

# 'Self- Accountability Mahasabah'

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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<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَامٌ  
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 أَعْدَائَهُمْ أَجْمَعِينَ

## ‘Self-Accountability Mahasabah’

### Summary:

Amir ul-Momineen<sup>-asws</sup> says: A Momin’s today is better than his yesterday. So a believer’s religion and conduct improve each day.

نهج، نهج البلاغة سئل ع عن الخير ما هو

(The book) ‘Nahj Al-Balagh’ –

‘He<sup>-asws</sup> (Ali<sup>-asws</sup> Amir ul Momineen<sup>-asws</sup>) was asked about the good, ‘What is it?’

و لا خير في الدنيا إلا لرجلين رجل أذنب ذنباً فهو يتداركها بالتوبة و رجل يسارع في الخيرات و لا يقل عمل مع التقوى و كيف يقل ما يتقبل.

(Imam<sup>-asws</sup> replied as part of a long Hadith) And there is no good in the world except for two (types of) men – a man who commits a sin, so he rectifies it by the repentance, and a man hastening in doing the good deeds; and do not belittle a deed done with the piety, and how can it be little what is Accepted?”<sup>1</sup>

علي بن إبراهيم عن أبيه عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن أبي الحسن الماضي (صلوات الله عليه) قال ليس منا من لم يحاسب نفسه في كل يوم فإن عمل حسناً استزاد الله وإن عمل سيئاً استغفر الله منه و تاب إليه .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

<sup>1</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 121

(It has been narrated) from Abu Al-Hassan Al-Maazy<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘He is not from us<sup>-asws</sup>, the one who does not account himself during every day. So, if he has done good deeds, he would ask Allah<sup>-azwj</sup> for an increase, and if he has done evil deeds, he would seek Forgiveness of Allah<sup>-azwj</sup> from it and repent to Him<sup>-azwj</sup>’.<sup>2</sup>

تم، فلاح السائل روى يحيى بن الحسين بن هارون الحسنى في كتاب أماليه بإسناده إلى الحسن بن علي قال قال رسول الله ص لا يكون العبد مؤمناً حتى يحاسب نفسه أشد من محاسبة الشريك شريكه و السيد عبده.

(The book) ‘Falah Al Sail’ – It is reported by Yahya Bin Al-Husayn Bin Haroun Al Hasany in his book ‘Amaali’, by his chain to,

‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘The servant cannot be a Momin until he reckons himself the severest than the reckoning of a partner of his partner, and the master of his slave’.<sup>3</sup>

مع، معاني الأخبار ل، الخصال في خبر أبي ذر قال قال رسول الله ص على العاقل أن يكون له ثلاث ساعات ساعة يناجي فيها ربه عز وجل و ساعة يحاسب فيها نفسه و ساعة يتفكر فيما صنع الله عز وجل إليه و ساعة يخلو فيها بحظ نفسه من الحلال.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Khisaal’ –

‘In a Hadeeth by Abu Zarr<sup>-ra</sup>, he<sup>-ra</sup> said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Upon the intellectual is that there happen to be three timings for him – a time during which he whispers to his Lord<sup>-azwj</sup> Mighty and Majestic, and a time during which he reckons himself, and a time he contemplates regarding what Allah<sup>-azwj</sup> Mighty and Majestic has Done to him, and a timing he is alone during it with a share of himself from the Permissible (activity)’.<sup>4</sup>

عنه رفعه قال قال أبو عبد الله (عليه السلام) لرجل اجعل قلبك قريناً براً أو ولداً واصلاً و اجعل عملاً و الذاً تتبعه و اجعل نفسك عدواً تجاهدها و اجعل مالك عارية تردداً .

From him, raising it, said:

‘Abu Abdullah<sup>-asws</sup> said to a man: ‘Make your heart to be a righteous companion as a child would be grateful to its parents, and make your deed to be a father which you follow (cheerfully), and make your ‘Nafs’ (yourself) to be an enemy against which you wage a war, and make your wealth as a lease you will be returning’.<sup>5</sup>

<sup>2</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 2

<sup>3</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 22

<sup>4</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 7

<sup>5</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 7

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) عَظْمًا وَأَوْجَزُ فَقَالَ الدُّنْيَا حَلَالُهَا حِسَابٌ وَحَرَامُهَا عِقَابٌ وَأَنْتَى لَكُمْ بِالرُّوحِ وَلَمَّا تَأَسَّوْا بِسُنَّةِ نَبِيِّكُمْ تَطْلُبُونَ مَا يُطْعِمُكُمْ وَلَا تَرْضَوْنَ مَا يَكْفِيكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'It was said to Amir Al-Momineen<sup>-asws</sup>, 'Advise us and be brief'. So, he<sup>-asws</sup> said: 'The world, its Permissible would be accounted for, and its Prohibition would be Punished for, and I<sup>-asws</sup> am cautioning you of the comfort, and for what are you not following from the Sunnah of your Prophet<sup>-saww</sup>, seeking what would make you transgress, and you are not being pleased with what is sufficing you?'.<sup>6</sup>

Additional Ahadith related to self-accountability are included in the Appendix.

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<sup>6</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 23

# APPENDIX

## Additional Ahadith on Self-Accountability

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي حَمَزَةَ  
عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّمَا الدَّهْرُ ثَلَاثَةٌ أَيَّامٌ أَنْتَ فِيمَا بَيْنَهُنَّ مَضَى  
أَمْسٌ بِمَا فِيهِ فَلَا يَرْجِعُ أَبَداً فَإِنْ كُنْتَ عَمَلْتَ فِيهِ خَيْراً لَمْ تَحْزَنْ لِدَهَابِهِ وَ فَرِحْتَ بِمَا اسْتَقْبَلْتَهُ مِنْهُ وَ إِنْ كُنْتَ قَدْ فَرَطْتَ فِيهِ  
فَحَسْرَتِكَ شَدِيدَةٌ لِدَهَابِهِ وَ تَفْرِيطِكَ فِيهِ

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Hamza,

(It has been narrated) from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> was saying: 'But rather the eras are three – (Past, present and future) – days you are (living in). Yesterday passed away with whatever was in it and it will not be returning, ever! So, if you had worked good during it, you will not grieve of its going away and you will be happy with what is coming in the future of it. But if you had wasted (your time) during it, your regret of its going away would be intense due to your wasting (your time) during it.

وَ أَنْتَ فِي يَوْمِكَ الَّذِي أَصْبَحْتَ فِيهِ مِنْ غَدٍ فِي غَرَّةٍ وَ لَا تَدْرِي لَعَلَّكَ لَا تَبْلُغُهُ وَ إِنْ بَلَغْتَهُ لَعَلَّ حَظَّكَ فِيهِ فِي التَّفْرِيطِ مِثْلُ حَظِّكَ  
فِي الْأَمْسِ الْمَاضِي عَنْكَ

And you are (now) in your day in which you have come to be in a surprise from the coming morning and you do not know, perhaps you may not reach it, and if you do reach it, perhaps your share in it regarding the wastage would be similar to your share (of wastage) during yesterday, the past from you.

فَيَوْمٌ مِنَ الثَّلَاثَةِ قَدْ مَضَى أَنْتَ فِيهِ مَفْرُطٌ وَ يَوْمٌ تَنْتَظِرُهُ لَسْتَ أَنْتَ مِنْهُ عَلَى يَقِينٍ مِنْ تَرْكِ التَّفْرِيطِ وَ إِنَّمَا هُوَ يَوْمُكَ الَّذِي أَصْبَحْتَ  
فِيهِ وَ قَدْ يَنْبَغِي لَكَ أَنْ عَقَلْتَ وَ فَكَّرْتَ فِيمَا فَرَطْتَ فِي الْأَمْسِ الْمَاضِي مِمَّا فَاتَكَ فِيهِ مِنْ حَسَنَاتٍ أَلَّا تَكُونَ أَكْتَسَبْتَهَا وَ مِنْ  
سَيِّئَاتٍ أَلَّا تَكُونَ أَقْصَرْتَ عَنْهَا

So one day from the three has passed (yesterday) and you wasted in it, and a day you are awaiting for (tomorrow), with you not being upon a certainty from it from leaving the wasting, and rather it is your day which you have come to be in (today), and it is befitting for you that you use your intellect and think regarding what you wasted during the yesterday past from what was lost from you during it, from the performance of the good deeds you did not happen to earn and from the evil deeds you did not happen to be deficient from.

وَ أَنْتَ مَعَ هَذَا مَعَ اسْتِقْبَالِ غَدٍ عَلَى غَيْرِ ثِقَةٍ مِنْ أَنْ تَبْلُغَهُ وَ عَلَى غَيْرِ يَقِينٍ مِنْ أَكْتِسَابِ حَسَنَةٍ أَوْ مُرْتَدِعٍ عَنْ سَيِّئَةٍ مُحْبَطَةٍ فَأَنْتَ  
مِنْ يَوْمِكَ الَّذِي تَسْتَقْبِلُ عَلَى مِثْلِ يَوْمِكَ الَّذِي اسْتَدْبَرْتَ فَاعْمَلْ عَمَلِ رَجُلٍ لَيْسَ يَأْمَلُ مِنَ الْأَيَّامِ إِلَّا يَوْمَهُ الَّذِي أَصْبَحَ فِيهِ وَ لَيْلَتَهُ  
فَاعْمَلْ أَوْ دَعْ وَ اللَّهُ الْمَعِينُ عَلَى ذَلِكَ .

And you are with this with the welcoming of the future of tomorrow upon without a certainty that you will reach it, and upon without a certainty from earning good deeds or turning away from the evil deeds, frustrated. Thus, you are from your day which you are welcoming (tomorrow) upon a similar (state) of your day which has gone behind you (yesterday). Therefore perform the work of a man who does not hope from the days except for his day which he has come to be in (today) and his night. So, either work or let it be, and Allah<sup>-azwj</sup> is the Aider upon that.<sup>7</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي النُّعْمَانَ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يَا أَبَا النُّعْمَانَ لَا يَغْرَتُكَ النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ وَلَا تَقْطَعُ نَهَارَكَ بِكَذَا وَكَذَا فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ عَمَلَكَ وَ أَحْسَنَ فَإِنِّي لَمْ أَرْ شَيْئاً أَحْسَنَ دَرْكاً وَ لَا أَسْرَعَ طَلَباً مِنْ حَسَنَةِ مُحَدَّثَةٍ لِذَنْبٍ قَدِيمٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Is'haq Bin Ammar, from Abu Al Nu'man Al Ijaly,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'O Abu Al Nu'man! Do not let the people deceive you from yourself, for the matter will arrive to you besides them, and do not pass your day with such and such, as you are one who is preserving your deeds upon you. And perform good deeds, for I<sup>-asws</sup> cannot see anything producing better results, nor anything easier as a remedy, than a new good deed for an old sin'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي النُّعْمَانَ مِثْلَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from one of our companions, from Abu Al Nu'man – similar to it.<sup>8</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَحْمِلْ نَفْسَكَ لِنَفْسِكَ فَإِنْ لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ .

From him, from one of our companions, raising it, said,

'Abu Abdullah<sup>-asws</sup> said: 'Carry yourself (your burden) by yourself, for it you do (or) not do so, others will not carry you'.<sup>9</sup>

عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِرَجُلٍ إِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَ بَيْنَ لَكَ الدَّاءُ وَ عَرَفْتَ آيَةَ الصُّحَّةِ وَ دَلَّتْ عَلَى الدَّوَاءِ فَانظُرْ كَيْفَ قِيَامِكَ عَلَى نَفْسِكَ .

From him, raising it, said,

'Abu Abdullah<sup>-asws</sup> said to a man: You have been made to be a physician of your-self, and the illnesses have been clarified to you, and you have recognised the signs of good health, and

<sup>7</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 1

<sup>8</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 3

<sup>9</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 5

you have been indicated upon the medication, therefore look how you are standing (burden upon yourself’.<sup>10</sup>

وَعَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَقْصِرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تَفَارِقَكَ وَ أَسْعَ فِي فَكَاكِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِنَّ نَفْسَكَ رَهِينَةٌ بِعَمَلِكَ .

And from him, raising it, said,

‘Abu Abdullah<sup>-asws</sup> said: ‘And from him, raising it, said, ‘Abu Abdullah<sup>-asws</sup> said: ‘Limit your ‘Nafs’ (soul) from what harms it before it departs from you and strive in its liberation just as you strive in seeking your livelihood, for your ‘Nafs’ is pledged with your deeds **[74:38] Every soul is held in pledge for what it earns**’.<sup>11</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَمْ مِنْ طَالِبٍ لِلدُّنْيَا لَمْ يَدْرِكْهَا وَ مُدْرِكٍ لَهَا قَدْ فَارَقَهَا فَلَا يَشْغَلُنَاكَ طَلِبُهَا عَنْ عَمَلِكَ وَ التَّمَسُّهَا مِنْ مُعْطِيهَا وَ مَالِكِهَا فَكَمْ مِنْ حَرِيصٍ عَلَى الدُّنْيَا قَدْ صَرَعَتْهُ وَ اشْتَغَلَ بِمَا أَدْرَكَ مِنْهَا عَنْ طَلَبِ آخِرَتِهِ حَتَّى فَنِيَ عَمْرُهُ وَ أَدْرَكَهُ أَجَلُهُ .

From him, from one of our companions, raising it,said,

‘Abu Abdullah<sup>-asws</sup> said: ‘How many are the ones who seek for the world and do not achieve it, and its achievers have separated from it (have died). So do not pre-occupy ‘Nafs’ (yourselves) in seeking it (too much) from performing your deed, and beseech it from its Giver and its Owner. So how many are the greedy ones upon the world were cut down and pre-occupied themselves with whatever they achieved from it, (while keep themselves away) from seeking the Hereafter - until one’s life-time perished and he realised his death’.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَسْجُونُ مَنْ سَجَنَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ .

And Abu Abdullah<sup>-asws</sup> said: ‘The (real) prisoner is that one whose world has imprisoned him from his Hereafter’.<sup>12</sup>

وَ عَنْهُ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِذَا آتَتْ عَلَى الرَّجُلِ أَرْبَعُونَ سَنَةً قِيلَ لَهُ خُذْ حَذْرَكَ فَإِنَّكَ غَيْرُ مَعْدُورٍ وَ لَيْسَ ابْنُ الْأَرْبَعِينَ بِأَحَقَّ بِالْحَذْرِ مِنْ ابْنِ الْعِشْرِينَ فَإِنَّ الَّذِي يَطْلُبُهُمَا وَاحِدٌ وَ لَيْسَ بِرَأَقِدٍ فَاعْمَلْ لِمَا أَمَامَكَ مِنَ الْهُولِ وَ دَعْ عَنْكَ فُضُولَ الْقَوْلِ .

And from him, raising it,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘When a man comes to the age of forty it is said to him: ‘Take a caution, for you are without an excuse’, and there is no person of forty (years of age) more rightful with the caution than a person of twenty, for what is seeking

<sup>10</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 6

<sup>11</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 8

<sup>12</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 9

them both, is the one (death) and it is not sleeping. Therefore, work for what is in front of you from the horrors and stay away from the useless speech’.<sup>13</sup>

عنه عن علي بن الحكم عن حسان عن زيد الشحام قال قال أبو عبد الله ( عليه السلام ) خذ لنفسك من نفسك خذ منها في الصحة قبل السقم وفي القوة قبل الضعف وفي الحياة قبل الممات .

From him, from Ali Bin Al Hakam, from Hassan, from Zayd Al Shahham who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Work (on behalf of) ‘Nafs’ (yourself) for (the sake of) your ‘Nafs’ (yourself). Take from it during the good health before the sickness, and during the strength before the weakness, and during the life before the death’.<sup>14</sup>

عنه عن علي بن الحكم عن هشام بن سالم عن بعض أصحابه عن أبي عبد الله ( عليه السلام ) قال إن النهار إذا جاء قال يا ابن آدم اعمل في يومك هذا خيراً أشهد لك به عند ربك يوم القيامة فإنني لم آتكم فيما مضى ولا آتيتكم فيما بقي وإذا جاء الليل قال مثل ذلك .

From him, from Ali Bin Al Hakam, from Hisham Bin Salim, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The day, when it comes, says, ‘O son of Adam<sup>-as</sup> work good in this day of yours, I will testify for you with it in the Presence of your Lord<sup>-azwj</sup> on the Day of Judgment, for I did not come to you in what is lost (gone) nor will I come to you in what remains (future - as you may not be alive)’. And when the night comes, it says similar to that’.<sup>15</sup>

الحسين بن محمد عن معلى بن محمد عن أحمد بن محمد عن شبيب بن عبد الله عن بعض أصحابه رفعه قال جاء رجل إلى أمير المؤمنين ( عليه السلام ) فقال يا أمير المؤمنين أوصني بوجه من وجوه البر أنجو به قال أمير المؤمنين ( عليه السلام ) ( أيها السائل استمع ثم استفهم ثم استيقن ثم استعمل و اعلم أن الناس ثلاثة زاهد و صابر و راغب

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

فأما الزاهد فقد خرجت الأحران والأفراح من قلبه فلا يفرح بشيء من الدنيا ولا يأسى على شيء منها فإنه فهو مستريح

<sup>13</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 10

<sup>14</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 11

<sup>15</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 12

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 يَتَمَنَّاها بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَشَتَّانَهَا لَوْ أَطْلَعَتْ عَلَى قَلْبِهِ عَجِبَتْ مِنْ عَفْتِهِ وَ تَوَاضَعَهُ وَ حَزَمَهُ

And as for the patient one, so he wishes for it in his heart. So, when he does attain from it, reins (restraints) his self 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 وَ لَا يُبَالِي مَا دَنَسَ فِيهَا عَرَضُهُ وَ أَهْلَكَ نَفْسَهُ وَ أَذْهَبَ مَرُوعَتَهُ فَهَمَّ فِي غَمْرَةٍ يَضْطَرُّونَ .

And as for the covetous one, so he does not care from when 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’.<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) لَا يَصْغُرُ مَا يَنْفَعُ يَوْمَ الْقِيَامَةِ وَ لَا يَصْغُرُ مَا يَضُرُّ يَوْمَ الْقِيَامَةِ فَكُونُوا فِيمَا أَخْبَرَكُمْ اللَّهُ عَزَّ وَ جَلَّ كَمَنْ عَايَنَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muhammad Bin Hakeyn, from the one who narrated it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Do not belittle what would benefit on the Day of Judgment, nor belittle what would harm on the Day of Judgment. Thus, you should become, regarding whatever Allah<sup>-azwj</sup> Mighty and Majestic Informed you all, like the one who can visualise it’.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ جَمِيعاً عَنْ الْقَاسِمِ بْنِ مُحَمَّدَ بْنِ سُلَيْمَانَ الْمَنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنْ قَدَرْتَ أَنْ لَا تَعْرِفَ فَاَفْعَلْ وَ مَا عَلَيْكَ إِلَّا يَشْنِي عَلَيْكَ النَّاسُ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللَّهِ

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

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘If you are able upon that you are not recognised, then do so, so what would be upon you if the people do not mention you in praise, and what is upon

<sup>16</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 13

<sup>17</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 14

you if you become condemned in the presence of the people while you are a Praised one in the Presence of Allah<sup>-azwj?</sup>

ثُمَّ قَالَ قَالَ أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَامُ ) لَأَخَيْرَ فِي الْعَيْشِ إِلَّا لِرَجُلَيْنِ رَجُلٌ يَزِدَادُ كُلَّ يَوْمٍ خَيْرًا وَرَجُلٌ يَتَدَارَكُ مِنْتَهُ بِالتَّوْبَةِ وَأَنْتَى لَهُ بِالتَّوْبَةِ

Then he<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘There is no goodness in the life except for two (types of) men – a man who increases goodness every day and a man who rectifies his evil deeds with the repentance, and (unless) there is an obstruction for him with the repentance.

وَاللَّهُ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ

By Allah<sup>-azwj!</sup> Even if one were to perform *Sajdah* (prostration) until his neck gets cut off, Allah<sup>-azwj</sup> Blessed and High will not Accept it from him except by our<sup>-asws</sup> Wilayah - the People<sup>-asws</sup> of the Household.

أَلَا وَمَنْ عَرَفَ حَقَّنَا وَرَجَا الثَّوَابَ فِينَا وَرَضِيَ بِقُوَّتِهِ نَصْفَ مُدٍّ فِي كُلِّ يَوْمٍ وَمَا سَتَرَ عَوْرَتَهُ وَمَا أَكَنَّ رَأْسَهُ وَهُمْ وَاللَّهُ فِي ذَلِكَ خَائِفُونَ وَجُلُونَ وَدَوَا أَنَّهُ حَظَّهُمْ مِنَ الدُّنْيَا وَكَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ

Indeed! And the one who recognises our<sup>-asws</sup> rights and hopes for the Rewards regarding us<sup>-asws</sup>, and he would be pleased with his subsistence of half a *Mudd* (1 *Mudd* = 750 gms.) during every day, and with what can conceal his bareness, and with what can cover his head, and they, by Allah<sup>-azwj</sup> are fearful during that, and are agreeing lovingly that it is their share from the world, and that is how Allah<sup>-azwj</sup> Mighty and Majestic Described them, so He<sup>-azwj</sup> Said **[23:60] And the ones who give what they give whilst their hearts are full of fear that to their Lord they would be returning.**

ثُمَّ قَالَ مَا الَّذِي آتَوْا آتَوْا وَاللَّهُ مَعَ الطَّاعَةِ الْمَحَبَّةِ وَالْوَلَايَةِ وَهُمْ فِي ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَيْءٍ وَلَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَطَاعَتِنَا .

Then he<sup>-asws</sup> said: ‘What is that which they would be bringing? By Allah<sup>-azwj!</sup> They would be bringing with them the obedience, the love and the Wilayah, and they would be fearful during that. Their fear would not be the fear of doubt, but they would be fearing that perhaps they have been deficient (Mukassireen) in our<sup>-asws</sup> love and our<sup>-asws</sup> obedience’.<sup>18</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَأَتَسْتَكْتَرُوا كَثِيرَ الْخَيْرِ وَتَسْتَقْبَلُوا قَلِيلَ الذُّنُوبِ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتَّى يَصِيرَ كَثِيرًا وَخَافُوا اللَّهَ فِي السَّرِّ حَتَّى تَعْطُوا

<sup>18</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 15

مِنْ أَنْفُسِكُمْ النَّصْفَ وَ سَارِعُوا إِلَى طَاعَةِ اللَّهِ وَ اصْدُقُوا الْحَدِيثَ وَ ادُّوا الْأَمَانَةَ فَإِنَّمَا ذَلِكَ لَكُمْ وَ لَا تَدْخُلُوا فِيهَا لِأَ يَحِلُّ لَكُمْ فَإِنَّمَا ذَلِكَ عَلَيْكُمْ .

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at who said,

‘I heard Abu Al-Hassan<sup>-asws</sup> saying: ‘Do not consider it a lot, a lot of goodness, and do not consider it as few, the few sins, for the few sins would be gathering until they become a lot; and be fearful of Allah<sup>-azwj</sup> in the secret until you are obeying the fairness from yourselves; and hasten to the obedience of Allah<sup>-azwj</sup> and ratify the Ahadeeth, and pay the entrustment, so rather that is for you; and do not indulge in what is not Permissible for you, for rather that is upon you (the burden of the sins)’.<sup>19</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتَهُ يَقُولُ مَا أَحْسَنَ الْحَسَنَاتِ بَعْدَ السَّيِّئَاتِ وَ مَا أَقْبَحَ السَّيِّئَاتِ بَعْدَ الْحَسَنَاتِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoubm from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>-asws</sup>, said, ‘I heard him<sup>-asws</sup> saying: ‘How good are the good deeds after the evil deeds, and how ugly are the evil deeds after the good deeds’.<sup>20</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّكُمْ فِي آجَالٍ مَقْبُوضَةٍ وَ أَيَّامٍ مَعْدُودَةٍ وَ الْمَوْتُ يَأْتِي بَغْتَةً مِنْ يَزْرَعُ خَيْرًا يَحْصِدُ غَبْطَةً وَ مِنْ يَزْرَعُ شَرًّا يَحْصِدُ نَدَامَةً وَ لِكُلِّ زَارِعٍ مَا زَرَعَ وَ لَا يَسْبِقُ الْبَطِيءُ مِنْكُمْ حَظَّهُ وَ لَا يَدْرِكُ حَرِيصٌ مَا لَمْ يَقْدِرْ لَهُ مِنْ أُعْطِيَ خَيْرًا فَالَّهُ أَعْطَاهُ وَ مِنْ وَقِيَ شَرًّا فَالَّهُ وَقَاهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘You are all (living) in a term which is being marked (allotted) and days which are numbered, and the death comes unexpectedly. The one who cultivates goodness would harvest (eternal) Bliss, but the one who cultivates evil would harvest regret; and for every farmer is what he farms; and the slow moving one from you will not be preceded by his share, nor would the greedy one comes across what is not Ordained for him. The one who does good, Allah<sup>-azwj</sup> will Grant him good, but the one who saves (himself from) evil, So Allah<sup>-azwj</sup> will Save evil for him’.<sup>21</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عَثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ فَقَالَ يَا أَبَا ذَرٍّ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لَأَنْكُمْ عَمَرْتُمْ الدُّنْيَا وَ أَخْرَبْتُمْ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تَنْقَلَبُوا مِنْ عُمَرَانٍ إِلَى خَرَابٍ

<sup>19</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 17

<sup>20</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 18

<sup>21</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 19

Muhammad Bin yahya, from Ahmad Bin Muhammad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Wasil, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘A man came over to Abu Zarr<sup>-ar</sup> and he said, ‘O Abu Zarr<sup>-ar</sup>! What is the matter with us that we dislike the death?’ So he<sup>-ar</sup> said: ‘Because you are all building the world and ruining the Hereafter, therefore you are disliking to be transferred from buildings to the ruins’.

فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ فَقَالَ أَمَّا الْمُحْسِنُ مِنْكُمْ فَكَالْغَائِبِ يَقْدُمُ عَلَى أَهْلِهِ وَ أَمَّا الْمُسِيءُ مِنْكُمْ فَكَالْبَاقِ يَرُدُّ عَلَى مَوْلَاهُ

So he said to him<sup>-ar</sup>, ‘So how do you<sup>-ar</sup> see our proceeding to Allah<sup>-azwj</sup>?’ So he<sup>-ar</sup> said: ‘As for the good ones from you, so he is like the absentee proceeding to his family, and as for the disobedient ones from you, so he is like the absconder (slave) returning to his master’.

قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ اعْرِضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يَقُولُ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

So he said: ‘So how do you<sup>-ar</sup> see our state in the Presence of Allah<sup>-azwj</sup>?’ He<sup>-ar</sup> said: ‘Your deeds would be presented upon the Book. Allah<sup>-azwj</sup> is Saying [82:13] **Most surely the righteous are in Bliss, [82:14] And most surely the wicked are in Blazing Fire**’.

قَالَ فَقَالَ الرَّجُلُ فَأَيْنَ رَحْمَةُ اللَّهِ قَالَ رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

He<sup>-asws</sup> said: ‘So the man said, ‘So where is the Mercy of Allah<sup>-azwj</sup>?’ He<sup>-ar</sup> said: ‘The Mercy of Allah<sup>-azwj</sup> is nearby to the good doers’.

قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ كَتَبَ رَجُلٌ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا أَبَا ذَرٍّ أَطْرَفَنِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنَّ الْعِلْمَ كَثِيرٌ وَ لَكِنْ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَيَّ مِنْ تَحِبِّهِ فَافْعَلْ قَالَ فَفَقَالَ لَهُ الرَّجُلُ وَ هَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَيَّ مِنْ يَحِبِّهِ فَقَالَ لَهُ نَعَمْ نَفْسُكَ أَحَبُّ النَّفْسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَسَأْتَ إِلَيْهَا .

Abu Abdullah<sup>-asws</sup> said: ‘And a man wrote to Abu Zarr<sup>-ar</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-as</sup>, ‘O Abu Zarr<sup>-ar</sup>! Present to me something from the knowledge’. So he<sup>-ar</sup> wrote to him: ‘The knowledge is a lot, but if you are able that you do not disappoint the one whom you love, then do so’. So, the man said to him<sup>-ar</sup>, ‘And have you<sup>-ar</sup> seen anyone who disappoint the one whom he loves?’ Therefore, he<sup>-ar</sup> said to him: ‘Yes, your soul is the most beloved of the selves to you. So, when you disobey Allah<sup>-azwj</sup>, so you would have disappointed it’.<sup>22</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ أَصْبِرُوا عَلَى طَاعَةِ اللَّهِ وَ تَصَبَّرُوا عَنْ مَعْصِيَةِ اللَّهِ فَإِنَّمَا الدُّنْيَا سَاعَةٌ فَمَا مَضَى فَلَيْسَ تَجِدُ لَهُ سُرُورًا وَ لَا حُزْنَ وَ مَا لَمْ يَأْتِ فَلَيْسَ تَعْرِفُهُ فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا فَكَأَنَّكَ قَدْ اغْتَبَطْتَ .

<sup>22</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 20

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, ‘I heard him<sup>-asws</sup> saying: ‘Be patient upon the obedience of Allah<sup>-azwj</sup> and observe patience from the disobedience of Allah<sup>-azwj</sup>, for rather, the world is for a moment. So, what is past, you will neither find joy for it nor a grief, and what has not come yet, so you do not recognise it. Therefore, be patient upon that time which you are in (now), so it would be as if you have been backbit’.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ الْخَضِرُ لِمُوسَى ( عَلَيْهِ السَّلَام ) يَا مُوسَى إِنَّ أَصْلَحَ يَوْمِكَ الَّذِي هُوَ أَمَامَكَ فَانظُرْ أَيُّ يَوْمٍ هُوَ وَأَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مَوْقُوفٌ وَمَسْئُولٌ وَنَحْدُ مَوْعِظَتِكَ مِنَ الدَّهْرِ فَإِنَّ الدَّهْرَ طَوِيلٌ قَصِيرٌ فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِيَكُونَ أَطْمَعُ لَكَ فِي الْآخِرَةِ فَإِنَّ مَا هُوَ آتٍ مِنَ الدُّنْيَا كَمَا هُوَ قَدْ وُلِيَ مِنْهَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Al-Khizr<sup>-as</sup> said to Musa<sup>-as</sup>: ‘O Musa<sup>-as</sup>! Rectify the day which is in front of you<sup>-as</sup>, so look which day it is and prepare the answer for it, for you<sup>-as</sup> would be Paused and Questioned; and take your<sup>-as</sup> advice from the time, for the long time is short, therefore work as if you<sup>-as</sup> can see the Rewards for your deed so that you<sup>-as</sup> in order for it to be a greed for you<sup>-as</sup> regarding the Hereafter, for whatever comes from the word is like what has turned away from it’.<sup>24</sup>

<sup>23</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 21

<sup>24</sup> Al-Kafi V 2 – The Book of Belief and Disbelief CH 202 H 22