

'Ascetic Life Style of a Momin (believer)'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Ascetic Life Style of a Momin’

Summary:

In our modern lifestyle, we frequently hear ‘have fun’ and ‘enjoy’, as if the sole purpose of our lives is to work hard, earn a lot of wealth and spend it on having fun! There are a range of amusements and enjoyment avenues that one can take, depending on one’s liking; some of these are believed to be completely legitimate and permissible for Muslims.

These pleasure-seeking lifestyles fall under the term ‘ecstatic living’ as one is always after those activities which are full of joy and fulfilment. A quite opposite to it is the ‘ascetic’ living, a prescribed living style for a ‘Momin’ (believer) as per several traditions (Ahadith). We present some Ahadith here to highlight what ‘ascetic’ living entails.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجُهْمِ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَيْسَ الرَّهْدُ فِي الدُّنْيَا بِإِضَاعَةِ الْمَالِ وَ لَا تَحْوِيمِ الْحَلَالِ بِلِ الرَّهْدِ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدِكَ أَوْتَقَ مِنْكَ بِمَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ.

A number of our companions, from Ahmad Bin Abu Abd Allah, from Al Jaham Bin Al Hakam, from Ismail Bin Muslim who said,

‘Abu Abd Allah^{asws} said: ‘The ‘الرَّهْدُ’ asceticism in the world is neither by spoiling the wealth, nor by prohibiting oneself from the Permissible(s), but ‘الرَّهْدُ’ the asceticism in the world is that you should not become attached with what you possess but rather (love) what is in the Presence of Allah^{azwj} Mighty and Majestic’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ إِنَّا لَنَطْلُبُ الدُّنْيَا وَ نُحِبُّ أَنْ نُؤْتَاهَا فَقَالَ نُحِبُّ أَنْ تَصْنَعَ بِهَا مَاذَا قَالَ أَعُوذُ بِهَا عَلَى نَفْسِي وَ عِيَالِي وَ أَصْلِي بِهَا وَ أَنْتَصِدُّ بِهَا وَ أَحِبُّ وَ أَعْتَمِرُ فَقَالَ (عَلَيْهِ السَّلَامُ) لَيْسَ هَذَا طَلَبَ الدُّنْيَا هَذَا طَلَبَ الْآخِرَةِ .

¹ Al Kafi – V 5 – The Book of Subsistence Ch 2 H 2

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abdullah Bin Abu Yafour who said,

‘A man said to Abu Abd Allah^{asws}, ‘By Allah^{azwj}! We tend to seek the world and we love to achieve it’. So he^{asws} said: ‘What is that which you love to do with it (the world)?’ He said, ‘Improve by it upon myself, and upon my family, and maintain relationships with it, and give in charity with it, and perform Hajj and Umrah’. So he^{asws} said: ‘This is not seeking the world. This is seeking the Hereafter’.²

In a long Hadith, it is explained that ascetic living does not help without Maurifat (understanding) of the religion, as we will find in detailed Ahadith.

In essence, ascetism is to free our heart for the Hereafter, as per the following Hadith:

وَ بِهَذَا الْإِسْنَادِ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ يَقُولُ كُلُّ قَلْبٍ فِيهِ شَكٌّ أَوْ شِرْكٌ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا بِالرُّهْدِ فِي الدُّنْيَا لِنُفُوعِ قُلُوبِهِمْ لِلْآخِرَةِ .

And by this chain, from Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abd Allah^{asws} and he^{asws} saying ‘Every heart wherein is a doubt or an association (Shirk), so it is fallen; and rather what is intended by the ascetism in the world is to free your hearts for the Hereafter’.³

Introduction:

Our spiritual status is always at variance, sometimes pious and other times longing of the world and attached to its attractions, below is a beautiful Hadith, describing such phenomena and how to remain steadfast under various states of our heart.

State of our hearts:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِرِ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَدَخَلَ عَلَيْهِ حُمْرَانُ بْنُ أَعْيَنَ وَ سَأَلَهُ عَنْ أَشْيَاءَ فَلَمَّا هَمَّ حُمْرَانُ بِالْقِيَامِ قَالَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَحْبَبْتُكَ أَطَالَ اللَّهُ بَقَاءَكَ لَنَا وَ أَمْتَعَنَا بِكَ أَنَا نَأْتِيكَ فَمَا نَخْرُجُ مِنْ عِنْدِكَ حَتَّى تَرْتَقِ قُلُوبُنَا وَ تَسَلُوْا أَنْفُسَنَا عَنِ الدُّنْيَا وَ يَهُونَ عَلَيْنَا مَا فِي أَيْدِي النَّاسِ مِنْ هَذِهِ الْأَمْوَالِ ثُمَّ نَخْرُجُ مِنْ عِنْدِكَ فَإِذَا صِرْنَا مَعَ النَّاسِ وَ التَّجَارِ أَحْبَبْنَا الدُّنْيَا قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّمَا هِيَ الْقُلُوبُ مَرَّةً تَصْعَبُ وَ مَرَّةً تَسْهَلُ

² Al Kafi – V 5 – The Book of Subsistence Ch 3 H 10

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 5

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Muhammad Bin Al Nu‘man Al Ahowl, from Sallam Bin Al Mustaneer who said,

‘I was in the presence of Abu Ja’far^{asws} when Humran Bin Ayn came over to him^{asws} and asked him about certain things. So when Humran was thinking of arising, he said to Abu Ja’far^{asws}, ‘I want to inform you^{asws}, may Allah^{azwj} Prolong your^{asws} remaining for us and our happiness with you^{asws}. We come to you^{asws}, so we do not exit from your^{asws} presence until our قُلُوب (Qalub) melt and our قُلُوب (Qalub) diverts us away from the world and that which is in the hands of the people (the wealth) gets trivialised.

Then we exit from your^{asws} presence, and we come to be with the people and the business, we love the world (once again)’. He (the narrator) said, ‘So Abu Ja’far^{asws} said: ‘But rather these are the قُلُوب (Qalub), sometimes (they make it) difficult (for you) and sometimes (they make it) easy’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) أَمَا إِنَّ أَصْحَابَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالُوا يَا رَسُولَ اللَّهِ نَحْنُ نَخَافُ عَلَيْكَ النَّفَاقَ قَالَ فَقَالَ
وَلَمْ نَخَافُكَ ذَلِكَ قَالُوا إِذَا كُنَّا عِنْدَكَ فَدَكَّرْتَنَا وَرَغَبْتَنَا وَجَلَلْنَا وَنَسِينَا الدُّنْيَا وَزَهَدْنَا حَتَّى كَأَنَّ نَعَائِمَ الْآخِرَةِ وَالْجَنَّةَ وَالنَّارَ وَنَحْنُ
عِنْدَكَ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ وَدَخَلْنَا هَذِهِ الْبُيُوتَ وَشِئْمَنَا الْأَوْلَادَ وَرَأَيْنَا الْعِيَالَ وَالْأَهْلَ يَكَادُ أَنْ نُحَوَّلَ عَنِ الْحَالِ الَّتِي كُنَّا عَلَيْهَا
عِنْدَكَ وَحَتَّى كَأَنَّ لَمْ نَكُنْ عَلَى شَيْءٍ أَفْتَخَافُ عَلَيْكَ أَنْ يَكُونَ ذَلِكَ نِفَاقًا

Then Abu Ja’far^{asws} said: ‘As for the companions of Muhammad^{sawww}, they said, ‘O Rasool-Allah^{sawww}! We fear the hypocrisy upon us’. So he^{sawww} said: ‘And why are you fearing that?’ They said, ‘Whenever we are in your^{sawww} presence so you^{sawww} remind us, and make us crave (the Hereafter), and scare us (of Hell) and make us forget the world, and make us to be ascetic, as if we are visualizing the Hereafter, and the Paradise, and the Fire.

So when we exit from your^{sawww} presence and we enter these houses and we smell the children, and we see the dependants and the family members, we are almost transformed from the state which we used to be upon in your^{sawww} presence, to the extent that it is as if we are not upon anything. So, do you^{sawww} fear for us that this would happen to be hypocrisy?’

فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَلَّا إِنَّ هَذِهِ خُطُوبَاتُ الشَّيْطَانِ فَيُرِعِّبُكُمْ فِي الدُّنْيَا وَاللَّهُ لَوْ تَدُمُونَ عَلَى الْحَالِ الَّتِي
وَصَفْتُمْ أَنْفُسَكُمْ بِهَا لَصَافِحَتْكُمْ الْمَلَائِكَةُ وَمَشَيْتُمْ عَلَى الْمَاءِ وَ لَوْ لَا أَنَّكُمْ تُذُنُونَ فَتَسْتَغْفِرُونَ اللَّهَ لَخَلَقَ اللَّهُ خَلْقًا حَتَّى يُذُنُوا
ثُمَّ يَسْتَغْفِرُوا اللَّهَ فَيَغْفِرَ اللَّهُ لَهُمْ إِنَّ الْمُؤْمِنَ مُفْتَنٌ تَوَابٌ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ وَ
قَالَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ ثُوبُوا إِلَيْهِ .

So Rasool-Allah^{sawww} said to them: ‘Never! These are the footsteps of the Satan^{la} and he^{la} is making you covet in the world. By Allah^{azwj}! If you were to persist upon the state which you are describing yourselves to be with, the Angels would shake your hands and you would be walking upon the water.

And had it not been for you all sinning and then seeking Forgiveness of Allah^{azwj}, Allah^{azwj} would have Created people until they would be sinning, then seeking Forgiveness of Allah^{azwj}, so Allah^{azwj} would Forgive them. A *Momin* (true believer) is a Tried one, repentant. Have you not heard the Words of Allah^{azwj} Mighty and Majestic [2:222] **surely, Allah Loves the repentant, and He Loves those who purify themselves**. And He^{azwj} Said [11:3] **And ask Forgiveness from your Lord, then turn repenting to Him**.⁴

Explanation of Ascetic State

أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ لِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلَام) يَا هِشَامُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَشَّرَ أَهْلَ الْعَقْلِ وَالْفَهْمِ فِي كِتَابِهِ فَقَالَ فَبَشَّرَ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَسْتَبِعُونَ أَحْسَنَهُ أَوْلِيكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أَوْلِيكَ هُمْ أَوْلُوا الْأَبَابِ

O Abu Abd Allah Al Ashary, from one of our companions, raising it, from Hisham Bin Al Hakam who said,

‘Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws} said to me: ‘O Hisham! Allah^{azwj} Blessed and High Gave glad tidings to the people of the intellect and the understanding in His^{azwj} Book, so He^{azwj} Said: **therefore give good news to My servants [39:17], 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]**.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ زَهَدُوا فِي الدُّنْيَا وَ رَغِبُوا فِي الْآخِرَةِ لِأَنَّهُمْ عَلِمُوا أَنَّ الدُّنْيَا طَالِبَةٌ مَطْلُوبَةٌ وَ الْآخِرَةُ طَالِبَةٌ وَ مَطْلُوبَةٌ فَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ مِنْهَا رِزْقَهُ وَ مَنْ طَلَبَ الدُّنْيَا طَلَبَتْهُ الْآخِرَةُ فَيَأْتِيهِ الْمَوْتُ فَيُفْسِدُ عَلَيْهِ دُنْيَاهُ وَ آخِرَتَهُ

O Hisham! The intellectuals are ascetic regarding the world and are desirous regarding the Hereafter, because they know that the world is a seeker and is sought, and the Hereafter is a seeker and is sought. Thus, the one who seeks the Hereafter, he would seek the world (to the extent) until it fulfils his sustenance from it, and the one who seeks the world, the Hereafter would seek him, and the death would come to him, so it would spoil his world upon him and (as well as) his Hereafter (an extract).⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ وَ صَالِحِ بْنِ سَعِيدٍ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا قَالَ فَقَالَ الرَّجُلُ إِنَّ الْفُقَهَاءَ لَا يَقُولُونَ هَذَا فَقَالَ يَا وَيْحَكَ وَ هَلْ رَأَيْتَ قَعْبَهُ قَطُّ إِنَّ الْفَقِيهَةَ حَقَّ الْفَقِيهِ الرَّاهِدُ فِي الدُّنْيَا الرَّاعِبُ فِي الْآخِرَةِ الْمُتَمَسِّكُ بِسُنَّةِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat and Salih Bin Saeed, from Aban Bin Taghlab, from:

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 186 H 1

⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 12

Abu Ja’far^{asws} was asked a question, and he^{asws} answered with regards to it. So the man said, ‘The jurists are not saying this!’

So he^{asws} said: ‘O woe be unto you! And have you ever seen a jurist at all?’ A jurist who is rightfully a jurist is the one ascetic in the world, the desirous regarding the Hereafter, the one attached with the Sunnah of the Prophet^{sawww} (Ahadith).⁶

Meanings of the Ascetism

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ مَا الرُّهْدُ فِي الدُّنْيَا قَالَ وَجُحُكُ حَرَامَهَا فَتَنَكَّبَهُ

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abd Allah^{asws}, said, ‘I said to him^{asws}, ‘What is the ascetism in the world?’ He^{asws} said: ‘Woe be unto you! It’s the Prohibitions, so keep away from it (that which is prohibited)’.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي الطَّفَيْلِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ الرُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ وَ الْوَرَعُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Maalik Bin Atiyya, from Marouf Bin Kharbouz, from Abu Al Tufayl who said,

‘I heard Amir Al-Momineen^{asws} saying: ‘الرُّهْدُ’ the ascetism in the world is the reduction of hopes, and appreciating every Bounty, and the restrain from everything what Allah^{azwj} Mighty and Majestic has Prohibited’.⁸

بِإِسْنَادِ الْأَوَّلِ عَنْ ابْنِ حُبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ الْجِهَادِ

By the former chain, from Ibn Mahboub, rom Yaqoub Al Sarraj, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} was asked about the *Emān*. So he^{asws} said: ‘Allah^{azwj} Made the *Emān* to be upon four foundations – Upon the patience, and the conviction, and the justice, and the Jihad.

⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 8

⁷ Al Kafi – V 5 – The Book of Subsistence Ch 2 H 1

⁸ Al Kafi – V 5 – The Book of Subsistence Ch 2 H 3

فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَ الْإِشْفَاقِ وَ الزُّهْدِ وَ التَّرَقُّبِ فَمَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَ مَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْحَيَاتِ

So the patience from that, is upon four branches – The desire, and the fear, and the asceticism, and the vigilance. So the one who is desirous for the Paradise would disregard the lustful desires; and the one who fears from the Fire would back away from the Prohibitions; and the one who is ascetic in the world, the difficulties would be easy upon him (to bear); and the one who is vigilant of the death, would hasten to the goodness(an extract).⁹

The utilization of the world upon (attaining) the Hereafter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنْ آبَائِهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) نِعْمَ الْعَوْنُ عَلَى تَقْوَى اللَّهِ الْعَنَى .

Ali Bin Ibrahim, from his father, from Al Nowfaly, form Al Sakuny,

(It has been narrated) from Abu Abd Allah^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saaww} said: ‘The best of the assistance upon the fear of Allah^{azwj} comes from the prosperity’.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً رِضْوَانُ اللَّهِ وَ الْجَنَّةُ فِي الْآخِرَةِ وَ الْمَعَاشُ وَ حُسْنُ الْخُلُقِ فِي الدُّنْيَا.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih,

(It has been narrated) from Abu Abd Allah^{asws} regarding the Word of Allah^{azwj} Mighty and Majestic [2:201] **Our Lord! Grant us good in the world and good in the Hereafter:** ‘Pleasure of Allah^{azwj} and the Paradise in the Hereafter, and the livelihood and the good morals in the world’.¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَلُوا اللَّهَ الْعَنَى فِي الدُّنْيَا وَ الْعَافِيَةَ وَ فِي الْآخِرَةِ الْمَعْفُورَةَ وَ الْجَنَّةَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Abdul Al A’ala,

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 26 H 1

¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 1

¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 2

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Ask Allah^{azwj} for the ease in the world and the health, and regarding the Hereafter, the Forgiveness and the Paradise'.¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ بَهْرَامَ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا خَيْرَ فِي مَنْ لَا يُحِبُّ جَمْعَ الْمَالِ مِنْ حَلَالٍ يَكْفُفُ بِهِ وَجْهَهُ وَ يَقْضِي بِهِ دِينَهُ وَ يَصِلُ بِهِ رَحْمَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Abu Abd Allah, from Abdul Rahman Bin Muhammad, from Al Haris Bin Bahram, from Amro Bin Jumi'e who said,

'I heard Abu Abd Allah^{asws} saying: 'There is no goodness in the one who does not love amassing the wealth from Permissible (means), saving his face (dignity) by it, and fulfilling his needs by it, and maintaining good relationships by it'.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ فِي وَصِيَّتِهِ لِلْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ اسْتَعِينُوا بِبَعْضِ هَذِهِ عَلَى هَذِهِ وَ لَا تَكُونُوا كُلُولًا عَلَى النَّاسِ .

Ali Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabi'e in his bequest to Al Mufazzal Bin Umar, said,

'I heard Abu Abd Allah^{asws} saying: 'Seek assistance with some of this upon this, and do not become a burden upon the people'.¹⁴

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْخَزْرَجِ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ غُرَابٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَلْعُونٌ مَنْ أَلْقَى كَلَّهُ عَلَى النَّاسِ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abd Allah, from Abu Al Khazraj Al Ansary, from Ali Bin Guraab,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Rasool-Allah^{saww} said: 'Accursed is the one who throws his burden upon the people'.¹⁵

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قِيلَ لَهُ مَا بَالُ أَصْحَابِ عَيْسَى (عَلَيْهِ السَّلَام) كَانُوا يَمْتَشُونَ عَلَى الْمَاءِ وَ لَيْسَ ذَلِكَ فِي أَصْحَابِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ إِنَّ أَصْحَابَ عَيْسَى (عَلَيْهِ السَّلَام) كُفُّوا الْمَعَاشَ وَ إِنَّ هَؤُلَاءِ ابْتُلُوا بِالْمَعَاشِ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abd Allah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Al Qasim Bin Muhammad,

¹² Al Kafi – V 5 – The Book of Subsistence Ch 3 H 4

¹³ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 5

¹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 6

¹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 7

Abu Abd Allah^{asws} replied when it was said to him^{asws}, 'What was the matter the companions of Isa^{as} were walking upon the water, and that is not (to be found) among the companions of Muhammad^{saww}?' He^{asws} said: 'The companions of Isa^{as} were with sufficient livelihood, and they (companions of Rasool-Allah^{saww}) were tried and challenged with regards to the livelihood'.¹⁶

عَنْهُ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَرِيحِ بْنِ زَيْدِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نِعَمَ الْعَوْنُ الدُّنْيَا عَلَى الْآخِرَةِ .

From him, from Ahmad, from his father, from Safwan Bin Yahya, from Zareeh Bin Yazeed Al Muharby,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'The best of the assistance upon the Hereafter, is the world'.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نِعَمَ الْعَوْنُ عَلَى الْآخِرَةِ الدُّنْيَا .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Zareeh Al Muharby,

Abu Abd Allah^{asws} has said: 'The best of the assistance upon the Hereafter, is the world'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) غِنَى يَحْجُزُكَ عَنِ الظُّلْمِ خَيْرٌ مِنْ فَقْرٍ يَحْمِلُكَ عَلَى الْإِثْمِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, raising it, said,

'Abu Abd Allah^{asws} said: 'Prosperity which withholds you from the injustice is better than poverty carrying you upon the sins'.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُصْبِحُ الْمُؤْمِنُ أَوْ يُمَسِّي عَلَى تِكْلِ خَيْرٍ لَهُ مِنْ أَنْ يُصْبِحَ أَوْ يُمَسِّي عَلَى حَرْبٍ فَتَعُودُ بِاللَّهِ مِنَ الْحَرْبِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Sinan, from a number of our companions,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Rasool-Allah^{saww} said: 'Spending of the morning or the evening of the Believer upon bereavement is better for him than his

¹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 3

¹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 8

¹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 9

¹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 11

spending a morning or an evening upon war. So we^{asws} seek Refuge with Allah^{azwj} from the war'.²⁰

Praying for the Prosperity:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله).

A number of our companions, from Ahmad Bin Abu Abd Allah, from his father, from Abu Al Bakhtary, raising it, said,

'Rasool-Allah^{saww} said:

بَارِكْ لَنَا فِي الْخُبْزِ وَ لَا تُفَرِّقْ بَيْنَنَا وَ بَيْنَهُ فَلَوْ لَا الْخُبْزُ مَا صَلَّيْنَا وَ لَا صُمْنَا وَ لَا أَذِينَا فَرَأَيْتُمْ رَبَّنَا

'(Our Lord^{azwj}!) Bless for us in the bread and do not Separate between us and it, for were it not for the bread, neither would we (be able to) Pray, nor would we (be able to) Fast, nor would we (be able to) fulfil the Obligations of our Lord^{azwj}'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ الْأَمْسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ نِعَمَ الْعَوْنُ الدُّنْيَا عَلَى الْآخِرَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, form Ali Bin Al Hakam, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The best of the assistance is the world, upon the seeking of the Hereafter'.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نِعَمَ الْعَوْنُ الدُّنْيَا عَلَى الْآخِرَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Zareeh Al Muharby,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'The best of the assistance is the world in order to (seek) the (success in the) Hereafter'.²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ فُلَانًا رَجُلًا سَمَاءُ قَالَ إِيَّيْ كُنْتُ زَاهِدًا فِي الْوَلَدِ حَتَّى وَقَفْتُ بِعَرَفَةَ فَإِذَا إِلَى جَانِبِي عَلَامٌ شَابٌّ يَدْعُو وَ يَبْكِي وَ يَقُولُ يَا رَبِّ وَالِدَيَّ وَالِدَيَّ فَرَعَّبَنِي فِي الْوَلَدِ حِينَ سَمِعْتُ ذَلِكَ .

²⁰ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 12

²¹ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 13

²² Al Kafi – V 5 – The Book of Subsistence Ch 3 H 14

²³ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 15

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘So and so man was heard saying, ‘I was an ascetic regarding the children until I paused at Arafaat, so there was a boy by my side, a youth, supplicating, and weeping, and saying, ‘O Lord^{azwj}! My parents! My parents!’ So I wished regarding the children when I heard that’.²⁴

Allah^{azwj}’s Advice to Prophet Isa^{as} on Ascetism:

In a long Hadith, Allah^{azwj} Advises Prophet Isa^{as} to observe Ascetism,

يَا عِيسَى انظُرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمُذْنِبِ الْخَاطِئِ وَ لَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ بِمَنْزِلَةِ الرَّبِّ كُنْ فِيهَا زَاهِداً وَ لَا تَرْتَعِبْ فِيهَا فَتَعَطَّبَ

O Isa^{as}! Look into your^{as} affairs with a consideration of the sinful servant, the erroneous one, and do not look into the affairs of the other with the position of the Lord^{azwj}. Become an ascetic therein and do not be allured with regards to it, for you^{as} would be corrupted (an extract).²⁵

Amir-ul-Momineen^{asws}’s Bequeath on Ascetism:

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْكُوفِيِّ وَ هُوَ الْعَاصِمِيُّ عَنْ عَبْدِ الْوَّاحِدِ بْنِ الصَّوَّافِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَمْدَانِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ كَانَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يُوصِي أَصْحَابَهُ وَ يَقُولُ أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا غِبْطَةُ الطَّالِبِ الرَّاجِي وَ نِقَةُ الْهَارِبِ اللَّاجِي

Ahmad Bin Muhammad Bin Ahmad All Kufy, and he is Al-A’asmiy, from Abdul Wahid Bin Al-Sawwaf, from Muhammad Bin Ismail Al-Hamdany who has narrated the following:

Abu Al-Hassan Musa^{asws} having said: ‘Amir-ul-Momineen^{asws} used to bequeath to his^{asws} companions saying: ‘I^{asws} bequeath you to fear Allah^{azwj} for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive.

وَ اسْتَشْعِرُوا التَّقْوَى شِعَاراً بَاطِناً وَ ادْكُرُوا اللَّهَ ذِكْراً خَالِصاً تَحْيُوا بِهِ أَفْضَلَ الْحَيَاةِ وَ تَسْلُكُوا بِهِ طَرِيقَ النَّجَاةِ

And be aware of the piety realising it within yourselves, and remember Allah^{azwj} with a sincere Remembrance, being revived by it, and journey upon the path of salvation.

²⁴ Al Kafi – V 6 – The Book of Aqeeqa Ch 1 H 5

²⁵ Al-Kafi, Vol. 8, H. 14551

انظروا في الدنيا نظراً زاهداً المفاقر لها فإنها تُزِيلُ النَّوِيَّ السَّاكِنَ وَ تَفْجَعُ الْمُتَرْفَ الْأَمِنَ لَا يُرْجَى مِنْهَا مَا تَوَلَّى فَأَذْبَرَ وَ لَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيُنْتَظَرُ وَصِلَ الْبَلَاءُ مِنْهَا بِالرَّحَاءِ وَ الْبِقَاءُ مِنْهَا إِلَى فَنَاءٍ

Look at this world with the vision of the ascetics, the ones who have parted from it, for it dislodges its residents and causes distress to the affluent ones who (superficially) feel safe. Do not hope for those that are turned away from it, not knowing what it is that will come from it. So await patiently for the prosperity upon the arrival of the afflictions from it, and the survival from it up to the end.

فَسُرُورُهَا مَشُوبٌ بِالْحُزْنِ وَ الْبِقَاءُ فِيهَا إِلَى الضَّعْفِ وَ الْوَهْنِ فَهِيَ كَرُوضَةٍ اعْتَمَّ مَرْعَاهَا وَ أَعْجَبَتْ مَنْ يَرَاهَا عَذْبٌ شَرِبَهَا طَيِّبٌ تَرَبَّهَا تَمَّحُّ عُرُوقُهَا الشَّرَى وَ تَنْطَفُفُ فُرُوعُهَا النَّدى حَتَّى إِذَا بَلَغَ الْعُشْبُ إِبَانَهُ وَ اسْتَوَى بِنَانُهُ هَاجَتْ رِيحٌ تَحْتُ الْوَرَقِ وَ تُفْرِقُ مَا اتَّسَقَ فَأَصْبَحَتْ كَمَا قَالَ اللَّهُ هَشِيمًا تَذْرُوهُ الرِّيحُ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا انظروا في الدنيا في كثرة ما يُعْجِبُكُمْ وَ قَلَّةِ مَا يَنْفَعُكُمْ

So its happiness is tainted with the grief, and the survival in it is up to the weakness and the fragility. So it is like a garden, the pasture of which is dense causing those who look at it, to wonder at it. Its drinks are sweet, its covering (soil) is good, its roots are excited in the ground, and its branches drip moisture until the grass reaches its due level. The scent gets triggered under the blades and gets separated from it in the morning, just as Allah^{azwj} has Said: “[18:45] **then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.**” Look at this world and the numerous things which cause you to wonder, and the scarcity of the things which benefit you’.

وَ أَضَاءَتْ بِنَا مَفَاخِرُ مَعَدِّ بْنِ عَدْنَانَ وَ أُوجِنَاهُمْ بَابِ الْهُدى وَ أَدْخَلْنَاهُمْ دَارَ السَّلَامِ وَ أَشْمَلْنَاهُمْ تَوْبِ الْإِيمَانِ وَ فَلَجُوا بِنَا فِي الْعَالَمِينَ وَ أَبَدَتْ لَهُمْ أَيَّامُ الرَّسُولِ آثَارَ الصَّالِحِينَ مِنْ حَامٍ مُجَاهِدٍ وَ مُصَلِّ قَانِتٍ وَ مُعْتَكِفٍ زَاهِدٍ يُظْهِرُونَ الْأَمَانَةَ وَ يَأْتُونَ الْمَنَابِتَ حَتَّى إِذَا دَعَا اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ (صلى الله عليه وآله) وَ رَفَعَهُ إِلَيْهِ

And Ma’d Bin Adnan was illuminated (famous) due to us^{asws} and we^{asws} inserted them in the Door of Guidance, and we^{asws} entered them into the House of Peace, and we^{asws} clothed them with the garment of Belief, and they became famous due to us^{asws} in the worlds, and the effects of the righteous people appeared for them in the days of the Messenger^{saww}, from a striving protector, and an obedient worshipper, and an ascetic retreator, and they preserved the trusts and became as such until when Allah^{azwj} Mighty and Majestic Called back His^{azwj} Prophet^{saww} and Raised him^{saww} to Himself^{azwj} 26.

²⁶ Al-Kafi, Vol. 8, H. 14451

Sermon of Ali^{asws} Ibn Al-Hussain^{asws} on Ascetism:

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَعْظُ النَّاسَ وَ يُرْهِدُهُمْ فِي الدُّنْيَا وَ يُرْغَبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ حَفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

‘Ali^{asws} Bin Al-Husayn^{asws} used to advise the people and used to make them to be ascetic in this world and incline towards the deeds for the Hereafter using this speech every Friday in the Masjid of the Messenger^{saww} of Allah^{azwj} which was preserved and written down ...

.... فَأَسْأَلُ اللَّهَ الْعُزُونَ لَنَا وَ لَكُمْ عَلَى تَزْوُدِ التَّقْوَى وَ الرَّهْدِ فِيهَا جَعَلْنَا اللَّهَ وَ إِيَّاكُمْ مِنَ الرَّاهِدِينَ فِي عَاجِلِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا الرَّاعِبِينَ لِأَجْلِ ثَوَابِ الْآخِرَةِ فَإِنَّمَا نَحْنُ بِهِ وَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ وَ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ .

So I hereby ask Allah^{azwj} for the Support for us^{asws} and for you all for the provisions of the piety and the restraint and may Allah^{azwj} Make us^{asws} and you to be of the ascetics with regards to the blossoms of the life of the world and of those who are hopeful for the Rewards of the Hereafter, for we are with Him^{azwj} and for Him^{azwj}. And Greetings of peace be upon Muhammad^{saww} the Prophet and his^{saww} Progeny^{asws} and peace, and peace be upon you all and the Mercy of Allah^{azwj} and His^{azwj} Blessings’ (an extract).²⁷

The Unblemished Heart:

وَ بِهَذَا الْإِسْنَادِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَ لَيْسَ فِيهِ أَحَدٌ سِوَاهُ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا الرَّهْدَ فِي الدُّنْيَا لَتَفْرَغَ قُلُوبُهُمْ لِلْآخِرَةِ .

And by this chain, he said,

‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [26:89] **Except one who comes to Allah with a secure heart.** He^{asws} said: ‘The secure heart is that which is attached to its Lord^{azwj}, and there is no one in it besides Him^{azwj}; and every heart wherein is an association, or a doubt, so it is fallen, and rather they are intending the ascetism in the world in order to free their hearts for the Hereafter’.²⁸

الطبرسي، قال: روي عن الصادق (عليه السلام) أنه قال: «هو القلب الذي سلم من حب الدنيا».

²⁷ Al-Kafi, Vol. 8, H. 14477

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 5

Al-Tabarsy said, ‘It has been reported from Al-Sadiq^{asws} having said: ‘It is (about that) heart which is unblemished from love of the world’.²⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ وَعَظَّنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَمَرَ وَ زَهَدَ ثُمَّ قَالَ عَلَيْكُمْ بِالْوَرَعِ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِالْوَرَعِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Yazed Bin Khalifa who said,

‘Abu Abd Allah^{asws} advised us and instructed with the ascetism. Then he^{asws} said: ‘Upon you is the devoutness (God fearing), for whatever is in the Presence of Allah^{azwj} cannot be attained except with the devoutness’.³⁰

Condemning the world and (adopting) the ascetism:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ إِاقِدِ الْحَرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ زَهَدَ فِي الدُّنْيَا أَتَتْهُ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ عُيُوبَ الدُّنْيَا دَائِهَا وَ دَوَائِهَا وَ أَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَارِ السَّلَامِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid Al Hareyri,

Abu Abd Allah^{asws} has said: ‘The one who is ascetic in the world, Allah^{azwj} would Affirm the wisdom in his heart, and he would speak with it by his tongue, and he would have an insight into the faults of the world – its ailments, and its cures; and he would exit from the world safely into the House of Peace’.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسِمِيِّ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ جُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهُ الزُّهْدَ فِي الدُّنْيَا

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

(The narrator) said, ‘I heard Abu Abd Allah^{asws} saying: ‘The goodness, all of it, is made to be in a house, and its key has been made to be the ascetism in the world’.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَجِدُ الرَّجُلُ خَلَاوَةَ الْإِيمَانِ فِي قَلْبِهِ حَتَّى لَا يُبَالِي مِنْ أَكْلِ الدُّنْيَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ خَلَاوَةَ الْإِيمَانِ حَتَّى تَزْهَدَ فِي الدُّنْيَا .

²⁹ مجمع البيان 7: 305.

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 3

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 1

Then he^{asws} said: ‘Rasool-Allah^{saww} said: ‘The man will not find the sweetness of the *Emān* in his heart until he does not care of consuming the world’. Then Abu Abd Allah^{asws} said: ‘It is Prohibited upon your hearts that you recognise the sweetness of the *Emān* until you are an ascetic (abstinent) in the world’.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ مِنْ أَعْوَانِ الْأَخْلَاقِ عَلَى الدِّينِ الرَّهْدَ فِي الدُّنْيَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub Al Khazzaz, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘From the most supportive of manners upon the world is the ascetism in the world’.³³

The Parts of Ascetism:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبَرِيدِ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) عَنِ الرَّهْدِ فَقَالَ عَشْرَةٌ أَشْيَاءُ فَأَعْلَى دَرَجَةِ الرَّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ وَأَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ وَأَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا أَلَا وَ إِنَّ الرَّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Ali Bin Hashim Bin Al Bareyd,

(It has been narrated) from his father that a man asked Ali^{asws} Bin Al-Husayn^{asws} about the ascetism. So he^{asws} said: ‘(It has) ten levels. So the highest level of the ascetism is the lowest level of the piety, and the highest level of the piety is the lowest level of the conviction, and the highest level of the conviction is the lowest level of the satisfaction. Indeed! And the ascetism in a Verse from the Book of Allah^{azwj} ***So that you may not despair over what has escaped you, nor be happy at what He has Given you*** [57:23].³⁴

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَبِيعٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ عَلَامَةَ الرَّاغِبِ فِي ثَوَابِ الْآخِرَةِ زُهْدُهُ فِي عَاجِلِ زُهْرَةِ الدُّنْيَا أَمَا إِنَّ زُهْدَ الرَّاهِدِ فِي هَذِهِ الدُّنْيَا لَا يَنْقُصُهُ مِمَّا قَسَمَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِيهَا وَ إِنَّ زُهْدَ وَ إِنَّ حِرْصَ الْحَرِصِ عَلَى عَاجِلِ زُهْرَةِ الْحَيَاةِ الدُّنْيَا لَا يَزِيدُهُ فِيهَا وَ إِنَّ حِرْصَ فَالْمَعْبُودِ مِنْ حَرَمِ حِظَّهُ مِنَ الْآخِرَةِ .

Ali, from his father, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 2

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 3

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 4

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘A sign of the one desirous of the Rewards of the Hereafter is his ascetism in the present world. Ascetism in this world does not reduce whatever Allah^{azwj} Mighty and Majestic has Apportioned for a person; and if one is covetous upon the present blossoms of the life of this world, it does not increase (the blossoms of this world) for him, even if he is covetous. The cheated one is the one who is deprived of his share from the Hereafter’.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمُتَنَعِمِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَعْجَبَ رَسُولَ اللَّهِ (صلى الله عليه وآله) شَيْءٌ مِنَ الدُّنْيَا إِلَّا أَنْ يَكُونَ فِيهَا جَائِعاً خَائِفاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khash’amy, from Talha Bin Zayd,

Abu Abd Allah^{asws} has said: ‘Nothing from the world astounded Rasool-Allah^{saww} except if there happened to be hunger and fear in it’.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجَ النَّبِيُّ (صلى الله عليه وآله) وَهُوَ مَحْزُونٌ فَأَتَاهُ مَلَكٌ وَ مَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ فَقَالَ يَا مُحَمَّدُ هَذِهِ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ يُفُوتُ لَكَ رَبُّكَ افْتَحْ وَ خُذْ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ أَنْ تُنْقِصَ شَيْئاً عِنْدِي

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abd Allah^{asws} who said: ‘The Prophet^{saww} came out and he^{saww} was in grief. So an Angel came over to him^{saww}, and with him were keys to the treasures of the earth, and he said: ‘O Muhammad^{saww}! These are keys to the treasures of the earth. Your^{saww} Lord^{azwj} is Saying to you^{saww} “Open and take from it whatever you^{saww} so desire to without there being a reduction of anything in My^{azwj} Presence.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الدُّنْيَا دَارٌ مِنْ لَا دَارَ لَهُ وَ هَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ فَقَالَ الْمَلِكُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَقَدْ سَمِعْتُ هَذَا الْكَلَامَ مِنْ مَلَكٍ يَقُولُهُ فِي السَّمَاءِ الرَّابِعَةِ حِينَ أُعْطِيتُ الْمَفَاتِيحَ .

So Rasool-Allah^{saww} said: ‘The world is a house for the one what has no house for him, and for it there is a collection for the one who has no intellect for him’. So the Angel said: ‘By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww}, I had heard this speech from an Angel saying it in the fourth sky, when I was given the keys’.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَرَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِجَدِّي أَسْكَتْ مُلَمَّى عَلَى مَرْبَلَةٍ مَبْتَأًا فَقَالَ لِأَصْحَابِهِ كَمْ يُسَاوِي هَذَا فَقَالُوا لَعَلَّهُ لَوْ كَانَ حَيًّا لَمْ يُسَاوِ دِرْهَمًا فَقَالَ النَّبِيُّ (صلى الله عليه وآله) وَ الَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا الْجُدِّي عَلَى أَهْلِهِ .

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 6

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 7

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 8

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Rasool-Allah^{saww} passed by an earless goat who had been thrown upon the rubbish heap, dead. So he^{saww} said to his^{saww} companions: 'How much would this one be worth when alive?' So they said, Perhaps, if he were alive, it would not equate to a Dirham'. So the Prophet^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! This world is worth less to Allah^{azwj} than this goat is upon its owners'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا زَهَّدَهُ فِي الدُّنْيَا وَفَقَّهَهُ فِي الدِّينِ وَبَصَّرَهُ عُيُوبَهَا وَ مَنْ أُوتِيَهُنَّ فَقَدْ أُوتِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from the one who mentioned it, from the one who mentioned it, from Abdullah Bin Al Qasim,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'When Allah^{azwj} Intends goodness with a servant, He^{azwj} Causes him to be an ascetic in the world and to have an understanding regarding the Religion, and to have an insight into its faults, and the one who has been Given these, so he has been given the best of the world and the Hereafter'.

وَ قَالَ لَمْ يَطْلُبْ أَحَدٌ الْحَقَّ بِبَابٍ أَفْضَلَ مِنَ الزُّهْدِ فِي الدُّنْيَا وَ هُوَ ضِدُّ لِمَا طَلَبَ أَعْدَاءُ الْحَقِّ قُلْتُ جُعِلْتُ فِدَاكَ مِمَّا ذَا قَالَ مِنَ الرِّغْبَةِ فِيهَا

And he^{asws} said: 'No one would (be able to) seek the truth by a door superior than the asceticism in the world, and it is opposite of what the enemies of the truth are seeking'. I said, 'May I be sacrificed for you^{asws}! What is that from?' He^{asws} said: 'From the desire with regards to it'.

وَ قَالَ أَلَا مِنْ صَبَّارٍ كَرِيمٍ فَإِنَّمَا هِيَ أَيَّامٌ قَلِيلٌ أَلَا إِنَّهُ حَرَامٌ عَلَيْكُمْ أَنْ تَجِدُوا طَعْمَ الْإِيمَانِ حَتَّى تَزْهَدُوا فِي الدُّنْيَا .

And he^{asws} said: 'Is he not from the prestigious patient ones, as rather, these are (only) a few days (of this worldly life). Indeed! It is Prohibited upon you all that you would find the taste of the *Emān* until you are ascetic in the world'.

قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا تَخَلَّى الْمُؤْمِنُ مِنَ الدُّنْيَا سَمَا وَ وَجَدَ حَلَاوَةَ حُبِّ اللَّهِ وَ كَانَ عِنْدَ أَهْلِ الدُّنْيَا كَأَنَّهُ قَدْ خُوِلِطَ وَ إِنَّمَا خَالَطَ الْقَوْمَ حَلَاوَةَ حُبِّ اللَّهِ فَلَمْ يَشْتَغَلُوا بِغَيْرِهِ .

He (the narrator) said, 'And I heard Abu Abd Allah^{asws} saying: 'When a Believer isolates from the world, he would soar and find the sweetness of the love of Allah^{azwj}, and in the presence of the people of the world he would be as if he is muddled up, and rather the people are isolated from the sweetness of the love of Allah^{azwj}. Therefore, do not pre-occupy yourselves with something else'.

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 9

قَالَ وَ سَمِعْتُهُ يَقُولُ إِنَّ الْقَلْبَ إِذَا صَفَا صَافَتْ بِهِ الْأَرْضُ حَتَّى يَسْمُو .

He (the narrator) said, ‘And I heard him^{asws} saying: ‘When a heart is cleansed, the earth will look small for him until he gains real height (of the Irfan – recognition of the Divine Mysteries)’.³⁹

Also in a long Hadith Imam Ali^{asws} Ibn Hussain^{asws} says:

ثُمَّ اسْتَعَانَ عَلَى ذَلِكَ بِالرُّهْدِ فَكَّرَ الْفِكَرَ وَ اتَّعَظَ بِالصَّبْرِ فَارْتَجَرَ وَ زَهَدَ فِي عَاجِلِ بَهْجَةِ الدُّنْيَا وَ بَخَّافَ عَنِ لَذَائِهَا وَ رَغِبَ فِي دَائِمِ نَعِيمِ الْآخِرَةِ وَ سَعَى لَهَا سَعْيَهَا وَ رَاقَبَ الْمَوْتَ وَ شَنَّ الْحَيَاةَ مَعَ الْقَوْمِ الظَّالِمِينَ نَظَرَ إِلَى مَا فِي الدُّنْيَا بِعَيْنِ نَيْرَةِ حَدِيدَةِ الْبَصْرِ وَ أَبْصَرَ حَوَادِثَ الْفِتَنِ وَ ضَلَالَ الْبِدَعِ وَ جَوَرَ الْمُلُوكِ الظُّلْمَةَ

Then (he obtains) help against that due to the ascetism; frequent thinking, paying attention to patience in order to notice the warnings, and abstain from the immediate delights of the world, and defy its pleasures, and desire the Eternal Bliss of the Hereafter, and strive for it a striving. And he monitors the (approach of) death and passing away of the life with the unjust people. He looks at what is in the world with an illuminated vision, and the strife taking place, and the misguidance of the innovations, and the injustices of the unjust kings (an extract, see the complete Hadith in Appendix I).

Advice of Imam^{asws} to Sufis:

فَتَأَدَّبُوا أَهْلَهَا النَّفْرَ بِآدَابِ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ وَ اقْتَصِرُوا عَلَى أَمْرِ اللَّهِ وَ نَهْيِهِ وَ دَعُوا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ مِمَّا لَا عِلْمَ لَكُمْ بِهِ وَ رُدُّوا الْعِلْمَ إِلَى أَهْلِهِ تُوجِرُوا وَ تُعَذِّرُوا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So educate yourselves, O group, by the Education of Allah^{azwj} Mighty and Majestic for the Believers, and moderate yourselves upon the Commands of Allah^{azwj}, and His^{azwj} Prohibitions, and leave from yourselves what is doubtful upon you, from what there is no knowledge for you, and refer the knowledge to its rightful ones^{asws}, so you would be Recompensed, and Excused in the Presence of Allah^{azwj} Blessed and High.

وَ كُونُوا فِي طَلَبِ عِلْمٍ نَاسِخِ الْقُرْآنِ مِنْ مَنْسُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ مِمَّا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أَبْعَدُ لَكُمْ مِنَ الْجَهْلِ وَ دَعُوا الْجَهْلَةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ.

And become the seekers of the knowledge of the Abrogating (Verses) of the Quran from its Abrogated, and its Decisive from its Allegorical, and what Allah^{azwj} has Permitted regarding it from what is Prohibited. Thus, it would take you all closer to Allah^{azwj} and remote from the ignorance. And leave the ignorance to its people, for the people of the ignorance are many,

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 10

and the people of the knowledge are a few. And Allah^{azwj} Mighty and Majestic has Said ***and above everyone with knowledge is a more knowledgeable one [12:76]***’ (an extract, see the full Hadith in Appendix II).⁴⁰

No Benefit in Ascetism without Muarifat:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فُلَانٍ الْوَاقِفِيِّ قَالَ كَانَ لِي ابْنُ عَمِّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَبْدِ اللَّهِ كَانَ زَاهِدًا وَكَانَ مِنْ أَعْبَادِ أَهْلِ زَمَانِهِ وَكَانَ يَتَّقِيهِ السُّلْطَانُ لِجِدِّهِ فِي الدِّينِ وَاجْتِهَادِهِ وَرُبَّمَا اسْتَقْبَلَ السُّلْطَانُ بِكَلَامٍ صَعْبٍ يَعِظُهُ وَيَأْمُرُهُ بِالْمَعْرُوفِ وَيَنْهَاهُ عَنِ الْمُنْكَرِ وَكَانَ السُّلْطَانُ يَحْتَمِلُهُ لِصَلَاحِهِ وَ لَمْ تَزَلْ هَذِهِ حَالَتُهُ حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ إِذْ دَخَلَ عَلَيْهِ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) وَهُوَ فِي الْمَسْجِدِ

Ali Bin Ibrahim, from his father, from Muhammad, from Muhammad Bin Fulan the Waqifiite who said,

‘There was a cousin of mine called Al-Hassan Bin Abdullah who was ascetic, and he was from the most devout worshippers of his time, and the ruler used to fear him due to his devoutness in the Religion and his striving, and sometimes he used to face the ruler with harsh speech advising him and instructing him with the goodness and forbidding him from the evil, and it was so that the ruler used to endure him due to his righteousness. And this did not cease to be his state until it was from the days when he went over to Abu Al-Hassan Musa^{asws}, and he^{asws} was in the Masjid.

فَرَأَهُ فَأَوْمَأَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ يَا أَبَا عَلِيِّ مَا أَحَبَّ إِلَيَّ مَا أَنْتَ فِيهِ وَ أَسْرَنِي إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَاطْلُبِ الْمَعْرِفَةَ قَالَ جَعَلْتُ فِدَاكَ وَ مَا الْمَعْرِفَةُ قَالَ أَذْهَبَ فَتَفَقَّهَ وَ اطَّلَبَ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرَضَ عَلَيَّ الْحَدِيثَ

So he^{asws} saw him and gestured towards him and said to him: ‘O Abu Ali! How beloved it is to me^{asws} what (state) you are in and it cheers me^{asws} - except that there isn’t any ‘مَعْرِفَةٌ’ understanding for you. Therefore, seek the understanding’. He said, ‘May I be sacrificed for you^{asws}! And what is the understanding?’ He^{asws} said: ‘Go and ponder and seek the Hadeeth’. He said, ‘From whom?’ He^{asws} said: ‘عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ’ ‘From the jurists of the people of Al-Medina, then present the Hadeeth unto me^{asws}’.

قَالَ فَذَهَبَ فَكَتَبَ ثُمَّ جَاءَهُ فَفَرَأَهُ عَلَيْهِ فَأَسْقَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ أَذْهَبَ فَاعْرِفِ الْمَعْرِفَةَ وَ كَانَ الرَّجُلُ مَعِينًا بِيَدَيْهِ فَلَمْ يَزَلْ يَتَرَصَّدُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَلَقِيَهُ فِي الطَّرِيقِ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنِّي أَحْتَجُّ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ فَدَلَّنِي عَلَى الْمَعْرِفَةِ

He (the narrator) said, ‘So he went, and wrote down (the Ahadeeth), then came over with it and recited it to him^{asws}. So he^{asws} rejected all of it, then said to him: ‘Go and recognise the understanding’. And he was the man serious with his Religion, so he did not cease to hang around Abu Al-Hassan^{asws} until he^{asws} went out to a property of his^{asws}, so he met him^{asws} in

⁴⁰ Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1

the road. So he said to him^{asws}, ‘May I be sacrificed for you^{asws}! I want to argue against you^{asws} in front of Allah^{azwj}, so indicate me upon ‘المَعْرِفَةِ’ the recognition’.

قَالَ فَأَخْبِرُهُ بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ مَا كَانَ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَخْبِرُهُ بِأَمْرِ الرَّجُلَيْنِ فَقَبِلَ مِنْهُ ثُمَّ قَالَ لَهُ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ الْحَسَنُ (عليه السلام) ثُمَّ الْحُسَيْنُ (عليه السلام) حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنَّ أَخْبِرْتِكَ تَقْبَلُ قَالَ بَلَى جَعَلْتُ فِدَاكَ قَالَ أَنَا هُوَ

He (the narrator) said, ‘So he^{asws} informed him of Amir Al-Momineen^{asws} and what had occurred after Rasool-Allah^{saww}, and informed him of the matter of the two men (Abu Bakr and Umar). So he accepted (the truth) from him^{asws}, then said to him^{asws}, ‘So who was after Amir Al-Momineen^{asws}?’ He^{asws} said: ‘Al-Hassan^{asws}, then Al-Husayn^{asws}, until he^{asws} ended up to himself^{asws}. Then he^{asws} was silent. So he said, ‘So who is he (the Imam^{asws}) today?’ He^{asws} said: ‘If I^{asws} inform you, will you accept?’ He Said, ‘Yes, may I be sacrificed for you^{asws}!’ He^{asws} said: ‘I^{asws} am he^{asws}’.

قَالَ فَسَنِيءٌ أَسْتَدِلُّ بِهِ قَالَ أَذْهَبَ إِلَى تِلْكَ الشَّجَرَةِ وَ أَشَارَ بِيَدِهِ إِلَى أُمَّ غَيَّلَانَ فُقِلَ لَهَا يَمُوتُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي قَالَ فَأَتَيْتُهَا فَرَأَيْتُهَا وَ اللَّهُ تَخَذُ الْأَرْضَ خَدًّا حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعَتْ قَالَ فَأَقْرَبَ بِهِ ثُمَّ لَزِمَ الصَّمْتَ وَ الْعِبَادَةَ فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ .

He said: ‘So is there anything that can be evidence of this?’ He^{asws} said: ‘Go to that tree’, and he^{asws} gestured towards Umm Gaylan (a type of tree), ‘and say to it, ‘Musa^{asws} Bin Ja’far^{asws} is telling you, ‘come to me’. He said, ‘So I went over to it and said it. By Allah^{azwj}, it furrowed the ground with a furrowing until it stopped in front of him^{asws}. Then he^{asws} gestured towards it, so it returned. So he acknowledged with it, the necessitated the silence and the worship (upon himself), and it was so that no one saw him speak after that’.

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ .

Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibrahim Bin Hashim – similar to it.⁴¹

The Benefits of Ascetism:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدِ الْحَرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَارِ السَّلَامِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid Al Hareyri,

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 81 H 8

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘The one who is ascetic in the world, Allah^{azwj} would Affirm the wisdom in his heart, and he would speak with it by his tongue, and he would have an insight into the faults of the world – its ailments, and its cures; and he would exit from the world safely into the House of Peace’.⁴²

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِنَّ عَلَامَةَ الرَّاعِبِ فِي ثَوَابِ الْآخِرَةِ زُهْدُهُ فِي عَاجِلِ زُهْرَةِ الدُّنْيَا أَمَا إِنَّ زُهْدَ الرَّاهِدِ فِي هَذِهِ الدُّنْيَا لَا يَنْفَعُهُ مِمَّا قَسَمَ اللَّهُ عَزَّ وَجَلَّ لَهُ فِيهَا وَ إِنَّ زُهْدًا وَ إِنَّ حِرْصَ الْحَرِصِ عَلَى عَاجِلِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا لَا يَرِيدُهُ فِيهَا وَ إِنَّ حِرْصَ فَالْمَعْبُودِ مَنْ حَرَمَ حَظَّهُ مِنَ الْآخِرَةِ .

Ali, from his father, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

From Abu Abd Allah^{asws} (it is narrated) that ‘Amir Al-Momineen^{asws} said: ‘A sign of the one desirous of the Rewards of the Hereafter is his ascetism in the present blossoms of the world. But, the ascetism of the ascetic in this world would not reduce for him from whatever Allah^{azwj} has AppORTIONED for him regarding it, and even if he was ascetic; and if he was covetous upon the present blossoms of the life of the world, it would not increase him in it, even if he were covetous. The deceived one is the one who is deprived of his share from the Hereafter’.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) حَدَّثَنِي بِمَا أَنْتَفِعُ بِهِ فَقَالَ يَا أَبَا عُبَيْدَةَ أَكْثَرَ ذِكْرِ الْمَوْتِ فَإِنَّهُ لَمْ يُكْثِرْ إِنْسَانٌ ذَكَرَ الْمَوْتَ إِلَّا زَهَدًا فِي الدُّنْيَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Abu Ubeyda Al Haza'a who said,

‘I said to Abu Ja’far^{asws}, ‘(Please) Narrate to me with what I can benefit from’. So he^{asws} said: ‘O Abu Ubeyda! Frequently remember the death, for a human being would not frequent in remembering the death except that he would be an ascetic in the world’.⁴⁴

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِنَّ الدُّنْيَا قَدْ ارْتَحَلَتْ مُدْبِرَةً وَ إِنَّ الْآخِرَةَ قَدْ ارْتَحَلَتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا أَلَا وَ كُونُوا مِنَ الرَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ أَلَا إِنَّ الرَّاهِدِينَ فِي الدُّنْيَا اتَّخَذُوا الْأَرْضَ بَسَاطًا وَ التُّرَابَ فِرَاشًا وَ الْمَاءَ طِيبًا وَ فُرْضُوا مِنَ الدُّنْيَا تَقْرِيبًا

From him, from Ali Bin Al Hakam, from Umar Bin Aban, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘The world is travelling away from you and the Hereafter is travelling towards you, and for each one of those (you) are (like being) sons (to). So be from the sons of the Hereafter and do not

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 1

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 6

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 13

become from the sons of the world; and become from the ascetics in the world desirous for the Hereafter. Indeed!

The ascetics in the world are taking the ground as a habitat and the dust as a bedding and the water as a perfume, and have cut off from the world with a cutting off.

أَلَا وَ مَنْ اسْتَنَاقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ أَلَا إِنَّ لِلَّهِ عِبَادًا كَمَنْ رَأَى أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ مُخَلَّدِينَ وَ كَمَنْ رَأَى أَهْلَ النَّارِ فِي النَّارِ مُعَذِّبِينَ

Indeed! The one who is desirous to the Paradise would rein himself from the lustful desires, and the one fearful from the Fire would retract from the Prohibitions, and the one ascetic in the world, the difficulties would become easier upon him. Indeed! For Allah^{azwj} there are such servants (for whom it is) as if they can see the people of the Paradise being in the Paradise eternally, and like the ones who see the people of the Fire being Punished in the Fire.

شُرُورُهُمْ مَأْمُونَةٌ وَ قُلُوبُهُمْ مَحْزُونَةٌ أَنْفُسُهُمْ عَفِيفَةٌ وَ حَوَائِجُهُمْ خَفِيفَةٌ صَبَرُوا أَيَّامًا قَلِيلَةً فَصَارُوا بِعُغْيَى رَاحَةٍ طَوِيلَةٍ أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ تَجْرِي دُمُوعُهُمْ عَلَى خُدُودِهِمْ وَ هُمْ يَجْأَرُونَ إِلَى رَبِّهِمْ يَسْتَعُونَ فِي فَكَالِكَ رِقَابِهِمْ

Their wickedness is safe (locked away), and their hearts are grieving, their selves are chaste, and their needs are light. They are observing patience for a few days and they would end up with a prolonged rest. As for the night, so they are forming a row with their feet, their tears flowing upon their cheeks, and they are supplicating to their Lord^{azwj} striving to free their necks (from the Fire).

وَ أَمَّا النَّهَارُ فَحُلَمَاءُ عُلَمَاءُ بَرَرَةٌ أَنْتَبِيَاءُ كَأَنَّهُمْ الْقِدَاحُ قَدْ بَرَأَهُمُ الْخَوْفُ مِنَ الْعِبَادَةِ يَنْظُرُ إِلَيْهِمُ النَّاضِرُ فَيَقُولُ مَرَضَى وَ مَا بِالْقَوْمِ مِنْ مَرَضٍ أَمْ حَوْلَطُوا فَقَدْ خَالَطَ الْقَوْمَ أَمْرٌ عَظِيمٌ مِنْ ذِكْرِ النَّارِ وَ مَا فِيهَا .

And as for the day, so they are forbearing, scholarly, righteous, pious, as if like the arrows freed from the fins (slim) due to worship. The beholder would look at them and he would be saying, ‘A sickness’; and (but) there is no sickness with the group or any confusion, for the group has indulged in a great matter from the remembrance of the Fire and whatever is in it’.⁴⁵

وَ بِهَذَا الْإِسْنَادِ عَنِ الْمُنَقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي مُنَاجَاةِ مُوسَى (عَلَيْهِ السَّلَام) يَا مُوسَى إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ عَاقَبْتُ فِيهَا آدَمَ عِنْدَ خَطِيئَتِهِ وَ جَعَلَتْهَا مَلْعُونَةً مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي

And by this chain, from Al Minqary, from Hafs Bin Giyas,

Abu Abd Allah^{asws} has said: ‘In the Manifesto of Musa^{as} (it was): “O Musa^{as}! The world is a house of Punishment. Adam^{as} was Punished during his^{as} error, and I^{azwj} Made it to be

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 15

Accursed. Accursed is whatever therein except for what there was in it (performed) for Me^{azwj}”.

يَا مُوسَى إِنَّ عِبَادِي الصَّالِحِينَ زَهَدُوا فِي الدُّنْيَا بِقَدْرِ عِلْمِهِمْ وَ سَائِرَ الْخَلْقِ رَغِبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ وَ مَا مِنْ أَحَدٍ عَظَمَهَا فَفَرَّثَ عَيْنَاهُ فِيهَا وَ لَمْ يُحَفِّزْهَا أَحَدٌ إِلَّا أَنْتَفَعَ بِهَا .

O Musa^{as}! My^{azwj} righteous servants are being ascetic in the world in accordance to their knowledge, and the rest of the creatures are desiring with regards to it in accordance with their ignorance; and there is no one who magnifies it (the world) and his eyes would be delighted in it, and no one would belittle it except that he would benefit from it’.⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُهَاجِرِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَرَّ عَيْسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلَام) عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَ طَيْرُهَا وَ ذَوَابُّهَا فَقَالَ أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطِي وَ لَوْ مَاتُوا مُتَفَرِّقِينَ لَتَدَافَنُوا فَقَالَ الْخَوَارِثِيُّونَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ ادْعُ اللَّهَ أَنْ يُحْيِيَهُمْ لَنَا فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ فَتَحْتَبِيهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Usman Bin Saeed, from Abdul Hameed Bin Ali Al Kufy, from Muhajir Al Asady,

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘Isa^{as} Bin Maryam^{as} passed by a town whose inhabitants had died, along with its birds and its animals. So he^{as} said: ‘But they did not die except by Wrath (of Allah^{azwj}), and had they died separately, they would have buried each other’. So the disciples said, ‘O Spirit of Allah^{azwj} and His^{azwj} Word! Supplicate to Allah^{azwj} that He^{azwj} should Revive them so they can inform us what their deeds were (that led them to this destruction), so that we can stay away from these’.

فَدَعَا عَيْسَى (عَلَيْهِ السَّلَام) رَبَّهُ فَنُودِيَ مِنَ الْجَوِّ أَنْ نَادِهِمْ فَقَامَ عَيْسَى (عَلَيْهِ السَّلَام) بِاللَّيْلِ عَلَى شَرْفٍ مِنَ الْأَرْضِ فَقَالَ يَا أَهْلَ هَذِهِ الْقَرْيَةِ فَأَجَابَهُ مِنْهُمْ مُجِيبٌ لَبَّيْكَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ فَقَالَ وَيْحَكُمْ مَا كَانَتْ أَعْمَالُكُمْ قَالَ عِبَادَةُ الطَّاعُوتِ وَ حُبُّ الدُّنْيَا مَعَ خَوْفٍ قَلِيلٍ وَ أَمَلٍ بَعِيدٍ وَ غَفْلَةٍ فِي لَهْوٍ وَ لَعِبٍ

So Isa^{as} supplicated to his^{as} Lord^{azwj}, and there was a Call from the air: ‘Call them!’ So Isa^{as} stood at night upon a high ground and he^{as} said: ‘O inhabitants of this town!’ So one of them responded answering, ‘O Spirit of Allah^{azwj} and His^{azwj} Word, here I am!’ So he^{as} said: ‘Woe be unto you all! What were your deeds?’ He said, ‘Worshipping the tyrants and love of the world along with little fear, and long hopes and neglectfully engaged in the لَهْوٍ وَ لَعِبٍ in useless and playful activities’.

فَقَالَ كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَفْبَلَتْ عَلَيْنَا فِرْحَانًا وَ سُرْرَانًا وَ إِذَا أَدْبَرَتْ عَنَّا بَكِينًا وَ حَزِينًا قَالَ كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاعُوتِ قَالَ الطَّاعَةُ لِأَهْلِ الْمَعَاصِي قَالَ كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ قَالَ بِنَا لَيْلَةً فِي عَافِيَةٍ وَ أَصْبَحْنَا فِي الْهَؤُوتِ فَقَالَ وَ مَا الْهَؤُوتُ فَقَالَ سَجِينٌ قَالَ وَ مَا سَجِينٌ قَالَ جِبَالٌ مِنْ جَمْرِ نُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 9

So he^{as} said: ‘How was your love for the world?’ He said, ‘Like the love of the child for its mother. Whenever it came upon us, we were happy and joyful, and when it was distant from us, we cried and grieved.

He^{as} said: ‘How was your worship for the tyrants?’ He said, ‘(We showed) obedience to the disobedient ones’. He^{as} said: ‘How was your end of your affairs?’ He said, ‘We slept at night in good health and we woke up in the morning in the Abyss’. So he^{as} said: ‘And what is the Abyss?’ So he said, ‘A prison’ He^{as} said: ‘And what is the prison?’ He said, ‘A mountain of burning coal inflamed upon us up to the Day of Judgment’.

قَالَ فَمَا قُلْتُمْ وَ مَا قِيلَ لَكُمْ قَالَ قُلْنَا رُدُّنَا إِلَى الدُّنْيَا فَتَرَهَدَ فِيهَا قِيلَ لَنَا كَذَبْتُمْ قَالَ وَيْحَكَ كَيْفَ لَمْ يُكَلِّمْنِي غَيْرَكَ مِنْ بَيْنِهِمْ قَالَ يَا رُوحَ اللَّهِ إِنَّهُمْ مُلْحَمُونَ بِلِحَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غِلَاطٍ شِدَادٍ وَ إِنِّي كُنْتُ فِيهِمْ وَ لَمْ أَكُنْ مِنْهُمْ فَلَمَّا نَزَلَ الْعَذَابُ عَمَّيْ مَعَهُمْ فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ لَا أَذْرِي أَكْبُكَبُ فِيهَا أَمْ أُنْجُو مِنْهَا

He^{as} said: ‘So what did you all say and what was said to you?’ He said, ‘We said, ‘Return us to the world and we would be ascetic therein’. It was said to us, ‘You are all lying’. He^{as} said: ‘How come there did not speak to me^{as} anyone apart from you from among them?’ He said, ‘O Spirit of Allah^{azwj}! They are being reined by the rein of Fire at the hands of intensely harsh Angels, and I was among them and did not happen to be from them. So when the Punishment descended, I was generalised with them, and I was attached to a branch upon the edge of Hell, not knowing whether I would be plunging into it or whether I would be Rescued from it’.

فَأَلْتَقَتْ عَيْسَى (عليه السلام) إِلَى الْخَوَارِجِيِّينَ فَقَالَ يَا أَوْلِيَاءَ اللَّهِ أَكَلْتُ الخُبْزِ الثَّيْبِيسِ بِالْمِلْحِ الحَرِيشِ وَ النُّومُ عَلَى المَرْابِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَ الآخِرَةِ .

So Isa^{as} turned towards the disciples and he^{as} said: ‘O friends of Allah^{azwj}! Eating the dry bread with the crushed salt, and sleeping upon the garbage is much better for the well-being in the world and the Hereafter’.⁴⁷

الخُسَيْرِيُّ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِنِي بِوَجْهِ مِنْ وَجْهِ الرِّبِّ أَنْجُو بِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَيْهَا السَّائِلُ اسْتَمِعْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَعْمِلْ وَ اعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ زَاهِدٌ وَ صَابِرٌ وَ رَاغِبٌ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Shuayb Bin Abdullah, from one of his companions, raising it, said,

‘A man came over to Amir Al-Momineen^{asws} and he said, ‘O Amir Al-Momineen^{asws}! Advise me of an aspect from the aspects of the righteousness I can attain salvation with it’. Amir Al-Momineen^{asws} said: ‘O you questioner! Listen intently, then understand, then be convinced, and perform; and know that the people are three (types) – an ascetic one, a patient one, and a coveting one (having cravings).

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 11

فَأَمَّا الرَّاهِدُ فَقَدْ خَرَجَتْ الْأَحْزَانُ وَالْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا وَلَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَإِنَّهُ فَهُوَ مُسْتَرِيحٌ

So as for the ascetic one, so the grief and the happiness has exited from his heart, so he does not get happy with anything from the world nor does he despair upon anything that is lost from him. Thus he is in peace (of mind).

وَأَمَّا الصَّابِرُ فَإِنَّهُ يَتَمَنَّاهَا بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَشَتَائِهَا لَوْ أَطْلَعَتْ عَلَى قَلْبِهِ عَجِبْتَ مِنْ عِفَّتِهِ وَتَوَاضُعِهِ وَحَزْمِهِ

And as for the patient one, he wishes for it in his heart. So when he does attain from it, he restrains himself from it due to the evil consequences of it and its seduction. Were you to be notified upon (the contents of) his heart it would astonish you from its chastity, and its humbleness, and its resoluteness.

وَأَمَّا الرَّاعِبُ فَلَا يُبَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا مِنْ حِلِّهَا أَوْ مِنْ حَرَامِهَا وَلَا يُبَالِي مَا دَنَسَ فِيهَا عَرِضَهُ وَ أَهْلَكَ نَفْسَهُ وَ أَذْهَبَ مُرُوَّةَ قَلْبِهِ فِي عَمْرَةٍ يَضْطَرُّونَ .

And as for the covetous one, so he does not care whether the world comes to him from its Permissible (means) or from its Prohibited (means), and he does not care what filth there is in its display, and it destroys his soul, and removes his honour. Thus, these (covetous ones) are in the midst of disturbances'.⁴⁸

ابن أبي عميرٍ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى (عليه السلام) أَنْ عِبَادِي لَمْ يَتَفَرَّبُوا إِلَيَّ بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْ ثَلَاثِ خِصَالٍ قَالَ مُوسَى يَا رَبِّ وَ مَا هُنَّ قَالَ يَا مُوسَى الرَّهْدُ فِي الدُّنْيَا وَالْوَرَعُ عَنِ الْمَعَاصِي وَالْبُكَاءُ مِنْ خَشْيَتِي

Ibn Abu Umeyr, from a man from our companions who said,

'Abu Abd Allah^{asws} said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "My^{azwj} servants would not (be able to) come closer to Me^{azwj} with anything more Beloved to Me^{azwj} than three characteristics. Musa^{as} said: 'And what are these?' He^{azwj} Said: "O Musa^{as}! (These are) the asceticism (avoiding indulgence) in the world, and the piety from the disobedience, and the weeping from My^{azwj} fear".

قَالَ مُوسَى يَا رَبِّ فَمَا لِمَنْ صَنَعَ ذَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَمَّا الرَّاهِدُونَ فِي الدُّنْيَا فَفِي الْجَنَّةِ وَ أَمَّا الْبُكَاءُونَ مِنْ خَشْيَتِي فَفِي الرَّفِيعِ الْأَعْلَى لَا يُشَارِكُهُمْ أَحَدٌ وَ أَمَّا الْوَرَعُونَ عَنْ مَعَاصِي فَإِنِّي أَفْتَشُ النَّاسَ وَ لَا أَفْتَشُهُمْ .

Musa^{as}! O Lord^{azwj}! So what is for the one who does that?' So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Musa^{as}! As for the ascetic ones in the world, so they would be in the Paradise; and as for ones weeping from My^{azwj} fear, so they would be in the lofty

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 13

positions, no one would be participating with them; and as for the ones pious from My^{azwj} disobedience, so I^{azwj} will be Examining the people and would not be Examining them"⁴⁹.

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) يَا عُدَّتِي فِي كُرْبَتِي وَيَا صَاحِبِي فِي شِدَّتِي وَيَا وَلِيِّي فِي نِعْمَتِي وَيَا غِيَاثِي فِي رَغْبَتِي

From him, from Muhammad Bin Sinan, from Yaoub Bin Shuayb,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'O my^{asws} Aider during my^{asws} complaints, and my^{asws} Companion during my^{asws} difficulties, and O my^{asws} Guardian in my^{asws} Bounties, and O my^{asws} Helper during my^{asws} wishes!'

قَالَ وَكَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

He^{asws} said: 'And it was from the supplications of Amir Al-Momineen^{asws}: '(Say),

اللَّهُمَّ كَتَبْتَ الْأَنْثَارَ وَعَلِمْتَ الْأَخْبَارَ وَأَطَّلَعْتَ عَلَى الْأَسْرَارِ فَحُلَّتْ بَيْنَنَا وَبَيْنَ الْقُلُوبِ فَالَسِّرْ عِنْدَكَ عَلَانِيَةً وَالْقُلُوبُ إِلَيْكَ مُفْضَاةٌ وَإِنَّمَا أَمْرُكَ لِشَيْءٍ إِذَا أَرَدْتَهُ أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ

'O Allah^{azwj}! You^{azwj} Write down the impacts, and Know the information, and are Notified upon the secrets. You^{azwj} are Situated between us and the hearts, therefore the secret with You^{azwj} is open, and the hearts are broken up to You^{azwj}, and rather You^{azwj} Command for something when You^{azwj} Intend it: You^{azwj} are Saying to it: "Be", and it comes into being.

فَقُلْ بِرَحْمَتِكَ لِطَاعَتِكَ أَنْ تَدْخُلَ فِي كُلِّ عَضْوٍ مِنْ أَعْضَائِي وَلَا تُفَارِقْنِي حَتَّى أَلْقَاكَ وَ قُلْ بِرَحْمَتِكَ لِمَعْصِيَتِكَ أَنْ تَخْرُجَ مِنْ كُلِّ عَضْوٍ مِنْ أَعْضَائِي فَلَا تُفَرِّقْنِي حَتَّى أَلْقَاكَ وَ ارْزُقْنِي مِنَ الدُّنْيَا وَ زَهِّدْنِي فِيهَا وَ لَا تَزُوها عَنِّي وَ رَغِّبْنِي فِيهَا يَا رَحْمَانُ .

So, Say with Your^{azwj} Mercy to Your^{azwj} obedience to enter into every part of my body, and not to separate from me until I meet You^{azwj}. And Say with Your^{azwj} Mercy to Your^{azwj} disobedience that it should exit from every part of my body, so it would not come near me until I meet You^{azwj}; and Grace me from the world, and Cause me to be ascetic therein, and not to impede me and my wishes therein, O Beneficent!"⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعَجَلِيِّ مَوْلَى أَبِي الْمَعْرَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ثَلَاثُ أُعْطِينَ سَمِعَ الْخَلَائِقِ الْجَنَّةُ وَالنَّارُ وَالْحُورُ الْعِينُ فَإِذَا صَلَّى الْعَبْدُ وَقَالَ اللَّهُمَّ أَعْتِقْنِي مِنَ النَّارِ وَأَدْخِلْنِي الْجَنَّةَ وَ رَوِّجْنِي مِنَ الْحُورِ الْعِينِ قَالَتِ النَّارُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ أَنْ تُعْتِقَهُ مِنِّي فَأَعْتِقْهُ وَقَالَتِ الْجَنَّةُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ إِنِّي أَسْكِنُهُ فِيَّ وَقَالَتِ الْحُورُ الْعِينُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ خَطَبَنَا إِلَيْكَ فَزَوِّجْهُ مِنَّا

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ajaly a slave of Abu Al Magra'a who said,

⁴⁹ Al Kafi V 2 – The Book Of Supplication CH 15 H 6

⁵⁰ Al Kafi V 2 – The Book Of Supplication CH 60 H 30

‘I heard Abu Abd Allah^{asws} saying: ‘Three have been Given (the power to) hear the creatures – the Paradise, and the Fire and the Maiden Houries. So when the servant prays a *Salāt* and says, ‘O Allah^{azwj}! Liberate me from the Fire and Enter me into the Paradise and Marry the Maiden Houries to me’, the Fire says: ‘O Lord^{azwj}! Your^{azwj} servant has asked You^{azwj} to Emancipate him from me, so Emancipate him’; and the Paradise says: ‘O Lord^{azwj}! Your^{azwj} servant has asked You^{azwj} for me, so Settle him in me’; and the Maiden Houries say: ‘O Lord^{azwj}! Your^{azwj} servant has proposed to You^{azwj} (asking) for us, so Marry from us to him’.

فَإِنَّ هُوَ انصَرَفَ مِنْ صَلَاتِهِ وَ لَمْ يَسْأَلِ اللَّهَ شَيْئاً مِنْ هَذِهِ قُلْنَ الْحُورُ الْعِينُ إِنَّ هَذَا الْعَبْدَ فِينَا لَزَاهِدٌ وَ قَالَتِ الْجَنَّةُ إِنَّ هَذَا الْعَبْدَ فِي لَزَاهِدٌ وَ قَالَتِ النَّارُ إِنَّ هَذَا الْعَبْدَ فِي جَاهِلٍ .

So if he finishes from his *Salāt* and did not ask Allah^{azwj} for anything from this, the Maiden Houries say: ‘This servant is being an ascetic from us’; and the Paradise says: ‘This servant is being an ascetic regarding me’; and the Fire says, ‘This servant is ignorant regarding me’⁵¹.

⁵¹ Al Kafi V 3 – The Book of Salāt CH 32 H 22

Appendix I:

Ali^{asws} Ibn Al-Hussain^{asws} ‘s speech on Ascetism

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمَزَةَ قَالَ مَا سَمِعْتُ بِأَحَدٍ مِنَ النَّاسِ كَانَ أَزْهَدَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) إِلَّا مَا بَلَغَنِي مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza who said, ‘I have not heard of anyone who was more ascetic (pious) than Ali^{asws} Bin Al-Husayn^{asws} except for what has reached to me from Ali^{asws} Bin Abu Talib^{asws}’.

قَالَ أَبُو حَمَزَةَ كَانَ الْإِمَامُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا تَكَلَّمَ فِي الزُّهْدِ وَ وَعَظَ أَبْكَى مَنْ يَحْضُرْتَهُ

Abu Hamza said, ‘Whenever Ali^{asws} Bin Al-Husayn^{asws} spoke regarding the ascetism (self-restrain), those who were present with him^{asws}, (their eyes) would be filled with tears’.

قَالَ أَبُو حَمَزَةَ وَ قَرَأْتُ صَحِيفَةً فِيهَا كَلَامُ زُهْدٍ مِنْ كَلَامِ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) وَ كَتَبْتُ مَا فِيهَا ثُمَّ أَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ (صلوات الله عليه) فَعَرَضْتُ مَا فِيهَا عَلَيْهِ فَعَرَفَهُ وَ صَحَّحَهُ وَ كَانَ مَا فِيهَا

Abu Hamza said, ‘And I read a Parchment on which was the speech on ascetism from the speeches of Ali^{asws} Bin Al-Husayn^{asws}, and I wrote down what was in it. Then I came to Ali^{asws} Bin Al-Husayn^{asws}, so I presented what was in it to him^{asws}. He^{asws} recognised it, and corrected (my mistakes) from what I had (in my notes)’.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَفَانَا اللَّهُ وَ إِيَّاكُمْ كَيْدَ الظَّالِمِينَ وَ بَغْيِ الحَاسِدِينَ وَ بَطْشِ الجُبَّارِينَ

In the Name of Allah^{azwj}, the Beneficent, the Merciful. Allah^{azwj} is sufficient for us^{asws}. And beware of the plots of the unjust ones, and the rebellion of the envious ones, and the threats of the aggressors.

أَيُّهَا الْمُؤْمِنُونَ لَا يَغْتَنَّكُمْ الطَّوَاغِيثُ وَ أَتْبَاعُهُمْ مِنْ أَهْلِ الرِّغْبَةِ فِي هَذِهِ الدُّنْيَا المَائِلُونَ إِلَيْهَا الْمُفْتَتِنُونَ بِهَا الْمُقْبِلُونَ عَلَيْهَا وَ عَلَى حُطَامِهَا الهَامِدِ وَ هَشِيمِهَا البَائِدِ عَدَاً وَ اخَذُوا مَا حَذَرَكُمُ اللَّهُ مِنْهَا وَ ازْهَدُوا فِيمَا زَهَدَكُمُ اللَّهُ فِيهِ مِنْهَا وَ لَا تَرْكَبُوا إِلَى مَا فِي هَذِهِ الدُّنْيَا يُرْكَوْنَ مِنْ اتَّخَذَهَا دَارَ قَرَارٍ وَ مَنْزِلَ اسْتِيْطَانٍ

O you Believers! Do not be deceived by the tyrants and those who follow them, from the people who covet this world, those that are inclined towards it, those who have been deceived by it, those who go towards it, and to its lifeless ruins, and its chaff which will be defunct tomorrow. And be cautious of what Allah^{azwj} has Cautioned you from it, and abstain with regards to what Allah^{azwj} has Told you to abstain from, and do not incline towards what

is in this world, inclining like the ones who have taken it to be as a house for permanent dwelling.

وَاللَّهُ إِنَّ لَكُمْ مِمَّا فِيهَا عَلَيْهَا لَدَلِيلًا وَ تَنْبِيهًا مِنْ تَصْرِيفِ أَيَّامِهَا وَ تَعْيِيرِ انْقِلَابِهَا وَ مَثَلَاتِهَا وَ تَلَاغِيهَا بِأَهْلِهَا إِنَّهَا لَتَرْفَعُ الْحَمِيلَ وَ تَضَعُ الشَّرِيفَ وَ تُورِدُ أَقْوَامًا إِلَى النَّارِ غَدًا

By Allah^{azwj}, that which is in it is evidence for you and a warning from the changing of its days, and its conditions, and its examples, and it's playing with its people. It raises the fallen one and degrades the honourable one, and it will return its people to the Fire tomorrow.

فَقِي هَذَا مُعْتَبِرٌ وَ مُحْتَبِرٌ وَ زَاجِرٌ لِمُنْتَبِهِ إِنَّ الْأُمُورَ الْوَارِدَةَ عَلَيْكُمْ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِنْ مُظْلِمَاتِ الْفِتَنِ وَ حَوَادِثِ الْبِدَعِ وَ سُنَنِ الْجُورِ وَ بَوَائِقِ الزَّمَانِ وَ هَيْبَةِ السُّلْطَانِ وَ وَسْوَسةِ الشَّيْطَانِ لَتَشْتَبِهُ الْقُلُوبَ عَنْ تَنْبِيهِهَا وَ تُدْهِلُهَا عَنْ مَوْجُودِ الْهُدَى وَ مَعْرِفَةِ أَهْلِ الْحَقِّ إِلَّا قَلِيلًا مِمَّنْ عَصَمَ اللَّهُ فَلَيْسَ يَعْرِفُ تَصْرِيفَ أَيَّامِهَا وَ تَقَلُّبَ حَالَاتِهَا وَ عَاقِبَةَ ضَرَرِ فِتْنَتِهَا إِلَّا مَنْ عَصَمَ اللَّهُ وَ نَهَجَ سَبِيلَ الرُّشْدِ وَ سَلَكَ طَرِيقَ الْقَصْدِ

In it, there is a significant learning and warning, that the affairs which you come across every day and night from the darkness of the strife, and the new innovations, and the unjust traditions, and the commotions of the era, and the fear of the Sultan, and the whisperings of the Satan^{la}, all discourage the heart from taking lessons from it, and boggle it from finding guidance, and the recognition of the people of the truth, except for a few whom Allah^{azwj} has Protected. There is no one who will understand the changing of its days, and the alteration of its conditions, and hurtful consequences of its strife except for the one who is Protected by Allah^{azwj}, and Makes him to approach the way of guidance, and travels on the road purposefully.

ثُمَّ اسْتَعَانَ عَلَى ذَلِكَ بِالرُّهْدِ فَكَّرَ الْفِكْرَ وَ اتَّعَطَّ بِالْبَصْرِ فَارْدَجَرَ وَ زَهَدَ فِي عَاجِلِ بَهْجَةِ الدُّنْيَا وَ تَجَافَى عَنْ لَدَائِمِهَا وَ رَغِبَ فِي دَائِمِ نَعِيمِ الْآخِرَةِ وَ سَعَى لَهَا سَعْيَهَا وَ رَاقَبَ الْمَوْتَ وَ شَنَّ الْحَيَاةَ مَعَ الْقَوْمِ الظَّالِمِينَ نَظَرَ إِلَى مَا فِي الدُّنْيَا بِعَيْنِ نَبِيَّةٍ حَدِيدَةٍ الْبَصْرِ وَ أَبْصَرَ حَوَادِثَ الْفِتَنِ وَ ضَلَالَ الْبِدَعِ وَ جَوَرَ الْمُلُوكِ الظَّالِمَةِ

Then (he obtains) help against that by the ascetism, frequent thinking, paying attention to patience in order to notice the warning, and abstain from the immediate delights of the world, and defy its pleasures, and desire the Eternal Bliss of the Hereafter, and strive for it a striving. And he monitors the (approach of) death and passing away of the life with the unjust people. He looks at what is in the world with an illuminated vision, and the strife-taking place, and the misguidance of the innovations, and the injustices of the unjust kings.

فَلَقَدْ لَعَمْرِي اسْتَدْبَرْتُمُ الْأُمُورَ الْمَاضِيَةَ فِي الْأَيَّامِ الْحَالِيَةِ مِنَ الْفِتَنِ الْمُتَرَكَمَةِ وَ الْإِهْمَاكِ فِيمَا تَسْتَدِلُّونَ بِهِ عَلَى بَحْثِ الْعَوَاةِ وَ أَهْلِ الْبِدَعِ وَ الْبَغْيِ وَ الْمَسَادِ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ فَاسْتَعِينُوا بِاللَّهِ وَ ارْجِعُوا إِلَى طَاعَةِ اللَّهِ وَ طَاعَةِ مَنْ هُوَ أَوْلَى بِالطَّاعَةِ مِمَّنْ اتَّبَعَ فَأُطِيعَ

By my^{asws} life, you have matters from the past which were from days in which were free from strife, pre-occupations and engagements (these matters) have evidenced for you (that you were) avoiding the misguided and the people of innovation (Heretics) who rebel and create mischief in the earth without any right to do so. So seek Help from Allah^{azwj} and

return to the obedience of Allah^{azwj} and the obedience of the one^{asws} who is the foremost for the obedience and to be followed and obeyed.

فَالْحَذَرَ الْحَذَرَ مِنْ قَبْلِ النَّدَامَةِ وَالْحَسْرَةِ وَالْثُدُومِ عَلَى اللَّهِ وَالْوُفُوفَ بَيْنَ يَدَيْهِ وَ تَاللَّهِ مَا صَدَرَ قَوْمٌ قَطُّ عَنْ مَعْصِيَةِ اللَّهِ إِلَّا إِلَى عَذَابِهِ وَ مَا آتَرَ قَوْمٌ قَطُّ الدُّنْيَا عَلَى الْآخِرَةِ إِلَّا سَاءَ مُنْقَلَبُهُمْ وَ سَاءَ مَصِيرُهُمْ وَ مَا الْعِلْمُ بِاللَّهِ وَ الْعَمَلُ إِلَّا الْإِنْفَانِ مُؤْتَلِفَانِ فَمَنْ عَرَفَ اللَّهَ خَافَهُ وَ حَتَّى الْخَوْفُ عَلَى الْعَمَلِ بِطَاعَةِ اللَّهِ وَ إِنَّ أَرْتَابَ الْعِلْمِ وَ اتِّبَاعَهُمُ الَّذِينَ عَرَفُوا اللَّهَ فَعَمِلُوا لَهُ وَ رَغِبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

So beware of the danger before the remorse and the regret before proceeding to Allah^{azwj} and the pausing in front of Him^{azwj}, and no people ever went to Allah^{azwj} after having disobeyed Him^{azwj} except to His^{azwj} Punishment, and no people preferred the world over the Hereafter at all except that evil was their return, and evil was their journey.

The Knowledge, by Allah^{azwj} and the deeds are nothing but two harmonious matters. So the one who recognises Allah^{azwj} fears Him^{azwj}, and the fear urges him to the deeds in obedience to Allah^{azwj} and that the heads of the knowledge and those that follow them recognise Allah^{azwj} so they work (do deeds) for Him^{azwj} and desire towards Him^{azwj}, and Allah^{azwj} has Said: “[35:28] *Those truly fear Allah, among His Servants, who have knowledge*”.

فَلَا تَلْتَمِسُوا شَيْئًا مِمَّا فِي هَذِهِ الدُّنْيَا بِمَعْصِيَةِ اللَّهِ وَ اسْتَعْلُوا فِي هَذِهِ الدُّنْيَا بِطَاعَةِ اللَّهِ وَ اعْتَبِمُوا أَيَّامَهَا وَ اسْعَوْا لِمَا فِيهِ بِحَاجَتِكُمْ عَدَاً مِنْ عَذَابِ اللَّهِ فَإِنَّ ذَلِكَ أَقْلٌ لِلتَّبِعَةِ وَ أَدْنَى مِنَ الْعُذْرِ وَ أَرْجَى لِلنَّجَاةِ فَقَدِّمُوا أَمْرَ اللَّهِ وَ طَاعَةَ مَنْ أَوْجَبَ اللَّهُ طَاعَتَهُ بَيْنَ يَدَيْ الْأُمُورِ كُلِّهَا وَ لَا تُقَدِّمُوا الْأُمُورَ الْوَارِدَةَ عَلَيْكُمْ مِنْ طَاعَةِ الطَّوَاغِيَتِ مِنْ زَهْرَةِ الدُّنْيَا بَيْنَ يَدَيْ اللَّهِ وَ طَاعَتِهِ وَ طَاعَةَ أَوْلِي الْأَمْرِ مِنْكُمْ

So do not seek anything from this world by being disobedient to Allah^{azwj}, and preoccupy yourselves in this world by obedience to Allah^{azwj}, and seize its days, in a way to ensure your salvation ‘Tomorrow’ from the Punishment of Allah^{azwj}. That is the smallest consequence and the lowest form of excuse and the hope for the salvation. So give priority to the Commands of Allah^{azwj} and the obedience to the one^{asws} whose obedience Allah^{azwj} has Made it to be more than obligatory in all the matters in front of you. Do not give priority to the commands, which come to you from being obedient to the tyrants about the attractions of this world as oppose to that of Allah^{azwj} but rather submit to Him^{azwj}, and to the Masters of the Command^{asws} (Ul Al-Amr) from among you.

وَ اعْلَمُوا أَنَّكُمْ عِبِيدُ اللَّهِ وَ نَحْنُ مَعَكُمْ بِحُكْمِ عَلَيْنَا وَ عَلَيْنَا سَيِّدٌ حَاكِمٌ عَدَاً وَ هُوَ مُوقِفُكُمْ وَ مُسَائِلُكُمْ فَأَعِدُّوا الْجَوَابَ قَبْلَ الْوُفُوفِ وَ الْمُسَائِلَةِ وَ الْعُرْضِ عَلَى رَبِّ الْعَالَمِينَ يَوْمَئِذٍ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

And know that you are all servants of Allah^{azwj} and we^{asws} are with you. There is a Ruler^{azwj} Who will Rule over us^{asws} and you tomorrow, who is the Chief of the rulers. And He^{azwj} will Make you to pause and Question you, so prepare the answer before the pausing and the Questioning and presentation to the Lord^{azwj} of the Worlds on the Day in which no soul shall speak except by His^{azwj} Permission.

وَاعْلَمُوا أَنَّ اللَّهَ لَا يُصَدِّقُ يَوْمِيذٍ كاذِباً وَ لَا يُكذِّبُ صادقاً وَ لَا يَزِدُّ عُذْرَ مُسْتَحِقٍّ وَ لَا يَغْدِرُ غَيْرَ مَعْدُورٍ لَهُ الْحِجَّةُ عَلَى خَلْقِهِ بِالرُّسُلِ وَ الْأَوْصِيَاءِ بَعْدَ الرُّسُلِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ اسْتَقْبِلُوا فِي إِصْلَاحِ أَنْفُسِكُمْ وَ طَاعَةِ اللَّهِ وَ طَاعَةِ مَنْ تَوَلَّوْنَهُ فِيهَا لَعَلَّ نَادِمًا قَدْ نَدِمَ فِيمَا فَرَطَ بِالْأَمْسِ فِي جَنْبِ اللَّهِ وَ ضَيَّعَ مِنْ حُقُوقِ اللَّهِ وَ اسْتَغْفِرُوا اللَّهَ وَ تَوْبُوا إِلَيْهِ فَإِنَّهُ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَةِ وَ يَعْلَمُ مَا تَفْعَلُونَ

And know that Allah^{azwj}, on that Day, will neither Ratify a liar nor will He^{azwj} Belie a truthful one, nor will He^{azwj} Reject the excuse of a deserving one, nor Excuse the one who has no justification, as He^{azwj} has the Proof over His^{azwj} creatures by the Messengers^{as} and the successors^{as} after the Messengers^{as}. So fear Allah^{azwj}, servants of Allah^{azwj}, and welcome the correctors to yourselves, and the obedience to Allah^{azwj} and the obedience to the ones^{asws} whom Allah^{azwj} has Made to be Guardians regarding it. Perhaps the remorseful ones may regret for having wasted their yesterday regarding the Side of Allah^{azwj} (Junb Allah^{azwj} i.e. Ali^{asws}), and wasted the Rights of Allah^{azwj}. And seek Forgiveness from Allah^{azwj} and repent to Him^{azwj} for He^{azwj} Accepts the repentance, and Forgives the sins and Knows what you are doing.

وَ إِيَّاكُمْ وَ صُحْبَةَ الْعَاصِينَ وَ مَعُونَةَ الظَّالِمِينَ وَ مُجَاوِرَةَ الْفَاسِقِينَ احذَرُوا فِتْنَتَهُمْ وَ تَبَاعَدُوا مِنْ سَاحَتِهِمْ وَ اعْلَمُوا أَنَّهُ مَنْ خَالَفَ أَوْلِيَاءَ اللَّهِ وَ دَانَ بِغَيْرِ دِينِ اللَّهِ وَ اسْتَبَدَّ بِأَمْرِهِ دُونَ أَمْرِ وِليِّ اللَّهِ كَانَ فِي نَارٍ تَلْتَهَبُ تَأْكُلُ أَبْدَانًا قَدْ غَابَتْ عَنْهَا أَرْوَاحُهَا وَ غَلَبَتْ عَلَيْهَا شِفْوَتُهَا فَهُمْ مَوْتَى لَا يَجِدُونَ حَرَّ النَّارِ وَ لَوْ كَانُوا أَحْيَاءَ لَوْجَدُوا مَضَضَ حَرِّ النَّارِ

And beware of the company of the disobedient ones, and the help of the unjust ones, and the compulsions of the mischievous ones. Be cautious of their strife and distance yourselves from their places. And know that the one who opposes the Guardians^{asws} of Allah^{azwj}, and makes it to be a Religion without the Religion of Allah^{azwj}, and issues commands other than the commands of the Guardians^{asws} of Allah^{azwj} will be in the Inflamed Fire, which consumes the bodies from which the spirits are absent, and which have been overcome by its misfortune. (At present) they are dead, not feeling the heat of the Fire, and had they been alive they would have found their suffering in the heat of the Fire.

وَ اعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَ احْمَدُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَ اعْلَمُوا أَنَّكُمْ لَا تَخْرُجُونَ مِنْ قُدْرَةِ اللَّهِ إِلَى غَيْرِ قُدْرَتِهِ وَ سَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ ثُمَّ إِلَيْهِ تُحْشَرُونَ فَانْتَفِعُوا بِالْعِظَةِ وَ تَأَدَّبُوا بِآدَابِ الصَّالِحِينَ .

And take a lesson, O people of vision, and Praise Allah^{azwj} for what He^{azwj} has Guided you with, and know that you cannot escape from the Power of Allah^{azwj} to another power. Allah^{azwj} Sees your deeds, as well as His^{azwj} Messenger, then to them will be your resurrection. So benefit from the advice, and educate yourselves with the discipline of the righteous.⁵²

⁵² Al-Kafi, Vol. 8, H. 14450

Appendix II:

Sufis’ Discussions with Abu Abd Allah^{asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ دَخَلَ سُفْيَانُ الثَّوْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَرَأَى عَلَيْهِ ثِيَابَ بَيْضٍ كَأَنَّهَا غِرْقِيُّ الْبَيْضِ فَقَالَ لَهُ إِنَّ هَذَا اللَّبَاسَ لَيْسَ مِنْ لِبَاسِكَ فَقَالَ لَهُ اسْمَعْ مِنِّي وَعَ مَا أَقُولُ لَكَ فَإِنَّهُ خَيْرٌ لَكَ عَاجِلًا وَ آجِلًا إِنَّ أَنْتَ مِتَّ عَلَى السُّنَّةِ وَالْحَقِّ وَ لَمْ تَمُتْ عَلَى بَدْعَةٍ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘Sufyan Al-Sowry came over to Abu Abd Allah^{asws}, so he saw white clothes upon him^{asws}, as if they were the albumin of the egg, so he said to him^{asws}, ‘This attire is not from your^{asws} attires’. So he^{asws} said: ‘Listen from me^{asws} attentively what I^{asws} am going to say to you, for it would be better for you now and in the future, that you should die upon the Sunnah, and not die upon an innovation.

أَخْبَرَكُ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ فِي زَمَانٍ مُتَفَرِّجٍ جَدِبٍ فَأَمَّا إِذَا أَفْبَلَتِ الدُّنْيَا فَأَحَقُّ أَهْلِهَا بِهَا أَبْرَارُهَا لَا فُجَّارُهَا وَ مُؤْمِنُهَا لَا مُنَافِقُهَا وَ مُسْلِمُهَا لَا كُفَّارُهَا فَمَا أَنْكَرْتُ يَا ثَوْرِيُّ فَوَ اللَّهُ إِنَّنِي لَمَعَ مَا تَرَى مَا أَتَى عَلَيَّ مَذَّ عَقَلْتُ صَبَاحًا وَ لَا مَسَاءً وَ لِلَّهِ فِي مَالِي حَقٌّ أَمْرِي أَنْ أَضَعَهُ مَوْضِعًا إِلَّا وَضَعْتُهُ

I^{asws} hereby inform you that Rasool-Allah^{saww} was in an era which was desolate (barren) and waterless. So when the world turns, the most deserving of its inhabitants are its righteous ones (but) not its immoral ones, and its Believers not its hypocrites, and its Muslims not its Infidels. So what are you criticizing, O Sowry, for by Allah^{azwj}, I^{asws} am with what you see. By Allah^{azwj}! There has never come upon me a morning nor an evening such that there is a right for Allah^{azwj} in my^{asws} wealth which He^{azwj} had Commanded me^{asws} to place it in a (particular) place, except that I^{asws} did place it’.

قَالَ فَأَتَاهُ قَوْمٌ مِمَّنْ يُظْهِرُونَ الزُّهْدَ وَ يَدْعُونَ النَّاسَ أَنْ يَكُونُوا مَعَهُمْ عَلَى مِثْلِ الَّذِي هُمْ عَلَيْهِ مِنْ التَّقَشُّفِ فَقَالُوا لَهُ إِنَّ صَاحِبَنَا حَصِرَ عَنْ كَلَامِكَ وَ لَمْ تَحْضُرْهُ حُجَّتُهُ فَقَالَ لَهُمْ فَهَاتُوا حُجَجَكُمْ فَقَالُوا لَهُ إِنَّ حُجَجَنَا مِنْ كِتَابِ اللَّهِ فَقَالَ لَهُمْ فَأَذُلُوا بِهَا فَإِنَّهَا أَحَقُّ مَا اتَّبِعَ وَ عَمِلَ بِهِ

He (the narrator) said (in the meantime), ‘So a group came over to him^{asws}, from the ones who were manifesting the asceticism and calling the people that they should come to be with them upon the likes which they were upon, from the austerities (restrain). So they said to him^{asws}, ‘Our companion was tongue-tied from your^{asws} speech and could not present his arguments’. So he^{asws} said: ‘So you give your arguments’. So they said to him^{asws}, ‘Our argument is from the Book of Allah^{azwj}’. So he^{asws} said to them: ‘So indicate it, for it is most rightful of what is to be followed and acted by’.

فَقَالُوا يُقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى مُخْبِرًا عَنْ قَوْمٍ مِنْ أَصْحَابِ النَّبِيِّ (صلى الله عليه وآله) وَ يُؤْتِيُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ فَمَدَحَ فِعْلُهُمْ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا فَتَحْنُ نَكْتَفِي بِهَذَا فَقَالَ رَجُلٌ مِنَ الْجُلَسَاءِ إِنَّا رَأَيْنَاكُمْ تَزْهَدُونَ فِي الْأَطْعِمَةِ الطَّيِّبَةِ وَ مَعَ ذَلِكَ تَأْمُرُونَ النَّاسَ بِالْخُرُوجِ مِنْ أَمْوَالِهِمْ حَتَّى تَمْتَعُوا أَنْتُمْ مِنْهَا

So they said, 'Allah^{azwj} Blessed and High is Saying, Informing about a group of companions of the Prophet^{sawww} [59:9] and they prefer (others) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these are the ones who are the successful ones. Thus, He^{azwj} Complimented their deeds and Said in another place [76:8] And they give food out of love for Him to the poor and the orphan and the captive. Therefore, we are content with this'. So a man from the gathering said, 'I am seeing you all manifesting ascetism in you all being fed the good food, and along with that you are instructing the people with the taking out from their wealth to the extent that you all are enjoying from it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) دَعُوا عَنْكُمْ مَا لَا تَنْتَفِعُونَ بِهِ أَحَبْرُونِي أَيُّهَا النَّفَرُ أَلَكُمْ عِلْمٌ بِنَاسِخِ الْقُرْآنِ مِنْ مَنْسُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ الَّذِي فِي مِثْلِهِ ضَلَّ مَنْ ضَلَّ وَ هَلَكَ مَنْ هَلَكَ مِنْ هَذِهِ الْأُمَّةِ فَقَالُوا لَهُ أَوْ بَعْضِهِ فَأَمَّا كُلُّهُ فَلَا

So Abu Abd Allah^{asws} said: 'Remove from yourselves that which is not benefitting you. Inform me^{asws}, O you group! Is there anyone of you knowledgeable with the Abrogating (Verses) of the Quran from its Abrogated ones, and its Decisive from its Allegorical, those regarding the likes of which strayed the one who strayed, and destroyed was the one who was destroyed, from this community?' So they said to him^{asws}, 'Of some of it - as for all of it (the Holy Verses) - no'.

فَقَالَ هُمْ فَمِنْ هُنَا أُتَيْتُمْ وَ كَذَلِكَ أَحَادِيثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَّا مَا ذَكَرْتُمْ مِنْ إِخْبَارِ اللَّهِ عَزَّ وَ جَلَّ إِنَانَا فِي كِتَابِهِ عَنِ الْقَوْمِ الَّذِينَ أَخْبَرَ عَنْهُمْ بِحُسْنِ فِعَالِهِمْ فَقَدْ كَانَ مُبَاحًا جَائِزًا وَ لَمْ يَكُونُوا تُهَوِّا عَنْهُ وَ ثَوَابُهُمْ مِنْهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

So he^{asws} said to them; 'So from over here you are coming (to the reality). And similar to that are the Ahadeeth of Rasool-Allah^{sawww}. So as for what you have mentioned from the News of Allah^{azwj} Mighty and Majestic, it is regarding us^{asws} in His^{azwj} Book, informing the people with the goodness of our^{asws} deeds. So it was neutral, allowed, and it was not Forbidden from, and their Rewards from it is upon Allah^{azwj} Mighty and Majestic.

وَ ذَلِكَ أَنَّ اللَّهَ جَلَّ وَ تَقَدَّسَ أَمْرَ بِخِلَافِ مَا عَمِلُوا بِهِ فَصَارَ أَمْرُهُ نَاسِخًا لِفِعْلِهِمْ وَ كَانَ نَهَى اللَّهِ تَبَارَكَ وَ تَعَالَى رَحْمَةً مِنْهُ لِلْمُؤْمِنِينَ وَ نَظَرًا لِكَيْلَا يُضْرَبُوا بِأَنْفُسِهِمْ وَ عِيَالَتِهِمْ مِنْهُمْ الضَّعْفَةُ الصَّغَارُ وَ الْوِلْدَانُ وَ الشَّيْخُ الْفَاقِي وَ الْعَجُوزُ الْكَبِيرَةُ الَّذِينَ لَا يَصْبِرُونَ عَلَى الْجُوعِ فَإِنْ تَصَدَّقْتُ بِرَغِيفِي وَ لَا رَغِيفَ لِي غَيْرُهُ ضَاعُوا وَ هَلَكُوا جُوعًا

And that is that Allah^{azwj} Sanctified a matter with opposite to what they (people) had been doing with, so His^{azwj} Command came to be Abrogating of their deeds. And the Prohibition of Allah^{azwj} Blessed and High is a Mercy from it for the Believers, and a Consideration that perhaps they may harm themselves and their families among whom would be the weak, and the young, and the parents, and the dying old man, and the aged woman, those who cannot

be patient upon the hunger. So if I^{asws} were to give my^{asws} bread in charity, and there was no bread (left) other than (that which was) with me^{asws}, then one’s (family) would waste away and die of hunger.

فَمَنْ نَمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خَمْسُ تَمْرَاتٍ أَوْ خَمْسُ فُرُصٍ أَوْ دَنَانِيرٌ أَوْ دَرَاهِمٌ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُضَيِّعَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ الثَّانِيَةَ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّلَاثَةَ عَلَى قَرَابَتِهِ الْفُقَرَاءِ ثُمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءِ ثُمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا أُخْر

Thus, Rasool-Allah^{saww} said: ‘Five dates, or five discs (of bread), or five Dinars or Dirhams which the human being owns, and he wants to spend these, so the most superior of what the human being can spend upon are his parents. Then secondly upon himself and his family. Then thirdly upon his poor relatives. Then fourthly upon his poor neighbours. Then fifthly in the Way of Allah^{azwj}, and it is of the lowest Recompense.

أَوْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِلْأَنْصَارِيِّ حِينَ أُعْتِقَ عِنْدَ مَوْتِهِ خَمْسَةَ أَوْ سِتَّةَ مِنَ الرَّقِيقِ وَ لَمْ يَكُنْ يَمْلِكُ غَيْرَهُمْ وَ لَهُ أَوْلَادٌ صِغَارٌ لَوْ أَعْلَمْتُمُونِي أَمْرَهُ مَا تَرَكْتُكُمْ تَدْفِنُوهُ مَعَ الْمُسْلِمِينَ يَتْرُكُ صَبِيَّةً صِغَاراً يَتَكَفَّمُونَ النَّاسَ

Rasool-Allah^{saww} said to the (one of the) ‘Ansar’ (the Helpers in Madina) when he freed, at the time of his death, five or six of his slaves (and he did not own other than them) and for him were young children: ‘Had you let me^{saww} know, I^{saww} would have ordered you all not to bury him with the Muslims. He left young children to spread their hands to the people?’

ثُمَّ قَالَ حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ ابْدَأْ بِمَنْ تَعُولُ الْأَذَى فَأَلَاذِي ثُمَّ هَذَا مَا نَطَقَ بِهِ الْكِتَابُ رَدًّا لِقَوْلِكُمْ وَ نَهَيْاً عَنْهُ مَفْرُوضاً مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَاماً

Then he^{asws} said: ‘My^{asws} father^{asws} narrated to me^{asws} that Rasool-Allah^{saww} said: ‘Begin with the ones reliant (upon you), so the closest one, then the next closest one’. This is the Book that Speaks with is a rebuttal to your words, and Forbidden an Obligation from Allah^{azwj}, the Mighty, the Wise. He^{azwj} Said [25:67] **And they who when they spend, are neither extravagant nor stingy, and between that by stature (status).**

أَفَلَا تَرَوْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ غَيْرَ مَا أَرَأَيْتُمْ تَدْعُونَ النَّاسَ إِلَيْهِ مِنَ الْأَثَرِ عَلَى أَنْفُسِهِمْ وَ سَمَى مَنْ فَعَلَ مَا تَدْعُونَ النَّاسَ إِلَيْهِ مُسْرِفاً وَ فِي غَيْرِ آيَةٍ مِنْ كِتَابِ اللَّهِ يَقُولُ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَنَهَاهُمْ عَنِ الْإِسْرَافِ وَ نَهَاهُمْ عَنِ التَّقْتِيرِ وَ لَكِنْ أَمَرَ بَيْنَ أَمْرَيْنِ لَا يُعْطِي جَمِيعَ مَا عِنْدَهُ ثُمَّ يَدْعُو اللَّهَ أَنْ يَرْزُقَهُ

Are you not seeing that Allah^{azwj} Blessed and High Says other than what you all are showing, calling the people towards it from the preferring of (others) over their own selves, and Named the one who does what you are calling the people towards as being extravagant? And in another Verse from the Book of Allah^{azwj} He^{azwj} is Saying [7:31] **surely He does not Love the extravagant.** So He^{azwj} has Forbidden them from the extravagance, and Forbidden them from the miserliness, but has Commanded between the two matters, that one should not give away the entirety of what is in his presence, then he supplicates to Allah^{azwj} that He^{azwj} Grace him.

فَلَا يَسْتَجِيبُ لَهُ لِحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ (صلى الله عليه وآله) إِنَّ أَسْنَاظًا مِنْ أُمَّتِي لَا يُسْتَجَابُ لَهُمْ دُعَاؤُهُمْ رَجُلٌ يَدْعُو عَلَى وَالِدَيْهِ وَ رَجُلٌ يَدْعُو عَلَى غَرِيمٍ ذَهَبَ لَهُ بِمَالٍ فَلَمْ يَكْتُبْ عَلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ تَخْلِيَةَ سَبِيلِهَا بِيَدِهِ

So it would not be Answered due to the Hadeeth which has come from the Prophet^{saww} that: 'A category (of people) from my^{saww} community, their supplications would not be Answered to them – a man who supplicates against his parents; and a man who supplicates against a creditor who went away with his wealth and he had no written agreement against him and did not have a witness upon him; and a man who supplicates against his wife and Allah^{azwj} Mighty and Majestic has Made an freeing of the way (divorce) to be in his hands;

وَ رَجُلٌ يَفْعُدُ فِي بَيْتِهِ وَ يَقُولُ رَبِّ ارْزُقْنِي وَ لَا تَخْرُجْ وَ لَا يَطْلُبُ الرِّزْقَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَبْدِي أَمْ لَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ وَ الضَّرْبِ فِي الْأَرْضِ بِجَوَارِحِ صَحِيحَةٍ فَتَكُونَ قَدْ أُعْذِرْتَ فِيمَا بَيْنِي وَ بَيْنَكَ فِي الطَّلَبِ لِاتِّبَاعِ أَمْرِي وَ لِكَيْلَا تَكُونَ كَلًّا عَلَى أَهْلِكَ فَإِنْ شِئْتَ رَزُقْتِكَ وَ إِنْ شِئْتَ فَتَرْتُ عَلَيْنِكَ وَ أَنْتَ غَيْرُ مَعْدُورٍ عِنْدِي

And a man who sits in his house whilst saying, 'Lord^{azwj}! Grant me sustenance', and he neither goes out nor seeks the livelihood. So Allah^{azwj} Mighty and Majestic is Saying: "My^{azwj} servant! Did I^{azwj} not Make the way for you to the seeking and the going around in the land with healthy limbs? So you have become paralysed in what is between Me^{azwj} and you with regards to the seeking in following My^{azwj} Command, and perhaps you would become a burden upon your family. So if I^{azwj} so Desire to I^{azwj} would Grace you, and if I^{azwj} so Desire to be Straiten upon you, and you would be without an excuse in my Presence".

وَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا كَثِيرًا فَأَنْفَقَهُ ثُمَّ أَقْبَلَ يَدْعُو يَا رَبِّ ارْزُقْنِي فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَمْ لَمْ أُرْزُقْكَ رِزْقًا وَاسِعًا فَهَلَّا افْتَصَدْتَ فِيهِ كَمَا أَمَرْتُكَ وَ لَمْ تُسْرِفْ وَ قَدْ نَهَيْتُكَ عَنِ الْإِسْرَافِ وَ رَجُلٌ يَدْعُو فِي قَطِيعَةٍ رَحِمَ

And a man whom Allah^{azwj} had Graced with abundant wealth, so he spends it (all), then turns supplicating, 'O Lord^{azwj}! Grace me". So Allah^{azwj} Mighty and Majestic is Saying: "Did I^{azwj} not Grace you extensive sustenance? So you were not moderate in it as I^{azwj} had Commanded you, and why were you extravagant and I^{azwj} had Forbidden you from the extravagance?" And a man who supplicates regarding a cutting-off of a relationship.

ثُمَّ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ (صلى الله عليه وآله) كَيْفَ يُنْفِقُ وَ ذَلِكَ أَنَّهُ كَانَتْ عِنْدَهُ أُوقِيَّةٌ مِنَ الذَّهَبِ فَكَّرَهُ أَنْ يَبِيتَ عِنْدَهُ فَتَصَدَّقَ بِهَا فَأَصْبَحَ وَ لَيْسَ عِنْدَهُ شَيْءٌ وَ جَاءَهُ مَنْ يَسْأَلُهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَلَامَهُ السَّائِلُ وَ اغْتَمَّ هُوَ حَيْثُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ وَ كَانَ رَحِيمًا رَقِيقًا

Then Allah^{azwj} Taught His^{azwj} Prophet^{saww} how he^{saww} should spend, and that is once he^{saww} had an Owqiya (unit of measurement) of gold, so he^{saww} disliked that it should be with him^{saww} overnight. So he^{saww} gave in charity with it. So in the morning there was nothing with him^{saww}, and there came a beggar asking him^{saww}, but there did not happen to be anything with him^{saww} what he^{saww} could give him. So the beggar accused him^{saww}, and he^{saww} was saddened that there did not happen to be anything with him^{saww} what he^{saww} could give him, as he^{saww} was merciful, gentle.

فَأَدَّبَ اللَّهُ تَعَالَى نَبِيَّهُ (صلى الله عليه وآله) بِأَمْرِهِ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْشُورًا يَقُولُ إِنَّ النَّاسَ قَدْ يَسْأَلُونَكَ وَ لَا يَعْذِرُونَكَ فَإِذَا أُعْطِيتَ جَمِيعَ مَا عِنْدَكَ مِنَ الْمَالِ كُنْتَ قَدْ حَسَرْتَ مِنَ الْمَالِ

So Allah^{azwj} the Exalted Educated His^{azwj} Prophet^{saww} with His^{azwj} Command, so He^{azwj} Said [17:29] **And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, destitute.** He^{azwj} is Saying that the people have asked you^{saww} and will not excuse you^{saww}. So if you^{saww} were to give away the entirety of what is with you^{saww} from the wealth, you^{saww} would be regretful from the wealth (unable to help anymore).

فَهَذِهِ أَحَادِيثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) يُصَدِّقُهَا الْكِتَابُ وَ الْكِتَابُ يُصَدِّقُهُ أَهْلُهُ مِنَ الْمُؤْمِنِينَ وَ قَالَ أَبُو بَكْرٍ عِنْدَ مَوْتِهِ حَيْثُ قِيلَ لَهُ أَوْصِ فَقَالَ أَوْصِي بِالْخُمْسِ وَ الْخُمْسُ كَثِيرٌ فَإِنَّ اللَّهَ تَعَالَى قَدْ رَضِيَ بِالْخُمْسِ فَأَوْصَى بِالْخُمْسِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الثُّلْثَ عِنْدَ مَوْتِهِ وَ لَوْ عَلِمَ أَنَّ الثُّلْثَ خَيْرٌ لَهُ أَوْصَى بِهِ

Thus, these are the Ahadeeth of Rasool-Allah^{saww} ratifying the Book (Quran) and the Book Ratifies its people from the Believers. And Abu Bakr said at the time of his death when it was said to him, ‘Bequeath’. So he said, ‘I bequeath with the fifth, and the fifth is a lot, for Allah^{azwj} the Exalted is Pleased with the fifth’. So he bequeathed with the fifth, and Allah^{azwj} Mighty and Majestic had Made the third to be for him at the time of his death, and had he known that the third is better for him, he would have bequeathed with it.

ثُمَّ مَنْ قَدْ عَلِمْتُمْ بَعْدَهُ فِي فَضْلِهِ وَ زُهْدِهِ سَلْمَانَ وَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا فَأَمَّا سَلْمَانُ فَكَانَ إِذَا أَخَذَ عَطَاهُ رَفَعَ مِنْهُ قُوْتَهُ لِسَنِيَّتِهِ حَتَّىٰ يَخْضُرَ عَطَاؤُهُ مِنْ قَابِلٍ فَقِيلَ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ فِي زُهْدِكَ تَصْنَعُ هَذَا وَ أَنْتَ لَا تَدْرِي لَعَلَّكَ تَمُوتُ الْيَوْمَ أَوْ عَدَا فَكَانَ جَوَابَهُ أَنْ قَالَ مَا لَكُمْ لَا تَرْجُونَ لِي الْبَقَاءَ كَمَا حَفْتُمْ عَلَيَّ الْفَنَاءَ أَمَا عَلِمْتُمْ يَا جَهْلَةَ أَنَّ النَّفْسَ قَدْ تَلْتَأَتْ عَلَىٰ صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنَ الْعَيْشِ مَا يَعْتمِدُ عَلَيْهِ فَإِذَا هِيَ أَحْرَزَتْ مَعِيشَتَهَا اطْمَأَنَّتْ

Then the ones you know of after him in their merits and their asceticism, Salman^{ra} and Abu Zarr^{ra}, may Allah^{azwj} be Pleased with both of them^{ra}. So as for Salman^{ra}, whenever he^{ra} took his^{ra} contribution, he extracted from it a provision for his year until his contribution comes up the following year. So it was said to him^{as}, ‘O servant of Allah^{azwj}! You^{ra} in your^{ra} asceticism are doing this, and you^{as} do not know perhaps you^{as} would be dying today or tomorrow?’ So his^{ra} answer was that he^{ra} said: ‘What is the matter with you that you are not hoping that I^{as} would remain, just as you are fearing the death upon me^{ra}? Do you not know, O ignoramus, that the self becomes lethargic (restless) upon its owner when there does not happen to be the subsistence for it what he can depend upon. So when the subsistence is present, it is tranquil (peace of mind)?’

وَ أَمَّا أَبُو ذَرٍّ فَكَانَتْ لَهُ نُؤْيُفَاتٌ وَ شَوْيْهَاتٌ يَخْبُئُهَا وَ يَدْبِجُ مِنْهَا إِذَا اشْتَهَى أَهْلُهُ اللَّحْمَ أَوْ نَزَلَ بِهِ صَيْفٌ أَوْ رَأَى بِأَهْلِ الْمَاءِ الَّذِينَ هُمْ مَعَهُ خِصَاصَةٌ نَحَرَ هُمْ الْجُرُورَ أَوْ مِنَ الشَّيْبَانِ عَلَىٰ قَدْرِ مَا يَذْهَبُ عَنْهُمْ بِقَرَمِ اللَّحْمِ فَيَقْسِمُهُ بَيْنَهُمْ وَ يَأْخُذُ هُوَ كَنْصِيبٍ وَاحِدٍ مِنْهُمْ لَا يَنْفَضِلُ عَلَيْهِمْ وَ مَنْ أَزْهَدُ مِنْ هَؤُلَاءِ وَ قَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا قَالَ وَ لَمْ يَبْلُغْ مِنْ أَمْرِهِمَا أَنْ صَارَا لَا يَمْلِكَانِ شَيْئًا بِنْتَهُ كَمَا تَأْمُرُونَ النَّاسَ بِالْقَاءِ أَمْتِعْتِهِمْ وَ شَيَّعْتَهُمْ وَ يُؤْتِرُونَ بِهِ عَلَىٰ أَنْفُسِهِمْ وَ عِيَالَتِهِمْ

And as for Abu Zarr^{ra}, so there used to be for him^{ra} camels and sheep for milking them, and he^{ra} used to slaughter from them whenever his^{ra} family desired the meat, or if a guest were to lodge with him^{ra}, or if he^{ra} saw the people of the water who were with him^{ra} as destitute, he^{ra} would sacrifice the camel for them or from the sheep upon a measurement of what would remove the craving of the meat from them. So he^{ra} would distribute between them, and he^{ra} himself would take one share from them, not preferring himself upon them. And who is more ascetic than them (Salman^{ra} and Abu Zarr^{ra}), and Rasool-Allah^{saww} has said regarding them what he^{saww} said? And it (news) has not reached from the affairs of them both^{ra} that they^{ra} came to be in a state of not owning anything. In no way is it as you are instructing the people; the throwing away of their belongings and their things and preferring others by it upon their own selves, and their families.

وَاعْلَمُوا أَيُّهَا النَّفَرُ أَبِي سَمِعْتُ أَبِي يَزِيدِي عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ يَوْمًا مَا عَجِبْتُ مِنْ شَيْءٍ كَعَجَبِي مِنَ الْمُؤْمِنِ إِنَّهُ إِنْ فُرِضَ جَسَدُهُ فِي دَارِ الدُّنْيَا بِالْمَقَارِضِ كَانَ خَيْرًا لَهُ وَإِنْ مَلَكَ مَا بَيْنَ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا كَانَ خَيْرًا لَهُ وَكُلُّ مَا يَصْنَعُ اللَّهُ عَزَّ وَجَلَّ بِهِ فَهُوَ خَيْرٌ لَهُ

And know, O you group! I^{asws} heard my^{asws} father^{asws} reporting from his^{asws} forefathers^{asws} that Rasool-Allah^{saww} said one day: ‘I^{saww} am not astounded (amazed) from anything like I^{saww} am astounded from the Believer. If his body is cut into pieces in the house of the world with the scissors it would be good for him, and if he owns whatever is between the east of the earth and its west, it would be good for him, and everything what Allah^{azwj} Mighty and Majestic Does with him, so it is good for him’.

فَلَيْتَ شِعْرِي هَلْ يَحِيقُ فِيكُمْ مَا قَدْ شَرَحْتُ لَكُمْ مِنْذُ الْيَوْمِ أَمْ أَزِيدُكُمْ أَمْ عَلِمْتُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَى الْمُؤْمِنِينَ فِي أَوَّلِ الْأَمْرِ أَنْ يُقَاتِلَ الرَّجُلُ مِنْهُمْ عَشْرَةً مِنَ الْمُشْرِكِينَ

So I^{asws} am not aware, whether it has had any effect among you (after hearing) what I^{asws} have commented on today, or whether I^{asws} should increase for you all. Do you not know that Allah^{azwj} Mighty and Majestic has Obligated upon the Believers at first that the man among them should fight against ten from the Polytheists?

لَيْسَ لَهُ أَنْ يُؤَلِّيَ وَجْهَهُ عَنْهُمْ وَمَنْ وَّلَاهُمْ يَوْمَئِذٍ دُبُرَهُ فَقَدْ تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ ثُمَّ حَوَّكْتُمْ عَنْ حَالِهِمْ رَحْمَةً مِنْهُ لَهُمْ فَصَارَ الرَّجُلُ مِنْهُمْ عَلَيْهِ أَنْ يُقَاتِلَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ تَخْفِيفًا مِنَ اللَّهِ عَزَّ وَجَلَّ لِلْمُؤْمِنِينَ فَنَسَخَ الرَّجُلَانِ الْعَشْرَةَ

It was not for him that he should be turning his face away from them, and the one who turned back on his heels in those days, so he has reserved his seat in the Fire. Then He^{azwj} Changed for them about their situation out of Mercy from Him^{azwj}, so that man from them came to be Obligated that he fights two men from the Polytheists, being a Lightning from Allah^{azwj} Mighty and Majestic for the Believers. So the (Command) of two men Abrogated the (Command of) the ten.

وَ أَخْبِرُونِي أَيْضاً عَنِ الْفُضَاةِ أَ جَوْرَةٌ هُمْ حَيْثُ يَقْضُونَ عَلَى الرَّجُلِ مِنْكُمْ نَفَقَةَ امْرَأَتِهِ إِذَا قَالَ إِنِّي زَاهِدٌ وَ إِنِّي لَا شَيْءَ لِي فَإِنْ قُلْتُمْ جَوْرَةٌ ظَلَمَكُمْ أَهْلُ الْإِسْلَامِ وَ إِنْ قُلْتُمْ بَلْ عُدُولٌ خَصَمْتُمْ أَنْفُسَكُمْ وَ حَيْثُ تَرُدُّونَ صَدَقَةً مَنْ تَصَدَّقَ عَلَى الْمَسَاكِينِ عِنْدَ الْمَوْتِ بِأَكْثَرِ مِنَ الثَّلَاثِ

And inform me^{asws} as well about the judges. Would they be unjust when they are judging upon the man among you for payment of the expenses to his wife, if you were to say, ‘I am an ascetic. I am such that there is nothing for me’. If you were to say they are inequitable, the people of Al-Islam would call you as unjust. And if you were to say they have been just with you, you would be disputing against yourselves. And where would you be able to refute a charity given by the one who gives it to the poor at the time of his death, with more than a third?

أَخْبِرُونِي لَوْ كَانَ النَّاسُ كُلُّهُمْ كَالَّذِينَ تُرِيدُونَ زُهَاداً لَا حَاجَةَ لَهُمْ فِي مَتَاعِ غَيْرِهِمْ فَعَلَى مَنْ كَانَ يُتَصَدَّقُ بِكِفَارَاتِ الْإِيمَانِ وَ النُّدُورِ وَ الصَّدَقَاتِ مِنْ فَرَضِ الزَّكَاةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ التَّمْرِ وَ الزَّيْبِ وَ سَائِرِ مَا وَجِبَ فِيهِ الزَّكَاةُ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْعِثْمِ وَ غَيْرِ ذَلِكَ

Inform me^{asws}, if the people, all of them were to be like what you want them to be, as ascetics, there would not be any need for them regarding the belongings for others, so upon whom would they give charity with an expiation of the oaths, and the vows, and the charities from the Obligatory Zakat from the gold, and the silver, and the dates, and the raisins, and the rest of what is Obligated regarding it, the Zakat from the camels, and the cows, and the sheep, and other such when the matter was as you are saying it to be.

إِذَا كَانَ الْأَمْرُ كَمَا تَقُولُونَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْسَبَ شَيْئاً مِنْ عَرْضِ الدُّنْيَا إِلَّا قَدَمَهُ وَ إِنْ كَانَ بِهِ خِصَاصَةٌ فَيُسَمَّا ذَهَبْتُمْ إِلَيْهِ وَ حَمَلْتُمْ النَّاسَ عَلَيْهِ مِنَ الْجَهْلِ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ (صلى الله عليه وآله) وَ أَحَادِيثِهِ الَّتِي يُصَدِّقُهَا الْكِتَابُ الْمُنَزَّلُ وَ رَدُّكُمْ إِيَّاهَا بِجَهَالَتِكُمْ وَ تَرْكُكُمْ النَّظَرَ فِي غَرَائِبِ الْقُرْآنِ مِنَ التَّفْسِيرِ بِالنَّاسِخِ مِنَ الْمَنْسُوحِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ الْأَمْرِ وَ النَّهْيِ

If the matter was as you are saying it to be, that it is not befitting for anyone that he should withhold anything from the goods of the world except that he should send it forward (for the Hereafter), even though he may become a destitute by it, so evil it is what you are taking (the people) towards and carrying the people upon, due to your ignorance of the Book of Allah^{azwj} Mighty and Majestic, and a Sunnah of His^{azwj} Prophet^{saww}, and the Ahadeeth which are ratified by the Revealed Book, and you are rejecting these by your ignorance, and forsaking the consideration in the strangeness of the Quran from the interpretation of the Abrogating (Verses) from the Abrogated, and the Decisive and the Allegorical, and the Commands and the Prohibitions.

وَ أَخْبِرُونِي أَيْنَ أَنْتُمْ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ (عليه السلام) حَيْثُ سَأَلَ اللَّهُ مُلْكاً لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ اللَّهُ جَلَّ اسْمُهُ ذَلِكَ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَجِدِ اللَّهَ عَزَّ وَ جَلَّ غَابَ عَلَيْهِ ذَلِكَ وَ لَا أَحَدًا مِنَ الْمُؤْمِنِينَ وَ دَاوُدَ النَّبِيِّ (صلوات الله عليه) قَبْلَهُ فِي مُلْكِهِ وَ شِدَّةِ سُلْطَانِهِ

And inform me^{asws}, where are you (saying) about Suleyman^{as} Bin Dawood^{as}, where he^{as} asked Allah^{azwj} for a kingdom which would not be befitting for anyone (else) from after him^{as}? So Allah^{azwj}, Majestic is His^{azwj} Name, Granted him^{as} that, and he^{as} was speaking the rightfulness and was acting by it. Then we do not find Allah^{azwj} Mighty and Majestic Faulting him^{as} over that, nor anyone from the Believers. And the Prophet Dawood^{as} before him^{as} regarding his^{as} kingdom and the force of his^{as} authority.

ثُمَّ يُوسُفَ النَّبِيِّ (عَلَيْهِ السَّلَام) حَيْثُ قَالَ لِمَلِكِ مِصْرَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ فَكَانَ مِنْ أَمْرِ الَّذِي كَانَ أَنْ اخْتَارَ مَمْلَكَةَ الْمَلِكِ وَ مَا حَوْلَهَا إِلَى الْيَمَنِ وَ كَانُوا يَمْتَاوُونَ الطَّعَامَ مِنْ عِنْدِهِ لِمَجَاعَةٍ أَصَابَتْهُمْ وَ كَانَ يَقُولُ الْحَقَّ وَ يَعْمَلُ بِهِ فَلَمْ يَجِدْ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then the Prophet Yusuf^{as} when he^{as} said to the king of Egypt **[12:55] Place me (in authority) over the treasures of the land, I am a good keeper, knowing well.** So, from his^{as} matter was that he^{as} chose a kingdom of the king and what was around it up to Al-Yemen. And they (people) used to get their provisions from him^{as} due to them being hit by the famine, and he^{as} was speaking the truth and acting by it. So we do not find anyone faulting that upon him^{as}.

ثُمَّ ذُو الْقَرَيْنَيْنِ عَبْدُ أَحَبَّ اللَّهُ فَأَحَبَّهُ اللَّهُ وَ طَوَى لَهُ الْأَسْبَابَ وَ مَلَكَهُ مَشَارِقَ الْأَرْضِ وَ مَعَارِبَهَا وَ كَانَ يَقُولُ الْحَقَّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَجِدْ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then Zulqarnayn, a righteous one who loved Allah^{azwj}, so Allah^{azwj} Loved him and Rolled up his causes for him and Made him a king of the east of the earth and its west, and he was speaking the truth and was acting by it. Then we do not find anyone faulting that upon him.

فَتَأَدَّبُوا أَيُّهَا النَّفَرُ بِآذَابِ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ وَ افْتَصِرُوا عَلَى أَمْرِ اللَّهِ وَ نَهَيْهِ وَ دَعُوا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ بِمَا لَا عِلْمَ لَكُمْ بِهِ وَ رُدُّوا الْعِلْمَ إِلَى أَهْلِهِ تَوَجُّرُوا وَ تُعْذَرُوا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So educate yourselves, O group, by the Education of Allah^{azwj} Mighty and Majestic for the Believers, and moderate yourselves upon the Commands of Allah^{azwj}, and His^{azwj} Prohibitions, and leave from yourselves what is doubtful upon you, from what there is no knowledge for you of it, and refer the knowledge to its rightful ones, so you would be Recompensed, and Excused in the Presence of Allah^{azwj} Blessed and High.

وَ كُونُوا فِي طَلَبِ عِلْمِ نَاسِخِ الْقُرْآنِ مِنْ مَنْسُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ بِمَا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أَبْعَدُ لَكُمْ مِنَ الْجَهْلِ وَ دَعُوا الْجَهْلَةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

And become the seekers of the knowledge of the Abrogating (Verses) of the Quran from its Abrogated, and its Decisive from its Allegorical, and what Allah^{azwj} has Permitted regarding it from what is Prohibited. Thus, it would take you all closer to Allah^{azwj} and remote from the ignorance. And leave the ignorance to its people, for the people of the ignorance are many,

and the people of the knowledge are a few. And Allah^{azwj} Mighty and Majestic has Said ***[12:74] and above everyone possessed of knowledge, is the All-knowing one'***.⁵³

⁵³ Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1