

## Compete for Doing Good and not for the world

Some Ahadith are presenting here, advising us not to compete for the worldly gains but to do so for the work Allah<sup>-azwj</sup> Likes.

### Do not compete for worldly gains:

الْمُتَهَجِّدُ، رَوَى زَيْدُ بْنُ وَهْبٍ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ - يَوْمَ الْجُمُعَةِ فَقَالَ الْحَمْدُ لِلَّهِ الْوَلِيِّ الْحَمِيدِ الْحَكِيمِ الْمَجِيدِ الْفَعَالِ لِمَا يُرِيدُ عَلَّامِ الْغُيُوبِ وَ سِتَّارِ الْعُيُوبِ وَ خَالِقِ الْخَلْقِ وَ مُنْزِلِ الْقَطْرِ وَ مُدَبِّرِ الْأُمْرِ وَ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِ وَ الدُّنْيَا وَ الْآخِرَةِ وَارِثِ الْعَالَمِينَ وَ خَيْرِ الْفَاتِحِينَ الَّذِي مِنْ عَظَمِ شَأْنِهِ أَنَّهُ لَا شَيْءَ مِثْلُهُ

(The book) 'Al Mutahajjid' – It is reported by Zayd Bin Wahn who said,

'Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-saww</sup> be upon him<sup>-asws</sup>, addressed on the day of Friday. He<sup>-asws</sup> said: 'The Praise for Allah<sup>-azwj</sup>, the Guardian, the Praised, the Wise, the Glorious, and Doer of whatever He<sup>-azwj</sup> Wants, Know of the unseen, and Concealer of the faults, and Creator of the creation, and Descended of the drops (of rain), and Manager of the matters, and Lord<sup>-azwj</sup> of the skies and the earth, and the world and the Hereafter, Inheritor of the worlds, and best of the Deciders Who from the Magnificence of His<sup>-azwj</sup> Glory, there is nothing like Him<sup>-azwj</sup>!

تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ وَ دَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ وَ قَرَّ كُلُّ شَيْءٍ قَرَارَهُ هَيْبَتِهِ وَ خَضَعَ كُلُّ شَيْءٍ مِنْ خَلْقِهِ لِمُلْكِهِ وَ رُبُوبِيَّتِهِ الَّذِي يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ أَنْ تَقُومَ السَّاعَةُ وَ يَخْدُتْ شَيْءٌ إِلَّا بِعِلْمِهِ

All Things humble to His<sup>-azwj</sup> Magnificence, and all things are disgraced to His<sup>-azwj</sup> Honour, and all things submit to His<sup>-azwj</sup> Power, and all things settle in their settlements to His<sup>-azwj</sup> Prestige, and all things from His<sup>-azwj</sup> humble to His<sup>-azwj</sup> Kingdom and His<sup>-azwj</sup> Lordship<sup>-azwj</sup> which Withholds the sky from falling upon the earth except by His<sup>-azwj</sup> Permission, and from the Hour being established, and from any thing to occur except with His<sup>-azwj</sup> Knowledge.

نَحْمَدُهُ عَلَى مَا كَانَ وَ نَسْتَعِينُهُ مِنْ أَمْرِنَا عَلَى مَا يَكُونُ وَ نَسْتَعْفِرُهُ وَ نَسْتَهْدِيهِ

We praise Him<sup>-azwj</sup> upon what has happened, and we seek His<sup>-azwj</sup> Assistance from our affairs upon what will be happening, and we seek His<sup>-azwj</sup> Forgiveness and we seek His<sup>-azwj</sup> Guidance!

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ مَلِكُ الْمُلُوكِ وَ سَيِّدُ السَّادَاتِ وَ جَبَّارُ السَّمَاوَاتِ وَ الْأَرْضِ - الْوَاحِدُ الْقَهَّارُ الْكَبِيرُ الْمُتَعَالَى ذُو الْجَلَالِ وَ الْإِكْرَامِ دَيَّانٌ يَوْمَ الدِّينِ وَ رَبُّ آبَائِنَا الْأَوَّلِينَ

And I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, King of the kings, and Chief of the chiefs, and Subduer of the skies and the earth, the One, the Forceful, the Great, the Lofty with the Majesty and the Honour, Judge of the Day of religion (Qiyamah), and Lord<sup>-azwj</sup> of our forefathers the former ones!

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ دَاعِيًا إِلَى الْحَقِّ وَ شَاهِدًا عَلَى الْخَلْقِ فَبَلَّغَ رِسَالَاتِ رَبِّهِ كَمَا أَمَرَهُ لَا مُتَعَدِّبًا وَ لَا مُقْصِرًا وَ جَاهِدَ فِي اللَّهِ أَعْدَاءَهُ لَا وَايًا وَ لَا نَاكِيلًا وَ نَصَحَ لَهُ فِي عِبَادِهِ صَابِرًا مُحْتَسِبًا

And I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Sent him<sup>-saww</sup> as a caller to the truth, and a witness upon the creatures. He<sup>-saww</sup> delivered Messages of his<sup>-saww</sup> Lord<sup>-azwj</sup> just as He<sup>-azwj</sup> had Commanded him<sup>-as</sup>, neither exceeding nor being deficient, and he<sup>-saww</sup> fought for the Sake of Allah<sup>-azwj</sup> against His<sup>-azwj</sup> enemies neither getting weary nor tired, and advised for Him<sup>-azwj</sup> among His<sup>-azwj</sup> servants, patiently, anticipating.

وَقَبَضَهُ اللَّهُ إِلَيْهِ وَقَدْ رَضِيَ عَمَلَهُ وَتَقَبَّلَ سَعْيَهُ وَغَفَرَ ذَنْبَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

And Allah<sup>-azwj</sup> Captured him<sup>-saww</sup> to Him<sup>-azwj</sup> and was Satisfied with his<sup>-saww</sup> work, and Accepted his<sup>-saww</sup> striving, and Forgave his<sup>-saww</sup> (nation's) sins. May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَاعْتِمَادِ طَاعَتِهِ مَا اسْتَطَعْتُمْ فِي هَذِهِ الْأَيَّامِ الْحَالِيَةِ الْفَاتِيَةِ وَإِعْدَادِ الْعَمَلِ الصَّالِحِ لِلْجَلِيلِ مَا يَشْفِي بِهِ عَلَيْكُمْ الْمَوْتَ

I<sup>-asws</sup> advise you all, servants of Allah<sup>-azwj</sup>, with fearing Allah<sup>-azwj</sup>, and take to obeying Him<sup>-azwj</sup> whatever you are capable of in these days, the vacant, the perishable, and prepare the righteous deeds, the majestic what the death will be a healing upon you due to it.

وَأَمْرَكُمْ بِالرَّفْضِ لِهَذِهِ الدُّنْيَا التَّارِكَةِ لَكُمْ الزَّائِلَةَ عَنْكُمْ وَإِنْ لَمْ تَكُونُوا تُحِبُّونَ تَرْكَهَا وَ الْمُبْلِيَةِ لِأَجْسَادِكُمْ وَإِنْ أَحْبَبْتُمْ بَحْدِيدَهَا فَإِنَّمَا مَمْلُوكُمْ وَمَثَلُهَا كَرَكِبٍ سَلَكَوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ وَأَفْضُوا إِلَى عِلْمٍ فَكَأَنَّهُمْ قَدْ بَلَغُوهُ

And I<sup>-asws</sup> am instructing you all with rejecting this world (which is) leaving you, declining from you, and even though you don't like leaving it the decayer of your bodies, and even if you love its renewal. Rather, your example and its example is like riders travelling on a way, and it is as if they are cutting across it and ventured into knowledge. It is as if they had reached it.

وَكَمْ عَسَى الْمُجْرِي إِلَى الْعَايَةِ أَنْ يَجْرِيَ إِلَيْهَا حَتَّى يَبْلُغَهَا وَكَمْ عَسَى أَنْ يَكُونَ بَقَاءَ مَنْ لَهُ يَوْمٌ لَا يَعُدُّهُ وَ طَالِبٌ حَيْثُ مِنَ الْمَوْتِ يَخْدُوهُ

And how perhaps is the flow to the peak from flowing to it until one reaches it? And how much perhaps would be the remaining (alive) for the who has a day for him, not exceeding it, and he keeps seeking relentlessly from the death which is chasing him?

فَلَا تَنَافَسُوا فِي عِزِّ الدُّنْيَا وَ فَخْرِهَا وَلَا تُعْجِبُوا بِزِينَتِهَا وَ نَعِيمِهَا وَ لَا تُخْزِعُوا مِنْ ضَرَائِلِهَا وَ بُؤْسِهَا فَإِنَّ عِزَّ الدُّنْيَا وَ فَخْرَهَا إِلَى انْقِطَاعٍ وَإِنَّ زِينَتَهَا وَ نَعِيمَهَا إِلَى ارْتِجَاعٍ وَإِنَّ ضَرَّاءَهَا وَ بُؤْسَهَا إِلَى نَقَادٍ وَ كُلُّ مُدَّةٍ مِنْهَا إِلَى مُنْتَهَى وَ كُلُّ حَيٍّ فِيهَا إِلَى بَلَى

Therefore, do not **compete** regarding honour of the world and its pride, and do not be fascinated by its adornments and its bounties, and do not be alarmed from its harms and its hardships, for honour of the world and its pride is to the termination, and its adornments and its bounties to a reversion, and its harms and its hardship are to a depletion, and all terms from it are to an end-point, and all live in it is to decay.

أَوْ لَيْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ وَ فِي آبَائِكُمُ الْمَاضِينَ مُعْتَبَرٌ وَ بَصِيرَةٌ إِنْ كُنْتُمْ تَعْقِلُونَ أَوْ لَمْ تَرَوْا إِلَى الْأَمْوَاتِ لَا يَرْجِعُونَ وَ إِلَى الْأَخْلَافِ مِنْكُمْ لَا يَخْلُدُونَ

And isn't there a lesson for you all and insight in impacts of the former ones and in your past forefathers, if you use your intellect? And are you not looking at the dead that they are not returning and to the replacements from you that they will not be living eternally?

قَالَ اللَّهُ وَ الصِّدْقُ قَوْلُهُ- وَ حَرَامٌ عَلَى قَرِيْبَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ وَ قَالَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Allah<sup>-azwj</sup> Said, and His<sup>-azwj</sup> Words are truthful: **And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]; and Said: Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].**

أَوْ لَسْتُمْ تَرَوْنَ إِلَىٰ أَهْلِ الدُّنْيَا وَ هُمْ يُصْبِحُونَ عَلَىٰ أَخْوَالٍ شَقِيٍّ فَمِنْ مَيِّتٍ يُبْكِي وَ مُفْجِعٍ يُعْزَىٰ وَ صَرِيحٍ يَتَلَوَّىٰ وَ آخَرَ يُبَشِّرُ وَ يُهِنُّ وَ مِنْ عَائِدٍ يَعُودُ وَ آخَرَ يَنْفُسِهِ يَجُودُ وَ طَالِبٍ لِلدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ غَافِلٍ وَ لَيْسَ بِمَعْفُولٍ عَنْهُ وَ عَلَىٰ أَثَرِ الْمَاضِي مَا يَمْضِي الْبَاقِي

And aren't you looking at people of the world and they are coming to a morning upon various situations – from a dead being cried upon, and an afflicted being consoled, and an injured squirming (in pain), and another receiving glad tidings and being congratulated, and a returning one is returning, and another is finding his (last) breath, and a seeker of the world and the death is seeking him, and a heedless one not being heedless from, and being upon the tracks of the past ones is what the remaining ones are continuing.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ الَّذِي يَنْفَىٰ وَ يَفْقَىٰ مَا سِوَاهُ وَ إِلَيْهِ مَوَازِيءُ الْخَلْقِ وَ مَرْجِعُ الْأُمُورِ وَ هُوَ أَرْحَمُ الرَّاحِمِينَ

And the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds, and Lord<sup>-azwj</sup> of the seven skies, and Lord<sup>-azwj</sup> of the seven earths, and Lord<sup>-azwj</sup> of the Magnificent Throne Who will remain alive while whatever is besides Him<sup>-azwj</sup> will perish, and to Him<sup>-azwj</sup> is destination of the creatures, and return of the matters, and He<sup>-azwj</sup> is most Merciful of the merciful ones (an extract).<sup>1</sup>

### Compete in doing good:

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي يَعْقُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ فِيمَا تَأْتِي اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ( عَلَيْهِ السَّلَام ) يَا مُوسَى لَا تَرْكُنْ إِلَى الدُّنْيَا رُكُونَ الظَّالِمِينَ وَ رُكُونَ مَنْ اتَّخَذَهَا أَبًا وَ أُمَّ يَا مُوسَى لَوْ وَكَلْتُكَ إِلَى نَفْسِكَ لِنْتَظُرَ لَهَا إِذَا لَعَلَبَ عَلَيْكَ حُبُّ الدُّنْيَا وَ زَهَرَتْهَا

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from one of his companions, from Ibn Abu Yafour who said,

'I heard Abu Abdullah<sup>-asws</sup>: 'Among what Allah<sup>-azwj</sup> Mighty and Majestic Whispered to Musa<sup>-as</sup> with, was: "O Musa<sup>-as</sup>! Do not incline towards the world like the inclining of the unjust ones, the ones who take it as a father and a mother. O Musa<sup>-as</sup>! If I<sup>-azwj</sup> were to Leave you<sup>-as</sup> to yourself<sup>-as</sup> for consideration of it, then the love for the world and its blossoms would overcome upon you<sup>-as</sup>.

يَا مُوسَى نَافِسٌ فِي الْخَيْرِ أَهْلُهُ وَ اسْتَبْفَهُمْ إِلَيْهِ فَإِنَّ الْخَيْرَ كَاسِمِهِ وَ انْتُرِكَ مِنَ الدُّنْيَا مَا بِكَ الْعِنَىٰ عَنْهُ وَ لَا تَنْتَظِرْ عَيْنِكَ إِلَىٰ كُلِّ مَفْتُونٍ بِهَا وَ مُوَكَّلٍ إِلَىٰ نَفْسِهِ وَ اعْلَمْ أَنَّ كُلَّ فِتْنَةٍ بَدُوها حُبُّ الدُّنْيَا وَ لَا تَغْبِطُ أَحَدًا بِكَثْرَةِ الْمَالِ فَإِنَّ مَعَ كَثْرَةِ الْمَالِ تَكْثُرُ الذُّنُوبُ لِوَاجِبِ الْحُقُوقِ

<sup>1</sup> Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 68

O Musa<sup>-as</sup>! **Compete** regarding the goodness with its people, and precede them to it, for the goodness is like its name and leave from the world what you<sup>-as</sup> are self-sufficient from it, and your<sup>-as</sup> eyes should not look towards everyone intrigued by it and has allocated himself to it. And know, that every 'Fitna' (strife) begins with love for the world; and do not seek anyone with a lot of wealth, for along with the abundance of wealth are a lot of sins for the Obligatory rights.

وَلَا تُعْبِطَنَّ أَحَدًا بِرِضَى النَّاسِ عَنْهُ حَتَّى تَعْلَمَ أَنَّ اللَّهَ رَاضٍ عَنْهُ وَ لَا تَعْبِطَنَّ مَخْلُوقًا بِطَاعَةِ النَّاسِ لَهُ فَإِنَّ طَاعَةَ النَّاسِ لَهُ وَ اتِّبَاعَهُمْ إِيَّاهُ عَلَى غَيْرِ الْحَقِّ هَلَاكٌ لَهُ وَ لِمَنْ اتَّبَعَهُ .

And do not seek anyone by pleasing the people about him until you know that Allah<sup>-azwj</sup> is Pleased from him, and do not seek people by obeying the people for him, for in obeying the people for him and seeking them for him upon other than the truth, there would be destruction for him and for the one who sought him"<sup>2</sup>.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) تَنَافَسُوا فِي الْمَعْرُوفِ لِأَخْوَانِكُمْ وَ كُونُوا مِنْ أَهْلِهِ فَإِنَّ لِلْجَنَّةِ بَاباً يُقَالُ لَهُ الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا مَنْ اصْطَنَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: '**Compete** with each other regarding the good works to your brethren, and become from its deserving ones, for the Paradise has a Door called 'The good works', none shall enter it except the one who did the good works during the life of the world.

فَإِنَّ الْعَبْدَ لَيَمْتَشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيُؤَكِّلُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكَيْنِ وَاحِدًا عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ يَسْتَعْفِرَانِ لَهُ رَبَّهُ وَ يَدْعُوَانِ بِقَضَاءِ حَاجَتِهِ ثُمَّ قَالَ وَ اللَّهُ لَرَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَسْرُّ بِقَضَاءِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ .

So if the servant were to walk regarding a need of his *Momin* brother, Allah<sup>-azwj</sup> Mighty and Majestic would Allocate two Angels to him, one on his right and the other on his left, both seeking Forgiveness for him from his Lord<sup>-azwj</sup>, and both supplicating for the fulfilment of his needs'. Then he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Rasool-Allah<sup>-saww</sup> was more joyful with the fulfilment of a need of the *Momin* when it (news) arrived to him<sup>-saww</sup> than the needy one was himself'.<sup>3</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الصَّخْرِ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ رَفَعَهُ إِلَى أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ نَظَرَ إِلَى النَّاسِ فِي يَوْمٍ فَطَرٍ يَلْعَبُونَ وَ يَضْحَكُونَ فَقَالَ لِأَصْحَابِيهِ وَ التَّقَاتِ إِلَيْهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ شَهْرَ رَمَضَانَ مَضْمَاراً لِيَسْتَبْشِرُوا فِيهِ بِطَاعَتِهِ إِلَى رِضْوَانِهِ فَسَبَقَ فِيهِ قَوْمٌ فَفَارُوا وَ تَخَلَّفَ آخَرُونَ فَحَابُوا فَأَلْعَجِبَ كُلُّ الْعَجَبِ مِنَ الصَّاحِكِ اللَّاعِبِ فِي الْيَوْمِ الَّذِي يُثَابُ فِيهِ الْمُحْسِنُونَ وَ يُجِيبُ فِيهِ الْمُقْصِرُونَ وَ أَيُّمُ اللَّهُ لَوْ كَثِفَ الْعَطَاءُ لِشُغْلِ مُحْسِنٍ بِإِحْسَانِهِ وَ مُسِيءٍ بِإِسَاءَتِهِ .

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 21

<sup>3</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 10

A number of our companions, from Ahmad Bin Abu Abdullah, from Abu Al Sakhar Ahmad Bin Abdul Raheem,

(It has been narrated) raising it to Abu Al-Hassan<sup>-asws</sup>, said, 'He<sup>-asws</sup> looked at the people during the day of Fitr, playing and laughing, so he<sup>-asws</sup> said to his<sup>-asws</sup> companions and turned towards them: 'Allah<sup>-azwj</sup> Mighty and Majestic Created the Month of Ramazan as a race track for His<sup>-azwj</sup> creatures in order for them to compete (by being) in His<sup>-azwj</sup> obedience to (achieve) His<sup>-azwj</sup> Pleasure. So a group preceded in it, so they succeeded, and another were left behind, so they lost out. So I<sup>-asws</sup> am astounded with every astonishment from the laughing ones, the playing ones, in a day which the do-gooders are Rewarded, and the reducers lose out therein; and I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! If the covering was to be Removed, the good-doers would be busy in his goodness, and the evil-doer in his evil'.<sup>4</sup>

يَا مُوسَى نَافِسٌ فِي الْخَيْرِ أَهْلُهُ فَإِنَّ الْخَيْرَ كَاسْمِهِ وَ دَعِ الشَّرَّ لِكُلِّ مَفْتُونٍ

(In a lengthy Hadith, Allah<sup>-azwj</sup> Says) O Musa<sup>-as</sup>! Compete for the good with the people of goodness because the good is like its name, and leave the evil for those who are fascinated by it (an extract).<sup>5</sup>

يَا عِيسَى نَافِسٌ فِي الْخَيْرِ جُهْدَكَ تُعْرِفُ بِالْخَيْرِ حَيْثُمَا تَوَجَّهْتَ

(In a lengthy Hadith, Allah<sup>-azwj</sup> Says) O Isa<sup>-as</sup>! Compete with regards to the good with your<sup>-as</sup> striving; you<sup>-as</sup> will be known by the good wherever you<sup>-as</sup> may turn to.

يَا عِيسَى تُبِّ إِلَيَّ فَإِنِّي لَا يَتَعَاظُمُنِي ذَنْبٌ أَنْ أَعْفِرُهُ وَأَنَا أَرْحَمُ الرَّاحِمِينَ اْعْمَلْ لِنَفْسِكَ فِي مُهَلَّةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ وَ اعْبُدْنِي لِيَوْمِ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ فِيهِ أَجْرِي بِالْحَسَنَةِ أَضْعَافَهَا وَ إِنَّ السَّيِّئَةَ تُوبِقِي صَاحِبَهَا فَاْمَهْدْ لِنَفْسِكَ فِي مُهَلَّةٍ وَ نَافِسٌ فِي الْعَمَلِ الصَّالِحِ فَكَمْ مِنْ مَجْلِسٍ قَدْ كُفِضَ أَهْلُهُ وَ هُمْ مُجَارُونَ مِنَ النَّارِ

O Isa<sup>-as</sup>! Repent to Me<sup>-azwj</sup> as there is no grand sin that I<sup>-azwj</sup> do not Forgive it, and I<sup>-azwj</sup> am the Most Merciful of the merciful ones. Work for yourself<sup>-as</sup> in the time allocated from your<sup>-as</sup> term before someone else works for it, and worship Me<sup>-azwj</sup> for a day which will be like a thousand years of your counting, during which I<sup>-azwj</sup> will Reward the good deeds by increasing them, and that the sins would remain with their doers. Prepare for yourself<sup>-as</sup> in the allocated time, and compete in the good deeds, for how many a gathering has dispersed and its people being each other's neighbours in the Fire.

يَا ابْنَ مَرْيَمَ نَافِسٌ فِيهَا مَعَ الْمُتَنَافِسِينَ فَإِنَّمَا أُمْنِيَّةُ الْمُتَمَنِّينَ حَسَنَةُ الْمُنْظَرِ

<sup>4</sup> Al Kafi – V 4 – The Book of Fasts Ch 82 H 5

<sup>5</sup> Al-Kafi, Vol. 8, H. 14456

O son<sup>-as</sup> of Maryam<sup>-as</sup>! Compete with regards to it (the House in the Hereafter) along with the competitors, for it is the desire of the desirous ones, of good scenery.

يَا عِيسَى لَا تُشْرِكْ بِي شَيْئاً وَكُنْ مَعِيَ عَلَى خَدْرٍ وَلَا تُعْتَزَّ بِالصِّحَّةِ وَتُعْطِ نَفْسَكَ فَإِنَّ الدُّنْيَا كَفْيٌ زَائِلٌ وَمَا أَقْبَلَ مِنْهَا كَمَا أَذْبَرَ فَتَنَّا فِي الصَّالِحَاتِ جُهْدَكَ وَكُنْ مَعَ الْحَقِّ حَيْثُمَا كَانَ وَإِنْ قُطِعَتْ وَأُحْرِقَتْ بِالنَّارِ فَلَا تَكْفُرْ بِي بَعْدَ الْمَعْرِفَةِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ فَإِنَّ الشَّيْءَ يَكُونُ مَعَ الشَّيْءِ

O Isa<sup>-as</sup>! Do not associate anything with Me<sup>-azwj</sup> and be cautious from Me<sup>-azwj</sup>, and do not be deceived by the (good) health and do not be envious for the world is like a fleeting shadow, and what approaches it is like what has been left behind from it. So compete in the righteous deeds with your<sup>-as</sup> striving, and be with the truth wherever it may be even though you<sup>-as</sup> may be cut and burnt by the fire. So do not disbelieve in Me<sup>-azwj</sup> after the understanding, and do not become of the ignorant ones, for one ends up with that to which one associates (an extract).<sup>6</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَبْرِ وَالْمَنْبَرِ إِذَا هُوَ بِأَنَاسٍ مِنَ الشَّيْعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَاللَّهِ لَأُحِبُّ رِيَاحَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ وَ اعْلَمُوا أَنَّ وَلَا يَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ الْاجْتِهَادِ وَ **مَنْ ائْتَمَّ مِنْكُمْ بَعْدِي فَلْيَعْمَلْ بِعَمَلِهِ** أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوْلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah<sup>-asws</sup> saying: 'I<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup> went out until we<sup>-asws</sup> arrived in between the Grave and the Pulpit (of the Rasool Allah<sup>-sawww</sup>). There was a group of Shites over there, so I<sup>-asws</sup> greeted them, and then said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> love your aromas, and your spirits, so help me<sup>-asws</sup> upon that by being pious and striving. And know that our<sup>-asws</sup> Wilayah cannot be achieved except by piety and the striving, and the one from among you who follows a servant (an Imam<sup>-asws</sup>); he should emulate what he does. You are the Shites of Allah<sup>-azwj</sup>, and you are the Helpers of Allah<sup>-azwj</sup>, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

قَدْ ضَمَمْنَا لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ ضَمَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهِ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرُ أَرْوَاحاً مِنْكُمْ فَتَنَّا فُسُوهُوا فِي فَضَائِلِ الدَّرَجَاتِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءَ عَيْنَاءَ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِقَنْبَرٍ يَا قَنْبَرُ أَبْشِرْ وَ بَشِّرْ وَ اسْتَبْشِرْ فَوَ اللَّهُ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ عَلَى أُمَّتِهِ سَاخِطٌ إِلَّا الشَّيْعَةَ

We<sup>-asws</sup> have taken your responsibility for the Paradise on the Guarantee of Allah<sup>-azwj</sup> Mighty and Majestic, and the guarantee of the Rasool Allah<sup>-sawww</sup>. By Allah<sup>-azwj</sup>! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Believing woman is a virgin

<sup>6</sup> Al-Kafi, Vol. 8, H. 14551

Hourie and every Believer is a Truthful one. And Amir-ul-Momineen<sup>-asws</sup> has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah<sup>-azwj</sup>, the Rasool Allah<sup>-saww</sup> passed away while he<sup>-saww</sup> was angry with his<sup>-saww</sup> community except for the Shites'.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزًّا وَ عِزُّ الْإِسْلَامِ الشَّيْبَعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشَّيْبَعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْإِسْلَامِ الشَّيْبَعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الْإِسْلَامِ الشَّيْبَعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجَالِسُ الشَّيْبَعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامُ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشَّيْبَعَةُ

Indeed! For everything there is an honour and the honour of Al-Islam are the Shites. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shites. Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shites. Indeed! For everything is an Imam, and the Imam of the earth is the land on which the Shites live.

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بَعَيْنٍ عُشْبًا أَبَدًا وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا لَكُمْ فِي الدُّنْيَا وَ لَا لَكُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلِّ نَاصِبٍ وَ إِنْ تَعَبَدَ وَ اجْتَهَدَ مَنْشُوبٌ إِلَى هَذِهِ الْآيَةِ عَامِلَةٌ نَاصِبَةٌ تَصَلِي نَارًا حَامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

By Allah<sup>-azwj</sup>! Had you all not been in the earth, an eye would have never ever see herbs. By Allah<sup>-azwj</sup>! Had you all not been in the earth, Allah<sup>-azwj</sup> would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: **“[88:3] Toiling, Hostile one [88:4] Entering into burning fire”**. So every Hostile One (Nasibi) who struggles, his deeds would be wasted.

شَيْعَتُنَا يَنْطَلِقُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطَلِقُونَ بِتَفَلُّتٍ وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْ شَيْعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّةٍ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخِّرًا بَعَثَ بِهَا مَعَ أَمْنَتِهِ مِنَ الْمَلَائِكَةِ لِيُرُدُّوَهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our<sup>-asws</sup> Shites speak with the 'بُنُورِ' Light of Allah<sup>-azwj</sup> Mighty and Majestic, and the one who are opposed to them speak by instinct (biological needs). By Allah<sup>-azwj</sup>! There is none from our<sup>-asws</sup> Shites who sleeps, except that Allah<sup>-azwj</sup> Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He<sup>-azwj</sup> Makes it to be within the Treasures of His<sup>-azwj</sup> Mercy, and in the Gardens of Paradise, and in the Shade of His<sup>-azwj</sup> Throne. And if its term (death) has been delayed, He<sup>-azwj</sup> sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهُ إِنْ حَاجَّكُمْ وَ عُمَارِكُمْ لِحَاصَّةِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ فُقِرْتُمْ لِأَهْلِ الْعَيْنِ وَ إِنْ أَعْيَبَتْكُمْ لِأَهْلِ الْفَنَاعَةِ وَ إِنْ كُنْتُمْ كُلُّكُمْ لِأَهْلِ دَعْوَتِهِ وَ أَهْلِ إِجَابَتِهِ.

By Allah<sup>-azwj</sup> those of you who perform the Hajj and the Umrah are the special ones of Allah<sup>-azwj</sup> Mighty and Majestic. And the poor ones among you are the rich ones, and your rich ones are the contented ones. And all of you are the people whom He<sup>-azwj</sup> Invited and the people who accepted His<sup>-azwj</sup> Call'.<sup>7</sup>

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<sup>7</sup> Al-Kafi, Vol. 8, H. 14707