

# 'Taking Cautions and being Careful'

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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 أَعْدَائَهُمْ أَجْمَعِينَ

## Taking Cautions and being Careful

A believer should be extra careful as Iblis conspires with his ‘Nafs’ (self) to harm him in the world and incite him to commit sins hence also, trying to ruin his Hereafter.

عَنْ الْمُضَنَّبِيِّ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الشَّيَاطِينَ أَكْثَرُ عَلَى الْمُؤْمِنِ مِنَ الزَّنَابِيرِ عَلَى اللَّحْمِ

From Al Fuzayl Bin Yasaar who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘There are more Satans<sup>la</sup> upon the *Momin* than there are flies upon the meat’.<sup>1</sup>

وَ عَنِ الصَّادِقِ ع إِنَّ الْمُسْلِمَ لَا يَقْضِي اللَّهُ عَزَّ وَ جَلَّ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ وَ إِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَ مَعَارِبَهَا كَانَ خَيْرًا لَهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَوَقَّاهُ  
اللَّهُ سَيِّئَاتِ مَا مَكْرُوا

And from Al-Sadiq<sup>asws</sup>: ‘The Muslim is such that Allah<sup>azwj</sup> Mighty and Majestic does not Decide a Judgement except it was better for him (and even if he was a king of the east of the earth and the west of it, it would be better for him). Then he<sup>asws</sup> recited this Verse [40:45] **So Allah Saved him from the evil of what they planned**’.

ثُمَّ قَالَ أَمَا وَاللَّهِ لَقَدْ تَسَلَّطُوا عَلَيْهِ وَ قَتَلُوهُ فَأَمَّا مَا وَقَّاهُ اللَّهُ فَوَقَّاهُ اللَّهُ أَنْ يَعْتُوَ فِي دِينِهِ.

Then he<sup>asws</sup> said: ‘But, by Allah<sup>azwj</sup>! And they had overcome upon him and they killed him, so as for what Allah<sup>azwj</sup> Saved, (was that) Allah<sup>azwj</sup> Saved him from transgressing in his Religion’.<sup>2</sup>

وَ عَنِ الصَّادِقِ ع قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ فِي الْمَصَائِبِ مِنَ الْأَجْرِ لَتَمَنَّى أَنْ يُقْرَضَ بِالْمَقَارِبِضِ.

And from Al-Sadiq<sup>asws</sup> having said: ‘Had the *Momin* known what was for him in the difficulties, from the Recompense, he would wish to be cut (into pieces) by the scissors’.<sup>3</sup>

<sup>1</sup>Kitab Al *Momin* – Ch1 H 6

<sup>2</sup>Kitab Al *Momin* – Ch1 H 2

<sup>3</sup>Kitab Al *Momin* – Ch1 H 3

Abu Abdullah<sup>-asws</sup> says that Amir Al-Momineen<sup>-asws</sup> frequently used to say:

أَيُّهَا النَّاسُ إِنَّ السَّبَاعَ هَمَّتْهَا التَّعَدِيَّ وَ إِنَّ الْبَهَائِمَ هَمَّتْهَا بَطُونُهَا وَ إِنَّ النِّسَاءَ هَمَّتْهُنَّ الرِّجَالُ وَ إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ خَائِفُونَ وَ جُلُونَ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِنْهُمْ .

O you people! The predators, their inclination is towards the aggression; and the beasts, their inclination is towards their bellies; and the women, their inclination is towards the men; and the Believers, they are cautious, fearful, afraid. May Allah<sup>-azwj</sup> Make us<sup>-asws</sup> and you all, to be from them’ (an extract).<sup>4</sup>

### Be cautious of the People:

عَنْهُ عَنِ ابْنِ مُسْكَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَلَيْكَ بِالْيَلَادِ وَ إِيَّاكَ وَ كُلَّ مُحَدِّثٍ لَا عَهْدَ لَهُ وَ لَا أَمَانَةَ وَ لَا ذِمَّةَ وَ لَا مِيثَاقَ وَ كُنْ عَلَى حَدَرٍ مِنْ أَوْثَقِ النَّاسِ فِي نَفْسِكَ فَإِنَّ النَّاسَ أَعْدَاءُ النَّعَمِ.

From him, from Ibn Muskaan, from a man from the people of Al-Jabl whom he did not name, has narrated the following:

Abu Abdullah<sup>-asws</sup> said: ‘It is on you to be with the original, and beware of every newly invented matter as there is no pledge for it, nor a trust for it, nor a guarantee for it, nor a Covenant for it. And be cautious of the people whom you rely upon for yourself, for the people are the enemies of the bounties’.<sup>5</sup>

### Fear the Suspicious Places:

السراير في جوامع البرنطبي قال قال أبو الحسن ع قال أبو عبد الله ع اتقوا مواضع الرئب و لا يقفوا أحدكم مع أمه في الطريق فإنه ليس كل أحد يعرفها.

(The book) ‘Al Saraair’ – In (the book) ‘Jawamie’ of Al Bazantay who said,

‘Abu Al-Hassan<sup>-asws</sup> said: ‘Abu Abdullah<sup>-asws</sup> said: ‘Fear the suspicious places and not one of you should pause with his mother in the road, for not everyone recognises her (that she is your mother)’.<sup>6</sup>

### Observe caution in your speech:

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مَسْمَعٍ أَبِي سَيَّارٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَتَبَ إِلَيْهِ فِي كِتَابٍ انْظُرْ أَنْ لَا تُكَلِّمَنَّ بِكَلِمَةٍ بَعِيٍّ أَبَدًا وَ إِنَّ أَعَجَبْتِكَ نَفْسَكَ وَ عَشِيْرَتَكَ .

Ali, from his father, from Hammad, from Hareyz,

<sup>4</sup> Al Kafi – V 5 – The Book of Subsistence Ch 7 H 9

<sup>5</sup> Al-Kafi, Vol. 8, H. 14798

<sup>6</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 7

(It has been narrated) from Misma’a Abu Sayyar that Abu Abdullah<sup>-asws</sup> wrote to him in a letter: ‘Look (be careful) that you do not speak with a transgressing word, ever, and even if it astounds yourself and your clan’.<sup>7</sup>

### Be careful of the company of an evil person:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاتٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ قَالَ عَيْسَى ابْنُ مَرْزِيمٍ (عليه السلام) إِنَّ صَاحِبَ الشَّرِّ يُعْطِي وَفَرِيضَ السُّوءِ يُرْزِي فَأَنْظُرْ مَنْ تُقَارِنُ .

A number of his companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> having said: ‘Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> said: ‘The owner of the evil, infects, and an evil partner destroys, therefore consider (carefully) the one whom you associate with’.<sup>8</sup>

### Be Cautious of the world:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ فِي كِتَابِ عَلِيٍِّّ (صلوات الله عليه) إِنَّمَا مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ مَا أَلَيْنَ مَسَّهَا وَ فِي جَوْفِهَا السَّمُّ النَّاقِعُ يَحْدَرُهَا الرَّجُلُ الْعَاقِلُ وَ يَهْوِي إِلَيْهَا الصَّيِّ الْجَاهِلُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘In the Book of Ali<sup>-asws</sup> (he<sup>-asws</sup> said): ‘But rather an example of the world is like an example of the snake, which is smooth when touching it but from inside it is drenched in the venom (poison). The intellectual man is cautious from it, and the ignorant children are attracted towards it’.<sup>9</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخُشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ نَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَلِيُّ إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلْ فِيهِ بِرُفْقٍ وَ لَا تُبْعِضْ إِلَى نَفْسِكَ عِبَادَةَ رَبِّكَ فَإِنَّ الْمُنْتَبِتَ يَعْني الْمُفْرِطَ لَا ظَهراً أَبْقَى وَ لَا أَرْضاً قَطَعَ فَأَعْمَلْ عَمَلٌ مَنْ يَرْجُو أَنْ يَمُوتَ هَرِمًا وَ أَحَدٌ حَدَرَ مَنْ يَتَخَوَّفُ أَنْ يَمُوتَ عَدَاً .

Humejd Bin Ziyad, from Al Khashshab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! This Religion is robust, so delve softly into it and do not make it hateful to yourself the worship of your<sup>-asws</sup> Lord<sup>-azwj</sup>, for the hyper one, meaning the excessive one, there would not remain a back for him (to ride upon) nor a land to cut (travel through). Therefore, perform deeds of the one who wishes that he would be dying in old age, and be cautious with a caution of the one who is fearing that he would be dying tomorrow’.<sup>10</sup>

يَا عَيْسَى بِنْتِ الدَّارِ لِمَنْ رَكَنَ إِلَيْهَا وَ بِنْسِ الْقَرَارِ دَارُ الظَّالِمِينَ إِيَّيْ أَحَدَرُكَ نَفْسَكَ فَكُنْ بِي حَبِيْرًا

<sup>7</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 3

<sup>8</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 4

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 22

<sup>10</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 6

(Allah<sup>-azwj</sup> Said) O Isa<sup>-as</sup>! It is the evil house for the ones in its corner, and the evil dwelling for the unjust ones. I<sup>-azwj</sup> Caution you<sup>-as</sup>, so that you<sup>-as</sup> would be informed about it

يَا عِيسَى إِنَّ الدُّنْيَا خُلُوءٌ وَإِنَّمَا اسْتَعْمَلْتَك فِيهَا فَجَانِبِ مِنْهَا مَا حَذَرْتَك وَ خُذْ مِنْهَا مَا أَعْطَيْتَك عَفْوَاً

O Isa<sup>-as</sup>! The world is sweet, and I have Utilised you<sup>-as</sup> in it, so stay aside from what I<sup>-azwj</sup> have Cautioned you<sup>-as</sup> from, and take from it what I<sup>-azwj</sup> Give to you<sup>-as</sup> as a Gift.

يَا عِيسَى لَا تُشْرِكْ بِي شَيْئاً وَ كُنْ مَعِيَ عَلَى حَذَرٍ وَ لَا تُعْتَرِ بِالصِّحَّةِ وَ تُعْطِ نَفْسَكَ فَإِنَّ الدُّنْيَا كَفْيٍ زَائِلٍ وَ مَا أُقْبِلُ مِنْهَا كَمَا أُدْبِرُ فَتَنَافِسْ فِي الصَّالِحَاتِ جُهْدَكَ وَ كُنْ مَعَ الْحَقِّ حَيْثُمَا كَانَ وَ إِنْ قُطِعَتْ وَ أُخْرِقَتْ بِالنَّارِ فَلَا تَكْفُرْ بِي بَعْدَ الْمَعْرِفَةِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ فَإِنَّ الشَّيْءَ يَكُونُ مَعَ الشَّيْءِ

O Isa<sup>-as</sup>! Do not associate anything with Me<sup>-azwj</sup> and be cautious from Me<sup>-azwj</sup>, and do not be deceived by the (good) health and do not be envious for the world is like a fleeting shadow, and what approaches it is like what has been left behind from it. So compete in the righteous deeds with your<sup>-as</sup> striving, and be with the truth wherever it may be even though you<sup>-as</sup> may be cut and burnt by the fire. So do not disbelieve in Me<sup>-azwj</sup> after the understanding, and do not become of the ignorant ones, for one ends up with that to which one associates (an extract).<sup>11</sup>

### Among the features of a Momin is the caution:

Amir ul-Momineen<sup>-asws</sup>, in a Hadith, described attributes of a Momin to Hamman:

فَقَالَ يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَيْسُ الْفَطْنُ بَشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَدْلُ شَيْءٍ نَفْسًا زَاجِرٌ عَنِ كُلِّ قَانٍ حَاضٌّ عَلَى كُلِّ حَسَنٍ لَا حُفُودٌ وَ لَا حُسُودٌ وَ لَا وَثَابٌ وَ لَا سَبَابٌ وَ لَا عِيَابٌ وَ لَا مُعْتَابٌ يَكْرَهُ الرِّفْعَةَ وَ يَشْتَأُ السَّمْعَةَ طَوِيلُ الْعَمِّ بَعِيدُ الْهَمِّ كَثِيرُ الصَّمْتِ وَ قَوْرٌ ذُكُورٌ صَبُورٌ شُكُورٌ مَعْمُومٌ بِنَفْسِهِ مَسْرُورٌ بِنَفْسِهِ سَهْلٌ الْخَلِيقَةَ لَيْسَ الْعَرَبِيَّةَ رَصِينٌ الْوَفَاءَ قَلِيلٌ الْأَدَى لَا مُتَأَفِّكٌ وَ لَا مُتَهَيِّتٌ

So he<sup>-asws</sup> said: ‘O Hammam! The *Momin*, he is the smart, the intelligent. His happiness is in his face and his grief is in his heart; the expansive thing being the chest and the humble thing being the self; restraining from everything and exhorting upon everything good; neither being spiteful, nor envious, nor leaping (quick to argue), nor abusive, nor a fault-finder, nor slanderous. He dislikes the elevation (status), and inimical to be heard of (fame), lengthy of grief, far from worrying, frequent of the silence, dignity, remembrance, gratefulness; being gloomy due to his thoughts and joyful due to his poverty, of the easygoing nature, soft flexibility, strong of loyalty, little hurtfulness, neither being a liar nor immoral.

هَسَّانٌ بَشَّاشٌ لَا بَعْبَاسٍ وَ لَا بَجَسَاسٍ صَلِيبٌ كَطَّامٌ بَسَامٌ دَقِيقُ النَّظْرِ عَظِيمُ الْحَذَرِ لَا يَجْهَلُ وَ إِنْ جُهِلَ عَلَيْهِ يَحْلُمُ لَا يَبْخُلُ وَ إِنْ جُلَّ عَلَيْهِ صَبَرَ عَقْلٌ فَاسْتَحْيَا وَ قَنَعَ فَاسْتَعْيَى حَيَاؤُهُ يَعْزُو شَهْوَتَهُ وَ وُدُّهُ يَعْزُو حَسَدَهُ وَ عَفْوُهُ يَعْزُو حِقْدَهُ

(He is) light and happy, neither being with a frown nor with slyness, controlling anger, smiling, having sharp insight, of great caution. He does not ignore, and if he is ignored upon, he forebears. He is not stingy, and if he is being stingy upon, he is patient. He (uses) intellect, so

<sup>11</sup> Al-Kafi, Vol. 8, H. 14551

he is bashful and content, therefore he is self-sufficient. His bashfulness is higher than his lustful desires, and his cordiality is higher than his envy, and his pardoning is higher than his malice. (an extract).<sup>12</sup>

### Caution for a *Momin* from committing sins

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي حَدِيدَةَ قَالَ دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) فَقَالَ لِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَيَّدَ الْمُؤْمِنَ بِرُوحٍ مِنْهُ تَحْضُرُهُ فِي كُلِّ وَقْتٍ وَتُحْسِنُ فِيهِ وَ يَنْتَقِي وَ تَغِيْبُ عَنْهُ فِي كُلِّ وَقْتٍ يُذْنِبُ فِيهِ وَ يَغْتَدِي فِيهِ مَعَهُ كَهْتَرُ سُوراً عِنْدَ إِحْسَانِهِ وَ تَسْبِيحُ فِي النَّرَى عِنْدَ إِسَاءَتِهِ

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Abu Salma, from Muhammad Bin Saeed Bin Gazwan, from Ibn Abu Najran, from Muhammad Bin Sinan, from Abu Khadeeja who said,

‘I went over to Abu Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> said to me: ‘Allah<sup>-azwj</sup> Blessed and High Aids the *Momin* with a spirit from Him<sup>-azwj</sup>, cautioning (coaches) him during every time he does a good deed in it, and it is absent from him during every time he sins, in it and transgresses. So, it is with him, vibrating joyfully during his good deeds and falling into the earth during his sinning.

فَتَعَاهَدُوا عِبَادَ اللَّهِ نِعْمَهُ بِإِصْلَاحِكُمْ أَنْفُسَكُمْ تَزِدَادُوا يَقِيناً وَ تَرْجَحُوا نَفْساً قَلْباً رَحِمَ اللَّهُ أَمراً هَمَّ بِخَيْرٍ فَعَمِلَهُ أَوْ هَمَّ بِشَرٍّ فَارْتَدَعَ عَنْهُ

Therefore, make a pact for His<sup>-azwj</sup> Blessings, servants of Allah<sup>-azwj</sup>, by correcting yourselves, you will be increasing your conviction and you will be profiting by a good price. May Allah<sup>-azwj</sup> have Mercy upon a man who thinks of doing good, so he does it, or thinks of doing evil, but retracts from it’.

ثُمَّ قَالَ نَحْنُ نُؤَيِّدُ الرُّوحَ بِالطَّاعَةِ لِلَّهِ وَ الْعَمَلِ لَهُ.

Then said: We<sup>-asws</sup> assist the spirit by the obedience to Allah<sup>-azwj</sup> and working for Him<sup>-azwj</sup>.<sup>13</sup>

### Caution from following the personal desires

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ اخْتَدَرُوا أَهْوَاءَكُمْ كَمَا تَخْتَدِرُونَ أَعْدَاءَكُمْ فَلَيْسَ شَيْءٌ أَعْدَى لِلرِّجَالِ مِنْ اتِّبَاعِ أَهْوَائِهِمْ وَ حَصَائِدِ أَلْسِنَتِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Muhammad Al Wabishi who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Be cautious of your personal desires just as you are being cautious of your enemies, for there is nothing more inimical to the men than their following of their own personal desires and the harvest of their tongues’.<sup>14</sup>

<sup>12</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 1

<sup>13</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 110 H 1

<sup>14</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 1

**Caution for being two-faced:**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ رَفَعَهُ قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعِيسَى ابْنِ مَرْيَمَ ( عَلَيْهِ السَّلَام ) يَا عِيسَى لِيَكُنْ لِسَانُكَ فِي السِّرِّ وَالْعَلَانِيَةِ لِسَانًا وَاحِدًا وَ كَذَلِكَ قَلْبُكَ إِلَيَّ أَحَدٌ نَفْسُكَ وَ كَفَى بِِي خَبِيرًا لَا يَصْلُحُ لِسَانَانِ فِي فَمِّ وَاحِدٍ وَ لَا سِنْفَانِ فِي غَمْدٍ وَاحِدٍ وَ لَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَ كَذَلِكَ الْأَذْهَانُ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Abdul Rashman Bin Hammad, raising it, said,

‘Allah<sup>-azwj</sup> blessed and High Said to Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup>: “O Isa<sup>-as</sup>! Let your<sup>-as</sup> tongue during the privacy and the public be one tongue, and similar to that, your heart. I<sup>-azwj</sup> Caution you<sup>-as</sup> of yourself<sup>-as</sup> and suffice with Me<sup>-azwj</sup> as an All-Knowing. It is not correct for there to be two tongues in one mouth, nor two swords in one sheath, nor two hearts in one chest, and similar to that are the minds’.<sup>15</sup>

**Cautioning from seeking Comfort:**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قِيلَ لِلْأَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) عِظْنَا وَ أَوْجِرْ فَعَالَ الدُّنْيَا خَالَهَا حِسَابٌ وَ حَرَامُهَا عِقَابٌ وَ أُنَى لَكُمْ بِالرُّوحِ وَ لَمَّا تَأَسَّوْا بِسِنَّةِ نَبِيِّكُمْ تَطْلُبُونَ مَا يُطْعِمُكُمْ وَ لَا 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 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>16</sup>

**Taking Caution from people:**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ الْحَلَبِيِّينَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَلَيْكَ بِالْبَلَادِ وَ إِيَّاكَ وَ كُلَّ مُحَدَّثٍ لَا عَهْدَ لَهُ وَ لَا أَمَانَ وَ لَا ذِمَّةَ وَ لَا مِيثَاقَ وَ كُنْ عَلَى حَدَرٍ مِنْ أَوْتَقِ النَّاسِ عِنْدَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of the (people of) Al Halab, from Abdullah Bin Muskan, from a man from the people of the mountains, not being named, who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘(It is) upon you (to maintain) good relations with your old associates and friends, be cautious about a new one who does not have any commitment, responsibility or protection and always avoid (observe caution) from the most reliable of the people in your presence’.<sup>17</sup>

<sup>15</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 140 H 3

<sup>16</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 23

<sup>17</sup> Al Kafi V 2 – The Book Of Social Relationships CH 3 H 4