



(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from one of our companions,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'What is the limit of generosity?' He<sup>-asws</sup> said: 'You extract from your wealth the right which Allah<sup>-azwj</sup> has Obligated upon you, and you place it in its (proper) place".<sup>3</sup>

مع، معاني الأخبار أبي عن علي عن أبيه عن حماد عن حريز عن أبي عبد الله ع قال: السخي الكريم الذي يُنفق ماله في حق.

(The book) 'From Ma'any Al Akhbar' – My father, from Ali, from his father, from Hammad, from Hareyz,

'From Abu Abdullah<sup>-asws</sup> having said: 'The generous, the benevolent is the one who spends his wealth regarding a right".<sup>4</sup>

مع، معاني الأخبار ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن أحمد بن النضر عن علي بن عوف الأزدي قال قال أبو عبد الله ع السخاء أن تسخو نفس العبد عن الحرام أن تطلبه فإذا ظفر بالحلل طابت نفسه أن ينفقه في طاعة الله عز وجل.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Ali Bin Awf Al Azdy who said,

'Abu Abdullah<sup>-asws</sup> said: 'The generosity is that the soul of the servant is too generous from seeking the Prohibited. When he is successful with the Permissible, his souls fees good in spending it in obedience of Allah<sup>-azwj</sup> Mighty and Majestic".<sup>5</sup>

مع، معاني الأخبار ابن المتوكل عن السعدآبادي عن البرقي عن ابن فضال عن رجل عن حفص بن غياث عن أبي عبد الله ع قال قال رسول الله ص السخاء شجرة أصلها في الجنة وهي معلقة على الدنيا من تعلق بغصن منها اجتره إلى الجنة.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Ibn Fazzal, from a man, from Hafs Bin Giyas,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The generosity is a tree, its roots are in the Paradise, and it is drooping upon the world. One who attaches with a branch from it, it will pull him to the Paradise".<sup>6</sup>

مع، معاني الأخبار أبي عن سعد عن البرقي رفعه عن ابن طريف عن ابن ثباتة عن الحارث الأعور قال: قال أمير المؤمنين ع للحسن يا بني ما السماحة قال البذل في العسر واليسر.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, raising it from Ibn Tareyf, from Ibn Nubata, from Al Haris Al Awr who said,

<sup>3</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 10

<sup>4</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 11

<sup>5</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 12

<sup>6</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 13

'Amir Al-Momineen<sup>-asws</sup> said to Al-Hassan<sup>-asws</sup>: 'O my<sup>-asws</sup> son<sup>-asws</sup>! What is the munificence (generosity)?' He<sup>-asws</sup> said: 'The spending during the (financial) difficulties and the ease''.<sup>7</sup>

أَقُولُ رُوِيَ فِي الْكِتَابِ الْمَذْكُورِ بِإِسْنَادٍ آخَرَ أَنَّهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لِلْحَسَنِ مَا السَّمَاخَةُ قَالَ إِجَابَتُهُ السَّائِلُ وَ بَدَّلَ النَّائِلِ.

I (Majlisi) am saying, 'In the mentioned book, by another chain, Amir Al-Momineen<sup>-asws</sup> said to Al-Hassan<sup>-asws</sup>: 'What is the munificence (generosity)?' He<sup>-asws</sup> said: 'Answering the questioner and efforts for the recipient''.<sup>8</sup>

مص، مصباح الشريعة قَالَ الصَّادِقُ ع السَّخَاءُ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ وَ هُوَ عِمَادُ الْإِيمَانِ وَ لَا يَكُونُ مُؤْمِنٌ إِلَّا سَخِيحًا وَ لَا يَكُونُ سَخِيحًا إِلَّا ذُو يَقِينٍ وَ هِمَّةٍ غَالِيَةٍ لِأَنَّ السَّخَاءَ شُعَاعُ نُورِ الْيَقِينِ وَ مَنْ عَرَفَ مَا قَصَدَ هَانَ عَلَيْهِ مَا بَدَّلَ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>-asws</sup> said: 'The generosity is from the morals of the Prophets<sup>-as</sup>, and it is a pillar of Eman; and a Momin cannot be except generous, nor can a generous be except with certainty and high spirits, because the generosity is a ray from the light of certainty; and the one who recognises what is moderation, it will be easy upon him what he spends.

وَ قَالَ النَّبِيُّ ص وَ مَا جُبِلَ وَيُّ اللَّهِ إِلَّا عَلَى السَّخَاءِ وَ السَّخَاءُ مَا يَقَعُ عَلَى كُلِّ مُحِبِّبٍ أَقْلَهُ الدُّنْيَا

And the Prophet<sup>-saww</sup> said: 'And a friend of Allah<sup>-azwj</sup> is not brought into being except upon the generosity and the generosity is what occurs upon every beloved who deems the world as insignificant'.

وَ مِنْ عَلَامَةِ السَّخَاءِ أَنْ لَا يُبَالِي مَنْ [أَصْحَاب] أَكَلَ الدُّنْيَا وَ مَنْ مَلَكَهَا مُؤْمِنًا أَوْ كَافِرًا أَوْ عَاصِيًا أَوْ مُطِيعًا شَرِيفًا أَوْ وَضِعًا

And from a sign of the generous one is that he does not care who devours the world and who owns it, whether a Momin or a Kafir, and a disobedience one or an obedient one, noble or ignoble.

يُطْعِمُ غَيْرَهُ وَ يَجُوعُ وَ يَكْسُو غَيْرَهُ وَ يَعْرَى وَ يُعْطِي غَيْرَهُ وَ يَمْتَنِعُ مِنْ قَبُولِ عَطَاءِ غَيْرِهِ وَ يَمْنُ بِذَلِكَ وَ لَا يَمْتَنُ وَ لَوْ مَلَكَ الدُّنْيَا بِأَجْمَعِهَا لَمْ يَرِ نَفْسَهُ فِيهَا إِلَّا أَجْنَبِيًّا وَ لَوْ بَدَّلَهَا فِي ذَاتِ اللَّهِ عَزَّ وَ جَلَّ فِي سَاعَةٍ وَاحِدَةٍ مَا مَلَّ

He feeds others and he is hungry, and he clothes others and he is bare, and he gives others and he prevents (himself) from accepting the giving by others, and he confers

<sup>7</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 14 a

<sup>8</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 14 b

with that and he is not conferred; and if he were to own the world in its entirety, he would not see himself in it except as a stranger, and if he were to spend it regarding the Self of Allah<sup>-azwj</sup> Mighty and Majestic in one moment, he would not get fed-up.

قَالَ رَسُولُ اللَّهِ ص السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّارِ وَ الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ النَّاسِ بَعِيدٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّارِ وَ لَا يُسَمَّى سَخِيًّا إِلَّا الْبَادِلُ فِي طَاعَةِ اللَّهِ وَ لَوْجِهِ وَ لَوْ بَرَغِيفٍ أَوْ شَرْبَةِ مَاءٍ

Rasool-Allah<sup>-saww</sup> said: ‘The generous one is closer to Allah<sup>-azwj</sup>, closer to the people, closer to the Paradise, remote from the Fire, while the miser one is remote from Allah<sup>-azwj</sup>, remote from the people, remote from the Paradise, close to the Fire; and he cannot be named as generous except the spender in the obedience of Allah<sup>-azwj</sup> and for His<sup>-azwj</sup> Face, and even though it may be with a loaf or a drink of water.

قَالَ النَّبِيُّ ص السَّخِيُّ بِمَا مَلَكَ وَ أَرَادَ بِهِ وَجْهَ اللَّهِ وَ أَمَّا السَّخِيُّ فِي مَعْصِيَةِ اللَّهِ فَحَمَلُ سَخَطِ اللَّهِ وَ عَضْبِهِ وَ هُوَ أَنْجُلُ النَّاسِ عَلَى نَفْسِهِ فَكَيْفَ لِعَبْدِهِ حَيْثُ اتَّبَعَ هَوَاهُ وَ خَالَفَ أَمْرَ اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَبِحْمِلُ أَنْفَاهُمْ وَ أَنْقَالًا مَعَ أَنْفَاهُمْ

The Prophet<sup>-saww</sup> said: ‘The generous is with what he owns and intends the Face of Allah<sup>-azwj</sup> with it, and as for the generous in the disobedience of Allah<sup>-azwj</sup> is a bearer of the Dissatisfaction of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Wrath, and he the most miserly of the people upon himself, how would he be with others whereby he pursues his whims and opposes the Command of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Mighty and Majestic Says: ***And they will bear their own burdens, and (other) burdens along with their own burdens [29:13].***

وَ قَالَ النَّبِيُّ ص يُفُوُّ ابْنُ آدَمَ مَلِكِي مَلِكِي وَ مَالِي مَالِي يَا مَسْكِينُ أَيْنَ كُنْتَ حَيْثُ كَانَ الْمَلِكُ وَ لَمْ تَكُنْ وَ هَلْ لَكَ إِلَّا مَا أَكَلْتَ فَأَنْتَيْتَ أَوْ لَبَسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَبْقَيْتَ إِمَّا مَرْحُومٌ بِهِ وَ إِمَّا مُعَاقَبٌ عَلَيْهِ فَاعْقَلْ أَنْ لَا يَكُونَ مَالُ غَيْرِكَ أَحَبَّ إِلَيْكَ مِنْ مَالِكَ

And the Prophet<sup>-saww</sup> said: ‘The son of Adam<sup>-as</sup> says, ‘My kingdom! My kingdom!’ And ‘My wealth! My wealth!’ O poor fellow, where were you when the kingdom existed, and you did not exist? And is there for you except what you eat, so it has perished, or you wore, and it has decayed, or you donated so it remained? Either you will be Mercied due to it or Punished upon it. So use your intellect that the wealth of others does not become more beloved to you than your own wealth.

فَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا قَدَّمْتَ فَهُوَ لِلْمَالِكِينَ وَ مَا أَخَّرْتَ فَهُوَ لِلْوَارِثِينَ وَ مَا مَعَكَ فَمَا لَكَ عَلَيْهِ سَبِيلٌ سِوَى الْغُرُورِ بِهِ كَمْ تَسْعَى فِي طَلَبِ الدُّنْيَا وَ كَمْ تَدْعِي أَقْرَبُ أَنْ تُفْقِرَ نَفْسَكَ وَ تُعْيِي غَيْرَكَ.

Amir Al-Momineen<sup>-asws</sup> has said: ‘Whatever is sent ahead it is for the owners, and whatever is held back it is for the inheritors, and whatever is with you, there is no way

for you upon it apart from being deceived by it. How much you strived in seeking the world, and how much you left! Do you want to impoverish yourself and enrich others?”<sup>9</sup>

جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص الْجَنَّةُ دَارُ الْأَسْحِيَاءِ.

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah<sup>-saww</sup> said: 'The Paradise is a house for the generous ones”<sup>.10</sup>

– وَ قَالَ الصَّادِقُ ع السَّخِيُّ الْكَرِيمُ الَّذِي يُنْفِقُ مَالَهُ فِي حَقِّ.

And Al-Sadiq<sup>-asws</sup> said: 'The generous, the benevolent is the one who spends his wealth in a right (way)”<sup>.11</sup>

– رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِمَا هَلْ سَخِيٌّ أَفْضَلُ مِنْ سَائِحٍ يَخِيلِ.

It is reported from Abu Abdullah<sup>-asws</sup> having said: 'An ignorant generous one is superior to a wandering miser”<sup>.12</sup>

– وَ فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَشَابٌّ مُرَهَّقٌ فِي الدُّنُوبِ سَخِيٌّ أَحَبُّ إِلَيَّ مِنَ اللَّهِ مِنْ شَيْخٍ عَابِدٍ يَخِيلِ.

And in another Hadeeth, 'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'A generous youth immersed in sins is more Beloved to Allah<sup>-azwj</sup> than a miserly worshipping old man”<sup>.13</sup>

– الْحَسَنُ بْنُ عَلِيٍّ الْوَشَّاءُ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَ الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ.

Al-Hassan Bin Ali Al Washa who said,

'I heard Abu Al-Hassan Al-Reza<sup>-asws</sup> saying: 'The generous one is closer to Allah<sup>-azwj</sup>, closer to the Paradise, closer to the people, far from the Fire, while the miser is far from Allah<sup>-azwj</sup>, far from the Paradise, far from the people, closer to the Fire”<sup>.14</sup>

<sup>9</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 17

<sup>10</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 a

<sup>11</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 b

<sup>12</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 c

<sup>13</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 d

<sup>14</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 e

- وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَ الرَّجَالُ أَرْبَعَةٌ سَخِيٌّ وَ كَرِيمٌ وَ بَخِيلٌ وَ لَيْمٌ فَالسَّخِيُّ الَّذِي يَأْكُلُ وَ يُعْطِي وَ الْكَرِيمُ الَّذِي لَا يَأْكُلُ وَ لَا يُعْطِي وَ الْبَخِيلُ الَّذِي يَأْكُلُ وَ لَا يُعْطِي وَ اللَّيْمُ الَّذِي لَا يَأْكُلُ وَ لَا يُعْطِي.

And the Prophet<sup>-saww</sup> said: ‘The men are four – a generous, a benevolent, a miser, and dishonourable. The generous is the one who eats and feeds, and the benevolent is the one who does not eat and feeds, and the miser is the one who eats and does not feed, and the dishonourable is the one who neither eats nor feeds’.<sup>15</sup>

لي، الأمايلي للصدوق ابن نائفة عن علي بن أبيه عن الحسن بن علي بن فضال عن غالب بن عثمان عن شعيب العرقوفي عن الصادق جعفر بن محمد ع قال: من ملك نفسه إذا رغب و إذا رهب و إذا اشتهى و إذا غضب و إذا رضي حرم الله جسده على النار.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Natanah, from Ali, from his father, from Al-Hassan Bin Ali Bin Fazzal, from Ghalib Bin Usman, from Shueyb Al Aqarquqy,

‘From Al-Sadiq Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘One who controls himself when he desires, and when he fears, and when he is lusty, and when he is angered, and when he is pleased, Allah<sup>-azwj</sup> will Prohibit his body unto the Fire’.<sup>16</sup>

فتح، فتح الأبواب روي أن لُقْمَانَ الْحَكِيمِ قَالَ لَوْلَيْدِهِ فِي وَصِيَّتِهِ لَا تُعَلِّقْ قَلْبَكَ بِرِضَا النَّاسِ وَ مَدْحِهِمْ وَ دَمِيهِمْ فَإِنَّ ذَلِكَ لَا يَحْضُلُ وَ لَوْ بَالَعَ الْإِنْسَانُ فِي تَحْصِيلِهِ بِعَايَةِ قُدْرَتِهِ

(The book) ‘Fat’h Al Abwaab’ –

‘It is reported that Luqman<sup>-as</sup> the wise said to his<sup>-as</sup> son in his<sup>-as</sup> bequest: ‘Do not attach your heart with satisfying the people, and praising them, and condemning them, from that will not result, and even if the human being were to reach in achieving it, with the peak of his abilities’.

فَقَالَ وَلَدُهُ مَا مَعْنَاهُ أَحِبُّ أَنْ أَرَى لِدَلِكِ مِثْلًا أَوْ فِعَالًا أَوْ مَقَالًا

His<sup>-as</sup> son said, ‘What is its meaning? I would love to see for that either an example, or action, or words’.

فَقَالَ لَهُ الْخُرُوجُ أَنَا وَ أَنْتَ

He<sup>-as</sup> said to him: ‘Let us go out, me<sup>-as</sup> and you’.

<sup>15</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 f

<sup>16</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 1

فَخَرَجَا وَمَعَهُمَا بَيْمٌ فَرَكِبَهُ لُقْمَانُ وَ تَرَكَ وَلَدَهُ يَمْشِي وَرَاءَهُ فَاجْتَاؤُوا عَلَى قَوْمٍ فَقَالُوا هَذَا شَيْخٌ قَاسِي الْقَلْبِ قَلِيلُ الرَّحْمَةِ يَرْكَبُ هُوَ الدَّابَّةَ وَ هُوَ أَقْوَى مِنْ هَذَا الصَّبِيِّ وَ يَتْرُكُ هَذَا الصَّبِيَّ يَمْشِي وَرَاءَهُ وَ إِنَّ هَذَا بِئْسَ التَّدْبِيرُ

They went out and there was an animal with them. Luqman<sup>as</sup> rode it and left his<sup>as</sup> son walking behind him. They passed by a group of people. They said, 'This old man is of a cruel heart, little mercy. He is riding the animal and he<sup>as</sup> is stronger than this child, and he<sup>as</sup> has left the child to walk behind him, and this is an evil arrangement!'

فَقَالَ لَوْلَدِهِ سَمِعْتَ قَوْلَهُمْ وَ إِنكَارَهُمْ لِرُكُوبِي وَ مَشْيِكَ

He<sup>as</sup> said to his<sup>as</sup> son: 'Did you hear their words and their disliking my<sup>as</sup> riding and your walking?'

فَقَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ ارْكَبْ أَنْتَ يَا وَلَدِي حَتَّى أَمْشِيَ أَنَا

He<sup>as</sup> said: 'You ride, O my son, until I<sup>as</sup> walk!'

فَرَكِبَ وَلَدَهُ وَ مَشَى لُقْمَانُ فَاجْتَاؤُوا عَلَى جَمَاعَةٍ أُخْرَى فَقَالُوا هَذَا بِئْسَ الْوَالِدُ وَ هَذَا بِئْسَ الْوَلَدُ أَمَا أَبُوهُ فَإِنَّهُ مَا أَدَّبَ هَذَا الصَّبِيَّ حَتَّى يَرْكَبَ الدَّابَّةَ وَ يَتْرُكُ وَالِدَهُ يَمْشِي وَرَاءَهُ وَ الْوَالِدُ أَحَقُّ بِالِاخْتِرَامِ وَ الرَّكُوبِ وَ أَمَا الْوَلَدُ فَلِأَنَّهُ عَقَّ وَالِدَهُ بِحَدِيثِ الْحَالِ فَكِلَاهُمَا أَسَاءٌ فِي الْفِعَالِ

His<sup>as</sup> son rode, and Luqman<sup>as</sup> walked. They passed by another group. They said, 'This is an evil father, and this is an evil son! As for his father<sup>as</sup>, he<sup>as</sup> has not educated his child until he is riding the animal and has left his father<sup>as</sup> walking behind him, and the father<sup>as</sup> is more rightful with the respect and the riding, and as for the son, he is disloyal to his father<sup>as</sup> in this state. So both of them are worse in the action'.

فَقَالَ لُقْمَانُ لَوْلَدِهِ سَمِعْتَ

Luqman<sup>as</sup> said to his<sup>as</sup> son: 'Did you hear?'

فَقَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ تَرْكَبُ مَعَا الدَّابَّةَ

He<sup>as</sup> said: 'We shall ride both together'.

فَرَكَبَا مَعًا فَاجْتَاؤُوا عَلَىٰ جَمَاعَةٍ فَقَالُوا مَا فِي قَلْبِ هَذَيْنِ الرَّكِبِينَ رَحْمَةً وَلَا عِنْدَهُمْ مِنَ اللَّهِ خَيْرٌ يَرْكَبَانِ مَعَ الدَّابَّةِ يَقْطَعَانِ ظَهْرَهَا وَيَحْمِلَانِهَا مَا لَا يُطِيقُ لَوْ كَانَ قَدْ رَكِبَ وَاحِدٌ وَ مَشَىٰ وَاحِدٌ كَانَ أَصْلَحَ وَأَجْوَدَ

They rode both together. They passed by a group of people. They said, ‘There is no mercy in the heart of these two riders, nor is there any news from Allah<sup>-azwj</sup> with them. They are both riding the animal, breaking its back, and loading it (with) what it cannot endure. If only one would ride and the other had walked, it would be more correct and more perfect!’

فَقَالَ سَمِعْتُ

He<sup>-as</sup> said: ‘Did you hear?’

فَقَالَ نَعَمْ

He said, ‘Yes’.

فَقَالَ هَاتِ حَتَّىٰ نَتْرِكَ الدَّابَّةَ تَمْشِي خَالِيَةً مِنْ رُكُوبِنَا

He<sup>-as</sup> said: ‘Come, until we leave the animal walking vacant from its riders’.

فَسَاقَا الدَّابَّةَ بَيْنَ أُيْدِيهِمَا وَ هُمَا يَمْشِيَانِ فَاجْتَاؤُوا عَلَىٰ جَمَاعَةٍ فَقَالُوا هَذَا عَجِيبٌ مِنْ هَذَيْنِ الشَّخْصَيْنِ يَتْرَكَانِ دَابَّةً فَارِعَةً تَمْشِي بِغَيْرِ رَاكِبٍ وَ يَمْشِيَانِ وَ دُمُوهُمَا عَلَىٰ ذَلِكَ كَمَا دُمُوهُمَا عَلَىٰ كُلِّ مَا كَانَ

They ushered the animal in front of them and they were both walking. They passed by a group of people. They said, ‘This is strange from these two persons! They are leaving an animal free walking without a rider, and they are walking!’ And they condemned them upon that like what they had been condemned upon by all what had happened.

فَقَالَ لَوْلَيْدِهِ تَرَىٰ فِي تَحْصِيلِ رِضَاهُمْ حِيلَةً لِمُحْتَالٍ فَلَا تَلْتَفِتْ إِلَيْهِمْ وَ اسْتَعْلِ بِرِضَا اللَّهِ جَلَّ جَلَالُهُ فَبِهِ شُغْلٌ شَاغِلٌ وَ سَعَادَةٌ وَ إِقْبَالٌ فِي الدُّنْيَا وَ يَوْمَ الْحِسَابِ وَ السُّؤَالِ.

He<sup>-as</sup> said to his<sup>-as</sup> son: ‘Do you see any means for anyone to achieve their satisfaction? Do not turn to them and be pre-occupied with the Satisfaction of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, for in it is an occupation to be pre-occupied (with), and happiness, and achievement in the word, and Day of Reckoning, and the Questioning’<sup>17</sup>.

<sup>17</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 4

فتح، فتح الأبواب رُوي أنَّ موسى ع قَالَ: يَا رَبِّ احْبِسْ عَنِّي أَلْسِنَةَ بَنِي آدَمَ فَإِنَّهُمْ يَدُمُّونِي وَ قَدْ أُودِيَ كَمَا قَالَ اللَّهُ جَلَّ جَلَالُهُ عَنْهُمْ لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى

(The book) 'Fatah Al Abwaab' –

'It is reported that Musa<sup>-as</sup> said (in a supplication to Allah<sup>-azwj</sup>): 'Withhold the tongues of the children of Adam<sup>-as</sup> away from me<sup>-as</sup> for they are condemning me<sup>-asws</sup> and I<sup>-as</sup> have been hurt!', just as Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said about them: **Do not become like those who hurt Musa. [33:69].**

قِيلَ فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ يَا مُوسَى هَذَا شَيْءٌ مَا فَعَلْتَهُ مَعَ نَفْسِي أَ فَتُرِيدُ أَنْ أَعْمَلَهُ مَعَكَ فَقَالَ قَدْ رَضِيتُ أَنْ تَكُونَ لِي أُسْوَةً بِكَ.

It is said, 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Revealed to him<sup>-as</sup>: "O Musa<sup>-as</sup>! This is something I<sup>-azwj</sup> have not Done with Myself<sup>-sawww</sup>. Would you<sup>-as</sup> like Me<sup>-azwj</sup> to do it (along) with you<sup>-as</sup>?' He<sup>-as</sup> said: 'I<sup>-as</sup> am satisfied if there happens to be for me<sup>-as</sup> an exemplar with You<sup>-azwj</sup>'.<sup>18</sup>

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<sup>18</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 5