soul were to fortify in a hole, the glow of the fire would boil him inside the hole.

وَ إِنَّمَا خَيْرٌ لِعَلِيٍّ أَنْ يَكُونَ عِنْدَ ذِي الْعَرْشِ مُقَرَّباً أَوْ يَكُونَ فِي لَطْفِي خَسِيباً مُبْعَداً مَسْحُوطاً عَلَيْهِ بِجُزْمِهِ مُكَذَّباً

And which of the two is better for Ali^{-asws} – should he^{-asws} be drawn closer to the One^{-azwj} with the Throne, or be in a blaze, despised, distanced, being Wrathful upon due to his crimes, belied?

وَ اللَّهُ لَأَنَّ أَيْبَتَ عَلَى حَسَكِ السَّعْدَانِ مُرَقَّداً وَ تَحْتِي أَطْمَارٌ عَلَى سَفَاهَا مُمَدَّداً أَوْ أُجْرِي فِي أَغْلَالِي مُصَفَّداً أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْفِي فِي الْقِيَامَةِ مُحَمَّداً خَائِباً فِي ذِي يَتَمَّةٍ أَظْلَمُهُ بِفَلْسِهِ مُتَعَمَّداً وَ لَمْ أَظْلِمِ الْيَتِيمَ وَ غَيْرَ الْيَتِيمِ

By Allah^{-azwj}! Because I^{-asws} would spend a night lying upon spiky bones and under me^{-asws} are old rags stretched upon their rocks, or be dragged handcuffed in my^{-asws} shackles, would be more beloved to me^{-asws} than meeting Muhammad^{-saww} during Qiyamah as a betrayer of an orphan having oppressed him deliberately for a Dirham, and I^{-asws} have not been unjust to an orphan nor a non-orphan.

لِنَفْسٍ تُسْرِعُ إِلَى الْبَلَاءِ فُقُوهُنَا وَ يَمْتَدُّ فِي أَطْبَاقِ التُّرَى حُلُوهَا وَ إِنْ عَاشَتْ رُوَيْدًا فَبِيَدِي الْعَرْشِ نُزُولُهَا-

For a soul, its locks are quick to the affliction, and there is extension in the layers of the soil in its permeation, and if it lives slowly, its descent will be to the One^{-azwj} with the Throne.

مَعَاشِرَ شِيعَتِي أَحَدَرُوا فَقَدْ عَضَّتْكُمْ الدُّنْيَا بِأَنْبِئَانِهَا تَحْتَطِفُ مِنْكُمْ نَفْسًا بَعْدَ نَفْسٍ كَذِبَانِهَا وَ هَذِهِ مَطَايَا الرَّجِيلِ قَدْ أُبِيحَتْ لِرِجَالِهَا

Community of my^{-asws} Shias! Be careful, for the world is biting you with its fangs. A soul after soul is being snatched away from you like its wolves (snatch away its prey), and these are mounts for departure having knelt for their riding.

أَلَا إِنَّ الْحَدِيثَ دُو شُجُونٍ فَلَا يَقُولَنَّ قَائِلُكُمْ إِنَّ كَلَامَ عَلِيٍّ مُتَنَاقِضٌ لِأَنَّ الْكَلَامَ عَارِضٌ

Indeed! The Hadeeth is with miscellaneous topics, so your speaker should not be saying that the speech of Ali^{-asws} is contradictory, because the speech is wide.

وَ لَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فُطَّانِ الْمَدَائِنِ تَبِعَ بَعْدَ الْحَنَفِيَّةِ عُلُوجَهُ وَ لَيْسَ مِنْ نَالَةِ دِهْقَانِهِ مَسْجُوحَهُ وَ تَصَمَّحَ بِمِسْكِ هَذِهِ النَّوْفِجِ صَبَاحَهُ وَ تَبَخَّرَ بِعُودِ الْهِنْدِ رَوَاحَهُ وَ حَوْلَهُ رَجُلَانُ حَدِيقَةٍ يَشْمُ ثَمَّاحَهُ وَ قَدْ مَدَّ لَهُ مَفْرُوشَاتِ الرُّومِ عَلَى سُرِّهِ

And it has reached me that a man from Qatan Al-Madain pursued after the Hanafiya for his honour, and he wore his woven fabric having acquired it from Dihqan, and he applied musk in his nasal passages in his morning, and he burned the aloes of India for his perfume, and around him was an aromatic garden he was smelling its apples, and the furnishings of Rome had been spread out for him upon his bed.

تَغَسَّأَ لَهُ بَعْدَ مَا نَاهَزَ السَّبْعِينَ مِنْ عُمُرِهِ وَ حَوْلَهُ شَيْخٌ يَدِبُّ عَلَى أَرْضِهِ مِنْ هَرَمِهِ وَ دُو يَتَمَمَةَ تَصَوَّرَ مِنْ ضُرِّهِ وَ مِنْ قَرْمِهِ فَمَا وَاسَاهَمَ بِفَاضِلَاتٍ مِنْ عُلَقَمِيهِ

Woe be to him! After having reached the age of seventy? And around him was an old man crawling upon his ground out of old age and with orphans suffering from his injuries, and from taking small bites, but he did not help him with from his surplus morsels.

لَئِنْ أَمَكَّنَنِي اللَّهُ مِنْهُ لَأُحْضَمَّهُ حَضْمَ الْبُرِّ وَ لَأُفَيِّمَنَّ عَلَيْهِ حَدَّ الْمُرْتَدِّ وَ لَأُضْرِبَنَّه التَّمَانِينَ بَعْدَ حَدِّ وَ لَأُسَدِّنَّ مِنْ جَهْلِهِ كُلَّ مَسَدٍ

If Allah^{-azwj} were to Enable me^{-asws} from him, I^{-asws} would shut him up with bites of wheat, and I^{-asws} would establish a legal penalty of the apostate upon him, and I^{-asws} would beat him eighty (lashes) after a legal penalty, and I^{-asws} would close down every hindrance from his ignorance.

تَغَسَّأَ لَهُ أَ فَلَا شَعْرٌ أَ فَلَا صُوفٌ أَ فَلَا وَبْرٌ أَ فَلَا رَغِيْفٌ فَفَارَ اللَّبْلُ إِفْطَارٌ مُقَدَّمٌ أَ فَلَا عَبْرَةٌ عَلَى حَدِّ فِي ظُلْمَةِ لَيْالٍ تَنْحَدِرُ وَ لَوْ كَانَ مُؤْمِنًا لَأَتَسَقَّتْ لَهُ الْحُجَّةُ إِذَا ضَبَّعَ مَا لَا يَمْلِكُ-

Woe be to him! Is there no hair? Is there no wool? Is there no fur? Is there no bread for the night to precede the breakfast? Is there no tear to roll down upon the cheek in darkness of the night? And had he been a Momin, the argument would be consistent for him when he wastes what he does not own.

وَ اللَّهُ لَقَدْ رَأَيْتَ عَقِيلاً أُخِي وَ قَدْ أَمْلَقَ حَتَّى اسْتَمَاحَنِي مِنْ بُرْكَمِ صَاعَةً وَ عَاوَدَنِي فِي عَشْرِ وَسَقِي مِنْ شَعِيرِكُمْ يُطْعِمُهُ جِيعَاهُ وَ يَكَادُ يَلْوِي ثَالِثَ أَيَّامِهِ
خَامِصاً مَا اسْتَطَاعَهُ وَ رَأَيْتَ أَطْفَالَهُ شُعْتَ الْأَلْوَانِ مِنْ ضَرْهِمْ كَأَنَّما اسْتَمَّازَتْ وُجُوهُهُمُ مِنْ قُرْهِمُ

By Allah^{-azwj!} I^{-asws} had seen my^{-asws} brother Aqeel, and he was so destitute until he requested me^{-asws} for a Sa'a (four handfuls) from your wheat (public granary), and kept re-iterating to me^{-asws} regarding a tenth of a load from your barley he can feed his hungry ones, and it was almost his third day he had folded (squinted) as much as he could, and I^{-asws} saw his children being of dishevelled colours from their harm. It was as if their faces had constricted from their disgust.

فَلَمَّا عَاوَدَنِي فِي قَوْلِهِ وَ كَرَّرَهُ أَصْعَيْتُ إِلَيْهِ سَمْعِي فَعَرَّهُ وَ ظَنَّنِي وَ أَوْتَعُ دِينِي فَاتَّبَعْتُ مَا سَرَّهُ أَحْمِيثُ لَهُ حَدِيدَةٌ يَنْزُجُ إِذْ لَا يَسْتَطِيعُ مِنْهَا ذَنْوًا وَ لَا يَصْبِرُ ثُمَّ
أَذْنَيْتُهَا مِنْ جِسْمِهِ

When he re-iterated his words to me^{-asws} and repeated it, I^{-asws} listened intently to him. He was deceived. He thought of me^{-asws} that I^{-azwj} would spoil my^{-asws} religion and follow what would cheer him. I^{-asws} heated an iron rod for him for rebuke until he would neither be able to close to it nor be patient. Then I^{-asws} brought it closer to his body.

فَضَجَّ مِنْ أَلَمِهِ صَجِيحٌ ذِي دَنْفٍ يَكُ مِنْ سَعْمِهِ وَ كَادَ يَسْتَبِينِي سَفْهًا مِنْ كَظْمِهِ وَ لِحَرْقَةٍ فِي لَطَى أَضَى لَهُ مِنْ عُذْمِهِ

He clamoured from his pain like the groaning of one in his sickness, and he almost reviled me^{-asws} as foolish from his remorse, and for a burning sensation more appropriate for him than not.

فَقُلْتُ لَهُ نَكَلْتِكَ التُّوَاكِلَ يَا عَقِيلُ أَمْ تَتُّنُ مِنْ حَدِيدَةٍ أَحْمَاهَا إِنْسَانُهَا لِمَدْعَبِهِ وَ تَجُرُّنِي إِلَى نَارٍ سَجَرَهَا جَبَّارُهَا مِنْ عَضْبِهِ أَمْ تَتُّنُ مِنَ الْأَذَى وَ لَا أَتُّنُ مِنْ لَطَى

I^{-asws} said to him: 'May the bereaving ones be bereaved of you, O Aqeel! Are you groaning from an iron heated by its human being in jest, and you are dragging me^{-asws} to a Fire heated by its Subduer from His^{-azwj} Wrath? Are you groaning from the pain and I^{-asws} will not groan from the blazing flame?

وَ اللَّهُ لَوْ سَقَطَتِ الْمُكَافَأَةُ عَنِ الْأُمَّمِ وَ تَرَكْتُ فِي مَضَاجِعِهَا بَالِيَاتٌ فِي الرِّمِّ - لَا اسْتَحْيَيْتُ مِنْ مَقْتِ رَقِيبٍ يَكْشِفُ فَاضِحَاتٍ مِنَ الْأَوْزَارِ تَنْسِخُ-

By Allah^{-azwj!} If the reciprocation were to fall from the communities, and they are left in their lying places (graves) decaying in the ashes (dust), I^{-asws} would be embarrassed from the hate of a Watcher Uncovering the shames from the replicated sins.

فَصَبْرًا عَلَى دُنْيَا تَمُرُّ بِالْأَوَائِهَا كَلِيلَةً بِأَخْلَامِهَا تَنْسَلِخُ كَمْ بَيْنَ نَفْسٍ فِي خِيَامِهَا نَاعِمَةٌ وَ بَيْنَ أَثِيمٍ فِي جَحِيمٍ يَصْطَرِّحُ فَلَا تَعْجَبُ مِنْ هَذَا وَ أَعْجَبُ بِلَا صُنْعٍ
مِنَّا مِنْ طَارِي طَرَقْنَا بِمَلْفُوفَاتٍ رَمَلَهَا فِي وَعَائِهَا وَ مَعْجُونَةٍ بَسَطَهَا فِي إِنَائِهَا

Therefore, be patient upon a world passing by with its afflictions, its dreams slipping away. How much is there between a soul sleeping in its tent and a sinner screaming in Hell? So do not be surprised from this, and more surprising is without any making from us^{-asws}, from a knocker knocking on our^{-asws} doors with cabbages having packed in her bowl, and dough she has spread in her bowl'.

فَقُلْتُ لَهُ أَمْ صَدَقَةٌ أَمْ نَذْرٌ أَمْ زَكَاةٌ وَ كُلُّ ذَلِكَ يُحْرِمُ عَلَيْنَا أَهْلَ بَيْتِ النَّبِيِّ وَ عَوْضَنَا مِنْهُ خُمْسُ ذِي الْقُرْبَى فِي الْكِتَابِ وَ السُّنَّةِ

I^{-asws} said to him: 'Is it charity (you want), or a vow, or Zakat, and all that is Prohibited unto us^{-asws} People^{-asws} of Household of the Prophet^{-saww}, and we^{-asws} have been compensated from it with Khums of the ones with relationships, in the Book and the Sunnah'.

فَقَالَ لِي لَا ذَاكَ وَ لَا ذَاكَ وَ لَكِنَّهُ هَدِيَّةٌ

He said to me^{-asws}, 'Neither that nor that, but as a gift'.

فَقُلْتُ لَهُ تَكَلَّمَكَ النَّوَكِلُ أَ فَعَنَ دِينَ اللَّهِ تَخَدَعَنِي مَعْجُونَةٌ عَرَفْتُمُوهَا بِفَنْدِكُمْ وَ حَبِصَةٌ صَفْرَاءُ أَتَيْتُمُونِي بِهَا بِعَصِيرِ تَمْرِكُمْ أَمْ مَحْتَبِطٌ أَمْ دُو جِنَّةٍ أَمْ تَهْجُرٌ أَمْ لَيْسَتْ النَّفُوسُ عَنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مَسْئُولَةٌ فَمَاذَا أَقُولُ فِي مَعْجُونَةٍ أَتَرَقَّمُهَا مَعْمُولَةً

I^{-asws} said to him: 'May the bereaved ones be bereaved of you! Are you deceiving me^{-asws} about the religion of Allah^{-azwj} with a kneading you have worked with your sweets, and yellow porridge you have come to me^{-asws} with juice of your dates? Should I^{-asws} be confused, either with Paradise or abandonment? Won't the souls be Questioned about a particle weight of mustard seed? So, what shall I^{-asws} say regarding a cooked kneading I^{-asws} should swallow?'.

وَ اللَّهُ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتُ أَفْلَاحِهَا وَ اسْتُرِقَّ لِي قُطَانُهَا مُدْعِنَةً بِأَمْلَاحِهَا عَلَيَّ أَنْ أَعْصِي اللَّهَ فِي نَمْلَةٍ أَسْلُبُهَا شَعِيرَةً فَأَلْوَكُهَا مَا قَبِلْتُ وَ لَا أَرَدْتُ-

By Allah^{-azwj}! Even if I were to be given the seven regions with what is under their skies, and its dwellers lower their heads to me^{-asws} submissive with their possessions, based upon that I^{-asws} should disobey Allah^{-azwj} regarding an ant, I^{-asws} should confiscate its barley seed from its mouth, I^{-asws} will neither accept nor intend.

وَ لَدُنْيَاكُمْ أَهْوَنُ عِنْدِي مِنْ وَرَقَةٍ فِي فِي جِرَادَةٍ تَقْضُمُهَا وَ أَقْدَرُ عِنْدِي مِنْ عُرَاقَةٍ خَنْزِيرٍ يَفْدِفُ بِهَا أَجْدُمَهَا وَ أَمْرٌ عَلَيَّ فُؤَادِي مِنْ حَنْظَلَةٍ يَلُوكُهَا دُو سُفْمٍ فَيَبِئْسُهَا

And this world of yours is less significant in my^{-asws} presence than a leaf in the mouth of a locust nibbling it, and it is filthier in my^{-asws} presence than knuckles of a pig thrown in their dumps, and it is bitterer upon my^{-asws} heart than colocynth licked by the sick one, so he smells it.

فَكَيْفَ أَقْبَلُ مَلْفُوقَاتٍ عَكَمْتَهَا فِي طَيْهَا وَ مَعْجُونَةً كَأَنَّهَا عُجْنَتْ بِرَيْقِ حَيَّةٍ أَوْ قَيْبِهَا

So how can I accept wraps kept in her fold, and dough as if it has been kneaded with saliva of a snake or its vomit?'

اللَّهُمَّ إِنِّي نَفَرْتُ عَنْهَا نِفَارَ الْمُهْرَةِ مِنْ كَيْبِهَا أَرِيهِ السُّهَى وَ يُرِينِي الْقَمَرَ أَمْ تَتَّبَعُ مِنْ وَبَرَةٍ مِنْ قَلُوصِهَا سَاقِطَةٍ وَ أَتَبَلِّغُ إِبْلًا فِي مَبْرَكِهَا رَابِطَةً أَمْ ذَيْبِ الْعَقَارِبِ مِنْ وَكْرِهَا أَلْتَقِطُ أَمْ قَوَاتِلِ الرُّفْسِ فِي مَيْبَتِي أَرْتَبُ

O Allah^{-azwj}! I^{-asws} flee away from it like the filly (baby horse) fleeing away from the one cauterising it. I^{-asws} am showing him the star and he is showing me^{-asws} the moon. Shall I^{-asws}

abstain from a faller hair fallen from its stalk? And shall I^{-asws} swallow a camel tied in its enclosure? Shall I^{-asws} drive the scorpions out from their dens or shall I^{-asws} battle the sprinkles in my^{-asws} spending the night tied up?

فَدَعُونِي أَكْتَفِي مِنْ دُنْيَاكُمْ بِمَلْجِي وَ أَفْرَاصِي فَيَنْقُوهُ اللهُ أَرْجُو خَلَاصِي مَا لِعَلِيٍّ وَ نَعِيمٍ بَغْيِي وَ لَدَّةٍ تَنْخُطُّهَا الْمَعَاصِي

So, leave me! I^{-asws} shall suffice from your world with my^{-asws} salt and my^{-asws} disc of bread. By the fear of Allah^{-azwj} I^{-asws} hope for my^{-asws} salvation. What is there for Ali^{-asws} and perishing bounties, and pleasures kept aside by the disobedience?

سَأَلْتِي وَ شِيعَتِي رَبَّنَا بِعُيُونٍ سَاهِرَةٍ وَ بَطُونٍ حِمَاصٍ لِيُمَحِّصَ اللهُ الَّذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ وَ نَعُوذُ بِاللَّهِ مِنْ سَيِّئَاتِ الْأَعْمَالِ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

I^{-asws} and my^{-asws} Shias shall meet our Lord^{-azwj} with eyes having stayed awake at nights, and hungry bellies, **And for Allah to Distinguish those who are believing and Obliterate the Kafirs [3:141]**, and we^{-asws} seek Refuge with Allah^{-azwj} from the evil deeds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.⁴⁴⁹

14- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمًا وَ قَدْ تَبِعَ جِنَازَةً فَسَمِعَ رَجُلًا يَضْحَكُ فَقَالَ كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُنْتُ وَ كَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجِبَ وَ كَأَنَّ الَّذِي نَسْمَعُ مِنَ الْأَمْوَاتِ سَمْرٌ عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ

(The book) 'Tafseer Al Qummi' –

'Amir Al-Momineen^{-asws} said one day, he^{-asws} was following a funeral, and heard a man laughing, he^{-asws} said: 'It is as if the death in it is Prescribed upon other than us, and it is as if the truth in it is obligated upon other than us, and it is as if that which we are hearing about the deceased is a journey and after a little while they will be returning to us.

نُزْنُهُمْ أَحْدَانَهُمْ وَ نَأْكُلُ ثَرَاثَهُمْ كَأَنَّا مُخَلَّدُونَ بَعْدَهُمْ قَدْ نَسِينَا كُلَّ وَاعِظَةٍ وَ زُمِينَا بِكُلِّ جَائِحَةٍ

We are lodging them in their graves and we are eating their inheritances as if we will be living eternally after them. We have forgotten every preaching while we are being shot at with every pandemic.

أَيُّهَا النَّاسُ طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ وَ تَوَاضَعَ مِنْ غَيْرِ مَنْقَصَةٍ وَ جَالَسَ أَهْلَ التَّقْوَى وَ الرَّحْمَةَ وَ خَالَطَ أَهْلَ الدَّلِّ وَ الْمَسْكِنَةَ وَ أَنْفَقَ مَالًا جَمَعَهُ فِي غَيْرِ مَعْصِيَةٍ

O you people! Beatitude is for one whose own faults pre-occupy him from faulting the people, and is humble without being diminished, and sits with the people of understanding and the mercy, and he mingles with the humiliated and the poor people, and he spends wealth having collected it without disobedience.

⁴⁴⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 13

أَيُّهَا النَّاسُ طُوبَى لِمَنْ دَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سِرِّيَّتُهُ وَ حَسُنَتْ خَلِيفَتُهُ وَ أَنْفَقَ الْفُضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفُضْلَ مِنْ كَلَامِهِ وَ عَدَلَ عَنِ النَّاسِ شَرَّهُ وَ سَعَتَهُ السُّنَّةَ وَ لَمْ يَتَعَدَّ إِلَى الْبِدْعَةِ

O you people! Beatitude is for one who is humble within himself, and his earnings are good, and his secrets are righteous, and his manners are good, and he spends surplus of his wealth and withholds from the surplus of his speech, and he turns his evil away from the people, and his striving is the Sunnah, and he does not turn towards the ‘Bidah’ innovation.

يَا أَيُّهَا النَّاسُ طُوبَى لِمَنْ لَزِمَ بَيْتَهُ وَ أَكَلَ كِسْرَتَهُ وَ بَكَى عَلَى خَطِيئَتِهِ وَ كَانَ مِنْ نَفْسِهِ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي الرَّاحَةِ.

O you people! Beatitude is for one who stays in his house, and eats his bread, and cries upon his mistakes (sins), and he would be in fatigue from himself while the people in the comfort from him”.⁴⁵⁰

15- ل، الخصال عن ابن المتوكل عن علي عن أبيه عن النوفلي عن السكوبي عن جعفر بن محمد عن أبيه عن آبائه عن أمير المؤمنين ع قال: كانت الفقهاء والحكماء إذا كاتب بعضهم بعضاً كتبوا بثلاث ليس معهم رابعة

(The book) ‘Al Khisaal’ – from Ibn Al Mutawakkil, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘The jurists and the wise ones, whenever they wrote to each other, they would write with three. There wouldn’t be a fourth with these: -

من كانت الآخرة همه كفاه الله همه في الدنيا و من أصلح سريرته أصلح الله علانيته و من أصلح فيما بينه و بين الله عز و جل أصلح الله فيما بينه و بين الناس.

One who were to be concerned of the Hereafter, Allah^{-azwj} will Suffice him of his concerns in the world; and one who corrects his secrets, Allah^{-azwj} will Correct his announcements; and one who corrects regarding what is between him and Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Correct regarding what is between him and the people”.⁴⁵¹

16- ل، الخصال عن أبيه عن علي عن أبيه عن حماد بن عيسى عن ذكره عن أبي عبد الله ع قال: قال أمير المؤمنين ع في وصيته لابنه محمد بن الحنفية إياك و العجب و سوء الخلق و قلة الصبر فإنه لا يستقيم لك على هذه الخصال الثلاث صاحب و لا يزال لك عليها من الناس مجازب

(The book) ‘Al Khisaal’ – from his father, from Ali, from his father, from Hammad Bin Isa, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said in his^{-asws} bequest to his^{-asws} son Muhammad Bin Al-Hanafiya: ‘Beware of the self-fascination, and evil manners, and lack of patience, for there will not be straight for you upon these three characteristics any companion, nor will there cease to be from the people keeping aside while you are upon these.

⁴⁵⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 14

⁴⁵¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 15

وَأَلِّمْنَا نَفْسَكَ التَّوَدُّدَ وَصَبْرًا عَلَى مُتُونَاتِ النَّاسِ نَفْسَكَ وَابْتَدُلْ لِصَدِيقِكَ نَفْسَكَ وَ مَالَكَ وَ لِمَعْرِفَتِكَ رُفْدَكَ وَ مَحْضَرَكَ وَ لِعَامَّةِ بَشْرِكَ وَ مَحَبَّتِكَ وَ لِعَدْوِكَ عَدْلَكَ وَ إِنْصَافَكَ وَ اضْنَنْ بِدِينِكَ وَ عَرْضِكَ عَنْ كُلِّ أَحَدٍ فَإِنَّهُ أَسْلَمَ لِدِينِكَ وَ دُنْيَاكَ.

And necessitate yourself the cordiality and be patient yourself upon needs of the people, and exert yourself to your friend and (spend) your wealth, and your support for your acquaintances and ones in your presence, and your smile and your love to the general public, and your justice and your fairness to your enemy, and embrace your religion and your honour on behalf of everyone, for it is safer for your religion and your world.”⁴⁵²

17- ما، الأماي للشيخ الطوسي عَنِ الْمُفِيدِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ التَّمَارِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ أَبِي نُعَيْمٍ عَنِ صَالِحِ بْنِ عَبْدِ اللَّهِ عَنِ هِشَامِ بْنِ أَبِي مُحَمَّدٍ عَنِ الْأَعْمَشِ عَنِ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْأَصْبَغِ بْنِ ثُبَّانَةَ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع حَطَبَ ذَاتَ يَوْمٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ -ص-

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al Mufeed, from Al-Husayn Bin Muhammad Al Tammar, from Muhammad Bin Al-Husayn, from Abu Nueym, from Salih Bin Abdullah, from Hisham Bin Abu Mikhnaf, from Al Amsh, from Abu Is’haq Al Sabie, from Al Asbagh Bin Nubata who said,

‘One day Amir Al-Momineen^{-asws} addressed. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, and sent Salawaat upon the Prophet^{-saww}.

قَالَ أَيُّهَا النَّاسُ اسْمَعُوا مَقَالِي وَ عُوا كَلَامِي إِنَّ الْهَيْلَاءَ مِنَ التَّجْبُرِ وَ النَّخْوَةَ مِنَ التَّكْبُرِ وَ إِنَّ الشَّيْطَانَ عَدُوٌّ حَاضِرٌ يَعِدُّكُمْ الْبَاطِلَ

He^{-asws} said: ‘O you people! Listen to my^{-asws} words and retain my^{-asws} speech! The vanity is from the compulsiveness, and the haughtiness is from the arrogance, and the Satan^{-la} is a present enemy promising you the falsities.

أَلَا إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ فَ لَا تَبَايَرُوا وَ لَا تَحَادَلُوا- فَإِنَّ شَرَائِعَ الدِّينِ وَاحِدَةٌ وَ سَبِيلُهُ قَاصِدَةٌ مَنْ أَحَدَهَا حَقٌّ وَ مَنْ تَرَكَهَا مَرَقٌ وَ مَنْ فَارَقَهَا حَقٌّ

Indeed! The Muslim is a brother of the Muslim, so neither deride nor abandon each other, for the Laws of religion are one, and its way is moderate. One who takes with it will catch up, and the one neglecting it will be sloppy, and one separating from it will be obliterated.

لَيْسَ الْمُسْلِمُ بِالْخَائِنِ إِذَا أَتَمَّنَ وَ لَا بِالْمُخْلِيفِ إِذَا وَعَدَ وَ لَا بِالْكَذُوبِ إِذَا نَطَقَ

The Muslims isn’t with treachery when he is entrusted, nor with the breaking when he promises, nor with the lying when he speaks.

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ وَ قَوْلُنَا الْحَقُّ وَ فِعْلُنَا الْقِسْطُ وَ مِنَّا خَاتَمُ النَّبِيِّينَ وَ مِنَّا قَادَةُ الْإِسْلَامِ وَ أَمْنَاءُ الْكِتَابِ نَدْعُوكُمْ إِلَى اللَّهِ وَ رَسُولِهِ وَ إِلَى جِهَادِ عَدُوِّهِ وَ الشَّدَّةِ فِي أَمْرِهِ وَ ابْتِغَاءِ رِضْوَانِهِ وَ إِلَى إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ حِجِّ الْبَيْتِ وَ صِيَامِ شَهْرِ رَمَضَانَ وَ تَوْفِيرِ الْفِيءِ لِأَهْلِهِ-

We^{-asws} are People^{-asws} of the Household of mercy, and our^{-asws} words are the truth, and our^{-asws} actions are equitable (fair), and from us^{-asws} is last of the Prophets^{-as}, and among us^{-asws} is leaders of Al-Islam and trustees of the Book. We^{-asws} call you all to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and to fight His^{-azwj} enemies, and the adversities regarding His^{-azwj} Commands, and

⁴⁵² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 16

seeking His^{-saww} Satisfaction, and to establishing the Salat, and giving the Zakat, and performing Hajj of the House (Kabah), and fasting month of Ramazan, and give full measure of the war booty to its rightful ones.

أَلَا وَ إِنَّ أَعْجَبَ الْعَجَبِ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ الْأُمَوِيَّ وَ عَمْرُو بْنَ الْعَاصِ السَّهْمِيِّ مُحْرِضَانِ النَّاسَ عَلَى طَلَبِ الدِّينِ بِزَعْمِهِمَا وَ إِنِّي وَ اللَّهُ لَمْ أُخَالِفْ رَسُولَ اللَّهِ ص قَطُّ وَ لَمْ أَعْصِهِ فِي أَمْرٍ قَطُّ

Indeed, and the surprise of all surprises is that Muawiya Bin Abu Sufyan the Umayyad, and Amro Bin Al-Aas Al-Sahmy are both inciting the people upon seeking the religion with their claims, and by Allah^{-azwj}, I^{-asws} have not opposed Rasool-Allah^{-saww} at all, and I^{-asws} did not disobey him^{-saww} in any matter at all.

أَفِيهِ بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تَنْكُصُ فِيهَا الْأَبْطَالُ وَ تَزْعَدُ فِيهَا الْفَرَاتِصُ بِقُوَّةِ أَكْرَمِي اللَّهِ بِهَا فَلَهُ الْحَمْدُ

I^{-asws} saved him^{-saww} with myself^{-asws} in (many) places which the heroes had fallen deficient and the limbs had trembles in these, by the strength Allah^{-azwj} had Bestowed me^{-asws} with. For Him^{-azwj} is the Praise.

وَ لَقَدْ فُيْضَ النَّبِيُّ ص وَ إِنَّ رَأْسَهُ فِي حَجْرِي وَ لَقَدْ وُلِّيتُ عُسْلَهُ أُعَيْتُهُ بِيَدِي وَ ثَقَلِيهِ الْمَلَائِكَةُ الْمُقَرَّبُونَ مَعِي

And the Prophet^{-saww} had passed away while his^{-saww} head was in my^{-asws} lap, and I^{-asws} took charge of his^{-saww} washing with my^{-asws} hands while the Angels of Proximity were turning him^{-saww} with me^{-asws}.

وَ أَيْمَ اللَّهِ مَا اخْتَلِفَ أُمَّةٌ بَعْدَ نَبِيِّهَا إِلَّا ظَهَرَ بَاطِلُهَا عَلَى حَقِّهَا إِلَّا مَا شَاءَ اللَّهُ

And I^{-asws} swear by Allah^{-azwj}! No community had differed after its Prophet^{-as} except its falsehood prevailed upon its right, except what Allah^{-azwj} so Desired!

قَالَ فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ عَلَيْهِ فَقَالَ أَمَّا أَمِيرُ الْمُؤْمِنِينَ فَقَدْ أَعْلَمَكُمْ أَنَّ الْأُمَّةَ لَمْ يَسْتَقِمَّ عَلَيْهِنَّ فَتَفَرَّقَ النَّاسُ وَ قَدْ نَفَذَتْ بَصَائِرُهُمْ.

He (the narrator) said, ‘Ammar Bin Yasir^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra}, stood up. He^{-ra} said, ‘As for Amir Al-Momineen^{-asws}, you have known that the community did not stand firm upon (supporting) him^{-asws}. The people dispersed and they fell short of insights’.⁴⁵³

18- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلظَّالِمِ عَدَا يُكْفِيهِ عَضُّهُ يَدَيْهِ وَ الرَّحِيلُ وَ شَيْبُكَ وَ لِلْأَخْلَاءِ نَدَامَةٌ إِلَّا الْمُتَّقِينَ.

Tafseer Al Qummi –

‘Amir Al-Momineen^{-asws} said: ‘For the unjust one tomorrow, his biting his own hands will suffice him, and the departure is imminent, and for the evacuation there is regret except for the pious ones’.⁴⁵⁴

⁴⁵³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 17

⁴⁵⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 18

19- ب، قرب الإسناد عن ابن طريف عن ابن علوان عن جعفر عن أبيه ع قال قال علي ع ما ملئ بيت قط حبرة إلا أوشك أن يملاً عبرة و ما ملئ بيت قط عبرة إلا أن يوشك أن يملاً حبرة.

(The book) 'Qurb Al Asnaad' – from Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said: 'There is no house filled with joy at all except it is about to be filled with tears, and there is no house filled with tears at all except it is about to be filled with joy".⁴⁵⁵

20- ب، قرب الإسناد عن أبي البختري عن جعفر عن أبيه ع أن علياً ع قال لرجل و هو يوصيه خذ مني خمساً لا يرجون أحدكم إلا ربك و لا يخاف إلا ذنبه و لا يستحي أن يتعلم ما لا تعلم و لا يستحي إذا سئل عما لا تعلم أن يقول لا أعلم و اعلموا أن الصبر من الإيمان بمنزلة الرأس من الجسد.

(The book) 'Qurb Al Asnaad' – from Abu Al Bakhtary,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} said to a man, and he^{-asws} was advising him: 'Take five (pieces of advice) from me^{-asws} – Not one of you should hope except to his Lord^{-azwj}, nor should he fear except his sins, nor be embarrassed from learning what he does not know, nor be embarrassed when he is asked about what he does not know, from saying, 'I don't know', and know that the patience is from the Eman at the status of the head from the body".⁴⁵⁶

21- ما، الأماي للشيخ الطوسي عن المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن محبوب عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر محمد بن علي بن الحسين ع قال قال أمير المؤمنين ع أفضل ما توسل به المتوسلون بالإيمان بالله و رسوله و الجهاد في سبيل الله و كلمة الإخلاص فإنها الفطرة و إقامة الصلاة فإنها الملة و إيتاء الزكاة فإنها من فرائض الله

(The book) 'Al Amaali' of the sheykh Al Tusi, from Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The best of what the supplicants can be seeking a means with is the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the Jihad in the Way of Allah^{-azwj}, and the sincere word for it is the origin (of all goods), and establishing the Salat for it is the religion, and giving the Zakat for it is from the obligation of Allah^{-azwj}.

و صيام شهر رمضان فإنه جنة من عذاب الله و حج البيت فإنه ميثاق للدين و مدخضة للذنوب و صلة الرحم فإنها مثرة للمال و منسأة للأجل و الصدقة في السر فإنها تذهب الحطينة و تطفي غضب الرب و صنائع المعروف فإنها تدفع ميتة السوء و تقي مصارع الهوان

And fasting the month of Ramazan for it is a shield from Punishment of Allah^{-azwj}, and performing Hajj of the House for it is an assignment of the religion and a refutation of the sins, and connecting the kinship for it is a multiplier of the wealth and postponement of the death, and the charity in the secret for it does away the mistakes (sins) and extinguishes Wrath of the Lord^{-azwj}, and doing the act of kindness for it repels the evil death and saves from the humiliating knock down.

⁴⁵⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 19

⁴⁵⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 20

أَلَا فَاصْدُقُوا فَإِنَّ اللَّهَ مَعَ مَنْ صَدَقَ وَ جَانِبُوا الْكَذِبَ فَإِنَّ الْكَذِبَ مُجَانِبُ الْإِيمَانِ

Indeed! Be truthful, for Allah^{-azwj} is with the one who is truthful, and keep aside from the lies for the lying keeps aside the Eman.

أَلَا وَ إِنَّ الصَّادِقَ عَلَى شَفَا مَنْجَاةٍ وَ كَرَامَةٍ

Indeed, and the truthful one is on the verge of salvation and honours.

أَلَا وَ إِنَّ الْكَاذِبَ عَلَى شَفَا مَحْزَاةٍ وَ هَلَكَةٍ

Indeed, and the liar is on the verge of disgrace and destruction.

أَلَا وَ قُولُوا خَيْرًا تُعْرَفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ وَ أَدُوا الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكُمْ وَ صَلُّوا مِنْ قَطْعِكُمْ وَ عُوذُوا بِالْفَضْلِ عَلَى مَنْ سَاءَ لَكُمْ.

Indeed, and speak good, you will be known by it, and work with it, you will be from its people; and pay back the entrustments to the one who has entrusted you; and connect with the one who cuts you off, and repeat with the Grace upon the one who is bad to you”^{.457}

22- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِيهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ الرَّبِيعِ بْنِ مُحَمَّدِ بْنِ الْمُسْلِيِّ عَنْ عَبْدِ الْأَعْلَى عَنْ نَوْفٍ قَالَ: بَتُّ لَيْلَةً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَكَانَ يُصَلِّي اللَّيْلَ كُلَّهُ وَ يَخْرُجُ سَاعَةً بَعْدَ سَاعَةٍ فَيَنْظُرُ إِلَى السَّمَاءِ وَ يَتْلُو الْقُرْآنَ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad Al Musly, from Abdul A’ala, from Nowf who said,

‘I spent a night in the presence of Amir Al-Momineen^{-asws}. He^{-asws} prayed Salat during the night, all of it, and he^{-asws} kept coming out time after time, and he^{-asws} would look at the sky and recite the Quran’.

قَالَ فَمَرَّ بِي بَعْدَ هُدُوٍّ مِنَ اللَّيْلِ فَقَالَ يَا نَوْفُ أَرَأَيْدُ أَنْتَ أَمْ رَامِقٌ

He (the narrator) said, ‘He^{-asws} passed by me after calmness from the night. He^{-asws} said: ‘O Nowf! Are you sleeping or awake?’

قُلْتُ بَلْ رَامِقٌ أَرَأَيْتُكَ بِبَصَرِي يَا أَمِيرَ الْمُؤْمِنِينَ

I said, ‘But I am awake, looking at you^{-asws} with my sight, O Amir Al-Momineen^{-asws}!’

قَالَ يَا نَوْفُ طُوبَى لِلرَّاهِدِينَ فِي الدُّنْيَا الرَّاهِبِينَ فِي الْآخِرَةِ أُولَئِكَ الَّذِينَ اتَّخَذُوا الْأَرْضَ بِسَاطًا وَ تَرَاهَا فِرَاشًا وَ مَاءَهَا طَيْبًا وَ الْقُرْآنَ دِتَارًا وَ الدُّعَاءَ شِعَارًا وَ قَرَضُوا مِنَ الدُّنْيَا تَقْرِيبًا عَلَى مِنْهَاجِ عَيْسَى ابْنِ مَرْيَمَ ع- إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى عَيْسَى ابْنِ مَرْيَمَ ع-

He^{-asws} said: ‘O Nowf! Beatitude is for the ascetics in the world, the ones desirous regarding the Hereafter. They are those who are taking the ground as a carpet, and its soil as a bed, and

its water as perfume, and the Quran as a blanket, and the supplication as a slogan, and they are borrowing from the world a loan, being upon the manifesto of Isa^{as} Ibn Maryam^{as}.

قُلْ لِلْمَلَا مِنْ بَنِي إِسْرَائِيلَ - لَا تَدْخُلُوا بُيُوتًا مِنْ بِيُوتِي إِلَّا بِطُحُوبٍ طَاهِرَةٍ وَ أَبْصَارٍ خَاشِعَةٍ وَ أَكْفٍ نَقِيَّةٍ وَ قُلْ لَهُمْ اعْلَمُوا أَنِّي غَيْرُ مُسْتَجِيبٍ لِأَحَدٍ مِنْكُمْ دَعْوَةً وَ لَا لِأَحَدٍ مِنْ خَلْقِي قَبْلَهُ مَظْلَمَةً

(He^{azwj}) Said: “Say to the assembly from children of Israel: ‘Do not enter a House from My^{azwj} Houses except with clean hearts, and humble sights, and pure hands!’ And say to them: ‘Know that I^{azwj} will not Answer any supplication to anyone of you nor to anyone from My^{azwj} creatures who heart is dark!’”

يَا نَوْفُ إِيَّاكَ أَنْ تَكُونَ عَشَّارًا أَوْ شَاعِرًا أَوْ شُرْطِيًّا أَوْ عَرِيفًا أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطُّنْبُورُ أَوْ صَاحِبَ كُوبَةٍ وَ هُوَ الطُّبَلُ - فَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَ حَرَجَ ذَاتَ لَيْلَةٍ فَتَنَظَرَ إِلَى السَّمَاءِ فَقَالَ إِنَّهَا السَّاعَةُ الَّتِي لَا تُرَدُّ فِيهَا دَعْوَةٌ إِلَّا دَعْوَةُ عَرِيفٍ أَوْ دَعْوَةُ شَاعِرٍ أَوْ دَعْوَةُ عَاشِرٍ أَوْ شُرْطِيٍّ أَوْ صَاحِبِ عَرْطَبَةٍ أَوْ صَاحِبِ كُوبَةٍ.

O Nowf! Beware of becoming a tithe collector, or a poet, or a policeman, or companion (player) of ‘Artabah’ and it is the tambourine, or a companion (player) of ‘Kowbah’ and it is the drum, for Dawood^{as}, the Prophet^{as} of Allah^{azwj}, went out one night and looked at the sky. He^{as} said: ‘It is the time during which no supplication is rejected except supplication of a corporal (leader), or supplication of a poet (story teller), or supplication of a tithe collector, or a policeman, of player of ‘Artabah’, and player of ‘Kowbah’’.⁴⁵⁸

23- ل، الخصال عَنِ الْحَسَنِ بْنِ حَمَزَةَ الْعَلَوِيِّ عَنِ يُوسُفَ بْنِ مُحَمَّدٍ الطَّبْرِيِّ عَنِ سَهْلِ بْنِ نَجْدَةَ قَالَ حَدَّثَنَا وَكَيْعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ غَامِرِ الشَّعْبِيِّ قَالَ: تَكَلَّمَ أَمِيرُ الْمُؤْمِنِينَ عَ بِتِسْعِ كَلِمَاتٍ اِزْجَلَهُنَّ اِزْجَالًا فَقَالَ عُيُونُ الْبَلَاغَةِ وَ أُيْتِمَنَ جَوَاهِرُ الْحِكْمَةِ وَ قُطِعْنَ جَمِيعَ الْأَنَامِ عَنِ اللَّحَاقِ بِوَاحِدَةٍ مِنْهُنَّ ثَلَاثٌ مِنْهَا فِي الْمُنَاجَاةِ وَ ثَلَاثٌ مِنْهَا فِي الْحِكْمَةِ وَ ثَلَاثٌ مِنْهَا فِي الْأَدَبِ

(The book) ‘Al Khisaal’ – from Al-Hassan Bin Hamza Al Alawy, from Yusuf Bin Muhammad Al Tabary, from Sahl Bin Najdah who said, ‘It is narrated to us by Wakie, from Zakariya Bin Abu Zaidah, from Amir Al Shaby who said,

‘Amir Al-Momineen^{asws} spoke with nine phrases improvising without preparation, blinding the eyes of eloquence and orphaning the essence of wisdom, and cutting off entirety of the people from catching-up with one of these. Three of these are during the whispering, and three of these are regarding the wisdom, and three of these are regarding the etiquettes.

فَأَمَّا اللَّاتِي فِي الْمُنَاجَاةِ فَقَالَ إِلَهِي كَفَى بِي عِزًّا أَنْ أَكُونَ لَكَ عَبْدًا وَ كَفَى بِي فَخْرًا أَنْ تَكُونَ لِي رَبًّا أَنْتَ كَمَا أَحْبَبْتُ فَاجْعَلْنِي كَمَا نَحِبُّ

As for those during the whispering, he^{asws} said: ‘My^{asws} God^{azwj}! Suffice with me^{asws} in honour so I^{asws} can be a servant of Yours^{azwj}, and Suffice with me^{asws} in pride so You^{azwj} would be a Lord^{azwj} for Me^{azwj}, You^{azwj} are just as I^{asws} love, so Make me^{asws} just as You^{azwj} Love’.

وَ أَمَّا اللَّاتِي فِي الْحِكْمَةِ فَقَالَ قِيَمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ وَ مَا هَلَكَ امْرُؤٌ عَرَفَ قَدْرَهُ وَ الْمَرْءُ حَبِيبٌ تَحْتَ لِسَانِهِ

And as for those regarding the wisdom, he^{asws} said: ‘Value of every person is what he improves; and a person recognising his worth is no destroyed; and the person is hidden beneath his tongue’.

وَاللَّاتِي فِي الْأَدَبِ فَقَالَ امْتُنْ عَلَى مَنْ شِئْتَ تُكُنْ أَمِيرُهُ وَ احْتَجِ إِلَى مَنْ شِئْتَ تُكُنْ أُسِيرُهُ وَ اسْتَعْنِ عَمَّنْ شِئْتَ تُكُنْ نَظِيرُهُ.

And those which are regarding the etiquettes, he^{asws} said: ‘Confer upon the one you so desire to, you will be his commander, and be needy to the one you so desire to, you will be his captive, and be needless from the one you so desire to, you will be his peer’.⁴⁵⁹

24- ل، الخصال عَنِ الْعَطَّارِ عَنْ أَبِيهِ وَ سَعْدٍ مَعَا عَنِ الرَّبِيعِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَشْرَةٌ يُفْتَنُونَ أَنْفُسَهُمْ وَ غَيْرُهُمْ دُو الْعِلْمِ الْقَلِيلِ يَتَكَلَّفُ أَنْ يُعَلِّمَ النَّاسَ كَثِيرًا وَ الرَّجُلُ الْحَلِيمُ دُو الْعِلْمِ الْكَثِيرِ لَيْسَ بِذِي فِطْنَةٍ وَ الَّذِي يَطْلُبُ مَا لَا يُدْرِكُ وَ لَا يَنْبَغِي لَهُ وَ الْكَادُّ عِنْدَ الْمُتَيْدِ وَ الْمُتَيْدُ الَّذِي لَيْسَ لَهُ مَعَ تُوَدِّيهِ عِلْمٌ

(The book) ‘Al Khisaa’ – from Al Attar, from his father and Sa’ad, both together from Al Barqy, from Al-Hassan Bin Ali Bin Abu Usman, from Musa Bin Bakr,

‘Ten are mesmerising themselves and other – the one with little knowledge encumbering to teach the people a lot; and the forbearing man with a lot of knowledge who isn’t with discernment; and the one seeks what he cannot realise (achieve) nor is it befitting for him; and the diligent with the untrained, and the untrained is the one who doesn’t have the knowledge of how to perform it.

وَ عَالِمٌ غَيْرٌ مُرِيدٌ لِلصَّلَاحِ وَ مُرِيدٌ لِلصَّلَاحِ لَيْسَ بِعَالِمٍ وَ الْعَالِمُ يُحِبُّ الدُّنْيَا وَ الرَّحِيمُ بِالنَّاسِ يَخْلُ بِمَا عِنْدَهُ وَ طَالِبُ الْعِلْمِ يُجَادِلُ فِيهِ مَنْ هُوَ أَعْلَمُ فَإِذَا عَلَّمَهُ لَمْ يُقْبَلْ مِنْهُ.

And a scholar not wanted for the reconciliation, and one wanted for the reconciliation isn’t a scholar; and the one merciful with the people being miserly with what is in his possession; and the seeker of knowledge arguing with one who is more knowledgeable than him, so when he teaches him, he does not accept from him’.⁴⁶⁰

25- ل، الخصال عَنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ سَهْلِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الرَّيَّاتِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِيِّ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ سَعْدِ بْنِ طَرِيفِ الْحَقَّافِيِّ عَنِ الْأَصْبَغِيِّ بْنِ نُبَاتَةَ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ الصِّدْقُ أَمَانَةٌ وَ الْكَذِبُ خِيَانَةٌ وَ الْأَدَبُ رِئَاسَةٌ وَ الْحَزْمُ كِبَاسَةٌ وَ السَّرْفُ مَنَوَاةٌ وَ الْقَصْدُ مَثْرَاةٌ وَ الْحِرْصُ مَفْقَرَةٌ وَ الدَّنَاءَةُ مَحْقَرَةٌ وَ السَّخَاءُ قُرْبَةٌ وَ اللُّؤْمُ غُرْبَةٌ وَ الرَّقَّةُ اسْتِكَانَةٌ وَ الْعَجْزُ مَهَانَةٌ وَ الْهُوَى مَيْلٌ وَ الْوَفَاءُ كَيْلٌ وَ الْعُجْبُ هَلَاكٌ وَ الصَّبْرُ مَلَكَ.

(The book) ‘Al Khisaa’ – from his father, from Muhammad Bin Yahya Al Attar and Ahmad Bin Idrees, both together from Sahl, from Muhammad Bin Al-Hassan Al Zayyat, from Amro Bin Usman Al Khazzaz, from Sabit Bin Dinar, from Sa’ad Bin Tareyf Al Khaffaf, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen^{asws} had said: ‘The truthfulness is trustworthiness and the lie is a betrayal, and the etiquette (education) is governance, and the resoluteness is cleverness, and the extravagance is cause of loss/wastage while the moderation is a cause of increased wealth; and the greed impoverishes; and the lowliness demeans; and the generosity draws (people)

⁴⁵⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 23

⁴⁶⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 24

closer; and the blaming estranges; and the kindness is submissiveness; and the frustration is an embarrassment; and the whims are an inclination; and the loyalty is a measure; and the self-fascination is destructive; and the patience is a support".⁴⁶¹

26- ن، عيون أخبار الرضا عليه السلام عن المُفَصِّرِ عَنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَنِ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ كَمْ مِنْ عَافِلٍ يَنْسِجُ ثَوْبًا لِيَلْبَسَهُ وَ إِنَّمَا هُوَ كَفُنُهُ وَ يَبْنِي بَيْتًا لِيَسْكُنَهُ وَ إِنَّمَا هُوَ مَوْضِعُ قَبْرِهِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – from al Mufasssir, from Ahmad Bin Al-Hassan Al-Husayni,

'From Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greetings be upon him^{-asws}, said: 'How many a heedless one weaves a cloth in order to wear it, but rather it is his shroud, and he builds a house to live in, but rather it is place of his grave".⁴⁶²

27- ما، الأماالي للشيخ الطوسي عن أَحْمَدَ بْنِ مُحَمَّدٍ الْجَبَائِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ يَاسِينَ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ عَلِيَّ بْنَ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع بِسَرٍّ مَنْ رَأَى يَذْكَرُ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْعِلْمُ وَرِثَةٌ كَرِيمَةٌ وَ الْأَدَابُ حُلَلٌ جَسَانٌ وَ الْفِكْرُ مِرَاةٌ صَافِيَةٌ وَ الْإِعْتِدَارُ مُنْدَرٌ نَاصِحٌ وَ كَفَى بِكَ أَدَبًا لِنَفْسِكَ تَرْجُكَ مَا كَرِهْتَهُ مِنْ غَيْرِكَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ahmad Bin Muhammad Al Jiany, from Abdullah Bin Muhammad Bin Abdullah Bin Yaseen who said,

'I heard the righteous servant Ali^{-asws} Bin Muhammad^{-asws} Bin Ali Al-Reza^{-asws} at Surmanray mentioning from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The knowledge is an honourable inheritance, and the etiquettes are excellent garments, and the thinking is a clear mirror, and the apology is an advising warner, and it suffices with you as an education for yourself, your leaving what you dislike from others".⁴⁶³

28- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ التَّمَّارِ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ الْأَنْبَارِيِّ عَنِ أَحْمَدَ بْنِ عُبَيْدٍ عَنِ عَبْدِ الرَّحِيمِ بْنِ قَبِيْسِ الْهَلَالِيِّ عَنِ الْعَمْرِيِّ عَنِ أَبِي حَمْرَةَ السَّعْدِيِّ عَنِ أَبِيهِ قَالَ: أَوْصَى أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع- فَقَالَ فِيمَا أَوْصَى إِلَيْهِ يَا بُنَيَّ لَا فَفَرَّ أَشَدُّ مِنَ الْجَهْلِ وَ لَا عُدْمَ أَشَدُّ مِنَ عُدْمِ الْعَقْلِ وَ لَا وَحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ وَ لَا وَرَعَ كَالْكَفِّ عَنِ تَحَارِمِ اللَّهِ وَ لَا عِبَادَةَ كَالْتَفَكُّرِ فِي صِنْعَةِ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Al-Husayn Bin Muhammad Al Tammar, from Muhammad Bin Al Qasim Al Anbary, from Ahmad Bin Ubeyd, from Abdul Raheem Bin Qays Al Hilali, from Umary, from Abu Hamza Al Sa'ady, from his father who said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} bequeathed to Al-Hassan^{-asws} Bin Ali^{-asws}. He^{-asws} said among what he^{-asws} bequeathed to him^{-asws}: 'O my^{-asws} son^{-asws}! There is no poverty severer than the ignorance, nor any lacking severer than lack of intellect, nor any loneliness lonelier than the self-fascination, nor any pedigree like excellent morals, nor any devoutness

⁴⁶¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 25

⁴⁶² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 26

⁴⁶³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 27

like the refraining from Prohibitions of Allah^{-azwj}, nor any worship like the contemplating regarding the Making by Allah^{-azwj} Mighty and Majestic.

يَا بُيَّيَّ الْعَقْلُ خَلِيلُ الْمَرْءِ وَالْحِلْمُ وَزَيْدُهُ وَالرِّفْقُ وَالِدُهُ وَالصَّبْرُ مِنْ خَيْرِ جُنُودِهِ

O my^{-asws} son^{-asws}! The intellect is a friend of the person, and the forbearance is his minister, and the kindness is his father, and the patience from best of his armies.

يَا بُيَّيَّ إِنَّهُ لَا بُدَّ لِلْعَاقِلِ مِنْ أَنْ يَنْظُرَ فِي شَأْنِهِ فَلْيَحْفَظْ لِسَانَهُ وَ لِيُعْرِفْ أَهْلَ زَمَانِهِ

O my^{-asws} son^{-asws}! There is no escape for the intellectual from looking into his affairs, so let him protect his tongue, and let him recognise people of his era.

يَا بُيَّيَّ إِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ وَ أَشَدُّ مِنْ ذَلِكَ مَرَضُ الْبَدَنِ وَ أَشَدُّ مِنْ ذَلِكَ مَرَضُ الْقَلْبِ وَ إِنَّ مِنَ النِّعَمِ سَعَةَ الْمَالِ وَ أَفْضَلُ مِنْ ذَلِكَ سَعَةُ الْبَدَنِ وَ أَفْضَلُ مِنْ ذَلِكَ تَقْوَى الْقُلُوبِ-

O my^{-asws} son^{-asws}! From the afflictions is the destitution, and severer than that is sickness of the body, and severer than that is sickness of the heart; and from the bounties is capacious wealth, and better than that is capaciousness of the body, and better than that is piety of the heart.

يَا بُيَّيَّ لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ وَ سَاعَةٌ يُجَاسِبُ فِيهَا نَفْسَهُ وَ سَاعَةٌ يُخَلُّو فِيهَا بَيْنَ نَفْسِهِ وَ لَدَّتْهَا فِيمَا يَجِلُّ وَ يَجْمَلُ وَ لَيْسَ لِلْمُؤْمِنِ بُدٌّ مِنْ أَنْ يَكُونَ شَاحِصًا فِي ثَلَاثٍ مَرَمَّةٍ لِمَعَاشٍ أَوْ حُطُوءٍ لِمَعَادٍ أَوْ لَدَّوٍ فِي عَيْرٍ مُحَرَّمٍ.

O my^{-asws} son^{-asws}! For the Momin there are three timings – a time during which he whispers to his Lord^{-azwj}, and a time during which he reckons himself, and a time during which he is alone with himself, and its pleasure is in what is Permissible and beautiful; and it isn't any escape for the Momin from going out regarding three – for betterment of livelihood, or taking steps for the Hereafter, or for pleasure in other than Prohibitions".⁴⁶⁴

29- ما، الأماالي للشيخ الطوسي عن المفيد عن الجعابي عن ابن عثمة عن محمد بن إسماعيل بن إبراهيم أبي علي قال حدثني عم أبي الحسين بن موسى عن أبيه عن موسى عن أبيه جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين ع قال قال أمير المؤمنين علي بن أبي طالب ع

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Ismail Bin Ibrahim Abu Ali who said,

'It is narrated to me by an uncle of Abu Al-Husayn son of Musa^{-asws}, from his father Musa^{-asws}, from his^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said:

إِنَّ الْمُؤْمِنَ لَا يُصْبِحُ إِلَّا خَائِفًا وَ إِنْ كَانَ مُحْسِنًا وَ لَا يُمْسِي إِلَّا خَائِفًا وَ إِنْ كَانَ مُحْسِنًا لِأَنَّهُ بَيْنَ أَمْرَيْنِ بَيْنَ وَقْتٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ بِهِ وَ بَيْنَ أَجَلٍ قَدْ اقْتَرَبَ لَا يَدْرِي مَا يُصِيبُهُ مِنَ الْهَلَكَاتِ

‘The Momin does not come to a morning except as fearful and even if he were to be a good doer, nor does he come to an evening except fearful and even if he were to be a good doer, because he is between two matters – between a time having passed, he does not know what Allah^{-azwj} will Do with him, and a term (death) which is drawing near, he does not know what will be afflicting him from the destructions.

أَلَا وَ قُولُوا خَيْرًا نُّعْرَفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ صَلُوا أَرْحَامَكُمْ وَ إِنْ قَطَعُواكُمْ وَ عُدُّوا بِالْفَضْلِ عَلَى مَنْ حَرَمَكُمْ وَ أَدُوا الْأَمَانَةَ إِلَى مَنْ اتَّيَمَّنَكُمْ وَ أَوْفُوا بِعَهْدِ مَنْ عَاهَدْتُمْ وَ إِذَا حَكَمْتُمْ فَأَعْدِلُوا.

Indeed, and say good you will be known by it, and act with it you will be from its people; connect your kinship and even if they cut you off, and repeat with the grace upon the one who deprives you, and pay back the entrustments to the one who has entrusted you, and be loyal with the agreement to the one you have agreed with, and when you judge, then be just”.⁴⁶⁵

30- ما، الأماالي للشيخ الطوسي روي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع خَرَجَ ذَاتَ لَيْلَةٍ مِنَ الْمَسْجِدِ وَ كَانَتْ لَيْلَةَ قَمَرَاءَ فَأَمَّ الْجِبَانَةَ وَ لِحِقَّةَ جَمَاعَةٍ يَقْفُونَ أَثَرَهُ فَوَقَفَ عَلَيْهِمْ ثُمَّ قَالَ مَنْ أَنْتُمْ

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘It is reported that Amir Al-Momineen^{-asws} went out from the Masjid one night and it was a night of the full moon. He^{-asws} aimed for the graveyard and a group met him^{-asws}. They were standing in his^{-asws} tracks, so he^{-asws} paused by them, then said: ‘Who are you all?’

قَالُوا شِيعَتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

They said, ‘Your^{-asws} Shias, O Amir Al-Momineen^{-asws}!’

فَتَقَرَّسَ فِي وُجُوهِهِمْ ثُمَّ قَالَ فَمَا لِي لَا أَرَى عَلَيْكُمْ سِيَمَاءَ الشِّيْعَةِ

He^{-asws} browsed in their faces, then said: ‘What is the matter I^{-asws} cannot see markings of the Shia upon you?’

قَالُوا وَ مَا سِيَمَاءَ الشِّيْعَةِ يَا أَمِيرَ الْمُؤْمِنِينَ

They said, ‘And what are markings of the Shia, O Amir Al-Momineen^{-asws}?’

فَقَالَ صُفْرُ الْوُجُوهِ مِنَ السَّهْرِ غُمَشُ الْعُيُونِ مِنَ الْبُكَاءِ حَذْبُ الظُّهُورِ مِنَ الْقِيَامِ خُصُّ الْبُطُونِ مِنَ الصِّيَامِ ذُبُلُ الشِّفَاهِ مِنَ الدُّعَاءِ عَلَيْهِمْ غَبْرَةُ الْخَاشِعِينَ

He^{-asws} said: ‘Pale faces from vigils (at night), bleary eyes from the crying, arched backbone from the standing (in Salat), empty (flat) bellies from the fasting; parched lips from the supplications. Upon them is dust of the humble ones’.

⁴⁶⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 29

وَقَالَ عِ الْمَوْتُ طَالِبٌ وَ مَطْلُوبٌ لَا يُعْجِزُهُ الْمُقِيمُ وَ لَا يُفَوِّتُهُ الْهَارِبُ فَفَدِمُوا وَ لَا تَتَكَلَّمُوا فَإِنَّهُ لَيْسَ مِنَ الْمَوْتِ مَحِيصٌ إِنَّكُمْ إِنْ لَمْ تُقْتَلُوا مَوْتُوا

And he^{-asws} said: ‘The death is a seeker and a sought. Neither can the ones standing still frustrate it nor can the fleeing one escape it. Therefore, send ahead (good deeds) and do not be laughing for there isn’t any escape from the death. If you are not killed, you will be dying (a natural death).

وَ الَّذِي نَفْسٌ عَلَى يَدَيْهِ لَأَلْفُ صَرْبَةٍ بِالسِّنْفِ عَلَى الرَّأْسِ أَهْوَنُ مِنْ مَوْتٍ عَلَى فِرَاشٍ.

By the One^{-azwj} in Whose Hand is the soul of Ali^{-asws}! A thousand strike with the sword upon the head is easier (to bear) than dead upon a bed’’.⁴⁶⁶

31 وَ مِنْ كَلَامِهِ عِ أَيُّهَا النَّاسُ أَصَبَحْتُمْ أَغْرَاضاً تَنْتَضِلُ فِيكُمْ الْمَنَآيَا- وَ أَمْوَالُكُمْ تُحِبُّ لِلْمَصَائِبِ مَا طَعِمْتُمْ فِي الدُّنْيَا مِنْ طَعَامٍ فَلَكُمْ فِيهِ عَصَصٌ وَ مَا شَرِبْتُمُوهُ مِنْ شَرَابٍ فَلَكُمْ فِيهِ شَرِقٌ

And from his^{-asws} speech: ‘O you people! You have become objects the death are scavenging among you, and your wealth is being plundered at the calamities. Whatever you feed from the food, there is choking in it for you, and whatever you drink from a drink, there is choking in it for you.

وَ أَشْهَدُ بِاللَّهِ مَا تَتَأَلَوْنَ مِنَ الدُّنْيَا نِعْمَةً تَفْرَحُونَ بِهَا إِلَّا بِفِرَاقِ الْآخَرَى تَكْرَهُوهَا

And I^{-asws} testify with Allah^{-azwj}! You will not be achieving any bounty from the world you will be joyful with except by separation of another you will be disliking.

أَيُّهَا النَّاسُ إِنَّا خَلَقْنَا وَ إِبَّأَكُمْ لِلْبَقَاءِ لَا لِلْفَنَاءِ وَ لَكِنَّا مِنْ دَارٍ [إِلَى دَارٍ] تُنْقَلُونَ فَتَزَوَّدُوا لِمَا أَنْتُمْ صَائِرُونَ إِلَيْهِ وَ خَالِدُونَ فِيهِ وَ السَّلَامُ.

O you people! We^{-asws} and you have been Created for the remaining (alive), not for the perishing, but you will be transferred from a house to a house, therefore provide for what you are destined to and will be eternally in it; and the greetings!’⁴⁶⁷

32- ما، الأماالي للشيخ الطوسي عَنِ ابْنِ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ جَعْفَرٍ الْمَعْرُوفِ بِابْنِ الشَّامِيِّ عَنِ عَبَّادِ بْنِ أَحْمَدَ الْقَزْوِينِيِّ قَالَ حَدَّثَنِي عَمِّي عَنْ أَبِيهِ عَنْ مُطَرِّبٍ عَنِ الشَّعْبِيِّ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ قَالَ: عَادَنِي أَمِيرُ الْمُؤْمِنِينَ ع فِي مَرَضٍ ثُمَّ قَالَ انظُرْ فَلَا تَجْعَلَنَّ عِيَادَتِي إِتَاكَ فَحْرًا عَلَى قَوْمِكَ وَ إِذَا رَأَيْتَهُمْ فِي أَمْرٍ فَلَا تُخْرِجْ مِنْهُ فَإِنَّهُ لَيْسَ بِالرَّجُلِ غَيَّى عَنْ قَوْمِهِ إِذَا خَلَعَ مِنْهُمْ بَدَأَ وَاحِدَةً يَخْلَعُونَ مِنْهُ أَيَدِي كَثِيرَةً

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Ibn Al Salt, from Ibn Uqdah, from Al Qasim Bin Ja’far well known as Ibn Al Shamy, from Abbad Bin Ahmad Al Qazwiny who said, ‘It is narrated to me by my uncle, from his father, from Mutarrif, from Al Shaby, from Sa’sa Bin Sowhan who said,

‘Amir Al-Momineen^{-asws} consoled me during illness, then he^{-asws} said: ‘Look, do not make my^{-asws} consoling you as a priding upon your people, and when see them being in a matter, do not come out from it, for it isn’t for the man to be needless from his people. When one hand is vacated from them, they will be vacating many hands from him.

⁴⁶⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 30

⁴⁶⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 31

فَإِذَا رَأَيْتَهُمْ فِي خَيْرٍ فَأَعْنُهُمْ عَلَيْهِ وَإِذَا رَأَيْتَهُمْ فِي شَرٍّ فَلَا تَخَذُلْتَهُمْ وَ لِيَكُنْ تَعَاوُنُكُمْ عَلَى طَاعَةِ اللَّهِ فَإِنَّكُمْ لَنْ تَزَالُوا بِخَيْرٍ مَا تَعَاوَنْتُمْ عَلَى طَاعَةِ اللَّهِ تَعَالَى وَ تَنَاهَيْتُمْ عَنْ مَعَاصِيهِ.

When you see them in goodness, then assist them upon it, and when you see them in an evil, do not abandon them, and let your co-operation be upon obedience of Allah^{-azwj}, for you will never cease to be with goodness for as you are you co-operate with each other upon obedience of Allah^{-azwj} the Exalted, and keeping aside from disobeying Him^{-azwj}.⁴⁶⁸

33- ما، الأماالي للشيخ الطوسي عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي دَاوُدَ السَّجِسْتَانِيِّ عَنْ إِبْرَاهِيمَ الْحَسَنِ الْمَقْسَمِيِّ الطَّرْسُوسِيِّ عَنْ بِشْرِ بْنِ زَادَانَ عَنْ عَمْرِو بْنِ صَبِيحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: إِنَّ الدُّنْيَا عَنَاءٌ وَ فَنَاءٌ وَ عَيْبٌ وَ غَيْرٌ

(The book) 'Al Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Abdullah Bin Abu Dawood Al Sijistany, from Ibrahim Al-Hassan Al Maqsamy Al Tarsusy, from Bishr Bin Zazan, from Amro Bin Sabeeh,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'The world is toil (fatigue), and annihilation, and a lesson, and change.

فَمِنْ فَنَائِهَا أَنَّ الدَّهْرَ مُوَيَّرَ قَوْسَهُ مُفَوِّقٌ نَبَلَهُ تُصِيبُ الْحَيَّ بِالْمَوْتِ وَ الصَّحِيحَ بِالسُّقْمِ

From its annihilation is that the time has pulled the bowstring of its bow, aiming its arrow to hit the living with the death, and the healthy with the sickness.

وَ مِنْ عَنَائِهَا أَنَّ الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ وَ يَبْنِي مَا لَا يَسْكُنُ

And from its toil (fatigue) is that the person amasses what he cannot eat, and builds what he cannot live in.

وَ مِنْ غَيْرِهَا أَنَّكَ تَرَى الْمَغْبُوطَ مَرْحُومًا أَوْ الْمَرْحُومَ مَغْبُوطًا لَيْسَ بَيْنَهُمَا إِلَّا نَعِيمٌ زَالٌ أَوْ بُؤْسٌ نَزَلٌ

And from its lesson is, you see the envied one being deprives, or the deprived one being envied. There isn't anything between the two except a declining bounty, or misery descending.

وَ مِنْ غَيْرِهَا أَنَّ الْمَرْءَ يُشْرِفُ عَلَيْهِ أَمَلُهُ فَيَخْطِطُ لَهُ دُونَهُ أَجَلُهُ

And from its changes, the person is about to realise his hopes, then his death assassinates him before it".

قَالَ وَ قَالَ عَلِيُّ ع أَرْبَعٌ لِلْمَرْءِ لَا عَلَيْهِ الْإِيمَانُ وَ الشُّكْرُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ- مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَ آمَنْتُمْ

He^{-asws} said: 'And Ali^{-asws} said: 'Four are for the person, not against him. The Eman and the thanking, for Allah^{-azwj} the Exalted Says: **Allah will not Deal out your Punishment if you are grateful and believe; [4:147].**

وَ الْإِسْتِغْفَارُ فَإِنَّهُ قَالَ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

And seeking the Forgiveness, for He^{-azwj} Said: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33].**

وَ الدُّعَاءُ فَإِنَّهُ قَالَ تَعَالَى - فُلْنَ مَا يَعْتَبُوا بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ.

And supplication, for the Exalted Said: **Say: 'My Lord would not care for you were it not for your supplications, [25:77]'**.⁴⁶⁹

34- ما، الأماي للشيخ الطوسي عن جماعة عن أبي المفضل عن عبيد الله بن الحسن بن إبراهيم العلوي عن أبيه عن عبد العظيم الحسيني عن أبي جعفر الثاني عن أبيه عن آتائه عن أمير المؤمنين ع قال قال: أُرْبِعُ أَنْزَلَ اللَّهُ تَعَالَى تَصْدِيقِي بِمَا فِي كِتَابِهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Ubeydullah Bin Al-Hassan Bin Ibrahim Al Alawy, from his father, from Abdul Azeem Al Hasany,

'From Abu Ja'far^{-asws} the 2nd, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Four (Verses) Allah^{-azwj} the Exalted Revealed in ratifying me^{-asws} with these in His^{-azwj} Book.

فُلْتُ الْمَرْءَ حَبِيبًا تَحْتَ لِسَانِهِ فَإِذَا تَكَلَّمَ ظَهَرَ فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

I^{-asws} said: 'The person is hidden beneath his tongue. When he speaks, he is revealed'. So, Allah^{-azwj} Exalted Revealed: **and you can (already) recognise them by their tone of speech, [47:30].**

فُلْتُ فَمَنْ جَهِلَ شَيْئًا عَادَاهُ فَأَنْزَلَ اللَّهُ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ وَ لَمَّا يَأْتِهِمْ تَأْوِيلُهُ

I^{-asws} said: 'One who is ignorant of something, will be inimical to it'. So, Allah^{-azwj} Revealed: **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; [10:39].**

وَ قَدْ فُلْتُ قَدْرًا أَوْ قَالَ قِيمَةً كُلِّ امْرِئٍ مَا يُحْسِنُ فَأَنْزَلَ اللَّهُ فِي قِصَّةِ طَالُوتَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ

And I^{-asws} had said: 'Worth' – or said: 'Value of every person is what he improves'. So, Allah^{-azwj} Revealed in the story of Talut: **Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; [2:247].**

وَ فُلْتُ الْقَتْلُ يُقَالُ الْقَتْلُ فَأَنْزَلَ اللَّهُ وَ لَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ.

⁴⁶⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 33

And I^{asws} said: ‘The killing reduces the killing’. So, Allah^{azwj} Revealed: **And for you, in the retaliation, there is life, O ones of understanding, [2:179]**’.⁴⁷⁰

35- ما، الأماالي للشيخ الطوسي عن مُحَمَّدِ بْنِ الْعَبَّاسِ التَّخَوِيِّ عَنِ الْعَبَّاسِ بْنِ الْفَرَجِ الرَّيَّاشِيِّ عَنْ سَعِيدِ بْنِ أَوْسِ الْأَنْصَارِيِّ قَالَ سَمِعْتُ الْحَلِيلَ بْنَ أَحْمَدَ يَقُولُ أَحْتُ كَلِمَةً عَلَى طَلَبِ عِلْمٍ قَوْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَدَرُ كُلِّ امْرِئٍ مَا يُحْسِنُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Muhammad Bin Al Abbas Al Nahwy, from Al Abbas Bin Al Faraj Al Riyashi, from Saeed Bin Aws Al Ansari who said, ‘I heard Al Khaleel Bin Ahmad saying,

‘The most urging of the phrases upon seeking knowledge are words of Ali^{asws} Bin Abu Talib^{asws}: ‘Worth of every person is what he improves’.’⁴⁷¹

36- ما، الأماالي للشيخ الطوسي بإسناد المَجَاشِعِيِّ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَا تَتْرُكُوا حَجَّ بَيْتِ رَبِّكُمْ لَا يَخُلُ مِنْكُمْ مَا بَقِيْتُمْ فَإِنَّكُمْ إِنْ تَرَكْتُمُوهُ لَمْ تَنْظُرُوا وَإِنَّ أَدْنَى مَا يَرْجِعُ بِهِ مِنْ أَتَاهُ أَنْ يُعْفَرَ لَهُ مَا سَلَفَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – by a chain of Al Mujashie,

‘From Amir Al-Momineen^{asws} having said: ‘Do not neglect performing Hajj of the House of your Lord^{azwj}. Don’t let it be vacant from you for as long as you remain alive, for if you were to neglect it, you will be considered and even if it is least of what is returned with it. The one who comes to it is Forgiven for (his sins) what have passed.

وَأَوْصِيَكُمْ بِالصَّلَاةِ وَحِفْظِهَا فَإِنَّهَا خَيْرُ الْعَمَلِ وَهِيَ عَمُودُ دِينِكُمْ- وَ بِالزَّكَاةِ فَإِنَّي سَمِعْتُ نَبِيَّكُمْ ص يَقُولُ الزَّكَاةُ فَتَنْظَرَهُ الْإِسْلَامُ فَمَنْ أَدَّاهَا جَارَ الْفَنْظَرَةَ وَ مَنْ مَنَعَهَا اخْتَبَسَ دُونَهَا وَ هِيَ تُطْفِئُ غَضَبَ الرَّبِّ

I^{asws} advise with the Salat and preserving it, for it is the best deed, and it is a pillar of your religion; and with the Zakat, for I^{asws} heard your Prophet^{saww} saying: ‘The Zakat is an archway of Al-Islam. The one who pays it will cross the archway, and one who prevents it will be held below it, and it extinguishes Wrath of the Lord^{azwj}.

وَعَلَيْكُمْ بِصِيَامِ شَهْرِ رَمَضَانَ فَإِنَّ صِيَامَهُ جَنَّةٌ حَصِينَةٌ مِنَ النَّارِ وَ فُقَرَاءَ الْمُسْلِمِينَ أَشْرَكُوهُمْ فِي مَعِيشَتِكُمْ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فَإِنَّمَا يُجَاهِدُ فِي سَبِيلِ اللَّهِ رَجُلَانِ إِمَامٌ هُدَى أَوْ مُطِيعٌ لَهُ مُقْتَدٍ يَهْدَاهُ وَ ذُرِّيَّةُ نَبِيِّكُمْ ص لَا تَظْلَمُونَ بَيْنَ أَظْهُرِكُمْ وَ أَنْتُمْ تَقْدِرُونَ عَلَى الدَّفْعِ

And upon you all is with fasting month of Ramazan, for its fasts are shields fortifying from the Fire; and the poor Muslims, participate them in your lives; and the Jihad in the Way of Allah^{azwj} with your wealth and your selves, for rather two men fight in the Way of Allah^{azwj} – an Imam^{asws} of guidance or one obedient to him^{asws} being led by his^{asws} guidance, and offspring of your Prophet^{saww}, they^{asws} should not get oppressed in your midst while you are able upon the defending.

وَأَوْصِيَكُمْ بِأَصْحَابِ نَبِيِّكُمْ لَا تَسُبُّوهُمْ وَ هُمُ الَّذِينَ لَمْ يُجَادِلُوا بَعْدَهُ حَدَثًا وَ لَمْ يُؤْوُوا مُخْلِطًا فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَى بِحِمِّ

⁴⁷⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 34

⁴⁷¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 35

And I^{asws} advise you all with companions of your Prophet^{saww}, do not revile them and they are those who did not innovate any innovation after him^{saww} and did not shelter an innovator, for Rasool-Allah^{saww} bequeathed regarding them.

وَأَوْصِيَكُمْ بِنِسَائِكُمْ وَ مَا مَلَكَتْ أَيْمَانُكُمْ وَ لَا تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةً لَائِمَةً يَكْفِيكُمْ اللَّهُ مَنْ أَرَادَكُمْ وَ بَعَى عَلَيْكُمْ وَ قُولُوا لِلنَّاسِ حُسْنًا كَمَا أَمَرَكُمْ اللَّهُ عَزَّ وَ جَلَّ

And I^{asws} advise you all with your womenfolk, and what your right hands possess; and do not take a blame of a blamer for the Sake of Allah^{azwj}. Allah^{azwj} will Suffice you with the one who intend you and rebels against you; and speak good words to the people just as Allah^{azwj} Mighty and Majestic has Commanded you.

وَ لَا تَتَّزَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَيُؤَلِّيَ اللَّهُ أُمُورَكُمْ شِرَارَكُمْ ثُمَّ تَدْعُونَ فَلَا تُسْتَجَابُ لَكُمْ دَعَاؤُكُمْ

And do not neglect instructing with the act of kindness and forbidding from the evil, (or) Allah^{azwj} will Cause your evil ones to be in charge of your affairs. Then you will be supplicating, but your supplications will not be Answered for you.

وَ عَلَيْكُمْ بِالتَّوَاضُعِ وَ التَّبَادُلِ وَ إِيَّاكُمْ وَ التَّقَاطُعِ وَ التَّدَايُرِ وَ التَّفَرُّقِ - وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And upon you all is being with the humbleness, and the spending on each other, and beware of cutting the relationships, and the desertion, and the separations, **and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2]**.⁴⁷²

37- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْبُقَيْطِيِّ عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع جُمِعَ الْحَيْرُ كُلُّهُ فِي ثَلَاثِ خِصَالٍ النَّظَرِ وَ السُّكُوتِ وَ الْكَلَامِ

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Al Yaqteeny, from Yunus, from Abu Ayoub, from Abu Hamza,

'From Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The goodness, all of it is gathered in three traits – the looking, and the silence, and the speech.

وَ كُلُّ نَظَرٍ لَيْسَ فِيهِ اغْتِنَابٌ فَهُوَ سَهْوٌ وَ كُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ وَ كُلُّ كَلَامٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لَعْوٌ فَطَوْبَى لِمَنْ كَانَ نَظَرُهُ عِبْرَةً وَ سُكُوتُهُ فِكْرَةً وَ كَلَامُهُ ذِكْرًا وَ بَكَى عَلَى خَطِيئَتِهِ وَ آمَنَ النَّاسَ شَرَّهُ.

And every look not having a lesson in it, it is a mistake; and every silence not having thoughtfulness in it, it is heedlessness; and every speech not having Zikr in it, it is vanity. Beatitude is for the whose looking is (learning) a lesson, and his silence is thoughtfulness, and

⁴⁷² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 36

his speech is Zikr, and he cries upon his mistakes (sins), and the people are safe from his evil".⁴⁷³

38- ف، تحف العقول و من حكمه صلوات الله عليه و ترغيبه و ترهيبه و وعظه أما بعد فإن المكر و الحديعة في النار فكونوا من الله على وجل و من صولته على حذر

(The book) 'Tuhaf Al Uqoul' –

'And from his^{-asws} wisdom, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and his^{-asws} inciting desire and fearfulness, and his^{-asws} preaching: 'As for after, the plotting (plotters) and the deceiving (deceivers) are in the Fire, so be from Allah^{-azwj} upon fear and caution from His^{-azwj} Power.

إن الله لا يرضى لعباده بعد إغذاره و إنداره استطراداً و استدرجاً من حيث لا يعلمون و لهذا يضل سعي العبد حتى ينسى الوفاء بالعهد و يظن أنه قد أحسن صنعا و لا يزال كذلك في ظن و رجاء و غفلة عما جاءه من النبأ

Allah^{-azwj} is not Satisfied for His^{-azwj} Excusing him and warning him, digression and encroachment from where they are not knowing, and for this the striving of a servant is lost until he forgets the loyalty with the covenant while he thinks that he is doing good, and he does not cease to be like that in the thinking and hope, and being heedless from what news had come to him.

يفقد على نفسه العقد و يهلكها بكل الجهد و هو في مهلة من الله على عهد يهوي مع العافلين و يغدو مع المذنبين و يجادل في طاعة الله المؤمنين و يستحسن تمويه المترفين

He ties the belief upon himself and destroys it with every ignorance, and he is in a respite from Allah^{-azwj}, upon a pact collapsing with the heedless ones, and he goes with the sinners and quarrels against the Momineen in obedience of Allah^{-azwj}, and he desires to camouflage (truth and the falsehood) doing whatever he likes.

فهلأء قوم شرحت قلوبهم بالشبهة و تطاولوا على غيرهم بالفريفة و حسبوا أنها لله قرينة و ذلك لأهم عملوا بالهوى و غيروا كلام الحكماء و حرفوه بحهل و عمى و طلبوا به السمعة و الرياء

They are a people whose hearts have been expanded with the suspicions, and they are being aggressive upon others with the calumnious slander, and they are reckoning it is drawing nearer to Allah^{-azwj}, and that is because they are working with the personal desires and they are changing the speech of the wise ones, and they are altering with ignorance and blindness, and they are seeking the reputation and the showing off with it.

بلا سبيل قاصدة و لا أعلام جارية و لا منار معلوم إلى أمدهم و إلى منهلهم و إردوه و حتى إذا كشف الله لهم عن ثوب سياستهم و استخرجهم من جلايب غفلتهم استقبلوا مديراً و استدبروا مقبلاً

They are without any purposeful way, nor any flowing signs, nor any known beacons to their water supply and their watering place they can be arriving to, and until when Allah^{-azwj}

⁴⁷³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 37

Uncovers for them from the cloth of their politics and Extracts them from the robes of their heedlessness, they come forward turning back, and they turn back going forward.

فَلَمْ يَنْتَفِعُوا بِمَا أَدْرَكُوا مِنْ أُمِّيَّتِهِمْ وَ لَا بِمَا نَالُوا مِنْ طَلِبَتِهِمْ وَ لَا مَا قَضَوْا مِنْ وَطَرِهِمْ- وَ صَارَ ذَلِكَ عَلَيْهِمْ وَبَآلَا فَصَاؤُوا يَهْرُبُونَ بِمَا كَانُوا يَطْلُبُونَ-

Thus, they are not benefitting with what they have realised from their wishes nor with what they have attained from their seeking, nor are they fulfilling their needs, and that has become a scourge upon them. So, they became running away from what they were actually seeking.

وَ إِنِّي أَحَذِرُكُمْ هَذِهِ الْمَرْئَةَ وَ آمُرُكُمْ بِتَقْوَى اللَّهِ الَّذِي لَا يَنْفَعُ غَيْرُهُ فَلْيَنْتَفِعْ بِنَفْسِهِ إِنْ كَانَ صَادِقاً عَلَى مَا يُحِبُّ ضَمِيرُهُ

And I^{asws} am cautioning you of this misfortune and am instructing you with fearing Allah^{azwj} Who, one cannot benefit with others. Let him benefit with himself, if he was truthful upon what his conscience yearns for.

فَإِنَّمَا الْبَصِيرُ مَنْ سَمِعَ وَ تَفَكَّرَ وَ نَظَرَ وَ أَبْصَرَ وَ انْتَفَعَ بِالْعِبَرِ وَ سَلَكَ جَدِداً وَاضِحاً يَتَجَنَّبُ فِيهِ الصَّرْعَةَ فِي الْهُوَى وَ يَتَنَكَّبُ طَرِيقَ الْعَمَى وَ لَا يُعِينُ عَلَى فَسَادِ نَفْسِهِ الْعَوَاةَ بِنَعْسَفٍ فِي حَقِّ أَوْ تَحْرِيفٍ فِي نُطْقٍ أَوْ تَغْيِيرٍ فِي صِدْقٍ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ-

The insightful is one who hears, and he thinks, and he considers, and he sees, and benefits with the lesson, and he travels on the clear path. He keeps aside in it from being knocked down in the personal desires, and from taking the path of blindness, nor does he assist the deviants upon corruption of his self, arbitrarily regarding right, or alteration in speaking, or changes in truthfulness, and there is no strength except with Allah^{azwj}.

قُولُوا مَا قِيلَ لَكُمْ وَ سَلِّمُوا لِمَا رُويَ لَكُمْ وَ لَا تَكُلُّوا مَا لَمْ تُكَلَّفُوا فَإِنَّمَا تَبِعْتُهُ عَلَيْكُمْ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَ لَقَطْتَ أَلْسِنَتَكُمْ أَوْ سَبَقَتْ إِلَيْهِ عَايَتُكُمْ

Say what has been said to you and submit to what has been reported to you, and do not encumber what you cannot endure, for rather it will be pursued upon you regarding what your hands have earned, and your tongues have uttered, or your purposes (aims) have preceded to it.

وَ اخْذَرُوا الشُّبُهَةَ فَإِنَّهَا وُضِعَتْ لِلْفِتْنَةِ وَ افْصِدُوا السُّهُولَةَ وَ اَعْمَلُوا فِيمَا بَيْنَكُمْ بِالْمَعْرُوفِ مِنَ الْقَوْلِ وَ الْفِعْلِ وَ اسْتَعْمَلُوا الْخُضُوعَ وَ اسْتَشْعِرُوا الْخَوْفَ وَ الْإِسْتِكَانَةَ لِلَّهِ وَ اَعْمَلُوا فِيمَا بَيْنَكُمْ بِالتَّوَاضُعِ وَ التَّنَاصُفِ وَ التَّبَادُلِ وَ كَظْمِ الْعَيْظِ فَإِنَّهَا وَصِيَّةُ اللَّهِ-

And be cautious of the suspicion for these are place for the Fitna (mischief), and aim for the ease, and work regarding what is between you with the acts of kindness from the words and the deeds, and utilise the humility, and we are aware of the fear and the submission to Allah^{azwj}, and work in what is between you with the humility, and the fairness, and the spending on each other, and swallow the anger, for it is Advice of Allah^{azwj}.

وَ إِيَّاكُمْ وَ التَّنَاصُفَ وَ الْأَحْقَادَ فَإِنَّهُمَا مِنْ فِعْلِ الْجَاهِلِيَّةِ- وَ لِنُنَظِرَ نَفْسَ مَا قَدَّمْتَ لِغَدٍ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

And beware of the envying and the grudges, for these two are from the deeds of the pre-Islamic period, **and let (every) soul consider what it has sent ahead for tomorrow, and fear Allah; surely Allah is Aware of what you are doing [59:18].**

أَيُّهَا النَّاسُ اعْلَمُوا عِلْمًا يَقِينًا أَنَّ اللَّهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَ إِنْ اَشْتَدَّ جَهْدُهُ وَ عَظُمَتْ حِيلَتُهُ وَ كَثُرَتْ نِكَايَتُهُ أَكْثَرَ مِمَّا قَدَّرَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ لَمْ يَخْلُ بَيْنَ الْمَرْءِ عَلَى ضَعْفِهِ وَ قَلَّةِ حِيلَتِهِ وَ بَيْنَ مَا كُتِبَ لَهُ فِي الذِّكْرِ الْحَكِيمِ-

O you people! Know with knowledge of certainty that Allah^{-azwj} has not Made for the servant, and even if his efforts are intense, and his means are mighty, and his spite is a lot, any more than what He^{-azwj} has Pre-determined for him in the Wise Reminder, and He^{-azwj} did not become a barrier between the person based upon his weakness and lack of his means, and what is He^{-azwj} has Written for him in the Wise Reminder.

أَيُّهَا النَّاسُ إِنَّهُ لَنْ يَزِدَادَ امْرُؤٌ تَغْييراً بِجِدْقِهِ وَ لَنْ يَنْتَقِصَ تَغْييراً لِحُمُقِهِ فَالْعَالِمُ بِحَدَا الْعَامِلِ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِي مَنَفَعَةٍ وَ التَّارِكُ لَهُ أَكْثَرُ النَّاسِ شُغْلاً فِي مَضَرَّةٍ رَبِّ مُنْعَمٍ عَلَيْهِ فِي نَفْسِهِ مُسْتَدْرِجٌ بِالْإِحْسَانِ إِلَيْهِ وَ رَبٌّ مُبْتَلِيٌ عِنْدَ النَّاسِ مَصْنُوعٌ لَهُ

O you people! Surely, a person will never (be able to) increase a date stone by his cleverness and will never (be able to) reduce a date stone due to his stupidity. The knower with this, the worker with it is mightiest of the people in comfort in benefit, and the neglecter of it is the most pre-occupied of the people in harm. Sometimes there are bounties upon him regarding himself, being encroached with the favours to him, and sometimes he is afflicted in presence of the people made for him.

فَأَقِمْ أَتْيَاهَا الْمُسْتَمْتِعُ مِنْ شُكْرِكَ وَ انْتَبِهْ مِنْ غَفْلَتِكَ وَ قَصِّرْ مِنْ عَجَلَتِكَ - وَ تَفَكَّرْ فِيمَا جَاءَ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى فِيمَا لَا خُلْفَ فِيهِ وَ لَا حِيصَ عَنْهُ وَ لَا بُدَّ مِنْهُ

O you listeners! Awake from your intoxication and pay attention from your heedlessness, and cut short from your haste (in seeking the world), and contemplate regarding what has come from Allah^{-azwj} Blessed and Exalted in what there is no opposition in it, nor any avoidance from it, nor is there any escape from it.

ثُمَّ صَغَّ فَخْرَكَ وَ دَعَّ كِبْرَكَ وَ أَحْضِرْ ذَهْنَكَ وَ اذْكُرْ قَبْرَكَ وَ مَنْزِلَكَ فَإِنَّ عَلَيْهِ مَمْرَكَ وَ إِلَيْهِ مَصِيرَكَ وَ كَمَا تَدِينُ تُدَانُ وَ كَمَا تَزْرَعُ تُحْتَصَدُ وَ كَمَا تَصْنَعُ يُصْنَعُ بِكَ وَ مَا قَدَّمْتَ إِلَيْهِ تَقَدَّمَ عَلَيْهِ غَدًا لَا حِمَالَةَ فَلْيَنْفَعَكَ النَّظَرُ فِيمَا وَعُظْتَ بِهِ- وَ عِ مَا سَمِعْتَ وَ وَعَدْتَ

Then drop your pride, and leave your arrogance, and present your mind, and remember your grave and your dwelling (in it), for you will be passing upon it and your destination is to it; and just as you judge, so you shall be judged with, and just as you plant so shall you reap, and just as you deal, so you shall be dealt with, and whatever you send ahead, you shall be arriving to it tomorrow, inevitable, therefore consideration will benefit you regarding what I^{-asws} am advising you with, and retain what I^{-asws} have made you hear and promised.

فَقَدِرَ احْتِنَافَكَ بِدَلِيلِكَ خَصْلَتَانِ وَ لَا بُدَّ أَنْ تَقُومَ بِأَحَدِهِمَا إِذَا طَاعَهُ اللَّهُ تَقُومَ لَهَا بِمَا سَمِعْتَ وَ إِذَا حُجَّهَ اللَّهُ تَقُومَ لَهَا بِمَا عَلِمْتَ

I^{-asws} have surrounded you two traits with that and there is no escape from standing with one of them. Either obedience of Allah^{-azwj} you can be standing for it with what you heard, or an Argument of Allah^{-azwj} you can be standing for it with what you know.

فَالْحَذَرُ الْحَذَرُ وَ الْجِدُّ الْجِدُّ فَإِنَّهُ لَا يُبْنِكُ مِثْلَ حَبِيرٍ إِنَّ مِنْ عَزَائِمِ اللَّهِ فِي الذِّكْرِ الْحَكِيمِ الَّتِي لَهَا يَرْضَى وَ لَهَا يَسْخَطُ وَ لَهَا يُبَيِّبُ وَ عَلَيْهَا يُعَاقِبُ

The caution! The caution! And the seriousness! The seriousness, for no one can inform you like the All-Informed has from Determinations of Allah^{-azwj} in the Wise Reminder which He^{-azwj} is Satisfied for it and Wrathful for it, and He^{-azwj} Rewards for it and Punishes upon it.

أَنَّهُ لَيْسَ بِمُؤْمِنٍ وَإِنْ حَسَنَ قَوْلُهُ وَ زَيْنَ وَصْفُهُ وَ فَضْلُهُ غَيْرُهُ إِذَا خَرَجَ مِنَ الدُّنْيَا فَلَقِيَ اللَّهَ بِحُصْلَةٍ مِنْ هَذِهِ الْحِصَالِ لَمْ يَتُبْ مِنْهَا

He isn't a Momin, and even if his words are good, and his description is adorable, and his merits are something else, when he exits from the world, he meets Allah^{-azwj} with a trait from these traits, not having repented from it.

الشِّرْكُ بِاللَّهِ فِيمَا افْتَرَضَ عَلَيْهِ مِنْ عِبَادَتِهِ أَوْ شَفَاءِ عَيْظٍ بِحَلَاكِ نَفْسِهِ أَوْ يُقَرُّ بِعَمَلٍ فَعَمِلَ بِغَيْرِهِ أَوْ يَسْتَنْجِحُ حَاجَةً إِلَى النَّاسِ بِإِظْهَارِ بَدْعَةٍ فِي دِينِهِ أَوْ سَرَّهُ أَنْ يَحْمَدَهُ النَّاسُ بِمَا لَمْ يَفْعَلْ مِنْ خَيْرٍ أَوْ مَشَى فِي النَّاسِ بِوَجْهَيْنِ وَ لِسَانَيْنِ وَ التَّجَبُّرُ وَ الْأَهْمَةُ

The Shirk with Allah^{-azwj} in what Allah^{-azwj} has Imposed upon him of His^{-azwj} worship, or healing rage by destroying himself, or he acknowledges a deed having worked for someone else, or seeks fulfilment of a need to the people by revealing an innovation in his religion, or if it cheers him to be praised by the people with what good he has not done, or walking among the people with two faces and two tongue, and the swaggering, and the pomp.

وَ اعْلَمْ وَ اعْقِلْ ذَلِكَ فَإِنَّ الْمَثَلَ ذَلِيلٌ عَلَى شِبْهِهِ إِنَّ الْبَهَائِمَ هُمُّهَا بُطُوحُهَا وَ إِنَّ السِّبَاعَ هُمُّهَا التَّعَدِّي وَ الظُّلْمُ وَ إِنَّ النِّسَاءَ هُمُّهُنَّ زِينَةُ الدُّنْيَا وَ الفَسَادُ فِيهَا وَ إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ مُسْتَكِينُونَ خَائِفُونَ.

And know and understand that, for an example evidencing upon his suspicion is that the beasts, their main concern is their bellies, and the predatorial animals, their main concern is the aggression and the injustice, and the women, their main concern is adornment of the world and the corruption in it; and the Momineen are compassionate, submissive, fearful".⁴⁷⁴

38- مَوْعِظَتُهُ ع وَ وَصْفُهُ الْمُقْصِرِينَ لَا تَكُنْ مِمَّنْ يَرْجُو الآخِرَةَ بِغَيْرِ عَمَلٍ وَ يَرْجُو التَّوْبَةَ بِطُولِ الأَمَلِ يَقُولُ فِي الدُّنْيَا قَوْلَ الرَّاهِدِينَ وَ يَعْمَلُ فِيهَا عَمَلًا الرَّاغِبِينَ إِنْ أُعْطِيَ مِنْهَا لَمْ يَشْبِعْ وَ إِنْ مُنِعَ لَمْ يَقْنَعْ يَعْجِزُ عَنِ شُكْرِ مَا أُوتِيَ وَ يَبْتَغِي الزِّيَادَةَ فِيمَا بَقِيَ

In (the book) 'Tuhaf Al-Uqoul' – His^{-asws} preaching, and he^{-asws} described the reducers (Muqassireen): "Do not be from the ones hoping for the Hereafter without the action (working for it) and delays the repentance with long hopes. He is saying regarding the world - the word of the ascetics while he is working in it the work of the desirous. If he is given something from it, he is not satiated and if he is prevented from it, he is not contented. He is frustrated from thanking for what he has got and seeks the increate regarding what remains.

يَنْهَى النَّاسَ وَ لَا يَنْتَهِي وَ يَأْمُرُ النَّاسَ مَا لَا يَأْتِي بِحُبِّ الصَّالِحِينَ وَ لَا يَعْمَلُ بِأَعْمَالِهِمْ وَ يُبْعِضُ الْمُسِيئِينَ وَ هُوَ مِنْهُمْ وَ يَكْرَهُ الْمَوْتَ لِكَثْرَةِ سَيِّئَاتِهِ وَ لَا يَدْعُهَا فِي حَيَاتِهِ

He forbids the people and (he himself) does not desist (from it), and he instructs the people what he does not do. He loves the righteous but does not do their works, and he hates the

⁴⁷⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 38 a

evil doers while he is from them, and he dislikes the death due to his evil deeds nor does he leave these (evil deeds) during his lifetime.

يَقُولُ كَمْ أَعْمَلُ فَأَتَعَىٰ أَلَا أَجْلِسُ فَأَتَمَّتْ فَهُوَ يَتَمَتَّى الْمَغْفِرَةَ وَ يَذَابُ فِي الْمَغْصِبَةِ وَ قَدْ عَمِرَ مَا يَتَدَكَّرُ فِيهِ مَنْ تَدَكَّرَ يَقُولُ فِيمَا ذَهَبَ لَوْ كُنْتُ عَمِلْتُ وَ نَصَبْتُ لَكَانَ خَيْرًا لِي وَ يُضَيِّعُهُ غَيْرَ مُكْتَرِثٍ لَاهِيًا

He says, 'How much work shall I do, for it exhausts me. Why don't I sit back?' He makes wishes, so he wishes for the Forgiveness, and he persists in the disobedience, and he has lived for as long as one who is remembered in it by the one who remembers. He says regarding what has gone, 'If I have worked and toiled it would have been better for me', but he wastes it carelessly.

إِنْ سَقَمَ نَدِمَ عَلَى التَّفْرِيطِ فِي الْعَمَلِ وَ إِنْ صَحَّ أَمِنَ مُعْتَرًا يُوجِرُ الْعَمَلَ- تُعْجِبُهُ نَفْسُهُ مَا عُوِيَ وَ يَقْنَطُ إِذَا ابْتُلِيَ تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَطُنُّ وَ لَا يَغْلِبُهَا عَلَى مَا يَسْتَيْقِنُ-

If he gets sick, he regrets upon leaving the work, and if he is healthy, he gets deceived by delaying the work; his own self fascinates him for as long as he is in well being; and he despairs when he is afflicted, his self overcomes upon what he thinks, and he does not overcome it upon what (Hereafter) he is certain of.

لَا يَتَنَعَّ مِنَ الرِّزْقِ بِمَا قُسِمَ لَهُ وَ لَا يَتَّقُ مِنْهُ بِمَا قَدْ ضُمِنَ لَهُ وَ لَا يَعْمَلُ بِمَا فُرِضَ عَلَيْهِ

He is not contented from the sustenance with what has been Apportioned for him, nor does he trust from it with what has been guaranteed for him, and he does not work with what has been obligated upon him.

فَهُوَ مِنْ نَفْسِهِ فِي شَاكٍ إِنْ اسْتَعْنَى بِطَرٍّ وَ فُيِّنَ وَ إِنْ افْتَقَرَ قَبِطَ وَ وَهَنَ فَهُوَ مِنَ الذَّنْبِ وَ التَّعَمُّةِ مُوقَّرٌ وَ يَبْتَغِي الزِّيَادَةَ وَ لَا يَشْكُرُ وَ يَتَكَلَّفُ مِنَ النَّاسِ مَا لَا يَغْنِيهِ وَ يَضَعُ مِنْ نَفْسِهِ مَا هُوَ أَكْثَرُ-

Thus, he is in doubt from himself. If he is rich, he is deceived and is tempted, and if he is impoverished, he despairs and weakens, so he is with abundance from the sins and the bounties, and he seeks the increase and he does not thank, and he encumbers from the people what does not concern him, and he drops down from himself what is more.

إِنْ عَرَضَتْ لَهُ شَهْوَةٌ وَاقَعَهَا بِاتِّكَالٍ عَلَى التَّوْبَةِ وَ هُوَ لَا يَدْرِي كَيْفَ يَكُونُ ذَلِكَ- لَا تُغْنِيهِ رَغْبَتُهُ وَ لَا تُنْعَمُهُ رَهْبَتُهُ ثُمَّ يُبَالِغُ فِي الْمَسْأَلَةِ حِينَ يَسْأَلُ وَ يُفْصِرُ فِي الْعَمَلِ فَهُوَ بِالْقَوْلِ مُدْبِلٌ وَ مِنَ الْعَمَلِ مُقْلٌ

If a lustful desire is presented to him, he falls into it relying upon the repentance, and he does not know how that would be. Neither do his desires avail him nor does his fear prevent him. Then he is extensive in the questioning when he questions, and is short in the work. Thus, he is haughty with the words and has little from the deeds.

يَرْجُو نَفْعَ عَمَلٍ مَا لَمْ يَعْمَلْهُ وَ يَأْمَنُ عِقَابَ جُرْمٍ قَدْ عَمِلَهُ يُبَادِرُ مِنَ الدُّنْيَا إِلَى مَا يَفْتَنُ وَ يَدْعُ جَاهِدًا مَا يَنْفَى وَ هُوَ يَخْشَى الْمَوْتَ وَ لَا يَخَافُ الْقُوتَ يَسْتَكْبِرُ مِنَ مَعْصِيَةِ غَيْرِهِ مَا يَسْتَقِيلُ أَكْثَرَ مِنْهُ مِنَ نَفْسِهِ وَ يَسْتَكْبِرُ مِنْ طَاعَتِهِ مَا يَحْتَقِرُ مِنْ غَيْرِهِ

He hopes for benefit of work of what he has not worked, and he feels secure of the Punishment of a crime he has committed. He rushes from the world to what is perishable and he leaves fighting for what is to last; and he fears the death but does not fear the loss (in the Hereafter). He considers a lot the disobediences of others, what he considers as little what more there is from himself, and he considers a lot what is insignificant from his (acts of) obedience what he considers insignificant from others.

يَخَافُ عَلَى غَيْرِهِ بِأَذْنٍ مِنْ ذَنْبِهِ وَ يَرْجُو لِنَفْسِهِ بِأَذْنٍ مِنْ عَمَلِهِ- فَهُوَ عَلَى النَّاسِ طَاعِعٌ وَ لِنَفْسِهِ مُدَاهِنٌ يُؤَدِّي الْأَمَانَةَ مَا عُوفِيَ وَ أَرْضِي وَ الْحَيَانَةَ إِذَا سَخَطَ وَ ابْتُلِيَ إِذَا عُوفِيَ طَلَّ أَنْهُ قَدْ تَابَ وَ إِنْ ابْتُلِيَ طَلَّ أَنْهُ قَدْ عُوقِبَ

He fears upon other with the least of his sins, and he hopes for himself with the least of his deeds. He is a taunter upon the people and a flatterer for himself; he pays back the entrustment for as long as he is well and satisfied, and the betrayal when he is angered and afflicted. When he is well, he thinks that he has been Shown Mercy, and if he is afflicted he thinks he is being Punished.

يُؤَخِّرُ الصَّوْمَ وَ يُعَجِّلُ النَّوْمَ- لَا يَبِيتُ قَائِماً وَ لَا يُصْبِحُ صَائِماً يُصْبِحُ وَ هَمَّتْهُ الصُّبْحُ وَ لَمْ يَسْهَرْ وَ يُسَبِّي وَ هَمَّتْهُ الْعِشَاءُ وَ هُوَ مُفْطِرٌ يَتَعَوَّذُ بِاللَّهِ مَنْ هُوَ دُونَهُ وَ لَا يَتَعَوَّذُ بِمَنْ هُوَ فَوْقَهُ

He delays the fasting and hastens the sleep. He neither spends the night standing (in Salat) nor does he come to a morning fasting, and his worry in the morning and he has not held vigil, and his worry is the dinner, and he is not fasting. He seeks Refuge with Allah^{-azwj} with Allah^{-azwj} from the one who is below him, and he does not seek Refuge from the one who is above him.

يُنْصِبُ النَّاسَ لِنَفْسِهِ وَ لَا يُنْصِبُ نَفْسَهُ لِرَبِّهِ النَّوْمَ مَعَ الْأَعْيَاءِ أَحَبُّ إِلَيْهِ مِنَ الرُّكُوعِ مَعَ الصُّعْفَاءِ يَعْضَبُ مِنَ الْيَسِيرِ وَ يَعْصِي فِي الْكَثِيرِ يَعْرِفُ لِنَفْسِهِ عَلَى غَيْرِهِ وَ لَا يَعْرِفُ عَلَيْهَا لِغَيْرِهِ-

He sets up the people for himself and does not set up himself for his Lord^{-azwj}; the sleep (time wasting) with the rich ones is more beloved to him than (performing) the Ruk'u with the (financially) weak ones; he is angered from the less and disobeys regarding a lot; he is ascetic for himself upon others, and he is not ascetic upon it for others.

فَهُوَ يُحِبُّ أَنْ يُطَاعَ وَ لَا يُعْصَى وَ يَسْتَوْفِي وَ لَا يُؤْفَى يُرْشِدُ غَيْرَهُ وَ يُعْوِي نَفْسَهُ وَ يَحْتَشِي الْخَلْقَ فِي غَيْرِ رَبِّهِ وَ لَا يَحْتَشِي رَبَّهُ فِي خَلْقِهِ يَعْرِفُ مَا أَنْكَرَ وَ يُنْكِرُ مَا عَرَفَ وَ لَا يَحْمَدُ رَبَّهُ عَلَى نِعَمِهِ وَ لَا يَشْكُرُهُ عَلَى مَزِيدٍ-

He loves to be obeyed and not disobeyed, and to be loyal to and he is not loyal; he guides others and deviates himself; and he fears the creatures regarding other than his Lord^{-azwj} and he does not fear his Lord^{-azwj} regarding His^{-azwj} creatures; he knows what he denies and denies what he knows; and he neither praises his Lord^{-azwj} upon a bounty nor does he thank Him^{-azwj} upon an increase.

وَ لَا يَأْمُرُ بِالْمَعْرُوفِ وَ لَا يَنْهَى عَنِ الْمُنْكَرِ فَهُوَ دَهْرُهُ فِي لَبْسٍ إِنْ مَرَضَ أَخْلَصَ وَ تَابَ وَ إِنْ عُوفِيَ قَسَا وَ عَادَ فَهُوَ أَبَدًا عَلَيْهِ وَ لَا لَهُ- لَا يَذَرِي عَمَلَهُ إِلَى مَا يُؤَدِّيهِ إِلَيْهِ حَتَّى مَتَى وَ إِلَى مَتَى

And he neither instructs with acts of kindness nor does he forbid from evil, so he is in confusion his whole life. If he is sick, he becomes sincere and repents, and if he recovers, he becomes cruel and transgresses. So, it is forever against him and not for him. He does not know of his deeds Whom he is fulfilling it to until he dies; and until when?

اللَّهُمَّ اجْعَلْنَا مِنْكَ عَلَى حَذَرٍ اخْفَظْ وَعِ انصَرِفْ إِذَا شِئْتَ.

O Allah^{-azwj}! Make us to be upon a caution from You^{-azwj}! (O people)! Preserve and retain, and leave whenever you so desire to”.⁴⁷⁵

39- وَصِيَّتُهُ عَ لِكُمَيْلِ بْنِ زِيَادٍ يَا كُمَيْلُ سَمِّ كُلَّ يَوْمٍ بِاسْمِ اللَّهِ وَ قُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ تَوَكَّلْ عَلَى اللَّهِ وَ اذْكُرْنَا وَ سَمِّ بِأَسْمَائِنَا وَ صَلِّ عَلَيْنَا وَ اذِرْ بِذَلِكَ عَلَى نَفْسِكَ وَ مَا تَحُوطُهُ عِنَايَتُكَ وَ تُكْفِ شَرَّ ذَلِكَ الْيَوْمِ إِنْ شَاءَ اللَّهُ-

(The book) ‘Tuhaf Al Uqoul’ –

And his^{-asws} advice to Kumayl Bin Ziyad: ‘O Kumayl! Name every day with the Name of Allah^{-azwj} and say, ‘There is neither might nor strength except with Allah^{-azwj}’, and rely upon Allah^{-azwj} and mention us^{-asws}, and name with our^{-asws} names, and send Salawaat upon us^{-asws}, and encompass it upon yourself, and what your attention contains, and you will be saved from the evil of that Day, if Allah^{-azwj} so Desires.

يَا كُمَيْلُ إِنَّ رَسُولَ اللَّهِ صَ أَدَّبَهُ اللَّهُ وَ هُوَ عَ أَدَّبَنِي وَ أَنَا أُؤَدِّبُ الْمُؤْمِنِينَ وَ أُورِثُ الْأَدَابَ الْمُكْرَمِينَ

O Kumayl! Rasool-Allah^{-saww}, Allah^{-azwj} Educated him^{-saww}, and he^{-saww} educated me^{-asws}, and I^{-asws} am educating the Momineen, and the education (etiquettes) of the honourable ones is inherited.

يَا كُمَيْلُ مَا مِنْ عِلْمٍ إِلَّا وَ أَنَا أَفْتَحُهُ وَ مَا مِنْ سِرٍّ إِلَّا وَ الْقَائِمُ عَ يَحْتَمُهُ-

O Kumayl! There is none from a knowledge except I^{-asws} can open it, and there is none from a secret except and Al-Qaim^{-ajfj} will end it.

يَا كُمَيْلُ ذَرِيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

O Kumayl! **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].**

يَا كُمَيْلُ لَا تَأْخُذْ إِلَّا عَنَّا تَكُنْ مِنَّا

O Kumayl! Do not take (religion) except from us^{-asws}, you will become from us^{-asws}.

يَا كُمَيْلُ مَا مِنْ حَرَكَةٍ إِلَّا وَ أَنْتَ مُخْتَارٌ فِيهَا إِلَى مَعْرِفَةٍ

O Kumayl! There is no movement except that you need to know about.

⁴⁷⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 38 b

يَا كُمْيْلُ إِذَا أَكَلْتَ الطَّعَامَ فَسَمِّ بِاسْمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ وَ فِيهِ شِفَاءٌ مِنْ كُلِّ الْأَسْوَءِ

O Kumayl! When you eat food, name the One^{-azwj} with whose Name no disease harms and in which there is a cure for all evils.

يَا كُمْيْلُ وَ أَكِلِ الطَّعَامَ وَ لَا تَبْخُلْ عَلَيْهِ فَإِنَّكَ لَنْ تَزُوقَ النَّاسَ شَيْئاً وَ اللَّهُ يُجِزِلُ لَكَ الثَّوَابَ بِذَلِكَ أَحْسِنَ عَلَيْهِ خُلُقَكَ وَ ابْسُطْ جَلِيْسَكَ وَ لَا تَتَّهَمُ خَادِمَكَ -

O Kumayl! And eat the food and do not be miserly upon it, so you will never sustain the people of anything, and Allah^{-azwj} will Make the Rewards plentiful for you with that. Improve your manners upon it, and extend your sitting (near food mat), and do not accuse your servants.

يَا كُمْيْلُ إِذَا أَكَلْتَ فَطَوَّلْ أَكْلَكَ لِيَسْتَوْفِي مَنْ مَعَكَ وَ يُرْزَقَ مِنْهُ غَيْرَكَ

O Kumayl! Whenever you eat, so prolong your eating in order for the one with you to fulfill (his eating) and others can be Graced from it.

يَا كُمْيْلُ إِذَا اسْتَوْفَيْتَ طَعَامَكَ فَاحْمَدِ اللَّهَ عَلَى مَا رَزَقَكَ وَ ارْزُقْ بِذَلِكَ صَوْتَكَ يَحْمَدُهُ سِوَاكَ فَيَعْظُمُ بِذَلِكَ أَجْرَكَ

O Kumayl! When you have fulfilled your meal, then praise Allah^{-azwj} upon what He^{-azwj} has Graced you, and raise your voice with that, the ones besides you will praise Him^{-azwj}, and that will Magnify with that.

يَا كُمْيْلُ لَا تُوقِرَنَّ مَعِدَتَكَ طَعَاماً وَ دَعْ فِيهَا لِلْمَاءِ مَوْضِعاً وَ لِلرِّيحِ مَجَالاً وَ لَا تَرْفَعْ يَدَكَ مِنَ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ فَإِنْ فَعَلْتَ ذَلِكَ فَأَنْتَ تَسْتَمْرِئُهُ فَإِنَّ صِحَّةَ الْجِسْمِ مِنْ قَلَّةِ الطَّعَامِ وَ قَلَّةِ الْمَاءِ -

O Kumayl! Do not make your stomach heavy with food and leave place in it for the water, and room for the air, and do not raise your hand from the meal except and you are (still) desiring it. If you were to do that, you will find it pleasurable, for health of the body is from little food and little water.

يَا كُمْيْلُ الْبِرْكَةُ فِي مَالٍ مِنْ آتَى الرِّكَاءَ وَ وَاسَى الْمُؤْمِنِينَ وَ وَصَلَ الْأَقْرَبِينَ

O Kumayl! The Blessing is in wealth of the one giving the Zakat, and consoles the Momineen^{-asws}, and connects the near relatives.

يَا كُمْيْلُ زِدْ قَرَابَتَكَ الْمُؤْمِنِ عَلَى مَا تُعْطِي سِوَاهُ مِنَ الْمُؤْمِنِينَ وَ كُنْ بِهِمْ أَرْأَفَ وَ عَلَيْهِمْ أَعْطَفَ وَ تَصَدَّقْ عَلَى الْمَسَاكِينِ

O Kumayl! Increase your closeness to the Momin based upon what you give to the Momineen apart from him, and be kind with them, and compassionate upon them, and give charity upon the poor.

يَا كُمْيْلُ لَا تَرُدَّ سَائِلاً وَ لَوْ مِنْ شَطْرِ حَبَّةِ عِنَبٍ أَوْ شِقِّ تَمْرَةٍ فَإِنَّ الصَّدَقَةَ تَنْمُو عِنْدَ اللَّهِ -

O Kumayl! Do not return a beggar and even from half a seed of a grape, or a piece of a date, for the charity grows in the Presence of Allah^{-azwj}.

يَا كُمْيْلُ أَحْسَنُ حَلِيَّةِ الْمُؤْمِنِ التَّوَاضُّعُ وَ جَمَالُهُ التَّعَفُّفُ وَ شَرَفُهُ التَّقَهُمُ وَ عِزُّهُ تَرْكُ الْقَالِ وَ الْقِيَلِ

O Kumayl! The best ornament of the Momin is the humility, and his beauty is the chastity, and his nobility is the pondering, and his honour is neglecting the gossip, i.e., 'He said that', and 'It was said like that'.

يَا كُمْيْلُ فِي كُلِّ صِنْفٍ قَوْمٌ أَرْفَعُ مِنْ قَوْمٍ فَإِيَّاكَ وَ مُنَاطِرَةَ الْحَسِيسِ مِنْهُمْ وَ إِنْ أَسْمَعُوكَ وَ احْتَمِلْ وَ كُنْ مِنَ الَّذِينَ وَصَفَهُمُ اللَّهُ- وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا-

O Kumayl! In every type of people there is loftiness from a people, therefore beware of the debating the despicable (disgraceful) ones from them, and I^{-asws} shall make you hear and tolerate, and be from the tones Allah^{-azwj} has Described, **and when the ignorant one address them, they say, 'Peace!' [25:63].**

يَا كُمْيْلُ قُلِ الْحَقُّ عَلَى كُلِّ حَالٍ وَ وَإِ الْمُنَافِقِينَ وَ الْمُجْرِمِينَ وَ جَانِبِ الْمُنَافِقِينَ وَ لَا تُصَاحِبِ الْخَائِبِينَ-

O Kumayl! Speak the truth upon every situation, and love the pious, and flee from the mischief-makers, and shun the hypocrites, and do not accompany the betrayers (traitors).

يَا كُمْيْلُ لَا تُطْرُقْ أَبْوَابَ الظَّالِمِينَ لِإِلْحِتَابِ بِهِنَّ وَ الْإِكْتِسَابِ مَعَهُمْ وَ إِيَّاكَ أَنْ تُعْظِمَهُمْ وَ أَنْ تَشْهَدَ فِي مَجَالِسِهِمْ بِمَا يُسْخِطُ اللَّهَ عَلَيْكَ وَ إِنْ اضْطُرَّرْتَ
إِلَى حُضُورِهِمْ

O Kumayl! Do not knock the doors of the oppressors for the mingling with them and the earning with them, and beware of revering them, and from attending their gatherings with what makes Allah^{-azwj} Annoyed upon you and even if you are (made to be) desperate to be in their presence.

فَدَاوِمُ ذِكْرِ اللَّهِ وَ التَّوَكُّلُ عَلَيْهِ وَ اسْتِعْدَادُ بِاللَّهِ مِنْ شُرُورِهِمْ وَ أَطْرُقْ عَنْهُمْ وَ أَنْكَرْ بِقَلْبِكَ فِعْلَهُمْ وَ اجْهَرْ بِتَعْظِيمِ اللَّهِ لِتَسْمِعَهُمْ فَإِنَّكَ بِهَا تُؤَيَّدُ وَ تُكْفَى شَرَّهُمْ

Be constant in Zikr of Allah^{-azwj}, and the relying upon Him^{-azwj}, and seek Refuge with Allah^{-azwj} from their evil, and lower your heads away from them (evil people), and deny with your heart, and be aloud with reverence of Allah^{-azwj} to make them hear, for you will be aided by it and be sufficed of their evil.

يَا كُمْيْلُ إِنَّ أَحَبَّ مَا امْتَنَلَهُ الْعِبَادُ إِلَى اللَّهِ بَعْدَ الْإِقْرَارِ بِهِ وَ بِأَوْلِيَائِهِ التَّعَفُّفُ وَ التَّحَمُّلُ وَ الْإِصْطِبَارُ

O Kumayl! The most beloved of what the servants can stand to Allah^{-azwj}, after the acknowledgment and with His^{-azwj} Guardians^{-asws} is the chastity, and be tolerant, and the perseverance.

يَا كُمْيْلُ لَا تَرَى [تَرَى] النَّاسَ إِفْتَارَكَ وَ اصْبِرْ عَلَيْهِ احْتِسَاباً بَعِزّاً وَ تَسْتُرّاً-

O Kumayl! The people should not see your poverty and be patient upon it anticipating with honour and concealing.

يَا كُمَيْلُ لَا بَأْسَ أَنْ تُعْلِمَ أَخَاكَ سِرَّكَ وَ مَنْ أَخْوَكَ أَخْوَكَ الَّذِي لَا يَخْذُلُكَ عِنْدَ الشَّدِيدَةِ وَ لَا يَقْعُدُ عَنكَ عِنْدَ الْجُرِيرَةِ وَ لَا يَدْعُكَ حَتَّى تَسْأَلَهُ وَ لَا يَدْرِكُ
وَ أَمْرَكَ حَتَّى تُعْلِمَهُ فَإِنْ كَانَ مُبِيلاً أَصْلَحَهُ

O Kumayl! There is no problem with letting your secret to your brother; and who is your brother? Your brother is the one who neither abandons you during the adversities nor does he sit back from you during the persecution (of unjust ruler), nor does he leave you until you ask him, nor does he forsake (give up) you and your matter until you learn it. If he were inclining, correct him.

يَا كُمَيْلُ الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ لِأَنَّهُ يَتَأَمَّلُهُ فَيَسُدُّ فَاقَتَهُ وَ يُجَمِّلُ حَالَتَهُ

O Kumayl! The Momin is a mirror of the Momin because he hopes to him, so he blocks his destitution, and beautifies his state.

يَا كُمَيْلُ الْمُؤْمِنُونَ إِخْوَةٌ وَ لَا شَيْءَ آثَرَ عِنْدَ كُلِّ أَخٍ مِنْ أَخِيهِ

O Kumayl! The Momineen are brothers, and there is nothing more preferable in the presence of every brother than his brother.

يَا كُمَيْلُ إِنْ لَمْ تَحِبَّ أَخَاكَ فَلَسْتَ أَخَاهُ إِنَّ الْمُؤْمِنَ مَنْ قَالَ يَقُولُنَا فَمَنْ تَخَلَّفَ عَنْهُ قَصَرَ عَنَّا وَ مَنْ قَصَرَ عَنَّا لَمْ يَلْحَقْ بِنَا وَ مَنْ لَمْ يَكُنْ مَعَنَا فَ فِي الدَّرَكِ
الْأَسْفَلِ مِنَ النَّارِ

O Kumayl! If you don't love your brother, you aren't his brother. Surely the Momin is the one who says with our^{-asws} word (Ahadith). The one who opposes from it is deficient from us^{-asws} (our^{-asws} recognition), and the one who is deficient from us. He will not join us, and the one who does not happen to be with us^{-asws}, so he would be in the lowest level of the Fire.

يَا كُمَيْلُ كُلُّ مُصْذَوِرٍ يَنْفُثُ فَمَنْ نَفَثَ إِلَيْكَ مِنَّا بِأَمْرِ أَمْرِكَ بِسِرِّهِ فَإِيَّاكَ أَنْ تُبَدِيَهُ وَ لَيْسَ لَكَ مِنْ إِبْدَائِهِ تَوْبَةٌ وَ إِذَا لَمْ تَكُنْ تَوْبَةً فَالْمَصِيرُ إِلَى لَطَى -

O Kumayl! Every one with filled chest (with our^{-asws} love) wheezing (breathlessness), so if he wheezes out (talks) to you from us^{-asws} with a matter I^{-asws} have instructed you with his concealing it, so beware of manifesting it, and it isn't for you from manifesting its repentance, and when the repentance does not happen, then the destination is to the blazing Fire.

يَا كُمَيْلُ إِذَاعَةُ سِرِّ آلِ مُحَمَّدٍ صَلَوَاتِ اللَّهِ عَلَيْهِمْ - لَا يُقْبَلُ مِنْهَا وَ لَا يُحْتَمَلُ أَحَدٌ عَلَيْهَا وَ مَا قَالُوهُ فَلَا تُعْلِمُ إِلَّا الْمُؤْمِنُ مُوقِنًا [مُوقِنًا] -

O Kumayl! Broadcasting a secret of the Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} upon them^{-asws}, it will not be accepted from these, nor should anyone carry upon these and what they have said, therefore, do not teach except a convinced Momin.

يَا كُمَيْلُ قُلْ عِنْدَ كُلِّ شِدَّةٍ - لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تُحْفَمَهَا وَ قُلْ عِنْدَ كُلِّ نِعْمَةٍ الْحَمْدُ لِلَّهِ تَزِدُّ مِنْهَا وَ إِذَا أَبْطَأَتِ الْأَرْزَاقُ عَلَيْكَ فَاسْتَغْفِرِ اللَّهَ يُوسِّعْ
عَلَيْكَ فِيهَا -

O Kumayl! Say during every hardship, 'There is neither might nor strength except with Allah^{-azwj}', you will suffice it, and say during every bounty, 'The Praise is for Allah^{-azwj}', you will

be increased from it, and the sustenance(s) is delayed to you, then seek Forgiveness of Allah^{-azwj}, He^{-azwj} will be Capacious upon you regarding it.

يَا كُمْيَلُ انْجِبْ بَوْلَايِنَا مِنْ أَنْ يَشْرَكَكَ الشَّيْطَانُ فِي مَالِكَ وَ وَلَدِكَ

O Kumayl! Achieve salvation with our^{-asws} Wilayah from the Satan^{-la} participating you in your wealth and your children.

يَا كُمْيَلُ إِنَّهُ مُسْتَقَرٌّ وَ مُسْتَوْدَعٌ فَاحْذَرِ أَنْ تَكُونَ مِنَ الْمُسْتَوْدَعِينَ وَ إِنَّمَا يَسْتَحِقُّ أَنْ يَكُونَ مُسْتَقَرًّا إِذَا لَرِمَتِ الْجَادَّةُ الْوَاضِحَةَ الَّتِي لَا تُخْرِجُكَ إِلَى عَوَجٍ وَ لَا تُزِيلُكَ عَنْ مَنْهَجٍ

O Kumayl! Surely (Eman) is stable (permanent), and deposited (temporary). Be careful from becoming from the deposited (temporary) ones, and rather one deserves from becoming stable (permanent), then stick to the clear path which does not expel you from crookedness, and nor let it decline you from manifesto.

يَا كُمْيَلُ لَا رُخْصَةَ فِي فَرَضٍ وَ لَا شِدَّةَ فِي نَافِلَةٍ

O Kumayl! There is no allowance regarding an obligation, nor is there any hardship in an optional (act).

يَا كُمْيَلُ إِنَّ دُؤُوبَكَ أَكْثَرَ مِنْ حَسَنَاتِكَ وَ عَقْلُكَ أَكْثَرَ مِنْ ذِكْرِكَ وَ نِعْمَ اللَّهُ عَلَيْكَ أَكْثَرَ مِنْ عَمَلِكَ

O Kumayl! If your sins are more than your good deeds, and your heedlessness is more than your awareness, and the bounties of Allah^{-azwj} upon you are more than your deeds are.

يَا كُمْيَلُ إِنَّكَ لَا تَخْلُو مِنْ نِعْمِ اللَّهِ عِنْدَكَ وَ عَافِيَتِهِ إِيَّاكَ فَلَا تَخُلْ مِنْ تَحْمِيدِهِ وَ تَحْمِيدِهِ وَ تَسْبِيحِهِ وَ تَقْدِيرِهِ وَ شُكْرِهِ وَ ذِكْرِهِ عَلَى كُلِّ خَالٍ-

O Kumayl! You are not empty from bounties of Allah^{-azwj} with you and His^{-azwj} Given good health, so do not be empty from praising Him^{-azwj}, and extolling Him^{-azwj}, and Glorifying Him^{-azwj}, and sanctifying Him^{-azwj}, and thanking Him^{-azwj}, and doing His^{-azwj} Zikr upon all situations.

يَا كُمْيَلُ لَا تَكُونَنَّ مِنَ الَّذِينَ قَالَ اللَّهُ- نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ وَ نَسَهُمْ إِلَى الْفُسْقِ فَهُمْ فَاسِقُونَ

O Kumayl! Do not be from the ones Allah^{-azwj} Said: **forgot Allah so He Made them forget themselves. [59:19]**, and He^{-azwj} Attributed them to the mischief, so they are mischief-makers.

يَا كُمْيَلُ لَيْسَ الشَّأْنُ أَنْ تُصَلِّيَ وَ تَصُومَ وَ تَتَصَدَّقَ الشَّأْنُ أَنْ تَكُونَ الصَّلَاةَ بِقَلْبٍ نَقِيٍّ وَ عَمَلٍ عِنْدَ اللَّهِ مَرْضِيٍّ وَ خُشُوعٍ سَوِيٍّ وَ انْظُرْ فِيمَا تُصَلِّيَ وَ عَلَى مَا تُصَلِّيَ إِنْ لَمْ يَكُنْ مِنْ وَجْهِهِ وَ جِلِّهِ فَلَا قَبُولَ

O Kumayl! The glory isn't that you pray Salat, and fast, and give charity. The glory is that the Salat should be with a pure heart, and work being satisfactory in the Presence of Allah^{-azwj}, and even submissiveness, and look (consider) regarding what you are praying, and you are praying based upon that. If it does not happen to be from its aspects and its Permissible, it is not Acceptable.

يَا كُمْيَلُ اللِّسَانُ يَنْزُحُ الْقَلْبَ وَ الْقَلْبُ يَتَّقُومُ بِالْعِدَاءِ فَانظُرْ فِيمَا تُعَدِّي قَلْبَكَ وَ جِسْمَكَ فَإِنْ لَمْ يَكُنْ حَلَالًا لَمْ يَقْبَلِ اللَّهُ تَسْبِيحَكَ وَ لَا شُكْرَكَ

O Kumayl! The tongue drains the heart, and the heart stands with the feed, therefore look into what you are feeding your heart and your body. If it happens to be (not from) Permissible, Allah^{-azwj} will neither Accept your Glorification nor your thanking.

يَا كُمْيَلُ افْهَمْ وَ اعْلَمْ أَنَّا لَا نُرْخِصُ فِي تَرْكِ أَدَاءِ الْأَمَانَةِ لِأَحَدٍ مِنَ الْخَلْقِ فَمَنْ رَوَى عَنِّي فِي ذَلِكَ رُخْصَةً فَقَدْ أَبْطَلَ وَ أَتَمَّ وَ جَزَأَهُ النَّارُ بِمَا كَذَبَ

O Kumayl! Understand and know, we^{-asws} give no allowance in neglecting paying back the entrustment to anyone from the creatures. The one who reports allowance from me^{-asws} regarding that, so he has invalidated, and sinned, and his Recompense is the Fire due to what he has lied.

أَفْسِمُ لَسْمَعْتُ رَسُولَ اللَّهِ ص يُثْوُلُ لِي قَبْلَ وَقَاتِهِ بِسَاعَةٍ مِرَارًا ثَلَاثًا يَا أَبَا الْحَسَنِ أَدَاءَ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ فِيمَا جَلَّ وَ قَلَّ حَتَّى الْحَيْطُ وَ الْمَحْيِطُ -

I^{-asws} swear to have heard Rasool-Allah^{-saww} saying to me^{-asws} an hour before his^{-saww} expiry, repeating it thrice: 'O Abu Al Hassan^{-asws}! Pay back the entrustment to the righteous and the immoral regarding what is large and little, even the thread and the needle.

يَا كُمْيَلُ لَا عَزْوَ إِلَّا مَعَ إِمَامٍ عَادِلٍ وَ لَا نَفْلَ إِلَّا مِنْ إِمَامٍ فَاضِلٍ

O Kumayl! Do not invade (battle) except with a just Imam^{-asws} nor gain booty except from a meritorious Imam^{-asws}.

يَا كُمْيَلُ لَوْ لَمْ يَظْهَرْ نَبِيٌّ وَ كَانَ فِي الْأَرْضِ مُؤْمِنٌ تَقِيٌّ لَكَانَ فِي دُعَائِهِ إِلَى اللَّهِ مُخْطِئًا أَوْ مُصِيبًا بَلْ وَ اللَّهُ مُخْطِئًا حَتَّى يَنْصِبَهُ اللَّهُ لِدَلِيلِكَ وَ يُؤَهِّلَهُ لَهُ

O Kumayl! If a Prophet^{-as} had not appeared, and there would have been a pious Momin in the earth, he would be either mistaken or calamitous in his supplication to Allah^{-azwj}. But, by Allah^{-azwj}! He would be mistaken until Allah^{-azwj} would Attribute him to that and entitle it to him.

يَا كُمْيَلُ الدِّينُ لِلَّهِ فَلَا يَقْبَلُ اللَّهُ مِنْ أَحَدٍ الْقِيَامَ بِهِ إِلَّا رَسُولًا أَوْ نَبِيًّا أَوْ وَصِيًّا

O Kumayl! The religion is for Allah^{-azwj}, so Allah^{-azwj} will not Accept from anyone, the standing with it, except a Rasool^{-as}, or a Prophet^{-as}, or a successor^{-asws}.

يَا كُمْيَلُ هِيَ نُبُوَّةٌ وَ رِسَالَةٌ وَ إِمَامَةٌ وَ لَيْسَ بَعْدَ ذَلِكَ إِلَّا مُوَالِيْنَ مُتَّبِعِينَ أَوْ عَامِهِينَ مُبْتَدِعِينَ - إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّبِعِينَ -

O Kumayl! It is Prophet-hood, and Messenger-ship, and Imamate, and there isn't anything after that except friendly followers, or the confused innovators. **'But rather, Allah only Accepts from the pious ones [5:27].**

يَا كُمْيَلُ إِنَّ اللَّهَ كَرِيمٌ حَلِيمٌ عَظِيمٌ رَحِيمٌ دَلَّنَا عَلَى أَخْلَاقِهِ وَ أَمْرَنَا بِالْأَخْذِ بِهَا وَ حَمَلَ النَّاسِ عَلَيْهَا فَقَدْ أَدْبَنَاهَا غَيْرَ مُتَخَلِّفِينَ وَ أَرْسَلْنَاهَا غَيْرَ مُنَافِقِينَ وَ صَدَقْنَاهَا غَيْرَ مُكَذِّبِينَ وَ قَبَلْنَاهَا غَيْرَ مُرْتَابِينَ

O Kumayl! Surely Allah^{-azwj} is Benevolent, Lenient, Mighty, Merciful. He^{-azwj} has Pointed upon His^{-azwj} Moral and Commanded us with the taking with these and carry the people upon it. We fulfilled these without opposing, and we went forward without being hypocrites, and we ratified these without being beliers, and we accepted these without being suspicious.

يَا كُمَيْلُ لَسْتُ وَاللَّهِ مُتَمَلِّقًا حَتَّى أَطَاعَ وَلَا مُتَّبِعًا حَتَّى لَا أُعْصَى وَلَا مَائِرًا لِبَطْعَامِ الْأَعْرَابِ حَتَّى أُنْخَلَّ إِمْرَةً الْمُؤْمِنِينَ وَلَا أُدْعَى بِهَا

O Kumayl! By Allah^{-azwj}, I^{-asws} am not a flatterer until I^{-asws} am obeyed, nor am I^{-asws} disapprove until I^{-asws} am disobeyed, nor will I^{-asws} be disgraced by the riff-raff Bedouins until I^{-asws} am impersonate as Emir of the Momineen, and am called by it.

يَا كُمَيْلُ إِنَّمَا حَظِي مِنْ حَظِّي بِدُنْيَا زَائِلَةٍ مُدْبِرَةٍ وَحُظِّي بِالْآخِرَةِ بَاقِيَةٍ ثَابِتَةٍ

O Kumayl! But rather, he is honoured, the one who is honoured by the world, declining, turning around, while we^{-asws} are honour by the Hereafter, lasting, affirmed.

يَا كُمَيْلُ إِنَّ كُلًّا يَصْبِرُ إِلَى الْآخِرَةِ وَالَّذِي نَزَعَتْ فِيهِ مِنْهَا رِضَى اللَّهِ وَاللَّيْثَاتِ الْعُلَى مِنَ الْجَنَّةِ الَّتِي يُورِثُهَا مَنْ كَانَ تَقِيًّا

O Kumayl! Both are destined to the Hereafter, and that which we^{-asws} are desirous in from it is Satisfaction of Allah^{-azwj}, and the lofty ranks from the Paradise which are inherited by the one who were to be pious.

يَا كُمَيْلُ مَنْ لَا يَسْكُنُ الْجَنَّةَ فَبَشِيرُهُ بِعَذَابِ الْيَمِّ وَخَزْيٍ مُقِيمٍ

O Kumayl! One who does not settle in the Paradise, so give him news of a painful Punishment and a lasting disgrace.

يَا كُمَيْلُ أَنَا أَحْمَدُ اللَّهَ عَلَى تَوْفِيقِهِ وَعَلَى كُلِّ خَالٍ إِذَا شِئْتَ فَتَمِّمْ.

O Kumayl! I^{-asws} praise Allah^{-azwj} upon His^{-azwj} Inclination and upon all states. Whenever you so desire, arise!⁴⁷⁶

39- **شا، الإرشاد** من كلام أمير المؤمنين ع ما اشتهر بين العلماء و حفظه ذوو الفهم و الحكماء أما بعد أيها الناس فإن الدنيا قد أدبرت و أدنت
بوداع و إن الآخرة قد أقبلت و أشرفت بإطلاع

(The book) 'Al Irshad' –

'From a speech of Amir Al-Momineen^{-asws} what is famous between the scholars and the ones with understanding have preserved it: 'As for after, O you people! The world is turning around and has proclaimed with the farewell, while the Hereafter is coming forward and is on the verge of emerging.

أَلَا وَ إِنَّ الْمِضْمَارَ الْيَوْمَ وَ غَدَاً السَّبَاقَ وَ السُّبْقَةَ الْجَنَّةَ وَ الْعَايَةَ النَّارَ

⁴⁷⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 39 a

Indeed, today is the course (work), and tomorrow is the race, and the (good) race is Paradise, and the (bad) destination is Hell.

أَلَا وَ إِنَّكُمْ فِي أَيَّامٍ مَّهَلٍ مِنْ وَرَائِهِ أَجَلٌ يُحِثُّهُ عَجَلًا فَمَنْ أَخْلَصَ لِلَّهِ [لِلَّهِ] عَمَلَهُ لَمْ يَضُرَّهُ أَمَلُهُ وَ مَنْ بَطَأَ بِهِ عَمَلُهُ فِي أَيَّامٍ مَهَلٍ قَبِلَ خُصُورَ أَجَلِهِ فَقَدْ خَسِرَ عَمَلَهُ وَ ضُرَّ أَمَلُهُ-

Indeed! And you are in the days of opportunity, from behind it is death urging it hastily. The one who is sincere to Allah^{-azwj} in his work, his long hopes will not harm him, and the one who delays with his work during the days of his opportunity before the presence of his death, so his work will incur loss and his long hopes will harm him.

أَلَا فَاعْمَلُوا فِي الرَّغْبَةِ وَ الرَّهْبَةِ فَإِنَّ نَزَلَتْ بِكُمْ رَغْبَةٌ فَاشْكُرُوا اللَّهَ وَ أَجْمَعُوا مَعَهَا رَهْبَةً وَ إِنْ نَزَلَتْ بِكُمْ رَهْبَةٌ فَادْكُرُوا اللَّهَ وَ أَجْمَعُوا مَعَهَا رَغْبَةً

Indeed! Work in the desire and the fearfulness. If a desire descends with you, then thank Allah^{-azwj} and gather fearfulness with it, and if a fear descends to you, then mention Allah^{-azwj} and gather desire with it.

فَإِنَّ اللَّهَ قَدْ تَأَذَّنَ لِلْمُحْسِنِينَ بِالْحُسْنَى وَ لِمَنْ شَكَرَهُ بِالزِّيَادَةِ وَ لَا كَسَبَ خَيْرٌ مِنْ كَسَبِ لِيَوْمٍ تَدْخُرُ فِيهِ الدَّخَائِرُ وَ تُجْمَعُ فِيهِ الْكِبَائِرُ وَ تُبْلَى فِيهِ السَّرَائِرُ وَ إِنِّي لَمْ أَرِ مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا وَ لَا مِثْلَ النَّارِ نَامَ هَارِبُهَا-

Surely, Allah^{-azwj} has Permitted for the good doer, with the goodness, and for the one who thanks Him^{-azwj}, with the increase, and there is no earning better than earning for a Day the treasures are treasured in it, and the major sins will be collected in it, and the secrets will be tested, and I^{-asws} have not seen like the Paradise its seeker is sleeping from it, nor like the Fire its fleer is sleeping from.

أَلَا وَ إِنَّهُ مَنْ لَا يَنْفَعُهُ الْبَقِيَّةُ يَضُرُّهُ الشُّكُّ وَ مَنْ لَا يَنْفَعُهُ حَاضِرٌ لَيْبِهِ وَ رَأْيِهِ فَعَائِبُهُ عَنْهُ أَعْجَزُ-

Indeed! And surely the one whom the conviction does not benefit, the doubt will harm him, and the one whom his present understanding and his view does not benefit, frustration will be absent from him.

أَلَا وَ إِنَّكُمْ قَدْ أُمِرْتُمْ بِالطَّغْنِ وَ دَلِلْتُمْ عَلَى الرَّادِّ وَ إِنَّ الْخَوْفَ مَا أَخَافُ عَلَيْكُمْ اثْنَانِ اتِّبَاعِ الْهَوَى وَ طَوْلِ الْأَمَلِ لِأَنَّ اتِّبَاعَ الْهَوَى يَصُدُّ عَنِ الْحَقِّ وَ طَوْلِ الْأَمَلِ يَنْسَى الْآخِرَةَ-

Indeed! And you have been Commanded with the going out (from the house), and you have been Pointed upon the provision, and the scariest of what I am fearing upon you all are two (matters) – personal desires and long hopes, because following the personal desires blocks from the truth, and long hopes makes one forgets the Hereafter.

أَلَا وَ إِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُدْبِرَةً وَ إِنَّ الْآخِرَةَ قَدْ تَرَحَّلَتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَسْتَطَعْتُمْ مِنَ ابْنَاءِ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ ابْنَاءِ الدُّنْيَا فَإِنَّ الْيَوْمَ عَمَلٌ وَ لَا حِسَابَ وَ عَدَا حِسَابٌ وَ لَا عَمَلٍ.

Indeed! And the world is setting forward, turning around, and the Hereafter is in motion (in) coming forward, and for each one of these there are sons, so if you are capable then be from

sons of the Hereafter and do not be from sons of the world, for today is the work and there is no Reckoning, and tomorrow is the Reckoning and there is no work".⁴⁷⁷

40- شاه، الإرشاد و من كلام أمير المؤمنين ع في الحكمة و المؤعظة قوله خذوا رحمكم الله من ممركم لمفركم و لا تتركوا أشتاركم عند من لا يخفى عليه أسراركم

(The book) 'Al Irshad' –

'And from the speech of Amir Al-Momineen^{-asws} regarding the wisdom and the preaching are his^{-asws} words: 'May Allah^{-azwj} have Mercy on you all! Take from your passage for your settlement and do not tear your veils in the Presence of the one your secrets are not hidden from Him^{-azwj}.

و أخرجوا من الدنيا قلوبكم قبل أن يخرج منها أبدانكم فلأخرة خلقتهم و في الدنيا حبسهم إن المرء إذا هلك قالت الملائكة ما قدم و قال الناس ما خلف

And extract your hearts from the world before your bodies exit from it. You have been Created for the Hereafter and you are being withheld in the world. When the person dies, the Angels say, 'What has he sent ahead?' And the people say, 'What has he left behind?'

فله آباؤكم قدموا بغضاً يكن لكم و لا تخلفوا كلاً فيكن عليكم فيما مثل الدنيا مثل السم يأكله من لا يعرفه.

For Allah^{-azwj}! Your forefathers have sent ahead part to be for you all, and you are not leaving behind all for it would be against you. Rather, an example of the world is an example of the poison. He eats it, the one who does not know it".⁴⁷⁸

و من ذلك قوله ع لا حياة إلا بالدين و لا موت إلا بحدوث اليقين فاشربوا من العذب الفرات ينبهكم من نومة السبات و إياكم و السمائم المهلكات.

And from that are his^{-asws} words: 'There is no life except with the religion, nor death except with rejecting the certainty. Therefore, drink from the sweet, fresh. It will awaken you from the sleep of lethargy (slowness); and beware of destructive poisons".⁴⁷⁹

و من ذلك قوله ع الدنيا دار صدق لمن عرفها و مضمار الخلاص لمن تزود منها في مهبط وحي الله تعالى و متجر أوليائه تجروا تزجوا الجنة.

And from that are his^{-asws} words: 'The world is a house of truthfulness for the one who recognises it, and a track of salvation for the one who provides from it in descent of Revelation of Allah^{-azwj} the Exalted, and a trading place of His^{-azwj} friends, so trade, you will be profiting the Paradise".⁴⁸⁰

- و من ذلك قوله ع لرجل سمعه يذم الدنيا من غير معرفة لما يحب أن يقول في معناها الدنيا دار صدق لمن صدقها و دار عافية لمن فهم عنها و دار غنى لمن تزود منها مسجداً أنبياء الله و مهبط وحيه و مصلى ملائكته و متجر أوليائه اكتسبوا فيها الرحمة و ربحوا فيها الجنة

⁴⁷⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 39 b

⁴⁷⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 1

⁴⁷⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 2

⁴⁸⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 3

And from that are his^{-asws} words to a man he^{-asws} had heard him condemning the world from without any recognition for what obliges to be saying in its meaning: ‘The world is a house of truthfulness for the one who ratifies it, and house of well being for the one who understands about it, and house of riches for the one who provides from it, a Masjid of Prophets^{-as} of Allah^{-azwj}, and descent of His^{-azwj} Revelation, and praying place of His^{-azwj} Angels, and a trading place of His^{-azwj} friends, who are earning in it the Mercy and are profiting in it the Paradise.

فَمَنْ ذَا يَدُمُّهَا وَ قَدْ آذَنْتَ بَيْنَهَا وَ نَادَتْ بِفِرَاقِهَا وَ نَعَتْ نَفْسَهَا فَسَوَّقَتْ بِسُرُورِهَا إِلَى السُّرُورِ وَ حَذَرَتْ بِبِلَائِهَا إِلَى الْبِلَاءِ تَخَوِيفاً وَ تَحْذِيراً وَ تَرْغِيباً وَ تَرْهيباً-

So, who is the one who condemns it, and it has proclaimed between it and has called out with its separation, and has obituarised itself, and it has caused yearning by its happiness to the happiness, and has cautioned with its afflictions to the affliction, frightening, and cautioning, and inciting desire, and causing fearfulness.

فَيَا أَيُّهَا الدَّامُ لِلدُّنْيَا وَ الْمُعْتَرُّ بِتَغْيِيرِهَا مَتَى غَرَّتْكَ أَمْصَارِعُ آبَائِكَ مِنَ الْبَلَى أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتِ التُّرَى

O condemner of the world and the one deceived by its deceptions! When were you deceived? It is with the deaths of your forefathers from the decay? Or with the lying of your foremothers beneath the soil?

كَمْ عَلَلَّتْ بِكَفَيْتِكَ وَ مَرَّضَتْ بِبَيْدِكَ تَبْتَعِي لَّهُمُ الشِّفَاءَ وَ تَسْتَوْصِفُ لَّهُمُ الْأَطِبَاءَ وَ تَلْتَمِسُ لَّهُمُ الدَّوَاءَ لَمْ تَنْفَعُهُمْ بِطِبِّتِكَ وَ لَمْ تَشْفَعْهُمْ بِشَفَاعَتِكَ قَدْ مَثَلَتْ لَكَ الدُّنْيَا بِهَمِّ مَصْرَعِكَ وَ مَضْجَعِكَ حَيْثُ لَا يَنْفَعُكَ بُكَاءُكَ وَ لَا تُغْنِي عَنْكَ أَحْبَابُكَ.

How many have fallen ill by your hands, and were sick by your hands you had sought the healing for them, and the doctors had prescribed for them and sought the cure for them. They did not benefit with your seeking and were not healed by your cures. The world has given example for you with them regarding your own death and your graves whereby neither will your crying benefit you nor will your beloved ones avail you”.⁴⁸¹

- وَ مِنْ ذَلِكَ قَوْلُهُ عَ أَيُّهَا النَّاسُ حُدُّوا عَنِّي حِمْساً فَوَ اللَّهُ لَوْ رَحَلْتُمْ الْمَطْيِيَّ فِيهَا لَأَنْصَبْتُمْوهَا- قَبْلَ أَنْ يَجِدُوا مِثْلَهَا-

And from that are his^{-asws} words: ‘O you people! Take five from me^{-asws}, for by Allah^{-azwj}, if you were to ride the horses regarding these, you will be exhausting them before you find the likes of these: -

لَا يَرْجُونَ أَحَدًا إِلَّا رَبَّهُ وَ لَا يَخَافَنَّ إِلَّا ذَنْبَهُ وَ لَا يَسْتَحْيِيَنَّ الْعَالَمَ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ اللَّهُ يَعْلَمُ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا إِيْمَانٌ لِمَنْ لَا صَبْرَ لَهُ.

He should not be hoping to anyone except to his Lord^{-azwj}, and he should not be fearing except his sin, and the scholar should not be embarrassed when he is asked about what he does not

⁴⁸¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 4

know from saying, 'Allah^{-azwj} Knows', the patience from the Eman is at the state of the head from the body, and there is no Eman for the one having no patience for him".⁴⁸²

– وَ مِنْ ذَلِكَ قَوْلُهُ ع كُلُّ قَوْلٍ لَيْسَ فِيهِ ذِكْرٌ فَلَعْنَةُ وَ كُلُّ صَمْتٍ لَيْسَ فِيهِ فِكْرٌ فَسَهْوٌ وَ كُلُّ نَظَرٍ لَيْسَ فِيهِ اِعْتِبَارٌ فَلَهْوٌ.

And from that are his^{-asws} words: 'Every word not having Zikr of Allah^{-azwj} in it is vanity, and every silence not having contemplation in it is negligence, and every looking not having a lesson in it, is amusement'.⁴⁸³

وَ قَوْلُهُ ع لَيْسَ مِنْ اِثْتِاعِ نَفْسِهِ فَاَعْتَقَهَا كَمَنْ بَاعَ نَفْسَهُ فَاَوْبَقَهَا.

And his^{-asws} words: 'The one who buys his soul so he liberates it, isn't like the one who sells his soul, so he ruins it'.⁴⁸⁴

وَ قَوْلُهُ ع مَنْ سَبَقَ إِلَى الظِّلِّ ضَحَاً وَ مَنْ سَبَقَ إِلَى المَاءِ ظَمِئاً.

And his^{-asws} words: 'One who precedes to the shade will go out to the sun, and one who precedes to the water, will be thirsty'.⁴⁸⁵

وَ قَوْلُهُ حَسْبُ الأَدَبِ يُنُوبُ عَنِ الحَسَبِ.

And he^{-asws} said: 'Good etiquettes are a representation of the pedigree'.⁴⁸⁶

وَ قَوْلُهُ ع الرَّاهِدُ فِي الدُّنْيَا كَلَّمَا اَزْدَادَتْ لَهُ بِحِيلًا اَزْدَادَتْ عَنْهُ تَوَلِيًا.

And his^{-asws} words: 'The ascetic in the world, every time flashes (of the world) are increased for him, he increases turning away from it'.⁴⁸⁷

وَ قَوْلُهُ ع المَوَدَّةُ أَشْبَهُ الأَنْسَابِ وَ العِلْمُ أَشْرَفُ الأَحْسَابِ.

And his^{-asws} words: 'The cordiality is the most interlocking of the lineages, and the knowledge is noblest of the affiliations'.⁴⁸⁸

وَ قَوْلُهُ ع إِنْ يَكُنِ الشُّغْلُ بِجَهْدَةٍ فَاتِّصَالُ الفَرَاغِ مُفْسِدَةٌ.

And his^{-asws} words: 'If the occupation is stressful, then coming to the free time is a spoiler'.⁴⁸⁹

⁴⁸² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 5

⁴⁸³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 6

⁴⁸⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 7

⁴⁸⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 8

⁴⁸⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 9

⁴⁸⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 10

⁴⁸⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 11

⁴⁸⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 12

- وَقَوْلُهُ ع مَنْ بَالَغَ فِي الْخُصُومَةِ أَتَمَّ وَ مَنْ قَصَرَ فِيهَا خُصِمَ.

And his^{-asws} words: He who exaggerated in the dispute is sinning, and he who falls short in it is a rival.⁴⁹⁰

وَقَوْلُهُ ع الْعَفْوُ يُفْسِدُ مِنَ اللَّيْمِ بِقَدْرِ إِصْلَاحِهِ مِنَ الْكَرِيمِ.

And his^{-asws} words: 'The pardoning spoils from the mean in accordance to his correction from the benevolent'.⁴⁹¹

وَقَوْلُهُ ع مَنْ أَحَبَّ الْمَكَارِمَ اجْتَنَّبَ الْمَحَارِمَ.

And his^{-asws} words: 'One who loves the honourable manners will shun the Prohibitions'.⁴⁹²

وَقَوْلُهُ ع مَنْ حَسَنَتْ بِهِ الظُّنُونُ رَمَقَتْهُ الرِّجَالُ بِالْعُيُونِ.

And his^{-asws} words: He who thought well of himself was treated (harshly) with eyes by men.⁴⁹³

وَقَوْلُهُ ع غَايَةُ الْجُودِ أَنْ تُعْطِيَ مِنْ نَفْسِكَ الْمَجْهُودَ.

And his^{-asws} words: 'The peak of generosity is that you give the exertion from yourself'.⁴⁹⁴

وَقَوْلُهُ ع مَا بَعُدَ كَائِنٌ وَلَا قَرَبَ بَائِنٌ.

And his^{-asws} words: 'There is no distant existence nor any near remoteness'.⁴⁹⁵

وَقَوْلُهُ ع جَهْلُ الْمَرْءِ بِعُيُوبِهِ مِنْ أَكْثَرِ ذُنُوبِهِ.

And his^{-asws} words: 'The ignoring by the person of his own faults is from the greatest of his sins'.⁴⁹⁶

وَقَوْلُهُ ع تَمَامُ الْعِفَافِ الرِّضَا بِالْكَفَافِ.

And his^{-asws} words: 'The complete chastity is being satisfied with the sufficient'.⁴⁹⁷

وَقَوْلُهُ ع أَتَمُّ الْجُودِ ابْتِنَاءُ الْمَكَارِمِ وَ اخْتِمَالُ الْمَعَارِمِ.

⁴⁹⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 13

⁴⁹¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 14

⁴⁹² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 15

⁴⁹³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 16

⁴⁹⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 17

⁴⁹⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 18

⁴⁹⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 19

⁴⁹⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 20

And his^{-asws} words: ‘The most complete generosity is adopting the honourable manners and tolerating the debts (liabilities)’^{.498}

وَقَوْلُهُ عَ أَظْهَرَ الْكَرَمِ صِدْقُ الْإِخَاءِ فِي الشَّدَّةِ وَالرِّخَاءِ.

And from his^{-asws} words: ‘The most apparent of the benevolence is sincerity of the brotherhood during the adversity and the prosperity’^{.499}

وَقَوْلُهُ عَ الْفَاجِرُ إِنْ سَخِطَ ثَلَبَ وَإِنْ رَضِيَ كَذَّبَ وَإِنْ طَمِعَ خَلَبَ.

And his^{-asws} words: ‘The immoral, if he is angered, he slanders, and if he is pleased, he lies, and if he is greedy, he pounces’^{.500}

وَقَوْلُهُ عَ مَنْ لَمْ يَكُنْ أَكْثَرَ مَا فِيهِ عَقْلُهُ كَانَ بِأَكْثَرِ مَا فِيهِ قَتْلُهُ.

And his^{-asws} words: ‘One, his intellect is not most of what is in him, most of what is in him will kill him’^{.501}

وَقَوْلُهُ عَ احْتِمَلْ زَلَّةَ وَلِيِّكَ لَوْ قَتِ وَثَبَةَ عَدُوِّكَ.

And his^{-asws} words: ‘Tolerate the slips of your friend for a time your enemy leaps (upon you)’^{.502}

وَقَوْلُهُ عَ حُسْنُ الْإِعْتِرَافِ يَهْدِمُ الْإِعْتِرَافَ.

And his^{-asws} words: ‘Goodly acknowledgement demolishes the earnings’^{.503}

وَقَوْلُهُ عَ لَمْ يَضِعْ مِنْ مَالِكَ مَا بَصَّرَكَ صَلَاحَ خَالِكَ.

And his^{-asws} words: ‘It is not wasted from your wealth what makes you insightful of your situation’^{.504}

وَقَوْلُهُ عَ الْقَصْدُ أَسْهَلُ مِنَ التَّعَسُّفِ وَالْكَفُّ أَدْرَعُ مِنَ التَّكْلِيفِ.

And his^{-asws} words: ‘The moderation is easier than the tyranny, and the restraint is more protective than the encumberment’^{.505}

⁴⁹⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 21

⁴⁹⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 22

⁵⁰⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 23

⁵⁰¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 24

⁵⁰² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 25

⁵⁰³ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 26

⁵⁰⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 27

⁵⁰⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 28

وَقَوْلُهُ ع شَرُّ الرَّادِّ إِلَى الْمَعَادِ اخْتِطَابُ ظُلْمِ الْعِبَادِ.

And his^{-asws} words: ‘Evilest of provisions to the Hereafter is tolerating injustice of the servants’.⁵⁰⁶

وَقَوْلُهُ ع لَا نَقَادَ لِفَائِدَةٍ إِذَا شُكِرَتْ وَ لَا بَقَاءَ لِنِعْمَةٍ إِذَا كُفِّرَتْ.

And his^{-asws} words: ‘There is no depletion of a benefit when you have thanked, nor any lasting of a bounty when you deny (Kufr)’.⁵⁰⁷

- وَقَوْلُهُ ع الدَّهْرُ يَوْمَانِ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِنْ كَانَ لَكَ فَلَا تَبْطُرْ وَ إِنْ كَانَ عَلَيْكَ فَاصْبِرْ.

And his^{-asws} words: ‘The times are of two (types of) days – a day for you and a day against you. If it were to be for you, do not disregard (it), and if it were to be against you, then be patient’.⁵⁰⁸

وَقَوْلُهُ ع رَبِّ عَزِيزٍ أَدْلَهُ خُلْفُهُ وَ دَلِيلٍ أَعَزَّهُ خُلْفُهُ.

And his^{-asws} words: ‘Sometimes an honourable one, his manners are disgraceful, and a disgraceful one, his manners are honourable’.⁵⁰⁹

وَقَوْلُهُ ع مَنْ لَمْ يُجَرِّبِ الْأُمُورَ خَدَعَ وَ مَنْ صَارَعَ الْحَقَّ صَرَخَ.

And his^{-asws} words: ‘One who does not experiment the matters is deceived, and one who knocks down the truth is knocked down’.⁵¹⁰

وَقَوْلُهُ ع لَوْ عُرِفَ الْأَجَلُ قَصُرَ الْأَمَلُ.

And his^{-asws} words: ‘If the death is recognised, the hopes are shortened’.⁵¹¹

وَقَوْلُهُ ع الشُّكْرُ زِينَةُ الْعِنَى وَ الصَّبْرُ زِينَةُ الْبَلْوَى.

And his^{-asws} words: ‘The thanking is an adornment of the rich, and the patience is an adornment of the afflicted’.⁵¹²

وَقَوْلُهُ ع قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ.

⁵⁰⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 29

⁵⁰⁷ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 30

⁵⁰⁸ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 31

⁵⁰⁹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 32

⁵¹⁰ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 33

⁵¹¹ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 34

⁵¹² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 40 / 35

And his^{-asws} words: 'Value of every person is what he improves"⁵¹³.

وَقَوْلُهُ ع النَّاسُ أَنْبَاءُ مَا يُحْسِنُونَ.

And his^{-asws} words: 'The people are sons of what good they are doing"⁵¹⁴.

وَقَوْلُهُ ع الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

And his^{-asws} words: 'The person is hidden beneath his tongue"⁵¹⁵.

- وَقَوْلُهُ ع مَنْ شَاوَرَ دَوِي الْأَبَابِ دُلَّ عَلَى الصَّوَابِ.

And his^{-asws} words: 'One who consults the ones with understanding will be pointed upon the correctness"⁵¹⁶.

وَقَوْلُهُ ع مَنْ قَنَعَ بِالْيَسِيرِ اسْتَعَى عَنِ الْكَثِيرِ وَ مَنْ لَمْ يَسْتَعِنْ بِالْكَثِيرِ افْتَقَرَ إِلَى الْحَقِيرِ.

And his^{-asws} words: 'One who is contented with the less will be needless from the more, and one who is not needless with the more will be impoverished to the insignificance"⁵¹⁷.

وَقَوْلُهُ ع مَنْ صَحَّتْ عُرْوَتُهُ أَثْمَرَتْ فُرُوعُهُ.

And his^{-asws} words: 'One whose roots are healthy; his branches will bear fruit"⁵¹⁸.

وَقَوْلُهُ ع مَنْ أَقْلَ إِنْسَانًا هَابَهُ وَ مَنْ قَصَرَ عَنْ مَعْرِفَةِ شَيْءٍ غَابَهُ.

And his^{-asws} word: 'One give hope to a person will awe him, and one who is deficient from recognising something will fault it"⁵¹⁹.

وَ مِنْ كَلَامِهِ ع الْمُؤْمِنُ مِنْ نَفْسِهِ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ.

And from a speech of his^{-asws}: 'The Momin is fatigued from himself while the people are in rest from him"⁵²⁰.

وَ قَالَ ع مَنْ كَسِلَ لَمْ يُؤَدِّ حَقَّ اللَّهِ عَلَيْهِ.

And he^{-asws} said: 'One who is lazy will not fulfil the rights of Allah^{-azwj} upon him"⁵²¹.

⁵¹³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 36

⁵¹⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 37

⁵¹⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 38

⁵¹⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 39

⁵¹⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 40

⁵¹⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 41

⁵¹⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 42

⁵²⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 43

⁵²¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 44

وَقَالَ عَ أَفْضَلُ الْعِبَادَةِ الصَّبْرُ وَالصَّمْتُ وَالْإِنْتِظَارُ الْفَرَجِ.

And he^{-asws} said: 'The superior (acts of) worship are – the patience, and the silence, and awaiting the relief (Al-Qaim^{-asws})'.⁵²²

- وَقَالَ عَ الصَّبْرُ عَلَى ثَلَاثَةِ أَوْجُهٍ فَصَبْرٌ عَلَى الْمُصِيبَةِ وَصَبْرٌ عَنِ الْمَعْصِيَةِ وَصَبْرٌ عَلَى الطَّاعَةِ.

And he^{-asws} said: 'The patience is based upon three aspects – patience upon the calamity, and patience from the disobedience, and the patience upon the obedience'.⁵²³

وَقَالَ عَ الْحِلْمُ وَزَيْرُ الْمُؤْمِنِ وَالْعِلْمُ خَلِيلُهُ وَالرِّفْقُ أَخُوهُ وَالْبِرُّ وَالِدُهُ وَالصَّبْرُ أَمِيرُ جُنُودِهِ.

And he^{-asws} said: 'The forbearance is a minister of the Momin, and the knowledge is his friend, and the kindness is his brother, and the righteousness is his father, and the patience is a commander of his armies'.⁵²⁴

- وَقَالَ عَ ثَلَاثَةٌ مِنْ كُنُوزِ الْجَنَّةِ كِتْمَانُ الصَّدَقَةِ وَكِتْمَانُ الْمُصِيبَةِ وَكِتْمَانُ الْمَرَضِ.

And he^{-asws} said: 'Three are from treasures of Paradise – concealing the charity (given), and concealing the difficulty, and concealing the sickness'.⁵²⁵

وَقَالَ عَ احْتَجَّ إِلَى مَنْ شِئْتَ تَكُنْ أَسِيرَهُ وَاسْتَعْنِ عَمَّنْ شِئْتَ تَكُنْ نَظِيرَهُ وَأَفْضَلُ عَلَى مَنْ شِئْتَ تَكُنْ أَمِيرَهُ.

And he^{-asws} said: 'Be needy to the one you so desire to, you will be his captive, and be needless from the one you so desire to, you will be his peer, and grace upon the one you so desire to, you will be his commander'.⁵²⁶

وَكَانَ يَقُولُ عَ لَا غِنَى مَعَ فُجُورٍ وَلَا رَاحَةَ لِحُسُودٍ وَلَا مَوَدَّةَ لِمَلُولٍ.

And he^{-asws} had said: 'There is no richness with immorality, nor any rest for an envious, nor any cordiality a bored one'.⁵²⁷

وَقَالَ عَ لِأَخْنَفَ بْنِ قَيْسِ السَّاكِثِ أَخُو الرَّاظِي وَ مَنْ لَمْ يَكُنْ مَعَنَا كَانَ عَلَيْنَا.

And he^{-asws} said to Ahnaf Bin Qays: 'The silent one is a brother of the satisfied one, and one who does not happen to be with us^{-asws} would be against us^{-asws}'.⁵²⁸

وَقَالَ عَ الْجُودُ مِنْ كَرَمِ الطَّبِيعَةِ وَالْمَنْ مَفْسَدَةٌ لِلصَّبِيغَةِ.

⁵²² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 45

⁵²³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 46

⁵²⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 47

⁵²⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 48

⁵²⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 49

⁵²⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 50

⁵²⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 51

And he^{-asws} said: 'The generosity is from the honourable nature, and the reproach is a spoiler of the good dealing'.⁵²⁹

– وَ قَالَ ع تَرَكَ التَّعَاهُدَ لِلصَّدِيقِ دَاعِيَةً الْقَطِيعَةَ.

And he^{-asws} said: 'Neglecting the pledge to the friend is an invitation to the cutting (of relationship)'.⁵³⁰

وَ كَانَ يَقُولُ ع إِزْجَافُ الْعَامَّةِ بِالسَّيِّءِ دَلِيلٌ عَلَى مُقَدِّمَاتِ كُذْبِهِ.

And he^{-asws} had said: 'Delving by the general public with something evidence's upon its pre-existence'.⁵³¹

وَ قَالَ ع اطْلُبُوا الرِّزْقَ فَإِنَّهُ مَضْمُونٌ لِطَالِبِهِ.

And he^{-asws} said: 'Seek the sustenance for it is guaranteed for its seeker'.⁵³²

– وَ قَالَ ع أَرْبَعَةٌ لَا تَرُدُّهُنَّ دَعْوَةُ الْإِمَامِ الْعَادِلِ لِرِعِيَّتِهِ وَ الْوَالِدُ الْبَارُّ لِوَالِدِهِ وَ الْوَالِدُ الْبَارُّ لِوَالِدِهِ وَ الْمَظْلُومُ يَقُولُ اللَّهُ وَ عِزِّي وَ جَلَالِي لَا تُنْتَصِرَنَّ لَكَ وَ لَوْ بَعْدَ حِينٍ.

And he^{-asws} said: 'Four, a supplication of theirs is not rejected – (supplication) of the just Imam^{-asws} to his^{-asws} citizen, and the righteous son for his parent, and the righteous father for his son, and the oppressed. Allah^{-azwj} Says: "By My^{-azwj} Mighty and My^{-azwj} Majestic! I^{-azwj} will be Helping you and even if it is after a time!"⁵³³

وَ قَالَ ع خَيْرُ الْغِنَى تَرْكُ السُّؤَالِ وَ شَرُّ الْفَقْرِ لُزُومُ الْخُضُوعِ.

And he^{-asws} said: 'Best of the riches is neglecting the questioning, and vilest poverty is adhering with abundance'.⁵³⁴

وَ قَالَ ع الْمَعْرُوفُ عِصْمَةُ الْبَوَارِ وَ الرِّفْقُ نَعْشَةٌ مِنَ الْعِتَارِ.

And he^{-asws} said: 'The act of kindness is a preservation of the righteous, and the kindness is an activation from the stumble'.⁵³⁵

– وَ قَالَ ع صَاحِبُ مُعْتَرَفٍ بِدَنْبِهِ خَيْرٌ مِنْ بَاكِ مُدِيلٍ عَلَى رَبِّهِ.

⁵²⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 52

⁵³⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 53

⁵³¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 54

⁵³² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 55

⁵³³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 56

⁵³⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 57

⁵³⁵ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 58

And he^{-asws} said: 'A laughing one acknowledging with his sin is better than a crying one snobbish upon his Lord^{-azwj}'.⁵³⁶

وَقَالَ ع لَوْ لَا التَّجَارِبُ عَمِيَّتِ الْمَذَاهِبُ.

And he^{-asws} said: 'Had it not been for the experiences, the doctrines would have been blinded'.⁵³⁷

وَقَالَ ع لَا عِدَّةَ أَنْفَعُ مِنَ الْعَمَلِ وَلَا عَدُوٌّ أَضَرُّ مِنَ الْجَهْلِ.

And he^{-asws} said: 'There is no tool more beneficial than the intellect, nor any enemy more harmful than the ignorance'.⁵³⁸

وَقَالَ ع مَنْ اتَّسَعَ أَمَلُهُ قَصُرَ عَمَلُهُ.

And he^{-asws} said: 'One who expands his hopes will shorten his deeds'.⁵³⁹

وَقَالَ ع أَشْكُرُ النَّاسَ أَفْنَعُهُمْ وَ أَكْفُرُهُمْ لِلتَّعَمُّ أَجْسَعُهُمْ.

And he^{-asws} said: 'The most thankful of the people is their most contented, and their most denying of the bounties (Kufr) is their greediest'.⁵⁴⁰

41- جاء المجلس للمفيد عن مُحَمَّدِ بْنِ الْحُسَيْنِ الْمُقْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الصَّبَّاحِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مَوْلَى نَبِيِّ هَاشِمٍ عَنْ أَبِي نَصْرِ الْمُخْرُومِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْحُسَيْنِ الْبَصْرِيِّ قَالَ: لَمَّا قَدِمَ عَلَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الْبَصْرَةَ مَرَّ بِي وَ أَنَا أَتَوَضُّأُ فَقَالَ يَا غُلَامُ أَحْسِنِ وُضُوءَكَ يُحْسِنِ اللَّهُ إِلَيْكَ

(The book) 'Al Majalis' of Al Mufeed – from Muhammad Bin Al Husayn Al Muqry, from Ali Bin Al Husayn Al Saydlani, from Ahmad Bin Muhammad a slave of the clan of Hashim^{-as}, from Abu Nasr Al Makhzumi, from Al Hassan Bin Abu Al Hassan Al Basri who said,

'When Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} arrived to us at Al-Basra, he^{-asws} passed by me while I was performing Wud'u. He^{-asws} said: 'O boy! Improve your Wud'u, Allah^{-azwj} will be good to you'.

ثُمَّ جَاؤَنِي فَأَقْبَلْتُ أَقْفُو أَتْرَهُ فَحَانَتْ مِنْهُ الْبِقَاتَةُ فَتَنَظَّرَ إِلَيَّ فَقَالَ يَا غُلَامُ أَلَيْكَ حَاجَةٌ

Then he^{-asws} went past me, so I turned and paused on his^{-asws} tracks. He^{-asws} turned around glancing and looked at me. He^{-asws} said: 'O boy! Is there a need for you to me^{-asws}?'

فُلْتُ نَعَمْ عَلَّمَنِي كَلَاماً يُنْفَعُنِي اللَّهُ بِهِ

⁵³⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 59

⁵³⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 60

⁵³⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 61

⁵³⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 62

⁵⁴⁰ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 63

I said, 'Yes, teach me a speech Allah^{-azwj} will Cause me to benefit with it'.

قَالَ يَا غُلَامُ مَنْ صَدَقَ اللَّهُ نَجَا وَمَنْ أَشْفَقَ عَلَيَّ دِينَهُ سَلِمَ مِنَ الرَّذَى وَمَنْ زَهَدَ فِي الدُّنْيَا قَرَّتْ عَيْنُهُ بِمَا يَرَى مِنْ ثَوَابِ اللَّهِ عَزَّ وَجَلَّ - أَلَا أَرَيْدُكَ يَا غُلَامُ

He^{-asws} said: 'O boy! One who ratifies Allah^{-azwj} will attain salvation, and one who is compassionate upon his religion is safe from the regress, and one who is ascetic in the world, his eyes will be delighted with what he sees from the Rewards of Allah^{-azwj} Mighty and Majestic. Shall I^{-asws} increase for you, O boy?'

قُلْتُ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'Yes, O Amir Al-Momineen^{-asws}!'

قَالَ مَنْ كُنَّ فِيهِ ثَلَاثُ خِصَالٍ سَلِمَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ مَنْ أَمَرَ بِالْمَعْرُوفِ وَنَهَى عَنِ الْمُنْكَرِ وَانْتَهَى عَنْهُ وَحَافِظٌ عَلَى حُدُودِ اللَّهِ

He^{-asws} said: 'One who has three traits in him, the world and the Hereafter will be safe for him – one who instructs with the acts of kindness and acts with it, and forbids from the evil and desists from him, and he preserves upon limits of Allah^{-azwj}.

يَا غُلَامُ أَتَسْتُرُّكَ أَنْ تَلْقَى اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ عَنْكَ رَاضٍ

O boy! Will it cheer you if you meet Allah^{-azwj} on the Day of Qiyamah and He^{-azwj} is Satisfied with you?'

قُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'Yes, O Amir Al-Momineen^{-asws}!'

قَالَ كُنْ فِي الدُّنْيَا زَاهِدًا وَفِي الْآخِرَةِ رَاجِبًا وَعَلَيْكَ بِالصِّدْقِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللَّهَ تَعَبَّدَكَ وَجَمِيعَ خَلْقِهِ بِالصِّدْقِ

He^{-asws} said: 'Be ascetic in the world and desirous regarding the Hereafter, and upon you is being with the truthfulness in entirety of your matters, for Allah^{-azwj} has Enslaved you and entirety of His^{-azwj} creatures with the truthfulness'.

ثُمَّ مَشَى حَتَّى دَخَلَ سُوقَ الْبَصْرَةِ فَتَنَظَّرَ إِلَى النَّاسِ يَبِيعُونَ وَيَسْتَتْرُونَ فَبَكَى بُكَاءً شَدِيدًا ثُمَّ قَالَ يَا عِبِيدَ الدُّنْيَا وَغُمَّالَ أَهْلِهَا إِذَا كُنْتُمْ بِالنَّهَارِ تَحْلِفُونَ وَبِاللَّيْلِ فِي فِرَاشِكُمْ تَنَامُونَ وَفِي خِلَالِ ذَلِكَ عَنِ الْآخِرَةِ تَعْمَلُونَ فَمَتَى تُجَهِّزُونَ الرَّادَ وَتُفَكِّرُونَ فِي الْمَعَادِ -

Then he^{-asws} walked until he entered a market of Al-Basra. He^{-asws} looked at the people selling and buying. He^{-asws} cried with an intense crying. Then he^{-asws} said: 'O slaves of the world and workers for its people! When you were to be taking oaths at daytime and sleeping in your beds at night, and in the midst of that are heedless from the Hereafter, so when will you be preparing the provision and contemplating regarding the Hereafter?'

قَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ لَا بُدَّ لَنَا مِنَ الْمَعَاشِ فَكَيْفَ نَصْنَعُ

A man said to him, 'O Amir Al-Momineen^{-asws}! Surely there is no escape for us from the livelihood, so how shall we deal (with it)?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ طَلَبَ الْمَعَاشِ مِنْ جِلِّهِ لَا يَشْغَلُ عَنْ عَمَلِ الْآخِرَةِ فَإِنْ قُلْتَ لَا بُدَّ لَنَا مِنَ الْإِخْتِكَارِ لَمْ تَكُنْ مَعْدُورًا

Amir Al-Momineen^{-asws} said: 'Seeking the livelihood from its Permissible means should not pre-occupy from working for the Hereafter. If you were to say, 'There is no escape for us from the monopolisation', you would not be an excused'.

فَوَلَّى الرَّجُلُ بَاكِيًا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَقْبِلْ عَلَيَّ أَرَدَكَ بَيَانًا فَعَادَ الرَّجُلُ إِلَيْهِ

The man turned around crying. Amir Al-Momineen^{-asws} said to him: 'Come to me^{-asws}, I^{-asws} shall increase explanation to you'. The man returned to him^{-asws}.

فَقَالَ لَهُ اْعْلَمْ يَا عَبْدَ اللَّهِ أَنَّ كُلَّ عَامِلٍ فِي الدُّنْيَا لِلْآخِرَةِ لَا بُدَّ أَنْ يُؤْتَى أَجْرَ عَمَلِهِ فِي الْآخِرَةِ وَكُلُّ عَامِلٍ دُنْيَا لِلدُّنْيَا عَمَلُهُ فِي الْآخِرَةِ نَارٌ جَهَنَّمَ

He^{-asws} said to him: 'Know, O servant of Allah^{-azwj}! Every worker in the world (working) for the Hereafter, it is inevitable that he will be fulfilled the Recompense of his work in the Hereafter, and every worker of the world (working) for the world, its workers in the Hereafter will be in the Fire of Hell'.

ثُمَّ تَلَا أَمِيرُ الْمُؤْمِنِينَ ع قَوْلَهُ تَعَالَى - فَأَمَّا مَنْ طَعَى وَ آتَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى.

Then Amir Al-Momineen^{-asws} recited Words of the Exalted: ***So as for one who transgresses [79:37] And prefers the life of the world [79:38] Then surely the Blazing Fire, it is the abode [79:39]***".⁵⁴¹

42- جاء المجلس للمفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن معروف عن ابن مهزيار عن عاصم عن فضيل الراسان عن يحيى بن عقیل قال قال علي ع إنما أخاف عليكم اتباع الهوى و طول الأمل فأما اتباع الهوى فيصُدُّ عن الحقِّ و أما طول الأمل فيُنْسِي الآخرة

(The book) 'Al Majalis' of Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Aasim, from Fuzeyl Al Rassan, from Yahya Bin Uqeyl who said,

'Ali^{-asws} said: 'But rather, I^{-asws} am scared upon you of two (matters) – following the personal desires and the long hopes. As for following the personal desires, he is blocked from the truth, and as for the long hopes, he forgets the Hereafter.

ارْتَحَلَتِ الْآخِرَةُ مُقْبِلَةً وَ ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً وَ لِكُلِّ بَنَوْنٍ فَكُونُوا مِنْ بَنِي الْآخِرَةِ وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا الْيَوْمَ عَمَلٌ وَ لَا حِسَابٌ وَ غَدًا حِسَابٌ وَ لَا عَمَلٌ.

The Hereafter is departing, coming over, and the world is departing backwards, and for each there are sons, so be from sons of the Hereafter and do not be from sons of the world. Today is work and no Reckoning, and tomorrow is Reckoning and no work".⁵⁴²

⁵⁴¹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 41

⁵⁴² Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 42

43- مِنْ كِتَابِ عُيُونِ الْحِكْمِ وَالْمَوَاعِظِ، لِعَلِيِّ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ اسْتَنْسَخْنَاهُ مِنْ أَصْلٍ قَدِيمٍ فِي الْمَوَاعِظِ وَ ذِكْرِ الْمَوْتِ وَ هُوَ حَسْمَاءَةٌ وَ تَمَانِي وَ تَمَانُونَ حِكْمَةٌ قَوْلُهُ ع رَحِمَ اللَّهُ عَبْدًا سَمِعَ حُكْمًا فَوَعَى وَ دُعِيَ إِلَى الرَّشَادِ فَدَنَا وَ أَخَذَ بِحُجْرَةِ هَادٍ فَتَنَجَى وَ رَاغِبٌ رَبَّهُ وَ خَافَ ذَنْبَهُ

From the book 'Uyoun Al Hikam Wa Al Mawaiz' of Ali Bin Muhammad Al Wasity, we have copied it from an ancient original, regarding preaching, and mention of the death, and it is of five hundred and eighty eight wisdoms (wise sayings).

'He^{-asws} said: 'May Allah^{-azwj} have Mercy on a servant who hears wisdom, so he retains, and is called to the righteous guidance, so he goes near and holds a side of the guide^{-asws}, so he attains salvation, and he desires his Lord^{-azwj} and fears his sins.

قَدَّمَ خَالِصًا وَ عَمِلَ صَالِحًا اِكْتَسَبَ مَذْهُورًا وَ اجْتَنَّبَ مَحْذُورًا رَمَى غَرَضًا وَ اَحْرَزَ عَوْضًا كَابِدَ هَوَاهُ وَ كَذَّبَ مُنَاهُ جَعَلَ الصَّبْرَ مَطِيئَةً لِحَاجَتِهِ وَ التَّقْوَى عُدَّةً وَفَاتِهِ رَكِبَ الطَّرِيقَةَ الْعَزَاءَ وَ لَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ اِعْتَمَمَ الْمَهْلَ وَ بَادَرَ الْأَجَلَ وَ تَرَوَّدَ مِنَ الْعَمَلِ.

He goes ahead sincerely and works righteous deeds. He earns a hoard and shuns the hazards. He aims for a purpose and obtains compensation. He endures his whims and belies his wishes. He makes the patience a ride for salvation, and the piety as a tool for his expiry. He rides (pursues) the honourable method and adheres to the bright manifesto. He gains the opportunity, and rushes hastily and provides from the deeds".⁵⁴³

44- وَ مِنْ حُطْبَةٍ لَهُ ع تُعْرَفُ بِالْعَزَاءِ مِنْهَا جَعَلَ لَكُمْ أُسْمَاعًا لَتَعْبِي مَا عَنَّاها وَ أَبْصَارًا لَتَجْلُو عَنْ عَشَاهَا وَ أَشْلَاءَ جَامِعَةً لِأَعْضَائِهَا مُلَائِمَةً لِأَخْنَائِهَا فِي تَرْكِيْبِ صُوْرَهَا وَ مُدِدِ عُمرِهَا بِأَبْدَانٍ قَائِمَةٍ بِأَرْفَاقِهَا وَ فُلُوبٍ رَائِدَةٍ لِأَرْزَاقِهَا فِي مَجَلِّلاتِ نِعْمِهِ وَ مُوجِبَاتِ سِنَنِهِ [مِنْهُ] وَ حَوَاجِرِ عَافِيَتِهِ-

And from a sermon of his^{-asws} known as 'Al-Gara'a' – from it: 'He^{-azwj} has Made ears for you to retain what is meaningful, and eyes for you to get away from its blindness, and a collection of small body parts, filling its mould in installing its image, and extensions in their ages with the bodies stand with their loftiness, and hearts watching out for its sustenance among His^{-azwj} Majestic bounties, and obligations of His^{-azwj} Conferment, and barriers to the afflictions, and rewards of His^{-azwj} Given well-being.

وَ قَدَّرَ لَكُمْ أَعْمَارًا سَتَرَهَا عَنْكُمْ وَ حَلَفَ لَكُمْ عَيْرًا مِنْ آثَارِ الْمَاضِيْنَ قَبْلَكُمْ مِنْ مُسْتَمْتَعِ خَلْقِهِمْ وَ مُسْتَنْسَحِ حَنَاقِهِمْ أَزْهَقُهُمُ الْمَنَائَا دُونَ الْأَمَالِ لَمْ يَمْتَدُّوا فِي سَلَامَةِ الْأَبْدَانِ وَ لَمْ يَعْتَبِرُوا فِي أَنْفِ الْأَوَانِ

And He^{-azwj} has Determined the ages, concealing these from you all, and left behind lessons for you from the traces of the past ones before you, from the ones having enjoyed their share, and they were strangled by a rope hastening the death to them terminating the long hopes and cutting them off from these, termination of the terms (lifespans). They did not prepare during the safety of the bodies, and they did not take the lessons during the time.

فَهَلْ يَنْتَظِرُ أَهْلُ بَصَاطَةِ الشَّبَابِ إِلَّا حَوَالِي الْمُرْمِ وَ أَهْلُ غَضَاةِ الصِّحَّةِ إِلَّا نَوَازِلِ السَّقْمِ وَ أَهْلُ مُدَّةِ الْبَقَاءِ إِلَّا آوْنَةَ الْفَنَاءِ مَعَ قُرْبِ الزَّيَالِ وَ أُرُوفِ الْإِنْتِقَالِ وَ عَلَرِ الْقَلْبِ وَ أَلَمِ الْمَضَضِ وَ عَصَصِ الْجُرُضِ وَ تَلَفَّتِ الْإِسْتِعَانَةَ بِبُصْرَةِ الْحَفْظَةِ وَ الْأَقْرَبَاءِ وَ الْأَعْرَةَ وَ الْفَرَنَاءِ فَهَلْ دَفَعَتِ الْأَقْرَابُ أَوْ نَفَعَتِ التَّوَجُّبِ

Are the people with the thin skin of youth only waiting for the bending of the old age? And the people with the bounty of health only waiting the befalling of the illness? And the people

⁵⁴³ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 43

with the remaining period of life only waiting for the time of annihilation (death)? With the nearness of the decline, and the approaching transfer, and the anxiety of distress (at death), and pain of the heart, and the choking saliva, and crying out for help to the near of kin and the relatives, and the dear ones, and the spouse. Can the kindred repel (death), or the mourners benefit?

وَقَدْ غُوِّدِرَ فِي مَحَلَّةِ الْأَمْوَاتِ رَهِيناً وَ فِي ضَيْقِ الْمَضْجِعِ وَجِيداً قَدْ هَتَكَتِ الْهُوَامُ جِلْدَتَهُ وَ أَلْدَتِ النَّوَاهِكُ جِدَّتَهُ وَ عَفَتِ الْعَوَاصِفُ آثَارَهُ وَ مَحَا الْحَدَثَانَ مَعَالِمَهُ وَ صَارَتِ الْأَجْسَادُ شُجْبَةً بَعْدَ بَضَّتِهَا وَ الْعِظَامُ نُجْرَةً بَعْدَ فُوتِهَا وَ الْأَرْوَاحُ مُرْهَمَةً يَنْتَقِلُ أَعْبَائِهَا مُوقِفَةً يَعْصِبُ أَنْبَاءُهَا-

And he will be left to remain in a place of the dead as a captive, and along in the narrowness of the grave. The insects will tear apart his skin and the process will decay his freshness, and the stormy winds will remove his traces and the occurrences will obliterate his marks, and the drips of water shrivel the body and rot the bones after their strength, and the souls are pledged with the weight of their loads (sins), convinced with its hidden news.

لَا تُسْتَرَادُ مِنْ صَالِحِ عَمَلِهَا وَ لَا تُسْتَعْتَبُ مِنْ سَيِّئِ زَلَّلِهَا أَوْ لَسْتُمْ تَرَوْنَ أَبْنَاءَ الْقَوْمِ وَ الْآبَاءَ وَ إِخْوَانَهُمْ وَ الْأَقْرِبَاءَ تَحْتَدُونَ أُمَّلَتْنَهُمْ وَ تَرْتَكِبُونَ قَدَمَهُمْ وَ تَطْفُونَ جَادَتَهُمْ

(Now) neither can they be provided by their righteous deeds, nor can they repent from their evil slips. Or are you not sons of the (dead) people, and their fathers, and their brethren, and their relatives? You are copying their examples and are indulging in their ways and are treading their paths.

فَأَقْلُوبُ قَاسِيَةٌ عَنْ حَظِّهَا لَاهِيَةٌ عَنْ رُشْدِهَا سَالِكَةٌ فِي عَيْرٍ مِضْمَارِهَا كَأَنَّ الْمَعْيِي سِوَاهَا وَ كَأَنَّ الرُّشْدَ فِي إِخْرَازِ دُنْيَاهَا-

The hearts are hardened from their shares, deviating from their rightful guidance, travelling in other than their consciences. It is as if the meant are the ones besides them, and as if the rightful guidance is in amassing their world (material gains).

فَاعْلَمُوا أَنَّ مَجَارِكُمْ عَلَى الصِّرَاطِ وَ مَزَالِقِ دَخْضِهِ وَ أَهَاوِيلِ زَكَلِهِ وَ تَارَاتِ أَهْوَالِهِ فَاتَّقُوا اللَّهَ تَقِيَّةَ ذِي لُبِّ شَعَلِ التَّفَكُّرِ قَلْبُهُ وَ أَنْصَبِ الْخَوْفِ بَدَنَهُ وَ أَسْهَرَ النَّهْجُجُدُ غِرَارَ نَوْمِهِ وَ أَظْمَأَ الرَّجَاءُ هَوَاجِرَ يَوْمِهِ فَظَلَفَ الرَّهْبَ شَهَوَاتِهِ وَ أَوْجَفَ الدِّكْرَ بِلِسَانِهِ وَ قَدَّمَ الْخَوْفَ لِإِيَابِهِ

And know that your crossings over the Bridge, and the pitfalls are widespread, and terrifying are its slips, and its horrors are frequent. Therefore fear Allah^{-azwj}, servants of Allah^{-azwj}, fearing of the one with an understanding mind busy with the contemplation of his heart, and installs the fear of his body, and the vigil of the night Salat having little of his sleep, and thirst of the one hopeful in the dryness of his day, and curbing his desires by being ascetic, and the Zikr has dried up his tongue, and he has sent the fear ahead for his security.

وَ تَنَكَّبَ الْمَخَالِجَ عَنْ وَضَحِ السَّبِيلِ وَ سَلَكَ أَقْصَدَ الْمَسَالِكِ إِلَى النَّهْجِ الْمَطْلُوبِ وَ لَمْ تَقْتُلْهُ فَايْرَاطِ الْعُرُورِ وَ لَمْ تَعَمْ عَلَيْهِ مُشْتَبِهَاتِ الْأُمُورِ طَافِراً بِفَرْحَةِ الْبُشْرَى وَ رَاحَةَ النُّعْمَى فِي أَنْعَمِ نَوْمِهِ وَ آمَنَ يَوْمِهِ-

And he avoids the uneven roads from the clear way, and he travels the ways to the peak of purpose, and the deceptions do not turn him away, and the suspicious matters do not prevail over him by the joy of glad tidings, and the blissful rest during the bliss of his sleep, and safety of his day.

قَدْ عَبَّرَ مَعْبَرَ الْعَاجِلَةِ حَمِيداً وَ قَدَّمَ زَادَ الْأَجَلَةِ سَعِيداً وَ بَادَرَ مِنْ وَجَلٍ وَ أَكْمَشَ فِي مَهَلٍ وَ رَغِبَ فِي طَلَبٍ وَ دَهَبَ عَنْ هَرْبٍ وَ رَاغَبٌ فِي يَوْمِهِ غَدَهُ وَ نَظَرَ قُدِّمًا أَمَامَهُ فَكَفَى بِالْجَنَّةِ نَوَاباً وَ نَوَالاً وَ كَفَى بِالنَّارِ عِقَاباً وَ وَبَالاً وَ كَفَى بِاللَّهِ مُنْتَقِماً وَ نَصِيراً وَ كَفَى بِالْكِتَابِ حَجِيجاً وَ حَصِيماً-

And he passes over the current in a praiseworthy matter and he sends ahead future provision in happiness, and he rushes from fear and hastens in an opportunity and is desirous in seeking, and goes away from evil, and is watchful during his day for his tomorrow, and he looks at his front, so he suffices with the Paradise as a Reward and gain, and he suffices with the Fire as a Punishment and a scourge, and he suffices with Allah^{-azwj} as an Avenger and a Helper, and he suffices with the Book as an argument and a contender’.

وَ مِنْهَا أُمُّ هَذَا الَّذِي أَنْشَأَهُ فِي ظُلُمَاتِ الْأَرْحَامِ وَ شُعْفِ الْأَسْتَارِ نُطْقَةً دِهَاقاً وَ عِلْقَةً حِجَاقاً وَ جَنِيناً وَ رَاضِعاً وَ وَلِيداً وَ يَافِعاً ثُمَّ مَنَحَهُ قَلْباً حَافِظاً وَ لِسَاناً لَافِظاً وَ بَصِيراً لَاحِظاً لِيَفْهَمَ مُعْتَبِراً وَ يُقْصِرَ مُزْدَجِراً

And from it – ‘Or this which He^{-azwj} has Grown in the darkness(es) of the wombs, and the clouds of veils, is a flowing seed, and (then) a shapeless clot, and (then) a foetus, and (then) a suckling, and (then) a child, and (then) a youth, and (then) a mature, then He^{-azwj} Granted him a preserving heart, and an uttering tongue, and a glancing sight in order for him to understand, taking lessons and he would abstain (from evil) by deterrence.

حَتَّى إِذَا قَامَ اعْتَدَالُهُ وَ اسْتَوَى مِثَالُهُ نَفَرَ مُسْتَكْبِراً وَ حَبَطَ سَادِراً مَاتِحاً فِي عَرْبِ هَوَاهُ كَادِحاً سَعِيّاً لِدُنْيَاهُ فِي لَدَاتِ طَرِيهِ وَ بَدَوَاتِ أَرِيهِ ثُمَّ لَا يَحْتَسِبُ رَزِيئَةً وَ لَا يَحْتَشِعُ نَعِيهِ [تَقِيئَةً] فَمَاتَ فِي قَبِيلَتِهِ عَزِيراً وَ عَاشَ فِي هَفْوَتِهِ بَسِيراً لَمْ يُفِدْ عَوْضاً وَ لَمْ يَقْضِ مُفْتَرَضاً

Until when he stands upright and evens his stature, he goes around arrogantly and strikes his hand in bewilderment, he draws bucket-full of his whims, toiling, striving for his world in the pleasures of his aims, and innovations of his opinions. Then, he neither anticipated a calamity, nor did he fear apprehension. So he died in his infatuation, deceived, and he lived in pursuits for a little while. He did not benefit by any compensation (Recompense) and did not fulfil any obligations.

دَهْنُهُ فَجَعَاثُ الْمَيْبَةِ فِي عُرِّ جِهَاجِهِ وَ سَنَنِ مِرَاجِهِ فَظَلَّ سَادِراً وَ بَاتَ سَاهِراً فِي عَمْرَاتِ الْأَلَامِ وَ طَوَارِقِ الْأَوْجَاعِ وَ الْأَسْقَامِ بَيْنَ أَخٍ شَقِيْقٍ وَ وَالِدٍ شَقِيْقٍ وَ دَاعِيَةٍ بِالْوَيْلِ جَزَعاً وَ لَادِمَةٍ لِلصَّدْرِ قَلْقاً وَ الْمَرْءِ فِي سَكْرَةٍ مُلْهِيَةٍ وَ عَمْرَةٍ كَارِيَةٍ وَ أَنَّةٍ مُوَجِّعَةٍ وَ جَذْبَةٍ مُكْرِبَةٍ وَ سَوْفَةٍ مُثْعَبَةٍ

The sudden death overcame him in the suffocation of his enjoyment and conduct of his perplexity and he strayed in confusion, and he spent the night awake immersed in the pains and hardships of aches and the illness, being between a real brother, and a compassionate father, and a mother wailing in panic and a crying sister, while he himself was under maddening uneasiness, serious senselessness, fearful cries, suffocating pains, anguish of suffocating sufferings and the pangs of death.

قَدْ أُدْرِجَ فِي أَحْشَانِهِ مُبْلِساً وَ جَذِبَ مُنْقَاداً سَلِساً ثُمَّ أُلْقِيَ عَلَى الْأَعْوَادِ رَجِيعٌ وَصَبٌ وَ نَضُو سَعْمٍ تَحْمِلُهُ حَقْدَةُ الْوَالِدَانِ وَ حَشْدَةُ الْإِخْوَانِ إِلَى دَارِ عُرْبِيهِ وَ مُنْقَطِعِ زُورِيهِ حَتَّى إِذَا انْصَرَفَ الْمُسْتَبْعُ وَ رَجَعَ الْمُتَفَجِّعُ أُقْعِدَ فِي حُفْرَتِهِ نَجِيماً لِيَهْتَهُ السُّؤَالُ وَ عَثْرَةَ الْإِمْتِحَانِ

Then he was rolled in his shroud quietly and was pulled along submissively. Then he was cast upon the planks, returning having toiled and wasted by sickness. Then his coffin was carried by the youths and helping brothers to a house of estrangement, and his visitors were cut off

and his loneliness was for him along, until when the escorts dispersed and the mourners had returned, he was sat up in his grave in confusion for the questioning and slippery examination.

وَأَعْظَمُ مَا هُنَالِكَ بَلِيَّةٌ نُزِلَ الْحَمِيمِ وَ تَصَلِيَةُ الْجَحِيمِ وَ فَوْزَاتِ السَّعِيرِ وَ سَوَارَاتِ الرَّفِيرِ لَا فِتْرَةَ مُرِيحَةٍ وَ لَا دَعَةَ مُرِيحَةٍ وَ لَا فُتُوَّةَ حَاجِرَةٍ وَ لَا مَوْتَةَ نَاجِرَةٍ وَ لَا سِنَّةَ مُسَلِّيَّةٍ بَيْنَ أَطْوَارِ الْمَوْتَاتِ وَ عَذَابِ السَّاعَاتِ إِنَّا بِاللَّهِ عَائِدُونَ-

And the mightiest of what is over there is affliction of the descent of the boiling water and arriving to the blazing Fire, and outbursts of the flames, and intensity of the exhalations (of the ignited fire). There is neither are gap to rest in nor any period to relax in, nor any strength to intervene, nor death for solace, nor any sleep to ease the pain. He is between a variety of deaths (severe torments) and punishment of every moment. We seek Refuge with Allah^{-azwj}.

عِبَادَ اللَّهِ أَيْنَ الَّذِينَ عَمِرُوا فَتَعَمُّوا وَ عَلِمُوا فَفَقَهُمُوا وَ نُظِرُوا فَلَهَذَا وَ سَلِمُوا فَتَسَمُّوا أَمْهَلُوا طَوِيلًا وَ مَنَحُوا حَمِيلًا وَ حُدِرُوا أَلِيمًا وَ وُعِدُوا جَسِيمًا اخْدَرُوا الدُّنُوبَ الْمَوْرَظَةَ وَ الْعُيُوبَ الْمَسْحُوطَةَ

Servants of Allah^{-azwj}! Where are those who lived long and enjoyed bounties, and were taught so they understood, and they were warned by they played around, and they were kept safe, so they forgot. They were respited for a long time and were beautifully provided, and they were cautioned of pain, and were promised plenty. Be careful of the destructive sins and the Wrath incurring faults.

أُولَى الْأَسْمَاعِ وَ الْأَبْصَارِ وَ الْعَافِيَةِ وَ الْمَنَاعِ هَلْ مِنْ مَنَاصِصٍ أَوْ حَلَاصِصٍ أَوْ مَعَاذٍ أَوْ مَلَاذٍ أَوْ قَرَارٍ أَوْ مَجَازٍ أَمْ لَا- فَأَيُّ نُؤْفُكُونَ أَمْ أَيْنَ تُصْرَفُونَ أَمْ بِمَا ذَا تَعْتَرُونَ وَ إِنَّمَا حَطَّ أَحَدِكُمْ مِنَ الْأَرْضِ ذَاتِ الطُّولِ وَ الْعَرْضِ قَبْدٌ قَدِيرٌ مُتَعَفِّرًا عَلَى حَدِيدِهِ-

O people of insight, and the hearing, and the good health, and the chattels! Is there any shelter, or escape, or refuge, or asylum, or fleeing or returning, or not? So why are you deluded? Or where are you dispersing to? Or with what are you being deceived? And rather, the share from the earth for every one of you is with the length and the breadth of his stature, covered in soil lying upon his cheek.

الآن عِبَادَ اللَّهِ وَ الْخِنَاقُ مُهْمَلٌ وَ الرُّوحُ مُرْسَلٌ فِي فَيْبَةِ الْإِرْشَادِ وَ رَاحَةِ الْأَجْسَادِ وَ مَهَلِ الْبَقِيَّةِ وَ أَنْفِ الْمَسْتَبِيَةِ وَ إِنْظَارِ التَّوْبَةِ وَ انْفِسَاحِ الْحَوْبَةِ قَبْلَ الضَّنْكِ وَ الْمَضْبِقِ وَ الرُّوْعِ وَ الرُّهُوقِ وَ قَبْلَ قُدُومِ الْعَائِبِ الْمُنْتَظَرِ وَ أَخْذِ الْعَزِيمِ الْمُقْتَدِرِ.

Now, servants of Allah^{-azwj}, the noose (of death) is loose, and the soul is in a free state of guidance, and the bodies are at rest, and you can gather and are in an opportunity of the remaining (alive) in the desire (free will), and the delayed repentance, and peaceful situation before the severity, and the narrowness, and the fear, and the weakness, and before the advent of the awaited hidden matter (death), and being Seized by the Mighty, the All-Powerful⁵⁴⁴.

⁵⁴⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 44 a

44- **وَ مِنْ حُطْبَةِ لَهُ ع** فَاتَّعَطُوا عِبَادَ اللَّهِ بِالْعَبْرِ النَّوَافِعِ وَ اعْتَبَرُوا بِالْأَيِّ السَّوَاطِعِ وَ اذْجُرُوا بِالنُّذْرِ الْبَوَالِغِ وَ انْتَفِعُوا بِالذِّكْرِ وَ الْمَوَاعِظِ فَكَأَنَّ قَدْ عَلِقْتُمْ مَخَالِبَ الْمَنِيَّةِ وَ انْقَطَعَتْ عَنْكُمْ عَلائِقُ الْأُمْنِيَّةِ وَ دَهَمَتْكُمْ مُفْطِعَاتُ الْأُمُورِ وَ السِّيَاقَةُ إِلَى الْوَرْدِ الْمَوْزُودِ وَ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ وَ سَائِقٌ يَسُوقُهَا إِلَى مَحْشَرِهَا وَ شَاهِدٌ يَشْهَدُ عَلَيْهَا بِعَمَلِهَا.

And from a sermon of his^{-asws}: ‘Take advice, servants of Allah^{-azwj}, with the beneficial lessons, and learn lessons with the shining Signs! It is as if the claws of death have swallowed you, and the rations of hope have been cut off from you all, and rushing you to the difficult matters, and the ushering is to the place of return, and with every soul there would be an usher and a witness. An usher ushering to its gathering place, and a witness testifying upon it of its deeds’’⁵⁴⁵

45- **وَ مِنْ حُطْبَةِ لَهُ ع** هَلْ يُحْسُ بِهِ أَحَدٌ إِذَا دَخَلَ مَنْزِلًا أَمْ هَلْ يَرَاهُ إِذَا تَوَفَّى أَحَدًا بَلْ كَيْفَ تَتَوَقَّى الْجَنِينَ فِي بَطْنِ أُمِّهِ أَمْ يَلْبِغُ عَلَيْهِ مِنْ بَغْضِ جَوَارِحِهَا أَمْ الرُّوحُ أَجَابَتْهُ بِإِذْنِ رَبِّهَا أَمْ هُوَ سَائِقٌ مَعَهَا فِي أَحْشَائِهَا كَيْفَ يَصِفُ إِلَهُهُ مَنْ يَعْجُرُ عَنْ صِفَةِ مَخْلُوقٍ مِثْلِهِ.

And from a sermon of his^{-asws}: ‘Can he (the Angel of death) be felt with when he enters a house? Or do you see him when he causes someone to die? How he causes the foetus to die in the belly of its mother, does he emerge upon him from one of her limbs? Or they should respond to him by the Permission of its Lord^{-azwj}? Or was he dwelling with him in her interior? How can he describe his God^{-azwj}, one who is unable from describing a creature like him (Angel of death)?’’⁵⁴⁶

46- **وَ مِنْ حُطْبَةِ لَهُ ع** عِبَادَ اللَّهِ اللَّهُ فِي أَعْرَ الْأَنْفُسِ عَلَيْكُمْ وَ أَحَبَّهَا إِلَيْكُمْ فَإِنَّ اللَّهَ قَدْ أَوْصَحَ لَكُمْ سَبِيلَ الْحَقِّ وَ أَنَارَ طُرُقَهُ فَشَقُوهُ لَارِمَةً أَوْ سَعَادَةً دَائِمَةً فَتَرَوُودُوا فِي أَيَّامِ الْفَنَاءِ لِأَيَّامِ الْبَقَاءِ قَدْ دُلُّتُمْ عَلَى الرَّادِ وَ أَمَرْتُمْ بِالطَّعْنِ وَ حَبِئْتُمْ عَلَى الْمَسِيرِ فَإِنَّمَا أَنْتُمْ كَرَكِبٍ وَفُوفٍ لَا يَدْرُونَ مَتَى يُؤْمَرُونَ بِالسَّيْرِ

And from a sermon of his^{-asws}: ‘(O) Servants of Allah^{-azwj}! Allah^{-azwj}! Allah^{-azwj} regarding the dearest of the souls upon you, and the most beloved to you all! Allah^{-azwj} has Clarified for you the way of the truth and has Irradiated its paths. So it is either necessitated misery or permanent happiness. Therefore, provide during the perishable days for the lasting days. You have been guided upon the provision and have been Commanded with the departing and have been urged upon the travelling. But rather you are like pausing riders, not knowing when you will be Commanded with the travelling.

أَلَا فَمَا يَصْنَعُ بِالذُّنْيَا مَنْ خُلِقَ لِلْآخِرَةِ وَ مَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يُسَلَبُهُ وَ تَبْقَى عَلَيْهِ تَبِعْتُهُ وَ حِسَابُهُ

Indeed! What has he to do with the world, the one who has been Created for the Hereafter? And what will he do with the wealth, the one who will be stripped of it after a little while and its consequences and its Reckoning will remain upon him?

عِبَادَ اللَّهِ إِنَّهُ لَيْسَ لِمَا وَعَدَ اللَّهُ مِنَ الْخَيْرِ مَتْرُكٌ وَ لَا فِيمَا نَهَى عَنْهُ مِنَ الشَّرِّ مَرْغَبٌ

(O) Servants of Allah^{-azwj}! There is no neglecting of what Allah^{-azwj} has Promised of the good nor are any desiring regarding what He^{-azwj} has Prohibited of the evil.

⁵⁴⁵ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 44 b

⁵⁴⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 45

عِبَادَ اللَّهِ اخذوا يوماً تُفحصُ فيه الأعمالُ و يكثرُ فيه الزلزالُ و تسيبُ فيه الأطفالُ

(O) Servants of Allah^{-azwj}! Be cautious of a Day the deeds will be scrutinised, and the earthquakes will be a lot during it, and the children will become grey-haired during it.

اعلموا عبادَ الله أنَّ عليكمَ رصداً من أنفسكم و عُيوناً من جوارحكم و حفاظَ صدقٍ يحفظونَ أعمالكم و عدداً أنفسكم لا تسترهم منهم ظلمةٌ ليلٍ داجٍ و لا يكتنهم منهم بآبُ دُو رتاجٍ

Know, O servants of Allah^{-azwj}, that upon you is a guard from your own selves, and spies from your limbs, and truthful preserves preserving your deeds and number of your breaths. Neither does the darkness of the dark night veil you from them, nor does a closed door with locks.

وَ إِنَّ عِداً مِنَ الْيَوْمِ قَرِيبٌ يَدْهَبُ الْيَوْمَ بِمَا فِيهِ وَ يَجِيءُ الْعَدُوَّ لَاجِقاً بِهِ فَكَأَنَّ كُلَّ امْرِئٍ مِنْكُمْ قَدْ بَلَغَ مِنَ الْأَرْضِ مَنْزِلَ وَحْدَتِهِ وَ مَخَطَّ حُفْرَتِهِ فَبِأَلِهٍ مِنْ بَيْتٍ وَحْدَةٍ وَ مَنْزِلِ وَحْشَةٍ وَ مُفْرَدِ غُرْبَةٍ

And tomorrow is nearby from today. Today will go away with whatever is in it and tomorrow will come joining with it. It is as if every person from you has already reached the house of his being alone, and his pit (grave) has been planned for. So Alas from a house of being alone, and a dwelling of loneliness, and individual estrangement!

وَ كَأَنَّ الصَّبِيحَةَ قَدْ أَتَتْكُمْ وَ السَّاعَةَ قَدْ عَنَيْتُكُمْ وَ بَرَزْتُمْ لِفِصْلِ الْفَضَاءِ قَدْ رَاحَتْ عَنْكُمْ الْأَبْطِيلُ وَ اصْمَحَلَّتْ عَنْكُمْ الْعِلَالُ وَ اسْتَحَقَّتْ بِكُمْ الْحَقَائِقُ وَ صَدَرَتْ بِكُمْ الْأُمُورُ مَصَادِرَها فَاتَّعَطُوا بِالْغَيْرِ وَ اعْتَبَرُوا بِالْغَيْرِ وَ انْتَفَعُوا بِالنُّذُرِ

And it is as if the Scream has come to you and the Hour has overwhelmed you, and you are going out for the decisive Judgment. The falsities have been removed from you, and the reasons have vanished from you, and the realities have been proven true with you, and the Commands have been implemented with you of their implementations. Therefore, take preaching with the lessons, and take lessons with the others, and benefit from the warnings!"⁵⁴⁷

47- وَ مِنْ كَلَامِهِ ع قاله بعد تلاوته أَلْهَأَكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ

And from his^{-asws} speech, having said it after reciting: **The augmentation diverts you [102:1] Until you visit the graves [102:2]: -**

بِأَلِهٍ مَرَاماً مَا أَبْعَدَهُ وَ زَوْراً مَا أَعْفَلَهُ وَ حَطَراً مَا أَفْطَعَهُ لَقَدْ اسْتَحَلُّوا مِنْهُمْ أَيَّ مُدَكِّرٍ وَ تَنَاوَشُوهُمْ مِنْ مَكَانٍ بَعِيدٍ

'Oh the wishing for it, how distant it is, and visitors, how heedless they are of it, and danger, how horrible it is. They are devoid from them of whichever lesson there is to take and instead took them from remote places.

⁵⁴⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 46

أَفِمَصَارِعِ آبَائِهِمْ يَفْخَرُونَ أَمْ بِعَدِيدِ الْهَلْكَى يَتَكَاثِرُونَ يَرْجِعُونَ مِنْهُمْ أَجْسَاداً خَوَتْ وَ حَرَكَاتٍ سَكَنَتْ وَ لَأَنْ يَكُونُوا عِبْرَةً أَحَقُّ مِنْ أَنْ يَكُونُوا مُفْتَخِرَةً وَ لَأَنْ يَهَيُّوْا بِهِمْ جَنَابَ ذِلَّةٍ أَحَجَى مِنْ أَنْ يَفُؤُوا بِهِمْ مَقَامَ عِزَّةٍ

Are they priding with the graves of their forefathers of with the number of the deceased they are boasting from the bodies? The bodies are decayed, and the movements have become still, and because they are more rightful of being a lesson than from being a priding, and because it is more of an argument with a side of disgrace of descending with than for a place of honour to stand with them.

لَقَدْ نَظَرُوا إِلَيْهِمْ بِأَبْصَارِ الْعَشْوَةِ وَ ضَرَبُوا مِنْهُمْ فِي عَمْرَةٍ جَهَالَةٍ وَ لَوْ اسْتَنْطَقُوا عَنْهُمْ عَرَصَاتِ تِلْكَ الدِّيَارِ الْحَاوِيَةِ وَ الرُّبُوعِ الْحَالِيَةِ لَقَالَتْ ذَهَبُوا فِي الْأَرْضِ ضَالِّينَ وَ ذَهَبْتُمْ فِي أَعْقَابِهِمْ جُهَالاً تَطْتُونَ فِي هَامِيهِمْ وَ تَسْتَنْبِتُونَ فِي أَجْسَادِهِمْ وَ تَزْتَعُونَ فِيمَا لَقَطُوا وَ تَسْكُنُونَ فِيمَا خَرَّبُوا

They had looked at them with the weak sights, and they struck from them in the wading of ignorance, and if they could speak on their behalf, the plains of those ruined houses and vacant courtyards, these would say, 'They have gone in the ground as strayers', and you are going in their heels in ignorance, treading in their skulls, and building buildings upon their bodies and cultivating in what had uttered, and dwelling in what they had ruined.

وَ إِنَّمَا الْأَيَّامُ بَيْنَكُمْ وَ بَيْنَهُمْ بَوَاكٍ وَ نَوَائِحُ عَلَيْكُمْ أَوْلِيَّكُمْ سَلَفَ غَايِبِكُمْ وَ فُرَاطُ مَنَاهِلِكُمْ الَّذِينَ كَانَتْ لَهُمْ مَقَامِ الْعِزِّ وَ حَلَبَاتُ الْمَحْرِ مُلُوكاً وَ سُوقاً سَلَكَوا فِي بُطُونِ الرِّزْحِ سَبِيلاً سُلِّطَتِ الْأَرْضُ عَلَيْهِمْ فِيهِ فَأَكَلَتْ مِنْ لَحْمِهِمْ وَ شَرِبَتْ مِنْ دِمَائِهِمْ

And rather the days between you and them are crying and lamenting upon you all. They are your predecessors in their peak and ahead in reaching the watering place, those who had honourable positions for them, and they milked the pride of kings, and they have been ushered to the interior of purgatory in a way the ground has prevailed upon them being in it, so it ate from their flesh and drank their blood.

فَأَصْبَحُوا فِي فَجَوَاتِ قُبُورِهِمْ جَمَاداً لَا يَنْمُونَ وَ ضِمَاراً لَا يُوجَدُونَ لَا يُفْرِعُهُمْ وُزُودُ الْأَهْوَالِ وَ لَا يَحْزَنُهُمْ تَنَكُّرُ الْأَحْوَالِ وَ لَا يَحْفَلُونَ بِالرَّوَاغِفِ وَ لَا يَأْذَنُونَ لِلْقَوَاصِفِ

They have come to be in hollowness of their graves as inanimate objects not growing (anymore), and hidden, nor to be found (anymore). They are neither panicking at the arrival of horrors nor are they grieving at the adverse situations, nor do they care with the earthquakes, nor are they listening to the thunders.

عُيْبًا لَا يُنْتَظَرُونَ وَ شُهُوداً لَا يَحْضُرُونَ وَ إِنَّمَا كَانُوا جَمِيعاً فَتَنَشَّتُوا وَ [الآلِفَا] آلِفَا فَافْتَرَّتُوا وَ مَا عَن طُولِ عَهْدِهِمْ وَ لَا بُعْدِ مَحَلِّهِمْ عَمِيَتْ أَحْبَابُهُمْ وَ صَمَّتْ دِيَارُهُمْ وَ لَكِنَّهُمْ سُفُوكَا سَأَسَا بَدَلْتَهُمْ بِالنُّطْقِ حَرَساً وَ بِالسَّمْعِ صَمَمًا وَ بِالْحَرَكَاتِ سُكُونًا

They are hidden (gone), not being awaited, and witnesses not being present, and rather they were together, so they are (now) scattered, and were compiled (as battalions), now they are separated. Neither it has not been long, their time (in the world), nor is their neighbourhood far. Their news is blinded (not known), and their houses are silent (from them), but they have been quenched a cup (of death) which has replaced their talking with muteness, and the hearing with the deafness, and the movement with the stillness.

فَكَأَنَّهُمْ فِي انْتِجَالِ الصِّفَةِ صَرَعَى سُبَاتٍ جِيرَانٌ لَا يَتَأَنَسُونَ وَ أَجْبَاءٌ لَا يَتَزَاوَرُونَ بَلِيَّتٌ بَيْنَهُمْ عُرَا التَّعَارُفِ وَ انْقَطَعَتْ مِنْهُمْ أَسْبَابُ الْإِخَاءِ فَكُلُّهُمْ وَحِيدٌ وَ هُمْ جَمِيعٌ وَ بِجَانِبِ الْمُهْجِرِ وَ هُمْ أَجْلَاءُ

It is as if they are in a hopeless state, lying down in a sleep, neighbours not comforting each other, and loved ones nor visiting each other. The handhold of familiarity has decayed between them, and the means of brotherhood has been terminated from them. All of them are alone while they are a group, and they are strangers while they are friends.

لَا يَتَعَارَفُونَ لِلَّيْلِ صَبَاحاً وَ لَا لِنَهَارٍ مَسَاءً أَيُّ الْجُدَيْدَيْنِ ظَعُنُوا فِيهِ كَانَ عَلَيْهِمْ سَرْمَداً شَاهَدُوا مِنْ أخطَارِ دَارِهِمْ أَفْطَحَ بِمَا خَافُوا وَ رَأَوْا مِنْ آيَاتِهَا أَعْظَمَ مِمَّا قَدَّرُوا-

They are neither recognising a morning for a night, nor an evening for a day which of the two is newer. They are pretending in it. These are constantly upon them. They are witnessing the dangers of their houses to be more terrible than what they had feared, and they are seeing from its signs to be mightier than what they have estimated.

[فِكَالًا] فِكَلْنَا الْعَابِتِينَ مُدَّتْ لَهُمْ إِلَى مَبَاءٍ فَانْتِ مَبَالِغِ الْخَوْفِ وَ الرَّجَاءِ فَلَوْ كَانُوا يَنْطَفُونَ بِمَا لَعَبُوا بِصِفَةِ مَا شَاهَدُوا وَ مَا عَابَتُوا وَ لَئِنْ عَمِيَتْ آثَارُهُمْ وَ انْقَطَعَتْ أَحْبَابُهُمْ لَقَدْ رَجَعَتْ فِيهِمْ أَبْصَارُ الْعَبْرِ وَ سَمِعَتْ عَنْهُمْ آذَانُ الْعُقُولِ وَ تَكَلَّمُوا مِنْ غَيْرِ جِهَاتِ النُّطْقِ

Both the peaks (Paradise and Hell) have been extended for them up to beyond reach of fear and hope. If they could have spoken with it, they would have been unable to describe what they are witnessing and what they are seeing, and even though their traces have been hidden and their news has been cut, the sight can return with the lessons among them, and the ears of intellect can hear about them, and they can talk from without the aspects of speaking.

فَقَالُوا كَلَّحَتِ الْوُجُوهُ النَّوَاضِرُ وَ حَوَّتِ الْأَجْسَامُ النَّوَاعِمُ وَ لَبَسْنَا أَهْدَامَ الْبِلَى وَ نَكَأَدْنَا ضَيْقِ الْمَضْجَعِ وَ تَوَارَتْنَا الْوَحْشَةَ وَ [هَدَمَتْ] هَكَمَتْ عَلَيْنَا الرُّبُوعُ الصُّمُوتُ فَأَمَحَتْ نَحَاسِنُ أَجْسَادِنَا وَ تَنَكَّرَتْ مَعَارِفُ صُورِنَا وَ طَالَتْ فِي مَسَاكِنِ الْوَحْشَةِ إِقَامَتُنَا وَ لَمْ نَجِدْ مِنْ كَرْبٍ فَرَجاً وَ لَا مِنْ ضَيْقٍ مُسَسَعاً

They are saying, 'The grinning faces have frowned, and the delicate bodies have crumbled, we are wearing the decaying clothes, and it is gruesome upon us the narrowness of the lying places, and we have inherited the loneliness, and the silent staying places are getting ruined upon us. The beauty of our bodies has been erased, and our known features are abhorrent, and, and our stay in the dwellings of loneliness is prolonged, and we cannot find any relief nearby nor any vastness from narrowness.

فَلَوْ مَثَلْتُهُمْ بِعَقْلِكَ أَوْ كُنَيْفَ عَنْهُمْ مَحْجُوبِ الْغَطَاءِ لَكَ وَ قَدْ انْتَسَحَتْ أَسْمَاعُهُمْ بِالْهُوَامِ فَاسْتَكَّتْ وَ انْتَحَلَتْ أَبْصَارُهُمْ بِالرُّبَابِ فَحَسَفَتْ وَ نَقَطَعَتْ الْأَلْسِنَةَ فِي أَفْوَاهِهِمْ بَعْدَ ذَلَاقَتِهَا وَ هَمَدَتِ الْقُلُوبُ فِي صُدُورِهِمْ بَعْدَ يَقْظَتِهَا

If you were to portray with your intellect or if the veils of covering were to be removed from them for you, and their ears have been eaten up by the insects so they are deaf, and their eyes have been applied with the Kohl of dust so they are blinded, and the tongues in their mouths have been cut into pieces after their eloquence, and the hearts have been demolished in their chests after their wakefulness.

وَ عَاتٌ فِي كُلِّ جَارِحَةٍ مِنْهُمْ جَدِيدٌ بَلَى سَمَّجَهَا وَ سَهَّلَ طَرِيقَ الْآفَةِ إِلَيْهَا مُسْتَسْلِمَاتٍ فَلَا أَيْدٍ تَدْفَعُ وَ لَا قُلُوبٌ تَجُزُّعُ لَرَأَيْتِ أَشْجَانَ قُلُوبٍ وَ أَفْدَاءَ عُيُونٍ

And the spoiling in every limb from them is a renewed decay of its ugliness, and the paths of calamities have been paved to it. They have surrendered, so there is neither any hand to defend nor any heart to grieve. You will see the sorrowfulness of the hearts and the specks of the eyes.

لَهُمْ فِي كُلِّ فُطَاعَةٍ صَفْهُ حَالٍ لَا تَنْتَقِلُ وَ عَمْرَةٌ لَا تَنْجَلِي فَكَمْ أَكَلَتِ الْأَرْضُ مِنْ عَزِيرِ جَسَدٍ وَ أَيْقَى لَوْنَ كَانٍ فِي الدُّنْيَا غَدِي تَرْفٍ وَ رَبِيبٍ شَرْفٍ يَنْعَلُ
بِالسُّرُورِ فِي سَاعَةِ حُزْنِهِ وَ يَفْرَحُ إِلَى السَّلْوَةِ إِنْ مُصِيبَةٌ تَرَلَّتْ بِهِ ضَنْئًا بَعْضَاةَ عَيْشِهِ وَ شَحَاخَةً بِلَهْوِهِ وَ لَعِبِهِ

For them, in every atrocity, there is an attribute of a situation not changing, and an adversity nor clearing away. How many an honourable body being of dazzling beauty has been consumed by the earth. In the world he had been provided with luxuries and nurtured in nobility. He was pre-occupied with the happiness in a time of grief, and if a calamity befell him he panicked to the pleasures and goodness of his life by his playing and sports.

فَبَيْنَمَا هُوَ يَضْحَكُ إِلَى الدُّنْيَا وَ تَضْحَكُ إِلَيْهِ فِي ظِلِّ عَيْشٍ عَقُولٍ إِذْ وَطِئَ الدَّهْرُ بِهِ حَسَكَهُ وَ نَقَصَتِ الْأَيَّامُ قُوَاهُ وَ نَظَرَتْ إِلَيْهِ الْخُتُوفُ مِنْ كَثْبٍ فَحَالَطَهُ
بَثٌّ لَا يَعْرِفُهُ وَ نَجِي هَمٌّ مَا كَانَ يَجِدُهُ وَ تَوَلَّدَتْ فِيهِ فِتْرَاتٌ عِلَلٌ آتَتْ مَا كَانَ بِصِحَّتِهِ

While he was smiling at the world and the world was smiling at him in the shade of a life of heedlessness, when the times trampled him with thorns and the days broke his strength, and the death looked at him from nearby. So there mingled with him grief he had not known, and whispering of worries he had not felt before, and natural illnesses were produced in him (instead of) what health he had been with.

فَفَرَعَ إِلَى مَا كَانَ عَوْدَهُ الْأَطْبَاءُ مِنْ تَسْكِينِ الْحَارِّ بِالْقَارِّ وَ تَحْرِيكِ الْبَارِدِ بِالْحَارِّ فَلَمْ يُطْفِئْ بِبَارِدٍ إِلَّا تَوَزَّرَ حَرَارَةً وَ لَا حَرَّكَ بِحَارٍ إِلَّا هَيَّجَ بُرُودَةً وَ لَا اعْتَدَلَ
بِمَمَارِجٍ لِيَتَلَكَّ الطَّبَّاعُ إِلَّا أَمَدًا مِنْهَا كُلِّ ذَاتٍ دَاءٍ حَتَّى فَتَرَ مُعَلِّلُهُ وَ ذَهَلَ مُمَرِّضُهُ وَ تَعَايَا أَهْلُهُ بِصِفَةِ دَائِهِ وَ حَرَسُوا عَنْ جَوَابِ السَّائِلِينَ عَنْهُ

So he panicked to what the doctors had familiarised him for settling the heat with the cold, and stirring the cold with the hot. But nothing was extinguished with the cold except eruption of (more) heat, nor stirred by the hot except agitating (more) coldness, nor could he adjust the mood of that nature except there was an extension from it of every with a disease until his illnesses increased and his nurses were helpless and his family lost the ability to describe his illness and they were mute from answering the questioners about him.

وَ تَنَازَعُوا دُونَهُ شَجِي حَبْرٍ يَكْتُمُونَهُ فَقَائِلٌ يَقُولُ هُوَ لِمَا بِهِ وَ مُنَّ هُمْ إِيَابَ عَافِيَتِهِ وَ مُصَيَّرٌ هُمْ عَلَى فَقْدِهِ يُدَكِّرُهُمْ أَسَى الْمَاضِينَ مِنْ قَبْلِهِ

And they contended with each other besides him, concealing the serious news. A speaker said, 'He is with what he is with', and he consoled them with hopes of his good health, and (someone) advised them with being patient upon his loss reminding them of the examples of the past ones from before him.

فَبَيْنَمَا هُوَ كَذَلِكَ عَلَى جَنَاحٍ مِنْ فِرَاقِ الدُّنْيَا وَ تَرَكِ الْأَجْبَةَ إِذْ عَرَضَ لَهُ عَارِضٌ مِنْ غُصَصِهِ فَتَحَيَّرَتْ نَوَافِدُ فُطْنَتِهِ وَ يَبَسَتْ رُطُوبَةُ لِسَانِهِ

While he was like that upon a wing (verge) of separating from the world and leaving the life, when a choke from his chokings presented to him. The implementations of his discernments was bewildered, and wetness of his tongue dried up.

فَكَمْ مِنْ مُهَيِّمٍ مِنْ جَوَابِهِ عَرَفَهُ فَعَيَّ عَنْ رَدِّهِ وَ دُعَاؤِ مُؤَلِّمٍ بِقَلْبِهِ سَمِعَهُ فَتَصَامَ عَنْهُ مِنْ كَبِيرٍ كَانَ يُعْظِمُهُ أَوْ صَغِيرٍ كَانَ يُرْحَمُهُ وَ إِنَّ لِلْمَوْتِ لَعَمْرَاتٍ هِيَ أَفْطَعُ مِنْ أَنْ تُسْتَعْرِقَ بِصِفَةٍ أَوْ تَعْتَدَلَ عَلَى عُثُولِ أَهْلِ الدُّنْيَا

How many important question he knew its answer but he was unable to respond to it, and a call painful to his heart, he heard it but was deaf from it, from an elder he used to revere or a young one he used to be merciful with. For the death there are pangs which are more terrible which can be enwrapped by its description, or can be realised by intellects of people of the world".⁵⁴⁸

48- وَ مِنْ كَلَامِهِ عَ إِتْكُمْ مَخْلُوقُونَ اقْتِدَاراً وَ مَرْبُوبُونَ اقْتِسَاراً- وَ مَقْبُوضُونَ احْتِضَاراً وَ مُضْمَنُونَ أَجْدَاناً وَ كَائِنُونَ رُفَاتاً وَ مَبْعُوثُونَ أَفْرَاداً وَ مَدِينُونَ خِزَاءً وَ مُتَبَرِّجُونَ حِسَاباً

And from a speech of his^{asws}: 'Servants! you are Created by Power and are being Nourished by Subduing and are being captured in presence (of Angels), and are contained in the graves, and they become rubble, and will be Resurrected individually, and for a Day of Recompense, and will be distinguished by Reckoning.

فَرِحَ اللهُ عَبْدًا اقْتَرَفَ فَاعْتَرَفَ وَ وَجَلَ فَعَمِلَ وَ حَادَرَ فَبَادَرَ وَ غَبَّرَ فَاعْتَبَرَ وَ حَلَدَرَ فَازْدَجَرَ فَأَجَابَ فَأَنَابَ وَ رَاجَعَ فَتَابَ وَ اقْتَدَى فَاخْتَدَى

May Allah^{azwj} have Mercy on a servant who sins so he acknowledges, and he fears so he works, and he is cautioned so he rushes, and is given a lessons so he takes a lesson, and is cautioned so is rebuked, and called to answer so he is penitent, and told to retract so he repents, and was led so he follows.

فَبَاحَثَ طَلَبًا وَ نَجَا هَرَبًا فَأَقَادَ دَخِيرَةً وَ أَطَالَ سَرِيرَةً وَ تَأَهَّبَ لِلْمَعَادِ وَ اسْتَظْهَرَ بِالرِّزَادِ لِيَوْمِ رَجِيلِهِ وَ وَجَّهَ مَسِيلَهُ وَ حَالَ حَاجَتِهِ وَ مَوْطِنَ فِائْتِهِ تَقَدَّمَ [وَ] قَدَّمَ [أَمَامَهُ لِدَارِ مَقَامِهِ- فَمَهَّدُوا لِأَنْفُسِكُمْ فِي سَلَامَةِ الْأَبْدَانِ

So, he is quick in seeking and was saved by fleeing and benefited by providing a hoard (for himself), and made good his inner self, and built the Hereafter, and supported by providing for the day of his departure and was attentive to his way and the state of his need, and place of his destitution, and he sent ahead of him to a house of his stay. Pave the way for yourselves in safety of the bodies!

فَهَلْ يَنْتَظِرُ أَهْلُ غَضَارَةِ الشَّبَابِ إِلَّا حَوَائِيَّ الْهَرَمِ وَ أَهْلُ بَضَاظَةِ الصِّحَّةِ إِلَّا نَوَازِلَ السَّقَمِ وَ أَهْلُ مَدَّةِ الْبَقَاءِ إِلَّا مُفَاجِئَةَ الْفَنَاءِ وَ اقْتِرَابَ الْقَوْتِ وَ دُنُوءَ الْمَوْتِ وَ أُزُوفَ الْإِنْتِقَالِ وَ إِشْقَاءَ الرَّوَالِ وَ حَفِيَّ الْأَيْنِ وَ رَشْحَ الْجَبِينِ وَ امْتِدَادَ الْعُرَيْنِ وَ عَلَزَّ الْقَلْقِ وَ فُبُضَ الرَّمَقِ وَ أَلَمَ الْمَضَضِ وَ غَضَصَ الْجَرَضِ-

Are the people with the thin skin of youth only waiting for the bending of the old age? And the people with the bounty of health only waiting the befalling of the illness? And the people with the remaining period of life only waiting for the time of annihilation (death)? With the nearness of the decline, and the approaching transfer, and the healing demise, and the sore groaning, and sweating forehead, and the extension of the two dens, and relief of the anxiety, and outpouring of the last breath, and the pain of suffering, and the choking of the saliva.

⁵⁴⁸ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 47

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنكُمْ وَمَا أَنْتُمْ فِيهِ مِنْ هَذِهِ الدُّنْيَا عَلَى سَبِيلٍ مَنْ قَدْ مَضَى بِمَنْ كَانَ أَطْوَلَ مِنْكُمْ أَعْمَاراً وَ أَشَدَّ بَطْشاً وَ أَعْمَرَ دِيَاراً وَ أَبْعَدَ آثَاراً
فَأَصْبَحَتْ أَصْوَاتُهُمْ هَامِدَةً جَامِدَةً مِنْ بَعْدِ طُولِ تَقْلِبِهَا وَ أَجْسَادُهُمْ بَالِيَةً وَ دِيَارُهُمْ خَالِيَةً وَ آثَارُهُمْ عَائِيَةً

And know, servants of Allah^{-azwj}! You and whatever you are in from this world, are upon a way of the ones who had passed before you, from the ones who were on longer lives than you, and of stronger forces, and they build the buildings, and were of further reaching impacts. Their voices have become silent, still, from after the length of their overturning, and their bodies have decayed, and their houses are vacant, and their traces have been effaced.

وَ اسْتَبَدُّوا بِالْفُصُورِ الْمُسْتَيْدَةِ وَ السُّرْرِ وَ التَّمَارِي الْمُمَهَّدَةِ الصُّحُورِ وَ الْأَحْجَارِ الْمُسَنَّدَةِ فِي الْقُبُورِ لِلْأَطْيَةِ الْمُلْحَدَةِ الَّتِي قَدْ بَيَّنَّ الْحُرَابَ فَنَائُهَا وَ شَيَّدَ
الرُّرَابَ بِنَائُهَا

And their splendid castles, and beds and soft cushions have been replaced with the blocks of rocks laid down in the graves for the sticking to it which has revealed the ruination of their perishing, and the pile of sand as its building.

فَمَحَلُّهَا مُقْتَرَبٌ وَ سَاكِنُهَا مُعْتَرَبٌ بَيْنَ أَهْلِ عِمَارَةٍ مُوحِشِينَ وَ أَهْلِ مَحَلَّةٍ مُتَشَاغِلِينَ لَا يَسْتَأْنِسُونَ بِالْعَمْرَانِ-

Their places are near to each other while its occupants are lonely, strangers between the people of the places, and the people in the neighbourhood are too busy. They are not comforted with the built-up areas.

وَ لَا يَتَوَاصَلُونَ الْجِيرَانَ وَ الْإِخْوَانَ عَلَى مَا بَيْنَهُمْ مِنْ قُرْبِ الْجَوَارِ وَ دُنُو الدَّارِ وَ كَيْفَ يَكُونُ بَيْنَهُمْ تَوَاصُلٌ وَ قَدْ طَحَنَهُمْ بِكَلْكَلَةِ الْبَلَى فَأَكَلَهُمُ الْجُنَادِلُ وَ
الرَّيِّ

And they neighbours and the brethren are not connecting with each other upon what is between them of the closeness of the neighbourhood and nearby houses; and how can there be connection between them and the disintegration of the decay has grinded them, so the stones and the soil have devoured them.

فَأَصْبَحُوا بَعْدَ الْحَيَاةِ أَمْوَاتاً وَ بَعْدَ عَصَاةِ الْعَيْشِ رُفَاتاً فُجِعَ بِهِمُ الْأَحْبَابُ وَ سَكَنُوا الرُّرَابَ وَ طَعَنُوا فَلَيْسَ لَهُمْ إِيَابٌ-

After the life, they have become dead, and after the comfortable life they have become residue. The loved ones have been afflicted by them and they have settled in the soil, and they are lost and there isn't any return for them.

هَيْهَاتَ هَيْهَاتَ كَلَّلاً إِنَّمَا كَلِمَةٌ هُوَ قَاتِلُهَا وَ مِنْ وَّرَائِهِمْ بَرْزُخٌ إِلَى يَوْمِ يُبْعَثُونَ وَ كَأَنَّ قَدْ صِرْتُمْ إِلَى مَا صَارُوا إِلَيْهِ مِنَ الْبَلَى وَ الْوَحْدَةِ فِي دَارِ الْمَوْتِ وَ ارْتَهَنْتُمْ
فِي ذَلِكَ الْمَضْجَعِ وَ صَمَّكُمْ ذَلِكَ الْمُسْتَوْدِعُ

Far be it! Far be it! **Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100]**, and it is as if you have come to what had come to, from the decay and the loneliness in the house of death, and you are held hostage in that lying place, and are being contained in that repository.

فَكَيْفَ بِكُمْ لَوْ قَدْ تَنَاهَتْ الْأُمُورُ وَ بُعْثِرَتِ الْقُبُورُ وَ حُصِّلَ مَا فِي الصُّدُورِ وَ وَقَعْتُمْ لِلتَّخْصِيلِ بَيْنَ يَدَيِ الْمَلِكِ الْجَلِيلِ

So how will it be with you if the affairs come to an end with you and the graves expel (its contents), **And whatever is in the chests is Made apparent [100:10]**, and you are paused for the results in front of the Majestic King?

فَطَارَتْ الْقُلُوبُ لِشَقَاقِهَا مِنْ سَالِفِ الدُّنُوبِ وَ هَتِكَتْ مِنْكُمْ الْحُجُبَ وَ الْأَسْتَارَ وَ ظَهَرَتْ مِنْكُمْ الْعُيُوبُ وَ الْأَسْرَارُ هُنَالِكَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ
إِنَّ اللَّهَ لَيَقُولُ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يُجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى -

The hearts will fly out of fear from the previous sins, and the veils and the curtain will be torn apart from you and the hidden matters and the secrets will be revealed from you. Over there, **every soul shall be Recompensed for whatever it has earned. [40:17]**. Allah^{-azwj} Says: **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31]**.

اعْتَبِنُوا أَيَّامَ الصَّحَّةِ قَبْلَ السَّعْمِ وَ الشَّيْبَةِ قَبْلَ الْهَرَمِ وَ بَادِرُوا التَّوْبَةَ قَبْلَ النَّدَمِ وَ لَا يَحْمِلَنَّكُمْ الْمُهْلَةُ عَلَى طُولِ الْعُقْلَةِ فَإِنَّ الْأَجَلَ يَهْدِمُ الْأَمَلَ وَ الْأَيَّامَ
مُؤَكَّلَةً بِنَقْصِ الْمُدَّةِ وَ تَفْرِيقِ الْأَحْبَةِ

Gain in the days of health before the sickness, and the youth before the old age, and rush to the repentance before the regret, and the respite should not carry upon prolonged heedlessness, for the death demolished the hopes, and the allocated days reduce the period and separate the loved ones.

فَبَادِرُوا رَحْمَتَ اللَّهِ بِالتَّوْبَةِ قَبْلَ حُضُورِ التَّوْبَةِ وَ بَرِّزُوا لِلْغَيْبَةِ الَّتِي لَا يَنْتَظِرُ مَعَهَا الْأُوبَةَ وَ اسْتَعِينُوا عَلَى بُعْدِ الْمَسَافَةِ بِطُولِ الْمَخَافَةِ

May Allah^{-azwj} have Mercy on you all! Rush with the repentance and go out to the unseen with which the return is not awaited, and seek assistance upon the far distance by prolonged fearfulness.

فَكَمْ مِنْ غَافِلٍ وَثِقَ لِعُقْلَتِهِ وَ تَعَلَّلَ بِمُهْلَتِهِ فَأَمَلَ بَعِيداً وَ بَنَى مَشِيداً فَتَقَصَّ بِفَرْبِ أَجَلِهِ بَعْدَ أَمَلِهِ فَاجَاءَتْهُ مَبِيتُهُ بِانْقِطَاعِ أُمِّيَّتِهِ فَصَارَ بَعْدَ الْعَزِّ وَ الْمَنَعَةِ وَ
الشَّرَفِ وَ الرِّفْعَةِ مُرَهَّماً بِمُؤَبَقَاتِ عَمَلِهِ

How many a heedless one trusted his heedlessness and excused with the respite, for he had far hopes, and built buildings, so he was deficient due to the nearness of his death and remoteness of his hopes. His death came to him with the termination of his wishes, so after the honour, and the bounties, and the nobility he became a hostage with his destructive works.

قَدْ غَابَ فَمَا يَرْجِعُ وَ نَدِمَ فَمَا انْتَفَعُ وَ شَقِيَ بِمَا جَمَعَ فِي يَوْمِهِ وَ سَعَدَ بِهِ غَيْرُهُ فِي عَدِهِ وَ بَقِيَ مُرَهَّماً بِكَسْبِ يَدِهِ ذَاهِلاً عَنِ أَهْلِهِ وَ وَلَدِهِ - لَا يُغْنِي عَنْهُ
مَا تَرَكَ قَبِيلاً وَ لَا يَجِدُ إِلَى مَنَاصِ سَبِيلاً -

He has disappeared and will not return, and he regrets it but does not benefit, and he is miserable with what he had amassed during his days while others are happy with it the next morning while he remains hostage with the earnings of his hands, far away from his wife and his children. He cannot avail from a date stone he had left behind, nor can he find an alternate way.

فَعَلَامَ عِبَادَ اللَّهِ التَّعْرُجِ وَ الدَّلَجِ وَ إِلَى أَيْنِ الْمَفْرُ وَ الْمَهْرَبِ وَ هَذَا الْمَوْتُ فِي الطَّلَبِ يَحْتَرِمُ الْأَوَّلَ فَالْأَوَّلَ لَا يَتَحَنَّنُ عَلَى ضَعِيفٍ وَ لَا يُعْرِجُ عَلَى شَرِيفٍ
وَ الْجَدِيدَانِ يَحْتَانِ الْأَجَلَ تَحْيِيئاً وَ يَسُوقَانِهِ سَوْقاً حَيِّئاً

Servants of Allah^{-azwj}! Upon what is the ascent and the travel, and to where is the fleeing and the escaping, and this is the death in the seeking, destroying the first, so the first. Neither does it sympathise upon a weak, nor can a noble one depend on it while the two renewables (day and night) are urging the death with an urging and are ushering it with a quick ushering.

وَ كُلُّ مَا هُوَ آتٍ فَقَرِيبٌ وَ مِنْ وَرَاءِ ذَلِكَ الْعَجَبُ الْعَجَبُ فَأَعِدُّوا الْجَوَابَ لِيَوْمِ الْحِسَابِ وَ أَكْثِرُوا الرِّزَادَ لِيَوْمِ الْمَعَادِ-

And all what is to come is nearby, and from beyond that is the surprise, the surprise! Therefore prepare the answer for a Day of Reckoning and have a lot of provision for a Day of the Hereafter.

عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ بِطَاعَتِهِ وَ أَعَانَنَا وَ إِيَّاكُمْ عَلَى مَا يُقَرَّبُ إِلَيْهِ وَ يُزَلِّفُ لَدَيْهِ فَإِنَّمَا نَحْنُ بِهِ وَ لَهُ

May Allah^{-azwj} Protect us and you all with being in His^{-azwj} obedience, and Assist us and you all to be upon what will draw near to Him^{-azwj} and be closer to Him^{-azwj}, for rather we are with Him^{-azwj} and for Him^{-azwj}.

إِنَّ اللَّهَ وَقَّتْ لَكُمْ الْأَجَالَ وَ ضَرَبَ لَكُمْ الْأَمْثَالَ وَ أَلْبَسَكُمْ الرِّيشَ وَ أَرْفَعَ لَكُمْ الْمَعَاشَ وَ آتَرَكُم بِالنِّعَمِ السَّوَاعِجِ وَ تَقَدَّمَ إِلَيْكُمْ بِالْحُجَجِ الْبَوَالِغِ وَ أَوْسَعَ لَكُمْ فِي الرِّفْدِ الرِّوَافِعِ فَتَشَمَّرُوا فَقَدْ أَحَاطَ بِكُمْ الْإِحْصَاءُ وَ اذْهَبَ لَكُمْ الْجَزَاءُ

Allah^{-azwj} has Timed the deaths for you all and has Struck the examples for you, and Clothed you the feathers, and Raised the livelihoods for you, and Preferred you with the encompassing bounties, and has Forwarded to you the far-reaching arguments, and Expanded for you Awards. Therefore roll up (your affairs), for the counting has surrounded you, and the Recompense has been pledged for you.

الْقُلُوبُ قَاسِيَةٌ عَنْ حَظِّهَا- لَاهِيَةٌ عَنْ رُشْدِهَا اتَّقُوا اللَّهَ تَقِيَّةً مَنْ شَمَّرَ تَجَرِيداً وَ جَدَّ تَشْمِيراً وَ انكَمَشَ فِي مَهَلٍ وَ أَشْفَقَ فِي وَجَلٍ وَ نَظَرَ فِي كَرَّةِ الْمُؤْتَلِ وَ عَاقِبَةَ الْمُصَدَّرِ وَ مَعَبَةَ الْمُرْجِعِ وَ كَفَى بِاللَّهِ مُنْتَقِماً وَ نَصِيراً وَ كَفَى بِكِتَابِ اللَّهِ حَاجِجاً وَ حَصِيماً -

The hearts are hardened from their shares, deviating from their rightful guidance. Fear Allah^{-azwj} the fear of the one who rolls up his (worldly) affairs, and renews the rolling up, and strives during the opportunity, and is compassionate during the fearfulness, and looks into the turning of times, and end-result of the journey, and outcome of the return, and suffice with Allah^{-azwj} as an Avenger and a Helper, and he suffices with the Book of Allah^{-azwj} as an argument and a contender.

رَحِمَ اللَّهُ عَبْدًا اسْتَشَعَرَ الْخُوفَ وَ تَجَلَّبَبَ الْخُوفَ وَ أَضْمَرَ الْيَقِينَ وَ عَرِيَ عَنِ الشُّكِّ فِي تَوَهُمِ الرُّوَالِ فَهُوَ مِنْهُ عَلَى وَبَالٍ فَزَهَرَ مِصْبَاحُ الْهُدَى فِي قَلْبِهِ وَ قَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ وَ هَوَّنَ الشَّدِيدَ

May Allah^{-azwj} have Mercy on a servant who feels the grief and wears the fear and harbours the conviction, and is bare from the doubt regarding the declining imaginations! So he is upon

a scourge from it, so he blossoms (ignites) the lamp of guidance in his heart and draws the distant near to him, and deems the adversities as insignificant.

فَخَرَجَ مِنْ صِفَةِ الْعَمَى وَ مُشَارَكَةِ الْمَوْتَى وَ خِيَارِ [صَارَ] مِنْ مَفَاتِيحِ الْهُدَى وَ مَغَالِيقِ أَبْوَابِ الرَّدَى وَ اسْتَفْتَحَ بِمَا فَتَحَ بِهِ الْعَالَمِ أَبْوَابَهُ وَ خَاصَ بِحَارَهُ وَ قَطَعَ عَمَارَهُ وَ وَصَحَتْ لَهُ سَبِيلُهُ وَ مَنَارُهُ

He exits from the description of the blind ones and an associate of the dead, and come to be from the keys of guidance and the locked doors of regress, and he opens with what the scholar opens its doors, and he wades in its ocean, and cuts across its depths and his way and his beacons are clear to him.

وَ اسْتَمْسَكَ مِنَ الْعُرَى بِأَوْثِقِهَا وَ اسْتَعَصَمَ مِنَ الْجِبَالِ بِأَمْتِنِهَا حَوَاضِ عَمَرَاتٍ فَتَاحِ مُبْهَمَاتٍ دَفَاعِ مُعْضَلَاتٍ دَلِيلِ فَلَوَاتٍ يُقُولُ فَبَيْنَهُمْ وَ يَسْكُتُ فَيَسْلَمُ-

And he adheres from the handhold of its trusted ones and hold tightly to the (ropes attached to) mountains with its strongest ones. He wades in the depths, opening the ambiguous (matters) and repels the dilemmas. He is a guide in the wilderness. They speak, so he understand them, and he is silent so he is safe.

قَدْ أَخْلَصَ لِلَّهِ فَاسْتَخْلَصَهُ فَهُوَ مِنْ مَعَادِنِ دِينِهِ وَ أَوْتَادِ أَرْضِهِ قَدْ أَلْزَمَ نَفْسَهُ الْعَدْلَ فَكَانَ أَوَّلَ عَدْلِهِ نَفْيَ الْهُوَى عَنْ نَفْسِهِ يَصِفُ الْحَقَّ وَ يَعْمَلُ بِهِ لَا يَدْعُ لِلْخَيْرِ غَايَةً إِلَّا أَمَّهَا وَ لَا مَطِيَّةً إِلَّا قَصَدَهَا.

He is sincere to Allah^{-azwj} so He^{-azwj} Purifies him. He is from the mines of His^{-azwj} religion, and pegs of His^{-azwj} earth. He has necessitated himself the justice, so the first of his justice is negation of the personal desires from himself. He describes the truth and works with it. He does not leave any peak of the goodness except he goes for it, nor any mount except he aims for it".⁵⁴⁹