

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَغْدَالَهُمْ أَجْمَعِينَ

Ageing and Growing Older

Allah^{-azwj} Honours the men of seventy and is too Embarrassed from men of eighty to be Punishing them. Some Ahadith related to ageing are presented below.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْمُؤْمِنُ أَرْبَعِينَ سَنَةً أَمَنَهُ اللَّهُ مِنَ الْأَدْوَاءِ الثَّلَاثَةِ الْبَرَصِ وَ الْجُدَامِ وَ الْجُنُونِ فَإِذَا بَلَغَ الْخَمْسِينَ خَفَّفَ اللَّهُ عَزَّ وَ جَلَّ حِسَابَهُ فَإِذَا بَلَغَ سِتِينَ سَنَةً رَزَقَهُ اللَّهُ الْإِنَابَةَ فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ فَإِذَا بَلَغَ الثَّمَانِينَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِإِنْبَاتِ حَسَنَاتِهِ وَ إِقَاءِ سَيِّئَاتِهِ فَإِذَا بَلَغَ التِّسْعِينَ غَفَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ كُتِبَ أَسِيرَ اللَّهِ فِي أَرْضِهِ وَ فِي رَوَايَةٍ أُخْرَى إِذَا بَلَغَ الْمِائَةَ فَذَلِكَ أَرْدَلُ الْعُمُرِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al-Qasim, from Ali Bin Al-Mugheira, who has said the following:

Abu Abdullah^{-asws} said, ‘I heard him^{-asws} saying: ‘When the ‘Momin’ (believer) reaches forty years, Allah^{-azwj} Secures him from three illnesses – the leprosy, and the albinism and the madness. So, when he reaches fifty, Allah^{-azwj} Makes his Accounting to be light. When he reaches sixty years, Allah^{-azwj} Grants him the repentance. So, when he reaches seventy, the inhabitants of the sky love him.

So, when he reaches eighty, Allah^{-azwj} Commands to Write down his good deeds and Delete his bad deeds. So, when he reaches ninety, Allah^{-azwj} Forgives him what has preceded from his Religion and what has been delayed and Writes him down as a prisoner of Allah^{-azwj} in His^{-azwj} earth’. And in another report – ‘So when he reaches a hundred, so that is the very (feeble) end of life’.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ عَنْ سَيْفٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الْعَبْدَ لَفِي فُسْحَةٍ مِنْ أَمْرِهِ مَا بَيْنَهُ وَ بَيْنَ أَرْبَعِينَ سَنَةً فَإِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكِيَهُ قَدْ عَمَّرْتَ عَبْدِي هَذَا عُمُرًا فَعَلْطًا وَ شَدِيدًا وَ تَحَفُّطًا وَ اكْتَبْنَا عَلَيْهِ قَلِيلَ عَمَلِهِ وَ كَثِيرَهُ وَ صَغِيرَهُ وَ كَبِيرَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Dawood, from Sayf, from Abu Baseer who said:

Abu Abdullah^{-asws} said that: ‘The servant has the opportunity (to seek forgiveness) until he reaches the age of forty years. So, when he reaches the age of forty years, Allah^{-azwj} Reveals

¹ Al-Kafi, Vol. 8, H. 14531

to His-azwj two Angels: “I-azwj have Let My-azwj servant to get to this age, so stringent and be more strict with him and write down all from little, big, less, more from his deeds.²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّزَقِيِّ عَنْ أَبِي عَلِيٍّ الْوَاسِطِيِّ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْمَرْأَةَ إِذَا كَبُرَتْ ذَهَبَ خَيْرٌ شَطْرَيْهَا وَبَقِيَ شَرُّهُمَا ذَهَبَ جَمَالُهَا وَعَقِمَ رَجْمُهَا وَاحْتَدَّتْ لِسَانُهَا .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Abu Ali Al Wasity,

(It has been narrated) raising it to Abu Ja’far-asws having said: ‘The woman, when she ages, the goodness of her two halves goes away, and there remains both her evils. Her beauty goes away, and her womb becomes barren, and her tongue rages’.³

عَلِيُّ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ اسْتَعِيدُوا بِاللَّهِ مِنْ شِرَارِ نِسَائِكُمْ وَكُونُوا مِنْ خَيْرِهَا عَلَى حَذَرٍ وَ لَا تُطِيعُوهُنَّ فِي الْمَعْرُوفِ فَيَدْعُوَنَّكُمْ إِلَى الْمُنْكَرِ

Ali, from his father, from Amro Bin Usman, from one of his companions,

(It has been narrated) from Abu Abdullah-asws, having said: ‘Seek Refuge with Allah-azwj from the evil ones of your womenfolk, and become cautious of their good ones, and do not obey them regarding the good, so they would invite you to the evil’.

وَ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) النِّسَاءُ لَا يُشَاوِرْنَ فِي النَّجْوَى وَ لَا يُطْعَنَ فِي دَوِيِّ الْفَرْجِ إِذَا أَسْنَتَتْ ذَهَبَ خَيْرٌ شَطْرَيْهَا وَ بَقِيَ شَرُّهُمَا وَ ذَلِكَ أَنَّهُ بَعِثَ رَجْمُهَا وَ يَسُوءُ خُلْفُهَا وَ يَحْتَدُّ لِسَانُهَا وَ إِنَّ الرَّجُلَ إِذَا أَسَنَّ ذَهَبَ شَرُّ شَطْرَيْهِ وَ بَقِيَ خَيْرُهُمَا وَ ذَلِكَ أَنَّهُ يُتُوبُ عَقْلُهُ وَ يَسْتَحْكُمُ رَأْيَهُ وَ يَحْسُنُ خُلْفُهُ .

And he-asws said: ‘Rasool-Allah-saww said: ‘The women should not be consulted in the secret counsels, and should not be obeyed among the near relatives. The woman, when she becomes aged, both halves of the goodness goes away and there remain both of her evil halves, and that is her womb becomes barren, and her manners become evil, and her tongue rages; and the man, when he becomes aged, his two halves of evil go away, and there remains his two good halves, and that is his intellect gets refined, and his view becomes wiser, and his manners improve’.⁴

39 وقال (عليه السلام): الجمال في اللسان، والكمال في العقل، ولا يزال العقل والحمق يتغالبان على الرجل إلى ثماني عشرة سنة، فإذا بلغها غلب عليه أكثرهما فيه.

And he-asws said: ‘The beauty is in the tongue, and the perfection is in the intellect; and the intellect and the stupidity do not cease to overcome each other upon the man up to the age of eighty (80) years. So, when he reaches it, the majority of the two which are within him, overcome him’.⁵

² Al-Kafi, Vol. 8, H. 14532

³ Al Kafi – V 5 – The Book of Marriage Ch 150 H 6

⁴ Al Kafi – V 5 – The Book of Marriage Ch 152 H 12

⁵ Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 39

وقال (عليه السلام): يزيد عقل الرجل بعد الاربعين إلى خمسين وستين، ثم ينقص عقله بعد ذلك.

And he^{-asws} said: ‘The intellect of the man increases after (the age of) forty up to (the age of) sixty five, and his intellect reduces after that’.⁶

ما: بإسناد أبي قتادة عن أبي عبد الله (عليه السلام) أنه قال: لست أحب أن أرى الشاب منكم إلا غاديا في حالين: إما علما أو متعلما فإن لم يفعل فرط فإن فرط ضيع، فإن ضيع أثم، وإن أثم سكن النار والذي بعث محمدا بالحق.

By a chain of Abu Qatada,

‘From Abu Abdullah^{-asws} having said: ‘I don’t like to see a youth from you except if he is an early riser in two states – either as a teacher or as a student, for if he is not active, then his activity would be wasted, and if it is wasted, he would sin, and if he sins, he would dwell in the Fire, by the One Who Sent Muhammad^{-saww} with the Truth’.⁷

عن أبي بصير قال: قال أبو عبد الله عليه السلام: إذا بلغ العبد ثلاثا وثلاثين سنة فقد بلغ أشده، وإذا بلغ أربعين سنة فقد انتهى منتهاه، وإذا بلغ إحدى وأربعين فهو في النقصان، وينبغي لصاحب الخمسين أن يكون كمن هو في النزاع.

From Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘When the servant reaches thirty-three years so he has reached (peak of his) strength, and when he reaches forty years, so he has ended to his end-point, and when he reaching forty-one (years) so he is in the reduction, and it is befitting for the one of fifty (years) that he becomes like the one who is in the pangs (of death)’.⁸

دعوات الراوندي: قال النبي صلى الله عليه واله: المسلم إذا ضعف من الكبر يأمر الله الملك أن يكتب له في حاله تلك ما كان يعمل وهو شاب نشيط مجتمع.

(The book) Da’waat Al Rawandy –

‘The Prophet^{-saww} said: ‘The Muslim, when he is weak from the old age, Allah^{-azwj} Commands the Angel that he writes for him in that state of his, whatever he has done (of good deeds) while he was a youth, active (in his) community’.⁹

نهج: قال أمير المؤمنين عليه السلام: العمر الذي أعذر الله فيه إلى ابن آدم ستون سنة.

Nahj (Al Balagah) –

‘Amir Al-Momineen^{-asws} said: ‘The age at which Allah^{-azwj} Excuses in it to a son of Adam^{-as}, is sixty years’.¹⁰

⁶ Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 27

⁷ Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 22

⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 7

⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 8

¹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 9

محمد بن جعفر، عن محمد بن أحمد، عن العباس، عن ابن أبي نجران محمد بن القاسم، عن علي بن المغيرة، عن أبي عبد الله، عن أبيه عليهما السلام قال: إذا بلغ العبد مائة سنة فهي أرذل العمر.

Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al Abbas, from Ibn Abu Najran Muhammad Bin Al Qasim, from Ali Bin Al Mugheira,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘When the (one) reaches one hundred years, then it is **the worst age [16:70]**’.¹¹

أبي، عن سعد، عن أحمد بن إدريس، عن الأشعري، عن ابن عبد الحميد، عن حدثه قال: مات رجل من آل أبي طالب لم يكن حضره أبو الحسن عليه السلام، فجاءه قوم فلما جلس أمسك القوم كأن على رؤوسهم الطير، فكانوا في ذكر الفقراء والموت فلما جلس قال ابتداء منه: قال رسول الله صلى الله عليه واله: ما بين الستين إلى السبعين معترك المنايا، ثم قال عليه السلام: الفقراء محن الإسلام.

My father, from Sa'ad, from Ahmad Bin Idrees, from Al Ashary, from Ibn Abdul Hameed, from the one who narrated it, said,

‘A man from the family of Abu Talib^{-as} died and Abu Al-Hassan^{-asws} did not attend, so a group came to him^{-asws}. When they came, the group withheld as if there were birds upon their heads. They were in a mention of the poor ones and the death, and when he^{-asws} was seated, he^{-asws} said initiating from him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘What is between the sixty up to seventy (years) are a battlefield of the deaths’’.¹²

عن سليمان بن جعفر الهذلي قال: قال لي جعفر بن محمد عليهما السلام: يا سليمان من الفتى؟ قال: قلت: جعلت فداك الفتى عندنا الشاب، قال لي: أما علمت أن أصحاب الكهف كانوا كلهم كهولا فسامهم الله فتية بإيمانهم؟ يا سليمان من آمن بالله و اتقى فهو الفتى.

From Suleyman Bin Ja'far Al Hazly who said,

‘Ja'far^{-asws} Bin Muhammad^{-asws} said to me: ‘O Suleyman! Who is the youth?’ I said, ‘May I be sacrificed for you^{-asws}! The youth, in our presence, is the young man’. He^{-asws} said to me: ‘But, do you not know that the companions of the cave, all of them were middle-aged, but Allah^{-azwj} Named them ‘youths’ due to their Eman? O Suleyman! One who believes in Allah^{-azwj} and fears, so he is the youth’’.¹³

علل الشرائع عن ابن الوليد عن الصغار عن البرقي عن علي بن الحكم عن عبد الله بن جندب عن سفيان بن السيمط قال قال أبو عبد الله ع إذا أراد الله عز وجل بعبد خيرا فادّنب ذنبا تبعه بنعمة و يذكره الاستغفار

(The book) ‘Ilal Al Sharaie’ – From Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

‘Abu Abdullah^{-asws} said: ‘When Allah^{-azwj} Mighty and Majestic Wants good with a servant, then he commits a sin, Pursues him with a Punishment and Reminds him of seeking the Forgiveness.

¹¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 3

¹² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 2

¹³ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 27 H 10

وَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ شَرًّا فَأَذْنَبَ ذَنْبًا تَبِعَهُ بِنِعْمَةٍ لِيُنْسِيَهُ الْإِسْتِعْفَارَ وَ يَتِمَادَى بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بِالنِّعَمِ عِنْدَ الْمَعَاصِي.

And when Allah^{-azwj} Wants evil with a servant, then he commits a sin, He^{-azwj} Pursues him with a bounty and lets him forget seeking the Forgiveness, and he extends with it, and it is Word of Allah^{-azwj} Mighty and Majestic: ***We Let them be gradually enticed from where they are not knowing [7:182]***, by the bounties during the disobedience”.¹⁴

الخصال أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ لَمْ نُعَذِّبْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ قَالَ تَوْبِيحٌ لِابْنِ ثَمَانَ عَشْرَةَ سَنَةً.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy,

‘Raising it to Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: ***Or did We not Grant you a lifespan what he could be doing Zikr during it, one who was mindful? [35:37]***. He^{-asws} said: ‘A rebuke for a son eighteen years old’”.¹⁵

ثَوَابُ الْأَعْمَالِ ل، الْخِصَالِ أَبِي عَنْ سَعْدِ بْنِ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْحَالِقِ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَيُكْرِمُ ابْنَ السَّبْعِينَ وَ يَسْتَحْيِي مِنَ ابْنِ الثَّمَانِينَ.

(The book) ‘Sawaab Al Amaal’, (and) ‘Al Khisaal’ – My father, from Sa’ad, from Salama Bin Al Khattab, from Ahmad Bin Abdul Al Rahman, from Ismail Bin Abdul Khaliq, from Muhammad Bin Talha,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Honours a man of seventy and is Embarrassed from a man of eighty’”.¹⁶

الخصال ابْنُ الْوَلِيدِ عَنِ الصَّقْفَارِ عَنِ ابْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْمُنْفَرِيِّ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عُمِرَ أَرْبَعِينَ سَنَةً سَلِمَ مِنَ الْأَدْوَاءِ الثَّلَاثَةِ مِنَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Muhammad Bin Ali Al Minqary, from Yahya Bin Al Mubarik, from Abdullah Bin Jabala, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who lives for forty years would be safe from three diseases – from the insanity, and the leprosy, and the vitiligo.

وَ مَنْ عُمِرَ خَمْسِينَ سَنَةً رَزَقَهُ اللَّهُ الْإِنَابَةَ إِلَيْهِ وَ مَنْ عُمِرَ سِتِينَ سَنَةً هَوَّنَ اللَّهُ حِسَابَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ عُمِرَ سَبْعِينَ سَنَةً كُتِبَتْ حَسَنَاتُهُ وَ لَمْ تُكْتَبْ سَيِّئَاتُهُ

And one who lives for fifty years, Allah^{-azwj} will Grace him the penitence to Him^{-azwj}; and the one who lives for sixty years, Allah^{-azwj} will Ease his Reckoning on the Day of Qiyamah; and one who lives for seventy years, his good deeds will be written, and his evil deeds will not be written.

¹⁴ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 1

¹⁵ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 2

¹⁶ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 3

وَمَنْ عُمِرَ ثَمَانِينَ سَنَةً عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ مَشَى عَلَى الْأَرْضِ مَغْفُورًا لَهُ وَ شَفَعَ فِي أَهْلِ بَيْتِهِ.

And one who lives for eighty years, Allah^{-azwj} will Forgive for him whatever had preceded from his sins and whatever is delayed, and he will walk upon the earth having been Forgiven, and he will intercede regarding people of his household”.¹⁷

الأمالي للصدوق عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ التُّعْمَانِ عَنْ سَيْفِ الثَّمَارِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ ع إِنَّ الْعَبْدَ لَفِي فُسْحَةٍ مِنْ أَمْرِهِ مَا بَيْنَهُ وَ بَيْنَ أَرْبَعِينَ سَنَةً فَإِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مَلَائِكَتِهِ أَنْ يَدْعُوا عَبْدِي عُمُرًا فَعَلِظًا وَ شَدِيدًا وَ تَحْفَظًا وَ أَكْتَبُوا عَلَيْهِ قَلِيلَ عَمَلِهِ وَ كَثِيرَهُ وَ صَغِيرَهُ وَ كَبِيرَهُ.

(The book) ‘Al Amaali’ of Al Sadouq – From his father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Sayf Al Tammar, from Abu Baseer who said,

‘Al-Sadiq^{-asws} said: ‘The servant is in a leeway from his age, what is between him and forty years. When he reaches forty years, Allah^{-azwj} Mighty and Majestic Reveals to his two (allocated) Angels: ‘I^{-azwj} have Cause My^{-azwj} servant to live so be harsh and severe, and preserving, and write upon him the little of his deed and its more, and its small and its big!’¹⁸

الخصال بِحَدِّهِ الْإِسْنَادِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا بَلَغَ الْعَبْدُ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً فَقَدْ بَلَغَ أَشَدَّهُ وَ إِذَا بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ بَلَغَ مُنْتَهَاهُ فَإِذَا طَعَنَ فِي إِحْدَى وَ أَرْبَعِينَ فَهُوَ فِي النُّقْصَانِ وَ يَنْبَغِي لِصَاحِبِ الْحَمْسِينَ أَنْ يَكُونَ كَمَنْ كَانَ فِي النَّزْعِ.

(The book) ‘Al Khisaal’ – By this chain, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘When the servant reaches thirty-three years, so he has reached his maturity, and when he reaches forty years, so he has reached his peak. When he crosses in forty-one, so he is in the reduction, and it is befitting for the owner of the fifty that he would be like the one who were in the throes of death’.¹⁹

الخصال بِحَدِّهِ الْإِسْنَادِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِذَا أَتَتْ عَلَى الْعَبْدِ أَرْبَعُونَ سَنَةً قِيلَ لَهُ خُذْ حِذْرَكَ فَإِنَّكَ غَيْرُ مَعْدُورٍ وَ لَيْسَ ابْنُ أَرْبَعِينَ سَنَةً أَحَقُّ بِالْعُدْرِ مِنْ ابْنِ عَشْرِينَ سَنَةً فَإِنَّ الَّذِي يَطْلُبُهُمَا وَاحِدٌ وَ لَيْسَ عَنْهُمَا بِرَاقِدٍ فَاعْمَلْ لِمَا أَمَّاكَ مِنَ الْهُوْلِ وَ دَعْ عَنْكَ فَضُولَ الْقَوْلِ.

(The book) ‘Al Khisaal’ – By this chain, from Abu Baseer who said,

‘Abu Ja’far^{-asws} said: ‘When forty years come to the servant, it is said to him, ‘Take your caution for you are without excuse; and a man of forty years isn’t more rightful with the excuse that a man of twenty years, for the one who seeks them is One^{-azwj} and He^{-azwj} isn’t Sleeping from them. Therefore, work for what is in front of you of the horrors and leave from you the useless words.’²⁰

الخصال عَنْ أَبِيهِ عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْمَرْءُ أَرْبَعِينَ سَنَةً أَمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْأَدْوَاءِ الثَّلَاثَةِ الْجُنُونِ وَ الْجَذَامِ وَ الْبَرَصِ

¹⁷ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 4

¹⁸ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 5

¹⁹ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 6

²⁰ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 7

(The book) ‘Al Khisaal’ – from his father, from Al Attar, from his father, from Al Ashari, from Ibn Marouf, from Ibn Abu Najran, from Muhammad Bin Al Qasim, Ali Bin Al Mugheira,

‘From Abu Abdullah^{-asws}, He (the narrator) said, ‘I heard him^{-asws} saying: ‘When the man reaches forty years, Allah^{-azwj} Mighty and Majestic Secures him from the three diseases – the insanity, and the leprosy, and the vitiligo.

فَإِذَا بَلَغَ الْخُمْسِينَ خَفَّفَ اللَّهُ حِسَابَهُ إِذَا بَلَغَ السَّبْتِينَ رَزَقَهُ اللَّهُ الْإِنَابَةَ إِلَيْهِ إِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ إِذَا بَلَغَ الثَّمَانِينَ أَمَرَ اللَّهُ بِإِنْبَاتِ حَسَنَاتِهِ وَ
إِلْقَاءِ سَيِّئَاتِهِ إِذَا بَلَغَ التَّسْعِينَ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ كُتِبَ أَسِيرَ اللَّهِ فِي أَرْضِهِ.

When he reaches fifty, Allah^{-azwj} Lightens his Reckoning. When he reaches sixty, Allah^{-azwj} Graces him the penitence to Him^{-azwj}. When he reaches the seventy, people of the sky love him. When he reaches eighty, Allah^{-azwj} Commands with affirmation of his good deeds and throw away his evil deed. When he reaches ninety, Allah^{-azwj} Forgives for him whatever had preceded from his sins and whatever is delayed (yet to commit), and he is written as ‘Prisoner of Allah^{-azwj} in His^{-azwj} earth’.²¹

الحِصَالُ وَ فِي حَدِيثٍ آخَرَ إِذَا بَلَغَ الْمِائَةَ فَذَلِكَ أَرْذَلُ الْعُمُرِ وَ رُوي أَنَّ أَرْذَلَ الْعُمُرِ أَنْ يَكُونَ عَقْلُهُ عَقْلَ ابْنِ سَبْعِ سِنِينَ.

(The book) ‘Al Khisaal’ –

‘And in another Hadeeth: ‘When he reaches one hundred, so that is the worst age’. And it is reported that the worst age is if his intellect becomes the intellect of a seven-year-old’.²²

الحِصَالُ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْأَصَمِيِّ عَنْ بَكْرِ بْنِ سَهْلِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُهَاجِرِ عَنِ ابْنِ وَهْبٍ عَنْ
خَفْصِ بْنِ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُعَمَّرٍ يُعَمَّرُ أَرْبَعِينَ سَنَةً إِلَّا صَرَفَ اللَّهُ عَنْهُ ثَلَاثَةَ أَنْوَاعٍ مِنَ الْبَلَاءِ الْجُنُونُ وَ
الْجُدَامُ وَ الْبَرَصُ إِذَا بَلَغَ الْخُمْسِينَ لَيَّنَّ اللَّهُ عَلَيْهِ حِسَابَهُ إِذَا بَلَغَ السَّبْتِينَ رَزَقَهُ اللَّهُ الْإِنَابَةَ إِلَيْهِ بِمَا يُحِبُّ وَ يَرْضَى

(The book) ‘Al Khisaal’ – From Muhammad Bin Al Fazl, from Muhammad Bin Is’haq Al Muzakkir, from Muhammad Bin Yaqoub Al Asamma, from Bakr Bin Sahl, from Abdullah Bin Al Muhajir, from Ibn Wahab, from Hafs Bin Maysara, from Zayd Bin Aslam, from Anas (well-known fabricator) who said,

‘There is no one living for forty years except Allah^{-azwj} Turns away from him three types of afflictions – the insanity, and the leprosy, and the vitiligo. When he reaches fifty, Allah^{-azwj} Softens His^{-azwj} Reckoning upon him. When he reaches sixty, Allah^{-azwj} Graces him the penitence to Him^{-azwj} what He^{-azwj} Loves and is Satisfied with.

فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ اللَّهُ وَ أَحَبَّهُ أَهْلُ السَّمَاءِ إِذَا بَلَغَ الثَّمَانِينَ قَبِلَ اللَّهُ حَسَنَاتِهِ وَ نَحَاوَرَ عَنْ سَيِّئَاتِهِ إِذَا بَلَغَ التَّسْعِينَ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ
مَا تَأَخَّرَ وَ سُمِّيَ أَسِيرَ اللَّهِ فِي أَرْضِهِ وَ شَفَّعَ فِي أَهْلِ بَيْتِهِ.

When he reaches seventy, Allah^{-azwj} Loves him and people of the sky love him. When he reaches eighty, Allah^{-azwj} Accepts his good deeds and Overlooks his evil deeds. When he reaches ninety, Allah^{-azwj} Forgives for him whatever had preceded of his sins and whatever is

²¹ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 8

²² Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 9

delayed, and he is named as, ‘Prisoner of Allah^{-azwj} in His^{-azwj} earth’, and he will intercede regarding people of his household”^{.23}

الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُؤَدَّبِ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ خَالِدِ الْقَلَانِسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يَسْتَحْيِي مِنْ أَوْلَادِ الثَّمَانِينَ أَنْ يُعَذِّبَهُمْ.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad, from Salama Bin Al Khattab, from Ali Bin Al-Husayn, from Ahmad Bin Muhammad Al Muwaddib, from Aasim Bin Humeyd, from Khalid Al Qalanasy,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} is too Embarrassed from sons (men) of eighty (years old) from Punishing them”^{.24}

- وَ قَالَ ع يُؤْتَى بِشَيْخٍ يَوْمَ الْقِيَامَةِ فَيُدْفَعُ إِلَيْهِ كِتَابُهُ ظَاهِرُهُ مِمَّا تَلَّى النَّاسَ لَا يَرَى إِلَّا مَسَاوِيَّ فَيَطْوُلُ ذَلِكَ عَلَيْهِ فَيَقُولُ يَا رَبِّ أَ تَأْمُرُ بِي إِلَى النَّارِ

And he^{-asws} said: ‘They will bring an old man on the Day of Qiyamah and his book (register of deeds) will be handed to him, it’s apparent from what follows the people. He will not see except the equivalence (of good and evil deeds). So that would be prolonged upon him. He will say, ‘O Lord^{-azwj}! Are You^{-azwj} Commanding with me to go to the Fire?’

فَيَقُولُ الْجَبَّارُ جَلَّ جَلَالُهُ يَا شَيْخُ إِنِّي أَسْتَحْيِي أَنْ أُعَذِّبَكَ وَ قَدْ كُنْتَ تُصَلِّي لِي فِي دَارِ الدُّنْيَا أَذْهَبُوا بِعَبْدِي إِلَى الْجَنَّةِ.

The Subduer, Majestic is His^{-azwj} Majesty will Say: “O sheykh! I^{-azwj} am too Embarrassed from Punishing you, and you had been praying to Me^{-azwj} in house of the world. Go with My^{-azwj} servant to the Paradise!”²⁵

12- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى يَنْظُرُ فِي وَجْهِ الشَّيْخِ الْمُؤْمِنِ صَبَاحاً وَ مَسَاءً فَيَقُولُ يَا عَبْدِي كَبُرَ سِنَّكَ وَ دَقَّ عَظْمُكَ وَ رَقِيَ جِلْدُكَ وَ قُرِبَ أَجْلُكَ وَ حَانَ قُدُومُكَ عَلَيَّ فَاسْتَحِ مِنِّي فَأَنَا أَسْتَحِي مِنْ شَيْبَتِكَ أَنْ أُعَذِّبَكَ بِالنَّارِ.

(The book) ‘Jamie Al Akhbar’ –

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Looks into the face of a Momin old man, morning, and evening. He^{-azwj} Says: “O My^{-azwj} servant! Your age is old, and your bones a brittle, and your skin is thing, and your term (death) is near, and your proceeding to Me^{-azwj} is imminent, therefore be embarrassed from Me^{-azwj}, for I^{-azwj} am Embarrassed from your grey hair to Punish you with the Fire!”²⁶

- وَ قَالَ رَسُولُ اللَّهِ ص عَنِ اللَّهِ جَلَّ جَلَالُهُ الشَّيْبَةُ نُورِي فَلَا أُحْرِقُ نُورِي بِنَارِي.

And Rasool-Allah^{-saww} said on behalf of Allah^{-azwj}, Majestic is His^{-azwj} Majesty: ‘The grey hair is My^{-azwj} Noor (Light), so I^{-azwj} shall not Burn My^{-azwj} Noor (Light) with My^{-azwj} Fire!”²⁷

²³ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 10

²⁴ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 11 a

²⁵ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 11 b

²⁶ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 a

²⁷ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 b

- وَ عَنْ حَازِمِ بْنِ حَبِيبٍ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا بَلَغْتَ سِتِّينَ سَنَةً فَاحْسِبْ نَفْسَكَ فِي الْمَوْتَى.

And from Hazim Bin Habeeb Al Jufy who said,

'Abu Abdullah^{-asws} said: 'When you reach sixty (years), then reckon yourself as being from the dead''²⁸

- قَالَ النَّبِيُّ ص أَبْنَاءُ الْأَرْبَعِينَ زَرْعٌ قَدْ دَنَا حَصَادُهُ أَبْنَاءُ الْخَمْسِينَ مَاذَا قَدَّمْتُمْ وَمَاذَا أَخَّرْتُمْ أَبْنَاءُ السِّتِّينَ هَلُمُّوا إِلَى الْحِسَابِ لَا عُذْرَ لَكُمْ أَبْنَاءُ السَّبْعِينَ عُذُّوا أَنْفُسَكُمْ مِنَ الْمَوْتَى.

The Prophet^{-saww} said: 'The men of forty are a vegetation whose harvest has approached. Men of fifty, what are you sending ahead and what are you delaying? Come to the Reckoning, there is no excuse for you all! Men of seventy, count yourselves as being from the dead!''²⁹

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَيُكْرِمُ أَبْنَاءَ السَّبْعِينَ وَ يَسْتَحْيِي مِنْ أَبْنَاءِ الثَّمَانِينَ أَنْ يُعَذِّبَهُمْ.

From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Honours the men of seventy and is too Embarrassed from men of eighty to be Punishing them.'³⁰

²⁸ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 c

²⁹ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 d

³⁰ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 e