

Loyalty

Loyalty is enjoyed by the sincere ones and is a God-given ability. There is no loyalty to the kings.

الْخِصَالُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَاً عَنْ سَهْلِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ عَثْمَانَ عَنْ ثَابِتِ بْنِ دِينَارِ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ نَبَاتَةَ قَالَ كَانَ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ الصِّدْقُ أَمَانَةٌ وَ الْكُذْبُ خِيَانَةٌ وَ الْأَدَبُ رِئَاسَةٌ وَ الْحَزْمُ كِيَاسَةٌ وَ السَّرْفُ مَثْوَاةٌ وَ الْقَصْدُ مَثْرَاةٌ وَ الْحِرْصُ مَفْقَرَةٌ وَ الدَّنَاءَةُ مَحْفَرَةٌ وَ السِّخَاءُ قَرَبَةٌ وَ اللُّومُ غَرَبَةٌ وَ الدَّقَّةُ اسْتِكَانَةٌ وَ الْعِجْزُ مَهَانَةٌ وَ الْهُوَى مِيلٌ وَ الْوَفَاءُ كَيْلٌ وَ الْعَجَبُ هَلَاكٌ وَ الصَّبْرُ مَلَاكٌ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar and Ahmad Bin Idrees, both together from Sahl, from Muhammad Bin Al-Hassan Bin Azyd, from Amro Bin Isman, from Sabit Bin Dinar, from Ibn Zareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} had said: 'The truthfulness is fidelity, and the lying is betrayal, and etiquette is governance, and the determination is cleverness, and the extravagance is an impoverishment, and the moderation (economical) is enrichment, and the greed is poverty, and the lowliness is demeaning, and the generosity is nearness, and the blaming is estrangement, and the accuracy is complying, and the frustration (inability) is humiliation, and whims are an inclination, and the loyalty is a measurement, and the self-fascination is destruction, and the patience is a dominion'.¹

الْخِصَالُ ابْنُ الْوَلِيدِ عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْعَلَاءِ بْنِ فُضَيْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ إِذَا كُنَّ فِي الرَّجُلِ فَلَا تَجْرَحُ أَنْ تَقُولَ إِنَّهُ فِي جَهَنَّمَ الْجَفَاءُ وَ الْجَبِينُ وَ الْبَخْلُ وَ ثَلَاثٌ إِذَا كُنَّ فِي الْمَرْأَةِ فَلَا تَجْرَحُ أَنْ تَقُولَ إِنَّهَا فِي جَهَنَّمَ الْبِدَاءُ وَ الْخِيَلَاءُ وَ الْفَجْرُ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Sa'ad, from Al Barqy, from Muhammad Bin Sinan, from Al A'ala Bin Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'Three, when these are in the man, do not be offended in saying that he will be in Hell – the disloyalty, and the cowardice, and the miserliness; and three when these happen to be in the woman, do not be offended in saying she will be in Hell – the obscenity, and the vanity, and the immorality'.²

الْخِصَالُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عَمْرٍو عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ رَفَعَهُ إِلَى الصَّادِقِ ع أَنَّهُ قَالَ: حَمْسٌ هُنَّ كَمَا أَقُولُ لَيْسَتْ لِجَحِيلٍ رَاحَةٌ وَ لَا لِحَسُودٍ لَذَّةٌ وَ لَا لِمَلُوكٍ وَفَاءٌ وَ لَا لِكُذَّابٍ مَرُوءَةٌ وَ لَا يَسُودُ سَفِيهٌ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Abu Ali Bin Rashid,

¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 9

² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 11

'Raising it to Al-Sadiq^{asws} having said: 'Five, these are like what I^{asws} am saying – there isn't any rest for the miser, nor any pleasure for the envious, nor any loyalty for the kings, nor manliness for the liars, nor will a fool prevail'.³

المجالس للمفيد ابن قولويه عن الكليني عن علي بن إبراهيم عن اليقطيني عن يونس عن سعدان عن أبي عبد الله ع قال قال رسول الله ص بينما موسى بن عمران ع جالس إذ أقبل إبليس و عليه برنس ذو ألوان فلما دنا من موسى ع خلع البرنس و أقبل عليه فسلم عليه

(The book) 'Al Majaalis' of Al Mufeed – Ibn Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Sa'adan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'While Musa^{as} Bin Imran^{as} was seated when Iblees^{la} came, and upon him^{la} was a cap of different colours. When he^{la} was close from Musa^{as}, he^{la} removed the cap and faced to him^{as}. He^{la} greeted to him^{as}.

فقال له موسى من أنت قال أنا إبليس قال موسى فلما قرب الله دارك فيم جئت فقال إنما جئت لأسلم عليك لمكانك من الله عز وجل

Musa^{as} said to him^{la}: 'Who are you^{la}? He^{la} said, 'I^{la} am Iblees^{la}'. Musa^{as} said: 'May Allah^{azwj} not Draw your^{la} house closer! You^{la} have come regarding what?' He^{la} said, 'But rather, I^{la} have come to greet unto you^{as} due to your^{as} position from Allah^{azwj} Mighty and Majestic'.

فقال له موسى فما هذا البرنس قال أختطف به قلوب بني آدم قال موسى فأخبرني بالذنب الذي إذا أذنبه ابن آدم استحذت عليه فقال إذا أعجبته نفسه و استكثر عمله و صغر في عينيه ذنبه

Musa^{as} said to him^{la}: 'What is this cap?' He^{la} said, 'I^{la} grab the hearts of the children of Adam^{as} with it'. He^{as} said: 'Inform me with the sin which the son of Adam^{as} commits, you^{la} overwhelm upon him'. He^{la} said, 'When he is fascinated with himself and considers his deeds to be many and his sins become small in his eyes'.

ثم قال له أوصيك بثلاث خصال يا موسى لا تخل بامرأة و لا تخل بك فإنه لا يخلو رجل بامرأة و لا تخلو به إلا كنت صاحبه دون أصحابي

Then he^{la} said, 'I^{la} advise you^{as} with three characteristics, O Musa^{as}! Do not be alone with a woman nor let her be alone with you^{as}, for a man will not be alone with a woman nor a woman alone with him except I^{la} would be his companion besides by^{la} companions.

و إياك أن تعاهد الله عهداً فإنه ما عاهد الله أحد إلا كنت صاحبه دون أصحابي حتى أحول بينه و بين الوفاء به

And beware if making a pact with Allah^{azwj} for no one will make a pact with Allah^{azwj} except I^{la} would be his companions besides my^{la} companions until I^{la} am a barrier between him and being loyal with it.

و إذا هممت بصدقة فامضها فإنه إذا هم العبد بصدقة كنت صاحبه دون أصحابي حتى أحول بينه و بينها

³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 13

And whenever you^{as} think of giving charity, then implement it, for whenever the servant thinks of giving charity, I^{la} would be his companions besides my^{la} companions until I^{la} am a barrier between him and it’.

ثُمَّ وَلَّىٰ إِبْلِيسَ وَهُوَ يَقُولُ يَا وَيْلَهُ وَيَا عَوْلَهُ عَلَّمْتَ مُوسَىٰ مَا يَعْلَمُهُ بَنِي آدَمَ.

Then Iblees^{la} turned around and he^{la} was saying, ‘O woe! O alas! I^{la} have taught Musa^{as} what he^{as} will teach the children of Adam^{as}!’⁴

نَهَجٌ، فَهَجَ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِرَجُلٍ سَأَلَهُ أَنْ يَعِظَهُ لَأ تَكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بغيرِ الْعَمَلِ وَيُرْجَى التَّوْبَةَ بِطُولِ الْأَمَلِ يَقُولُ فِي الدُّنْيَا يَقُولُ الزَّاهِدِينَ وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاعِيَيْنِ إِنْ أُعْطِيَ مِنْهَا لَمْ يَشْبَعْ وَإِنْ مَنَعَ مِنْهَا لَمْ يَقْتَعِ يَعْجَزُ عَن شُكْرِ مَا أُوتِيَ وَيَتَّبِعِي الزِّيَادَةَ فِيمَا بَقِيَ

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{asws} said to a man who had asked him^{asws} to advise him: ‘Do not be from the ones hoping for the Hereafter without the action (working for it) and delays the repentance with long hopes. He is saying regarding the world the word of the ascetics while he is working in it the work of the desirous. If he is given something from it, he is not satiated and if he is prevented from it, he is not contented. He is frustrated from thanking for what he has got and seeks the increase regarding what remains.

يَنْهَى وَلَا يَنْتَهِي وَيَأْمُرُ بِمَا لَا يَأْتِي بِحِبِّ الصَّالِحِينَ وَلَا يَعْمَلُ عَمَلَهُمْ وَيُبْغِضُ الْمَذْنِبِينَ وَهُوَ أَحَدُهُمْ يَكْرَهُ الْمَوْتَ لِكَثْرَةِ ذُنُوبِهِ وَيُقِيمُ عَلَىٰ مَا يَكْرَهُ الْمَوْتَ لَهُ

He forbids (others), and he (himself) does not desist, and he instructs with what he (himself) does not perform. He loves the righteous and he does not work their works, and he hates the sinner, and he is one of them. He dislikes the death due to the abundance of his sins and he stays upon what he dislikes the death for him.

إِنْ سَقَمَ ظَلَّ نَادِمًا وَإِنْ صَحَّ آمَنَ لَاهِيًا يَعْجَبُ بِنَفْسِهِ إِذَا عَوْفِي وَيَقْنَطُ إِذَا ابْتَلِي إِنْ أَصَابَهُ بَلَاءٌ دَعَا مُضْطَرًّا وَإِنْ نَالَ رِخَاءً أَعْرَضَ مُغْتَرًّا تَغْلِبُهُ نَفْسُهُ عَلَىٰ مَا يَظُنُّ وَلَا يَغْلِبُهَا عَلَىٰ مَا يَسْتَيْقِنُ

If he falls sick, he remains remorseful, and if he is healthy, he feels secure and has fun. He is fascinated with himself when he is well and despairs when afflicted. If an affliction hits him, he supplicates desperately, and if he attains prosperity he turns away. His soul overcomes him upon what he conjectures, and he does not overcome it upon what he is certain of.

يَخَافُ عَلَىٰ غَيْرِهِ بِأَدْنَىٰ مِنْ ذَنْبِهِ وَيَرْجُو نَفْسَهُ بِأَكْثَرٍ مِنْ عَمَلِهِ إِنْ اسْتَعْنَىٰ بِطَرٍّ وَفُتِنَ وَإِنْ افْتَقَرَ قَنَطَ وَهَنْ يَقْصُرُ إِذَا عَمِلَ وَيَبَالِغُ إِذَا سَأَلَ

He fears upon others with the lowest of his sins and he hope for himself with more than his work. If he is enriched, he becomes snobbish and self-fascinated, and if he is impoverished, he despairs and weakens. He is deficient when he works and is far-reaching when he asks.

⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 23

إِنْ عَرَضَتْ لَهُ شَهْوَةٌ أَسْلَفَ الْمَعْصِيَةَ وَ سَوَّفَ التَّوْبَةَ وَ إِنْ عَرَّتَهُ مِحْنَةٌ أَنْفَرَجَ عَنْ شَرَائِطِ الْمَلَّةِ يَصِفُ الْعِبْرَةَ وَ لَا يَتَّبِعُهَا وَ لَا يَتَعَطَّى

If a lustful desire presents to him, he is quick in disobedience and delays the repentance, and if he goes through an ordeal he splits away from the Laws of religion. He describes the lessons and does not take a lesson, and he delivers the preaching, and he does not take a preaching.

فَهُوَ بِالْقَوْلِ مُدَلٌّ وَ مِنَ الْعَمَلِ مُقَلِّدٌ يَنَافِسُ فِيْمَا يَفْنَى وَ يَسَامِحُ فِيْمَا يَبْقَى يَرَى الْغَنَمَ مَغْرَمًا وَ الْعَرْمَ مَغْنَمًا يَخْشَى الْمَوْتَ وَ لَا يَبَادِرُ الْفَوْتَ

He is haughty with the words and with few from the deeds. He competes regarding what is perishable, and he overlooks regarding what is to remain. He view the gains as a loss and the loss as a gain. He fears the death and he does not anticipate the loss.

يَسْتَعْظِمُ مِنَ مَعْصِيَةِ غَيْرِهِ مَا يَسْتَقِلُّ أَكْثَرَ مِنْهُ مِنْ نَفْسِهِ وَ يَسْتَكْتِرُ مِنْ طَاعَتِهِ مَا يَحْقَرُهُ مِنْ طَاعَةِ غَيْرِهِ فَهُوَ عَلَى النَّاسِ طَاعِنٌ وَ لِنَفْسِهِ مُدَاهِنٌ

He considers the disobedience from others as mighty what he considers insignificant most of it from himself, and he considers plenty from his acts of obedience what he belittles the acts of obedience from others. Thus, he an accuser upon the people and a flatterer upon himself.

اللُّغُوُ مَعَ الْأَغْنِيَاءِ أَحَبُّ إِلَيْهِ مِنَ الذِّكْرِ مَعَ الْفُقَرَاءِ يَحْكُمُ عَلَى غَيْرِهِ لِنَفْسِهِ وَ لَا يَحْكُمُ عَلَيْهَا لِغَيْرِهِ يَرشُدُ غَيْرَهُ وَ يَغْوِي نَفْسَهُ فَهُوَ يَطَاعُ وَ يَعصِي وَ يَسْتَوْفِي وَ لَا يُوْفِي وَ يَخشَى الْخَلْقَ فِي غَيْرِ رَبِّهِ وَ لَا يَخشَى رَبَّهُ فِي خَلْقِهِ.

The playfulness with the rich is more beloved to him than the Zikr with the poor. He judges against others for himself and does not judge against himself for others. He guides others and deviates himself, so he is obeyed while he disobeys, and he is being loyal to while he is not loyal, and he fears the people regarding other than his Lord^{-azwj} and he does not fear his Lord^{-azwj} regarding His^{-azwj} people".⁵

⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 30