

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## Mursil among the Prophets'-as

### Summary:

We learn from Ahadith that Allah<sup>-azwj</sup> Sent down 124,000 Prophets<sup>-as</sup>. From among these are the Mursils (Messenger Prophets<sup>-as</sup>) who were Sent the Divine Books. From among the Mursil Prophets<sup>-as</sup>, are the five Ul Al-Azm Prophets<sup>-as</sup> who are the Chiefs<sup>-as</sup> of all Prophets<sup>-as</sup>. And the Chief<sup>-saww</sup> of the Ul Al-Azm Prophets<sup>-as</sup> is Prophet Mohammed<sup>-saww</sup>, the last Prophet.<sup>1</sup> The topic of Ul Al-Azm Propets<sup>-as</sup> is covered elsewhere: <https://hubeali.com/article/ul-al-azm-prophets-and-the-divine-books/>

In Ahadith, we frequently find references to Prophets<sup>-as</sup> and the Mursil Prophets<sup>-as</sup>. Below some Ahadith are cited on the number of Mursil Prophets<sup>-as</sup> and the Divine Books revealed onto them<sup>-as</sup>.

The Ahadith which mention Mursil Prophets<sup>-as</sup> are many, see for example:

وَأَيُّ سُلْطَانٍ أَوْ أَحَدٍ مِنَ النَّاسِ كَفَّهُ عَنْ شَيْءٍ أَوْ حَالَ بَيْنَهُ وَ بَيْنَ شَيْءٍ يَمَّا دَكَرْتُ فِي كِتَابِي هَذَا أَوْ أَحَدٍ يَمُنُّ دَكَرْتُ فَهُوَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ بَرِيءٌ وَ اللَّهُ وَ رَسُولُهُ مِنْهُ بُرَاءٌ وَ عَلَيْهِ نَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ نَعْنَةُ الْأَعْيُنِ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ جَمَاعَةَ الْمُؤْمِنِينَ

And whichever ruler, or anyone from the people stops him<sup>-asws</sup> from something, or obstruct between him and something from what I<sup>-asws</sup> mentioned in this letter of mine<sup>-asws</sup>, or anyone from whom I<sup>-asws</sup> mentioned, so he would be disavowed from Allah<sup>-azwj</sup> and from His<sup>-asws</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> would be disavowed from him, and upon him would be the Curse of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Wrath, and the Curses of the cursers, and the Angels of Proximity, and the Prophets<sup>-as</sup>, and the Mursil Prophets<sup>-as</sup>, and the group of Momineen (An extract).<sup>2</sup>

Also, we find in several Ahadith Musil Prophet<sup>-as</sup>, angels<sup>-as</sup> of proximity and Momineen whose hearts are tested for Eman are praised and mentioned:

Rasool- Allah - قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ أَفْضَلُ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ أَوْصِيَانِي سَادَةُ أَوْصِيَاءِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ ذُرِّيَّتِي أَفْضَلُ ذُرِّيَّاتِ النَّبِيِّينَ وَ الْمُرْسَلِينَ<sup>1</sup>  
 Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am the chief of the Prophets<sup>-as</sup> and the Mursils<sup>-as</sup>, and superior than the Angels of Proximity, and my<sup>-saww</sup> successor<sup>-asws</sup> is the chief of the successors<sup>-as</sup> of the Prophets<sup>-as</sup> and the Mursils<sup>-as</sup>, and my<sup>-saww</sup> offspring is the most superior of the offspring of the Prophets<sup>-as</sup> and the Mursils<sup>-as</sup> (An extract, Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 15)

<sup>2</sup> Al Kafi V 1 – The Book Of Divine Authority CH 72 H 15

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَصَعَبٌ لَا يُؤْمِنُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Jabir who said,

‘Abu Ja’far<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘The Ahadith of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> are difficult, becoming more difficult. None will believe in it except for an Angel of Proximity, or a Mursil Prophet<sup>as</sup>, or a servant whose heart Allah<sup>azwj</sup> has Tested for the *Eman*.

فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَلَا تَنْتَهِ فُلُوبُكُمْ وَ عَرَفْتُمُوهُ فَاقْبَلُوهُ وَ مَا اشْتَأَرْتُمْ مِنْهُ فُلُوبُكُمْ وَ أَنْتَكِرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ وَ إِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدُكُمْ بِشَيْءٍ مِنْهُ لَا يَحْتَمِلُهُ فَيَقُولُ وَ اللَّهُ مَا كَانَ هَذَا وَ اللَّهُ مَا كَانَ هَذَا وَ الْإِنْكَارُ هُوَ الْكُفْرُ .

Thus, whatever is referred upon you all from a Hadeeth of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and your hearts incline towards it, and you recognise it, so accept it, and whatever your hearts get constricted from and you cannot recognize it, so refer it back to Allah<sup>azwj</sup> and to the Rasool<sup>saww</sup>, and to the knowledgeable one<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>; and rather, the destroyed is when one of you is narrated to with something from it, and he cannot bear it, so he is saying, ‘By Allah<sup>azwj</sup>! This was not so. By Allah<sup>azwj</sup>! This was not so’. And the denial, it is the disbelief<sup>3</sup>.

### The meanings of Our<sup>asws</sup> Ahadith are Difficult:

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ ( عَلَيْهِ السَّلَامُ ) جُعِلَتْ فِدَاكَ مَا مَعْنَى قَوْلِ الصَّادِقِ ( عَلَيْهِ السَّلَامُ ) حَدِيثُنَا لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

Muhammad Bin Yahya and others, from Muhammad Bin Ahmad, from one of our companions who said,

‘I wrote to Abu Al-Hassan Sahib Al-Askar<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! What is the meaning of the words of Al-Sadiq<sup>asws</sup>: ‘Our<sup>asws</sup> Ahadeeth, none can bear it except for an Angel of Proximity, nor a Mursil Prophet<sup>as</sup>, nor a Momin whose heart Allah<sup>azwj</sup> has Tested for the *Eman*’?’.

فَجَاءَ الْجَوَابُ إِنَّمَا مَعْنَى قَوْلِ الصَّادِقِ ( عَلَيْهِ السَّلَامُ ) أَيُّ لَا يَحْتَمِلُهُ مَلَكٌ وَ لَا نَبِيٌّ وَ لَا مُؤْمِنٌ إِنَّ الْمَلَكَ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مَلِكٍ غَيْرِهِ وَ النَّبِيُّ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى نَبِيِّ غَيْرِهِ وَ الْمُؤْمِنُ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مُؤْمِنٍ غَيْرِهِ فَهَذَا مَعْنَى قَوْلِ جَدِّي ( عَلَيْهِ السَّلَامُ ) .

So the answer came: ‘But rather, the meaning of the words of Al-Sadiq<sup>asws</sup>, i.e., neither can an Angel bear it, nor a Prophet<sup>as</sup>, nor a Momin, is that the Angel cannot bear it until he brings it out (narrates) to another Angel, and the Prophet<sup>as</sup> cannot bear it until he<sup>as</sup> brings it out to

<sup>3</sup> Al Kafi V 1 – The Book Of Divine Authority CH 102 H 1

another Prophet<sup>as</sup>, and the *Momin* cannot bear it until he brings it out to another *Momin*. So, this is the meaning of the words of my<sup>asws</sup> grandfather<sup>asws</sup>.<sup>4</sup>

### The Mursil Prophets<sup>as</sup>:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمُتَعَمِّيِّ عَنْ هِشَامٍ عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ سَادَةُ النَّبِيِّينَ وَالْمُرْسَلِينَ خَمْسَةٌ وَهُمْ أَوْلُو الْعِزِّ مِنَ الرُّسُلِ وَعَلَيْهِمْ دَارَتْ الرَّحَى نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَى جَمِيعِ الْأَنْبِيَاءِ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Kash’amy, from Hisham, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah<sup>asws</sup> saying, ‘The chiefs of the Prophets<sup>as</sup> and the Mursils<sup>as</sup> are five, and they<sup>as</sup> are the Determined Ones (*Ul Al-Azm*) from the Rasools<sup>as</sup>, and upon them<sup>asws</sup> is the pole of the grind-mill (the central role) – Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup>, and Muhammad<sup>saww</sup>, may Salawat be upon them<sup>as</sup> and upon the entirety of the Prophets<sup>as</sup>.<sup>5</sup>

مع، معاني الأخبار ل، الخصال علي بن عبد الله الأسوارى عن أحمد بن محمد بن قيس عن عمرو بن حفص عن عبد الله بن محمد بن أسد عن الحسين بن إبراهيم عن يحيى بن سعيد البصري عن ابن جريح عن عطاء عن عتبة اللبثي عن أبي ذر رحمه الله قال: قلت يا رسول الله كم النبيون قال مائة ألف و أربعمائة و عشرون ألف نبي قلت كم المرسلون منهم قال ثلاث مائة و ثلاثة عشر جمعا غيراً

Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays, from Amro Bin Hafs, from Abdullah Bin Muhammad Bin Asad, from Al Husayn Ibrahim, from Yahya Bin Saeed Al Basry, from Ibn Jareeh, from Ata’a, from Utba Al Lays,

‘From Abu Zarr<sup>ra</sup> having said, ‘I<sup>ra</sup> said, ‘O Rasool-Allah<sup>saww</sup>! How many were the Prophets<sup>as</sup>?’ He<sup>saww</sup> said: ‘One hundred and twenty-four thousand (1,24000) Prophets<sup>as</sup>’. I<sup>ra</sup> said, ‘How many were the Mursils<sup>as</sup> (Messengers) from them<sup>as</sup>?’ He<sup>saww</sup> said: ‘Three hundred and thirteen (313), being a large number’.

قلت من كان أول الأنبياء قال آدم قلت و كان من الأنبياء مرسلًا قال نعم خلقه الله بيده و نفخ فيه من روحه

I<sup>ra</sup> said, ‘Who was the first of the Prophets<sup>as</sup>?’ He<sup>saww</sup> said: ‘Adam<sup>as</sup>’. I<sup>ra</sup> said, ‘And was he<sup>saww</sup> from the Messenger Prophets<sup>as</sup>?’ He<sup>saww</sup> said: ‘Yes. Allah<sup>azwj</sup> Created him<sup>as</sup> by His<sup>azwj</sup> Hands and Blew into him<sup>as</sup> from His<sup>azwj</sup> Spirit’.

ثم قال يا أبا ذر أربعمائة من الأنبياء سريانئون آدم و شيث و أخنوخ و هو إدريس و هو أول من خط بالقلم و نوح- و أربعمائة من العرب هود و صالح و شعيب و نبيك محمد ص و أول نبي من بني إسرائيل موسى و آخريهم عيسى و ستمائة نبي

Then he<sup>saww</sup> said: ‘O Abu Zarr<sup>ra</sup>! Four of the Prophets<sup>as</sup> were Assyrian – Adam<sup>as</sup>, and Shees<sup>as</sup>, and Ahnoukh<sup>as</sup> and he<sup>as</sup> is Idrees<sup>as</sup> and he<sup>as</sup> is the first one to write with the pen. And four from the Arabs – Hud<sup>as</sup>, and Salih<sup>as</sup>, and Shuab<sup>as</sup> and your<sup>ra</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup>.

<sup>4</sup> Al Kafi V 1 – The Book Of Divine Authority CH 102 H 4

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 2 H 3

And the first Prophet<sup>as</sup> from the Children of Israel was Musa<sup>as</sup>, and the last of them<sup>as</sup> was Isa<sup>as</sup>, and six hundred Prophets<sup>as</sup>.

قُلْتُ يَا رَسُولَ اللَّهِ كَمْ أَنْزَلَ اللَّهُ تَعَالَى مِنْ كِتَابٍ قَالَ مِائَةَ كِتَابٍ وَ أَرْبَعَةَ كُتُبٍ أَنْزَلَ اللَّهُ تَعَالَى عَلَى شَيْثٍ عِ خَمْسِينَ صَحِيفَةً وَ عَلَى إِدْرِيسَ ثَلَاثِينَ صَحِيفَةً وَ عَلَى إِبْرَاهِيمَ عِشْرِينَ صَحِيفَةً وَ أَنْزَلَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ

I<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>! How many Books did Allah<sup>azwj</sup> Reveal?' He<sup>saww</sup> said: 'One hundred and four Books (104)– Allah<sup>azwj</sup> the Exalted Revealed fifty (50) Parchment unto Shees<sup>as</sup>, and thirty (30) Parchments unto Idrees<sup>as</sup>, and twenty (20) Parchments unto Ibrahim<sup>as</sup>, and He<sup>azwj</sup> Revealed the Torah, and the Evangel, and the Psalms, and the Furqan (Quran)'.<sup>6</sup>

بيان: قال الجزري

Word of Al-Hajri:

هكذا جاءت الرواية قالوا و الصواب جما غفيرا و الجماء الغفير و جماء غفيرا أي مجتمعين كثيرين ثم قال و أصل الكلمة من الجموم و الجممة و هو الاجتماع و الكثرة و الغفير من الغفر و هو التغطية و الستر فجعلت الكلمتان في موضع الشمول و الإحاطة.

The report has come like this. They said, 'And the correct is 'Jamma Ghafeer' (immense crowd), and the 'Jama'a Ghafeer' (an immense community), and 'Jama'a Ghafeer', i.e., a gathering of many (people)'.<sup>6</sup>

ثم قال و أصل الكلمة من الجموم و الجممة و هو الاجتماع و الكثرة و الغفير من الغفر و هو التغطية و الستر فجعلت الكلمتان في موضع الشمول و الإحاطة.

Then he said, 'And the original word from 'Al Jamoum' and 'Al Jamma', and it is the gathering, and the large numbers, and 'Al Ghafeer' is from 'Al Gahfr', and it is covering and the veil, so the two words are made to be in the inclusive place and the enclosed.

و قوله ص و ستمائة نبي يحتمل أن يكون معطوفا على عيسى أي ستمائة نبي بعد عيسى و يمكن أن يكون المراد أنه كان غير موسى و عيسى من أنبياء بني إسرائيل ستمائة نبي فالمراد عظمائهم لئلا ينافي الخبر السابق.

And his<sup>saww</sup> words: 'And six hundred Prophets<sup>as</sup>', it is possible that it would be linked to Isa<sup>as</sup>, i.e. six hundred Prophets<sup>as</sup> after Isa<sup>as</sup>, and it is possible that the intent would be that it was without Musa<sup>as</sup> and Isa<sup>as</sup>, from the Prophets<sup>as</sup> of Children of Israel Prophets<sup>as</sup>. The intent is their mighty ones, lest it negates the previous Hadeeth'. The Hadith of Abu Zaar<sup>as</sup> with additional details is included in the Appendix.

القطان، عن السكري، عن الجوهري، عن ابن عمارة، عن أبيه، عن جعفر بن محمد عليه السلام أنه قال: إن الخضر كان نبيا مرسلا بعثه الله تبارك وتعالى إلى قومه، فدعاهم إلى توحيده والاقرار بأنبيائه ورسله وكتبه، وكانت آيته أنه كان لا يجلس على خشبة يابسة ولا أرض بيضاء إلا أزهرت خضراء، وإنما سمي خضرا لذلك، وكان اسمه تاليا بن ملكان بن عابر بن أرفخشد بن سام بن نوح عليه السلام

<sup>6</sup> Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 24

Al Qatan from Al Sakry, from Al Jowhary, from Ibn Amarah, from his father,

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: ‘Al-Khizr<sup>as</sup> was a Mursil Prophet<sup>as</sup>. Allah<sup>azwj</sup> Blessed and Exalted Sent him<sup>as</sup> to his<sup>as</sup> people, so he<sup>as</sup> called them to His<sup>azwj</sup> Tawheed and the acceptance of His<sup>azwj</sup> Prophets<sup>as</sup>, and His<sup>azwj</sup> Rasools<sup>as</sup>, and His<sup>azwj</sup> Books. And his<sup>as</sup> miracle was that he<sup>as</sup> did sit upon dry wood, or white ground (unproductive land), except that it blossomed as green. But rather, he<sup>as</sup> was named as ‘Khizr’ (green) due to that, and that his<sup>as</sup> name was Baliya Bin Malkan Bin Aabir Bin Arfakhshad Ibn Saam Bin Noah<sup>as</sup>. (An extract).<sup>7</sup>

الأُمالي للشيخ الطوسي ابن حشيش عن علي بن القاسم بن يعقوب بن محمد بن الحسين بن مطاع عن أحمد بن الحسن القواص عن محمد بن سلمة عن يزيد بن هارون عن حماد بن سلمة عن ثابت عن أنس بن مالك قال: ركب رسول الله ذات يوم بعلته فأنطلق إلى جبل آل فلان و قال يا أنس لخذ البغلة و انطلق إلى موضع كذا و كذا فجذ علياً جالساً يسبح بالحصى فأقرئه مني السلام و اجمله على البغلة و أت به إلي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Hasheesh, from Ali Bin Al Qasim Bin Yaqoub, from Muhammad Bin Al-Husayn Bin Muta’a, from Ahmad Bin Al-Hassan Al Qawwas, from Muhammad Bin Salama, from Yazeed Bin Haroun, from Hammad Bin Salama, from Sabit, from Anas Bin Malik (a well-known fabricator) who said,

‘One day Rasool-Allah<sup>saww</sup> rode his<sup>saww</sup> mule. He<sup>saww</sup> went to the mountain of the family of so and so, and said: ‘O Anas! Take the mule and go to such and such place, you will find Ali<sup>asws</sup> to be seated glorifying (Allah<sup>azwj</sup>) with the pebbles. Convey the greeting to him<sup>asws</sup> from me<sup>saww</sup> and carry him<sup>asws</sup> upon the mule and come with him<sup>asws</sup> to me<sup>saww</sup>’.

قال أنس فذهبت فوجدت علياً كما قال رسول الله ص فحمله على البغلة فأتيت به إليه فلما أن بصرت رسول الله ص قال السلام عليك يا رسول الله

Anas said, ‘I went and found Ali<sup>asws</sup> like what Rasool-Allah<sup>saww</sup> had said. I carried him<sup>asws</sup> upon the mule and came with him<sup>asws</sup> to him<sup>saww</sup>. When he<sup>asws</sup> sighted Rasool-Allah<sup>saww</sup>, he<sup>asws</sup> said: ‘The greetings be unto you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>!’

قال و عليك السلام يا أبا الحسن اجلس فإن هذا موضع قد جلس فيه سبعون نبياً مرسلًا ما جلس فيه من الأنبياء أحد إلا و أنا خير منه و قد جلس في موضع كل نبي أخ له ما جلس من الإخوة أحد إلا و أنت خير منه

He<sup>saww</sup> said: ‘And upon you<sup>asws</sup> be the greetings, O Abu Al-Hassan<sup>asws</sup>, be seated, for this place has been sat upon by ‘سبعون نبياً مرسلًا’ (70) seventy Mursil Prophets<sup>as</sup>. No one from the Prophets<sup>as</sup> has sat in it except and I<sup>saww</sup> am better than him<sup>as</sup>, and in the place of every Prophet<sup>as</sup>, a brother<sup>as</sup> of his<sup>as</sup>. No one from the brothers<sup>as</sup> (of the Prophets<sup>as</sup>) has sat except and you<sup>asws</sup> are better than him<sup>as</sup>’.<sup>8</sup> (An extract).

## Appendix: The Hadith of Abu Zaar<sup>as</sup>

حدثنا أبو الحسن علي بن عبد الله بن أحمد الأسواري قال حدثنا أبو يوسف أحمد بن القيس السجزي المديني قال حدثنا أبو الحسن عمرو بن حفص قال حدثني أبو محمد عبيد الله بن محمد بن أسد بغداد قال حدثنا الحسين بن إبراهيم أبو علي قال حدثنا يحيى بن سعيد البصري قال حدثنا ابن جريح [جرريح] عن عطاء عن عبيد بن عمير اللبني

<sup>7</sup> Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 10 H 4

<sup>8</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 78 H 6

It is narrated to us by Abu Al Hassan Ali Bin Abdullah Bin Ahmad Al Aswary who said, 'It is narrated to us by Abu Yusuf Ahmad Bin Al Qays Al Sijzy who said, 'It is narrated to us by Abu Al Hassan Amro Bin Hafis who said, 'It is narrated to us by Abu Muhammad Ubeydullah Bin Muhammad Bin Asad at Baghdad who said, 'It is narrated to us by Al Husayn Bin Ibrahim Abu Ali who said, 'It is narrated to us by Yahya Bin Saeed Al Basry who said, 'It is narrated to us by Ibn Jareeh, from Ata'a, from Ubeydullah Bin Umeyr Al Laysi,

عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَهُوَ فِي الْمَسْجِدِ جَالِساً وَخَدَهُ فَاعْتَنَمْتُ حَلْوَتَهُ فَقَالَ لِي يَا أَبَا ذَرٍّ إِنَّ لِلْمَسْجِدِ نَجِيَّةً

From Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy upon him<sup>-ra</sup>, said: 'I<sup>-ra</sup> entered to see Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> was seated in the Masjid alone. I<sup>-ra</sup> was saddened at his<sup>-as</sup> being alone. He<sup>-saww</sup> said to me<sup>-ra</sup>: 'O Abu Zarr<sup>-ra</sup>! There is a salutation for the Masjid!'

قُلْتُ وَ مَا نَجِيَّتُهُ

I<sup>-ra</sup> said, 'And what salutation?'

قَالَ رَجَعَتَانِ تَزَكُّهُمَا

He<sup>-saww</sup> said: 'Two Cycles Salat you<sup>-ra</sup> pray!'

ثُمَّ التَفْتُ إِلَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ أَمَرْتَنِي بِالصَّلَاةِ فَمَا الصَّلَاةُ

The I<sup>-ra</sup> turned to him<sup>-saww</sup>. I<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> have instructed me<sup>-ra</sup> with Salat, so what is the Salat?'

قَالَ خَيْرٌ مَوْضُوعٍ فَمَنْ شَاءَ أَقَلَّ وَ مَنْ شَاءَ أَكْثَرَ

He<sup>-saww</sup> said: 'Best subject! One who desires can do less, and one who desires can do more'.

قَالَ قُلْتُ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ

He<sup>-ra</sup> said, 'I<sup>-ra</sup> said, 'Which of the deeds is more beloved to Allah<sup>-azwj</sup> Mighty and Majestic?'

قَالَ إِيْمَانٌ بِاللَّهِ وَ جِهَادٌ فِي سَبِيلِهِ

He<sup>-saww</sup> said: 'Eman with Allah<sup>-azwj</sup> and Jihad in His<sup>-azwj</sup> Way'.

قُلْتُ فَأَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيْمَاناً

I<sup>-ra</sup> said, 'Which of the Momineen is of most perfect Eman?'

قَالَ أَحْسَنُهُمْ خُلُقاً

He<sup>-saww</sup> said: 'Their most excellent in manners'.

قُلْتُ وَ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ

I<sup>ra</sup> said, 'And which of the Momineen is most superior?'

قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

He<sup>saww</sup> said: 'One who greets the Muslims from his tongue and his hands!'

قُلْتُ فَأَيُّ اللَّيْلِ أَفْضَلُ

I<sup>ra</sup> said: 'Which of the nights is most superior?'

قَالَ جَوْفُ اللَّيْلِ الْغَائِرِ

He<sup>saww</sup> said: 'Middle of the passing night'.

قُلْتُ فَأَيُّ الصَّلَاةِ أَفْضَلُ

I<sup>ra</sup> said, 'Which Salat is the most superior?'

قَالَ طَوْلُ الْقُنُوتِ

He<sup>saww</sup> said: 'Lengthy of Qunout'.

قُلْتُ فَأَيُّ الصَّدَقَةِ أَفْضَلُ

I<sup>ra</sup> said, 'Which charity is most superior?'

قَالَ جُهْدٌ مِنْ مُقِلٍّ إِلَى فَقِيرٍ فِي سِرٍّ

He<sup>saww</sup> said: 'Effort from one of little means to a poor one in secret'.

قُلْتُ فَمَا الصَّوْمُ

I<sup>ra</sup> said, 'What is the fast?'

قَالَ فَرَضٌ جَزَائِيٌّ وَ عِنْدَ اللَّهِ أَضْعَافٌ كَثِيرَةٌ

He<sup>saww</sup> said: 'A Rewarded Imposition, and in the Presence of Allah<sup>azwj</sup> there is a many multiple'.

قُلْتُ فَأَيُّ الرِّقَابِ أَفْضَلُ

I<sup>ra</sup> said, 'Which of the slaves are best?'

قَالَ أَعْلَاهَا ثَمَنًا وَ أَنْفْسُهَا عِنْدَ أَهْلِهَا-

He<sup>saww</sup>: 'Their most expensive in price and their most precious with their people (owners)'.

قُلْتُ فَأَيُّ الْجِهَادِ أَفْضَلُ

I<sup>-ra</sup> said, 'Which Jihad is the most superior?'

قَالَ مَنْ عَقَرَ جَوَادَهُ وَ أَهْرَبَقَ دَمَهُ

He<sup>-saww</sup> said: 'One who hamstringing his horse and spills its blood (in war to stop it being stolen by the enemy)'.

قُلْتُ فَأَيُّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَيْكَ أَعْظَمُ

I said, 'So which Verse Allah<sup>-azwj</sup> Revealed unto you<sup>-saww</sup> is the mightiest?'

قَالَ آيَةُ الْكُرْسِيِّ

He<sup>-saww</sup> said: 'Ayat Al-Kursi (Verse of the Chair 2.255-257)'.

قُلْتُ قَالَ يَا أَبَا ذَرٍّ مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلقَاةٍ فِي أَرْضِ فَلَاةٍ وَ فَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى تِلْكَ الْحَلْقَةِ

Then he<sup>-saww</sup> said: 'O Abu Zarr<sup>-ra</sup>! The seven skies in the Chair are not except like a ring thrown in a desert land, and merit of Throne over the Chair is like merit of the desert over that ring'.

قُلْتُ يَا رَسُولَ اللَّهِ كَمْ النَّبِيُّونَ

I<sup>-asws</sup> said, 'O Rasool-Allah<sup>-saww</sup>! How many Prophets<sup>-as</sup> are there?'

قَالَ مِائَةٌ أَلْفٍ وَ أَرْبَعَةٌ وَ عِشْرُونَ أَلْفَ نَبِيٍّ

He<sup>-saww</sup> said: 'One hundred and twenty-four thousand (1,24000) Prophets<sup>-as</sup>'.

قُلْتُ كَمْ الْمُرْسَلُونَ مِنْهُمْ

I<sup>-ra</sup> said, 'How many are Messengers (Mursils) from them<sup>-as</sup>?'

قَالَ ثَلَاثٌ مِائَةٌ وَ ثَلَاثَةٌ عَشْرٌ جَمًّا عَفِيْرًا

He<sup>-saww</sup> said: 'Three hundred and thirteen (313), an immense multitudes'.

قُلْتُ مَنْ كَانَ أَوَّلَ الْأَنْبِيَاءِ

I<sup>-ra</sup> said, 'Who was first of the Prophets<sup>-as</sup>?'

قَالَ آدَمُ

He<sup>-saww</sup> said: 'Adam<sup>-as</sup>'.

قُلْتُ وَكَانَ مِنَ الْأَنْبِيَاءِ مُرْسَلًا

I-ra said, 'And was he<sup>-saww</sup> from the Sent (Mursil) Prophets<sup>-as</sup>?'

قَالَ نَعَمْ خَلَقَهُ اللَّهُ بِيَدِهِ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ

He<sup>-saww</sup> said: 'Yes. Allah<sup>-azwj</sup> Created him<sup>-as</sup> with His<sup>-azwj</sup> Hands (Allah<sup>-azwj</sup>'s Power) and Blew from His<sup>-azwj</sup> Spirit into him<sup>-as</sup>'.

ثُمَّ قَالَ يَا أَبَا ذَرٍّ أَرْبَعَةٌ مِنَ الْأَنْبِيَاءِ سُرِّيَانِيُونَ آدَمُ وَ شِيثُ وَ أَخْنُوخُ وَ هُوَ إِدْرِيسُ ع وَ هُوَ أَوَّلُ مَنْ حَطَّ بِالْقَلَمِ وَ نُوحٌ وَ أَرْبَعَةٌ مِنَ الْعَرَبِ هُودٌ وَ صَالِحٌ وَ شُعَيْبٌ وَ نَبِيُّكَ مُحَمَّدٌ وَ أَوَّلُ نَبِيِّ مِنْ بَنِي إِسْرَائِيلَ مُوسَى وَ أَخْرَجَهُمْ عِيسَى وَ سِتُّ مِائَةِ نَبِيٍّ

Then he<sup>-saww</sup> said: 'O Abu Zarr<sup>-ra</sup>! From the Prophets<sup>-as</sup> there are Assyrians – Adam<sup>-as</sup>, and Shees<sup>-as</sup>, and Akhnouk<sup>-as</sup>, and he<sup>-as</sup> is Idrees<sup>-as</sup>, and he<sup>-as</sup> is the first one to write with the pen, and Noah<sup>-as</sup>; and there are four from the Arabs – Hud<sup>-as</sup>, and Salih<sup>-as</sup>, and Shueyb<sup>-as</sup>, and your<sup>-ra</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>; and the first Prophet<sup>-as</sup> from the Children of Israel is Musa<sup>-as</sup> and their<sup>-as</sup> one is Isa<sup>-as</sup> and six hundred Prophets<sup>-as</sup>'.

قُلْتُ يَا رَسُولَ اللَّهِ كَمْ أَنْزَلَ اللَّهُ تَعَالَى مِنْ كِتَابٍ

I-ra said, 'O Rasool-Allah<sup>-saww</sup>! How many Books did Allah<sup>-azwj</sup> the Exalted Reveal?'

قَالَ مِائَةٌ كِتَابٍ وَ أَرْبَعَةٌ كُتِبَ أَنْزَلَ اللَّهُ تَعَالَى عَلَى شِيثٍ ع حَمْسِينَ صَحِيفَةً وَ عَلَى إِدْرِيسَ ثَلَاثِينَ صَحِيفَةً وَ عَلَى إِبْرَاهِيمَ عَشْرِينَ صَحِيفَةً وَ أَنْزَلَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ

He<sup>-saww</sup> said: 'One hundred and four (104) Books. Allah<sup>-azwj</sup> the Exalted Revealed unto Shees<sup>-as</sup> five hundred Parchments, and upon Idrees<sup>-as</sup> thirty Parchments, and upon Ibrahim<sup>-as</sup> twenty Parchments, and Revealed the Torah, and the Evangel, and the Psalms, and the Furqan'.

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا كَانَتْ صُحُفُ إِبْرَاهِيمَ

I-ra said, 'O Rasool-Allah<sup>-saww</sup>! What were the Parchments of Ibrahim<sup>-as</sup>?'

قَالَ كَانَتْ أَمْثَالًا كُلُّهَا أَبِيهَا الْمَلِكُ الْمُتَنَكِّلِي الْمَعْرُورُ إِنِّي لَمْ أَبْعَثْكَ لِنَجْمَعِ الدُّنْيَا بَعْضَهَا عَلَى بَعْضٍ وَ لِكَيْ بَعَثْتُكَ لِتَرُدَّ عَنِّي دَعْوَةَ الْمَظْلُومِ فَإِنِّي لَا أَرُدُّهَا وَ إِن كَانَتْ مِنْ كَافِرٍ

He<sup>-saww</sup> said: 'These were proverbs, all of them! O you king, the afflicted, the arrogant! I<sup>-azwj</sup> did not Send you to amass the world, part of it upon part. But, I<sup>-azwj</sup> Sent You<sup>-azwj</sup> to reject on My<sup>-azwj</sup> behalf the supplication of the oppressed for I<sup>-azwj</sup> will not Reject it and even if it was from a Kafir!

وَ عَلَى الْعَاقِلِ مَا لَمْ يَكُنْ مَغْلُوبًا عَلَى عَقْلِهِ أَنْ يَكُونَ لَهُ سَاعَاتٌ سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ عَزَّ وَ جَلَّ وَ سَاعَةٌ يُجَاسِبُ فِيهَا نَفْسَهُ وَ سَاعَةٌ يَتَفَكَّرُ فِيهَا صَنَعَ اللَّهُ تَعَالَى وَ سَاعَةٌ يَحْلُو فِيهَا نَفْسِهِ مِنَ الْحَالِ وَ إِنَّ هَذِهِ السَّاعَةَ عَوْنٌ لِنَلِكِ السَّاعَاتِ وَ اسْتِجْمَامٌ لِلْقُلُوبِ وَ تَفْرِيعٌ لَهَا

And upon the intellectual, one who has not been overcome upon his intellect, that there should be a timing for me he whispers (Munajaat) to his Lord<sup>-azwj</sup> Mighty and Majestic during it, and a timing he reckons his own self during it, and a timing he contemplates regarding what Allah<sup>-azwj</sup> the Exalted has Made, and a timing he shares himself from the Permissible, and this timing is an assistant upon those timings, and resting for the hearts and being free for it!

وَعَلَى الْعَاقِلِ أَنْ يَكُونَ بَصِيرًا بِرَمَانِهِ مُتَّبِعًا عَلَى شَأْنِهِ حَافِظًا لِّلْسَانِهِ فَإِنَّهُ مَنْ حَسَبَ كَلَامَهُ مِنْ عَمَلِهِ قَالَ كَلَامُهُ إِلَّا فِيمَا يَعْينُهُ

And upon the intellectual is that he should be insightful of his era, facing to his concerns, preserving of his tongue, for the one who reckons his speech from his actions, his speech would be little except regarding what concerns him!

وَعَلَى الْعَاقِلِ أَنْ يَكُونَ طَالِبًا لِثَلَاثَةٍ مَرَّةٍ لِمَعَاشٍ وَ تَزْوُودٍ لِمَعَادٍ وَ تَلَذُّدٍ فِي غَيْرِ مُحَرَّمٍ

And upon the intellectual is that he should be a seeker of three – rectifying the livelihood, and providing for the Hereafter, and deriving pleasure in other than Prohibitions!’

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا كَانَتْ صُحُفُ مُوسَى

I<sup>ra</sup> said, ‘O Rasool-Allah<sup>-saww</sup>! What were Parchments of Musa<sup>-as</sup>?’

قَالَ كَانَتْ عِبْرًا كُلُّهَا عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَفْرَحْ وَ لِمَنْ أَيْقَنَ بِالنَّارِ لَمْ يَضْحَكْ وَ لِمَنْ يَرَى الدُّنْيَا وَ تَقَلُّبُهَا بِأَهْلِهَا لَمْ يَطْمَئِنُّ إِلَيْهَا وَ لِمَنْ أَيْقَنَ بِالْقَدْرِ لَمْ يَنْصَبْ وَ لِمَنْ أَيْقَنَ بِالْحِسَابِ لَمْ لَا يَعْمَلْ

He<sup>-saww</sup> said: ‘All of it were lessons – “I<sup>-azwj</sup> am Surprised at the one certain of the death why he rejoices, and at the one who is certain of the Hellfire why he laughs, and at the one who sees the world and its turning with its people why they are reassured to it, and at the one who is certain of the Pre-determination why he is accusative, and at the one who is certain of the Reckoning why he does not work!”

قُلْتُ يَا رَسُولَ اللَّهِ هَلْ فِي أَيْدِينَا مِمَّا أَنْزَلَ اللَّهُ تَعَالَى عَلَيْكَ بِمَا كَانَ فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

I said, ‘O Rasool-Allah<sup>-saww</sup>! Is there in our hands, from what Allah<sup>-azwj</sup> the Exalted has Revealed upon you<sup>-saww</sup>, from what was in Parchments of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>?’

قَالَ يَا أَبَا ذَرٍّ أَفَرَأَى قَدْ أَفْلَحَ مَنْ تَزَكَّى. وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى. بَلْ تُؤْتُونَ الحَيَاةَ الدُّنْيَا. وَ الآخِرَةُ خَيْرٌ وَ أَبْقَى. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى. صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

He<sup>-saww</sup> said: ‘O Abu Zarr<sup>-ra</sup>! Read: **He has succeeded, the one who purifies himself [87:14] And does Zikr of a Name of his Lord, so he sends Salawat [87:15] But, you are preferring the life of the world [87:16] And the Hereafter is better and more lasting [87:17] Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]**’.

قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي

I said, ‘O Rasool-Allah<sup>-saww</sup>, advise me<sup>-ra</sup>!’

قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ فَإِنَّهُ رَأْسُ الْأُمْرِ كُلِّهِ

He<sup>-saww</sup> said: 'I<sup>-saww</sup> advise you<sup>-ra</sup> with fearing Allah<sup>-azwj</sup> for it is head of the matters, all of them!'

قُلْتُ زِدْنِي

I<sup>-ra</sup> said, 'Increase for me<sup>-ra</sup>!'

قَالَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَ ذِكْرِ اللَّهِ كَثِيرًا فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ وَ نُورٌ لَكَ فِي الْأَرْضِ

He<sup>-saww</sup> said: 'Upon you<sup>-ra</sup> is with reciting the Quran and doing Zikr of Allah<sup>-azwj</sup> a lot, for there will be Zikr (mention) of yours<sup>-ra</sup> in the sky, and a Noor for you<sup>-ra</sup> in the earth!'

قُلْتُ زِدْنِي

I<sup>-ra</sup> said, 'Increase for me<sup>-ra</sup>!'

قَالَ عَلَيْكَ بِطَوْلِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيَاطِينِ وَ عَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ

He<sup>-saww</sup> said: 'Upon you<sup>-ra</sup> is with prolonged silence, for it is a repellent of the Satan<sup>-la</sup>, and an assistance for you<sup>-ra</sup> upon matters of your<sup>-ra</sup> world!'

قُلْتُ زِدْنِي

I<sup>-ra</sup> said, 'Increase for me<sup>-ra</sup>!'

قَالَ إِيَّاكَ وَ كَثْرَةَ الضَّحِكِ فَإِنَّهُ يُمَيِّتُ الْقَلْبَ وَ يَذْهَبُ بِنُورِ الْوَجْهِ

He<sup>-saww</sup> said: 'Beware of frequent laughter for it deadens the heart, and does away with radiance of the face!'

قُلْتُ يَا رَسُولَ اللَّهِ زِدْنِي

I<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>, increase for me<sup>-ra</sup>!'

قَالَ انظُرْ إِلَى مَنْ هُوَ تَحْتَكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزِدْرِي نِعْمَةَ اللَّهِ عَلَيْكَ

He<sup>-saww</sup> said: 'Look at the one who is below you<sup>-ra</sup> and do not look at the one who is above you<sup>-ra</sup> for it is more appropriate that you<sup>-ra</sup> belittle the bounty of Allah<sup>-azwj</sup> upon you<sup>-ra</sup>!'

قُلْتُ يَا رَسُولَ اللَّهِ زِدْنِي

I<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>, increase for me<sup>-ra</sup>!'

قَالَ صِلْ قَرَابَتَكَ وَ إِنْ قَطَعُوكَ

He<sup>-saww</sup> said: 'Connect with your<sup>-ra</sup> relatives and even if they cut you<sup>-ra</sup> off!'

قُلْتُ زِدْنِي

I<sup>-ra</sup> said, 'Increase for me<sup>-ra</sup>!'

قَالَ عَلَيْكَ بِحُبِّ الْمَسَاكِينِ وَ مُجَالَسَتِهِمْ

He<sup>-saww</sup> said: 'Upon you<sup>-ra</sup> is to love the poor and sit with them!'

قُلْتُ زِدْنِي

I<sup>-ra</sup> said, 'Increase for me<sup>-ra</sup>!'

قَالَ قُلِ الْحَقَّ وَ إِنْ كَانَ مُرًّا

He<sup>-saww</sup> said: 'Tell the truth and even if it was bitter!'

قُلْتُ زِدْنِي

I<sup>-ra</sup> said, 'Increase for me<sup>-saww</sup>!'

قَالَ لَا تَخَفْ فِي اللَّهِ لَوْمَةً لَانِي

He<sup>-saww</sup> said: 'Do not fear the blame of a blamer for the Sake of Allah<sup>-azwj</sup>!'

قُلْتُ زِدْنِي

I<sup>-asws</sup> said, 'Increase for me<sup>-ra</sup>!'

قَالَ لِيَحْجُزْكَ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ نَفْسِكَ وَ لَا تَجِدُ عَلَيْهِمْ فِيمَا تَأْتِي مِثْلَهُ

He<sup>-saww</sup> said: 'Let it restrain you<sup>-ra</sup> from the people what you<sup>-ra</sup> know from yourself<sup>-ra</sup>, and do not find (fault) upon them regarding what you<sup>-ra</sup> have committed similar to it!'

ثُمَّ قَالَ كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ يَعْرِفُ مِنَ النَّاسِ مَا يَجْهَلُ مِنْ نَفْسِهِ وَ يَسْتَحْيِي لَهُمْ بِمَا هُوَ فِيهِ وَ يُؤْذِي جَلِيسَهُ فِيمَا لَا يَخِينُهُ

Then he<sup>-saww</sup> said: 'It suffices for the person as a fault if there happen to be three characteristics in him – he knows from the people what he ignores from himself, and he is embarrassed for them from what he is (already) in, and he bothers his gatherers regarding what does not concern him!'

ثُمَّ قَالَ يَا أَبَا ذَرٍّ لَا عَقْلَ كَالْتَدْبِيرِ وَ لَا وَرَعَ كَالْكَفِّ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ.

Then he<sup>-saww</sup> said: 'O Abu Zarr<sup>-ra</sup>! There is no intellect like the (good) management, nor any devoutness like the refraining, and there is no affiliation like affiliation of the good manners!'"<sup>9</sup>

---

<sup>9</sup> معاني الأخبار، النص، ص: 333