

'Silence and Speech'

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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: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

‘Silence and Speech’

Summary:

الأماالي للصدوق أبي عن الحُمَيْرِيِّ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ سَلِيمَانَ بْنِ خَالِدٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: جُمِعَ الْخَيْرُ كُلُّهُ فِي ثَلَاثِ خِصَالٍ النَّظَرِ وَ السُّكُوتِ وَ الْكَلَامِ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Al Himeyri, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Sali, from Suleyman Bin Khalid,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Amir Al-Momineen^{-asws} said: ‘The good, all of it is gathered in three characteristics – the viewing, and the silence and the speech.

فَكُلُّ نَظْرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ وَ كُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرٌ فَهُوَ عَقْلَةٌ وَ كُلُّ كَلَامٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لَعْوٌ فَطُوبَى لِمَنْ كَانَ نَظْرُهُ عَبْرًا وَ سُكُوتُهُ فِكْرًا وَ كَلَامُهُ ذِكْرًا وَ بَكَى عَلَى خَطِيئَتِهِ وَ آمَنَ النَّاسَ شَرَّهُ.

Every view not having consideration in it, it is a mistake, and every silence not having thinking in it, it is heedlessness, and every speech not having Zikr in it, it is meaningless. Beatitude is for one whose view was consideration, and his silence is thoughtful, and his speech is Zikr, and he cries upon his sins and the people are safe from his evil”.¹

لي، الأماالي للصدوق ابن الوليد عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ سَعْدَانَ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: النَّوْمُ رَاحَةٌ لِلْجَسَدِ وَ النَّطْقُ رَاحَةٌ لِلرُّوحِ وَ السُّكُوتُ رَاحَةٌ لِلْعَقْلِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Sa’dan Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘The sleep is rest for the body, and the talking is rest for the soul, and the silence is rest for the mind’”.²

¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 2

² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 6

ثَوَابِ الْأَعْمَالِ لَ، الْحِصَالِ أَبِي عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ السِّنْدِيِّ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنِ الثَّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ كُلَّ يَوْمٍ عَلَى جَوَارِحِهِ فَيَقُولُ كَيْفَ أَصْبَحْتُمْ فَيَقُولُونَ بِخَيْرٍ إِنَّ تَرَكَتْنَا وَ يَقُولُونَ اللَّهُ اللَّهُ فِينَا وَ يُنَاشِدُونَهُ وَ يَقُولُونَ إِنَّمَا نُنَابُ بِكَ وَ نُعَاقِبُ بِكَ.

(The book) ‘Sawaab Al Amaal’, (and) ‘Al Khisaa’ – My father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Al Sindy, from Ali Bin Al Hakam, from Ibrahim Bin Mihzam, from Al Sumali,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘The tongue of a son of Adam^{as} overlooks upon his limbs every day. It (the tongue) says, ‘How is your morning?’ They (limbs) said, ‘With good, if you were to leave us alone’. And they are saying, ‘Allah^{azwj}! Allah^{azwj} regarding us!’ And they are appealing to it and saying, ‘But rather, we are Rewarded due to you, and we are Punished due to you!’³

Our 4th Imam^{asws} says when one’s speech is free from faults, its better to talk than keeping quiet, otherwise talking is not better than the silence. So, speech is superior than keeping quiet when one speaks nothing but good:

الإحتجاج سئل عليُّ بنُ الحسينِ ع عنِ الكلامِ وَ السُّكُوتِ أَيُّهُمَا أَفْضَلُ

(The book) ‘Al-Ihtijaj’ –

‘Ali^{asws} Bin Al-Husayn^{asws} was asked about the speech and the silence, ‘Which of the two is superior?’

فَقَالَ ع لِكُلِّ وَاحِدٍ مِنْهُمَا آفَاتٌ فَإِذَا سَلِمَا مِنَ الْآفَاتِ فَالْكَلامُ أَفْضَلُ مِنَ السُّكُوتِ

He^{asws} said: ‘For every one of the two there are faults, so when there is safety from the faults, the speech is superior to the silence’.

قِيلَ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ ص

It was said, ‘How is that so, O son^{asws} of Rasool-Allah^{saww}?’

قَالَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ مَا بَعَثَ الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ بِالسُّكُوتِ إِنَّمَا بَعَثَهُمْ بِالْكَلامِ وَ لَا اسْتُجِيبَتْ وَلَا يَهُ اللَّهُ بِالسُّكُوتِ وَ لَا تُوقِيَتِ النَّارُ بِالسُّكُوتِ

He^{asws} said: ‘Because Allah^{azwj} Mighty and Majestic did not Send the Prophets^{as} and the successors^{as} with the silence. But rather He^{azwj} Sent them^{as} with the speech, neither can the Paradise be deserved by the silence nor can the Wilayah of Allah^{azwj} be obligated by the silence, nor can the Fire be Saved from by the silence.

³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 14

إِنَّمَا ذَلِكَ كَلْمُهُ بِالْكَلامِ مَا كُنْتُ لِأَعْدِلَ الْقَمَرَ بِالشَّمْسِ إِنَّكَ تَصِفُ فَضْلَ السُّكُوتِ بِالْكَلامِ وَ لَسْتَ تَصِفُ فَضْلَ الْكَلامِ بِالسُّكُوتِ.

But rather, all that is with the speech. I^{asws} will not equate the moon with the sun! You can describe the merit of silence with the speech, and you cannot describe the merit of the speech with the silence".⁴

⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 1

Introduction:

Some Ahadith are presented to better understand when to keep quiet and when to speak.

Silence is a Protector:

لي، الأماالي للصدوق عَنِ الْبَاقِرِ عَنِ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَا حَافِظَ أَحْفَظُ مِنَ الصَّمْتِ.

(The book) ‘Al Amaali’ of Al Sadouq,

‘From Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘There is no protector more protective than the silence’.⁵

ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عِنْدَ وَفَاتِهِ الرَّمِ الصَّمْتُ تَسْلَمُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘Among what Amir Al-Momineen^{-asws} had bequeathed with at his^{-asws} expiry: ‘Necessitate the silence, you will be safe’.⁶

ب، قرب الإسناد ابن عيسى عَنِ الْبَرْنَطِيِّ عَنِ الرِّضَا ع قَالَ: مِنْ عِلَامَاتِ الْفُحْمِ وَالْحِلْمِ وَالْعِلْمِ وَالصَّمْتِ إِنَّ الصَّمْتِ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ إِنَّ الصَّمْتِ يَكْسِبُ الْمَحَبَّةَ وَهُوَ دَلِيلٌ عَلَى الْخَيْرِ.

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty,

‘From Al-Reza^{-asws} having said: ‘From the signs of comprehension is the leniency, and the knowledge, and the silence. The silence is a door from the doors of wisdom. The silence earns the love, and it is a pointer upon the good’.⁷

مع، معاني الأخبار ل، الخصال فِي وَصَايَا أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَى الْعَاقِلِ أَنْ يَكُونَ بَصِيرًا بِزَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظًا لِّلْسَانِهِ فَإِنَّ مَنْ حَسَبَ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْينِهِ.

⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 3

⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 24

⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 8

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

‘In a bequest of Abu Zarr^{-ra}, he^{-ra} said, ‘Rasool-Allah^{-saww} said: ‘Upon the intellectual is that he should be insightful with his times, pre-occupied with himself, preserving his tongue, for one whose speech is better than his actions should reduce his speech except regarding what concerns him’.

وَقَالَ صَ عَلَيكَ بِطُولِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وَ عَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ.

And he^{-saww} said: ‘Upon you is with prolonged silence for it is a repeller of the Satan^{-la} and an assistance for you upon the matters of your religion’.⁸

ل، الخصال ماجيلويه عن عمه عن هارون عن ابن زياد عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مُنْجِيَاتٌ تَكْفُ لِسَانَكَ وَ تَبْكِي عَلَى خَطِيئَتِكَ وَ تَلْزُمُ بَيْتِكَ.

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Haroun, from Ibn Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Three are saviours – restraining your tongue, and crying upon your mistakes (sins), and staying in your house’.⁹

مع، معاني الأخبار أبي عن محمد العطار عن الأشعري عن موسى بن عمار عن موسى بن بكر عن رجل عن أبي عبد الله ع قَالَ: أَتَى النَّبِيَّ أَعْرَابِيٌّ فَقَالَ لَهُ أَلَسْتَ خَيْرَنَا أَبَاً وَ أُمًّا وَ أَكْرَمَنَا عَقِبًا وَ رَيْسَنَا فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ

(The book) ‘Ma’any Al Akhbar’ – My father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Musa Bin Bakr, from a man,

‘A Bedouin came to the Prophet^{-saww}. He said to him^{-saww}, ‘Aren’t you^{-saww} the best of us of father^{-as} and mother^{-as}, and most honourable of us posterity, and our chief in the pre-Islamic period and Al Islam?’

فَعَضِبَ النَّبِيُّ ص وَ قَالَ يَا أَعْرَابِيٌّ كَمْ دُونَ لِسَانِكَ مِنْ حِجَابٍ

The Prophet^{-saww} was angered and said: ‘O Bedouin! How many veils are there around your tongue?’

قَالَ اثْنَانِ شَفْتَانِ وَ أَسْنَانٌ

⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 19

⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 20

He said, ‘Two lips and teeth’.

فَقَالَ ص فَمَا كَانَ فِي أَحَدٍ هَذَيْنِ مَا يَبْزُ عَنَّا عَزَبَ لِسَانِكَ هَذَا أَمَا إِنَّهُ لَمْ يُعْطَ أَحَدٌ فِي دُنْيَاهُ شَيْءَ [شَيْئاً] هُوَ أَضْرُّ لَهُ فِي آخِرَتِهِ مِنْ طَلَاقَةِ لِسَانِهِ يَا عَلِيُّ قُمْ فَاقْطَعْ لِسَانَهُ

He^{-saww} said: ‘So there wasn’t in any one of these what could have repelled from us^{-saww} the sharpness of this tongue of yours? But no one has been Given in his world anything which is more harmful for him regarding his Hereafter than his free tongue! O Ali^{-asws}! Arise and cut off his tongue!’

فَطَنَّ النَّاسُ أَنَّهُ يَفْطَعُ لِسَانَهُ فَأَعْطَاهُ دِرَاهِمَ.

The people thought that he^{-asws} would cut off his tongue, but he gave him Dirhams’’.¹⁰

مع، معاني الأخبار عن الحسن بن عليّ صلوات الله عليه قال: نعم العون الصمت في مواطن كثيرة وإن كنت فصيحاً.

(The book) ‘Ma’any Al Akhbar’ –

‘From Al-Hassan^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: ‘Best of the assistant is the silence in many places, and even if you were to be eloquent’’.¹¹

لي، الأمالي للصدوق قال أمير المؤمنين ع اخزن لسانك و عدد كلامك يقل كلامك إلا بخير.

(The book) ‘Al Amaali’ of Al Sadouq –

‘From Amir Al-Momineen^{-asws} having said: ‘Treasure your tongue and count your words, your speech will be little except with good’’.¹²

كتاب الإمامة و التبصرة، عن سهل بن أحمد عن محمد بن محمد بن الأشعث عن موسى بن إسماعيل بن موسى بن جعفر عن أبيه عن آبائه ع قال قال رسول الله ص رحم الله عبداً قال خيراً فعنم أو سكت عن سوء فسلم.

(The book) ‘Kitab Al Imamah Wa Al Tabsira’ – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as,

¹⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 23

¹¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 25

¹² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 27

‘From Musa Bin Ismail, son of Musa^{-asws} Bin Ja’far^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘May Allah^{-azwj} have Mercy on a servant who speaks good so he gains or is silent from evil so he is safe’’.¹³

Useless Talk:

لي، الأماي للصدوق الدقاق عن الصوفي عن الروياني عن عبد العظيم الحسيني عن سليمان الجعفري عن موسى بن جعفر عن آباءه ع قال: مر أمير المؤمنين ع علي بن أبي طالب برجل يتكلم بفضول الكلام فوقف عليه ثم قال يا هذا إنك تملئ علي حافظتك كتاباً إلى ربك فتكلم بما يعينك و دغ ما لا يعينك.

(The book) ‘Al Amaali’ of Al Sadouq – Al Daqqaq, from Al Sufy, from Al Rowyani, from Abdul Azeem Al Hasany, from Suleyman Al Ja’far,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} having said: ‘Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} passed by a man talking with nonsensical speech. He^{-asws} paused by him, then said: ‘O you! You are dictating to your recording Angels a letter to your Lord^{-azwj}, so speak with what concerns you and leave what does not concern you!’¹⁴

مع، معاني الأخبار لي، الأماي للصدوق قال رسول الله أعظم الناس قدراً من ترك ما لا يعنيه.

(The book) ‘Ma’any Al Akhbar’, (and), ‘Al Amaali’ of Al Sadouq –

‘Rasool-Allah^{-saww} said: ‘The mightiest of people in worth is one who leaves what does not concern him’’.¹⁵

Speaking reveals the status of person:

ن، عيون أخبار الرضا عليه السلام لي، الأماي للصدوق ابن موسى عن الصوفي عن الروياني عن عبد العظيم عن أبي جعفر الثاني عن آباءه عن أمير المؤمنين صلوات الله عليهم قال: المرء محبوبه تحت لسانه.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Al Sowfy, from Al Rowbany, from Abdul Azeem,

¹³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 64 a

¹⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 4

¹⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 5

‘From Abu Ja’far^{-asws} the 2nd, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: ‘The person is hidden beneath his tongue’.¹⁶

شي، تفسير العياشي عن حريز عن بُرَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ أَطْعِمُ رَجُلًا سَائِلًا لَا أَعْرِفُهُ مُسْلِمًا

Tafseer Al Ayyashi – from Hareyz, from Bureyd who said,

‘I said to Abu Abdullah^{-asws}, ‘I feed a begging man. I don’t know him being a Muslim’.

قَالَ نَعَمْ أَطْعِمُهُ مَا لَمْ تَعْرِفْهُ بِوَلَايَةٍ وَلَا بِعَدَاوَةٍ إِنَّ اللَّهَ يَفْعَلُ مَا يُؤَلِّمُ النَّاسَ حُسْنًا.

He^{-asws} said: ‘Yes! Feed him for as long as he neither knows friendship nor enmity. Allah^{-azwj} Says: **and say to the people splendid words [2:83]**’.¹⁷

ب، قرب الإسناد هارون عن ابنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلَى لِسَانِ كُلِّ قَائِلٍ رَقِيبًا فَلْيَتَّقِ اللَّهَ الْعَبْدُ وَ لِيُنْظَرُ مَا يَقُولُ.

(The book) ‘Qurb Al Asnaad’ – Haroun, from Ibn Sadaqa,

‘From Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘Upon the tongue of every speaker there is a watcher, so let the servant fear Allah^{-azwj} and let him look (consider) what he is saying’.¹⁸

- وَ قَالَ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

And he said, ‘From the excellent Islam of the person is his leaving that which does not concern him’.¹⁹

ل، الخصال القاسم بن مُحَمَّدِ السَّرَاحِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الصَّبِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: يَا سُفْيَانُ أَمْرِي وَالِدِي ع بِثَلَاثٍ وَ نَهَائِي عَنْ ثَلَاثٍ فَكَانَ فِيمَا قَالَ لِي يَا بُنَيَّ مَنْ يَصْحَبُ صَاحِبَ السُّوءِ لَا يَسْلَمُ وَ مَنْ يَدْخُلُ مَدَاخِلَ السُّوءِ يُتَّهَمُ وَ مَنْ لَا يَمْلِكُ لِسَانَهُ يَنْدَمُ

¹⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 7

¹⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 15

¹⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 10 a

¹⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 10 b

(The book) ‘Al Khisaal’ – Al Qasim Bin Muhammad Al Sarraj, from Muhammad Bin Ahmad Al Zaby, from Muhammad Bin Abdul Aziz, from Ubeydullah Bin Musa, from Sufyan Al Sowry,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘O Sufyan! My^{-asws} father^{-asws} had instructed me^{-asws} with three and forbade me^{-asws} from three. It was among what he^{-asws} said to me^{-asws}: ‘O my^{-asws} son^{-asws}! One who accompanies an evil companion will not be safe, and one who enters the evil entrances will be accused, and one not controlling his tongue will regret!’

ثُمَّ أَنشَدَنِي

عَوَّدَ لِسَانَكَ قَوْلَ الْخَيْرِ تَحْطُّ بِهِ - إِنَّ اللِّسَانَ لِمَا عَوَّدْتَ مُعْتَادًا -
مُؤَكَّلٌ بِتَقَاضِي مَا سَنَنْتَ لَهُ - فِي الْخَيْرِ وَ الشَّرِّ فَانظُرْ كَيْفَ تَعْتَادُ.

The he^{-asws} prosed to me: ‘Get your tongues accustomed to the good word, you will be renowned with it. When the tongue is accustomed, it gets used to it. It is allocated with a requirement of what you have enacted for it regarding the good and the evil, so look (consider) how you are accustoming it’.²⁰

Rewards of Speaking:

ثو، ثواب الأعمال ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن موسى بن عمران عن علي بن الحسن بن رباط عن بعض رجاله عن أبي عبد الله ع قال: لا يزال العبد المؤمن يكتب محسناً ما دام ساكناً فإذا تكلم كتب محسناً أو مسيئاً.

(The book) ‘Sawaab Al Amaal’, (and) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Imran, from Ali Bin Al-Hassan Bin Ribat, from one of his men,

‘From Abu Abdullah^{-asws} having said: ‘The Momin servant does not get good deeds written for as long as he is silent. When he speaks, either good deed or evil deed gets written’.²¹

سن، المحاسن أبي عن النوفلي عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص و الذي نفسي بيده ما أتفق الناس من نعمة أحب من قول الخير.

(The book) ‘Al Mahasin’ – My father, from Al Nowfaly, from Al Sakuny,

²⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 17

²¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 12

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘By the One^{-azwj} in Whose Hand is my^{-saww} soul! The people will not spend from any spending lovelier than the good word’’.²²

سن، المحاسن أبي عن عبد الله بن الفضل عن خالد عن محمد بن سليمان رفعه قال: أخذ رجل بلجام دابة رسول الله فقال يا رسول الله أي الأعمال أفضل فقال إطعام الطعام وإتياب الكلام.

(The book) ‘Al Mahasin’ – My father, from Abdullah Bin Al Fazl, from Khalid, from Muhammad Bin Suleyman, raising it, said,

‘A man grabbed the rein of an animal of Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}! Which of the deeds is superior?’ He^{-saww} said: ‘Feeding the food and the goodly talk’’.²³

سن، المحاسن أبي عن النوفلي عن السكوني عن أبي عبد الله ع قال قال أمير المؤمنين ع ثلاث من أبواب البر سخاء النفس وطيب الكلام والصبر على الأذى.

(The book) ‘Al Mahasin’ – My father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Three are from the doors of righteousness – generosity of the self, and good talk, and patience upon the harm’’.²⁴

قال أمير المؤمنين ع إذا تم العقل نقص الكلام.

Amir Al Momineen^{-asws} said: ‘When the intellect is complete, the speech is reduced’’.²⁵

ما، الأماالي للشيخ الطوسي ع، علل الشرائع قال أمير المؤمنين ع ألا و قولوا خيراً تعرفوا به و اعملوا به تكونوا من أهله.

(The books) ‘Al Amaali’ of the sheykh Al Tusi, (and) ‘Ilal Al Sharaie’ –

‘Indeed, and be speaking goodly, you will be known by it, and act by it, you will be from its people’’.²⁶

²² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 8

²³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 12

²⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 7

²⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 85

²⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 5

Solitude and Silence

ل، الخصال ابنُ الوليدِ عن الصَّفَّارِ عن ابنِ معروفٍ عن عليِّ بنِ مهزيارٍ بإسناده رَفَعَهُ قَالَ: يَا أَيُّهَا النَّاسُ زَمَانٌ تَكُونُ الْعَافِيَةُ فِيهِ عَشْرَةَ أَجْزَاءٍ تَسَعَةٌ مِنْهَا فِي اعْتِزَالِ النَّاسِ وَوَاحِدَةٌ فِي الصَّمْتِ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bi Mahziyar, by his chain raising it,

‘A time will come upon the people, the well-being in it would be of ten segments. Nine of these would be in isolation from the people, and one in the silence’.²⁷

ل، الخصال أَبِي عَنْ سَعْدِ بْنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا أَرَدْتَ أَنْ تَقَرَّ عَيْنُكَ وَتَنَالَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ فَاقْطَعْ الطَّمَعِ مِمَّا فِي أَيْدِي النَّاسِ وَ عُدُّ نَفْسِكَ فِي الْمَوْتَى وَ لَا تُحَدِّثَنَّ نَفْسَكَ أَنَّكَ فَوْقَ أَحَدٍ مِنَ النَّاسِ وَ الْخُرُونُ لِسَانَكَ كَمَا تَخْرُنُ مَالُكَ.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Asbahany, from Al Minqary, from Hammad Bin Isa who said,

‘Abu Abdullah^{asws} said: ‘If you want to delight your eyes and attain good of the world and the Hereafter, then cut the greed from what is in the hands of the people, and prepare yourself regarding the death, and do not discuss within yourself that you are above anyone of the people, and treasure your tongue just as you treasure your wealth’.²⁸

مص، مصباح الشريعة قَالَ الصَّادِقُ ع الصَّمْتُ شِعَارُ الْمُحَقِّقِينَ بِحَقَائِقِ مَا سَبَقَ وَ جَفَّ الْقَلَمُ بِهِ وَ هُوَ مِفْتَاحُ كُلِّ رَاحَةٍ مِنَ الدُّنْيَا وَالْآخِرَةِ وَ فِيهِ رِضَا الرَّبِّ وَ تَخْفِيفُ الْحِسَابِ وَ الصَّوْنُ مِنَ الْخَطَايَا وَ الزَّلَلِ

(The book) ‘Misbah Al-Sharia’ –

‘Al-Sadiq^{asws} said: ‘The silence is a motto of the researchers of the realities of what has preceded, and the Pen has dried with it, and it is a key of all comfort from the world and the Hereafter, and in is the Satisfaction of the Lord^{azwj}, and lightening of the Reckoning, and the protection from the mistakes (sins) and the slips.

²⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 18

²⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 21

قَدْ جَعَلَهُ اللَّهُ سِتْرًا عَلَى الْجَاهِلِ وَ زِينًا لِلْعَالِمِ وَ مَعَهُ عَزْلُ الْهَوَاءِ وَ رِيَاضَةُ النَّفْسِ وَ حَلَاوَةُ الْعِبَادَةِ وَ زَوَالُ قَسْوَةِ الْقَلْبِ وَ الْعَفَافُ وَ الْمُرُوَّةُ وَ الظَّرْفُ فَأَعْلِقْ بَابَ لِسَانِكَ عَمَّا لَكَ بُدٌّ مِنْهُ لَا سِيَّمَا إِذَا لَمْ تَجِدْ أَهْلًا لِلْكَلامِ وَ الْمُسَاعِدَ فِي الْمُدَاكِرَةِ لِلَّهِ وَ فِي اللَّهِ

Allah^{-azwj} has Made it a veil upon the ignoramus and an adornment for the knowledgeable, and with it is seclusion of the whims, and exercise of the soul, and sweetness of the worship, and decline in cruelty of the heart, and the chastity, and the manliness, and the chivalry, and the elegance. Therefore, lock the door of your tongue from what there is no escape for you from it, especially when you cannot find someone rightful for the speech and an assistance in discussion for Allah^{-azwj} and regarding Allah^{-azwj}.

وَ كَانَ رَبِيعُ بْنُ خُثَيْمٍ يَضَعُ قِرْطَاسًا بَيْنَ يَدَيْهِ وَ يَكْتُبُ مَا يَتَكَلَّمُ ثُمَّ يُحَاسِبُ نَفْسَهُ فِي عَشِيِّهِ مَا لَهُ وَ مَا عَلَيْهِ وَ يَقُولُ أَوْهَ نَجَا الصَّامِتُونَ وَ بَقِينَا

And Rabie Bin Khuseym used to place a paper in front of him and write whatever he had spoken, then he would reckon himself during his evening, what was for him and what was against him, and he would say, ‘Aah, the silent ones will achieve salvation, and we have remained!’

وَ كَانَ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ص يَضَعُ حَصَاةً فِي فَمِهِ فَإِذَا أَرَادَ أَنْ يَتَكَلَّمَ بِمَا عَلِمَ أَنَّهُ لِلَّهِ وَ فِي اللَّهِ وَ لَوَجْهِ اللَّهِ أَخْرَجَهَا وَ إِنَّ كَثِيرًا مِنَ الصَّحَابَةِ كَانُوا يَتَنَفَّسُونَ تَنَفُّسَ الْعَرَقِيِّ وَ يَتَكَلَّمُونَ شِبْهَ الْمَرْضَى وَ إِنَّمَا سَبَبُ هَلَاكِ الْخَلْقِ وَ نَجَاتِهِمُ الْكَلَامُ وَ الصَّمْتُ

And one of the companions of Rasool-Allah^{-saww} would place pebbles in his mouth. Whenever he wanted to talk with what he knew it was for Allah^{-azwj} and regarding Allah^{-azwj} and for the Face of Allah^{-azwj}, he would extract them, and many of the companion were breathing the breath of drowning and were speaking resembling the sick, and rather, a cause of the destruction of the people and their salvation is (due to the) speech and the silence.

فَطُوبَى لِمَنْ زُرِقَ مَعْرِفَةَ عَيْبِ الْكَلَامِ وَ صَوَابِهِ وَ عَلِمَ الصَّمْتَ وَ فَوَائِدُهُ فَإِنَّ ذَلِكَ مِنْ أَحْصَاءِ الْأَنْبِيَاءِ وَ شِعَارِ الْأَصْفِيَاءِ

Beatitude is for the one Graced the understanding of the faults of talking and its correctness, and knows the silence and its benefits, for that is from the morals of the Prophets^{-as} and slogans of the elites.

وَ مَنْ عَلِمَ قَدْرَ الْكَلَامِ أَحْسَنَ صُحْبَةَ الصَّمْتِ وَ مَنْ أَشْرَفَ عَلَى مَا فِي لَطَائِفِ الصَّمْتِ وَ ائْتَمَنَهُ عَلَى خَزَائِنِهِ كَانَ كَلَامُهُ وَ صَمْتُهُ كُفْلُهُ عِبَادَةً وَ لَا يَطَّلِعُ عَلَى عِبَادَتِهِ إِلَّا الْمَلِكُ الْجَبَّارُ.

And the one who knows the worth of the speech, is better accompanied with the silence, and one who overlooks upon what is in the subtleties of the silence and his assurance upon its treasures, his speech and his silence would (both) be (acts of) worship, and not one would notice upon his worship except the King, the Subduer!²⁹

²⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 38

Harm of Excessive Talk:

ما، الأماالي للشيخ الطوسي المُفيدُ عَنِ التَّمَّارِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ جَدِّهِ عَنِ عَلِيِّ بْنِ حَفْصِ عَنِ إِبرَاهِيمَ بْنِ الحَارِثِ عَنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُكثِرُوا الكَلَامَ بِعَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الكَلَامِ بِعَيْرِ ذِكْرِ اللَّهِ تَمْسُو القَلْبَ إِنَّ أْبَعَدَ النَّاسِ مِنَ اللَّهِ القَلْبُ القَاسِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Tammar, from Muhammad Bin Ahmad, from his grandfather, from Ali Bin Hafs, from Ibrahim Bin Al Haris, from Abdullah Bin Dinar, from Ibn Umar,

‘Rasool-Allah^{-saww} said: ‘Do not frequent the speech without Zikr of Allah^{-azwj}, for the frequent speech without Zikr of Allah^{-azwj} hardens the heart. The remotest of the people from Allah^{-azwj} is one of cruel heart’.³⁰

ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع إلى ابنيه ع يَا بُنَيَّ إِنَّهُ لَا بُدَّ لِلْعَاقِلِ مِنْ أَنْ يَنْظُرَ فِي شَأْنِهِ فَلْيَحْفَظْ لِسَانَهُ وَ لِيَعْرِفْ أَهْلَ زَمَانِهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘Among what Amir Al-Momineen^{-asws} had bequeathed with to his^{-asws} son: ‘O my^{-asws} son! There is no escape for the intellectual from looking into his own affairs, so let him preserve his tongue and let him recognise the people of his time’.³¹

فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طَوَى لِمَنْ أَنْفَقَ الفُضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الفُضْلَ مِنْ كَلَامِهِ.

Tafseer Al Qummi –

‘Amir Al-Momineen^{-asws} said: ‘Beatitude is for one spending the surplus of his wealth and withholding the surplus of his speech’.³²

ثو، ثواب الأعمال أَبِي عَنِ سَعْدِ عَنِ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ مُعَمَّرِ بْنِ خَلَادٍ عَنِ الرِّضَا عَنِ أَبِيهِ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَجَاةُ الْمُؤْمِنِ فِي حِفْظِ لِسَانِهِ.

³⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 28

³¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 29

³² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 34

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Muawiya Bi Hukeym, from Muammar Bin Khallad,

‘From Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: ‘Salvation of the Momin is in preservation of his tongue’’.³³

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ حَفِظَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

And Amir Al-Momineen^{-asws} said: ‘One who preserves his tongue, Allah^{-azwj} would Veil his nakedness (his wickedness)’’.³⁴

شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ اتَّقُوا اللَّهَ وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَكْتافِكُمْ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ قُولُوا لِلنَّاسِ حُسْنًا.

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Fear Allah^{-azwj} and do not load the people upon your shoulders! Allah^{-azwj} is Saying in His^{-azwj} Book: **and say to the people splendid words [2:83]**’’.³⁵

When to speak and when to keep quiet:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الْمَرْءُ مَحْبُودٌ تَحْتَ لِسَانِهِ فَرَنْ كَلَامَكَ وَ اعْرِضْهُ عَلَى الْعَقْلِ وَ الْمَعْرِفَةِ فَإِنْ كَانَ لِلَّهِ وَ فِي اللَّهِ فَتَكَلَّمْ بِهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَالْسُّكُوتُ خَيْرٌ مِنْهُ

Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: ‘The person is hidden beneath his tongue, therefore adorn your speech and present it unto the intellect and the understanding. If it were to be for Allah^{-azwj} and regarding Allah^{-azwj}, then speak with it, and if it were to be other than that, then the silence is better than it.

وَ لَيْسَ عَلَى الْجَوَارِحِ عِبَادَةٌ أَخْفَ مَثُونَةً وَ أَفْضَلَ مَنْزِلَةً وَ أَعْظَمَ قَدْرًا عِنْدَ اللَّهِ مِنَ الْكَلَامِ فِي رِضَى اللَّهِ وَ لَوَجْهِهِ

There isn’t upon the limbs any (act of) worship of lighter provision, and superior status, and mightier worth in the Presence of Allah^{-azwj} than the speech in Satisfaction of Allah^{-azwj} and for His^{-azwj} Face.

³³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 36 a

³⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 36 b

³⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 16

وَنَشْرِ الْآلِيهِ وَ نَعْمَائِهِ فِي عِبَادَةِ أَلَا تَرَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ فِيمَا بَيْنَهُ وَ بَيْنَ رُسُلِهِ مَعْنَى يَكْشِفُ مَا أَسْرَّ إِلَيْهِمْ مِنْ مَكْنُونَاتِ عِلْمِهِ وَ مَخْرُوجَاتِ وَحْيِهِ غَيْرَ الْكَلَامِ وَ كَذَلِكَ بَيْنَ الرُّسُلِ وَ الْأُمَمِ ثَبَتَ بِهَذَا أَنَّهُ أَفْضَلُ الْوَسَائِلِ وَ الْكَلْفِ وَ الْعِبَادَةِ

And publicise His^{-azwj} Favours and His^{-azwj} bounties in worship. Don't you see that Allah^{-azwj} Mighty and Majestic did not Make between Him^{-azwj} and His^{-azwj} Rasool^{-saww} a meaning that reveals the contents of His^{-azwj} (hidden) Knowledge, and Treasures of His^{-azwj} Revelation that He^{-azwj} has Sent other than the (words) speech. And like that it is between the Messengers^{-as} and the communities. This proves that it (speech) is the superior of the means, and the encumberment, and the worship.

وَ كَذَلِكَ لَا مَعْصِيَةَ أَنْعَلُ عَلَى الْعَبْدِ وَ أَسْرَعُ عُقُوبَةً عِنْدَ اللَّهِ وَ أَشَدُّهَا مَلَامَةً وَ أَعْجَلُهَا سَأَمَةً عِنْدَ الْخَلْقِ مِنْهُ

And like that, there is no (act of) disobedience more irritating upon the servant and quicker of Punishment in the Presence of Allah^{-azwj}, and most reprehensible of these, and its most toxic in the presence of the people than it.

وَ اللِّسَانُ تَرْجُمَانُ الضَّمِيرِ وَ صَاحِبُ حَبْرِ الْقَلْبِ وَ بِهِ يَنْكَشِفُ مَا فِي سِرِّ الْبَاطِنِ وَ عَلَيْهِ يُجَاسَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ

And the tongue is an interpreter of the conscience and companion of news of the heart, and by it is uncovered what is in the hidden secrets and based upon it the people will be held accountable on the Day of Qiyamah.

وَ الْكَلَامُ خَمْرٌ تُسَكِّرُ الْعُقُولَ مَا كَانَ مِنْهُ لِعَبْرِ اللَّهِ وَ لَيْسَ شَيْءٌ أَحَقَّ بِطُولِ السَّجْنِ مِنَ اللِّسَانِ

And the speech is a wine intoxicating the intellect, whatever from it were to be for other than Allah^{-azwj}, and there isn't anything more deserving with prolonged imprisonment than the tongue.

قَالَ بَعْضُ الْحُكَمَاءِ أَحْفَظْ لِسَانَكَ عَنْ حَبِيثِ الْكَلَامِ وَ فِي غَيْرِهِ لَا تَسْكُتُ إِنْ اسْتَطَعْتَ

One of the wise ones said, 'Preserve your tongue from the wicked speech, and regarding something else, do not be silent if you are able'.

فَأَمَّا السَّكِينَةُ فَهِيَ هَيْئَةٌ حَسَنَةٌ رَفِيعَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لِأَهْلِهَا وَ هُمْ أَمَنَاءُ أَسْرَارِهِ فِي أَرْضِهِ.

As for the tranquillity, it is a beautiful appearance raised from Allah^{-azwj} Mighty and Majestic for its rightful ones, and they^{-asws} are Trustees of His^{-azwj} secrets in His^{-azwj} earth".³⁶

مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْكَلَامُ إِظْهَارُ مَا فِي قَلْبِ الْمَرْءِ مِنَ الصَّغَا وَ الْكَدْرِ وَ الْعِلْمِ وَ الْجَهْلِ.

³⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 39 b

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The speech is a manifestation of what is in the heart of a person, from cleanness and dirt, and the knowledge and ignorance’^{.37}

سر، السرائر ابن محبوب عن عبد الله بن سنان عن أبي حمزة قال سمعت أبا جعفر ع يقول إنما شيعتنا الخرس.

(The book) ‘Al Saraair’ – Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza who said,

‘I heard Abu Ja’far^{-asws} saying: ‘But rather, our^{-asws} Shias are mutes’^{.38}

ضه، روضة الواعظين قال علي بن الحسين ع حق اللسان إكرامه عن الحنا و تعويده الحيز و ترك الفضول التي لا فائدة لها و البر بالناس و حسن القول فيهم.

(The book) ‘Rowzat Al Waizeen’ –

‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘A right of the tongues is to honour it (away) from the betrayal (obscenities), and accustom it to the good, and leaving the nonsense which there is no benefit for it, and the righteousness with the people, and goodly words among them’^{.39}

و قال رسول الله ص تقبلوا لي ست خصال أتقبل لكم بالجنة إذا حدثتم فلا تكذبوا و إذا وعدتم فلا تخلفوا و إذا ائتمنتم فلا تخونوا و غصوا أبصاركم و احفظوا فروجكم و كفوا أيديكم و ألسنتكم.

And Rasool-Allah^{-saww} said: ‘Accept three characteristics to me^{-saww}, I^{-saww} shall accept the Paradise for you all! Whenever you narrate do not be lying, and when you promise do not be breaking, and when you are entrusted do not be betraying, and close your eyes and preserve your private parts, and restrain your hands and your tongues’^{.40}

و قال الصادق ع كونوا لنا زيناً و لا تكونوا علينا شيناً قولوا للناس حسناً و احفظوا ألسنتكم و كفوها عن الفضول و قبيح القول.

³⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 39 a

³⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 40

³⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 41 a

⁴⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 41 b

And Al-Sadiq^{-asws} said: ‘Be an adornment for us^{-asws} and do not be a disgrace upon us^{-asws}. Speak goodly to the people and preserve your tongues and restrain these from the nonsense and ugly words’.⁴¹

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ فَإِذَا تَكَلَّمْتَ بِهِ صِرْتَ فِي وَثَاقِهِ فَاحْزُنْ لِسَانَكَ كَمَا تَحْزُنُ ذَهَبَكَ وَوَرَقَكَ

And Amir Al-Momineen^{-asws} said: ‘The speech is in your control for as long as you do not talk with it. When you do talk with it, you come to be in its control. Therefore, treasure your tongue just as you treasure your gold and your silver.

فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَ لَا تَقُلْ مَا لَا تَعْلَمُ فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ

Sometimes a word can have a bounty Confiscated, and do not say what you don’t know, for Allah^{-azwj} the Glorious has Imposed obligations upon the limbs, all of them, to Argue against you on the Day of Qiyamah.

هَانَتْ عَلَيْهِ نَفْسُهُ مَنْ أَمَرَ عَلَيْهَا لِسَانَهُ وَ مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَ مَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ وَ مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ وَ مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ وَ مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ.

His soul is debased upon him, one whose tongue governs upon him. He has slandered upon himself, the one who ordered his tongue upon it, and the one whose talk is a more his mistakes would be more, and one whose mistakes are more, his shame would be little, and one whose shame is little, his devoutness would be little, and the one whose devoutness is less his heart dies, and the one whose heart is dead would enter the Fire’.⁴²

Comfort and affection of the Tongue:

جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص رَاحَةُ الْإِنْسَانِ فِي حَبْسِ اللِّسَانِ وَ قَالَ حَبْسُ اللِّسَانِ سَلَامَةٌ الْإِنْسَانِ.

(The book) ‘Jamie Al Akhbar’ –

‘Rasool-Allah^{-saww} said: ‘Comfort of the human being is in withholding the tongue’. And he^{-saww} said: ‘Withholding of the tongue is safety for the human being’.⁴³

⁴¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 41 c

⁴² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 41 d

⁴³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 a

وَقَالَ ع بَلَاءُ الْإِنْسَانِ مِنَ اللِّسَانِ.

And he^{-asws} said: ‘Affliction of the human being is from the tongue’.⁴⁴

وَقَالَ ع سَلَامَةُ الْإِنْسَانِ فِي حِفْظِ اللِّسَانِ.

And he^{-asws} said: ‘Safety of the human being is in preserving the tongue’.⁴⁵

وَقَالَ ع دَلَالَةُ اللِّسَانِ رَأْسُ الْمَالِ وَ قَالَ ع الْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ وَ قَالَ ع فِتْنَةُ اللِّسَانِ أَشَدُّ مِنْ ضَرْبِ السَّيْفِ.

And he^{-asws} said: ‘Fluency of the tongue is the capital wealth’. And he^{-asws} said: ‘The affliction is allocated with the speaking’. And he^{-asws} said: ‘Fitna of the tongue is severer than a strike of the sword’.⁴⁶

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع ضَرْبُ اللِّسَانِ أَشَدُّ مِنْ ضَرْبِ السِّتَانِ.

And Amir Al-Momineen^{-asws} said: ‘Strike of the tongue is severer than strike of the blades’.⁴⁷

وَقَالَ الصَّادِقُ ع نَجَاةُ الْمَرْءِ فِي حِفْظِ لِسَانِهِ.

And Al-Sadiq^{-asws} said: ‘Salvation of the person is in preserving his tongue’.⁴⁸

قَالَ النَّبِيُّ ص فِي الْوَصِيَّةِ لِعَلِيِّ يَا عَلِيُّ مَنْ حَافَ النَّاسُ لِسَانَهُ فَهُوَ مِنْ أَهْلِ النَّارِ.

The Prophet^{-saww} said in a bequest to Ali^{-asws}: ‘O Ali^{-asws}! One whom the people fear his tongue, so he is from people of the Fire’.⁴⁹

⁴⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 b

⁴⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 c

⁴⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 d

⁴⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 e

⁴⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 f

⁴⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 g

وَقَالَ رَسُولُ اللَّهِ صَلَّى مِنْ تَقِيٍّ مِنْ مَثُونَةٍ لِقَلْبِهِ وَ قَبْضِهِ وَ ذَنْبِهِ دَخَلَ الْجَنَّةَ.

And Rasool-Allah^{-saww} said: ‘One who guards from provisions of his anxiety, and his anger and his hesitation will enter the Paradise’.⁵⁰

وَقَالَ ص طُوبَى لِمَنْ أَنْفَقَ فَضَالَاتِ مَالِهِ وَ أَمْسَكَ فَضَالَاتِ لِسَانِهِ.

And he^{-saww} said: ‘Beatitude is for one who spends the surpluses of his wealth and withholds from the surpluses of his tongue’.⁵¹

وَقَالَ ص إِنَّ اللَّهَ تَعَالَى عِنْدَ لِسَانِ كُلِّ قَائِلٍ وَ قَالَ لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَ لَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ.

And he^{-saww} said: ‘Allah^{-azwj} the Exalted is with the tongue of every speaker’. And he^{-saww} said: ‘The Eman of a servant will not be straight until his heart is straight, and his heart will not be straight until his tongue is straight’.⁵²

Do not Say all what you know:

ختص، الإختصاص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَبِيهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ.

(The book) ‘Al Ikhtisas’ – Amir Al-Momineen^{-asws} said to his^{-asws} son Muhammad Bin Al-Hanafiya: ‘Do not say what you do not know, but do not say all what you do know’.⁵³

Showing tolerance for other’s lack of Speech:

ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الصَّبَّغِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَالِسًا فَبَعَثَ عَلَامًا لَهُ أَعْجَمِيًّا فِي حَاجَةٍ إِلَى رَجُلٍ فَأَنْطَلَقَ ثُمَّ رَجَعَ فَجَعَلَ أَبُو عَبْدِ اللَّهِ ع يَسْتَفْهِمُهُ الْجَوَابَ وَ جَعَلَ الْعَلَامُ لَا يَفْهَمُهُ مِرَارًا قَالَ فَلَمَّا رَأَيْتُهُ لَا يَتَعَبَّرُ لِسَانَهُ وَ لَا يَفْهَمُهُ ظَنَنْتُ أَنَّ أَبَا عَبْدِ اللَّهِ ع سَيَغْضَبُ عَلَيْهِ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Muhammad Bin Sinan, from Ibn Muskan, from Al Sayqal who said,

⁵⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 h

⁵¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 i

⁵² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 k

⁵³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 47

‘I was seated in the presence of Abu Abdullah^{-asws}. He^{-asws} sent a Persian slave of his^{-asws} regarding a need to a man. He went, then returned. Abu Abdullah^{-asws} went on to make him understand the answer, and the slave could not understand it repeatedly. When I saw him not expressing his tongue nor understanding him^{-asws}, I thought that Abu Abdullah^{-asws} will be getting angry upon him’.

قَالَ وَ أَحَدًا أَبُو عَبْدِ اللَّهِ ع النَّظَرَ إِلَيْهِ ثُمَّ قَالَ أَمَا وَاللَّهِ لَئِنْ كُنْتُ عَمِيَّ اللِّسَانَ فَمَا أَنْتَ بَعِيَّ القَلْبِ ثُمَّ قَالَ إِنَّ الحَيَاءَ وَالْعِيَّ عِيَّ اللِّسَانَ لَا عِيَّ القَلْبِ مِنَ الإِيمَانِ وَالْفُحْشُ وَالْبَدَاءُ وَالسَّلَاطَةُ مِنَ النِّفَاقِ.

He (the narrator) said, ‘And Abu Abdullah^{-asws} looked sharply at him (slave), then said: ‘But, by Allah^{-azwj}! Even if you are defective of tongue, you are not defective of the heart!’ Then he^{-asws} said: ‘The shame and the defect, are defects of the tongue, not defects of the heart from the Eman, while the immorality, and the obscenity, and the disrespect is from the hypocrisy’.⁵⁴

Slip of a tongue:

ع، علل الشرائع ماجيلويه عَنْ عَمِّهِ عَنِ البرقيِّ عَنِ القاسانيِّ عَنِ النَّفَّيِّ عَنِ عَلِيِّ بْنِ المُعَلَّى عَنِ إبراهيمِ بْنِ الحُطَّابِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَفَلَّتْ مِنْ أَحَدِكُمْ كَلِمَةٌ جَفَاءٍ يَخَافُ مِنْهَا عَلَى نَفْسِهِ فَلْيَتْبَعْهَا بِكَلِمَةٍ تُعْجِبُ مِنْهَا تُحْفَظُ عَلَيْهِ وَ تُنْسَى تِلْكَ.

(The book) ‘Ilal Al Sharaie’ – Majayawiya, from his uncle, from Al Barqy, from Al Qasany, from Al Saqafy, from Ali Bin Al Moalla, from Ibrahim Bin Al Khattab,

‘Raising it to Abu Abdullah^{-asws} having said: ‘If a slanderous word slips out from one of you and he fears from it upon himself, let him follow it up with a word there will be fascination from it. It will be preserved upon him, and that one will be forgotten’.⁵⁵

⁵⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 56

⁵⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 6