

'That's how we should become'

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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 وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

'That's how we should become'

Summary:

Amir ul-Momineen^{asws} wants us to become a true believer as:

For the *Momin* (believer) there is a pre-occupation within himself, and the people are at rest from him. When the night shields upon him, he spreads his face (in the ground) and does Sajdah to Allah^{azwj} with the honourable (parts) of his body, whispering to the One^{azwj} Who Created him, in liberating his neck (from the Fire). Indeed! So, this is how you should become!" (An extract, see the full Hadith in the following section)¹

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 2

Introduction:

Some Ahadith are presented here to raise our spiritual status to inch closer to the status of a true believer (Insha Allah^{-azwj} – God Willing):

روضة الواعظين شي، تفسير العياشي عن أبي بصير عن أبي جعفر ع قال كان أمير المؤمنين ع يقول إن لأهل التَّوْبَى علاماتٍ يُعْرَفُونَ بِهَا صدقُ الحديثِ وَ آداءُ الأمانةِ وَ وفاءُ بالعهدِ وَ قلةُ العجزِ وَ البخلِ وَ صلةُ الأرحامِ وَ رَحْمَةُ الصُّعْفَاءِ وَ قلةُ الْمُؤَانَاةِ لِلنِّسَاءِ وَ بَذْلُ المَعْرُوفِ وَ حَسَنُ الخُلُقِ وَ سَعَةُ الخَلِيمِ وَ اتِّبَاعُ العِلْمِ فيما يُقَرَّبُ إِلَى اللهِ طُوبَى لَهُمْ وَ حَسَنُ مَا بٍ

(The book) ‘Rowzat Al Waizeen’, (and) Tafseer Al Ayyashi – from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} had said: ‘For the people of piety there are signs they are recognised with – truthful narration, and fulfilling the entrustment, and loyalty with the pact, and scarcity of the frustration and the stinginess, and connecting the kinship, and mercy to the weak, and scarcity of going to the women, and exerting the act of kindness, and good manners, and vast forbearance, and pursuing the knowledge in what draws one closer to Allah^{-azwj} - **(the tree of) Tooba would be for them and an excellent resort [13:29].**

وَ طُوبَى شَجَرَةٍ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ رَسُولِ اللهِ فَلَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي دَارِهِ عُصْبٌ مِنْ أَعْصَانِهَا لَا يَتَوَي فِي قَلْبِهِ شَيْئاً إِلَّا آتَاهُ [أَنَّهُ] ذَلِكَ الْعُصْبُ

And Tooba is a tree in the Paradise. Its roots are in the house of Rasool-Allah^{-sawww}. There isn’t from a Momin except and in his house is a branch from its branches. He will not intend anything in his heart except that branch will bring it to him.

وَ لَوْ أَنَّ رَاكِباً مُجِدّاً سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهَا وَ لَوْ أَنَّ غُرَاباً طَارَ مِنْ أَصْلِهَا مَا بَلَغَ أَغْلَاهَا حَتَّى يَبْيَاضَ هَرَمًا

And if a diligent rider were to ride in its shade for one hundred years, he would not come out from it, and if a crow were to fly from its roots, it would not reach its top until it would be grey-haired out of old age.

أَلَا فَبِئْسَ مَا فَازَعَبُوا إِنَّ لِلْمُؤْمِنِ فِي نَفْسِهِ شُغْلًا وَ النَّاسُ مِنْهُ فِي رَاحَةٍ إِذَا جَنَّ عَلَيْهِ اللَّيْلُ فَرَشَ وَجْهَهُ وَ سَجَدَ لِلَّهِ بِمَكَارِمِ بَدَنِهِ يُنَاجِي أَلَدِي خَلَقَهُ فِي فَكَائِكَ رَقَبَتِي أَلَا فَهَكَذَا فَكُونُوا.

Indeed! So be desirous regarding this! For the Momin there is a pre-occupation within himself, and the people are at rest from him. When the night shields upon him, he spreads his face (in the ground) and does Sajdah to Allah^{-azwj} with the honourable (parts) of his body, whispering to the One^{-azwj} Who Created him, in liberating his neck (from the Fire). Indeed! So, this is how you should become!”²

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 2

A Momin always fears for his shortcomings:

– ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ الْجَعَابِي عَنِ ابْنِ عُقْدَةَ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ عَمِّ أَبِيهِ الْحُسَيْنِ بْنِ مُوسَى عَنِ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنِ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ الْمُؤْمِنَ لَا يُصْبِحُ إِلَّا خَائِفًا وَ إِنْ كَانَ مُحْسِنًا وَ لَا يُمَسِّي إِلَّا خَائِفًا وَ إِنْ كَانَ مُحْسِنًا لِأَنَّهُ بَيْنَ أَمْرَيْنِ بَيْنَ وَقْتٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ بِهِ وَ بَيْنَ أَجَلٍ قَدْ أَقْتَرَبَ لَا يَدْرِي مَا يُصِيبُهُ مِنَ الْهَلَكَاتِ الْخَبِيرِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Ismail Bin Ibrahim, from an uncle of his father,

'Al-Husayn son of Musa^{-asws}, from his father Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'The Momin does not come to a morning except and he would be fearful even though he were to be a good doer, and he does not come to an evening except fearful even though he were to be a good doer, because he is between the two matters between a time which has past, not knowing what Allah^{-azwj} has done with it, and the future which draws closer, not knowing what destruction would afflict him' – the Hadeeth"³.

الأماالي للشيخ الطوسي المُفِيدُ عَنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ الثَّمَالِيِّ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ ابْنُ آدَمَ لَا تَزَالُ يَخْتَرُ مَا كَانَ لَكَ وَاعِظْ مِنْ نَفْسِكَ وَ مَا كَانَتْ الْمُحَاسَبَةُ مِنْ هَيْكِكَ وَ مَا كَانَ الْخَوْفُ لَكَ شِعَارًا وَ الْحُزْنُ لَكَ دِتَارًا

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Al Sumali who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'Son of Adam^{-as}! You will not cease to be with goodness for as long as there is preaching for you from yourself, and for as long as you are with self-reckoning of your concerns, and for as long as the fear is a slogan for you, and the grief is a blanket for you.

ابْنُ آدَمَ إِنَّكَ مَيِّتٌ وَ مَبْعُوثٌ وَ مُؤَفَّفٌ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ وَ مَسْتَأْوَلٌ فَأَعِدَّ جَوَابًا.

Son of Adam^{-as}! You will be dying, and Resurrected, and standing in front of Allah^{-azwj} Mighty and Majestic, and Questioned, so prepare the answers!"⁴

الأماالي للصدوق ابْنُ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ جَدِّهِ عَنِ حَمْرَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ عَنِ حَمِيلِ بْنِ دَرَّاجٍ عَنِ الثَّمَالِيِّ قَالَ قَالَ الصَّادِقُ ع انْجِ اللَّهُ رَجَاءً لَا يُجْرِتُكَ عَلَى مَعْاصِيهِ وَ خَفِ اللَّهَ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Hamza Bin Abdullah Al Ja'fary, from Jameel Bin Darraj, from Al Sumali who said,

'Al-Sadiq^{-asws} said: 'Hope to Allah^{-azwj} with a hope not causing you to be audacious upon disobeying Him^{-azwj}, and fear Allah^{-azwj} with a fear not despairing you from His^{-azwj} Mercy'⁵.

³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 34

⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 35

⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 39

Rely on Allah^{-azwj} and not on good work:

الأمايلي للشيخ الطوسي المفيد عن ابن قولويه عن الكليني عن عدّة من أصحابه عن ابن عيسى عن ابن محبوب عن داود بن كثير عن أبي عبيدة الخدّاء عن أبي جعفر ع قال قال رسول الله ص قال الله عزّ وجلّ لا يتكلّ العاملون على أعمالهم التي يعملون بها لِقَوَائِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ عَزْرَ بِالْغَيْرِ فِي عِبَادَتِهِمْ كُنْهُ عِبَادَتِي فِيمَا يَطْلُبُونَ مِنْ كِرَامَتِي وَ النَّعِيمِ فِي جَنَّاتِي وَ رَفِيعِ الدَّرَجَاتِ الْعُلَى فِي جَوَارِي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Al Kulayni, from a number of our companions, from Ibn Isa, from Ibn Mahboub, from Dawood Bin Kaseer, from Abu Ubeyda Al Haza’a,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “The workers should not be relying upon their works which they are working with for My^{-azwj} Rewards, for they, if they were to strive and fatigue themselves of their lifetimes in My^{-azwj} worship, they would (still) be deficient, not reaching in their worship the essence of My^{-azwj} worship, regarding what they are seeking of My^{-azwj} Benevolence and the bounties in My^{-azwj} Paradise, and rising to the lofty ranks in My^{-azwj} vicinity!

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ بِمَنِّي أُبَلِّغُهُمْ رِضْوَانِي وَ أُلْبِسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسَمَّيْتُ.

But let them be trusting with My^{-azwj} Mercy and let them be hoping for My^{-azwj} Grace, and them be reassured to having good thoughts with Me^{-azwj}, for My^{-azwj} Mercy will come across them during that, and by My^{-azwj} Conferment they will be reaching My^{-azwj} Pleasure, and I^{-azwj} shall be Clothing them with My^{-azwj} Pardon, for Me^{-azwj}, I^{-azwj} am Allah^{-azwj} the Beneficent, the Merciful. I^{-azwj} am Named with that!”⁶

Always Seek Good Advice:

الحصّال ابنُ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ آدَمَ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ لَا تُشَاوِرَنَّ جَبَانًا فَإِنَّهُ يُضَيِّقُ عَلَيْكَ الْمَخْرَجَ وَ لَا تُشَاوِرَنَّ الْبَخِيلَ فَإِنَّهُ يَقْصُرُ بِكَ عَنْ غَايَتِكَ وَ لَا تُشَاوِرَنَّ حَرِيصًا فَإِنَّهُ يُزَيِّنُ لَكَ شَرَّهَا

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Adam, raising it, said,

‘O Ali^{-asws}! Do not consult a coward for he will narrow the outlet upon you^{-asws}, and do not consult a stingy one for he will make you^{-asws} fall short from your^{-asws} goal, nor consult a greedy one for he will beautify the wickedness to you^{-asws}!

وَ اعْلَمْ يَا عَلِيُّ أَنَّ الْجُبْنَ وَ الْبُخْلَ وَ الْحَرِصَ عَرِيضَةَ وَاحِدَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 45

And know, O Ali^{-asws}! The cowardliness, and the stinginess, and the greediness are one instinct. The evils thoughts (with Allah^{-azwj}) combine these”.⁷

Never be content with reassurances from others:

– ثوب الأعمال أبي عن سعدٍ عن محمد بن الحسين بن الحسين قال قال أبو عبد الله ع إن قوماً أدنّبوا ذنوباً كثيرة فأشفقوا منها وخافوا خوفاً شديداً وجاء آخرون فقالوا ذنوبكم علينا فأنزل الله عزّ وجلّ عليهم العذاب ثم قال تبارك وتعالى خافوني واجترأتم.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

‘Abu Abdullah^{-asws} said: ‘A (group of) people committed many sins, so they felt sorry due to it, and they feared with intense fear, and another (group of people) came and said, ‘Your sins are upon us!’ So, Allah^{-azwj} Mighty and Majestic Sent down the Punishment upon them’. Then the Blessed and Exalted Said: ‘They are fearing Me^{-azwj} and you are being audacious?’⁸

صحيفة الرضا عليه السلام عن الرضا ع عن آتائه ع قال قال رسول الله ص قال الله تبارك وتعالى يا ابن آدم لا يعزّتك ذنوب الناس عن ذنبيك ولا نعمة الناس من نعمة الله عليك ولا تقبّل الناس من رحمة الله تعالى وأنت تزجوها لنفسك.

(The book) ‘Saheefa’ Al-Reza^{-asws}, may the greetings be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “O son of Adam^{-as}! Do not let sins of the people deceive you from your own sins, nor bounties of the people from the bounties of Allah^{-azwj} upon you, nor the despair of the people from the Mercy of Allah^{-azwj} the Exalted while you are hoping for yourself!”⁹

Always have good thoughts with Allah^{-azwj}

فقه الرضا عليه السلام روي أنّ الله تبارك وتعالى أوحى إلى داود ع فلانة بنت فلانة معك في الجنة في درجتك

(The book) ‘Fiqh Al-Reza^{-asws}’ – ‘It is reported that Allah^{-azwj} Blessed and Exalted Revealed to Dawood^{-as}: “So and so, daughter of so and so will be with you^{-as} in the Paradise, in your^{-as} rank!”

فسأرت إليها فسألها عن عملها فحبرته فوجدته مثل أعمال سائر الناس فسألها عن نيتها فقالت ما كنت في حالة فتقلني منها إلى غيرها إلا كنت بالحالة التي تقلني إليها أسرّ مني بالحالة التي كنت فيها

He^{-as} went to her and asked her about her deeds. She informed him^{-as}. He^{-as} found it to be similar to the deeds of rest of the people. He^{-as} asked her about her intention. She said, ‘I have not been in any situation, and He^{-azwj} Transferred me from it to another, except I would be in

⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 47

⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 49

⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 55

a situation which He^{-azwj} had Transferred me to it, more cheerful from me with the situation which I had been in’.

فَقَالَ حُسَيْنٌ ظَنُّكَ بِاللَّهِ جَلًّا وَعَزًّا.

He^{-as} said: ‘Your thoughts with Allah^{-azwj} Majestic and Mighty are good’¹⁰.

– وَ أُرْوِي عَنْ الْعَالِمِ ع أَنَّهُ قَالَ: وَ اللَّهُ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ جَلًّا وَ عَزًّا وَ رَجَائِهِ مِنْهُ وَ حُسْنِ خُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

And it is reported from the scholar^{-asws} having said: ‘By Allah^{-azwj}! A Momin is not Given the good of the world and the Hereafter except due to his good thoughts with Allah^{-azwj} Majestic and Mighty, and his hopes from Him^{-azwj}, and his good manners, and the restraining from backbiting the Momineen.

وَ أَيْمَ اللَّهِ لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَ الْإِسْتِعْفَارِ إِلَّا بِسُوءِ الظَّنِّ بِاللَّهِ وَ تَقْصِيرِهِ مِنْ رَجَائِهِ لِلَّهِ وَ سُوءِ خُلُقِهِ وَ مِنْ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

And I^{-asws} swear by Allah^{-azwj}! Allah^{-azwj} will not Punish a Momin after the repentance and seeking the Forgiveness, except due to his evil thoughts with Allah^{-azwj}, and his deficiency from his hoping to Allah^{-azwj}, and his evil manners, and from his backbiting of the Momineen.

وَ اللَّهُ لَا يُحْسِنُ عَبْدٌ مُؤْمِنٌ ظَنًّا بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ يَسْتَحْيِي أَنْ يُخْلِفَ ظَنَّ عَبْدِهِ وَ رَجَاءَهُ فَأَحْسِنُوا الظَّنَّ بِاللَّهِ وَ ارْعَبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ الظَّالِمِينَ بِاللَّهِ ظَنَّ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ.

By Allah^{-azwj}! A Momin will not have good thoughts with Allah^{-azwj} except Allah^{-azwj} would be with his thoughts with Him^{-azwj}, because Allah^{-azwj} Mighty and Majestic is Benevolent. He^{-azwj} is too Embarrassed to Oppose the thoughts of His^{-azwj} servant and (dash) his hopes, therefore improve the thoughts with Allah^{-azwj} and be desirous to Him^{-azwj}, and Allah^{-azwj} Mighty and Majestic Said: ***the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, [48:6]***¹¹.

وَ أُرْوِي عَنْ الْعَالِمِ ع أَنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ ع يَا مُوسَى قُلْ لِبَنِي إِسْرَائِيلَ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي فَلْيُظُنُّ بِي مَا شَاءَ يَجِدُنِي عِنْدَهُ.

And it is reported from the scholar^{-asws}: ‘Allah^{-azwj} Revealed to Musa^{-as} Bin Imran^{-as}: “O Musa^{-as}! Say to the children of Israel, I^{-azwj} am with the thoughts of My^{-azwj} servant, so let him think of Me^{-azwj} whatever he so desire, he will find Me^{-azwj} with him (accordingly)!”¹²

¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 a

¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 b

¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 g

How to be a good thinker about Allah^{-azwj}?

مصباح الشريعة قَالَ الصَّادِقُ ع أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع ذَكَرَ عِبَادِي مِنْ آلَائِي وَ نِعْمَائِي فَأَيُّهُمْ لَمْ يَرَوْا مِنِّي إِلَّا الْحَسَنَ الْجَمِيلَ لِيَلَّا يَطْنُوا فِي الْبَاقِي إِلَّا مِثْلَ الَّذِي سَلَفَ مِنِّي إِلَيْهِمْ وَ حُسْنُ الظَّنِّ يَدْعُو إِلَى حُسْنِ الْعِبَادَةِ وَ الْمَعْرُورُ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Allah^{-azwj} the Exalted Revealed to Dawood^{-as}: "Remind My^{-azwj} servants of My^{-azwj} Favours and My^{-azwj} bounties, for they will not see from Me^{-azwj} except the good, the beautiful, lest they think regarding the remaining (alive), except like which has been in the past from Me^{-azwj} to them; and good thoughts call to the good worship, and the Forgiveness. He persists in the disobedience and wishes the Forgiveness!"

يَتَمَادَى فِي الْمَعْصِيَةِ وَ يَتَمَتَّى الْمَغْفِرَةَ وَ لَا يَكُونُ مُحْسِنُ الظَّنِّ فِي خَلْقِ اللَّهِ إِلَّا الْمُطِيعُ لَهُ يَرْجُو ثَوَابَهُ وَ يَخَافُ عِقَابَهُ.

And he cannot be a good thinker among the creatures of Allah^{-azwj} except the one obedient to Him^{-azwj} hoping for His^{-azwj} Rewards and fearing His^{-azwj} Punishment".¹³

مصباح الشريعة قَالَ الصَّادِقُ ع الخُوفُ رَقِيبُ الْقَلْبِ وَ الرَّجَاءُ شَفِيعُ النَّفْسِ وَ مَنْ كَانَ بِاللَّهِ عَارِفًا كَانَ مِنَ اللَّهِ خَائِفًا وَ إِلَيْهِ رَاجِعًا وَ هُمَا جَنَاحَا الْإِيمَانِ يَطِيرُ الْعَبْدُ الْمُحَقِّقُ بِهِنَّ إِلَى رِضْوَانِ اللَّهِ وَ عَيْنَا عَقْلِهِ يُبْصِرُ بِهِمَا إِلَى وَعْدِ اللَّهِ وَ وَعِيدِهِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'The fear is an observer of the heart, and the hope is an intercessor of the soul, and the one who were to be a knower of Allah^{-azwj} would be fearful from Allah^{-azwj} and hopeful to Him^{-azwj}, and these two (fear and hope) are two wings of the Eman the servant flies with to the Pleasure of Allah^{-azwj}, and two eyes of his intellect he sees with to the Promise of Allah^{-azwj} and His^{-azwj} Threats.

وَ الخُوفُ طَالِعُ عَدْلِ اللَّهِ تَاهِي وَ وَعِيدِهِ وَ الرَّجَاءُ دَاعِي فَضْلِ اللَّهِ وَ هُوَ يُحْيِي الْقَلْبَ وَ الخُوفُ يُمِيتُ النَّفْسَ.

And the fear is notifier of the Justice of Allah^{-azwj}, preventing His^{-azwj} Threat, and the hope is a caller to the Grace of Allah^{-azwj}, and it revives the heart, and the fear deadens the self".¹⁴

قَالَ النَّبِيُّ ص الْمُؤْمِنُ بَيْنَ خَوْفَيْنِ خَوْفِ مَا مَضَى وَ خَوْفِ مَا بَقِيَ وَ يَمُوتُ النَّفْسُ يَكُونُ حَيَاةَ الْقَلْبِ وَ حَيَاةَ الْقَلْبِ الْبُلُوعُ إِلَى الْإِسْتِقَامَةِ

The Prophet^{-saww} said: 'The Momin is between the two fears – a fear of what is past and fear of what remains, and with the death of the self would be life of the heart, and with the life of the heart he will reach to the straightness.

وَ مَنْ عَبَدَ اللَّهَ عَلَى مِيزَانِ الخُوفِ وَ الرَّجَاءِ لَا يَضِلُّ وَ يَصِلُ إِلَى مَأْمُولِهِ وَ كَيْفَ لَا يَخَافُ الْعَبْدُ وَ هُوَ عَزِيرٌ عَالِمٌ بِمَا تُحْتَمُّ صَحِيفَتُهُ وَ لَا لَهُ عَمَلٌ يَتَوَسَّلُ بِهِ اسْتِحْقَاقًا وَ لَا قُدْرَةٌ لَهُ عَلَى شَيْءٍ وَ لَا مَقَرٌّ

¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 57 a

¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 58 a

And the one who worships Allah^{-azwj} upon the scale of fear and hope will not stray, and he will reach to his hopes; and how can the servant not fear, and he is not a knower of what his register (of deeds) will end with, and there could be no deeds for him he can make a means with to be deserving with, nor any power for him upon anything nor any escape.

وَ كَيْفَ لَا يَرْجُو وَ هُوَ يَعْرِفُ نَفْسَهُ بِالْعَجْزِ وَ هُوَ غَرِيقٌ فِي بَحْرِ آلَاءِ اللَّهِ وَ نِعْمَائِهِ مِنْ حَيْثُ لَا تُحْصَى وَ لَا تُعَدُّ

And how can he not hope, and he knows himself with the inabilities, and he is drowning in a sea of Favours of Allah^{-azwj} and His^{-azwj} bounties from whereby he can neither count nor number?

فَالْمُحِبُّ يَعْبُدُ رَبَّهُ عَلَى الرَّجَاءِ بِمُشَاهَدَةِ أَحْوَالِهِ بِعَيْنِ سَهْرٍ وَ الرَّاهِدُ يَعْبُدُ عَلَى الْخَوْفِ.

The loving one will worship his Lord^{-azwj} upon the hope with witnessing his situations with a watchful eye, while the ascetic will worship based upon the fear”.

قَالَ أُوَيْسُ لِهَرَمِ بْنِ حَبَّانَ قَدْ عَمِلَ النَّاسُ عَلَى رَجَاءٍ فَقَالَ بَلْ نَعْمَلُ عَلَى الْخَوْفِ وَ الْخَوْفُ حَوْفَانِ ثَابِتٌ وَ عَارِضٌ فَالثَّابِتُ مِنَ الْخَوْفِ يُورِثُ الرَّجَاءَ وَ الْعَارِضُ مِنْهُ يُورِثُ حَوْفًا ثَابِتًا

Oweys said to Hiram Bin Hayyan, ‘The people are working based upon hope’. He said, ‘But we are working based upon the fear; and the fear are two (types of) fears – a constant and occasional. The constant from the fear inherits the hope, and the occasional from it inherits constant fear.

وَ الرَّجَاءُ رَجَاءَانِ عَاكِفٌ وَ بَادٍ فَالْعَاكِفُ مِنْهُ يَقْوِي نِسْبَةَ الْعَبْدِ وَ الْبَادِي مِنْهُ يُصَحِّحُ أَمَلَ الْعَجْزِ وَ التَّفْصِيرِ وَ الْحَيَاءِ.

And the hope are two (types of) hopes – permanent and temporary. The permanent from it strengthens love of the servant, and the temporary from it corrects the hopes of inability, and the shortcoming and the embarrassment”¹⁵.

تفسير العياشي عن صفوان الجمال قال: صَلَّيْتُ حَلْفَ أَبِي عَبْدِ اللَّهِ ع فَأَطْرَقَ نَوْمٌ قَالَ اللَّهُمَّ لَا تُؤْمِنِي مَكْرُكٌ ثُمَّ جَهَمَ فَقَالَ فَلَا يَأْمُرُ مَكْرُ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

Tafseer Al Ayyashi – from Safwan Al Jammal who said,

‘I prayed Salat behind Abu Abdullah^{-asws}. He^{-asws} lowered his^{-asws} head, then said: ‘O Allah^{-azwj}! Do not let me^{-asws} feel secure from You^{-azwj} Plan’. Then he^{-asws} said aloud: **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**”¹⁶.

المجالس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن مغروف عن ابن مهزيار عن محمد بن سنان عن الحسن بن أبي سارة قال سمعت أبا عبد الله ع يقول لا يكون العبد مؤمناً حتى يكون خائفاً راجياً ولا يكون خائفاً راجياً حتى يكون عاملاً لئلا يخاف ولا يرجو.

¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 58 b

¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 59

(The book) ‘Al Majaalis’ of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Sinan, from Al-Hassan Bin Abu Sarah who said,

‘I heard Abu Abdullah^{-asws} saying, ‘The servant cannot be a Momin until he happens to be fearful, hopeful, and he cannot be fearful, hopeful until he becomes a worker for what he fears and hopes for’^{.17}

عيون أخبار الرضا عليه السلام بهذا الإسناد قال قال رسول الله ص قال الله تبارك و تعالی یا ابن آدم لا یغررک ذنب الناس عن نفسك و لا نعمة الناس عن نعمة الله عليك و لا تقبض الناس من رحمة الله و أنت تزجوها لنفسك.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws}, by this chain, said, ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “O son of Adam^{-as}! Do not let sins of the people deceive you from yourself, nor bounties of the people from the bounties of Allah^{-azwj} upon you, nor the despair of the people from the Mercy of Allah^{-azwj} while you are hoping it for yourself!’¹⁸

Never Feel Secure from the Punishment:

نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ إِنِّي خَيْرُ النَّاسِ فَهُوَ مِنْ شَرِّ النَّاسِ وَ مَنْ قَالَ إِنِّي فِي الْجَنَّةِ فَهُوَ فِي النَّارِ.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who says, ‘I am best of the people’, so he is from the vilest of people, and the one who says, ‘I am in the Paradise, so he will be in the Fire’^{.19}

One must Adhere to Invocations:

معاني الأخبار ل، الخصال الحسن بن عبد الله العسكري عن بندر بن الهيثم عن علي بن مندر عن محمد بن الفضل عن أبي الصباح قال قال جعفر بن محمد ع مَنْ أُعْطِيَ أَرْبَعًا لَمْ يُجْرَمْ أَرْبَعًا مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُجْرَمِ الإِجَابَةَ وَ مَنْ أُعْطِيَ الإِسْتِغْفَارَ لَمْ يُجْرَمِ التَّوْبَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ لَمْ يُجْرَمِ الزِّيَادَةَ وَ مَنْ أُعْطِيَ الصَّبْرَ لَمْ يُجْرَمِ الأَجْرَ.

(The books) ‘Ma’any Al Akhbar’, (and) ‘Al Khisaal’ – Al-Hassan Bin Abdullah Al Askary, from Badr Bin Al Haysam, from Ali Bin Munzir, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah who said,

‘One who gives four will not be deprived of four – one who gives the supplication will not be deprived of the Answer; and one who gives seeking of the Forgiveness will not be deprived of

¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 61

¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 50

¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 70

the repentance; and one who gives the thanks will not be deprived of the increase; and one who gives the patience will not be deprived the Recompense”.²⁰

عيون أخبار الرضا عليه السلام الدقاق و السناني و المكتتب جميعاً عن الأسدي عن سهل عن عبد العظيم الحسين عن محمود بن أبي البلاد عن الرضا ع قال: مَنْ لَمْ يَشْكُرِ الْمُنْعَمَ مِنَ الْمَخْلُوقِينَ لَمْ يَشْكُرِ اللَّهَ عَزَّ وَ جَلَّ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws} – Al Daqaq and Al Sinany and Al Mutakkib, altogether from Al Asady, from Sahl, from Abdul Azeem Al Hasany, from Mahmoud, from Abu Al Bilad,

‘From Al-Reza^{-asws} said: ‘One who does not thank for the bounties from the people, has not thanked Allah^{-azwj} Mighty and Majestic”.²¹

The Bounties, the Afflictions and the Will of Allah^{-azwj}:

الأمالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد بن عيسى عن الحسين بن سعيد عن ابن محبوب عن ابن عطية عن ابن فرقد عن أبي عبد الله ع قال: فيما أوحى الله جلَّ و عزَّ إلى موسى بن عمران يا موسى ما خلقت خلقاً أحبَّ إليَّ من عبدي المؤمن و إني إنما أتليه لما هو خيرٌ له و أعافيه لما هو خيرٌ له و أنا أعلم بما يصلح عبدي عليه

(The book) ‘Al Amaali’ of the sheykh Al Tusi- Al Mufeed, from Ibn Qawlawayya, from his father, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Mahboub, from Ibn Atiya, from Ibn Farqad,

‘From Abu Abdullah^{-asws} having said: ‘Among what Allah^{-azwj} Majestic and Mighty Revealed to Musa^{-as} Bin Imran^{-as}: “O Musa^{-as}! I^{-azwj} have not Created any creature more beloved to Me^{-azwj} than My^{-azwj} Momin servant, and rather I^{-azwj} tend to Try him due to what is better for him, and I^{-azwj} Make him well due to what is better for him, and I^{-azwj} Know of what the betterment of My^{-azwj} servant is upon.

فليصبر على بلائي و ليشكر على نعمائي و ليرض بقضائي أكتبه في الصديقين عندي إذا عمل برضاي و أطاع أمري.

Let him be patient upon My^{-azwj} afflictions and let him thank upon My^{-azwj} bounties and let him be satisfied with My^{-azwj} Decree, I^{-azwj} shall Write him to be among the truthful ones in My^{-azwj} Presence when he works with My^{-azwj} Satisfaction and obeys My^{-azwj} Commands!”²²

ألا فلا يتكل العاملون على أعمالهم و إن حسنت و لا يتأس المذنبون من مغفرتي لذنوبهم و إن كثرت لكن برحمتي فليتقوا و لفضلي فليرجعوا و إلى حسن نظري فليطمئنوا و ذلك أني أدبر عبادي بما يصلحهم و أنا بهم لطيفٌ خبيرٌ.

Indeed! The workers should not be relying upon their deeds and even if these are excellent, nor should the sinners be despairing from My^{-azwj} Forgiveness of their sins, and even if these are a lot, but let them be trusting with My^{-azwj} Mercy and let them be hoping for My^{-azwj} Face, and let them be reassured to My^{-azwj} goodly Consideration, and that is because I^{-azwj} Know

²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 44

²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 47

²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 30

My^{-azwj} servants with what would correct them and I^{-azwj} am Subtle, Informed of them!”²³ (An extract).

معاني الأخبار ابن الوليد عن محمد العطار عن الأشعري عن الحسن بن علي رفته إلى عمرو بن جميع رفته إلى علي ع في قول الله عز وجل وكان تحته
كثيراً لهما قال كان ذلك الكثير لوجاً من ذهب فيه مكتوب بسم الله الرحمن الرحيم لا إله إلا الله محمد رسول الله

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Al-Hassan Bin Ali, raising it to Aro Bin Jumie,

‘Raising it to Ali^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic:, **and beneath it was a treasure for them, [18:82]**. He^{-asws} said: ‘That treasure was a tablet of gold wherein was written: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!

عجبت لمن يعلم أن الموت حق كيف يفرح عجبت لمن يؤمن بالقدر كيف يحزن عجبت لمن يذكر النار كيف يضحك عجبت لمن يرى الدنيا و
تصرف أهلها حالاً بعد حال كيف يطمئن إليها.

I am surprised at the one who knows that the death is true, how come he rejoices! I am surprised at the one believing in the pre-Determination, how come he grieves! I am surprised at the one who remembers the Fire, how come he laughs! I am surprised at the one who sees the world and the replacement of its people, a situation after a situation, how come he is reassured to it!”²⁴

التمحيص عن سعيد بن الحسن قال قال أبو جعفر ع ما أتالي أصبحت فقيراً أو مريضاً أو غنياً لأن الله يقول لا أفعل بالمؤمن إلا ما هو خير له.

(The book) ‘Al Tamhees’ – from Saeed Bin Al-Hassan who said,

‘Abu Ja’far^{-asws} said: ‘I^{-asws} don’t care I^{-asws} become poor, or sick, or rich, because Allah^{-azwj} Said: “I^{-azwj} will not Do anything with the Momin except what is good for him!”²⁵

– و عنه ع قال: لم يكن رسول الله ص يقول لشيء قد مضى لو كان غيره.

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} did not say for anything having passed: ‘If only it had been something else”²⁶.

قلت فبأي شيء علم المؤمن أنه مؤمن

I said, ‘By which thing does the Momin know that he is a Momin?’

قال بالتسليم لله و الرضا فيما ورد عليه من وراء سخط.

²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 31

²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 34

²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 52

²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 3

He^{-asws} said: 'With the submission to Allah^{-azwj} and the satisfaction in whatever arrives to him from beyond discontent".²⁷

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

From Al-Sadiq^{-asws} having said: 'Had the Momin known what Rewards there are for him in the difficulties, he would wish to be cut by the scissors".²⁸

²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 4

²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 76 / 3