

# بحار الأنوار

## BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>asws</sup>**

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## Table of Contents

<b>CHAPTER 122 – LOVE OF THE WORLD AND ITS CONDEMNATION, AND EXPLANATION OF ITS ANNIHILATION, AND ITS BETRAYAL OF ITS PEOPLE, AND DECEITFULNESS OF THE WORLD WITH THE RELIGION .....</b>	<b>4</b>
Explanation (Ahadeeth) only – .....	12
<b>CHAPTER 123 – LOVE OF THE WEALTH, AND AMASSING THE DINARS AND THE DIRHAMS, AND HOARDING THESE .....</b>	<b>109</b>
<b>CHAPTER 124 – THE LOVE OF GOVERNANCE .....</b>	<b>121</b>
<b>CHAPTER 125 – THE HEEDLESSNESS, AND THE PLAY, AND FREQUENT REJOICING, AND ACKNOWLEDGMENT OF THE BOUNTIES .....</b>	<b>126</b>
<b>CHAPTER 126 – CONDEMNATION OF THE ARDENT LOVE AND ITS REASON.....</b>	<b>129</b>
<b>CHAPTER 127 – THE LAZINESS, AND THE BOREDOM (FIDGETING), AND THE FRUSTRATION, AND SEEKING WHAT CANNOT BE ACHIEVED .....</b>	<b>130</b>
<b>CHAPTER 128 – THE GREED AND THE LONG HOPES .....</b>	<b>132</b>
The Verses –.....	132
<b>CHAPTER 129 – THE AVARICE, AND THE HUMBLING TO PEOPLE OF THE WORLD SEEKING WHAT IS IN THEIR HANDS, AND MERIT OF CONTENTMENT .....</b>	<b>142</b>
<b>CHAPTER 130 – THE ARROGANCE .....</b>	<b>151</b>
<b>CHAPTER 131 – THE ENVY .....</b>	<b>171</b>
<b>CHAPTER 132 – CONDEMNATION OF THE ANGER AND PRAISE OF THE RAGE FOR THE SAKE OF ALLAH<sup>-azwj</sup> .....</b>	<b>182</b>
The Verses –.....	182
<b>CHAPTER 133 – THE PREJUDICE, AND THE PRIDE, AND THE AUGMENT IN THE WEALTH AND THE CHILDREN, ETC. ....</b>	<b>197</b>
<b>CHAPTER 134 – THE PROHIBITION FROM THE PRAISE AND THE SATISFCTION WITH IT</b>	<b>207</b>
<b>CHAPTER 135 – EVIL MANNERS .....</b>	<b>210</b>
The Verses –.....	210
<b>CHAPTER 136 – THE MISERLINESS.....</b>	<b>215</b>
<b>CHAPTER 137 – THE SINS AND THEIR IMPACT, AND THE PROHIBITION FROM BELITTling THESE .....</b>	<b>227</b>
<b>CHAPTER 138 – REASON FOR THE CALAMITIES, AND THE ADVERSITIES, AND THE DISEASES, AND THE SINS WHICH OBLIGATE THE WRATH OF ALLAH<sup>-azwj</sup> AND QUICKNESS OF THE PUNISHMENT .....</b>	<b>266</b>
<b>CHAPTER 139 – THE DELAYING AND THE RESPITING UPON THE KAFIRS AND THE IMMORAL, AND THE GRADUAL ENCROACHMENT, AND THE TEMPTATION.....</b>	<b>277</b>

CHAPTER 140 – THE PROHIBITION FROM REPROACH AT THE SIN OR FAULT, AND THE INSTRUCTION WITH EMIGRATING AWAY FROM THE CITY OF DISOBEDIENT PEOPLE...	281
CHAPTER 141 – A TIME WHAT THE SERVANT HARDENS UPON THE SIN, AND THE GRADUAL ENTICEMENT OF ALLAH <sup>-azwj</sup> THE EXALTED .....	284
CHAPTER 142 – ONE WHO OBEYS THE CREATED BEINGS IN DISOBEDIENCE TO THE CREATOR .....	289
CHAPTER 143 – THE PRETENDER AND THE CALL (TO RELIGION).....	292
CHAPTER 144 – THE UNREST/CORRUPTION .....	294
CHAPTER 145 – THE CRUELTY, AND THE CLUMSINESS, AND THE SHOWING OFF, AND THE CONTENTION, AND THE ENMITY .....	296

باب 122 حب الدنيا و ذمها و بيان فنانها و غدرها بأهلها و ختل الدنيا بالدين

## CHAPTER 122 – LOVE OF THE WORLD AND ITS CONDEMNATION, AND EXPLANATION OF ITS ANNIHILATION, AND ITS BETRAYAL OF ITS PEOPLE, AND DECEITFULNESS OF THE WORLD WITH THE RELIGION

1- كا، الكافي عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن دُرُوسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأْسُ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dorost Bin Abu Mansour, from a man,

'From Abu Abdullah<sup>-asws</sup>, and Hisham from Abu Abdullah<sup>-asws</sup> having said: 'The head of every sin is love of the world''<sup>1</sup>.

2- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي أُسَامَةَ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَتَعَزَّ بِعَزَاءِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ خَسِرَاتٍ عَلَى الدُّنْيَا وَ مَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ كَثُرَ هُمُهُ وَ لَمْ يُشْفَ غَيْظُهُ وَ مَنْ لَمْ يَرِ اللَّهَ عَزَّ وَ جَلَّ عَلَيْهِ نِعْمَةٌ إِلَّا فِي مَطْعَمٍ أَوْ مَشْرَبٍ أَوْ مَلْبَسٍ فَقَدْ قَصُرَ عَمَلُهُ وَ دَنَا عَذَابُهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmmad Bin Muhammad, from Ali Bin Al Numan, from Abu Usama Zayd,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who is not consoled by Consolation of Allah<sup>-azwj</sup> will cut himself out of regret upon the world, and one who pursues his sight to what is in the hands of the people, his worries will be a lot and his rage will not heal, and one who does not see a bounty being for Allah<sup>-azwj</sup> upon him except regarding food, or drink, or clothes, so his deeds are deficient and his Punishment has drawn near''<sup>2</sup>.

3- كا، الكافي عن الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورٍ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُهَاجِرِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ عِيسَى بْنُ مَرْثَمَ ع عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَ طَيْرُهَا وَ دَوَابُّهَا فَقَالَ أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطِهِ وَ لَوْ مَاثُوا مُتَّفَقِينَ لَتَدَافَنُوا فَقَالَ الْحَوَارِيُّونَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ اذْغِ اللَّهُ أَنْ يُحْيِيَهُمْ لَنَا فَيُخْرِجُونَا مَا كَانَتْ أَعْمَالُهُمْ فَتُجَنَّبِيهَا

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Usman Bin Saeed, from Abdul Hameed Bin Ali Al Kufy, from Muhahir Al Asady,

'From Abu Abdullah<sup>-asws</sup> having said: 'Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> passed by a town whose inhabitants had died, along with its birds and its animals. He<sup>-as</sup> said: 'But they did not die except by Wrath (of Allah<sup>-azwj</sup>), and had they died separately, they would have buried each other'. The disciples said, 'O Spirit of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word! Supplicate to Allah<sup>-azwj</sup> that He<sup>-azwj</sup> should Revive

<sup>1</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 1

<sup>2</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 2

them so they can inform us what their deeds were (that led them to this destruction), so that we can stay away from these’.

فَدَعَا عِيسَىٰ عَ رَبُّهُ فَنُودِيَ مِنَ الْجَوِّ أَنْ تَادِهِمْ فَقَامَ عِيسَىٰ عَلَىٰ شَرْفٍ مِنَ الْأَرْضِ فَقَالَ يَا أَهْلَ هَذِهِ الْقَرْيَةِ فَأَجَابَهُ مِنْهُمْ مُجِيبٌ لَبَّيْكَ يَا رُوحَ اللَّهِ وَكَلِمَتُهُ

Isa<sup>as</sup> supplicated to his<sup>as</sup> Lord<sup>azwj</sup>, and there was a Call from the air: ‘Call them!’ Isa<sup>as</sup> stood at night upon a high ground and he<sup>as</sup> said: ‘O inhabitants of this town!’ One of them responded answering, ‘O Spirit of Allah<sup>azwj</sup> and His<sup>azwj</sup> Word, here I am!’

فَقَالَ وَيُحْكُمُ مَا كَانَتْ أَعْمَالُكُمْ قَالَ عِبَادَةُ الطَّاغُوتِ وَ حُبُّ الدُّنْيَا مَعَ خَوْفٍ قَلِيلٍ وَ أَمَلٍ بَعِيدٍ فِي غَفْلَةٍ وَ هُمُ وَ لَعِبٍ

He<sup>as</sup> said: ‘Woe be unto you all! What were your deeds?’ He said, ‘Worshipping the tyrants and love of the world along with little fear and has long hopes and neglectfully engaged in useless and playful activities’.

فَقَالَ كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَقْبَلَتْ عَلَيْنَا فَرِحْنَا وَ سُرَرْنَا وَ إِذَا أَدْبَرَتْ عَنَّا بَكَينَا وَ حَزِنَا

He<sup>as</sup> said: ‘How was your love for the world?’ He said, ‘Like the love of the child for its mother. Whenever it came upon us, we were happy and joyful, and when it was distant from us, we cried and grieved.

قَالَ كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ قَالَ الطَّاعَةُ لِأَهْلِ الْمَعَاصِي

He<sup>as</sup> said: ‘How was your worship for the tyrants?’ He said, ‘The obedience to the disobedient ones’.

قَالَ كَيْفَ كَانَتْ عَاقِبَةُ أُمْرِكُمْ قَالَ بَيْنَنَا لَيْلَةٌ فِي عَافِيَةٍ وَ أَصْبَحْنَا فِي الْهَآوِيَةِ

He<sup>as</sup> said: ‘How was your end of your affairs?’ He said, ‘We slept at night in well-being, and we woke up in the morning in the Abyss’.

فَقَالَ وَ مَا الْهَآوِيَةُ قَالَ سِجِّينٌ

He<sup>as</sup> said: ‘And what is the Abyss?’ So he said, ‘Sijjeen’.

قَالَ وَ مَا سِجِّينٌ قَالَ جَبَالٌ مِنْ جَمْرِ تُوقَدُ عَلَيْنَا إِلَىٰ يَوْمِ الْقِيَامَةِ

He<sup>as</sup> said: ‘And what is Sijjeen?’ He said, ‘A mountain of burning coal inflamed upon us up to the Day of Qiyamah’.

قَالَ فَمَا قُلْتُمْ وَ مَا قِيلَ لَكُمْ قَالَ قُلْنَا رُدُّنَا إِلَى الدُّنْيَا فَتَزْهَدْ فِيهَا قِيلَ لَنَا كَذَبْتُمْ

He<sup>as</sup> said: ‘What did you all say and what was said to you?’ He said, ‘We said, ‘Return us to the world and we would be ascetic therein’. It was said to us, ‘You are all lying’.

قَالَ وَيُحْكُ كَيْفَ لَمْ يُكَلِّمْنِي غَيْرَكَ مِنْ بَيْنِهِمْ

He<sup>as</sup> said: 'How come there did not speak to me<sup>as</sup> anyone apart from you, in among them?'

قَالَ يَا رُوحَ اللَّهِ وَكَلِمَتُهُ إِنَّهُمْ مُلْجَمُونَ بِلِجَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غَلَاظٍ شِدَادٍ وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ عَنْهُمْ فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ لَا أَدْرِي أَكُنْتُ فِيهَا أَمْ أُنْجُو مِنْهَا

He said, 'O Spirit of Allah<sup>azwj</sup>! They are being reined by the rein of Fire at the hands of intensely harsh Angels, and I was among them and did not happen to be from them. So when the Punishment descended, I was generalised with them, and I was attached to a branch upon the edge of Hell, not knowing whether I would be plunging into it or whether I would be Rescued from it'.

فَالْتَفَتَ عِيسَى ع إِلَى الْخَوَارِجِ فَقَالَ يَا أَوْلِيَاءَ اللَّهِ أَكَلِ الْخُبْزِ الْيَابِسِ بِالْمِلْحِ الْجَرِيشِ وَ التَّوَمُّ عَلَى الْمَزَابِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَ الْآخِرَةِ.

Isa<sup>as</sup> turned towards the disciples and he<sup>as</sup> said: 'O friends of Allah<sup>azwj</sup>! Eating the dry bread with the crushed salt and sleeping upon the garbage is much better for the well-being in the world and the Hereafter".<sup>3</sup>

4- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَاباً مِنْ أَمْرِ الدُّنْيَا إِلَّا فَتَحَ اللَّهُ عَلَيْهِ مِنَ الْخَيْرِ مِثْلَهُ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> does not Open upon a servant a door from matter of the world except He<sup>azwj</sup> Opens to him from the greed, similar to it".<sup>4</sup>

5- كَا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْمُنْقَرِي عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ عِيسَى بْنُ مَرْيَمَ ع تَعْمَلُونَ لِلدُّنْيَا وَ أَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ وَ لَا تَعْمَلُونَ لِلْآخِرَةِ وَ أَنْتُمْ لَا تُرْزَقُونَ فِيهَا إِلَّا بِالْعَمَلِ وَبِلكُمْ عُلَمَاءُ سَوَاءٍ الْأَجْرَ تَأْخُذُونَ وَ الْعَمَلَ تُضَيِّعُونَ

(The book) 'Al Kafi' – From Ali, from his father, from Al Qasim Bin Muhammad Al Minqary, from Hafs Bin Giyas,

'From Abu Abdullah<sup>asws</sup> having said: 'Isa Bin Maryam<sup>as</sup> said: "You are working for the world although you are being Graced therein without (having to perform) a deed, and you are not working for the Hereafter although you will not be Graced therein except with (the performance of) the deeds. Woe be unto you evil scholars! You are taking the recompense and wasting the deeds?

يُوشِكُ رَبُّ الْعَمَلِ أَنْ يَقْبَلَ عَمَلَهُ وَ يُوشِكُ أَنْ تُخْرِجُوا مِنْ ضِيقِ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَ هُوَ مُقْبِلٌ عَلَى دُنْيَاةٍ وَ مَا يَصْرُهُ أَحَبُّ إِلَيْهِ بِمَا يَنْفَعُهُ.

He is on the verge. Perhaps He<sup>azwj</sup> would Accept his deed, and he is on the verge of exiting from the narrowness of the world to the darkness of the grave. How can one be of the learned

<sup>3</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 3

<sup>4</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 4

who is on his way to the next life while he is holding to the world, and what is harmful to him is more beloved to him than what is beneficial to him?”<sup>5</sup>

6- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَصْبَحَ وَ أَمْسَى وَ الدُّنْيَا أَكْبَرُ هَوَاهُ جَعَلَ اللَّهُ تَعَالَى الْفَقْرَ بَيْنَ عَيْنَيْهِ وَ شَتَّتْ أَمْرَهُ وَ لَمْ يَنْلِ الدُّنْيَا إِلَّا مَا قُسِمَ لَهُ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan and Abdul Aziz Al Abdy, from Abdullah Bin Abu Yafour,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who comes to the morning and evening and the world is the greatest of his concerns, Allah<sup>-azwj</sup> will Make the poverty to be in front of his eyes and Scatter his affairs, and he will not achieve the world except what has been Apportioned for him.

وَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الْآخِرَةُ أَكْبَرُ هَوَاهُ جَعَلَ اللَّهُ تَعَالَى الْغِنَى فِي قَلْبِهِ وَ جَمَعَ لَهُ أَمْرَهُ.

And the one who comes to the morning and evening and the Hereafter is greatest of his concerns, Allah<sup>-azwj</sup> the Exalted will Make the riches to be in his heart and Gather his affairs for him”<sup>6</sup>.

7- كذا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ فِيمَا أَعْلَمَ عَنْ أَبِي عَلِيٍّ الْخَدَّاءِ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أُبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِذَا لَمْ يُهَمَّهُ إِلَّا بَطْنُهُ وَ فَرْجُهُ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Muhammad Bin Umar, among what I know, from Abu Ali Al Haza’a, from Hareyz, from Zurara and Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The furthest a servant can be from Allah<sup>-azwj</sup> Mighty and Majestic is when he is not concerned except for his belly and his private part”<sup>7</sup>.

8- كذا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ سِنَانٍ عَنْ خُصِّصِ بْنِ قُرْطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَثُرَ اشْتِيَاكُهُ بِالدُّنْيَا كَانَ أَشَدَّ لِحُسْرَتِهِ عِنْدَ فِرَاقِهَا.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Sinan, from Hafs Bin Qurit,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One whose engagement with the world is a lot, his regret would be severer at its separation”<sup>8</sup>.

9- كذا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمُنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رَسُولِهِ ص أَفْضَلَ مِنْ بَعْضِ الدُّنْيَا فَإِنَّ لِدُنْيَاكَ لَشُعْباً كَثِيراً وَ لِلْمَعَاصِي شُعْبَ

<sup>5</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 5

<sup>6</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 6

<sup>7</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 7

<sup>8</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 8

(The book) 'Al Kafi' – From Ali, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Abdul Razzaq Bin Hammam, from Ma'mar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Ubeydullah who said,

“Which of the deeds is superior in the Presence of Allah<sup>-azwj</sup>?” He<sup>-asws</sup> said: ‘There is no deed, after the recognition of Allah<sup>-azwj</sup> Mighty and Majestic and recognition of His<sup>-azwj</sup> Rasool<sup>-saww</sup> more superior than hatred of the world. There are many branches for that, and for the disobedience, there is one branch’.

فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبَرُ مَعْصِيَهُ إِبْلِيسَ حِينَ أَبِي وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

The first of what Allah<sup>-azwj</sup> was disobeyed with was the arrogance, being a disobedience of Iblees<sup>-la</sup>, **He refused and was arrogant, and he was from the unbelievers [2:34].**

ثُمَّ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَاءَ عَ حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهَا فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ إِلَيْهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى دُرَيْتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

Then (it was) the greed, and it is the disobedience of Adam<sup>-as</sup> and Hawwa<sup>-as</sup> **so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust [7:19].** They<sup>-as</sup> both took what there was no need to it for them. Thus, that entered into their<sup>-as</sup> offspring up to the Day of Qiyamah, and that is that most of what the son of Adam<sup>-as</sup> seeks is what there is no need to it for him.

ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرَّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ الثَّرْوَةِ فَصَرَفَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا

Then (it was) the envy, and it is a disobedience of the son<sup>-la</sup> of Adam<sup>-as</sup> where he<sup>-la</sup> envied his<sup>-la</sup> brother<sup>-as</sup>, and he<sup>-la</sup> killed him<sup>-as</sup>. So there branched out from that, the love of women, and the love of the world, and love of the leadership, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. Thus, these came to be seven traits, and they all gathered in the love of the world.

فَقَالَتِ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَاءُ إِنَّ دُنْيَا بَلَاغٌ وَ دُنْيَا مَلْعُونَةٌ.

Thus the Prophets<sup>-as</sup> and the Scholars<sup>-asws</sup> said after recognising that: ‘The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and an accursed world’.<sup>9</sup>

10- كما، الكافي وَ يَهْدَى الْإِسْنَادُ عَنِ الْمُنْقَرِيِّ عَنْ خُفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي مُنَاجَاةِ مُوسَى ع يَا مُوسَى إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ عَاقِبَتْ فِيهَا آدَمَ ع عِنْدَ خَطِيئَتِهِ وَ جَعَلَتْهَا مَلْعُونَةً مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي

(The book) 'Al Kafi' – And by this chain, from Al Minqary, from Hafs Bi Giyas,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘In a Whispering to Musa<sup>-azwj</sup>: “O Musa<sup>-as</sup>! The world is a house of Punishment. Adam<sup>-as</sup> was Punished during his<sup>-as</sup> error, and I<sup>-azwj</sup> Made it to be

<sup>9</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 9



Accursed. Accursed is whatever therein except for what there was in it (performed) for Me<sup>-azwj</sup>.

يَا مُوسَى إِنَّ عِبَادِي الصَّالِحِينَ زَهَدُوا فِي الدُّنْيَا بِقُدْرِ عِلْمِهِمْ وَ سَائِرَ الْخَلْقِ رَغِبُوا فِيهَا بِقُدْرِ جَهْلِهِمْ وَ مَا مِنْ أَحَدٍ عَظَّمَهَا فَقَرَّتْ عَلَيْهِ فِيهَا وَ لَا يُحْزِنُهَا أَحَدٌ إِلَّا انْتَفَعَ بِهَا.

O Musa<sup>-as</sup>! My<sup>-azwj</sup> righteous servant are being ascetic in the world in accordance with their knowledge, and the rest of the creatures are desiring with regards to it in accordance with their ignorance; and there is no one who magnifies it (the world) and his eyes would be delighted in it, and no one would belittle it except that he would benefit from it<sup>10</sup>.

11- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الشَّيْطَانَ يُدَبِّرُ ابْنَ آدَمَ فِي كُلِّ شَيْءٍ فَإِذَا أَعْيَاهُ جَنَّمَ لَهُ عِنْدَ الْمَالِ فَأَحَدَ بِرَقَبَتِهِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya Al Khazzaz, from Giyas Bin Ibrahim,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Satan<sup>-la</sup> revolves around the children of Adam<sup>-as</sup> with regards to everything. So when he<sup>-la</sup> gets tired of (waiting for) him, crouches to him by the wealth, so he<sup>-la</sup> seizes him by his neck'<sup>11</sup>.

12- كَأ، الكافي عَنِ الْعَدَةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ يَزِيدَ عَنْ زَيْدِ الْقَنْدِيِّ عَنْ أَبِي وَكِيعٍ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الدِّينَارَ وَ الدِّرْهَمَ أَهْلَكَمَا مَنْ كَانَ قَبْلَكُمْ وَ هُمَا مُهْلِكَاكُمْ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from Yaquoub Bin Yazeed Al Qandy, from Abu Wakie, from Abu Is'haq Al Sabie, from Al Haris Al Awr,

'From Amir Al Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The Dinar and the Dirham both destroyed the ones who were before you, and they will both destroy you all (as well)'<sup>12</sup>.

13- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يَحْيَى بْنِ عُقْبَةَ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ الْحَرِيسِ عَلَى الدُّنْيَا كَمَثَلِ دُوْدَةٍ الْقَزِ كُلَّمَا اِزْدَادَتْ مِنَ الْقَزِّ عَلَى نَفْسِهَا لَقَا كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمًّا.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yahya Bin Uqba Al Azdy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Abu Ja'far<sup>-asws</sup> said: 'An example of the greedy one upon the world is like an example of the silkworm. Every time it increases enveloping the silk upon itself it becomes even more remote from the exiting (from its cocoon) until it dies sadly'<sup>13</sup>.

- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَغْنَى الْغِنَى مَنْ لَمْ يَكُنْ لِلْحَرِيسِ أُسِيرًا.

<sup>10</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 10

<sup>11</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 11

<sup>12</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 12

<sup>13</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 13 a

And Abu Abdullah<sup>-asws</sup> said: ‘The richest of the rich is the one who is not a prisoner of the greed’<sup>14</sup>.

– وَ قَالَ: لَا تُشْعِرُوا قُلُوبَكُمْ الْإِشْتِغَالَ بِمَا قَدْ فَاتَ فَتَشْغَلُوا أَدْعَانَكُمْ عَنِ الْإِسْتِعْدَادِ لِمَا لَمْ يَأْتِ.

And he<sup>-asws</sup> said: ‘Do not let your hearts feel the pre-occupation with that had been lost for it would pre-occupy your minds from preparing for what is yet to come’<sup>15</sup>.

14- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا ذُنُبَانِ ضَارِيَانِ فِي عَنَمٍ قَدْ فَارَقَتْهَا رِعَاؤُهَا أَحَدُهُمَا فِي أَوَّلِهَا وَ الْآخَرُ فِي آخِرِهَا بِأَفْسَدَ فِيهَا مِنْ حُبِّ الْمَالِ وَ الثَّرْوَةِ فِي دِينِ الْمُسْلِمِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Bukeyr, from Hammad Bin Bashir who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Two ferocious wolves among sheep who have separated from their shepherd, one of the two being among its front ones and the other among its back ones, are no more damaging among them than the love of the wealth and the honour (popularity) is in the Religion of the Muslim’<sup>16</sup>.

15- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِمْسَى عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا ذُنُبَانِ ضَارِيَانِ فِي عَنَمٍ لَيْسَ لَهَا رَاعٍ هَذَا فِي أَوَّلِهَا وَ هَذَا فِي آخِرِهَا بِأَسْرَعَ فِيهَا مِنْ حُبِّ الْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُؤْمِنِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Two ferocious wolves among sheep not having a shepherd for them, this one among its front ones and this one among its back ones, would not be quicker among them (to devour them) than the love of the wealth and the honour (popularity) would be (devouring) in the Religion of the Momin’<sup>17</sup>.

16- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ ابْنِ أَبِي يَغْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثِ خِصَالٍ هَمٌّ لَا يُغْنِي وَ أَمَلٌ لَا يُدْرِكُ وَ رَجَاءٌ لَا يُنَالُ.

(The book) ‘Al Kafi’ – From Ali, from his father, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who attaches his heart with the world, his heart will attach with three characteristics – worries not ending, and wishes not realised, and hopes not achieved’<sup>18</sup>.

<sup>14</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 13 b

<sup>15</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 13 c

<sup>16</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 14

<sup>17</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 15

<sup>18</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 16

17- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ جَابِرٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ يَا جَابِرُ وَاللَّهِ إِنِّي لَمَحْزُونٌ وَإِنِّي لَمَشْغُولُ الْقَلْبِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Abdullah Al Momineen, from Jabir who said,

'I went over to Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Jabir! By Allah<sup>-azwj</sup> I<sup>-asws</sup> am grieved and I<sup>-asws</sup> am pre-occupied of heart'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا شَعَلَكَ وَ مَا حَزَنَ قَلْبَكَ

I said, 'May I be sacrificed for you<sup>-asws</sup>! And what is your pre-occupation and what grieves your<sup>-asws</sup> heart?'

فَقَالَ يَا جَابِرُ إِنَّهُ مَنْ دَخَلَ قَلْبُهُ صَافِي خَالِصٍ دِينَ اللَّهِ شَغِلَ قَلْبُهُ عَمَّا سِوَاهُ يَا جَابِرُ مَا الدُّنْيَا وَ مَا عَسَى أَنْ تَكُونَ الدُّنْيَا هَلْ هِيَ إِلَّا طَعَامٌ أَكَلْتَهُ أَوْ ثَوْبٌ لَبَسْتَهُ أَوْ امْرَأَةٌ أَصَبْتَهَا

He<sup>-asws</sup> said: 'O Jabir! The one in whose heart enters the purity (and) sincerity for the Religion of Allah<sup>-azwj</sup>, it pre-occupies his heart from what is besides it. O Jabir! What is the world and what can the world happen to be? Is it only the food that you eat, or clothes you wear, or a woman you accompany with?

يَا جَابِرُ إِنَّ الْمُؤْمِنِينَ لَمْ يَطْمَئِنُّوا إِلَى الدُّنْيَا بِنَقَائِهِمْ فِيهَا وَ لَمْ يَأْمَنُوا فُتُورَهُمُ الْآخِرَةَ

O Jabir! The Momineen do not rest assured to the world by their remaining in it, and do not feel secure of their proceeding to the Hereafter.

يَا جَابِرُ الْآخِرَةُ دَارُ قَرَارٍ وَ الدُّنْيَا دَارُ فَنَاءٍ وَ زَوَالٍ وَ لَكِنَّ أَهْلَ الدُّنْيَا أَهْلُ غَفْلَةٍ وَ كَأَنَّ الْمُؤْمِنِينَ هُمُ الْمُفْهَمَاءُ أَهْلُ فِكْرَةٍ وَ عِبَرَةٍ لَمْ يُصِمُّهُمْ عَنْ ذِكْرِ اللَّهِ مَا سَمِعُوا بِأَذَانِهِمْ وَ لَمْ يُغْمِهِمْ عَنْ ذِكْرِ اللَّهِ مَا رَأَوْا مِنَ الزَّيْنَةِ

O Jabir! The Hereafter is a house of (permanent) abode, and the world is a house of annihilation and decline, but the people of the world are oblivious, and it is as if the Momineen, they are the understanding ones, the thinking people, learners. They are not deafened from the Mention of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, what they are hearing by their ears, and they are not blinded from the Remembrance of Allah<sup>-azwj</sup>, what they are seeing from the adornments by their eyes.

فَقَارُوا بِقَوَابِ الْآخِرَةِ كَمَا قَارُوا بِذَلِكَ الْعِلْمِ

Thus, they have been successful with (achieving) the Rewards of the Hereafter just as they were successful with (acquiring) that knowledge.

وَ اعْلَمْ يَا جَابِرُ أَنَّ أَهْلَ التَّقْوَى يُنَسِّرُ أَهْلَ الدُّنْيَا مَقُونَةً وَ أَكْثَرُهُمْ لَكَ مَعُونَةً تَذَكَّرُ فَيَعِينُونَكَ وَ إِنَّ نَسِيتَ ذَكَرُوكَ

And know, O Jabir, that the people of piety are the people with the smallest of provisions of the world, and they (are the) people who provide the most to you. You remind them and they will be assisting you, and if you forget, they remind you.

قَوْلُونَ بِأَمْرِ اللَّهِ قَوْمُونَ عَلَى أَمْرِ اللَّهِ فَطَعُوا حُبَّهُمْ بِحُبِّهِ رَحِمَ وَ وَحْشُوا الدُّنْيَا لِبَطَاعَةِ مَلِكِهِمْ وَ نَظَرُوا إِلَى اللَّهِ تَعَالَى وَ إِلَى حُبِّهِ بِقُلُوبِهِمْ وَ عَلِمُوا أَنَّ ذَلِكَ هُوَ الْمَنْظُورُ إِلَيْهِ لِعَظِيمِ شَأْنِهِ

They are speaking by the Commands of Allah<sup>-azwj</sup>, steadfast upon the Commands of Allah<sup>-azwj</sup>. Their love (for others) and their desires for the world and their kings is cut-off by their love for their Lord<sup>-azwj</sup>, and they are looking towards Allah<sup>-azwj</sup> Mighty and Majestic and to His<sup>-azwj</sup> Love by their hearts, and they know that the looking towards Him<sup>-azwj</sup> is a great affair.

فَأَنْزَلَ الدُّنْيَا كَمَنْزِلِ نَزَلَتْهُ ثُمَّ انْجَلَتْ عَنْهُ أَوْ كَمَالٍ وَجَدْتَهُ فِي مَنَامِكَ وَ اسْتَيْقَظْتَ وَ لَيْسَ مَعَكَ مِنْهُ شَيْءٌ

They accord the world a status like a lodge they lodge in, then they depart from it, or like wealth you tend to see in your dream, and then you wake up, and there is nothing from it with you.

إِنِّي إِنَّمَا ضَرَبْتُ لَكَ هَذَا مَثَلًا لِأَنَّهَا عِنْدَ أَهْلِ اللَّيْلِ وَ الْعِلْمِ بِاللَّهِ كَفَيَّ الظُّلَالَ

I<sup>-asws</sup>, rather struck this example for you because it (the world) in the view of the people of understanding and knowledge with Allah<sup>-azwj</sup>, is like a passing shadow.

يَا جَابِرُ فَاحْفَظْ مَا اسْتَرْعَاكَ اللَّهُ مِنْ دِينِهِ وَ حِكْمَتِهِ وَ لَا تَسْأَلَنَّ عَمَّا لَكَ عِنْدَهُ إِلَّا مَا لَهُ عِنْدَ نَفْسِكَ فَإِنْ تَكُنِ الدُّنْيَا عَلَى غَيْرِ مَا وَصَفْتُ لَكَ فَتَحَوَّلْ إِلَى دَارِ الْمُسْتَعْتَبِ

O Jabir! Protect whatever Allah<sup>-azwj</sup> Mighty and Majestic has Attracted you with from His<sup>-azwj</sup> Religion and His<sup>-azwj</sup> Wisdom, and do not ask about what there is for you in His<sup>-azwj</sup> Presence, except what is there for Him<sup>-azwj</sup> in your soul. So if the world happens to be upon other than what I<sup>-asws</sup> have described to you, then transfer to a house of reproach (blame).

فَلَعَمْرِي لَرُبِّ حَرِيصٍ عَلَى أَمْرِ قَدْ شَقِيَ بِهِ حِينَ أَنَاهُ وَ لَرُبِّ كَارِهٍ لِأَمْرِ قَدْ سَعِدَ بِهِ حِينَ أَنَاهُ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لِيُمَيِّضَ اللَّهُ الَّذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ.

By my<sup>-asws</sup> life! Sometimes, a person is greedy upon a matter and would be miserable with it when it comes to him, and sometimes he dislikes a matter which he would be happy with it when it comes to him, and these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And that He may Examine those who believe and wipe out the unbelievers [3:141]**.<sup>19</sup>

## Explanation (Ahadeeth) only –

بيان: فِي الْمَخَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ فَلْيَعْلَمْ مَا لِلَّهِ عِنْدَهُ.

<sup>19</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 17

'In (the book) 'Al Mahasin' – From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who likes to know what is for him in the Presence of Allah<sup>-azwj</sup>, let him know what is for Allah<sup>-azwj</sup> with him''.

وَمِنْهُ الْحَدِيثُ لَا يَتَمَنَّي أَحَدُكُمْ الْمَوْتَ إِلَّا مُحْسِناً فَلَعَلَّهُ يَزْدَادُ وَإِلَّا مُسِيئاً فَلَعَلَّهُ يَسْتَعْتِبُ.

And from him<sup>-asws</sup> is the Hadeeth: 'Not one of you should be wishing for death! If he is a good does, perhaps it (lifspan) will be increases, and if he is an evil doer, perhaps he will repent''.

18- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ الدُّنْيَا قَدْ ارْتَحَلَتْ مُذِيرَةً وَإِنَّ الْآخِرَةَ قَدْ ارْتَحَلَتْ مُقْبِلَةً وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا إِلَّا وَكُونُوا مِنَ الرَّاهِدِينَ فِي الدُّنْيَا الرَّاهِدِينَ فِي الْآخِرَةِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Aban, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> having said: 'Ali Bin Al Husayn<sup>-asws</sup> said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'The world is travelling away from you and the Hereafter is travelling towards you, and for each one of the those are (like being) sons (to). So be from the sons of the Hereafter and do not become from the sons of the world; and become from the ascetics in the world desirous for the Hereafter.

إِلَّا إِنَّ الرَّاهِدِينَ فِي الدُّنْيَا اتَّخَذُوا الْأَرْضَ بَسَاطَةً وَ التُّرَابَ فِرَاشاً وَ الْمَاءَ طِيباً وَ قُضِرُوا مِنَ الدُّنْيَا تَقْرِضاً

Indeed! The ascetics in the world are taking the ground as a habitat and the dust as a bedding and the water as a perfume and have cut off from the world with a cutting off.

أَلَا وَ مَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنْ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ

Indeed! The one who is desirous to the Paradise would rein himself from the lustful desires, and the one fearful from the Fire would retract from the Prohibitions, and the one ascetic in the world, the difficulties would become easier upon him.

إِلَّا إِنَّ لِلَّهِ عِبَاداً كَمَنْ رَأَى أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ مُخَلَّدِينَ وَ كَمَنْ رَأَى أَهْلَ النَّارِ فِي النَّارِ مُعَذِّبِينَ

Indeed! For Allah<sup>-azwj</sup> there are such servants as if they can see the people of the Paradise being in the Paradise eternally, and like the ones who see the people of the Fire being Punished in the Fire.

شُرُورُهُمْ مَأْمُونَةٌ وَ قُلُوبُهُمْ خَزُونَةٌ أَنْفُسُهُمْ عَفِيفَةٌ وَ حَوَائِجُهُمْ خَفِيفَةٌ صَبَرُوا أَيَّاماً قَلِيلَةً فَصَارُوا بِعُقْبَى رَاحَةٍ طَوِيلَةٍ أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامُهُمْ تَحْرِي دُمُوعُهُمْ عَلَى خُدُودِهِمْ وَ هُمْ يَجْأَرُونَ إِلَى رَبِّهِمْ يَسْعَوْنَ فِي فَكَائِكَ رِقَائِهِمْ

Their wickedness (the people are) safe from, and their hearts are grieving, their selves are chaste, and their needs are light. They are observing patience for a few days and they would end up with a prolonged rest. As for the night, so they are forming a row with their feet (to

pray Salat), their tears flowing upon their cheeks, and they are supplicating to their Lord<sup>-azwj</sup> striving to free their necks (from the Fire).

وَأَمَّا النَّهَارُ فَحُكْمَاءُ عُلَمَاءُ بَرَّةٌ أَتَقِيَاءُ كَأَنَّهُمُ الْقِدَاحُ قَدْ بَرَّاهُمُ الْخَوْفُ مِنَ الْعِبَادَةِ يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَقُولُ مَرَضَى وَ مَا بِالْقَوْمِ مِنْ مَرَضٍ أَمْ حَوْلُوا فَقَدْ خَالَطَ الْقَوْمَ أَفْرَ عَظِيمٍ مِنْ ذِكْرِ النَّارِ وَ مَا فِيهَا.

And as for the day, so they are forbearing, scholarly, righteous, pious, as if like the arrows freed from the fins (slim) due to worship. The beholder would look at them and he would be saying, 'A sickness'; and (but) there is no sickness with the group or any confusion, for the group has indulged in a great matter from the remembrance of the Fire and whatever is in it".<sup>20</sup>

19- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ مُحَبُّوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ الْحَرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ غُيُوبَ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَارِ السَّلَامِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Al Haysam Bin Waqid Al Hareyri,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is ascetic in the word, Allah<sup>-azwj</sup> will Affirm the wisdom in his heart and his tongue will speak with it, and he will have insight into faults of the world, its diseases and its cures, and he will come out from the world safely to the house of Peace".<sup>21</sup>

و قال في عدة الداعي **رُوي** أَنَّ النَّبِيَّ ص سَأَلَ جِبْرِئِيلَ ع عَنْ تَفْسِيرِ الزُّهْدِ فَقَالَ جِبْرِئِيلُ ع الزَّاهِدُ يُحِبُّ مَنْ يُحِبُّ خَالِقَهُ وَ يُبْغِضُ مَنْ يُبْغِضُ خَالِقَهُ

And he said in 'Iddat Al Daie' –

'It is reported that the Prophet<sup>-saww</sup> asked Jibraeel<sup>-as</sup> about the interpretation of ascetism. Jibraeel<sup>-as</sup> said: 'The ascetic loves the one who loves his Creator, and he hates the one who hates his Creator.

وَ يَتَخَرَّجُ مِنْ خِلَالِ الدُّنْيَا وَ لَا يَلْتَفِتُ إِلَى حَرَامِهَا فَإِنَّ خِلَالَهَا حِسَابٌ وَ حَرَامِهَا عِقَابٌ

And he shies away from Permissibles of the world, and he does not turn towards its Prohibition, for in its Permissibles there is Reckoning and in its Prohibition(s), there is Punishment.

وَ يَرْحَمُ جَمِيعَ الْمُسْلِمِينَ كَمَا يَرْحَمُ نَفْسَهُ وَ يَتَخَرَّجُ مِنَ الْكَلَامِ فِيمَا لَا يَعْنِيهِ كَمَا يَتَخَرَّجُ مِنَ الْحَرَامِ وَ يَتَخَرَّجُ مِنْ كَثْرَةِ الْأَكْلِ كَمَا يَتَخَرَّجُ مِنَ الْمَيْتَةِ الَّتِي قَدْ اشْتَدَّ نَنْهَاهَا وَ يَتَخَرَّجُ مِنْ خُطَامِ الدُّنْيَا وَ زِينَتِهَا كَمَا يَجْتَنِبُ النَّارَ أَنْ يَعْشَاهَا وَ أَنْ يَقْصُرَ أَمَلُهُ وَ كَانَ بَيْنَ عَيْنَيْهِ أَجَلُهُ.

And he mercies entirety of the Muslims just as he is merciful to himself, and he shies away from talking regarding what does not concern him just as he shies away from the Prohibition, and he shies away from eating a lot just as he shies away from the dead whose stench has intensified, and he shies away from debris of the world and its adornment just as he stays

<sup>20</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 18

<sup>21</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 19 a

away from the fire from overwhelming it, and he reduces his wishes and his death would be in front of his eyes”<sup>22</sup>.

20- كذا، الكافي عن علي بن إبراهيم عن أبيه و علي بن محمد القاسم عن جميعاً عن القاسم عن محمد بن سليمان عن داود المنقري عن حفص بن غياث عن أبي عبد الله ع قال سمعته يقول جعل الخير كله في بيت و جعل مفتاحه الزهد في الدنيا

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘The good, all of it is made to be in a house and its keys are made to be the ascetism in the world’.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَجِدُ الرَّجُلُ حَلَاوَةَ الْإِيمَانِ فِي قَلْبِهِ حَتَّى لَا يُبَالِيَ مَنْ أَكَلَ الدُّنْيَا

Then he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The man cannot find sweetness of the Eman in his heart until he does not care of the one who devours the world’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ حَلَاوَةَ الْإِيمَانِ حَتَّى تَزْهَدَ فِي الدُّنْيَا.

Then Abu Abdullah<sup>-asws</sup> said: ‘It is Prohibited upon your hearts to recognise the sweetness of Eman until you become ascetic in the world’<sup>23</sup>.

21- كذا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن أبي أيوب الخزاز عن أبي حمزة عن أبي جعفر ع قال قال أمير المؤمنين ع إِنَّ مِنْ أَعْوَنِ الْأَخْلَاقِ عَلَى الدِّينِ الزُّهْدُ فِي الدُّنْيَا.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub Al Khazaz, from Abu Hamza,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Amir Al Momineen<sup>-asws</sup> said: ‘From the assistants of the manners upon the religion is ascetism in the world’<sup>24</sup>.

22- كذا، الكافي عن علي بن إبراهيم عن أبيه و علي بن محمد القاسم عن محمد بن سليمان عن داود المنقري عن علي بن هاشم بن التريد عن أبيه أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ ع عَنِ الزُّهْدِ فَقَالَ عَشْرَةُ أَشْيَاءَ فَأَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ وَ أَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ وَ أَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا أَلَا وَ إِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Daqood Al Minqay, from Ali Bin Hashim Bin Al Bareyd, from his father,

‘A man asked Ali Bin Al Husayn<sup>-asws</sup> about the ascetism. He<sup>-asws</sup> said: ‘Ten things. The top level of ascetism is lowest level of the devoutness, and top level of the devoutness is lowest level of the certainty, and tope level of the certainty is lowest level of the satisfaction. Indeed, and the ascetism is in a Verse from the Book of Allah<sup>-azwj</sup> Mighty and Majestic: **So that you may**

<sup>22</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 19 b

<sup>23</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 20

<sup>24</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 21

**not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**".<sup>25</sup>

وَرُوي فِي تَهَجِّ الْبَلَاغَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: الرَّهْدُ كُلُّهُ بَيْنَ كَلِمَتَيْنِ فِي الْقُرْآنِ قَالَ اللَّهُ سُبْحَانَهُ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَ لَمْ يَفْرَحْ بِالْبَاقِي فَقَدْ أَخَذَ الرَّهْدَ بِطَرَفَيْهِ.

And it is reported in 'Nahj Al Balagah' –

'From Amir Al Momineen<sup>-asws</sup> having said: 'The ascetism, all of it is between two phrases in the Quran. Allah<sup>-azwj</sup> the Glorious Said: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**. One who does not despair upon the past and does not rejoice with the future, so he has taken the ascetism with its edge'.<sup>26</sup>

23- كَأ، الكافي بالإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كُلُّ قَلْبٍ فِيهِ شَكٌّ أَوْ شِرْكٌ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا بِالرَّهْدِ فِي الدُّنْيَا لَتَفْرَحَ قُلُوبُهُمْ لِلْآخِرَةِ.

(The book) 'Al Kafi' – By the preceding chain from Al Minqary, from Sufyan Bin Uyayna who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Every heart having doubt in it or Shirk, so it is fallen, and rather they intended with the ascetism in the world in order to free their hearts for the Hereafter'.<sup>27</sup>

24- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ مُحَبُّوبٍ عَنِ الْعَلَاءِ بْنِ رَزِيْنٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ عِلَامَةَ الرَّغْبِ فِي ثَوَابِ الْآخِرَةِ زَهْرَةُ الدُّنْيَا أَمَا إِنَّ زَهْدَ الرَّاهِدِ فِي هَذِهِ الدُّنْيَا لَا يَنْقُصُهُ بِمَا قَسَمَ اللَّهُ لَهُ عَزَّ وَ جَلَّ فِيهَا وَ إِنَّ زَهْدَ

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'A sign of the one desirous regarding Rewards of the Hereafter is his ascetism regarding blossoms of the world. But ascetism of the ascetic in this world will not reduce him from what Allah<sup>-azwj</sup> Mighty and Majestic has Apportioned for him in it and even if he is ascetic.

وَ إِنَّ حِرْصَ الْحَرِصِ عَلَى عَاجِلِ زَهْرَةِ الدُّنْيَا لَا يَزِيدُهُ فِيهَا وَ إِنَّ حِرْصَ فَالْمُعْبُودُ مِنْ حِرْمِ حَظِّهِ مِنَ الْآخِرَةِ.

And greed of the one greedy upon the current blossoms of the world does not increase him in it, and even if he is greedy. The embezzled is the one deprives of his share from the Hereafter'.<sup>28</sup>

25- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحُثُعَمِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَعْجَبَ رَسُولَ اللَّهِ ص شَيْءٌ مِنَ الدُّنْيَا إِلَّا أَنْ يَكُونَ فِيهَا جَانِعًا خَائِفًا.

<sup>25</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 22 a

<sup>26</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 22 b

<sup>27</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 23

<sup>28</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 24



(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khas'amy, from Talha,

'From Abu Abdullah<sup>-asws</sup> having said: 'Nothing from the world fascinated Rasool-Allah<sup>-saww</sup> except he<sup>-saww</sup> would be hungry, fearful in it".<sup>29</sup>

26- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الرَّحْمَنِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ النَّبِيُّ ص وَهُوَ مَخْرُوفٌ فَأَتَاهُ مَلَكٌ وَمَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ فَقَالَ يَا مُحَمَّدُ هَذِهِ مَفَاتِيحُ خَزَائِنِ الدُّنْيَا يَقُولُ لَكَ رَبُّكَ افْتَحْ وَخُذْ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ أَنْ تُنْقُصَ شَيْئاً عِنْدِي

(The book) 'Al Kafi' – From the number, from Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> came out and he<sup>-saww</sup> was grieving. An Angel came to him<sup>-saww</sup> and with him were keys of treasures of the earth. He said, 'O Muhammad<sup>-saww</sup>! These are keys of treasures of the earth. Your<sup>-saww</sup> Lord<sup>-azwj</sup> Says to you<sup>-as</sup>: "Open and take from it whatever you<sup>-saww</sup> so desire to, from without there being any reduction in My<sup>-azwj</sup> Presence!"

فَقَالَ رَسُولُ اللَّهِ ص الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ وَ لَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ

Rasool-Allah<sup>-saww</sup> said: 'The world is a house of the one having no house for him, and for it amasses the one having not intellect for him'.

فَقَالَ الْمَلَكُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ سَمِعْتُ هَذَا الْكَلَامَ مِنْ مَلَكٍ يَقُولُ فِي السَّمَاءِ الرَّابِعَةِ حِينَ أُعْطِيَثِ الْمَفَاتِيحَ.

The Angels said, 'By the One<sup>-azwj</sup> Who Sent you<sup>-as</sup> with the truth! I have heard this speech from an Angel speaking in the fourth sky when he was given the keys".<sup>30</sup>

27- كَا، الكافي عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ رَسُولُ اللَّهِ بِجُدْيٍ أَسَكَ مُلْقَى عَلَى مَرْبَلَةٍ مَبْتَأَ فَقَالَ لِأَصْحَابِهِ كَمْ يُسَاوِي هَذَا

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> passed by an earless young goat having been thrown upon a rubbish dump, dead. He<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'How much does this equate to?'

فَقَالُوا لَعَلَّهُ لَوْ كَانَ حَيًّا لَمْ يُسَاوِ دِرْهَمًا

They said, 'Perhaps if it was alive, it would not equate to a Dirham'.

فَقَالَ النَّبِيُّ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا الْجُدْيِ عَلَى أَهْلِهِ.

<sup>29</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 25

<sup>30</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 26

The Prophet-<sup>saww</sup> said: 'By the One-<sup>azwj</sup> in Whose Hand is my-<sup>saww</sup> soul! The world is lesser unto Allah-<sup>azwj</sup> than this goat is unto its people'.<sup>31</sup>

بيان: و أقول روى مسلم في صحيحه هذا الحديث بإسناده عن جابر بن عبد الله الأنصاري أن رسول الله ص مرّ بالسوق فمرّ بجدي أسكّ مئيت فتناولته فأخذ بأذنيه ثم قال أيكم يحب أن هذا له بدرهم

**Explanation –** And I (Majlisi) am saying, 'This Hadeeth is reported by Muslim in his 'Saheeh' by his chain from Jabir Bin Abdullah Al Ansari, 'Rasool-Allah-<sup>saww</sup> passed by the market. He-<sup>saww</sup> passed by a dead goat with cut ears. He-<sup>saww</sup> grabbed it by its cut ear, then said: 'Which one of you would like to have this for a Dirham?'

فقالوا ما نحب أنَّهُ لَنَا بِشَيْءٍ وَ مَا نَصْنَعُ بِهِ

They said, 'We would not like it to be for us for anything, and what will we do with it?'

قَالَ تُحِبُّونَ أَنَّهُ لَكُمْ

He-<sup>saww</sup> said: 'Would you like it to be for you?'

قَالُوا وَ اللَّهُ لَوْ كَانَ حَيًّا كَانَ عَيْنًا فِيهِ لِأَنَّهُ أَسْكُ فَكَيْفَ وَ هُوَ مَيِّتٌ

They said, 'By Allah-<sup>azwj</sup>! If it had been alive, there would be a defect in it because it is with ears cut, so how can it be and it is dead?'

فَقَالَ فَوَ اللَّهِ لِلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ.

He-<sup>saww</sup> said: 'By Allah-<sup>azwj</sup>! The world is lesser unto Allah-<sup>azwj</sup> than this is unto you all!'

28- كاه، الكافي عن علي بن إبراهيم عن علي بن محمد القاسمي عن عمه عن عبد الله بن القاسم عن أبي عبد الله ع قال: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا زَهَّدَهُ فِي الدُّنْيَا وَ فَقَّهَهُ فِي الدِّينِ وَ بَصَّرَهُ عِيُونَهَا وَ مَنْ أُوتِيَهُنَّ فَقَدْ أُوتِيَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from the one who mentioned it, from Abdullah Bin Al Qasim,

'From Abu Abdullah-<sup>asws</sup> having said: 'Whenever Allah-<sup>azwj</sup> Wants good with a servant, He-<sup>azwj</sup> Makes him an ascetic in the world and Make him understand the religion and Make him insightful of its defects; and the one who has been Given these has been Given good of the world and the Hereafter'.

وَ قَالَ لَمْ يَطْلُبْ أَحَدٌ الْحَقَّ بِنَابٍ أَفْضَلَ مِنَ الزُّهْدِ فِي الدُّنْيَا وَ هُوَ ضِدُّ لِمَا طَلَبَ أَعْدَاءُ الْحَقِّ

And he-<sup>asws</sup> said: 'No one has sought the truth with a door superior to the ascetism in the world, and it is opposite to what the enemies of truth tend to seek'.

<sup>31</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 27

فُلْتُ جُعِلْتُ فِدَاكَ يَمَّا ذَا

I said, 'May I be sacrificed for you<sup>-asws</sup>! That is from what?'

قَالَ مِنَ الرُّغْبَةِ فِيهَا

He<sup>-asws</sup> said: 'From being desirous regarding it'.

وَقَالَ أَلَا مِنْ صَبَّارٍ كَرِيمٍ وَإِنَّمَا هِيَ أَيَّامٌ قَلِيلٌ إِلَّا أَنَّهُ حَرَامٌ عَلَيْكُمْ أَنْ يُجِدُوا طَعْمَ الْإِيمَانِ حَتَّى تَزْهَدُوا فِي الدُّنْيَا.

And he<sup>-asws</sup> said: 'Is there anyone patient, benevolent? And rather these are a few days, except that it is Prohibited unto you all to find the taste of Eman until you are ascetic in the world'.<sup>32</sup>

- قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا تَخَلَّى الْمُؤْمِنُ مِنَ الدُّنْيَا سَمًا وَ وَجَدَ خَلَاوَةً حُبِّ اللَّهِ وَ كَانَ عِنْدَ أَهْلِ الدُّنْيَا كَأَنَّهُ قَدْ حَوِطَ وَ إِنَّمَا خَالَطَ الْقَوْمَ خَلَاوَةً حُبِّ اللَّهِ فَلَمْ يَشْتَغِلُوا بغيره.

He (the narrator) said, 'When the Momin vacates (his heart) from the world, soaring (spiritually), and find sweetness of the love of Allah<sup>-azwj</sup>, and he was in the presence of people of the world as if he had mingled, and rather he had mingled with sweetness of love of Allah<sup>-azwj</sup>, so he did not pre-occupy with others'.<sup>33</sup>

قَالَ وَ سَمِعْتُهُ يَقُولُ إِنَّ الْقَلْبَ إِذَا صَفَا ضَاقَتْ بِهِ الْأَرْضُ حَتَّى يَسْمُو.

And I heard him<sup>-asws</sup> saying: 'The heart, when it is clear, the earth is constricted with it until he soars (spiritually, being a Gnostic)'.<sup>34</sup>

بيان: فيصير كما قال ع لَوْ لَا الْأَجَالُ الَّتِي كُتِبَتْ عَلَيْهِمْ لَمْ يَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَبْدَانِهِمْ طَرَفَةً عَيْنٍ. و لذا قال مولى المؤمنين عند الشهادة فزت و رب الكعبة.

**Explanation (Ahadeeth only) –** So he becomes like what he<sup>-asws</sup> said: 'Had it not been for the terms which have been Written upon them, their souls would not have stayed in their bodies for the blink of an eye'. And for that (reason), Master<sup>-asws</sup> of the Momineen said at the martyrdom: 'I<sup>-asws</sup> have succeeded, by Lord<sup>-azwj</sup> of the Kaaba!'

29- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ زَائِدٍ عَنِ الرَّهَرِيِّ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ شِهَابٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رَسُولِهِ ص أَفْضَلَ مِنْ بَعْضِ الدُّنْيَا وَ إِنَّ لِدَلِكْ لَشُعْبًا كَثِيرَةً وَ لِلْمَعَاصِي شُعْبًا

(The book) 'Al Kafi' – From Ali, from his father, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Daqood Al Minqary, from Abdul Razzaq Bin Hammam, from Ma'mar Bin Rashid, from Al Zuhry Bin Muslim Bin Shihad who said,

<sup>32</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 28 a

<sup>33</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 28 b

<sup>34</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 28 c

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was asked, 'Which of the deeds is superior in the Presence of Allah<sup>-azwj</sup> Might and Majestic?' So he<sup>-asws</sup> said: 'There is none from the deeds, after the recognition of Allah<sup>-azwj</sup> Majestic and Mighty, and recognition of His<sup>-azwj</sup> Rasool<sup>-saww</sup> more superior to hatred of the world, and in that are a lot of branches, and the disobedience also has branches (as well)'.

فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبْرُ وَ هِيَ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبِي وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

The first of what Allah<sup>-azwj</sup> was disobeyed with was the arrogance, being a disobedience of Iblees<sup>-la</sup>, **He refused and was arrogant, and he was from the unbelievers [2:34].**

وَ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَّاءَ حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لهُمَا فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

Then (it was) the greed, and it is the disobedience of Adam<sup>-as</sup> and Hawwa<sup>-as</sup> **so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust [7:19].** They<sup>-as</sup> both took what there was no need to it for them. Thus, that entered into their<sup>-as</sup> offspring up to the Day of Qiyamah, and that is that most of what the son of Adam<sup>-as</sup> seeks is what there is no need to it for him.

ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرَّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ حُبُّ الثَّرْوَةِ فَصَرَفَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا

Then (it was) the envy, and it is a disobedience of the son<sup>-la</sup> of Adam<sup>-as</sup> where he<sup>-la</sup> envied his<sup>-la</sup> brother<sup>-as</sup>, and he<sup>-la</sup> killed him<sup>-as</sup>. So there branched out from that, the love of women, and the love of the world, and love of the leadership, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. Thus, these came to be seven traits, and they all gathered in the love of the world.

فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَا دُنْيَا بَلَاغٌ وَ دُنْيَا مَلْعُونَةٌ.

Thus the Prophets<sup>-as</sup> and the Scholars<sup>-asws</sup> said after recognising that: 'The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and an accursed world'<sup>35</sup>.

بيان: وَ رَوَى فِي الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَوَّلَ مَا عُصِيَ اللَّهُ بِهِ سِتُّ حُبِّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الطَّعَامِ وَ حُبُّ النِّسَاءِ وَ حُبُّ النَّوْمِ وَ حُبُّ الرَّاحَةِ.

**Explanation –** And it is reported in 'Al-Mahasin' – 'From Abu Abdullah<sup>-asws</sup> having said: 'The first of what Allah<sup>-azwj</sup> was disobeyed with are six – love of the world, and love of the governance, and love of the food, and love of the women, and love of the sleep, and love of the comfort''.

<sup>35</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 29

30- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي طَلَبِ الدُّنْيَا إِضْرَاراً بِالْآخِرَةِ وَ فِي طَلَبِ الْآخِرَةِ إِضْرَارٌ بِالدُّنْيَا فَأَضَرُّوا بِالدُّنْيَا فَإِنَّهَا أَحَقُّ بِالْإِضْرَارِ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Bukeyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'In seeking the world there is harm with the Hereafter, and in seeking the Hereafter there is harm with the world, so be harmed by the world for it is more rightful with the harming''<sup>36</sup>

بيان: وَ قَدْ قَالَ سَيِّدُ السَّاجِدِينَ عَمْرِي مَا كَانَ عُمْرِي بِذَلِكَ فِي طَاعَتِكَ فَإِذَا كَانَ عُمْرِي مَرْتَعاً لِلشَّيْطَانِ فَأَقْبِضْني إِلَيْكَ وَ لَوْ لَمْ يَكُنِ الْكَوْنُ فِي الدُّنْيَا صَلَاحاً لِلْعِبَادِ لِتَحْصِيلِ الدَّخَائِرِ لِلْمَعَادِ لَمَا أَسْكَنَ اللَّهُ الْأَزْوَاجَ الْمُقَدَّسَةَ فِي تِلْكَ الْأَبْدَانِ الْكَثِيفَةِ.

**Explanation –** And Seyyid Al-Sajideen<sup>-asws</sup> has said: 'Give me<sup>-asws</sup> (longer) lifespan for as long as my<sup>-asws</sup> life is in Your<sup>-azwj</sup> obedience. When my<sup>-asws</sup> life is a pasture for the Satan<sup>-la</sup>, then Recall me<sup>-asws</sup> back to You<sup>-azwj</sup>; and had the existence in the world been righteous for the servants in order to achieve the treasures of the Hereafter, Allah<sup>-azwj</sup> would not have Settled the Holy souls in those thick bodies''.

وَ قَدْ رُوِيَ فِي الصَّحِيحِ عَنِ ابْنِ أَبِي يَغْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا لَنُحِبُّ الدُّنْيَا فَقَالَ لِي تَصْنَعُ بِهَا مَاذَا قُلْتُ أَتَزَوِّجُ مِنْهَا وَ أَحُجُّ وَ أَتُفِيقُ عَلَى عِيَالِي وَ أُنِيلُ إِخْوَانِي وَ أَتَصَدَّقُ قَالَ لِي لَيْسَ هَذَا مِنَ الدُّنْيَا هَذَا مِنَ الْآخِرَةِ.

And it has been reported in 'Al-Saheeh' from Ibn Abu Yafour who said, 'I said to Abdullah<sup>-asws</sup>, 'We tend to love the world'. He<sup>-asws</sup> said to me: 'What will you do with that?' I said, 'I shall get married from it, and perform Hajj, and spend upon my dependants, and give to my brethren, and give charity'. He<sup>-asws</sup> said to me: 'This isn't from the world. This is from the Hereafter''.

وَ قَدْ رُوِيَ نِعَمُ الْمَالِ الصَّالِحِ لِلْعَبْدِ الصَّالِحِ وَ نِعَمُ الْعَوْنِ الدُّنْيَا عَلَى الْآخِرَةِ.

And it has been reported: 'Best of the wealth is the righteous for the righteous servant and is the best assistance of the world upon the Hereafter''.

31- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع حَدِّثْنِي بِمَا أَتَنْفَعُ بِهِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Abu Ubeyda Al Haza'a who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'Narrate to me with what I can benefit with'.

فَقَالَ يَا أَبَا عُبَيْدَةَ أَكْثَرَ ذِكْرِ الْمَوْتِ فَإِنَّهُ لَمْ يَكُنْزِ إِنْسَانٌ ذِكْرَ الْمَوْتِ إِلَّا زَهَدَ فِي الدُّنْيَا.

<sup>36</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 30

He<sup>-asws</sup> said: 'O Abu Ubeyda! Frequently remember the death for a person will not frequently remember the death except he will be ascetic in the world'.<sup>37</sup>

32- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ دَاوُدَ الْأَبْزَارِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَلَكٌ يُنَادِي كُلَّ يَوْمٍ ابْنَ آدَمَ لِدَ الْمَوْتِ وَ اجْمَعْ لِلْفَنَاءِ وَ ابْنِ لِلْخَرَابِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Hakam Bin Ayan, from Dawood Al Abzary who said,

'An Angel calls out every day: 'Son of Adam<sup>-as</sup>! You have been born for the death, and amass for the annihilation, and build for the ruination''.<sup>38</sup>

33- كَا، الكافي بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى [بْنِ] بَكْرِ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ قَالَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ جَزَى اللَّهُ الدُّنْيَا عَنِّي مَدَمَّةً بَعْدَ رَغِيْفَيْنِ مِنَ الشَّعِيرِ أَتَعَدَّى بِأَحَدِيهَا وَ أَتَعَشَّى بِالْآخَرِ وَ بَعْدَ شَمْلَتِي الصُّوفِ أَتَرُزُ بِأَحَدَاهُمَا وَ أَتُرِيدِي بِالْآخَرَى.

(The book) 'Al Kafi' – By the previous chain, from Ali Bin Al Hakam, from Musa Bin Bakr,

'From Abu Ibrahim (7<sup>th</sup> Imam<sup>-asws</sup>) having said: 'Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup>, said, 'May Allah<sup>-azwj</sup> Condemn the world on my<sup>-ra</sup> behalf after two loaves of barley, I<sup>-ra</sup> can have lunch with one of them and dinner with the other, and after two woollen clothes I<sup>-as</sup> wear as a trouser with one of them, and as a cloak with the other one''.<sup>39</sup>

34- كَا، الكافي بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُثَنَّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي حُطْبَتِهِ يَا مُتَبَغِّي الْعِلْمِ كَأَنَّ الدُّنْيَا لَمْ يَكُنْ شَيْئاً إِلَّا مَا يَنْفَعُ خَيْرُهُ وَ يَضُرُّ شَرُّهُ إِلَّا مَنْ رَحِمَ اللَّهُ

(The book) 'Al Kafi' – By the previous chain from Ali Bin Al Hakam, from Al Musanna, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, had said in a sermon, 'O seeker of the knowledge! It is as if a think from the world does not happen to be anything except what it's goodness is benefitted from and its evil harms, except the one Allah<sup>-azwj</sup> has Mercy upon!

يَا مُتَبَغِّي الْعِلْمِ لَا يَشْغَلُكَ أَهْلٌ وَ لَا مَالٌ عَنْ نَفْسِكَ أَنْتَ يَوْمَ تُفَارِقُهُمْ كَصَبْفٍ بَتَّ فِيهِمْ ثُمَّ عَدَوْتَ عَنْهُمْ إِلَى غَيْرِهِمْ

O seeker of knowledge! Neither let the people nor wealth pre-occupy you from yourself. One day you will be separating from them like a guest who had spent a night among them, then early morning he goes to others.

وَ الدُّنْيَا وَ الْآخِرَةُ كَمَنْزِلٍ تَحَوَّلَتْ مِنْهُ إِلَى غَيْرِهِ وَ مَا بَيْنَ الْمَوْتِ وَ الْبَعْثِ إِلَّا كَنَوْمَةٍ يُمْتَحِنُهَا ثُمَّ اسْتَيْقَظَتْ مِنْهَا

<sup>37</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 31

<sup>38</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 32

<sup>39</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 33

And the world and the hereafter are like houses you transfer from to another, and there is nothing between the death and the Resurrection except like a sleep you tend to sleep, then you wake upon from it.

يَا مُبْتَغِي الْعِلْمِ قَدِّمِ لِمَقَامِكَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّكَ مُثَابَّ بِعَمَلِكَ كَمَا تَدِينُ تُدَانُ يَا مُبْتَغِي الْعِلْمِ.

O seeker of knowledge! Send ahead for your stay in front of Allah<sup>-azwj</sup> Mighty and Majestic, for you will be Rewarded for your work. Just as you judge, you shall be Judged, O seeker of knowledge!”<sup>40</sup>

35- كا، الكافي عن العدة عن البرقي عن القاسم بن يحيى عن جدّه الحسن بن راشد عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا لِي وَ الدُّنْيَا وَ مَا أَنَا وَ الدُّنْيَا إِنَّمَا مَثَلِي وَ مَثَلُهَا كَمَثَلِ رَاكِبٍ رُفِعَتْ لَهُ شَجَرَةٌ فِي يَوْمٍ صَائِفٍ فَقَالَ تَحْتَهَا ثُمَّ رَاحَ وَ تَرَكَهَا.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘What is it to me<sup>-saww</sup> and the world? And what am I<sup>-azwj</sup> and the world (to do with each other)?’ But rather, an example of me<sup>-saww</sup> and it is like an example of a rider, a tree is raised for him during a hot day, so he said, ‘(I shall rest) beneath it’. Then he goes and leaves it”<sup>.41</sup>

بيان: وَ مِنْ طَرِيقِ الْعَامَّةِ رُوِيَ عَنْ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ص نَامَ عَلَى خَصِيرٍ فَقَامَ وَ قَدْ أَثَرَ فِي جَسَدِهِ فَقَالُوا لَوْ أَمَرْتَنَا أَنْ نَبْسُطَ لَكَ وَ نَعْمَلَ فَقَالَ مَا لِي وَ لِلدُّنْيَا وَ مَا أَنَا وَ الدُّنْيَا إِلَّا كَرَكَابٍ اسْتَقْطَلَ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ أَوْ تَرَكَهَا.

Explanation - And from the ways of the general Muslims – ‘It is reported from Ibn Masoud, ‘Rasool-Allah<sup>-saww</sup> slept upon a mat. He<sup>-saww</sup> stood up and there were impact marks in his body. They said, ‘If only you<sup>-saww</sup> could have instructed us, we would have spread a bedding for you<sup>-saww</sup> and worked’. He<sup>-saww</sup> said: ‘What is it to me<sup>-saww</sup> and the world? And what am I<sup>-saww</sup> and the world except like a rider taking shade beneath a tree, then he departs and leaves it”.

36- كا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يحيى بن عتبة الأزدي عن أبي عبد الله ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ الْخَرِصِ عَلَى الدُّنْيَا كَمَثَلِ دُودَةٍ الْقَرِّ كُلَّمَا ارْزَادَتْ عَلَى نَفْسِهَا لَفَأَ كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمًّا.

(The book) ‘Al Kafi’ – from Ali Bin Ibrahim, from Muhammad Bin Isha, from Yahya Bin Uqba Al Azdy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Abu Ja’far<sup>-asws</sup> said: ‘An example of the one greedy upon the world is like an example of a silkworm. Every time it increases the cocoon upon itself it would be further from the exiting (from it) until it dies in sadness”<sup>.42</sup>

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ كَانَ فِيمَا وَعَظَ بِهِ لُثْمَانُ ابْنَهُ يَا بُنَيَّ إِنَّ النَّاسَ قَدْ جَمَعُوا قَبْلَكَ لِأَوْلَادِهِمْ فَلَمْ يَبْقَ مَا جَمَعُوا وَ لَمْ يَبْقَ مَنْ جَمَعُوا لَهُ وَ إِنَّمَا أَنْتَ عَبْدٌ مُسْتَأْجَرٌ قَدْ أُمِرْتَ بِعَمَلٍ وَ وَعِدْتَ عَلَيْهِ أَجْرًا

<sup>40</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 34

<sup>41</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 35

<sup>42</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 36 a



He said, 'And Abu Abdullah<sup>-asws</sup> said: 'Among what Luqman<sup>-as</sup> advised his<sup>-as</sup> son with, was, 'O my<sup>-as</sup> son! The people who were before you had amassed for their children, but whatever they amassed did not remain, nor did they remain, the ones it had been amassed for, and rather, you are a recompensed servant who has been instructed with a work and promised a recompense upon it.

فَأَوْفِ عَمَلَكَ وَ اسْتَوْفِ أَجْرَكَ وَ لَا تُكُنْ فِي هَذِهِ الدُّنْيَا بِمَنْزِلَةِ شَاةٍ وَقَعَتْ فِي زَرْعٍ أَحْضَرَ فَأَكَلَتْ حَتَّى سَمِنَتْ فَكَانَ حَتْفُهَا عِنْدَ سَمِنَتِهَا وَ لَكِنْ اجْعَلِ الدُّنْيَا بِمَنْزِلَةِ قَنْطَرَةٍ عَلَى نَهْرٍ جُرِزَتْ عَلَيْهَا وَ تَرَكَّتْهَا وَ لَمْ تَرْجَعْ إِلَيْهَا آخِرَ الدَّهْرِ أَحْرَبُهَا وَ لَا تَعْمُرْهَا فَإِنَّكَ لَمْ تُؤْمَرْ بِعَمَارَتِهَا

So fulfil your work and you would be Fulfilled with your Recompense; and do not become in this world at the status of a sheep who falls into a green pasture, so it eats until it fattens, and it is slaughtered (after being) putting on weight. But make the world to be at the status of a bridge upon a river, passing over it and leaving it, and do not return to it to the end of times. Ruin it and do not repair it, for you have not been ordered with the repairing of it.

وَ اعْلَمْ أَنَّكَ سَتُسْأَلُ غَدًا إِذَا وَقَفْتَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ عَنْ أَرْبَعِ شَبَابِكَ فِيمَا أَبْلَيْتَهُ وَ عُمرِكَ فِيمَا أَفْنَيْتَهُ وَ مَالِكَ مِمَّا اكْتَسَبْتَهُ وَ فِيمَا أَنْفَقْتَهُ فَتَأَهَّبْ لِدَلِّكَ وَ أَعِدْ لَهُ جَوَابًا وَ لَا تَأْسَ عَلَى مَا فَاتَكَ مِنَ الدُّنْيَا فَإِنَّ قَلِيلَ الدُّنْيَا لَا يَدُومُ بَقَاؤُهُ وَ كَثِيرُهَا لَا يُؤْمَرُ بِلَاؤُهُ

And know that you would be Questioned tomorrow when you pause in front of Allah<sup>-azwj</sup> Mighty and Majestic, about four (matters) – your youth, regarding what you wore it down; and your age, regarding what you spent it; and your wealth, from what (means) did you earn it and on what you spent it. Therefore be alert for that and prepare for it, and do not despair upon what is lost for you from the world, for the little of the world does not remain forever, and its more is not safe from its misfortune.

فَخُذْ حِذْرَكَ وَ جِدْ فِي أَمْرِكَ وَ اكْشِفِ الْغِطَاءَ عَنْ وَجْهِكَ وَ تَعَرَّضْ لِمَعْرُوفِ رَبِّكَ وَ جَدِّدِ التَّوْبَةَ فِي قَلْبِكَ وَ اكْمِشْ فِي فِرَاعِكَ قَبْلَ أَنْ يُقْصَدَ قَصْدُكَ وَ يُقْضَى قَضَاؤُكَ وَ يُحَالَ تَبَيُّنُكَ وَ بَيِّنْ مَا تُرِيدُ.

Therefore, take your share and struggle in your life, and uncover the covering from your face, and expose yourself to the goodness of your Lord<sup>-azwj</sup>, and renew the repentance in your heart, and retract during your being free before your deliberation is deliberated upon and your Ordainment is Ordained (death), and there is a distancing between you and what you intended for”<sup>43</sup>.

بيان: رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِيمَا كَتَبَ إِلَى أَهْلِ بَصْرَ مَنْ عَمِلَ لِلَّهِ أَعْطَاهُ اللَّهُ أَجْرَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَفَاهُ الْمُهَمَّ فَيَهْمًا وَ قَدْ قَالَ اللَّهُ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ أَلَدْنَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَ أَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُؤَقِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

**Explanation –** It is reported from Amir Al-Momineen<sup>-asws</sup> among what he<sup>-asws</sup> wrote to the people of Egypt: 'One who works for Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Give him his Recompense in the world and the Hereafter and Suffice him of the important matters in them, and Allah<sup>-azwj</sup> has Said: **Say: 'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10].**

<sup>43</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 36 b



فَمَا أَعْطَاهُمُ اللَّهُ فِي الدُّنْيَا لَمْ يُحَاسِبْهُمْ بِهِ فِي الْآخِرَةِ قَالَ اللَّهُ تَعَالَى لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ وَ الْحُسْنَى هِيَ الْجَنَّةُ وَ الزِّيَادَةُ هِيَ الدُّنْيَا.

Whatever Allah<sup>-azwj</sup> Gave them in the world, He<sup>-azwj</sup> will not be Reckoning them for it in the Hereafter. Allah<sup>-azwj</sup> the Exalted Said: **‘For those who do good is the good and more; [10:26], and the good, it is the Paradise, and the more, it is the world’**”.

وَ رَوَى الْبَرْقِيُّ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةُ أَشْيَاءَ لَا يُحَاسِبُ الْعَبْدُ الْمُؤْمِنُ عَلَيْهِنَّ طَعَامٌ يَأْكُلُهُ وَ ثَوْبٌ يَلْبَسُهُ وَ زَوْجَةٌ صَالِحَةٌ تُعَاوَنُهُ وَ يُخْصِنُ بِهَا فَرْجَهُ.

And it is reported by Al-Barqy in ‘Al-Saheeh’ – From Abu Abdullah<sup>-asws</sup> having said: ‘Three things, the Momin servant will not be Reckoned upon these – food he eats, and clothes he wears, and a righteous wife assisting him, and he protects his private part with her’”.

وَ قَدْ رَوَى الْعَبَّاسِيُّ وَ غَيْرُهُ أَنَّهُ سَأَلَ أَبُو حَنِيفَةَ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ فَقَالَ لَهُ مَا النَّعِيمُ عِنْدَكَ يَا نَعْمَانُ قَالَ الْقَوْتُ مِنَ الطَّعَامِ وَ الْمَاءِ الْبَارِدِ

And it is reported by Al Ayyashi and others – ‘Abu Haneefa asked Abu Abdullah<sup>-asws</sup> about this Verse (**Then you will be Questioned on that Day about the boons [102:8]**). He<sup>-asws</sup> said to him: ‘What is the bounty in your view, O Numan?’ He said, ‘The daily subsistence from the good and the cold water’.

فَقَالَ لِمَنْ أَوْفَقَكَ اللَّهُ بَيْنَ يَدَيْهِ يَوْمَ الْقِيَامَةِ حَتَّى يَسْأَلَكَ عَنْ كُلِّ أَكْلَةٍ أَكَلْتَهَا أَوْ شَرِبَةٍ شَرِبْتَهَا لِيُطَوَّلَ وَفُوفُكَ بَيْنَ يَدَيْهِ

He<sup>-asws</sup> said: ‘If Allah<sup>-azwj</sup> were to pause you in front of Him<sup>-azwj</sup> on the Day of Qiyamah until He<sup>-azwj</sup> Questions you about every food item you had eaten or a drink you had drunk, your pausing would be lengthy in front of Him<sup>-azwj</sup>’.

قَالَ فَمَا النَّعِيمُ جُعِلْتُ فِدَاكَ

He said, ‘So what is the bounty? May I be sacrificed for you<sup>-asws</sup>!’

قَالَ نَحْنُ أَهْلُ الْبَيْتِ النَّعِيمُ الَّذِي أَنْعَمَ اللَّهُ بِنَا عَلَى الْعِبَادِ الْحَبِيرِ.

He<sup>-asws</sup> said: ‘We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, are the bounty which Allah<sup>-azwj</sup> has Favoured upon the servants, with us<sup>-asws</sup>’ – the Hadeeth”.

رَوَى الشَّيْخُ فِي مَجَالِسِهِ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: يُوقَفُ الْعَبْدُ بَيْنَ يَدَيِ اللَّهِ فَيَقُولُ قَيْسُوا بَيْنَ نَعْمِي عَلَيْهِ وَ بَيْنَ عَمَلِهِ

It is reported by the sheykh in his ‘Majaalis’ –

‘By his chain from Amir Al Momineen<sup>-asws</sup> having said: ‘The servant will pause in front of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> will Say: “Compare between My<sup>-azwj</sup> Favours (bounties) upon him and his work!”

فَتَسْتَعْرِقُ النَّعْمَ الْعَمَلُ فَيَقُولُونَ قَدْ اسْتَعْرِقَ النَّعْمَ الْعَمَلُ فَيَقُولُ هَبُوا لَهُ نَعْمِي وَ قَيْسُوا بَيْنَ الْحَبِيرِ وَ الشَّرِّ مِنْهُ

*The Favours (bounties) will drown the deeds. He will say, 'The bounties have drowned the work!' He<sup>-azwj</sup> will Say to him: 'Gift to him My<sup>-azwj</sup> Favours and compare between the good and the evil from him!'*

فَإِنْ اسْتَوَى الْعَمَلَانِ أَذْهَبَ اللَّهُ الشَّرَّ بِالْخَيْرِ وَأَدْخَلَهُ الْجَنَّةَ وَإِنْ كَانَ لَهُ فَضْلٌ أَعْطَاهُ اللَّهُ بِفَضْلِهِ

*If the two words are equal, Allah<sup>-azwj</sup> will Do away the evil with the good and Enter him into the Paradise, and if there were to be a surplus for him, Allah<sup>-azwj</sup> will Give him His<sup>-azwj</sup> Grace.*

وَإِنْ كَانَ عَلَيْهِ فَضْلٌ وَهُوَ مِنْ أَهْلِ التَّقْوَى لَمْ يُشْرِكْ بِاللَّهِ تَعَالَى وَاتَّقَى الشِّرْكَ بِهِ فَهُوَ مِنْ أَهْلِ الْمَغْفِرَةِ يَغْفِرُ اللَّهُ لَهُ بِرَحْمَتِهِ إِنْ شَاءَ وَ يَنْقُضُ عَلَيْهِ بِعَفْوِهِ.

*And if the surplus were to be against him, and he is from the people of piety not having associated with Allah<sup>-azwj</sup> the Exalted, and he had feared the associating with Him<sup>-azwj</sup>, so he would be from the people (deserving) the Forgiveness. Allah<sup>-azwj</sup> will Forgive him due to His<sup>-azwj</sup> Mercy if He<sup>-azwj</sup> so Desires and Grace upon him with His<sup>-azwj</sup> Pardon''.*

أقول و يؤيد المعنى الأخير ما روي في مجالس الشيخ عن ابن عمر خذ من حياتك لموتك و خذ من صحتك لسقمك و خذ من فراغك لشغلك فإنك يا عبد الله ما تدري ما اسمك غدا.

*I (Majlisi) am saying, 'And the last meaning is supported by what is reported in 'Majaalis' of the sheykh, from Ibn Umar, 'Take from your life for your death, and take from your good health for your sickness, and take from your free time for you busy period, for you don't know, O servant of Allah<sup>-azwj</sup>, what your name will be tomorrow''.*

وَمَا رَوَاهُ الصَّدُوقُ فِي مَجَالِسِهِ عَنِ الْكَاطِمِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَنْسَ نَفْسِيكَ قَالَ لَا تَنْسَ صِحَّتَكَ وَ قُوَّتَكَ وَ فَرَاغَكَ وَ شَبَابَكَ وَ نَشَاطَكَ أَنْ تَطْلُبَ بِهَا الْآخِرَةَ.

*And what is reported by Al Sadouq in his 'Majaalis' –*

*'From Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and do not forsake your share from the world, [28:77].** He<sup>-asws</sup> said: 'Do not forsake (abandon) your health, and your strength, and your free time, and your youth, and your activity in seeking the Hereafter with it''.*

37- كذا، الكافي علي عن أبيه عن ابن محبوب عن بعض أصحابه عن ابن أبي عمير قال سمعت أبا عبد الله ع يقول في ما ناجى الله عز وجل به موسى ع يا موسى لا تزكن إلى الدنيا تكون الظالمين و تكون من اتخذها أباً و أمماً يا موسى لو وكلتكم إلى نفسك لتنتظر إليها إذا لعلب عليكم حب الدنيا و زهرتها

(The book) 'Al Kafi' – Ali, from his father, from Ibn Mahboub, from one of his companions, from Ibn Abu Yafour who said,

*'I heard Abu Abdullah<sup>-asws</sup> saying: 'Among what Allah<sup>-azwj</sup> Mighty and Majestic Whispered to Musa<sup>-as</sup> with, was: "O Musa<sup>-as</sup>! Do not incline towards the world like the inclining of the unjust ones, the ones who take it as a father and a mother. O Musa<sup>-as</sup>! If I<sup>-azwj</sup> were to Leave you<sup>-as</sup> to yourself<sup>-as</sup> for consideration of it, then the love for the world and its blossoms would overcome upon you<sup>-as</sup>.*

يَا مُوسَى نَافِسٌ فِي الْخَيْرِ وَ اسْبِقْهُمْ إِلَيْهِ فَإِنَّ الْخَيْرَ كَاسِمِهِ وَ اتْرُكْ مِنَ الدُّنْيَا مَا بِكَ الْغِنَى عَنْهُ وَ لَا تَنْظُرْ عَيْنَكَ إِلَى كُلِّ مُفْتُونٍ بِهَا وَ مُوَكَّلٍ إِلَى نَفْسِهِ وَ اعْلَمْ أَنَّ كُلَّ فِتْنَةٍ بَدْوُهَا حُبُّ الدُّنْيَا وَ لَا تَغِيْطُ أَحَدًا بِكَثْرَةِ الْمَالِ فَإِنَّ مَعَ كَثْرَةِ الْمَالِ تَكْثُرُ الذُّنُوبُ لِوَاجِبِ الْخُفُوقِ

O Musa<sup>as</sup>! Compete regarding the goodness with its people, and precede them to it, for the goodness is like its name and leave from the world what you<sup>as</sup> are self-sufficient from it, and your<sup>as</sup> eyes should not look towards every one intrigued by it and has allocated himself to it. And know, that every Fitna begins by the love for the world; and do not seek anyone with a lot of wealth, for along with the abundance of wealth are a lot of sins for the obligatory rights.

وَ لَا تَغِيْطَنَّ أَحَدًا بِرِضَى النَّاسِ عَنْهُ حَتَّى تَعْلَمَ أَنَّ اللَّهَ رَاضٍ عَنْهُ وَ لَا تَغِيْطَنَّ أَحَدًا بِطَاعَةِ النَّاسِ لَهُ فَإِنَّ طَاعَةَ النَّاسِ لَهُ وَ اتِّبَاعَهُمْ إِيَّاهُ عَلَى غَيْرِ الْحَقِّ هَلَاكٌ لَهُ وَ لِمَنْ اتَّبَعَهُ.

And do not seek anyone by pleasing the people about him until you know that Allah<sup>azwj</sup> is Pleased from him, and do not seek people by obeying the people for him, for in obeying the people for him and seeking them for him upon other than the truth, there would be destruction for him and for the one who sought him".<sup>44</sup>

38- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي كِتَابِ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّمَا مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ مَا أَلَيْنَ مَسَهَا وَ فِي جَوْفِهَا السَّمُ النَّافِعُ يَخْذَرُهَا الرَّجُلُ الْعَاقِلُ وَ يَهْوِي إِلَيْهَا الصَّبِيُّ الْجَاهِلُ.

(The book) 'Al Kafi' - From Ali, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

'From Abu Abdullah<sup>asws</sup> having said: 'In the book of Ali<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>: 'But rather an example of the world is like an example of the snake. How smooth it is to touch it while there is deadly poison in its interior. The intellectual man is careful of it and the ignorant child inclines towards it".<sup>45</sup>

39- كَا، الكافي عَنْ عَلِيِّ عَنِ ابْنِ عِيْسَى عَنْ يُوسُفَ عَنْ أَبِي جَبَلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى بَعْضِ أَصْحَابِهِ يَعْطُهُ أُوصِيكَ وَ نَفْسِي بِتَقْوَى مَنْ لَا تَحِلُّ مَعْصِيَتُهُ وَ لَا يُرْجَى غَيْرُهُ وَ لَا الْغِنَى إِلَّا بِهِ فَإِنَّ مِنَ اتَّقَى اللَّهَ عَزَّ وَ قَوِيَ وَ شَبَعَ وَ رَوِيَ وَ رَفَعَ عَقْلُهُ عَنْ أَهْلِ الدُّنْيَا

(The book) 'Al Kafi' – From Ali, from Ibn Isa, from Yunus, from Abu Jameela who said,

'Abu Abdullah<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> wrote to one of his<sup>asws</sup> companions advising him: 'I<sup>asws</sup> hereby advise you, and myself<sup>asws</sup> with fearing the One<sup>azwj</sup> the disobedience to Whom is not Permissible. Neither can anyone else be hoped to nor can anyone be self-sufficient except by Him<sup>azwj</sup>, for the one who fears Allah<sup>azwj</sup> Majestic and Mighty would be strong, and satiated and quenched, and his intellect would be higher than the people of the world.

فَبَدَلَتْهُ مَعَ أَهْلِ الدُّنْيَا وَ قَلْبُهُ وَ عَقْلُهُ مُعَايِنُ الْآخِرَةِ فَأَطْلَقَ بِضَوْءِ قَلْبِهِ مَا أَبْصَرَتْ عَيْنَاهُ مِنْ حُبِّ الدُّنْيَا فَقَدَّرَ حَزَامَتَهَا وَ جَانِبَ شُبُهَاتِهَا وَ أَضَرَّ وَ اللَّهُ بِالْحَلَالِ الصَّائِي إِلَّا مَا لَا بُدَّ مِنْهُ مِنْ كِسْرَةٍ يَشُدُّ بِهَا صُلْبَهُ وَ نَوْبٍ يُوَارِي بِهِ عَوْرَتَهُ مِنْ أَعْلَظَ مَا يَجِدُ وَ أَحْسَنِهِ

<sup>44</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 37

<sup>45</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 38

So his body would be with the people of the world, but his heart and mind would be eyeing the Hereafter. Thus, he would extinguish by the illumination of his heart, whatever his eyes visualize from the love of the world. He considers its Prohibitions as filthy and keeps aside from its doubtful matters, which would harm (him), by Allah<sup>-azwj</sup>, with the clear Permissible, except what is inevitable for him from its crumbs, intensifying his backbone with it, and a (piece of) cloth to cover his nakedness with from the coarsest of what he can find and its roughest.

وَلَمْ يَكُنْ لَهُ فِي مَا لَا بُدَّ مِنْهُ ثِقَةٌ وَلَا رَجَاءٌ فَوَقَعَتْ ثِقَتُهُ وَرَجَاؤُهُ عَلَى خَالِقِ الْأَشْيَاءِ فَجَدَّ وَاجْتَهَدَ وَاتَّعَبَ بَدَنَهُ حَتَّى بَدَتْ الْأَضْلَاحُ وَغَارَتْ الْعَيْنَانِ فَأَبْدَلَ اللَّهُ لَهُ مِنْ ذَلِكَ قُوَّةً فِي بَدَنِهِ وَشِدَّةً فِي عَقْلِهِ وَمَا دُخِرَ لَهُ فِي الْآخِرَةِ أَكْثَرُ:

And there does not happen to be for him, regarding what is inevitable for him from it, neither any reliability nor hope. So his reliance and his hopes are upon the Creator of the things, therefore he struggles, and strives, and exhausts his body until his ribs are manifested and his two eyes sink. So Allah<sup>-azwj</sup> Exchanges for him, from that, strength in his body, and intensity in his intellect, and whatever He<sup>-azwj</sup> has Treasured for him in the Hereafter is more.

فَارْفُضِ الدُّنْيَا فَإِنَّ حُبَّ الدُّنْيَا يُغَمِّي وَ يُصِمُّ وَ يُبْكِمُ وَ يُذِلُّ الرِّقَابَ فَتَدَارِكُ مَا بَقِيَ مِنْ عُمْرِكَ وَلَا تَقُلْ غَدًا وَ بَعْدَ غَدٍ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكَ بِإِقَامَتِهِمْ عَلَى الْأَمَانِ وَ التَّنْصِيفِ حَتَّى أَتَاهُمْ أَمْرُ اللَّهِ بَعْتَهُ وَ هُمْ غَافِلُونَ

Therefore, reject the world, for the love of the world would blind, and deaf and mute, and would disgrace the necks. So manage whatever is remaining from your life and do not say, 'Tomorrow', or 'After tomorrow', for rather, destroyed were the ones who were before you by their staying upon their aspirations and their procrastinations until the Command of Allah<sup>-azwj</sup> came to them suddenly and they were heedless.

فَنُقِلُوا عَلَى أَعْوَادِهِمْ إِلَى قُبُورِهِمُ الْمُظْلِمَةِ الضَّيْقَةِ وَ قَدْ أَسْلَمَهُمُ الْأَوْلَادُ وَ الْأَهْلُونَ فَانْقَطِعَ إِلَى اللَّهِ بِقَلْبٍ مُنِيبٍ مِنْ رَفْضِ الدُّنْيَا وَ عَزَمَ لَيْسَ فِيهِ انْكِسَارٌ وَ لَا انْخِرَالٌ أَعَانَنَا اللَّهُ وَ إِيَّاكَ عَلَى طَاعَتِهِ وَ وَقَفْنَا اللَّهُ وَ إِيَّاكَ لِمَرْضَاتِهِ.

So they were transferred upon the planks (of wood) into their graves, the dark, the narrow, and the children and the family members had submitted them. He cut-off (from others) to Allah<sup>-azwj</sup> with a penitent heart from rejecting the world and a determination where was not breakage nor betrayal. May Allah<sup>-azwj</sup> Assist us<sup>-asws</sup> and you upon obeying Him<sup>-azwj</sup> and may Allah<sup>-azwj</sup> Harmonise us<sup>-asws</sup> and you to His<sup>-azwj</sup> Pleasure".<sup>46</sup>

بيان: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا قَلَعْتُ بَابَ خَيْبَرَ بِقُوَّةٍ جِسْمَانِيَّةٍ بَلْ بِقُوَّةٍ رَبَّانِيَّةٍ.

**Explanation – Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> did not uproot the door of Khyber with physical strength, but by spiritual strength'.**

40- كَأَنَّ الْكَافِيَ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ وَ غَيْرِهِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَثَلُ الدُّنْيَا كَمَثَلِ مَاءِ الْبَحْرِ كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ أَزْدَادَ عَطْشًا حَتَّى يَقْتُلَهُ.

<sup>46</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 39

(The book) 'Al Kafi' – From Ali, from his father, from Abdullah Bin Al Mugheira and someone else, from Talha Bin Zayd,

'From Abu Abdullah<sup>asws</sup> having said: 'An example of the world is like an example of sea water. Every time the thirsty one drinks from it; it increases the thirst until it kills him''.<sup>47</sup>

41- كما، الكافي عن الحسين بن محمد عن المعلى عن الوشاء قال سمعت الرضا ع يقول قال عيسى بن مريم صلوات الله عليه للخواريين يا بني إسرائيل لا تأسوا على ما فاتكم من الدنيا كما لا تأسى أهل الدنيا على ما فاتهم من دينهم إذا أصابوا دنياهم.

(The book) 'From Al Husayn Bin Muhammad, from Al Moalla, from Al Washa who said,

'I heard Al-Reza<sup>asws</sup> saying: 'Isa<sup>as</sup> Bin Maryam<sup>as</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>as</sup>, said to the disciples: 'O children of Israel! Do not despair upon what is lost from you of the world just as people of the world do not despair upon what is lost from them of their religion when they have achieved their world''.<sup>48</sup>

42- نوح، نوح البلاغة الحمد لله غير مقنوط من رحمته ولا مخلو من نعمته ولا مأیوس من مغفرته ولا مستنكف عن عبادته الذي لا تخرج منه رحمة ولا تفق من نعمته

(The book) 'Nahj Al Balagah' –

'The Praise is for Allah<sup>azwj</sup> there is no despair from His<sup>azwj</sup> Mercy, nor is there any deprivation from His<sup>azwj</sup> Favours, nor is there any despair from His<sup>azwj</sup> Forgiveness, nor any disapproval from worshipping Him<sup>azwj</sup> which there is neither any termination of Mercy from Him<sup>azwj</sup> nor any missing out of a Favour from Him<sup>azwj</sup>.

و الدنيا دار مني لها الفناء و لأهلها منها الجلاء و هي خلوة خضرة قد عجلت للطالب و التبتت بقلب الناظر فازحلوا منها بأحسن ما يحضركم من الراد و لا تسألوا فيها فوق الكفاف و لا تطلبوا منها أكثر من البلاغ.

The world is a house of death having annihilation for it and there is departure for its people, and it is sweet, green. It hastens towards the seeker and attaches with the heart of the beholder. Depart from it with as excellent of whatever of the provision is in your presence and do not ask in it above the sufficient and do not seek from it any more than the subsistence''.<sup>49</sup>

43- كنز الكراچكي، قال رسول الله ص من أحب دنياه أضر بآخريته.

(The book) 'Kanz' of Al Karajaky –

Rasool-Allah<sup>saww</sup> said: 'One who loves his world will be harming his Hereafter''.<sup>50</sup>

<sup>47</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 40

<sup>48</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 41

<sup>49</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 42

<sup>50</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 43 a

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الدُّنْيَا دُولٌ فَاطْلُبْ حَظَّكَ مِنْهَا بِأَجْمَلِ الطَّلَبِ.

And Amir Al-Momineen<sup>asws</sup>: 'The world is a state, so seek your share from it with the most beautiful seeking'.<sup>51</sup>

- وَ قَالَ ص مَنْ أَمِنَ الزَّمَانَ خَانَهُ وَ مَنْ غَالَبَهُ أَهَانَهُ.

And he<sup>saww</sup> said: 'One who trusts the times, it will betray him, and one whom it overcomes, it will weaken him'.<sup>52</sup>

- وَ قَالَ الدَّهْرُ يَوْمَانِ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِنْ كَانَ لَكَ فَلَا تَبْطُرْ وَ إِنْ كَانَ عَلَيْكَ فَاصْبِرْ فَكَلاهُمَا عَنْكَ سَيَنْحَسِرُ.

And he<sup>saww</sup> said: 'The time is of two days – a day for you and a day against you. If it were to be for you, do not be arrogant, and if it were to be against you, be patient, for each of these will recede from you'.<sup>53</sup>

- وَ قَالَ ع مَنْ أَصْبَحَ حَزِينًا عَلَى الدُّنْيَا فَقَدْ أَصْبَحَ سَاخِطًا عَلَى رَبِّهِ تَعَالَى وَ مَنْ كَانَتِ الدُّنْيَا أَكْبَرَ هَمِّهِ طَالَ شَقَاؤُهُ وَ عَمُهُ الدُّنْيَا لِمَنْ تَرَكَهَا وَ الْآخِرَةُ لِمَنْ طَلَبَهَا الزَّاهِدُ فِي الدُّنْيَا كُلَّمَا أَزْدَادَتْ لَهُ تَحَلُّيًا أَزْدَادَ عَنْهَا تَحَلُّيًا.

And he<sup>asws</sup> said: 'One who comes to a morning grieving upon the world, so he has come to a morning dissatisfied with his Lord<sup>azwj</sup> the Exalted, and one to whom the world was greatest of his concerns, his misery and his sorrows will be prolonged. The world is for the one who neglects it while the Hereafter is for the one who seeks it. The ascetic in the world, every time it increases sweetness to him, he increases to isolate away from it'.<sup>54</sup>

- وَ قَالَ ع إِذَا طَلَبْتَ شَيْئًا مِنَ الدُّنْيَا فَزَوِّ عَنْكَ فَادْكُرْ مَا حَصَّكَ اللَّهُ بِهِ مِنْ دِينِكَ وَ صَرَفَهُ عَنْ غَيْرِكَ فَإِنَّ ذَلِكَ أُخْرَى أَنْ تَسْتَحِقَّ نَفْسَكَ بِمَا فَاتَكَ.

And he<sup>asws</sup> said: 'Whenever you seek something from the world, and it is impeded from you, then remember what Allah<sup>azwj</sup> has Specialised you with of His<sup>azwj</sup> religion and turn away from other (matters), for that would be better deserving for yourself with what has been lost by you'.<sup>55</sup>

- وَ قَالَ رَسُولُ اللَّهِ ص أَنَا زَعِيمٌ بِثَلَاثٍ لِمَنْ أَكْبَى عَلَى الدُّنْيَا بِفَقْرٍ لَا غِنَاءَ لَهُ وَ بِشُغْلٍ لَا فَرَاغَ لَهُ وَ بِحُزْنٍ لَا انْقِطَاعَ لَهُ.

And Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am responsible (guarantor) to the one who devotes upon the world, with poverty having no riches for him, and with pre-occupation having no free time for him, and with worries and grief having no termination for it'.<sup>56</sup>

<sup>51</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 43 b

<sup>52</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 43 c

<sup>53</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 43 d

<sup>54</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 43 e

<sup>55</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 43 f

<sup>56</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 43 g

- وَ قَالَ ص كُونُوا فِي الدُّنْيَا أَضْيَافًا وَ اتَّخِذُوا الْمَسَاجِدَ بُيُوتًا وَ عَوِّدُوا قُلُوبَكُمْ الرَّقَّةَ وَ اكْثِرُوا التَّفَكُّرَ وَ الْبُكَاءَ وَ لَا تَخْتَلِفَنَّ بِكُمْ الْأَهْوَاءُ تَبْنُونَ مَا لَا تَسْكُنُونَ وَ تَجْمَعُونَ مَا لَا تَأْكُلُونَ وَ تَأْمَلُونَ مَا لَا تُدْرِكُونَ.

And he<sup>-saww</sup> said: 'Be as guests in the world and take the Masjids as houses, and revert your hearts to the kindness, and frequent the contemplation and the crying, and do not let the whims differ with you building what you will not be dwelling in, and amassing what you will not be consuming, and wishing for what you will not be realising'.<sup>57</sup>

44- عُدَّة الدَّاعِي، قَالَ الصَّادِقُ ع إِنَّا لَنُحِبُّ الدُّنْيَا وَ أَنْ لَا نُؤْتَاهَا خَيْرٌ لَنَا مِنْ أَنْ نُؤْتَاهَا وَ مَا أُوتِيَ ابْنُ آدَمَ مِنْهَا شَيْئًا إِلَّا نَقَصَ حَظَّهُ مِنَ الْآخِرَةِ.

(The book) 'Uddat Al Daie' –

'Al-Sadiq<sup>-asws</sup> said: 'We tend to love the world and if we are not Given it, it would be better for us than if we were to be Given it, and the son of Adam<sup>-as</sup> is not Given anything from it except it reduces his share from the Hereafter'.<sup>58</sup>

(The book) 'Nahj Al Balagah' –

45- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ حُطْبَةِ لَهُ ع دَارٌ بِالْبَلَاءِ مَحْفُوفَةٌ وَ بِالْعَذْرِ مَعْرُوفَةٌ لَا تَدُومُ أَحْوَالُهَا وَ لَا يَسْلَمُ نَزَاهَا أَحْوَالٌ مُتَغَلِّفَةٌ وَ تَارَاتٍ مُتَصَرِّفَةٌ الْعَيْشُ فِيهَا مَذْمُومٌ وَ الْأَمَانُ مِنْهَا مَعْدُومٌ وَ إِنَّمَا أَهْلُهَا فِيهَا أَغْرَاضٌ مُسْتَهْدَفَةٌ تَرْمِيهِمْ بِسَهَامِهَا وَ تُفْنِيهِمْ بِحِمَامِهَا

'From sermon of his<sup>-asws</sup>: '(The world) is a house surrounded with the afflictions and well known with the betrayals. Its situations are not constant nor are its dwellers safe. Its situations are variable, and its ways keep changing. The life in it is condemnable and the safety from it is non-existent, and rather its people in it are targets being shot at by its arrows and it annihilates them with its deaths.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّكُمْ وَ مَا أَنْتُمْ فِيهِ مِنْ هَذِهِ الدُّنْيَا عَلَى سَبِيلٍ مَنْ قَدْ مَضَى قَبْلَكُمْ مَنْ كَانَ أَطْوَلَ مِنْكُمْ أَعْمَارًا وَ أَعَمَرَ دِيَارًا وَ أَبْعَدَ آثَارًا أَصْبَحَتْ أَصْوَاتُهُمْ هَامِدَةً وَ رِيَاخُهُمْ رَاكِدَةً وَ أَجْسَادُهُمْ بَالِيَةً وَ دِيَارُهُمْ خَالِيَةً وَ آثَارُهُمْ عَافِيَةً

And know, servants of Allah<sup>-azwj</sup>! You and whatever you are in from this world, are upon a way of the ones who had passed before you, from the ones who were on longer lives that you, and they dwelled in the houses, and were of further impacts. Their voices have become silent, and their movements have become still, and they bodies have decayed, and their houses are vacant, and their traces have been effaced.

وَ اسْتَبَدَّلُوا بِالْقُصُورِ الْمُسْتَبَدَّةِ وَ بِالنَّمَارِقِ الْمُمَهَّدَةِ الصُّحُورَ وَ الْأَحْجَارَ الْمُسَنَّدَةَ وَ الْقُبُورَ اللَّاطِفَةَ الْمُلْحَدَةَ الَّتِي قَدْ بُنِيَ لِلْخَرَابِ فَنَاقُهَا وَ شِيدَ بِالْإِرَابِ بِنَاوُهَا فَمَحَلُّهَا مُقْتَرَبٌ وَ سَاكِنُهَا مُعْتَرِبٌ بَيْنَ أَهْلِ حَلَّةٍ مُوَحِّشِينَ

And their splendid castles and soft cushions have been replaced with the blocks of rocks and the stones (tombs) and the dug-out graves which have been built for the ruination of its

<sup>57</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 43 h

<sup>58</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 44



annihilation, and its construction is with the soil. Their places are near to each other while its occupants are lonely, strangers between the people of the places.

وَأَهْلُ فَرَاغٍ مُشْتَغِلِينَ لَا يَسْتَأْنِسُونَ بِالْأَوْطَانِ وَلَا يَتَوَاصِلُونَ تَوَاصِلَ الْجِيرَانِ عَلَى مَا بَيْنَهُمْ مِنْ قُرْبِ الْجَوَارِ وَ دُنُو الدَّارِ وَ كَيْفَ يَكُونُ بَيْنَهُمْ تَزَاوُرٌ وَ قَدْ طَحَنَهُمْ بِكُلِّكِلِهِ الْبَلَى وَ أَكَلَتْهُمْ الْجَنَادِلُ وَ النَّرَى

And the people with free times a busy. They are neither being comforted with the (new) homelands nor are they connecting (communicating) as the connection of the neighbours, based upon the nearness of what is between them and close by houses. And how can there be visitations between them, and the decay has grinded them with the stones and the soil.

وَ كَانَ قَدْ صِرْتُمْ إِلَى مَا صَارُوا إِلَيْهِ وَ ارْتَحَنَكُمْ ذَلِكَ الْمَضْجِعُ وَ صَمَّكُمْ ذَلِكَ الْمُسْتَوْدَعُ فَكَيْفَ بِكُمْ لَوْ تَنَاهَتْ بِكُمْ الْأُمُورُ وَ بُعِثَتْ الْقُبُورُ هُنَالِكَ تَبْلُغُوا كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَ رُودُوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

And it is as if you are going to what they have gone to, and that lying place is catching you, and that depository has gripped you. So how will it be with you if the affairs come to an end with you and the graves expel (its contents)? ***That is where every soul shall become acquainted with what it sent before, and they would be returned to Allah, their true Master, and it be lost from them what they had been fabricating [10:30]***<sup>59</sup>.

46- نَحْجُ، نَحْجُ الْبَلَاغَةِ مِنْ لِحْطَةِ لَهُ عَ فَإِنَّ تَقْوَى اللَّهِ مِفْتَاحُ سَدَادٍ وَ دَخِيرَةُ مَعَادٍ وَ عِنَقِي مِنْ كُلِّ مَلَكَةٍ وَ نَجَاةٌ مِنْ كُلِّ هَلَكَةٍ بِهَا يَنْجَحُ الطَّالِبُ وَ يَنْجُو الْهَارِبُ وَ تُنَالُ الرِّغَائِبُ

(The book) 'Nahj Al Balagah' –

'Fear of Allah<sup>-azwj</sup> is a key to guidance and a treasure of the Hereafter, and liberation from every ownership (slavery) and salvation from every destruction. By it, the seeker succeeds and the fleer escapes and the desirous one achieves.

فَاعْمَلُوا وَ الْعَمَلُ يُرْفَعُ وَ التَّوْبَةُ تَنْفَعُ وَ الدُّعَاءُ يُسْمَعُ وَ الْحَالُ هَادِيَةٌ وَ الْأَفْئَالُ جَارِيَةٌ وَ بَادِرُوا بِالْأَعْمَالِ عُمْرًا نَاقِسًا أَوْ مَرَضًا حَاسِبًا أَوْ مَوْتًا خَالِسًا

Therefore work, and the deeds get raised, and the repentance benefits, and the supplication is heard, and situation is calm, and the Pens are flowing (recording the deeds); and rush with the deeds before the age is overturned (into old age), or a withholding illness, or pure death (comes to you).

فَإِنَّ الْمَوْتَ هَادِمٌ لِدَانِكُمْ وَ مُكَدِّرٌ شَهَوَاتِكُمْ وَ مُبَاعِدٌ طِبَائِكُمْ زَائِرٌ غَيْرٌ مُحْبُوبٍ وَ قَرَنٌ غَيْرٌ مَغْلُوبٍ وَ وَارٍ غَيْرٌ مَطْلُوبٍ قَدْ أَغْلَقَتْكُمْ حَبَائِلُهُ وَ تَكَنَّفَتْكُمْ غَوَائِلُهُ وَ أَقْصَدَتْكُمْ مَعَالِلُهُ وَ عَظُمَتْ فِيكُمْ سَطَوْنُهُ وَ تَتَابَعَتْ عَلَيْكُمْ عُدُونُهُ وَ قَلَّتْ عَنْكُمْ نَبَوْنُهُ

Surely, the death is a demolisher of your pleasures, and dampens your lustful desires, and distances your objectives. (It is) an unloved visitor, a pair not to be overcome, and an unsought killer. It casts its ropes to you and its evils surround you, and aims it's arrows to you,

<sup>59</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 45



its sway over you is mighty, and its enmity is continuous upon you, and it hardly misses (turns away) from you.

فَيُوشِكُ أَنْ تَغْشَاكُمْ دَوَاجِي ظُلْمِهِ وَ اخْتِدَامُ عِلَلِهِ وَ خَنَادِسُ غَمَرَاتِهِ وَ غَوَاشِي سَكْرَاتِهِ وَ أَلِيمُ إِزْهَاقِهِ وَ دُجُوْهُ أَطْبَاقِهِ وَ جُشُوبُهُ مَذَاقِهِ

Very soon the gloom of its darkness will overwhelm you, and the severity of its illness, and darkness of its immersion, and nonsensical utterances during its pangs, and pain of its destruction, and darkness of its layers, and bitterness of its taste.

فَكَأَنَّ قَدْ أَتَاكُمْ بَغْتَةً فَأَسْكَتَ نَجِيَّتَكُمْ وَ فَرَّقَ نَدِيَّتَكُمْ وَ عَفَى آثَارَكُمْ وَ عَطَلَ دِيَارَكُمْ وَ بَعَثَ وَرَثَتَكُمْ يَفْتَسِمُونَ ثِرَاتَكُمْ بَيْنَ حَمِيمٍ خَاصٍّ لَمْ يَنْفَعْ وَ قَرِيبٍ مَحْزُونٍ لَمْ يَنْتَفِعْ وَ آخِرَ شَامِتٍ لَمْ يَحْزَعْ

It is as if it is coming to you suddenly, so it silences your whisperers, and separates your group, and effaces your impacts, and devastates your houses, and urges your inheritors to be distribute your inheritances between the special intimate ones who did not benefit and the grieving near relatives could not protect you, and additionally, the gloaters were not alarmed (for you).

فَعَلَيْكُمْ بِالْحَيْدِ وَ الْإِحْتِهَادِ وَ التَّأَهُبِ وَ الْإِسْتِعْدَادِ وَ التَّزَوُّدِ فِي مَنْزِلِ الزَّادِ وَ لَا تَعْرِتُكُمْ الدُّنْيَا كَمَا عَرَّتْ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ الْمَاضِيَةِ وَ الْقُرُونِ الْحَالِيَةِ الَّذِينَ اخْتَلَبُوا دِرَّتَهَا وَ أَصَابُوا غِرَّتَهَا وَ أَفْنَوْا عِدَّتَهَا وَ أَخْلَفُوا جِدَّتَهَا

Therefore, it is upon you all with the striving, and the struggling, and equipping, and the preparation, and the providing in the house of provision, and do not let the world deceive you like what the ones before you from the past communities had been deceived and the bygone generations, those who has milked its udders and attained its deceit, and depleted their periods, and worn out its new things.

أَصْبَحَتْ مَسَاكِينُهُمْ أَجْدَانًا وَ أَمْوَالُهُمْ مِيرَاثًا لَا يَعْرِفُونَ مَنْ أَتَاهُمْ وَ لَا يَحْفَلُونَ مَنْ بَكَاهُمْ وَ لَا يُجِيبُونَ مَنْ دَعَاهُمْ

Their dwellings became graves, and their wealth became an inheritance(s). Neither are they recognising the ones who come to them (their graves) nor are they paying attention to the one who cries for them, nor are they responding to the ones calling them.

فَاخَذَرُوا الدُّنْيَا فَإِنَّمَا عِدَارَةٌ غَرَارَةٌ خَدُوعٌ مُعْطِيَةٌ مُنَوَّعٌ مُلْبَسَةٌ نَزْوَعٌ لَا يَدُومُ رِخَاؤُهَا وَ لَا يَنْقُضِي عَنَاؤُهَا وَ لَا يَزِيدُ بِلَاؤُهَا.

Therefore be cautious of the world for it is treacherous, deceitful, cheating. It gives, prevents, clothes, strips. Its prosperity is not permanent nor are its hardships terminal, nor does its afflictions die down”.<sup>60</sup>

47- هَجَّ الْكَيْدِي، عِنْدَ شَرْحِ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ عَ لِهَمَّامٍ فِي وَصْفِ الْمُتَّقِينَ أَرَادَهُمُ الدُّنْيَا وَ لَمْ يُرِيدُوهَا.

(The book) ‘Nahj’ of Al Kaydari –

<sup>60</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 46

'At the commentary of the words of Amir Al-Momineen<sup>-asws</sup> to Hammam in describing the pious: 'The world wants them while they do not want it'.<sup>61</sup>

قَالَ مِنْ مَّكَاشِفَاتِ أَمِيرِ الْمُؤْمِنِينَ ع مَا رَوَاهُ الصَّادِقُ عَنْ آبَائِهِ ع أَنَّهُ قَالَ: إِنِّي كُنْتُ بِفَدَاكَ فِي بَعْضِ حَيْطَانِهَا وَ قَدْ صَارَتْ لِفَاطِمَةَ ع إِذَا أَنَا بِأَمْرٍ قَدْ هَجَمْتُ عَلَى وَ فِي يَدَي مِسْحَاةٌ وَ أَنَا أَعْمَلُ بِهَا

He said, 'From the revelations of Amir Al Momineen<sup>-asws</sup> is what is reported by Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'I<sup>-asws</sup> was in (estate of) Fadak in one of its orchards, and it had come for (Syeda) Fatima<sup>-asws</sup>, when I<sup>-asws</sup> was with a woman who was coming towards me<sup>-asws</sup> and in my<sup>-asws</sup> hand was a spade and I<sup>-asws</sup> was working with it.

فَلَمَّا نَظَرْتُ إِلَيْهَا طَارَ قَلْبِي بِمَا تَدَاخَلَنِي مِنْ جَمَالِهَا فَسَبَّهْتُهَا بِبُيْنَةَ بِنْتِ عَامِرِ الْجُمَاهِرِيِّ وَ كَانَتْ مِنْ أَجْمَلِ نِسَاءِ قُرَيْشٍ

When I<sup>-asws</sup> looked at her, my<sup>-asws</sup> heart flew from what had entered me<sup>-asws</sup> from her beauty, resembling in beauty with Buseyna Bint Aamir Al-Jumahy, and she was from the most beautiful of the women of Qureysh.

فَقَالَتْ لِي يَا ابْنَ أَبِي طَالِبٍ هَلْ لَكَ أَنْ تَزَوِّجَنِي وَ أُغْنِيَنَّكَ عَنْ هَذِهِ الْمِسْحَاةِ وَ أَذْلُكَ عَلَى خَزَائِنِ الْأَرْضِ وَ يَكُونُ لَكَ الْمُلْكُ مَا بَقِيَتْ

She said to me, 'O son<sup>-asws</sup> of Abu Talib<sup>-asws</sup>! Is it okay for you<sup>-asws</sup> to marry me and I shall enrich you from this spade (manual work), and I shall point you<sup>-asws</sup> to treasures of the earth and the kingdom will be for you<sup>-asws</sup> for as long as you<sup>-asws</sup> live?'

فَقُلْتُ لَهَا مَنْ أَنْتِ حَتَّى أَحْطَبُكِ مِنْ أَهْلِكَ

I<sup>-asws</sup> said to her: 'Who are you until (so that) I<sup>-asws</sup> can propose to you<sup>-asws</sup> from your family?'

فَقَالَتْ أَنَا الدُّنْيَا

She said, 'I am the world'.

فَقُلْتُ لَهَا ارْجِعِي فَاطِلِي زَوْجًا غَيْرِي فَلَسْتُ مِنْ شَأْنِي وَ أَقْبَلْتُ عَلَى مِسْحَاتِي وَ أَنْشَأْتُ أَقُولُ

I<sup>-asws</sup> said to her: 'Return and seek a husband other than me<sup>-asws</sup>, for it isn't from my<sup>-asws</sup> concerns', and I<sup>-asws</sup> turn to my spade, and I<sup>-asws</sup> prosed a poem saying:

لَقَدْ خَابَ مَنْ غَرَّتْهُ دُنْيَا دَنِيَّةٌ -	وَ مَا هِيَ إِلَّا غَرَّتْ قُرُونًا بِطَائِلِ -
أَتَيْنَا عَلَى زِيِّ الْعَرِيزِ بُعِيَّةٌ -	وَ زِينَتُهَا فِي مِثْلِ تِلْكَ السَّمَائِلِ -
فَقُلْتُ لَهَا غَرِّي سِوَايَ فَإِنِّي -	عَزُوفٌ عَنِ الدُّنْيَا وَ لَسْتُ بِجَاهِلِ -
وَ مَا أَنَا وَ الدُّنْيَا فَإِنَّ مُحَمَّداً -	رَهِيْنٌ بِقَفْرِ بَيْنَ تِلْكَ الْجَنَادِلِ -

'He is disappointed, the one whom the lowly world deceives, and it is what has deceived generations. It came to us<sup>-asws</sup> in the garb of Buseyna and her adornments in the likes of that

<sup>61</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 47 a

appearance. I<sup>asws</sup> said to her: 'Deceive the ones besides me<sup>asws</sup> for I<sup>asws</sup> am abstemious from the world and aren't ignorant. And what have I<sup>asws</sup> to do with the world, for Muhammad<sup>saww</sup> is a pledge in the wilderness between those graves.

وَهَبَهَا أَتَيْنَا بِالْكُنُوزِ وَ دُرِّهَا - وَأَمْوَالِ قَارُونَ وَ مُلْكِ الْقَبَائِلِ -  
أَلَيْسَ جَمِيعاً لِلْفَنَاءِ مَصِيرُهَا - وَ يُطْلَبُ مِنْ خَزَائِنِهَا بِالطَّوَائِلِ -  
فَعُرِّي سِوَايَ إِنِّي غَيْرُ رَاغِبٍ - لِمَا فِيكَ مِنْ عِزٍّ وَ مُلْكٍ وَ نَائِلٍ -  
وَ قَدْ قَبِعْتُ نَفْسِي بِمَا قَدْ رَزَقْتُهُ - فَشَأْنُكَ يَا دُنْيَا وَ أَهْلُ الْعَوَائِلِ -  
فَإِنِّي أَخَافُ اللَّهَ يَوْمَ لِقَائِهِ - وَ أَحْشَى عِقَاباً دَائِماً غَيْرَ زَائِلٍ -

And its love came to us with the treasures and its gems, and wealth of Qarun<sup>la</sup> and kingdom of the tribes. Isn't it all for the annihilation as its destiny? And he is seeking from its prolonged treasures. So deceive the ones besides me<sup>asws</sup>! I<sup>asws</sup> am not desirous to what is in you, from honour, and kingdom and achievements. And I<sup>asws</sup> have contented myself<sup>asws</sup> with what I<sup>asws</sup> have been Graced with, so it's your concern, O world, and the people of temptations, for I<sup>asws</sup> fear Allah<sup>azwj</sup> of the Day I<sup>asws</sup> shell meet Him<sup>azwj</sup>, and I<sup>asws</sup> dread the permanent unceasing rebuke'.

وَ قَالَ أَيْضاً

دُنْيَا تُخَادِعُنِي كَأَنِّي - لَسْتُ أَعْرِفُ حَالَهَا -  
مَدَّتْ إِلَيَّ يَمِينَهَا - فَرَدَدْتُهَا وَ شِمَالَهَا -  
وَ رَأَيْتُهَا مُحْتَاجَةً - فَوَهَبْتُ جُمْلَتَهَا -

And he<sup>asws</sup> said (a poem) as well: 'The world is (trying to) deceive me<sup>asws</sup>. It is as if I<sup>asws</sup> don't recognise it's state. She extended her right hand towards me<sup>asws</sup> but I<sup>asws</sup> returned it as well as her left hand, and I<sup>asws</sup> saw her as needy, so I<sup>asws</sup> gifted the whole of it to her'.

فَهَذَا مَعْنَى قَوْلِهِ عَ أَرَادَهُمُ الدُّنْيَا وَ لَمْ يُرِيدُوهَا.

So, this is the meaning of his<sup>asws</sup> words: 'The world wants them while they do not want it'.<sup>62</sup>

48- عِدَّةُ الدَّاعِي، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ لَا يُصْبِحُ وَ لَا يُمَسِّي إِلَّا وَ نَفْسُهُ ظَنُونٌ عِنْدَهُ فَلَا يَزَالُ زَارِياً عَلَيْهَا وَ مُسْتَرِيداً لَهَا فَكُونُوا كَالسَّابِقِينَ قَبْلَكُمْ وَ الْمَاضِينَ أَمَامَكُمْ قَوْضُوا مِنَ الدُّنْيَا تَقْوِيضَ الرَّاحِلِ وَ طَوَّوْهَا طَيِّ الْمَنَازِلِ.

(The book) 'Iddat Al-Daie' – Amir Al-Momineen<sup>asws</sup> said: 'And know, servants of Allah<sup>azwj</sup>! The Momin neither comes to a morning nor evening except as his soul is contemplating with him. He does not cease to visit upon it and seeking more for it. So be like the previous ones before you, and the past (history) is in front of you. Proceed from the world the proceeding of the departing one and fold up (your affairs) folding of the temporary stops'.<sup>63</sup>

<sup>62</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 47 b

<sup>63</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 48

49- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحَدِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ يُونُسَ بْنِ طَبِيَّانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَيْلٌ لِلَّذِينَ يَخْتَلُونَ الدُّنْيَا بِالَّذِينَ وَ وَيْلٌ لِلَّذِينَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ وَ وَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ أَيْ يَغْتَرُونَ أَمْ عَلَيَّ يَجْتَرُونَ فِي خَلْفَتٍ لِأَيِّحَنَّهُمْ فَتَنَةٌ تَتْرُكُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا [حَيْرَانًا].

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Ismail Bin Jabir, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Says: "Woe be to the ones are confusing the world with the religion, and woe be to the ones killing those who are instructing with the fairness from the people, and woe be to the ones making the Momineen walk among them in Taqiyya (dissimulation)! Is it by Me<sup>-azwj</sup> they are deceiving or are they being presumptuous upon Me<sup>-azwj</sup>? I<sup>-azwj</sup> hereby Swear by Me<sup>-azwj</sup>! I<sup>-azwj</sup> shall Try them with such a Fitna, it will leave the lenient ones from them bewildered!"<sup>64</sup>

50- لي، الأماالي للصدوق الحسن بن محمد بن سعيد الهاشمي عن جعفر بن محمد العلوي عن محمد بن علي بن خلف عن حسن بن صالح عن أبي جعفر عن محمد بن قيس قال: كَانَ النَّبِيُّ ص إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأُ بِفَاطِمَةَ ع فَدَخَلَ عَلَيْهَا فَأَطَالَ عِنْدَهَا الْمَكُوثَ

(The book) 'Al Amaali' of Al Sadouq – Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Ja'far Bin Muhammad Al Alawy, from Muhammad Bin Ali Bin Khalaf, from Hassan Bin Salih, from Abu Ma'shar, from Muhammad Bin Qays who said,

~~'It was so that whenever the Prophet<sup>-saww</sup> arrived from a journey, he<sup>-saww</sup> would begin by (visiting Syeda) Fatima<sup>-asws</sup>. He<sup>-saww</sup> would enter to see her<sup>-asws</sup> and prolonged the stay in her<sup>-asws</sup> presence.~~

فَخَرَجَ مَرَّةً فِي سَفَرٍ فَصَنَعَتْ فَاطِمَةُ مَسَكِينَ مِنْ وَرَقٍ وَ فِلَادَةً وَ قُرْطَيْنِ وَ سَتْرًا لِبَابِ الْبَيْتِ لِقُدُومِ أَبِيهَا وَ زَوْجِهَا ع

One he<sup>-saww</sup> went out in a journey. Syeda Fatima<sup>-asws</sup> made two bracelets from silver, and a necklace, and two ear rings, and a curtain for the main door of the house for the arrival of her<sup>-asws</sup> father<sup>-saww</sup> and her<sup>-asws</sup> husband.

فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ص دَخَلَ عَلَيْهَا فَوَقَفَ أَصْحَابُهُ عَلَى الْبَابِ لَا يَدْخُلُونَ يَقُولُونَ أَوْ يَنْصَرِفُونَ لِطَوْلِ مَكُوثِ عِنْدَهَا فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ص وَ قَدْ عُرِفَ الْغَضَبُ فِي وَجْهِهِ حَتَّى جَلَسَ عِنْدَ الْبَيْتِ

When Rasool-Allah<sup>-saww</sup> arrived, he<sup>-saww</sup> entered to see her<sup>-asws</sup>. His<sup>-saww</sup> companions paused at the door, not knowing whether to pause or disperse due to the prolongation of his<sup>-saww</sup> stay in her<sup>-asws</sup> presence. Rasool-Allah<sup>-saww</sup> came out and the annoyance was recognised in his<sup>-saww</sup> face until he<sup>-saww</sup> sat by the pulpit.

فَطَلَبَتْ فَاطِمَةُ ع أَنَّهُ إِنَّمَا فَعَلَ ذَلِكَ رَسُولُ اللَّهِ لِيَأْ رَأَى مِنَ الْمَسَكِينِ وَ الْفِلَادَةِ وَ الْقُرْطَيْنِ وَ الْبَيْتِ فَنَزَعَتْ فِلَادَتَهَا وَ قُرْطَيْهَا وَ مَسَكِينَهَا وَ نَزَعَتْ الْبَيْتَ

Fatima<sup>-asws</sup> thought that Rasool-Allah<sup>-saww</sup> had rather done that due to what he<sup>-saww</sup> had seen from the bracelets, and the necklace, and the ear rings, and the curtain. So she<sup>-asws</sup> removed

~~her<sup>-asws</sup> necklace, and her<sup>-asws</sup> earrings, and her<sup>-asws</sup> bracelets, and she<sup>-asws</sup> removed her<sup>-asws</sup> curtain.~~

فَبَعَثَتْ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ وَ قَالَتْ لِلرَّسُولِ قُلْ لِي تَقْرَأَ عَلَيْكَ ابْنُكَ السَّلَامَ وَ تَقُولُ اجْعَلْ هَذَا فِي سَبِيلِ اللَّهِ

~~She<sup>-asws</sup> sent these to Rasool Allah<sup>-sawww</sup> and said to the messenger: 'Tell him<sup>-sawww</sup>: 'Your<sup>-sawww</sup> daughter conveys the greetings to you<sup>-sawww</sup> and she<sup>-asws</sup> says: 'Make this to be in the Way of Allah<sup>-azwj!</sup>'~~

فَلَمَّا أَتَاهُ قَالَ فَعَلْتَ فِدَاهَا أَبُوهَا ثَلَاثَ مَرَّاتٍ لَيْسَتْ الدُّنْيَا مِنْ مُحَمَّدٍ وَ لَا مِنْ آلِ مُحَمَّدٍ وَ لَوْ كَانَتْ الدُّنْيَا تُعْدِلُ عِنْدَ اللَّهِ مِنَ الْخَيْرِ جَنَاحَ بَعُوضَةٍ مَا سَفَعَنِي فِيهَا كَافِرٌ شَرِبَ مَاءً ثُمَّ قَامَ فَدَخَلَ عَلَيْهَا.

~~When he came to him<sup>-sawww</sup>, he<sup>-sawww</sup> said: 'I<sup>-sawww</sup> have done so. May her<sup>-asws</sup> father<sup>-sawww</sup> be sacrificed for her<sup>-asws</sup> (three times). The world isn't for Muhammad<sup>-sawww</sup> nor for the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> and had the world in the Presence of Allah<sup>-azwj</sup> equated from the good even to a wing of a mosquito, He<sup>-azwj</sup> would not have Quenched a Kafir a drink of water!' Then he<sup>-asws</sup> stood up and entered to see her<sup>-asws</sup>'.<sup>65</sup>~~ **From a non-shia source and Derogatory**

<sup>65</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 50

51- لي، الأماالي للصدوق ماجيلويه عن عَمِّهِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَاضِلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَوْحَى إِلَى الدُّنْيَا أَنْ تُتَعَبِيَ مَنْ خَدَمَكَ وَ اخْدُمِي مَنْ رَفَضَكَ

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Revealed to the world: "(O world) Wear out the one who serves you and serve the one who rejects you!"'

ثُمَّ قَالَ ع عَلَيْكُمْ بِالْوَرَعِ وَ الْإِجْتِهَادِ وَ الْعِبَادَةِ وَ ارْزُقُوا فِي هَذِهِ الدُّنْيَا الرَّاهِدَةِ فَيَكُمُ فَإِنَّهَا غَرَارَةٌ دَارُ فَنَاءٍ وَ زَوَالٍ كَمْ مِنْ مُعْتَرٍ فِيهَا قَدْ أَهْلَكَتُهُ وَ كَمْ مِنْ وَائِقٍ بِهَا قَدْ خَانَتْهُ وَ كَمْ مِنْ مُعْتَمِدٍ عَلَيْهَا قَدْ خَدَعَتْهُ وَ أَسْلَمَتْهُ.

Then he<sup>-asws</sup> said: 'Upon you all is to be with the devoutness, and the striving, and the worship, and be ascetic in this world that is ascetic among you all, for it (world) is a deception, a house of annihilation and decline. How many a deceived one it has destroyed him, and how many (ones) trusting with it, it (world) has destroyed him, and how many relying (ones) upon it, it has deceived him and yielded him (to his grave)".<sup>66</sup>

52- لي، الأماالي للصدوق عن العطار عن سَعْدِ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ خَفْصِيِّ عَنِ الصَّادِقِ ع قَالَ: كَانَ فِيمَا نَاجَى اللَّهُ مُوسَى بْنُ عِمْرَانَ يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَبًا بِشُعَارِ الصَّالِحِينَ وَ إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ ذَنْبٌ عَجَلَتْ عُقُوبَتُهُ

(The book) 'Al Amaali' of Al Sadouq, from Al Attar, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs,

'From Al-Sadiq<sup>-asws</sup> having said: 'It was among what Allah<sup>-azwj</sup> had Whispered to Musa<sup>-as</sup> Bin Imran<sup>-as</sup>: "O Musa<sup>-as</sup>! When you<sup>-as</sup> see the poverty facing, then say: 'Welcome to the banner of the righteous ones!' And when you<sup>-as</sup> see the riches racing, then say: 'A sin whose punishment has been hastened!'

إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ عَاقَبْتُ فِيهَا آدَمَ ع عِنْدَ خَطِيئَتِهِ وَ جَعَلَتْهَا مَلْعُونَةً مَلْعُونًا مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي

The world is a house of punishment. Adam<sup>-as</sup> was punished in it at his<sup>-as</sup> mistake (in the Heavens), and he<sup>-as</sup> made it (world) to be accursed. Accursed is what is in it except whatever were to be in it for Me<sup>-azwj</sup>!

يَا مُوسَى إِنَّ عِبَادِي الصَّالِحِينَ زَهَدُوا فِيهَا بِقَدْرِ عِلْمِهِمْ بِي وَ سَائِرُهُمْ مِنْ خَلْقِي رَغَبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ بِي

(Allah<sup>-azwj</sup> had Whispered to Musa<sup>-as</sup> Bin Imran<sup>-as</sup>) O Musa<sup>-as</sup>! My<sup>-azwj</sup> righteous servant are ascetic in it in accordance with their knowledge with Me<sup>-azwj</sup>, and rest of them from My<sup>-azwj</sup> creatures are desirous regarding it in accordance with their ignorance!

وَ مَا مِنْ أَحَدٍ مِنْ خَلْقِي عَظَمَهَا فَقَرَّتْ عَلَيْهِ وَ لَمْ يُحْزَرْهَا أَحَدٌ إِلَّا انْتَفَعَ بِهَا الْخَبَرِ.

<sup>66</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 51

And there is no one from My<sup>-azwj</sup> creatures who fears it (world) has delighted his eyes, and no one has belittled it except he has benefitted with it!” – the Hadeeth”.<sup>67</sup>

53- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي مُنَاجَاةِهِ لِمُوسَى ع يَا مُوسَى إِنَّ الدُّنْيَا دَارُ غُفُوبَةٍ إِلَى آخِرِ الْحَبَرِ.

(The book) ‘Sawaab Al Amaal’ – From his father, from Sa’ad, from Al Asbahany, from Al Minqary, from Hafs,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Said in His<sup>-azwj</sup> Whispering to Musa<sup>-as</sup>: “O Musa<sup>-as</sup>! The world is a house of punishment” – up to the end of the Hadeeth”.<sup>68</sup>

54- لِي، الْأَمَالِي لِلصَّدُوقِ عَنِ الصَّادِقِ ع قَالَ: إِنْ كَانَتِ الدُّنْيَا قَانِيَةً فَالْطُّمَأْنِينَةُ إِلَيْهَا لِمَا ذَا.

(The book) ‘Al Amaali’ – of Al Sadouq –

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Since the world is to perish, then for what (reason) are you reassured to it?’<sup>69</sup>

55- لِي، الْأَمَالِي لِلصَّدُوقِ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَغْفَلُ النَّاسُ مَنْ لَمْ يَتَّعِظْ بِتَغْيِيرِ الدُّنْيَا مِنْ خَالٍ إِلَى خَالٍ وَ أَغْطَمُ النَّاسُ فِي الدُّنْيَا خَطَرًا مَنْ لَمْ يَجْعَلْ لِلدُّنْيَا عِنْدَهُ خَطَرًا.

(The book) ‘Al Amali’ of Al Sadouq –

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The most heedless of the people is one who does not take preaching with changes of the world, from a state to a state, and mightiest of the people of importance in the world is one who does not make any importance for the world in his view’”.<sup>70</sup>

56- ن، عِيُونُ أَخْبَارِ الرِّضَا عَلَيْهِ السَّلَامُ لِي، الْأَمَالِي لِلصَّدُوقِ الْأَسْتَرَابَادِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنْ أَبِي مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَمْ مِنْ غَافِلٍ يَنْسِجُ ثَوْبًا لِيَلْبَسَهُ وَ إِنَّمَا هُوَ كَفَنُهُ وَ يَبْنِي بَيْتًا لِيَسْكُنَهُ وَ إِنَّمَا هُوَ مَوْضِعُ قَبْرِهِ.

(The books) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>, (and) ‘Al Amaali’ of Al Sadouq – Al Astarabady, from Ahmad Bin Al Hassan Al-Husayny,

‘From Abu Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘How many a heedless one has weaved a clothe to wear and rather it is his shroud, and built a house in order to dwell in, and rather it is a place of his grave’”.<sup>71</sup>

<sup>67</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 52

<sup>68</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 53

<sup>69</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 54

<sup>70</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 55

<sup>71</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 56 a

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ حُطْبِهِ أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا دَارُ فَنَاءٍ وَ الْآخِرَةُ دَارُ بَقَاءٍ فَخُذُوا مِنْ مَمَرِكُمْ لِمَقَرِّكُمْ وَ لَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ لَا تَخْفَى عَلَيْهِ أَسْرَارُكُمْ وَ أَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ فَفِي الدُّنْيَا حَيَاتُكُمْ وَ لِلْآخِرَةِ خُلُقُكُمْ

And Amir Al-Momineen<sup>-asws</sup> said in one of his<sup>-asws</sup> sermons: 'O you people! The world is a place of annihilation while the Hereafter is a place of remaining, therefore take from your passage for your abode and do not violate your veils in the Presence of the One<sup>-azwj</sup> your secrets are not hidden from Him<sup>-azwj</sup> and bring your hearts out from the world before your bodies come out from it, for in the world there is your living, but you have been Created for the Hereafter.

وَ إِنَّمَا الدُّنْيَا كَالسَّمِّ يَأْكُلُهُ مَنْ لَا يَعْرِفُهُ إِنَّ الْعَبْدَ إِذَا مَاتَ قَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ وَ قَالَ النَّاسُ مَا أَخَّرَ

And rather the world is like poison consumed by the one who does not recognise it. When the servant dies, the Angels say, 'What has he sent ahead?', while the people say, 'What has he left behind?'

فَقَدِّمُوا فَضْلًا يَكُنْ لَكُمْ وَ لَا تُؤَخِّرُوا كُلًّا يَكُنْ عَلَيْكُمْ فَإِنَّ الْمَحْرُومَ مِنْ حُرْمِ خَيْرٍ مَالِهِ وَ الْمَعْبُوطَ مَنْ ثَقُلَ بِالصَّدَقَاتِ وَ الْخَيْرَاتِ مَوَازِينَهُ وَ أَحْسَنَ فِي الْجَنَّةِ بِمَا مَهَادَهُ وَ طَيَّبَ عَلَى الصِّرَاطِ بِمَا مَسَلَكَهُ.

Therefore send ahead a surplus for it to be for you and do not leave behind all which would be against you, for the deprived is the one deprived of the good of his wealth while the joyful is the one whose scale would be heavy with the charities and the good deeds; and his cradle in the Paradise will be excellent due to it, and his travelling upon the Bridge would be good due to it".<sup>72</sup>

57- لِي، الْأَمَالِي لِلصَّدُوقِ فِي خَبَرِ الشَّامِيِّ الَّذِي أَتَى أَمِيرَ الْمُؤْمِنِينَ ع قَالَ ع يَا سَيِّدِي إِنَّ الدُّنْيَا حُضْرَةٌ خُلُوهُ وَ لَهَا أَهْلٌ وَ إِنَّ الْآخِرَةَ لَهَا أَهْلٌ ظَلَقَتْ أَنْفُسَهُمْ عَنْ مَقَاخِرِ أَهْلِ الدُّنْيَا لَا يَتَنَافَسُونَ فِي الدُّنْيَا وَ لَا يَقْرَحُونَ بَعْضَارَتَهَا وَ لَا يَحْزَنُونَ لِبُؤْسِهَا

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of the Syrian who had come to Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> said: 'O sheykh! The world is green (beautiful), sweet, and there are people for it, and the Hereafter has people for it. They have turned away from priding of people of the world. They are neither competing regarding the world nor are they joyful with its lavishness, nor are their grieving for its misery.

يَا سَيِّدِي مَنْ خَافَ النَّبَاتَ قَلَّ نَوْمُهُ مَا أَسْرَعَ اللَّيَالِي وَ الْأَيَّامُ فِي عُمْرِ الْعَبْدِ فَاحْزُنْ لِسَانَكَ وَ عُدَّ كَلَامَكَ يَقِلَّ كَلَامُكَ إِلَّا بِخَيْرٍ

O Sheykh! One who fears the night, his sleep would be little. How quick are the nights and the days in the life of the servant. Therefore, treasure your tongue and count your speech to reduce your talk except with good.

يَا سَيِّدِي اَرْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ وَ آتِ إِلَى النَّاسِ مَا تُحِبُّ أَنْ يُؤْتَى إِلَيْكَ

<sup>72</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 56 b



O Sheykh! Be satisfied for the people what you are satisfied for yourself and go to the people what you would like to be come to you’.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ أَيُّهَا النَّاسُ أَمَا تَرَوْنَ إِلَى أَهْلِ الدُّنْيَا يَمُوتُونَ وَ يُصْبِحُونَ عَلَى أَحْوَالٍ شَتَّى فَبَيْنَ صَرِيحٍ يَتَلَوَّى وَ بَيْنَ عَائِدٍ وَ مُعَوِّدٍ وَ آخِرٍ يَنْفُسِهِ يَجُودُ وَ آخِرٍ لَا يُرْجَى وَ آخِرٍ مُسَجَّى وَ طَالِبِ الدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ غَافِلٍ وَ لَيْسَ بِمَعْفُولٍ عَنْهُ وَ عَلَى أَثَرِ الْمَاضِي يَصِيرُ الْبَاقِي.

Then he<sup>-asws</sup> faced towards his<sup>-asws</sup> companions. He<sup>-asws</sup> said: ‘O you people! Are you not seeing people of the world coming to the evening and morning being upon various states? Between a quick one meandering, and a returner accustomed, and another finding himself, and another not hopeful, and another one shrouded, and a seeker of the world while the death is seeking him, and a heedless one and he is not heedless from, and the rest are being upon the tracks of the past’.<sup>73</sup>

58- فس، تفسير القمي مُحَمَّدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ سَبَّارٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَتَعَزَّ بِعَزَاءِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ عَلَى الدُّنْيَا حَسْرَاتٍ وَ مَنْ رَمَى بِبَصَرِهِ إِلَى مَا فِي يَدَيِّ غَيْرِهِ كَثُرَ هُمُّهُ وَ لَمْ يُشْفَ عَيْظُهُ

Tafseer Al Qummi – Muhammad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Sayyar, from Al Mufazzal,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When this Verse was Revealed: **Do not extend your eyes to what We have Provided with two categories from them, nor grieve upon them, and lower your wings towards the Momineen [15:88]**, Rasool-Allah<sup>saww</sup> said: ‘The one who was not consoled by the Consolation of Allah<sup>azwj</sup> would cut himself off from the world in regret; and one who casts his eyes to what is in the hands of someone else would multiply his worries, and his rage would not be healed.

وَ مَنْ لَمْ يَعْلَمْ أَنَّ لِلَّهِ عَلَيْهِ نِعْمَةٌ إِلَّا فِي مَطْعَمٍ أَوْ مَلْبَسٍ فَقَدْ قَصَرَ عَمَلُهُ وَ دَنَا عَذَابُهُ وَ مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا أَصْبَحَ عَلَى اللَّهِ سَاحِطًا وَ مَنْ شَكَأ مُصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ

And one who does not know that Allah<sup>azwj</sup> has Favoured him, neither in the food, nor in the drinks, nor in the clothing, so he would fall short in his deeds and approach his Punishment. And one who becomes aggrieved upon the world, would become Angered with by Allah<sup>azwj</sup>. And the one who complains about the difficulties which descend upon him, so he has complained about his Lord<sup>azwj</sup>.

وَ مَنْ دَخَلَ النَّارَ مِنْ هَذِهِ الْأُمَّةِ مِمَّنْ قَرَأَ الْقُرْآنَ فَهُوَ يَمْنُ يَتَّخِذُ آيَاتِ اللَّهِ هُزُوءًا وَ مَنْ أَتَى ذَا مَيْسَرَةٍ فَتَحَسَّعَ لَهُ طَلَبَ مَا فِي يَدَيْهِ ذَهَبَ ثُلُثَا دِينِهِ

And one who enters the Fire from these communities, from the ones who recite the Quran, so he is from the ones who take the Signs of Allah<sup>azwj</sup> in jest (joke). And one who comes to the one with the facilities and submits his need to him for what is in his hands, a third of his Religion would go away’.

<sup>73</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 57

ثُمَّ قَالَ وَ لَا تَعْجَلْ وَ لَيْسَ يَكُونُ الرَّجُلُ يَنَالُ مِنَ الرَّجُلِ الْمِرْفَقَ فَيَبْجُلُهُ وَ يُؤَفِّرُهُ فَقَدْ يَجِبُ ذَلِكَ لَهُ عَلَيْهِ وَ لَكِنْ تَرَاهُ أَنَّهُ يُرِيدُ بِتَخَشُّعِهِ مَا عِنْدَ اللَّهِ وَ يُرِيدُ أَنْ يَحْتَلَهُ عَمَّا فِي يَدَيْهِ.

Then he<sup>-asws</sup> said: ‘And do not be hasty, the man wouldn’t be able to attain the kindness from the man so he would venerate him and accord him dignity, so that has been obligated for him upon him, but you will see him that he, by his humbleness, is intending what is in the Presence of Allah<sup>-azwj</sup>, while he wants to deprive him from what is in his hands’.<sup>74</sup>

59- فس، تفسير القمي أبي عن الأصبهاني عن المنقري عن حفص قال قال أبو عبد الله ع يا حفص ما أنزلت الدنيا من نفسي إلا بمنزلة الميتة إذا اضطربت إليها أكلت منها الحنبر و سياتي في أبواب المواعظ.

Tafseer Al Qummi – My father, from Al Asbahany, from Al Miniqary, from Hafs who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘O Hafs! I<sup>-asws</sup> have not accorded the world a status from myself<sup>-asws</sup> except at the status of the dead. When I<sup>-asws</sup> am desperate to it, I<sup>-asws</sup> consume from it’ – the Hadeeth, and I (Majlisi) shall bring in the chapters on preaching’.<sup>75</sup>

60- ب، قرب الإسناد عن ابن أبي الخطاب عن البرنطبي عن الرضا ع قال: و الله ما أحر الله عن المؤمنين من هذه الدنيا خير له مما يُعجل منها

(The book) ‘Qurb Al Asnaad’ – From Ibn Abu Al Khattab, from Al Bazanty,

‘From Al-Reza<sup>-asws</sup> having said: ‘By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Delay from the Momin, from this world which is good for him than what He<sup>-azwj</sup> Hastens from it’.

ثُمَّ صَغَرَ الدُّنْيَا إِلَيَّ فَقَالَ أَيُّ شَيْءٍ هِيَ

Then he<sup>-asws</sup> belittled the world to me. He<sup>-asws</sup> said: ‘Which thing is it?’

ثُمَّ قَالَ إِنَّ صَاحِبَ النِّعْمَةِ عَلَى خَطَرٍ إِنَّهُ يَجِبُ عَلَيَّ حُقُوقُ اللَّهِ مِنْهَا وَ اللَّهُ إِنَّهُ لَيَكُونُ عَلَيَّ النِّعَمُ مِنَ اللَّهِ فَمَا أُرَاهُ مِنْهَا عَلَى وَجَلٍ وَ حَرَكٍ يَدِيهِ حَتَّى أُخْرِجَ مِنَ الْحُقُوقِ الَّتِي يَجِبُ لِلَّهِ تَبَارَكَ وَ تَعَالَى عَلَيْهَا فِيهَا.

Then he<sup>-asws</sup> said: ‘The owner of the bounty is upon a danger. Rights of Allah<sup>-azwj</sup> are obligated upon me<sup>-asws</sup> from it. By Allah<sup>-azwj</sup>! The bounty tends to be a Favour from Allah<sup>-azwj</sup> upon me<sup>-asws</sup>, so I<sup>-asws</sup> do not cease to be upon trepidation (and he<sup>-asws</sup> shook his<sup>-asws</sup> hand) until I<sup>-asws</sup> extract the rights which Allah<sup>-azwj</sup> Blessed and Exalted has Obligated upon me<sup>-asws</sup> in it’.<sup>76</sup>

61- ل، الخصال عن أبيه عن سعد عن ابن يزيد عن ابن محبوب عن ابن رباط رَفَعَهُ قَالَ: شَكََا رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع الْحَاجَةَ فَقَالَ اعْلَمْ أَنَّ كُلَّ شَيْءٍ تُصِيبُهُ مِنَ الدُّنْيَا فَوْقَ قُوَّتِكَ فَإِنَّمَا أَنْتَ فِيهِ خَازِنٌ لِعَيْرِكَ.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad, from Ibn Yazeed, from Ibn Mahboub, from Ibn Ribat, raising it, said,

<sup>74</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 58

<sup>75</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 59

<sup>76</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 60

‘A man complained to Amir Al-Momineen<sup>-asws</sup> of the need. He<sup>-asws</sup> said: ‘Know that everything you attain from the world above your subsistence, so rather you are a treasurer for others regarding in it’<sup>.77</sup>

62- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دُرُسْتٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Dorost, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Love of the world is head of every mistake (sin)’<sup>.78</sup>

63- ل، الخصال عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَرَ عَنْ أَحْمَدَ بْنِ أَبِي بَكْرٍ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهْيِيِّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي الْهُوَى وَ طُولُ الْأَمَلِ أَمَّا الْهُوَى فَإِنَّهُ يَصُدُّ عَنِ الْحَقِّ وَ أَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ

(The book) ‘Al Khisaal’ – From Muhammad Bin Ahmad Al Asady, from Muhammad Bin Abu Umran, from Ahmad Bin Abu Bakr, from Ali Bin Abu Ali Al Lahy, from Muhammad Bin Al Munkadir, from Jabir Bin Abdullah having said:

‘Rasool-Allah<sup>-saww</sup> said: ‘The scariest of what I<sup>-saww</sup> fear upon my<sup>-saww</sup> community is the whims and long hopes. As for the whim, it tends to block from the truth, and as for the long hope, it makes one forget the Hereafter.

وَ هَذِهِ الدُّنْيَا قَدْ ارْتَحَلَتْ مُدْبِرَةً وَ هَذِهِ الْآخِرَةُ قَدْ ارْتَحَلَتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَإِنْ اسْتَطَعْتُمْ أَنْ تَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَافْعَلُوا فَإِنَّكُمْ الْيَوْمَ فِي دَارِ عَمَلٍ وَ لَا حِسَابٍ وَ أَنْتُمْ غَدًا فِي دَارِ حِسَابٍ وَ لَا عَمَلٍ.

And this world is departing turning around, and this Hereafter is coming facing, and for each one of these there are sons. If you are able to be from sons of the Hereafter and not be from son of the world, then do so, for today you are in a house of work and not Reckoning, and tomorrow you will be in a house of Reckoning and no work’<sup>.79</sup>

64- ل، الخصال عَنْ ابْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ عُمَرَ بْنِ الْحَسَنِ بْنِ نَصْرِ عَنْ مُؤَمِّلِ بْنِ إِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ الْمِصْرِيِّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِيهِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّيْلُ وَ النَّهَارُ مَطِيئَتَانِ.

(The book) ‘Al Khisaal’ – From Ibn Bundar, from Ahmad Bin Is’haq, from Umar Bin Al Hassan Bin Nasr, from Muwammil Bin Ihab, from Abdullah Bin Al Mugheira Al Misry, from Sufyan Al Sowry, from his father, from Ikrimah (Bin Abu Jahl<sup>la</sup>), from Ibn Abbas who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘The night and the day are two obedient rides’<sup>.80</sup>

<sup>77</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 61

<sup>78</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 62

<sup>79</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 63

<sup>80</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 64

65- ل، الخصال عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ الْأَسَدِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْغَامِرِيِّ عَنْ إِبْرَاهِيمَ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرِّغْبَةُ فِي الدُّنْيَا تُكَثِّرُ الْهَمَّ وَالْحُزْنَ وَالزُّهْدُ فِي الدُّنْيَا يُرِيخُ الْقَلْبَ وَالْبَدَنَ.

(The book) 'Al Khisaal' – From Muhammad Bin Ahmad Al Asady, from Ahmad Bin Muhammad Al Aamiry, from Ibrahim Bin Isa Bin Ubeyd, from Suleyman Bin Amro, from Abdullah Bin Al Hasan Bin Al Hassan,

'From his mother-as Fatima-as daughter-as of Al-Husayn-asws, from her-as father-asws having said: 'Rasool-Allah-saww said: 'The desire regarding the world multiplies the worries and the grief, while the ascetism in the world rests the heart and the body''.<sup>81</sup>

66- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ الْأَشْعَرِيِّ عَنْ سَهْلٍ عَنْ عَبْدِ الْعَزِيزِ الْعُبَيْدِيِّ عَنِ ابْنِ أَبِي يَغْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ مِنْهَا بِثَلَاثٍ حِصَالٍ هَمٌّ لَا يَفْقَى وَ أَمَلٌ لَا يُدْرِكُ وَ رَجَاءٌ لَا يُنَالُ.

(The book) 'Al Khisaal' – From his father, from Muhammad Al Attar, from Al Ashary, from Sahl, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'I heard Abu Abdullah-asws saying: 'One who attaches his heart with the world will be attached with three characteristics from it – worries not depleting, and hopes not realised, and prosperity not attained''.<sup>82</sup>

67- ل، الخصال عَنْ حَمْزَةَ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَالْقَبْرُ حِصْنُهُ وَالْجَنَّةُ مَأْوَاهُ وَ الدُّنْيَا جَنَّةُ الْكَافِرِ وَالْقَبْرُ سِجْنُهُ وَ النَّارُ مَأْوَاهُ.

(The book) 'Al Khisaal' – From Hamza Al Alawy, from Ali, from his father, from Amro Bin Usman, from Ibrahim Bin Abdul Hameed,

'From Musa-asws Bin Ja'far-asws, from his-asws father-asws having said: 'The world is a prison for the Momin, and the grave is his fortress, and the Paradise is his abode, while the world is a paradise for the Kafir, and the grave is his prison, and the Fire is his abode''.<sup>83</sup>

68- ل، الخصال عَنِ الْعُسْكِرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِيهِ عَنْ أَحْمَدَ بْنِ يَحْيَى الصُّوفِيِّ عَنْ أَبِي عَسَّانَ عَنْ مُسْعُودٍ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَبِي زَيْدٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَشَدُّ مَا يَتَخَوَّفُ عَلَى أُمَّتِي ثَلَاثَةٌ زَلَّةٌ عَالِمٍ أَوْ جِدَالٌ مُنَافِقٍ بِالْقُرْآنِ أَوْ دُنْيَا تَقْطَعُ رِقَابَكُمْ فَاتَّهِمُوهَا عَلَى أَنْفُسِكُمْ.

(The book) 'Al Khisaal' – From Al Askari, from Ahmad Bin Muhammad Bin Aseyd, from Ahmad Bin Yahya Al Sowfy, from Abu Gasan, from Masoud Bin Sa'ad, from Yazeed Bin Abu Ziyad, from Mujahid, from Ibn Umar who said,

'Rasool-Allah-saww said: 'The severest of what is feared upon my-saww community are three – slip of a scholar, or a hypocrite arguing by the Quran, or the world cutting your necks, so you accuse it upon yourselves''.<sup>84</sup>

<sup>81</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 65

<sup>82</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 66

<sup>83</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 67

<sup>84</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 68

69- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ مَنْ لَمْ يَنْعَزْ بِعِزَاءِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ عَلَى الدُّنْيَا حَسْرَاتٍ وَ اللَّهُ مَا الدُّنْيَا وَالْآخِرَةُ إِلَّا كَكَفَّيْ الْمِيزَانِ فَأَيُّهُمَا رَجَحَ ذَهَبَ بِالْآخِرِ

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Al Asbahany, from Al Minqary, from Ibn Uyyayna, from Al Nuhry who said,

'I heard Ali Bin Al-Husayn<sup>-asws</sup> saying: 'One who is not consoled by the consolation of Allah<sup>-azwj</sup> will cut himself with regret upon the world. By Allah<sup>-azwj</sup>! What is the world and the Hereafter except like two hands of the scale. Whichever outweighs, it does away with the other'.

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ إِذَا وَقَعَتِ الْوَاقِعَةُ بَغْيِي الْقِيَامَةِ لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ حَافِضَةٌ خَفِضْتُ وَ اللَّهُ بِأَعْدَاءِ اللَّهِ إِلَى النَّارِ رَافِعَةٌ رَفَعْتُ وَ اللَّهُ أَوْلِيَاءِ اللَّهِ إِلَى الْجَنَّةِ

Then he<sup>-asws</sup> recited Words of Mighty and Majestic: **When the event occurs [56:1]** – meaning the Qiyamah - **There isn't a belying for its occurrence [56:2] Abasing**, - by Allah<sup>-azwj</sup>, abasing the enemies of Allah<sup>-azwj</sup> to the Fire - **exalting [56:3]** – by Allah<sup>-azwj</sup>, exalting the friends of Allah<sup>-azwj</sup> to the Paradise!

ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْ جُلَسَائِهِ فَقَالَ لَهُ اتَّقِ اللَّهَ وَ أَجْمَلْ فِي الطَّلَبِ وَ لَا تَطْلُبْ مَا لَمْ يُخْلَقْ فَإِنَّ مَنْ طَلَبَ مَا لَمْ يُخْلَقْ تَقَطَّعَتْ نَفْسُهُ حَسْرَاتٍ وَ لَمْ يَنَلْ مَا طَلَبَ

Then he<sup>-asws</sup> faced towards a man from his<sup>-asws</sup> gatherers. He<sup>-asws</sup> said to him: 'Fear Allah<sup>-azwj</sup> and be beautiful in the seeking, and do not seek what has not been Created, for the one who seeks what has not been Created will cut himself in regret and will not attain what he seeks'.

ثُمَّ قَالَ وَ كَيْفَ يَنَالُ مَا لَمْ يُخْلَقْ

Then he<sup>-asws</sup> said: 'And how can he attain what has not been Created?'

فَقَالَ الرَّجُلُ وَ كَيْفَ يَطْلُبُ مَا لَمْ يُخْلَقْ

The man said, 'And how does he seek what has not been Created?'

فَقَالَ مَنْ طَلَبَ الْغِنَى وَ الْأَمْوَالَ وَ السَّعَةَ فِي الدُّنْيَا فَإِنَّمَا يَطْلُبُ ذَلِكَ لِلرَّاحَةِ وَ الرَّاحَةُ لَمْ تُخْلَقْ فِي الدُّنْيَا وَ لَا لِأَهْلِ الدُّنْيَا إِنَّمَا خُلِقَتِ الرَّاحَةُ فِي الْجَنَّةِ وَ لِأَهْلِ الْجَنَّةِ وَ التَّعَبُ وَ النَّصَبُ خُلِقَا فِي الدُّنْيَا وَ لِأَهْلِ الدُّنْيَا

He<sup>-asws</sup> said: 'One who seeks the riches, and the wealth, and the affluence in the world, for rather he seeks that for the comfort, and the comfort has not been Created in the world nor for people of the world. But rather, the comfort has been Created in the Paradise and for the people of Paradise, while the fatigue and the toil (labour) have been Created in the world and for people of the world.

وَ مَا أُعْطِيَ أَحَدٌ مِنْهَا حَقْنَةً إِلَّا أُعْطِيَ مِنَ الْحِرْصِ مِثْلَهَا وَ مَنْ أَصَابَ مِنَ الدُّنْيَا أَكْثَرَ كَانَ فِيهَا أَشَدَّ فَقْرًا لِأَنَّهُ يَفْتَقِرُ إِلَى النَّاسِ فِي حِفْظِ أَمْوَالِهِ وَ يَفْتَقِرُ إِلَى كُلِّ آلَةٍ مِنَ آلَاتِ الدُّنْيَا

And no one is Given a handful from it except He<sup>-azwj</sup> is Given from the greed, similar to it, and one who attains a lot from the world would be of a lot of poverty in it because he would be poor (needy) to the people in protecting his wealth, and he would be poor (needy) to every tool from tools of the world.

فَلَيْسَ فِي غِنَى الدُّنْيَا رَاحَةً وَ لَكِنَّ الشَّيْطَانَ يُؤْخِذُ إِلَى ابْنِ آدَمَ أَنَّ لَهُ فِي جَمْعِ ذَلِكَ رَاحَةً وَ إِنَّمَا يَشْوِقُهُ إِلَى التَّعَبِ فِي الدُّنْيَا وَ الْحِسَابِ عَلَيْهِ فِي الْآخِرَةِ

There isn't any comfort in riches of the world, but the Satan<sup>-la</sup> insinuates to the son of Adam<sup>-as</sup> that there is comfort for him in amassing that, but rather he<sup>-la</sup> ushers him to the fatigue in the world, and the Reckoning would be upon him in the Hereafter'.

ثُمَّ قَالَ عَ كَلَّا مَا تَعِبَ أَوْلِيَاءُ اللَّهِ فِي الدُّنْيَا لِلدُّنْيَا بَلْ تَعِبُوا فِي الدُّنْيَا لِلْآخِرَةِ

Then he<sup>-asws</sup> said: 'Never! The friends of Allah<sup>-azwj</sup> are not fatigues in the world for the world, but they are fatigues in the world for the Hereafter'.

ثُمَّ قَالَ أَلَا وَ مَنْ أَهْتَمَّ لِرِزْقِهِ كُتِبَ عَلَيْهِ خَطِيئَةٌ كَذَلِكَ قَالَ الْمَسِيحُ عَ لِلْحَوَارِيِّينَ إِنَّمَا الدُّنْيَا قَنْطَرَةٌ فَأَعْبُرُوهَا وَ لَا تَعْمُرُوهَا.

Then he<sup>-asws</sup> said: 'Indeed! And the one who accuses (Allah<sup>-azwj</sup>) for his sustenance, a sin is written against him. Like that was said by the Messiah<sup>-as</sup> to the disciples. But rather, the world is a bridge, so cross it and do not build it'<sup>85</sup>.

70- مع، معاني الأخبار ع، علل الشرائع ل، الخصال عني القطان عني السكري عني الجوهري عني ابن عمارة عني أبيه قال قال الصادق ع مَطْلُوبَاتُ النَّاسِ فِي الدُّنْيَا الْفَانِيَّةُ أَرْبَعَةُ الْغِنَى وَ الدَّعَا وَ قَلَّةُ الْإِهْتِمَامِ وَ الْعُرْ

(The book) 'Ma'any Al Akhbar', (and) 'Ilal Al Sharaie', (and) 'Al Khisaal' – From Al Qattan, from Al Sukry, from Al Jowhary, from Ibn Umara, from his father who said,

'Al-Sadiq<sup>-asws</sup> said: 'The seeking of the people is in the transient world are four – the riches, and the comfort, and scarcity of worries, and the honour.

فَأَمَّا الْغِنَى فَمَوْجُودٌ فِي الْقَنَاعَةِ فَمَنْ طَلَبَهُ فِي كَثْرَةِ الْمَالِ لَمْ يَجِدْهُ

As for the riches, it exists in the contentment. The one who seeks it in abundant wealth will not find it.

وَ أَمَّا الدَّعَا فَمَوْجُودٌ فِي خِفَةِ الْمَحْمِلِ فَمَنْ طَلَبَهَا فِي ثِقَلِهِ لَمْ يَجِدْهَا

And as for the comfort, it exists in lightness of the load. The one who seeks it in its heavy will not find it.

وَ أَمَّا قَلَّةُ الْإِهْتِمَامِ فَمَوْجُودَةٌ فِي قَلَّةِ الشُّغْلِ فَمَنْ طَلَبَهَا مَعَ كَثْرَتِهِ لَمْ يَجِدْهَا

<sup>85</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 69

And as for scarcity of the worries, it exists in scarcity of the pre-occupation. The one who seeks it with its lot will not find it.

وَأَمَّا الْعُرُ فَمَوْجُودٌ فِي خِدْمَةِ الْخَالِقِ فَمَنْ طَلَبَهُ فِي خِدْمَةِ الْمَخْلُوقِ لَمْ يَجِدْهُ.

And as for the honour, it exists in serving the Creator. The one who seeks it in serving the created beings will not find it”.<sup>86</sup>

71- ل، الخصال عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرٍ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْحُسَيْنِ الْقَاسِمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَلِمَ مِنْ أُمِّيٍّ مِنْ أَرْبَعٍ خَصَالٍ فَلَهُ الْجَنَّةُ مِنَ الدُّخُولِ فِي الدُّنْيَا وَ اتِّبَاعِ الْهَوَى وَ شَهْوَةِ الْبَطْنِ وَ شَهْوَةِ الْفَرْجِ الْخَيْرُ.

(The book) ‘Al Khisaal’ – From Al Famy, from Muhammad Bin Ja’far, from Al Saffar, from Ibn Hashim, from Al Hassan Bin Abu Al-Husayn Al Farsy, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One from my<sup>-asws</sup> community who is safe from four characteristics, the Paradise is for him – (safe) from entering into the world, and pursuing the whims, and lustful desires of the belly and lustful desires of the private parts’ – the Hadeeth”.<sup>87</sup>

72- ل، الخصال عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنْ سُلَيْمٍ مَوْلَى طِرْبَالٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الدُّنْيَا دُولٌ فَمَا كَانَ لَكَ فِيهَا أَتَاكَ عَلَى ضَعْفِكَ وَ مَا كَانَ مِنْهَا عَلَيْكَ أَتَاكَ وَ لَمْ تَمْتَنِعْ مِنْهُ بِقُوَّةٍ

(The book) ‘Al Khisaal’ – From Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Suleym, slave of Tirban, from a man,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘The world is a state, so whatever were to be for you in it will come to you upon your weakness, and whatever from it were to be against you will come to you and you will not be able to prevent it with strength’.

ثُمَّ اتَّبَعَ هَذَا الْكَلَامَ بِأَنْ قَالَ مَنْ يَيْسَ بِمَا فَاتَ أَرَاخَ بَدَنَهُ وَ مَنْ قَنَعَ بِمَا أُوتِيَ قَرَّتْ عَيْنُهُ.

Then he<sup>-asws</sup> followed this speech by saying: ‘One who despairs (gives up) on from what is lost will rest his body, and one who is contented with what he is Given will delight his eyes”.<sup>88</sup>

73- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ اللَّؤْلُؤِيِّ عَنِ إِسْحَاقِ الضَّحَّاكِ عَنْ مُنْذِرِ الْجَوَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ سَلَمَانُ رَحِمَهُ اللَّهُ عَلَيْهِ عَجِبْتُ لِسِتِّ ثَلَاثٍ أَضْحَكُنِّي وَ ثَلَاثٍ أَبْكُنِّي

(The book) ‘Al Khisaal’ – From his father, from Muhammad Al Attar, from Al Ashary, from Al Luluie, from Is’haq Al Zahhak, from Munzir Al Jawwan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup>, said, ‘I<sup>-ra</sup> am astounded at six, three which make me<sup>-ra</sup> laugh and three which make me<sup>-ra</sup> cry.

<sup>86</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 70

<sup>87</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 71

<sup>88</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 72

فَأَمَّا الَّذِي أَبْكَنِي فَبِرَاقِ الْأَحَبَّةِ مُحَمَّدٍ وَحِزْبِهِ وَهَوْلِ الْمُطْلَعِ وَ الْوُفُوفِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

As for those which makes me<sup>ra</sup> cry – separation from the beloved Muhammad<sup>saww</sup> and his<sup>saww</sup> party, and the emerging horror (of the Hereafter), and the pausing in front of Allah<sup>azwj</sup> Mighty and Majestic.

وَأَمَّا الَّذِي أَضْحَكَنِي فَطَالِبُ الدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ غَافِلٌ لَيْسَ بِمَعْمُولٍ عَنْهُ وَ ضَاحِكٌ مِلَّةً فِيهِ لَا يَدْرِي أَرْضَى اللَّهُ أَمْ سَخِطَ.

And as for those which make me<sup>ra</sup> laugh – Seeker of the world while the death seeks him, and a heedless one who is not heedless from, and one full of laughter in it not knowing whether Allah<sup>azwj</sup> is Satisfied with him or Annoyed”.<sup>89</sup>

74- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا عُصِيَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِسِتِّ خِصَالٍ حُبِّ الدُّنْيَا وَ حُبِّ الرِّثَاسَةِ وَ حُبِّ النِّسَاءِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ.

(The book) ‘Ma’any Al Akhbaar’ – From his father, from Ali, from his father, from Ibn Ma’bad, from Abdullah Bin Al Qasim, from Ibn Sinan,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The first of what Allah<sup>azwj</sup> Blessed and Exalted has been disobeyed with is by six characteristics – love of the world, and love of the governance, and love of the women, and love of the food, and love of the sleep, and love of the comfort’”.<sup>90</sup>

75- ل، الخصال فِي خَيْرِ أَبِي ذَرٍّ عَجِبْتُ لِمَنْ يَرَى الدُّنْيَا وَ تَقَلُّبُهَا بِأَهْلِهَا لَمْ يَطْمَئِنُّ إِلَيْهَا.

(The book) ‘Al Khisaal’ –

‘In a report by Abu Zarr<sup>ra</sup>: ‘I<sup>ra</sup> am astounded at the one who sees the world and it’s replacement of its people, why is he reassured to it’”.<sup>91</sup>

76- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: وَجَدَ لَوْحٌ تَحْتَ حَائِطِ مَدِينَةٍ مِنَ الْمَدَائِنِ فِيهِ مَكْتُوبٌ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَ مُحَمَّدٌ نَبِيِّ عَجِبْتُ لِمَنْ أَتَقَنَّ بِالْمَوْتِ كَيْفَ يَفْرُحُ وَ عَجِبْتُ لِمَنْ أَتَقَنَّ بِالْقَدَرِ كَيْفَ يَحْزَنُ وَ عَجِبْتُ لِمَنْ اخْتَبَرَ الدُّنْيَا كَيْفَ يَطْمَئِنُّ إِلَيْهَا وَ عَجِبْتُ لِمَنْ أَتَقَنَّ بِالْحِسَابِ كَيْفَ يُذْنِبُ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>asws</sup>’, may the greetings be upon him<sup>asws</sup> – By the three chains from Al-Reza<sup>asws</sup>, from his forefathers<sup>asws</sup>, from Al-Husayn<sup>asws</sup> having said: ‘A tablet was found beneath a wall of a city from the cities, there was written in it: ‘I<sup>azwj</sup> am Allah<sup>azwj</sup>! There is no god except Me<sup>azwj</sup>, and Muhammad<sup>as</sup> is My<sup>azwj</sup> Prophet<sup>saww</sup>. I<sup>azwj</sup> am Surprised at the one who is certain of the death how he can be happy, and I<sup>azwj</sup> am Surprised at the one who is certain of the Pre-determination how he grieves, and I<sup>azwj</sup> am Surprised at the one

<sup>89</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 73

<sup>90</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 74

<sup>91</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 75



who chooses the World how he is reassured to it, and I<sup>-azwj</sup> am Surprised at the one who is certain of the Reckoning how he commits sins!”<sup>92</sup>

77- ن، عيون أخبار الرضا عليه السلام عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ

إِنَّكَ فِي دَارٍ لَهَا مُدَّةٌ - يُقْبَلُ فِيهَا عَمَلُ الْعَامِلِ -  
أَلَا تَرَى الْمَوْتَ مُحِيطاً بِهَا - يُكَذَّبُ فِيهَا أَمَلُ الْأَمِلِ -  
تَعْجَلُ الذَّنْبُ لِمَا تَشْتَهِي - وَ تَأْمُلُ التَّوْبَةَ فِي قَابِلِ -  
و الْمَوْتُ يَأْتِي أَهْلَهُ بَغْتَةً - مَا ذَاكَ فِعْلُ الْحَازِمِ الْعَامِلِ .

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from his father, from Sa'ad, from Ibn hashim, from Ibn Al Mugheira who said,

'I heard Al-Reza<sup>-asws</sup> saying (a poem): 'You are in a house having a term for it, the work of the workers is Accepted in it. Can't you see the death surrounding it belying in it the hopes of the hopeful? Hastening the sin to what you desire, and hoping for the repentance in the future, and the death comes to it's people suddenly. What is that decisive action of the hopeful?'<sup>93</sup>

78- ن، عيون أخبار الرضا عليه السلام الْبَيْهَقِيُّ عَنِ الصُّوَلِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ أَبِي عَبَّادٍ عَنْ عَمِّهِ قَالَ:

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, - Al Bayhaqi, from Al Sowly, from Muhammad Bin Yahya Bin Abu Abbad, from his uncle who said,

سَمِعْتُ الرِّضَا ع يَوْمًا يُنْشِدُ شِعْرًا  
كُلُّنَا نَأْمُلُ مَدًّا فِي الْأَجَلِ - وَ الْمَنَايَا هُنَّ آفَاتُ الْأَمَلِ -  
لَا يَعْرُثُكَ أَبَاطِيلُ الْمُنَى - وَ الزُّمُ الْقَصْدُ وَ دَغْ عَنَّا الْعِلَلُ -  
إِنَّمَا الدُّنْيَا كَطَلٍ زَائِلٍ - حَلَّ فِيهِ رَاكِبٌ ثُمَّ رَحَلَ .

'I heard Al-Reza<sup>-asws</sup> prosing a poem one day: 'We all hope for an extension in the (life) term, and the wishes are a scourge of the hopes. Do not be deceived by the vanities of hope and stick to the purpose and leave the evils from you. But rather, the world is like a declining shadow a rider settles in it, then departs''<sup>94</sup>

79- جاء المجلس للمفيد ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بِابْنِ الرِّيَّاتِ عَنِ ابْنِ مَهْرُوزٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ رَأَى الْعَبْدُ أَجَلَهُ وَ سُرْعَتَهُ إِلَيْهِ أَنْبَعَصَ الْأَمَلَ وَ تَرَكَ طَلَبَ الدُّنْيَا.

(The book) 'Al Majalis of Al Mufeed, (and) 'Amaali' of the Sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad, well known as Ibn Zayyat, from Ibn Mahrawiya, from Dawood Bin Suleyman,

<sup>92</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 76

<sup>93</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 77

<sup>94</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 78

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> who said: 'Amir Al-Momineen<sup>-asws</sup> said: 'If the servant were to see his death and it's quickness to him, he would hate the hopes and neglect seeking the world''.<sup>95</sup>

80- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي عن المفيد عن الجعابي عن محمد بن الوليد عن عنبر بن محمد عن شعبة عن سلمة عن أبي الطوفيل قال سمعت أمير المؤمنين ع يقول إن أخوف ما أخاف عليكم طول الأمل و اتباع الهوى فأما طول الأمل فينسي الآخرة و أما اتباع الهوى فيصد عن الحق

(The book) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the Sheykh Al Tusi – From Al Jiany, from Muhammad Bin Al Waleed, from Anbar Bin Muhammad, from Shu'ba, from Salama, from Al Tufeyl who said,

'I heard Amir Al-Momineen<sup>-asws</sup> saying: 'The scariest of what I<sup>-asws</sup> am fearing upon you all are the long hopes and pursuing the whims. As for the long hopes, it makes one forget the Hereafter, and as for pursuing the whims, it blocks from the truth.

ألا و إن الدنيا قد تولت مذبرة و الآخرة قد أقبلت مقبله و لكل واحد منهما بنون فكونوا من أبناء الآخرة و لا تكونوا من أبناء الدنيا فإن اليوم عمل و لا حساب و الآخرة حساب و لا عمل.

Indeed, and the world is turning around going away while the Hereafter is coming facing, and for each one of the two there are sons, so be from sons of the Hereafter and do not be from sons of the world, for today there is work and there is not Reckoning, and the Hereafter there is Reckoning and there is no work''.<sup>96</sup>

81- ما، الأماالي للشيخ الطوسي قال أمير المؤمنين ع أيها الناس أصبحتم أغراضاً تنتضل فيكم المنايا و أموالكم تهب للمصائب ما طعمتم في الدنيا من طعام فلكم فيه غصص و ما شربتموه من شراب فلكم فيه شر

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'Amir Al-Momineen<sup>-asws</sup> said: 'O you people! You have become targets of the deaths descending among you, and your wealth is a plunder for the calamities. Whatever food you feed in the world, there is suffocation for you in it, and whatever drink you drink, there is choking for you in it.

و أشهد بالله ما تنالون في الدنيا نعمة تفرحون بها إلا بفراق أخرى تكفونها

And I<sup>-asws</sup> testify with Allah<sup>-azwj</sup>! You will not achieve any bounty in the world you can be rejoicing with except by separation of another you will be disliking it!

أيها الناس إننا حللنا و إياكم للبقاء لا للفناء و لكنكم من دار تنقلون فتزودوا لما أنتم صائرون إليه و خالدون فيه و السلام.

<sup>95</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 79

<sup>96</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 80

O you people! We<sup>-asws</sup> and you all have been Created for the remaining, not for the annihilation, but you are being transferred from a house, therefore provide for what you are going to, and you will be eternally in it. And the greetings!”<sup>97</sup>

82- ف، تحف العقول قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنِّي أُحَذِّرُكُمْ الدُّنْيَا فَإِنَّهَا خُلُوَّةٌ خَضِرَةٌ حُفَّتْ بِالسَّهَوَاتِ وَ تَحَبَّبَتْ بِالْعَاجِلَةِ وَ عُمِرَتْ بِالْأَمَالِ وَ تَزَيَّنَتْ بِالْعُرُورِ لَا تَدُومُ حَبْرُهَا وَ لَا تُؤْمِنُ فَجَعَلَهَا عَرَّازَةً ضَرَّازَةً زَائِلَةً نَافِذَةً أَكَاكِلَةً عَوَالَةً لَا تَعُدُّو إِذَا هِيَ تَنَاهَتْ إِلَى أُمْنِيَّةِ أَهْلِ الرَّغْبَةِ فِيهَا وَ الرِّضَى بِهَا

(The book) ‘Tuhaf Al Uqool’ –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘I<sup>-asws</sup> caution you of the world for it is sweet, green (young/beautiful). It is surrounded by the lustful desires, and it is beloved with the current and built with the (future) hopes and adorned with the deceptions. Its joy is not permanent, and its sudden disasters cannot be trusted. It is deceitful, harmful, transient, depleting, destructive, treacherous, not returning when it stays away to the wishes of the people desirous regarding it and are satisfied with it.

أَنْ تَكُونَ كَمَا قَالَ اللَّهُ سُبْحَانَهُ كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا

It becomes like what Allah<sup>-azwj</sup> the Glorious Said: **like water We Send it from the sky, so it mingles with the vegetation of the earth, then it becomes shattered which the winds scatter. And Allah was always Able upon all things, Powerful [18:45].**

مَعَ أَنَّ أَمْرًا لَمْ يَكُنْ مِنْهَا فِي حَبْرٍ إِلَّا أَعْقَبَتْهُ عِبْرَةٌ وَ لَمْ يَلْقَ مِنْ سَرَّائِهَا بَطْنًا إِلَّا مَنَحَتْهُ مِنْ صَرَائِهَا ظَهْرًا وَ لَمْ تُظَلِّهِ فِيهَا دِيمَةٌ رَخَاءٍ إِلَّا هَتَّتَتْ عَلَيْهِ مُرْتَدَّةٌ بَلَاءٍ

Along with it, a person does not happen to be in joy from it except it's consequence would be tears, and he did not receive any of its hidden comforts except from its apparent harms, and it does not shade in it a drizzle of prosperity except it pours upon it a downpour of afflictions.

إِذَا هِيَ أَصْبَحَتْ مُنْتَصِرَةً لَمْ تَأْمَنْ أَنْ تُمْسِيَ لَهُ مُنْكَرَةٌ وَ إِنْ جَانِبٌ مِنْهَا اعْدُوذَبَ لِأَمْرٍ وَ اخْلَوْلَى أَمْرٌ عَلَيْهِ جَانِبٌ مِنْهَا فَأَوْرَى وَ مَا أَمْسَى أَمْرٌ مِنْهَا فِي جَنَاحِ أَمْنٍ إِلَّا أَصْبَحَ فِي أَخْوَفِ خَوْفِ عَرَّازَةٍ غُرُورٍ مَا فِيهَا فَايَةٌ فَإِنْ مَنْ عَلَيْهَا

If in the morning it gives victory, there is no safety that there would be defeat for him in the evening; and if a side from it is fresh for a person and sweet, it will be bitter upon it from (the other) side; and no person from is in a wing of safety in the evening, except he would be in most scary fear in the morning. It is deceitful, whatever in it is to perish. The ones upon it will perish.

لَا خَيْرَ فِي شَيْءٍ مِنْ زَادِهَا إِلَّا التَّقْوَى مَنْ أَقَلَّ مِنْهَا اسْتَكْتَرَّ بِمَا يُؤْمِنُهُ وَ مَنْ اسْتَكْتَرَّ مِنْهَا لَمْ يَدُمْ لَهُ وَ زَالَ عَمَّا قَلِيلٍ عَنْهُ

There is no good in anything from its provisions except the piety. One who takes little from it will have plenty from what he can rely on, and one who takes plenty from it will not stay for him and will decline from him after a little while.

<sup>97</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 81

كَمْ مِنْ وَائِقٍ بِهَا قَدْ فَجَعَتْهُ وَ ذِي طُمَأْنِينَةٍ إِلَيْهَا قَدْ صَرَعَتْهُ وَ ذِي حَدَرٍ قَدْ خَدَعَتْهُ وَ كَمْ ذِي أُجْمَةٍ فِيهَا قَدْ صَبَّرَتْهُ حَقِيرًا وَ ذِي نُحُوزٍ قَدْ رَدَّتْهُ خَائِفًا فَقِيرًا وَ كَمْ ذِي تَاجٍ قَدْ أَكْبَتَهُ لِلْيَدَيْنِ وَ الْقَمَمِ

How many have trusted with it have been disillusioned by it, and ones coveting it have been knocked down by it, and ones with caution having been deceived by it; and how many were masterful with were made lowly by it, and ones with pride were returned as fearful, impoverished by it, and how many with a crown have been overthrown for the hands and the mouth.

سُلْطَانُهَا ذُلٌّ وَ عَيْشُهَا رَنَقٌ وَ عَذْبُهَا أُجَاجٌ وَ خُلُوقُهَا صَبْرٌ حَيْثُهَا بَعْضٌ مَوْتٌ وَ صَحِيحُهَا بَعْضٌ سُقْمٌ وَ مَنِيْعُهَا بَعْضٌ اهْتِصَامٌ وَ مُلْكُهَا مَسْلُوبٌ وَ عَزِيْزُهَا مَغْلُوبٌ وَ أَمْنُهَا مُنْكَوبٌ وَ جَارُهَا مُخْرُوبٌ

Its authority is disgrace, and its life is gloomy, and its freshness is salty, and its sweetness is bitter. It's living one is a target of death, and its healthy one is a target of sickness, and its secure one is a target of wrongdoing, and it's kingdom is stripped, and its mighty ones are overcome, and its fortified one is overturned, and its neighbour is made to flee.

وَ مِنْ وَرَاءِ ذَلِكَ سَكْرَاتُ الْمَوْتِ وَ زَفَرَاتُهُ وَ هَوُلُ الْمَطْلَعِ وَ الْوُفُوفُ بَيْنَ يَدَيِ الْحَاكِمِ الْعَدْلِ لِيَجْزِيَ الَّذِينَ أَسَاؤُوا بِمَا عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And from behind all that there are pangs of death, and it's exhalation, and emerging horrors, and the pausing in front of the Just Judge **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].**

أَلَسْتُمْ فِي مَسَاكِينِ مَنْ كَانَ أَطْوَلَ مِنْكُمْ أَعْمَارًا وَ أَثَبَّ أَثَارًا وَ أَعَدَّ مِنْكُمْ عَدِيدًا وَ أَكْثَفَ مِنْكُمْ جُنُودًا وَ أَشَدَّ مِنْكُمْ عُثُودًا تَعْبُدُوا لِلدُّنْيَا أَيَّ تَعْبُدِ وَ أَنْتُمْ هِيَ أَيَّ إِيْتَارٍ تُمْ طَعَنُوا عَنْهَا بِالصَّغَارِ

Aren't you (living) in the dwellings of the ones who were of longer life spans than yours, and clearer of impacts, and more numerous than you in numbers, and stronger than you in armies, and severer than you in stubbornness? They were in servitude to the world, i.e. they were enslaved (to the world), and they preferred it, i.e. more than anything else, then they had to leave it belittled.

أَفَبِهَذَا تُؤْتِرُونَ أَمْ عَلَى هَذِهِ تَخْرُصُونَ أَمْ إِلَيْهَا تَطْمَئِنُّونَ يَقُولُ اللَّهُ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَشُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ خَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ

Is it this you are preferring, or are being greedy upon this, or are reassured to it? Allah<sup>-azwj</sup> Says: **One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15] They are those, there wouldn't be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16].**

فَبَسَّسَتِ الدَّارَ لِمَنْ لَمْ يَنْهَئْهَا وَ لَمْ يَكُنْ فِيهَا عَلَى وَجَلٍ وَ اَعْلَمُوا وَ أَنْتُمْ تَعْلَمُونَ أَنْتُمْ تَارِكُوهَا لَا بُدَّ وَ إِنَّمَا هِيَ كَمَا نَعَتَ اللَّهُ لَعِبٌ وَ هَوًى وَ زِينَةٌ وَ تَفَاضُلٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ

It is an evil house for the one not being watchful of it and does not happen to be upon fear from it. And know, and you are knowing you will be leaving it, there being no escape, and rather it is like what Allah<sup>-azwj</sup> has Described: **a play, and an amusement, and an adornment, and your priding between yourselves regarding the wealth and the children [57:20].**

فَانْعَبُوا فِيهَا بِالَّذِينَ كَانُوا يَنْتَوْنَ بِكُلِّ رِيعٍ آيَةً يَعْبُتُونَ وَيَتَّخِذُونَ مَصَانِعَ لَعَلَّهُمْ يَخْلُدُونَ وَ بِالَّذِينَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً وَ انْعَبُوا بِمَنْ رَأَيْتُمْ مِنْ إِخْوَانِكُمْ كَيْفَ حُمِلُوا إِلَى قُبُورِهِمْ وَ لَا يُدْعَوْنَ زُكْبَانًا وَ أَنْزِلُوا وَ لَا يُدْعَوْنَ ضَيْفَانًا

Take preaching in it with the ones who had built a monument in every height in vain, and they had taken fortresses perhaps they could be living eternally, and (take preaching) with the ones who had said, 'Who is stronger than us in strength?' and take preaching with the ones from your brethren who you have seen been taken to their graves and they were not invited as riders are and lodged, nor were they invited as guests.

وَ جَعَلَ لَهُمْ مِنَ الصَّرِيحِ أَكْنَانًا [أَكْمَانًا] وَ مِنَ الثَّرَابِ أَكْفَانًا [أَكْمَانًا] وَ مِنَ الرُّفَاتِ حِيرَانًا [حِيرَانًا] فَهُمْ حَيْرَةٌ لَا يُجِيبُونَ دَاعِيًا وَ لَا يَمْتَعُونَ ضَيْمًا لَا يَزُورُونَ وَ لَا يُزَارُونَ حُلَمَاءٌ قَدْ بَادَتْ أَضْعَاغُهُمْ جَهْلَاءٌ قَدْ دَهَبَتْ أَحْقَادُهُمْ لَا تُحْشَى فُجْعَتُهُمْ وَ لَا يُرْجَى دَفْعُهُمْ وَ هُمْ كَمَنْ لَمْ يَكُنْ

And houses have been made for them from the graves, and shroud from the soil, and neighbours from the mortal remains. They are neighbour neither answering a caller nor defending against an aggressor, nor are they visiting nor are being visited. They are lenient whose rancour has distanced, ignorant whose grudges have gone away. Neither is their evil anticipated, nor is their support hoped for, and they are like the ones who did not exist.

وَ كَمَا قَالَ اللَّهُ سُبْحَانَهُ فَبَلَدِكَ مَسَاكِينُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ كُنَّا نَحْنُ الْوَارِثِينَ

And like what Allah<sup>-azwj</sup> Glorious Said: **So, these are their dwellings. There have not been lived in from after them except a little (while); and We were the Inheritors [28:58].**

اسْتَبَدَّلُوا بِظَهْرِ الْأَرْضِ بَطْنًا وَ بِالسَّعَةِ ضَيْقًا وَ بِالْأَهْلِ غُرْبَةً وَ بِالثَّوْرِ ظُلْمَةً جَاءُوهَا كَمَا فَارَقُوهَا خِفَاءً غُرَاءً قَدْ طَعَنُوا مِنْهَا بِأَعْمَالِهِمْ إِلَى الْحَيَاةِ الدَّائِمَةِ وَ إِلَى خُلُودٍ أَبَدٍ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَ عِندَ عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ.

They were replaced with the exterior of the earth for its interior, and with the expanse for the narrowness, and with the people for estrangement, and with the light for the darkness. They came to it like what they separated from it, barefoot, naked. They moved away from it with their deeds to the permanent life and to the eternality, forever. Allah<sup>-azwj</sup> Blessed and Exalted Says: **Just as We Began the first creation, We will Repeat it, being a Promise upon Us. We will certainly be Doing it! [21:104]**.<sup>98</sup>

83- ما، الأماالي للشيخ الطوسي القمّاء عن المَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع قَالَ قَالَ الصَّادِقُ ع مَنْ صَفَّتْ لَهُ دُنْيَاهُ فَاتَّقِمَهُ فِي دِينِهِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

<sup>98</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 82

‘From Abu Al Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Al-Sadiq<sup>-asws</sup>: ‘The one whose world is clear (smooth) for him should accuse regarding his religion’’.<sup>99</sup>

84- ما، الأماالي للشيخ الطوسي الفخام عن عمه عن محمد بن جعفر عن محمد بن المثنى عن أبيه عن عثمان بن زيد عن جابر الجعفي عن الباقر ع قال: يا جابر أنزل الدنيا منك كمنزل نزلته تريد التحول عنه و هل الدنيا إلا دابة ركبته في منامك فاستيقظت و أنت على فراشك غير راكب و لا أحد يغبى بها أو كثوب لبسته أو كجارية وطنتها

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Fahham, from his uncle, from Muhammad Bin Ja’far, from Muhammad Al Musanna, from his father, from Usman Bin Zayd, from Jabir Al Jufy,

‘From Al-Baqir<sup>-asws</sup> having said: ‘O Jabir! Accord to the world a status from you like a house you have lodged in intending to transfer away from it, and is the world except an animal you are riding it in your dream, so you wake up and you are upon your bed, not riding? And there is no one caring about it. Or (it is) like a dress you wear, or like a slave girl you have slept with.

يا جابر الدنيا عند ذوي الألباب كفيء الظلال.

O Jabir! The world, in the view of the ones with understanding, is like the fleeting (passing) shade’’.<sup>100</sup>

85- ما، الأماالي للشيخ الطوسي عن ابن الصلت عن ابن علفة عن القاسم بن جعفر عن عباد بن أحمد القزويني قال حدثني عمي عن أبيه عن موسى الجهني عن زيد بن وهب عن عتبة بن عامر الجهني قال: سمعت سلمان الفارسي و قد أكره على طعام فقال حسبي إني سمعت رسول الله ص يقول إن أكثر الناس شبعاً في الدنيا أكثرهم جوعاً في الآخرة يا سلمان إنما الدنيا سجن المؤمن و جنة الكافر.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – From Ibn Al Salt, from Ibn Uqdah, from Al Qasim Bin Ja’far, from Abbad Bin Ahmad Al Qazwiny who said, ‘My uncle narrated to me, from his father, from Musa Al Juheyry, from Zayd Bin Wahab, from Uqba Bin Aamir Al Juhanny who said,

‘I heard Salman Al-Farsy<sup>-ra</sup>, and he<sup>-ra</sup> had been coerced upon a meal. He<sup>-ra</sup> said: ‘It suffices me<sup>-ra</sup>, I<sup>-ra</sup> have heard Rasool-Allah<sup>-saww</sup> saying: ‘The people most satiated in the world would be the hungriest in the Hereafter! O Salman<sup>-ra</sup>! But rather, the world is a prison for the Momin and a garden for the Kafir’’.<sup>101</sup>

86- ما، الأماالي للشيخ الطوسي عن مجاهد عن ابن عمر قال قال رسول الله ص كن في الدنيا كأنك غريب أو كأنك غابر سبيل و عُد نفسك في أصحاب القبور

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – from Mujahid, from Ibn Umar who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Be in the world as if you are a stranger, or as if you are a passer-by, and count yourself among occupants of the graves’.

<sup>99</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 83

<sup>100</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 84

<sup>101</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 85

قَالَ مُجَاهِدٌ وَ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ وَ أَنْتَ يَا عَبْدَ اللَّهِ إِذَا أُمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ أَنْ تُصْبِحَ وَ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ أَنْ تُمَسِيَ وَ اخُذْ مِنْ حَيَاتِكَ لِمَوْتِكَ وَ مِنْ صِحَّتِكَ لِسَقَمِكَ فَإِنَّكَ لَا تَدْرِي مَا اسْتَمَكَ غَدًا.

Mujahid said, 'And he<sup>-saww</sup> said to Abdullah Bin Umar: 'And you, O Abdullah! When you come to a morning, do not discuss yourself in the morning, and when you come to an evening, do not discuss yourself in the evening, and take from your life for your death, and from your well-being for your illness, for you don't know what your name will be tomorrow'.<sup>102</sup>

87- ما، الأماالي للشيخ الطوسي عن العَصَائِرِيَّ عَنِ التَّلَعُّكِرِيِّ عَنِ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنِ الْوَشَاءِ عَنِ ثَعْلَبَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنَّمَا الدُّنْيَا فَنَاءٌ وَ عَنَاءٌ وَ عِبْرٌ وَ غَيْرٌ

(The book) 'Al Amaali' of the Sheykh Al Tusi – From Al gazairy, from Al Tal'akbury, from Ibn Uqda, from Al Hassan Bin Ali Bin Ibrahim Al Alawy, from Al Washa, from Sa'alba,

'From Abu Abdullah<sup>-asws</sup> having said; 'Amir Al-Momineen<sup>-asws</sup> had said: 'But rather the world is perishable, and fatigue, and lesson, and change.

فَمِنْ فَنَائِهَا أَنَّ الدَّهْرَ مُوَيَّرَ قَوْسُهُ مُفَقِّقٌ نَبْلُهُ يَرْمِي الصَّحِيحَ بِالسَّقَمِ وَ الْحَيَّ بِالْمَوْتِ

From its perishing is that the times are a tension in its string, and its bow is having pulled its arrow to shoot the healthy with the illness, and the living with the death.

وَ مِنْ عَنَائِهَا أَنَّ الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ وَ يَبْنِي مَا لَا يَسْكُنُ

And from its fatigue is that the people amasses what he does not consume, and builds what he does not dwell in.

وَ مِنْ غَيْرِهَا أَنَّكَ تَرَى الْمُتَعَبُوطَ مَرْخُومًا وَ الْمَرْخُومَ مَعْبُوطًا لَيْسَ مِنْهَا إِلَّا نَعِيمٌ زَالٌ وَ بُؤْسٌ نَزَلٌ

And from its lessons is that you see the joyful being deprives, and the deprived being joyful. There isn't from it anything except a declining bounty, and a befalling affliction.

وَ مِنْ غَيْرِهَا أَنَّ الْمَرْءَ يُشْرِفُ عَلَى أَمَلِهِ فَيَحْتَطِفُهُ مِنْ دُونِهِ أَجَلُهُ.

And from its changes is that the person overlooks upon his wishes (about to be achieved), so his death snatches it from under him".<sup>103</sup>

- قَالَ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَمْ مِنْ مُسْتَنْدَجٍ بِالْإِحْسَانِ إِلَيْهِ مَعْرُورٍ بِالسَّيْرِ عَلَيْهِ مَفْتُونٌ بِحُسْنِ الْقَوْلِ فِيهِ وَ مَا أَبْلَى اللَّهُ عَبْدًا بِمِثْلِ الْإِمْلَاءِ لَهُ.

Abu Abdullah<sup>-asws</sup> said: 'And Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'How many have been lured with the favours to him deceived by the cover upon

<sup>102</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 86

<sup>103</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 87 a



him, tempted with the goodly words regarding him, and Allah<sup>-azwj</sup> has not Tried a servant with the like of the bellyful to him".<sup>104</sup>

ما، الأماالي للشيخ الطوسي عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي دَاوُدَ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ الْمُقْسَمِيِّ عَنْ بِشْرِ بْنِ زَادَانَ عَنْ عُمَرَ بْنِ صَبِيحٍ عَنِ الصَّادِقِ ع مِثْلَهُ بِتَغْيِيرٍ مَا وَ قَدْ أَتَيْنَاهُمَا فِي بَابِ الْمَوَاعِظِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – From a group, from Abu Al Mufazzal, from Abdullah Bin Abu Dawood, from Ibrahim Bin Al Hassan Al Miqsamy, from Bishr Bin Zazan, from Umar Bin Sabeeh,

'From Al-Sadiq<sup>-asws</sup> – similar to it with changes what we have affirmed in the chapter of preaching".<sup>105</sup>

88- ف، تحف العقول قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع بِالْبَصْرَةِ فَلَمَّا فَرَغَ مِنْ قِتَالِ مَنْ قَتَلَهُ أَشْرَفَ عَلَيْنَا مِنْ آخِرِ اللَّيْلِ فَقَالَ مَا أَنْتُمْ فِيهِ فَقُلْنَا فِي دَمِ الدُّنْيَا فَقَالَ عَلَامَ تَدُمُ الدُّنْيَا يَا جَابِرُ

(The book) 'Tuhaf Al Uqool' –

'Jabir Bin Abdullah Al-Ansary said, 'We were with Amir Al-Momineen<sup>-asws</sup> in Al-Basra. When he<sup>-asws</sup> was free from the fighting the ones who (had come to) kill him<sup>-asws</sup>, he<sup>-asws</sup> emerged to us at the end of the night. He<sup>-asws</sup> said: 'What are you (discussing) in?' We said, 'Condemnation of the world'. He<sup>-asws</sup> said: 'Based upon what are you condemning the world, O Jabir?'

ثُمَّ حَمَدَ اللَّهُ وَ أَتَى عَلَيْهِ وَ قَالَ أَمَا بَعْدُ فَمَا بَالُ أَقْوَامٍ يَدُمُونَ الدُّنْيَا انْتَحَلُوا الرُّهْدَ فِيهَا الدُّنْيَا مَنْزِلُ صِدْقٍ لِمَنْ صَدَقَهَا وَ مَسْكَنُ عَافِيَةٍ لِمَنْ فَهِمَ عَنْهَا وَ دَارُ غَيٍّ لِمَنْ تَزَوَّدَ مِنْهَا

Then he<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and said: 'As for after, what is the people with a people condemning the world? Are they arrogating the ascetism in it? The world is at the status of the honesty for the one who is honest with it, and a dwelling of well-being for the one who understands about it, and it is a house of riches for the one who provides (for the Hereafter) from it.

فِيهَا مَسْجِدُ أَنْبِيَاءِ اللَّهِ وَ مَهْبِطُ وَحْيِهِ وَ مُصَلَّى مَلَائِكَتِهِ وَ مَسْكَنُ أَجْبَائِهِ وَ مُنْجَرُ أَوْلِيَائِهِ اِكْتَسَبُوا فِيهَا الرَّحْمَةَ وَ رَزَحُوا مِنْهَا الْجَنَّةَ

There are places of Sajdah of the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> in it, and descent of His<sup>-azwj</sup> Revelation, and praying places of His<sup>-azwj</sup> Angels, and dwelling of His<sup>-azwj</sup> Loved ones, and a store of His<sup>-azwj</sup> friends. They attain the Mercy in it, and they gain the Paradise from it.

فَمَنْ ذَا يَدُمُ الدُّنْيَا يَا جَابِرُ وَ قَدْ آذَنْتَ بِبَيْنِهَا وَ نَادَتْ بِانْقِطَاعِهَا وَ نَعَتْ نَفْسَهَا بِالزَّوَالِ وَ مَثَلَتْ بِبِلَائِهَا الْبَلَاءَ وَ شَوَّقَتْ بِسُرُورِهَا إِلَى السُّرُورِ رَاحَتْ بِفَجِيعَةٍ وَ ابْتَكَرَتْ بِنِعْمَةٍ وَ عَافِيَةٍ تَرْهَبُهَا وَ تَرْغِبُهَا

So what then would condemn the world, O Jabir, and it has proclaimed with irrevocable divorce, and called for its termination, and has attributed itself with the decline, and has exhibited the afflictions with its afflictions, and it has made desirous with its happiness to the

<sup>104</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 87 b

<sup>105</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 87 c



happiness of comfort along with a calamity, and it begins with a bounty and well-being, as a dread and a desire.

يَذُمُّهَا قَوْمٌ عِنْدَ النَّدَامَةِ وَ يَحْمَدُهَا آخَرُونَ عِنْدَ السَّلَامَةِ خَدَمَتْهُمْ جَمِيعاً فَصَدَّقَتْهُمْ وَ ذَكَرَهُمْ فَذَكَّرُوا وَ وَعَظَتْهُمْ فَأَتَعَطَّوْا وَ خَوَّفَتْهُمْ فَخَافُوا وَ شَوَّقَتْهُمْ فَاشْتَأَوْا

A people condemn it during regret and other praise it during the safety. It served them all. It reminded them, so they remembered, and it preached them, so they took preaching, and it frightened them, so they feared, and it made them desirous, so they were desirous.

فَأَيُّهَا الدَّامُ لِلدُّنْيَا الْمُغْتَرُّ بِغُرُوبِهَا مَتَى اسْتَدَمَّتْ إِلَيْكَ بَلْ مَتَى غَرَّتْكَ بِنَفْسِهَا أَمْ بِصَارِعِ آبَائِكَ مِنَ الْبَلَى أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ مِنَ الثَّرَى

O you condemner of the world, the one deceived by its deception! When did it make itself condemnable to you? But when did it deceive you by itself? It is by the lying places of your forefathers from the decay, or with the lying places of your foremothers from the soil?

كَمْ مَرَضَتْ يَدَيْكَ وَ عَلَلَّتْ بِكَفَيْكَ تَسْتَوْصِفُ لَهُمُ الدَّوَاءَ وَ تَطْلُبُ لَهُمُ الْأَطِبَّاءَ لَمْ تَدْرِكْ فِيهِ طَلِبَتَكَ وَ لَمْ تُسَعِفْ فِيهِ بِحَاجَتِكَ

How many a people were sick in your hands, and were ill in your palms, the cure was prescribed for them, and the physicians were sought for them, your requirements were not realised regarding it, and you were not helped with your needs!

بَلْ مَثَلَتِ الدُّنْيَا بِهِنَّ نَفْسَكَ وَ بِحَالِهِ خَالَكَ عَدَاةٌ لَا يَنْفَعُكَ أَجْبَاؤُكَ وَ لَا يُغْنِي عَنْكَ نِدَاؤُكَ حِينَ يَشْتَدُّ مِنَ الْمَوْتِ أَعَالِيْنُ الْمَرَضِ وَ أَلِيمُ لَوَاعَاتِ الْمَضَضِ حِينَ لَا يَنْفَعُ الْأَلِيلُ وَ لَا يَدْفَعُ الْعَوِيلُ يَحْفَرُ بِهَا الْحَيَازُومُ وَ يُعْضُ بِهَا الْحُلُفُومُ لَا يَسْمِعُهُ النَّدَاءُ وَ لَا يَرُوعُهُ الدَّعَاءُ

But the world resembled yourself with it, and your situation with its situation of tomorrow (when) neither will your loved ones benefit you nor will your calls avail you when the pains of illness intensify at death to sting the suffering when neither will the pains benefit, nor will the groans defend. The saliva passes through the mouth and biting the throat. Neither does he hear the call, nor does he care of the calling.

فَيَا طُولَ الْحُزْنِ عِنْدَ انْقِطَاعِ الْأَجَلِ ثُمَّ يُرَاحُ بِهِ عَلَى شَرْجِعٍ ثَقِيلَةٍ أَكْفَتْ أَرْبَعٌ فَبِضْجِعٍ فِي قَبْرِهِ فِي مَحَلٍّ لَبِثَ وَ ضَبِقَ جَدَتْ فَذَهَبَتِ الْجِدَّةُ وَ انْقَطَعَتِ الْمُدَّةُ وَ رَضَضَتْهُ الْعُطْفَةُ وَ قَطَعَتْهُ الْطَفَّةُ لَا يُقَارِبُهُ الْأَخْلَاءُ وَ لَا يُلِمُّ بِهِ الرُّوَّارُ وَ لَا أَسَقَّتْ بِهِ الدَّارُ

Oh how lengthy is the grief at the termination of the term! Then he is carried with upon a coffin by four hands and is placed in his grave, to stay in a narrow grave. So the strength is gone, and the period is terminated, and the compassionate ones have left him. The friends do not come near him anymore nor are the visitors aware of him, nor is the house extended with him.

انْقَطَعَ دُونَهُ الْأَثَرُ وَ اسْتُعْجِمَ دُونَهُ الْخَبَرُ وَ بَكَرَتْ وَرَثَتُهُ فَفُسِمَتْ تَرَكَّتُهُ وَ لَحِقَهُ الْخُوبُ وَ أَخَاطَتْ بِهِ الدُّنُوبُ فَإِنْ يَكُنْ قَدَّمَ خَيْراً طَابَ مَكْسَبُهُ وَ إِنْ يَكُنْ قَدَّمَ شَرّاً تَبَّ مُنْقَلَبُهُ

The traces are cut off besides him, and the news is muted besides him, and his inheritors come early morning and divide his legacy, and the woe faces him, and the sins are surrounding

him. If he happened to have sent good deeds ahead, his prize will be good, and if happened to have sent evil ahead, he will be turning in anguish.

وَكَيْفَ يَنْفَعُ نَفْسًا قَرَأَهَا وَ الْمَوْتُ قَصَارُهَا وَ الْقَبْرُ مَزَارُهَا فَكَيْفَ يَحْذَا وَاعِظًا كَفَى يَا جَابِرُ امْضِ مَعِيَ

And how can a soul benefit of its dwelling while the death is its castle, and the grave is its shrine? Therefore suffice with this as a preaching, O Jabir, come with me<sup>-asws</sup>!

فَمَضَيْتُ مَعَهُ حَتَّى أَتَيْنَا الْقُبُورَ فَقَالَ يَا أَهْلَ الثَّرْبَةِ وَ يَا أَهْلَ الْعُرْبَةِ أَمَّا الْمَنَازِلُ فَقَدْ سُكِنَتْ وَ أَمَّا الْمَوَارِيثُ فَقَدْ قُسِمَتْ وَ أَمَّا الْأَزْوَاجُ فَقَدْ نُكِحَتْ هَذَا خَيْرٌ مَا عِنْدَنَا فَمَا خَيْرٌ مَا عِنْدَكُمْ

I went with him<sup>-asws</sup> until we came to the graves. He<sup>-asws</sup> said: 'O people of the soil! And of people of the estrangement! As for the houses, so these have been settled in (by others), and as for the inheritance, so it has been divided, and as for the spouses, so they have re-married. This is the news of what is with us, so what is the news of what is with you?'

ثُمَّ أَمْسَكَ عَنِّي مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ وَ الَّذِي أَقْلَ السَّمَاءَ فَعَلَتْ وَ سَطَحَ الْأَرْضَ فَدَحَتْ لَوْ أَذِنَ لِلْقَوْمِ فِي الْكَلَامِ لَقَالُوا إِنَّا وَجَدْنَا خَيْرَ الرِّادِ التَّقْوَى

Then he<sup>-asws</sup> withheld from me for a while, then raised his<sup>-asws</sup> head. He<sup>-asws</sup> said: 'By the One<sup>-azwj</sup> Who Raised the sky, so it was exalted, and Extended the earth so it spread out! Had there been Permission for the people to talk, they would say, 'We have found that the best provision is the piety!'

ثُمَّ قَالَ يَا جَابِرُ إِذَا شِئْتَ فَارْجِعْ.

Then he<sup>-asws</sup> said: 'O Jabir! Whenever you so desire to, you can return'.<sup>106</sup>

89- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَخِيهِ سَهْلِ الْخُلَوَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا عِيسَى فِي سِيَاحَتِهِ إِذْ مَرَّ بِقَرْيَةٍ فَوَجَدَ أَهْلَهَا مَوْتَى فِي الطُّرُقِ وَ الدُّوَرِ

(The book) 'Ilal Al Sharaie' – From his father, from Sa'ad, from Ibn Yazeed, from Muhammad Bin Amro, from Salih Bin Saeed, from his brother Sahl Al Kulwany,

'From Abu Abdullah<sup>-asws</sup> having said: 'While Isa<sup>-as</sup> was in his<sup>-as</sup> walks when he<sup>-as</sup> passed by a town the inhabitants of which had died in the roads and the houses'.

قَالَ فَقَالَ إِنَّ هَؤُلَاءِ مَاتُوا بِسَخَطَةٍ وَ لَوْ مَاتُوا بِغَيْرِهَا تَدَاَفَتُوا

He<sup>-asws</sup> said: 'He<sup>-as</sup> said: 'They have died of Wrath, and had they died due to something else, they would have buried each other!'

قَالَ فَقَالَ أَصْحَابُهُ وَدِدْنَا أَنَّ عَرَفْنَا قِصَّتَهُمْ فَقِيلَ لَهُ نَادِهِمْ يَا رُوحَ اللَّهِ

He<sup>-asws</sup> said: 'His<sup>-as</sup> companions said, 'We would love to know their story'. It was said to him<sup>-as</sup>, 'Call out to them, O Spirit of Allah<sup>-azwj</sup>!'

قَالَ فَقَالَ يَا أَهْلَ الْفَرَةِ فَأَجَابَهُ مُجِيبٌ مِنْهُمْ لَبَّيْكَ يَا رُوحَ اللَّهِ قَالَ مَا خَالَكُمْ وَمَا فَصَّيْتُكُمْ قَالَ أَصْبَحْنَا فِي عَافِيَةٍ وَ بَيْنَا فِي الْهَوَايَةِ

He<sup>-asws</sup> said: 'He<sup>-as</sup> said: 'O people of the town!' A responder from them answered him<sup>-as</sup>, 'At your<sup>-as</sup> service, O Spirit of Allah<sup>-azwj</sup>!' He<sup>-as</sup> said: 'What is your situation and what is your story?' He said, 'We woke up in the morning in well-being and we spent the night in the Abyss!'

قَالَ فَقَالَ مَا الْهَوَايَةُ قَالَ بِحَارٍ مِنْ نَارٍ فِيهَا جِبَالٌ مِنْ نَارٍ

He<sup>-asws</sup> said: 'He<sup>-as</sup> said: 'What is the Abyss?' He said, 'An ocean of fire wherein are mountains of fire!'

قَالَ وَمَا بَلَغَ بِكُمْ مَا أَرَى قَالَ حُبُّ الدُّنْيَا وَ عِبَادَةُ الطَّاغُوتِ

He<sup>-as</sup> said: 'What made you reach to what I<sup>-as</sup> see?' He said, 'Love of the world and worshipping the tyrants'.

قَالَ وَمَا بَلَغَ مِنْ حُبِّكُمْ الدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَقْبَلَتْ فَرِحَ وَإِذَا أَدْبَرَتْ حَزِنَ

He<sup>-as</sup> said: 'And what was the extent of your love of the world?' He said, 'Like the love of the child for its mother. When she comes, he is happy, and when she turns around, he grieves'.

قَالَ وَمَا بَلَغَ مِنْ عِبَادَتِكُمُ الطَّاغُوتِ قَالَ كَانُوا إِذَا أَمَرُوا أَطَعْنَاهُمْ

He<sup>-as</sup> said: 'And what was the extent of your worshipping the tyrants?' He said, 'Whenever they ordered, we obeyed them'.

قَالَ فَكَيْفَ أَجَبْتَنِي أَنْتَ مِنْ بَيْنِهِمْ قَالَ لِأَنَّهُمْ مُلْجَمُونَ بِلُجْمٍ مِنْ نَارٍ عَلَيْهِمْ مَلَائِكَةُ غِلَظٍ شَدَادٍ وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ مِنْهُمْ فَلَمَّا أَصَابَهُمُ الْعَذَابُ أَصَابَنِي مَعَهُمْ فَأَنَا مُعَلَّقٌ بِشَجَرَةٍ أَخَافُ أَنْ أَكْبُكَبَ فِي النَّارِ

He<sup>-as</sup> said: 'How come you responded to me<sup>-as</sup> from between them (all)?' He said, 'Because they are with reins of fire. Upon them are Angels of severe cruelty, and I was among them and did not happen to be from them. When the Punishment hit them, it hit me along with them, so I am adhering to a tree fearing that I might collapse into the Fire'.

قَالَ فَقَالَ عِيسَى ع النَّوْمُ عَلَى الْمَرَائِلِ وَ أَكْلُ خُبْرِ الشَّعِيرِ كَثِيرٌ مَعَ سَلَامَةِ الدِّينِ.

He<sup>-asws</sup> said: 'Isa<sup>-as</sup> said: 'The sleeping upon the rubbish dump and eating barley bread frequently is with safety of religion''.<sup>107</sup>

90- مع، معاني الأخبار عن ابن الوليد عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَفَعَهُ إِلَى عَمْرِو بْنِ مُنَجِّعٍ رَفَعَهُ إِلَى عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ تَحْتَهُ كَنْزٌ هُمَا قَالَ كَانَ ذَلِكَ الْكَنْزُ لَوْحاً مِنْ ذَهَبٍ فِيهِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَجِبْتُ لِمَنْ يَعْلَمُ أَنَّ

<sup>107</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 89

الْمَوْتُ حَقٌّ كَيْفَ يَفْرَحُ عَجِبْتُ لِمَنْ يُؤْمِنُ بِالْقَدَرِ كَيْفَ يَحْزَنُ عَجِبْتُ لِمَنْ يَذْكُرُ النَّارَ كَيْفَ يَضْحَكُ عَجِبْتُ لِمَنْ يَرَى الدُّنْيَا وَ تَصْرِفُ أَهْلَهَا خَالًا بَعْدَ خَالٍ كَيْفَ يَطْمَئِنُّ إِلَيْهَا.

(The book) 'Ma'any Al Akhbar' – From Ibn Al Waleed, from Muhammad Al Attar, from Al Ashari, from Al Hassan Bin Ali, raising it to Amro Bin Jumie,

'Raising it to Ali<sup>-asws</sup> regarding Words of Mighty and Majestic: **and beneath it was a treasure for them, [18:82]**. He<sup>-asws</sup> said: 'That treasure was a tablet of gold wherein was written: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! I am surprised at the one who knows that the death is true, how he can rejoice. I am surprised at the one who believes in the Pre-determination how he can grieve. I am surprised at the one who remembers the Fire how he can laugh. I am surprised at the one who sees the world and it's exchanging its inhabitants, state after state, how he can be reassured to it".<sup>108</sup>

91- مع، معاني الأخبار عن أبيه عن سعد بن الربيع عن أبيه عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَحْبَبَ بَنِي جَبْرِئِيلَ ع أَنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ مَا يَجِدُهَا عَائِقٌ وَ لَا قَاطِعٌ رَحِمٍ وَ لَا شَيْخٌ زَانٍ وَ لَا جَارٌ إِزَارُهُ حِيَلَاءَ وَ لَا قَتَانٌ وَ لَا مَتَانٌ وَ لَا جَعْفَرِيٌّ

(The book) 'Ma'any Al Akhbar' – From his father, from Sa'ad, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> informed me<sup>-saww</sup> that the aroma of Paradise will be felt (smelt) from a travel distance of a thousand years. It will neither be felt (smelt) by one disowned (by parents), nor a terminator of kinship, nor an elderly adulterer, nor a neighbour whose garments are pompous, nor a skilled artist, not a conferrer (upon Allah<sup>-azwj</sup>), nor a 'Ja'zary'

قَالَ قُلْتُ فَمَا الْجَعْفَرِيُّ قَالَ الَّذِي لَا يَشْبَعُ مِنَ الدُّنْيَا.

He (the narrator) said, 'I said, 'What is the 'Ja'zary'? He<sup>-asws</sup> said: 'The one who is not satiated from the world (no matter how much he has)".<sup>109</sup>

و فِي حَدِيثٍ آخَرَ وَ لَا حَيُوفٌ وَ هُوَ النَّبَاشُ وَ لَا زَنُوفٌ وَ هُوَ الْمُخَنَّثُ وَ لَا جَوَاضٌ وَ لَا جَعْفَرِيٌّ وَ هُوَ الَّذِي لَا يَشْبَعُ مِنَ الدُّنْيَا.

And in another Hadeeth: 'Not a 'Hayouf', and he is the grave robber, nor a 'Zanouf', and he is the effeminate, nor a 'Jawwaz' and he is the one who is not satiated from the world (no matter how much he has)".<sup>110</sup>

92- مع، معاني الأخبار عن أبيه عن سعد بن الربيع عن الأصْبَهَائِيِّ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصٍ قَالَ: سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ ع عِنْدَ قَتْرِ وَ هُوَ يَقُولُ إِنَّ شَيْئًا هَذَا آخِرُهُ لَحَقِيقٌ أَنْ يُزْهَدَ فِي أَوَّلِهِ وَ إِنَّ شَيْئًا هَذَا أَوَّلُهُ لَحَقِيقٌ أَنْ يُخَافَ آخِرُهُ.

<sup>108</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 90

<sup>109</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 91 a

<sup>110</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 91 b

(The book) 'Ma'any Al Akhbar, from his father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs who said,

'I heard Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> at a grave and he<sup>-asws</sup> was saying: 'A thing whose real end is this, he should be ascetic in its beginning, and a thing whose real beginning is this, he should fear its end'.<sup>111</sup>

93- لي، الأماالي للصدوق في خير المناهي قال النبي ص ألا ومن عرضت له دنيا و آخره فاختار الدنيا على الآخرة لقي الله يوم القيامة و ليست له حسنة يتقي بها النار و من اختار الآخرة على الدنيا رضي الله عنه و عفر له مساوي عمله.

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of the prohibitions, the Prophet<sup>-saww</sup> said: 'Indeed! And the one to whom the world and Hereafter are presented, so he chooses the world over the Hereafter, he will meet Allah<sup>-azwj</sup> on the Day of Qiyamah and there wouldn't be any good deed for him to be saved by it from the Fire; and the one who chooses the Hereafter over the world, Allah<sup>-azwj</sup> will be Satisfied with him and will Forgive his evil deeds for him'.<sup>112</sup>

94- ل، الخصال عن أبيه عن محمد الطاهر عن الأشعري عن سهل عن عبد العزيز العبدوي عن ابن أبي يعفور قال سمعت أبا عبد الله ع يقول من تعلق قلبه بالدنيا تعلق منها بثلاث خصال هم لا يفنى و أمل لا يدرك و رجاء لا ينال.

(The book) 'Al Khisaal' – From his father, from Muhammad Al Attar, from Al Ashary, from Sahl, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The one who attaches his heart with the world will attach with three characteristics from it – worries not depleting, and wishes not realised, and hopes not achieved'.<sup>113</sup>

95- ب، قرب الإسناد عن ابن طريف عن ابن غلوان عن جعفر عن أبيه ع قال قال علي ع ما ملئ بيت قط خيرة إلا أوشك أن يملأ غيره و لا ملئ بيت قط غيره إلا يوشك أن يملأ غيره.

(The book) 'Qurb Al Asnaad' – From Ibn Tareyf, from Ibn Ulwan,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'No house will be filled with its goodness except it will soon be filled with other, and no house is filled with others except it will soon be will with its goodness (i.e., it is cyclical)'.<sup>114</sup>

96- ل، الخصال الأربعة قال أمير المؤمنين ع من عبد الدنيا و أثرها على الآخرة استوحم العاقبة.

(The book) 'Al Khisaal' –

<sup>111</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 92

<sup>112</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 93

<sup>113</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 94

<sup>114</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 95

‘(The Hadeeth) ‘Al-Arbamiya’ – Amir Al-Momineen<sup>-asws</sup> said: ‘One who worships the world and prefers it over the Hereafter, the consequences will be bad’<sup>.115</sup>

– وَ قَالَ ع أَنَا يَغْسُوبُ الْمُؤْمِنِينَ وَالْمَالُ يَغْسُوبُ الظَّالِمَةَ.

And he<sup>-asws</sup> said: ‘I<sup>-asws</sup> am leader (Yasoub) of the Momineen, while the wealth is leader of the unjust’<sup>.116</sup>

– وَ قَالَ ع مَا بَالُ مَنْ خَالَفَكُمْ أَشَدَّ بَصِيرَةً فِي ضَلَالَتِهِمْ وَأَبْدَلُ لِمَا فِي أَيْدِيهِمْ مِنْكُمْ مَا ذَاكَ إِلَّا أَنْتُمْ وَكُنْتُمْ إِلَى الدُّنْيَا

And he<sup>-asws</sup> said: ‘What is the matter the ones opposing you are of more intense insight (while being) in their straying, and more spending of what is in their hands than you all are? That is not except your inclining towards the world.

فَرَضِيْتُمْ بِالضَّيْمِ وَ شَحَحْتُمْ عَلَى الْخَطَاةِ وَ فَرَطْتُمْ فِيْمَا فِيْهِ عِرْطُكُمْ وَ سَعَادَتُكُمْ وَ قُوَّتُكُمْ عَلَى مَنْ بَعَى عَلَيْكُمْ لَا مِنْ رَبِّكُمْ تَسْتَحْيُونَ فِيْمَا أَمَرَكُمْ وَ لَا لِأَنْفُسِكُمْ تَنْظُرُونَ وَ أَنْتُمْ فِي كُلِّ يَوْمٍ تَضَامُونَ وَ لَا تَنْتَبَهُونَ مِنْ رَفْدِكُمْ وَ لَا يَنْقُضِي قُتُورُكُمْ.

You are satisfied with the injustices, and you are greedy upon the debris, and you have neglected regarding what is your honour and your happiness in it, and your strength against the one who rebels upon you is not from your Lord<sup>-azwj</sup>. You are ashamed regarding what He<sup>-azwj</sup> has Commanded you all, and you are not looking out for yourselves, and during every day you are together and are not waking up from your slumber nor is your stalemate coming to an end’<sup>.117</sup>

97- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ عَبْدِ الْعَزِيزِ مَعَا عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ وَ أَمْسَى وَ الْأَخِرَةُ أَكْبَرُ هَيْهَ جَعَلَ اللَّهُ الْبَغَى فِي قَلْبِهِ وَ جَمَعَ لَهُ أَمْرُهُ وَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَسْتَكْمِلَ رِزْقَهُ وَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الدُّنْيَا أَكْبَرُ هَيْهَ جَعَلَ اللَّهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ وَ شَتَّتْ عَلَيْهِ أَمْرُهُ وَ لَمْ يَنْلِ مِنَ الدُّنْيَا إِلَّا مَا قُسِمَ لَهُ.

(The book) ‘Sawaab Al Amaal’ – From his father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan and Abdul Aziz both together, from Ibn Abu Yafour,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who comes to a morning and evening, and the Hereafter is his greatest concern, Allah<sup>-azwj</sup> will Make the riches to be in his heart and Gather his affairs for him, and he will not exit from the world until he completes his sustenance.

And the one who comes to a morning and evening, and the world is greatest of his concerns, Allah<sup>-azwj</sup> will Make the poverty to be between his eyes, and Scatter his affairs for him, and he will not achieve from the world except has been Apportioned for him’<sup>.118</sup>

<sup>115</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 96 a

<sup>116</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 96 b

<sup>117</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 96 c

<sup>118</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 97

98- ص، قصص الأنبياء عليهم السلام بِإِسْنَادٍ إِلَى الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ قُتَيْبَةَ الْأَعَشِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ فِيهَا نَاجَى اللَّهُ بِهِ مُوسَى ع أَنَّ قَالَ إِنَّ الدُّنْيَا لَيْسَتْ بِتَوَابٍ لِلْمُؤْمِنِ بِعَمَلِهِ وَ لَا نِقْمَةً الْفَاجِرِ بِقَدْرِ ذَنْبِهِ هِيَ دَارُ الظَّالِمِينَ إِلَّا الْعَامِلَ فِيهَا بِالْخَيْرِ فَإِنَّهَا لَهُ نِعْمَتِ الدَّارِ.

(The book) 'Qasas Al Anbiya<sup>as</sup>', may the greetings be upon them<sup>as</sup> – By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Khalaf Bin Hammad, from Quteyba Al A'sha who said,

'Abu Ja'far<sup>asws</sup> said: 'Among what Allah<sup>azwj</sup> Whispered to Musa<sup>as</sup> with, He<sup>azwj</sup> Said: "The world isn't a reward for the Momin for his work, nor is it a scourge for the immoral in accordance with his religion. It is a house of the oppressors, except the worker in it is with goodness for it is a bountiful house for him!"<sup>119</sup>

99- ص، قصص الأنبياء عليهم السلام عَنِ الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِيهَا نَاجَى اللَّهِ تَعَالَى بِهِ مُوسَى لَا تَزْكُنْ إِلَى الدُّنْيَا زُكُونُ الظَّالِمِينَ وَ زُكُونٌ مَنِ اخْتَذَهَا أُمًّا وَ أَبًا

(The book) 'Qasas Al Anbiya<sup>as</sup>', may the greetings be upon them<sup>as</sup> – From Al Sadouq, from Ibn Al Mutawakkil, from Al Himeyri, from Ahmad in Muhammad, from a man, from Ibn Abu Yafour,

'From Abu Abdullah<sup>asws</sup> having said: 'It was among what Allah<sup>azwj</sup> Whispered to Musa<sup>as</sup> with: "So not incline to the world (like) inclining by the oppressors and inclining of the one who takes it as a mother and father!

يَا مُوسَى لَوْ وَكَلْتُكَ إِلَى نَفْسِكَ تَنْظُرُهَا لَعَلَّ عَلَيْكَ حُبُّ الدُّنْيَا وَ زَهْرُهَا

O Musa<sup>as</sup>! If I<sup>azwj</sup> were to Allocate you<sup>as</sup> to yourself<sup>as</sup> to look at it, the love of the world will overcome upon you and its blossoms!

يَا مُوسَى نَافِسٌ فِي الْخَيْرِ أَهْلُهُ وَ اسْبَغُهُمْ إِلَيْهِ فَإِنَّ الْخَيْرَ كَاسِمِهِ وَ اثْرُهُ مِنَ الدُّنْيَا مَا بِكَ الْغَى عَنْهُ وَ لَا تَنْظُرْ عَيْنَاكَ إِلَى كُلِّ مَفْتُونٍ فِيهَا مُؤْكُولٍ إِلَى نَفْسِهِ وَ اعْلَمْ أَنَّ كُلَّ فِتْنَةٍ بَذَرُهَا حُبُّ الدُّنْيَا

O Musa<sup>as</sup>! Compete regarding the good with its people and precede them to it, for the good is like its name, and leave from the world what you<sup>as</sup> are needless of it, and your<sup>as</sup> eyes should not look at every tempted one in it allocated to himself and know that every Fitna sows love of the world.

وَ لَا تَعْطِئَنَّ أَحَدًا بِرِضَا النَّاسِ عَنْهُ حَتَّى تَعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ عَنْهُ رَاضٍ وَ لَا تَعْطِئَنَّ أَحَدًا بِطَاعَةِ النَّاسِ لَهُ وَ اتَّبَاعِهِمْ إِيَّاهُ عَلَى غَيْرِ الْحَقِّ فَهُوَ هَلَاكٌ لَهُ وَ لِمَنِ اتَّبَعَهُ.

And do not envy anyone the people are pleased with until you<sup>as</sup> know that Allah<sup>azwj</sup> Mighty and Majestic is Pleased with him, and do not envy anyone the people are following him while their following him is upon other than the truth, for it is a destruction for him and for the one who follow him!"<sup>120</sup>

<sup>119</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 98

<sup>120</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 99

100- سن، المحاسن عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمَسْجُودُ مَنْ سَجَنَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ.

(The book) 'Al Mahasin' – From his father, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'The imprisoned is the one whose world has imprisoned him from his Hereafter'.<sup>121</sup>

101- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الدُّنْيَا بِمَنْزِلَةِ صُورَةٍ رَأْسُهَا الْكِبْرُ وَ عَيْنُهَا الْحِرْصُ وَ أذُنُهَا الطَّمَعُ وَ لِسَانُهَا الرِّثَاءُ وَ يَدُهَا الشَّهْوَةُ وَ رِجْلُهَا الْعُجْبُ وَ قَلْبُهَا الْعَقْلُ وَ كَوْنُهَا الْفَنَاءُ وَ حَاصِلُهَا الزَّوَالُ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>asws</sup> said: 'The world is at the status of an image. It's head is the arrogance, and it's eyes is the greed, and it's ears is the coveting, and it's tongue is the showing off, and it's hands is the lustful desire, and it's legs is the self-fascination, and it's heart is the heedlessness, and it's being is the annihilation, and it's result is the decline.

فَمَنْ أَحَبَّهَا أَوْرَثَتْهُ الْكِبْرُ وَ مَنْ اسْتَحْسَنَهَا أَوْرَثَتْهُ الْحِرْصُ وَ مَنْ طَلَبَهَا أَوْرَدَتْهُ إِلَى الطَّمَعِ وَ مَنْ مَدَحَهَا أَكْبَنَتْهُ الرِّثَاءُ وَ مَنْ أَرَادَهَا مَكَّنَتْهُ مِنَ الْعُجْبِ وَ مَنْ اطمأنَّ إِلَيْهَا رَكِبَتْهُ الْعَقْلُ وَ مَنْ أَعْجَبَهُ مَتَاعُهَا فَتَنَتْهُ فِيمَا يَبْقَى وَ مَنْ جَمَعَهَا وَ بَجَلَ بِهَا رَدَّتْهُ إِلَى مُسْتَقَرِّهَا وَ هِيَ النَّارُ.

The one who loves it will inherit the arrogance, and the ones who likes it will inherit the greed, and the one who seeks it will be returned to the coveting, and the one who praises it the showing off will repress him, and the one who wants it will be enabled the self-fascination, and the one who is reassured to it the heedlessness will ride him, and the one its chattels fascinate will be tempted regarding what remains, and the one who amasses it and is miserly with it, it will return him to its settlement, and it is the Fire".<sup>122</sup>

102- شاء، الإرشاد عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَمَّا بَعْدُ فَإِنَّمَا مَثَلُ الدُّنْيَا مَثَلُ الْحَيَّةِ لَيِّنٌ مَسُّهَا شَدِيدٌ تَهَشُّهَا فَأَعْرِضْ عَمَّا يُعْجِبُكَ مِنْهَا لِقَلَّةِ مَا يَصْحَبُكَ مِنْهَا وَ كُنْ أَسْرَّ مَا تَكُونُ فِيهَا أَخَذَرُ مَا تَكُونُ لَهَا فَإِنَّ صَاحِبَهَا كُلَّمَا اطمأنَّ مِنْهَا إِلَى سُرُورِ أَشْخَصَهُ مِنْهَا إِلَى مَكْرُوهٍ وَ السَّلَامِ.

(The book) 'Al Irshad' –

'From Amir Al-Momineen<sup>asws</sup>: 'As for after, an example of the world is rather an example of the snake, smooth to touch and severe is its bite. Therefore turn away from whatever fascinates you from it due to the lack of what will be accompanying you from it and be as secretive as you can be in it. Be as careful as you can be to it, for every time it's companion is reassured from it to happiness, is taken from it to its abhorrence – and the greetings".<sup>123</sup>

103- شاء، الإرشاد رَوَى الْعُلَمَاءُ بِالْأَخْبَارِ وَ نَقَلَهُ السَّيَرُ وَ الْأَثَارُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يُنَادِي فِي كُلِّ لَيْلَةٍ حِينَ يَأْخُذُ النَّاسُ مَضَاجِعَهُمْ بِصَوْتٍ يَسْمَعُهُ كَافَّةً مَنْ فِي الْمَسْجِدِ وَ مَنْ جَاوَزَهُ مِنَ النَّاسِ

(The book) 'Al Irshad' –

<sup>121</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 100

<sup>122</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 101

<sup>123</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 102



The scholars have reported the Ahadeeth and transmitted the biographies and the Ahadeeth that Amir Al-Momineen<sup>as</sup> used to call out during every night when the people would take to their beds, with a voice all of the ones in the Masjid would hear and the people in its vicinity:-

تَزَوَّدُوا رَحِمَكُمُ اللَّهُ فَقَدْ نُودِيَ فِيكُمْ بِالرَّحِيلِ وَأَقْبِلُوا الْعُرْجَةَ عَلَى الدُّنْيَا وَانْقَلِبُوا بِصَالِحٍ مَا يَخْضَرُكُمْ مِنَ الزَّادِ فَإِنَّ أَمَامَكُمْ عَقَبَةً كَثُوداً وَ مَنَازِلَ مَهُولَةً لَا بُدَّ مِنَ الْمَمَرِّ بِهَا وَ الْوُفُوفِ عَلَيْهَا إِمَّا بِرَحْمَةٍ مِنَ اللَّهِ نَجُوتُمْ مِنْ قَضَاعَتِهَا وَ إِمَّا هَلَكَةً لَيْسَ بَعْدَهَا انْجِبَارٌ

‘Provide (for yourselves), may Allah<sup>-azwj</sup> have Mercy on you all! The departure has been called for among you, and reduce the meandering upon the world, and transfer with the righteous provision of what is in your presence, for in front of you there are difficult obstacles, and horrifying stages. There is no escape from passing through these and the pausing upon these, either with Mercy from Allah<sup>-azwj</sup> rescuing you from its atrocities, or destruction not having any salvation after it.

يَا هَآ حَسْرَةً عَلَى ذِي عَقْلٍ أَنْ يَكُونَ عُمْرُهُ عَلَيْهِ حُجَّةٌ وَ يُؤَدِّيهِ أَيَّامُهُ إِلَى شِفْوَةٍ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِّنْ لَا تُبْطِرُهُ نِعْمَةٌ وَ لَا تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نِعْمَةً فَإِنَّمَا نَحْنُ بِهِ وَ لَهُ وَ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Oh for it is a regret upon the one with heedlessness from his lifespan becoming an argument against him and his days delivering him to misery. May Allah<sup>-azwj</sup> Makes us and you all to be from the ones not being arrogant with a bounty, nor a scourge to be released with him after the death. But rather we<sup>-asws</sup> are by Him<sup>-azwj</sup> and for Him<sup>-azwj</sup>, and the good is in His<sup>-azwj</sup> Hands, and He<sup>-azwj</sup> is Able upon all things!”<sup>124</sup>

104- **شا، الإرشاد** أَيُّهَا النَّاسُ أَصْبَحْتُمْ أَعْرَاضاً تَنْتَظِلُ فِيكُمْ الْمَنَآيَا وَ أَمْوَالُكُمْ تَهَبُّ لِلْمَصَائِبِ مَا طَعَنْتُمْ فِي الدُّنْيَا مِنْ طَعَامٍ فَلَكُمْ فِيهِ غَصَصٌ وَ مَا شَرِبْتُمْ مِنْ شَرَابٍ فَلَكُمْ فِيهِ شَرَقٌ وَ أَشْهَدُ بِاللَّهِ مَا تَنَالُونَ مِنَ الدُّنْيَا نِعْمَةً تَفْرَحُونَ بِهَا إِلَّا بِفِرَاقٍ أُخْرَى تَكْرَهُوهَا

(The book) ‘Irshad’ –

‘O you people! You have come to the morning as targets for the death to befall among you, and your wealth to be plundered to the calamities. Whatever food you feed from the world, there is suffocation for you in it, and whatever drink you drink, there is choking for you in it, and I<sup>-asws</sup> testify with Allah<sup>-azwj</sup>, you will not be achiever any bounty from the world you will become happy with except by separation of another you will be disliking it!

أَيُّهَا النَّاسُ إِنَّا خَلَقْنَا وَ إِيَّاكُمْ لِلْبَقَاءِ لَا لِلْفَنَاءِ لَكِنَّ مِنْ دَارٍ إِلَى دَارٍ تُنْقَلُونَ فَتَزَوَّدُوا لِمَا أَنْتُمْ صَائِرُونَ إِلَيْهِ وَ خَالِدُونَ فِيهِ وَ السَّلَامُ.

O you people! We<sup>-asws</sup> and you all have been Created for the remaining, nor for the annihilation, but we are being transferred from a house to a house, therefore provide for what you are going to and will be eternally therein’ – and the greetings!”<sup>125</sup>

105- **سر، السرائر** عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّا لَنُحِبُّ الدُّنْيَا فَقَالَ لِي تَصْنَعُ بِهَا مَا دَا

<sup>124</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 103

<sup>125</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 104

(The book) 'Al Saraair' – From Aban Bin Taglib, from Muhammad Bin Abdullah Bin Zurara, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ibn Abu Yafour who said,

'I said to Abu Abdullah<sup>-asws</sup>: 'We tend to love the world'. He<sup>-asws</sup> said to me: 'What will you do with it?'

قُلْتُ أَتَزَوِّجُ مِنْهَا وَ أَحُجُّ وَ أَتُفِقُ عَلَى عِيَالِي وَ أُبْنِلُ إِخْوَانِي وَ أَتَصَدَّقُ

I said, 'I shall get married from it, and perform Hajj, and spend upon my dependants, and I shall give to my brethren and give in charity'.

قَالَ لِي لَيْسَ هَذَا مِنَ الدُّنْيَا هَذَا مِنَ الْآخِرَةِ.

He<sup>-asws</sup> said: 'This isn't from the world. This is from the Hereafter'<sup>126</sup>

106- سر، السرائر عَنْ كِتَابِ أَبَانَ بْنِ تَغْلِبٍ عَنْ ابْنِ أَشْبَاطٍ وَ ابْنِ أَبِي جَرَّانٍ وَ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ حُزْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَخْبَرَنِي يَدْخُلُ الْجَنَّةَ سُلَيْمَانُ بْنُ دَاوُدَ ع وَ ذَلِكَ لِمَا أُعْطِيَ فِي الدُّنْيَا.

(The book) 'Al Saraair' – From the book of Aban Bin Taglib, from Ibn Asbat, and Ibn Abu Najran, and Al Washa, from Muhammad Bin Humran,

'From Abu Abdullah<sup>-asws</sup>, or from Zurara from Abu Abdullah<sup>-asws</sup> having said: 'The last Prophet<sup>-as</sup> to enter the Paradise would be Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, and that is due to what he<sup>-as</sup> had been Given in the world'<sup>127</sup>

107- شي، تفسير العياشي عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ لَنِعَمَ دَارُ الْمُتَّقِينَ قَالَ الدُّنْيَا.

Tafseer Al Ayyashi – From Ibn Muskan,

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and the House of the Hereafter is better, [16:30]**. He<sup>-asws</sup> said: 'The world'<sup>128</sup>

108- جاء، المجالس للمفيد عَنْ الصَّدُوقِ عَنْ أَبِيهِ عَنْ الْحَمِيرِيِّ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي غَمَرٍ عَنْ حَبِيلِ بْنِ دَرَّاجٍ عَنْ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ يَوْمًا لِأَصْحَابِهِ إِخْوَانِي أُوصِيكُمْ بِدَارِ الْآخِرَةِ وَ لَا أُوصِيكُمْ بِدَارِ الدُّنْيَا فَإِنَّكُمْ عَلَيْهَا حَرِيصُونَ وَ بِهَا مُتَمَسِكُونَ

(The book) 'Majaalis' of Al Mufeed – From Al Sadouq, from his father, from Al Himeyri, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Sumali,

'From Ali Bin Al-Husayn<sup>-asws</sup> having said one day to his<sup>-asws</sup> companions: 'My<sup>-asws</sup> brothers! I<sup>-asws</sup> am advising you with house of the Hereafter and I<sup>-asws</sup> am not advising you with house of the world! You are greedy upon and are adhering with it.

<sup>126</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 105

<sup>127</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 106

<sup>128</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 107

أَ مَا بَلَغَكُمْ مَا قَالَ عِيسَى ابْنُ مَرْيَمَ عَ لِلْحَوَارِيِّينَ قَالَ لَهُمُ الدُّنْيَا فَنَطَرَةٌ فَاعْبُرُوهَا وَ لَا تَعْمُرُوهَا وَ قَالَ أَتُكْمُ بَنِي عَلَى مَوْجِ الْبَحْرِ دَاراً تَلُكُمُ الدُّنْيَا فَلَا تَتَّخِذُوهَا قَرَاراً.

Has it not reached you what Isa<sup>as</sup> Bin Maryam<sup>as</sup> had said to the disciples? He<sup>as</sup> said to them: 'The world is a bridge, so cross it and do not build it'. And he<sup>as</sup> had said: 'Whichever of you were to build a house upon a wave of the sea? That is a house of the world, therefore do not take it as a settlement'<sup>129</sup>.

109- جاء، المجالس للمفيد عن المرزباني عن أحمد بن محمد المكي عن أبي العنينة عن محمد بن الحكم عن لوط بن يحيى عن الحارث بن كعب عن مجاهد قال قال أمير المؤمنين علي بن أبي طالب ع انهذوا في هذه الدنيا التي لم يتمتع بها أحد كان قبلكم ولا تبقى لأحد من بعدكم سبيلكم فيها سبيل الماضين

(The book) 'Al Majaalis' of Al Mufeed – From Al Marzubani, from Ahmad Bin Muhammad Al Makky, from Abu Al Ayna'a, from Muhammad Bin Al Hakam, from Lut Bin Yahya, from Al Haris Bin Ka'ab, from Mujahid who said,

'Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'Be ascetics in this world which no one before you has enjoyed with it nor will it remain for anyone from after you! Your way in it is a way of the past ones.

قَدْ تَصَرَّمَتْ وَ أَذْنَتْ بِانْقِصَاءٍ وَ تَنَكَّرَ مَعْرُوفُهَا فَهِيَ تُخْرِجُ أَهْلَهَا بِالْفَنَاءِ وَ سَكَّانَهَا بِالْمَوْتِ وَ قَدْ أَمَرَ مِنْهَا مَا كَانَ حُلُوءاً وَ كَدِرَ مِنْهَا مَا كَانَ صَفْوَاً فَلَمْ تَبْقَ مِنْهَا إِلَّا سَمَلَةٌ كَسَمَلَةِ الْإِدَاوَةِ أَوْ جُرْعَةٌ كَجُرْعَةِ الْإِنَاءِ لَوْ تَمَرَّزَهَا الْعَطْشَانُ لَمْ يَنْفَعِ بِهَا

It has announced and proclaimed with termination, and well-known denial. It informs its people with the annihilation and its dwellers with the death, and it has turned bitter from it what used to be sweet, and filthy from it what used to be clean. So there does not remain from it except remnants like remnants of medicine, or a gulp like (the last) gulp of the container. If the thirsty were to tear it (waterskin), they will not be quenched with it.

فَأَذْنُوا بِالرَّحِيلِ مِنْ هَذِهِ الدَّارِ الْمُقَدَّرِ عَلَى أَهْلِهَا الرِّوَالِ الْمَمْنُوعِ أَهْلُهَا مِنَ الْحَيَاةِ الْمُدَلَّلَةِ فِيهَا أَنْفُسُهُمْ بِالْمَوْتِ فَلَا حَيٍّ يَطْمَعُ فِي الْبَقَاءِ وَ لَا نَفْسٍ إِلَّا مُدْعِنَةً بِالْمَمْنُونِ فَلَا يُعَلِّكُمُ الْأَمَلُ وَ لَا يَطُولُ عَلَيْكُمُ الْأَمَدُ وَ لَا تَعْتَرُوا مِنْهَا بِالْأَمَالِ

Proclaim with the departure from this house the decline is pre-Determined upon its people, the preventer of the life from its people, and ones humiliating themselves with the death. There is no one living greedy regarding the living, nor any soul except it yields to the deaths. So do not let the wishes make you sick, nor the extended (long hopes) be prolonged upon you, nor be deceived from it with the hopes.

وَ لَوْ حَنَنْتُمْ حَبِينَ الْوَلِّهِ الْعِجَالِ وَ دَعَوْتُمْ مِثْلَ حَبِينَ الْحَمَامِ وَ جَارْتُمْ جَارَ مُتَبَتِّلِي الرُّهْبَانِ وَ خَرَجْتُمْ إِلَى اللَّهِ تَعَالَى مِنَ الْأَمْوَالِ وَ الْأَوْلَادِ الْيَمَاسِ الْفُرْجَةِ إِلَيْهِ فِي اِرْتِفَاعِ الدَّرَجَةِ عِنْدَهُ أَوْ غُفْرَانِ سَيِّئَةٍ أَحْصَتْهَا كَتَبَتْهُ وَ حَفِظَتْهَا مَلَائِكَتُهُ لَكَانَ قَلِيلاً فِيمَا أَرْجُو لَكُمْ مِنْ ثَوَابِهِ وَ اتَّقَوْفَ عَلَيْكُمْ مِنْ عِقَابِهِ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ التَّائِبِينَ الْعَابِدِينَ.

If only you would grunt like the grunting of the camels, and supplicate like the yearning of the pigeons, and were audacious of audacity of the celibate Monks, and go out to Allah<sup>azwj</sup> the

<sup>129</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 108

Exalted from the wealth and the children, seeking the nearness to Him<sup>-azwj</sup> regarding the lofty ranks in His<sup>-azwj</sup> Presence, or Forgiveness of the evil deeds His<sup>-azwj</sup> registers have enumerated, and His<sup>-azwj</sup> Angels have preserved, it would be little regarding what I<sup>-asws</sup> am hoping for you all from His<sup>-azwj</sup> Rewards, and I<sup>-asws</sup> am fearing upon you of His<sup>-azwj</sup> Punishment. May Allah<sup>-azwj</sup> Make us and you all to be from the penitent worshippers".<sup>130</sup>

110- مِنْ كِتَابِ عُيُونِ الْحِكَمِ وَالْمَوَاعِظِ، لِعَلِيِّ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ كَتَبْنَاهُ مِنْ أَصْلِ قَدِيمٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: اخْدُرُوا هَذِهِ الدُّنْيَا الْحَدَّاعَةَ الْعَدَّارَةَ الَّتِي قَدْ تَزَيَّنَتْ بِحُلِيِّهَا وَفَتَنْتْ بِعُرْوِهَا وَغَرَّتْ بِأَمَانِهَا وَتَشَوَّقَتْ لِخَطَائِبِهَا فَأَصْبَحَتْ كَالْعُرُوسِ الْمَجْلُودَةِ وَالْعُيُونُ إِلَيْهَا نَاطِرَةٌ وَالنُّفُوسُ بِهَا مَشْعُوقَةٌ وَالْقُلُوبُ إِلَيْهَا تَائِقَةٌ وَهِيَ لِأَزْوَاجِهَا كُلِّهِمْ قَاتِلَةٌ

From the book 'Uyoun Al Hikam Wa Al Mawaiz' of Ali Bin Muhammad Al Wasity, we have written it from an ancient original,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Be cautious of this world, the deceiving, the treacherous which is adorning with its ornaments and tempting with its deceit, and deceived with its long hopes, and yearning for its proposers. So it has become like a revolving bride while the beholders are eying towards it, and souls are drawn to it, and the hearts are pulled to it, and it is for its husbands, all of them to be killed.

فَلَا الْبَاقِي بِالْمَاضِي مُعْتَبَرٌ وَلَا الْآخِرُ بِسُوءِ أَثَرِهَا عَلَى الْأَوَّلِ مُزْدَجَرٌ وَلَا اللَّيْبُ فِيهَا بِالتَّجَارِبِ مُنْتَفِعٌ:

The remaining ones are not taking a lesson with the past, nor the latter ones being rebuked for its evil impacts upon the former ones, nor are the ones of understanding in it are benefitting with the experiences.

أَبَتْ الْقُلُوبُ لَهَا إِلَّا حُبًّا وَالنُّفُوسُ إِلَّا حَبًّا وَالنَّاسُ لَهَا طَالِبَانِ طَالِبٌ ظَفِرَ بِهَا فَأَغْرَّتْ فِيهَا وَنَسِيَ التَّرْوَدَ مِنْهَا لِلظُّعْنِ فَقَلَّ فِيهَا لُبُّهُ حَتَّى خَلَتْ مِنْهَا يَدُهُ وَزَلَّتْ عَنْهَا قَدَمُهُ وَجَاءَتْهُ أَسْرَ مَا كَانَ بِهَا مَبْتَئُهُ

The hearts are refusing to it except (more) love, and the souls except for (more) longing, and the people are seekers of it seeking victory with it, so they get deceived, in it and forget providing from it for the thirst. Little in it is his waiting until he will vacate his hands from it and his feet will slip from it, and there will come to him the most secretive of what he had been wishing for.

فَعَظُمَتْ نَدَامَتُهُ وَكَثُرَتْ حَسْرَتُهُ وَجَلَّتْ مُصِيبَتُهُ فَاجْتَمَعَتْ عَلَيْهِ سَكَرَاتُ الْمَوْتِ فَعَبَّرَ مَوْصُوفٍ مَا نَزَلَ بِهِ وَآخِرُ اخْتِلَاجٍ عَنْهَا قَبْلَ أَنْ يَظْفَرَ بِحَاجَتِهِ فَقَارَقَهَا بِغَيْرِهِ وَاسْتَفِهِ وَ لَمْ يُدْرِكْ مَا طَلَبَ مِنْهَا وَ لَمْ يَظْفَرْ بِمَا رَجَا فِيهَا فَارْتَحَلَ جَمِيعاً مِنَ الدُّنْيَا بِغَيْرِ زَادٍ وَ قَدِيمَا عَلَى غَيْرِ مَهَادٍ

So, his regret was mighty, and his regret was a lot, and calamities befell him, and the pangs of death gathered upon him. It cannot be described what befell him, and at the end he shuddered from it before he would win with his needs. He separated from it in deception and regret and did not realise what he had sought from it and did not win with what he had hoped in it. They all departed from the world without any provision, and they went ahead upon without a cradle.

<sup>130</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 109

فَاخَذُوا الدُّنْيَا الْحَذَرَ كُلَّهُ وَ ضَعُوا عَنْكُمْ ثِقْلَ هُمُومِهَا لِمَا تَيَقَّنْتُمْ لَوْ شِئْتُمْ زَوَّالَهَا وَ كُونُوا أَسْرَرًا مَا تَكُونُونَ فِيهَا أَحْذَرُ مَا تَكُونُونَ لَهَا فَإِنَّ طَالِبَهَا كُلَّمَا اطْمَأَنَّ مِنْهَا إِلَى سُورٍ أَشْخَصَهُ عَنْهَا مَكْرُوهٌ وَ كُلَّمَا اغْتَبَطَ مِنْهَا بِإِقْبَالٍ نَعَصَهُ عَنْهَا إِذْبَارٌ وَ كُلَّمَا تَبَيَّنَتْ عَلَيْهِ مِنْهَا رَجُلًا طَوَتْ عَنْهُ كَشْحًا

Therefore, be cautious of the world with all of its caution and place down from you the weight of its worries when you are certain of its demise, and be as captivated as you can be in it, as careful as you can be to it, for every time it's seeker is reassured from it to happiness, an abhorrence takes him away from it, and every time he was joyful from it with the oncoming bounty, he was stunned with its turning around, and every time a man from it is affirmed upon it, he is folded away from it driven away.

فَالسَّارُ فِيهَا غَارٌ وَ النَّافِعُ فِيهَا ضَارٌ وَ صَلَ رَخَاؤُهَا بِالْبَلَاءِ وَ جَعَلَ بَقَاؤُهَا إِلَى الْفَنَاءِ فَرَحُهَا مَشُوبٌ بِالْحُزْنِ وَ آخِرُ هُمُومِهَا إِلَى الْوَهْنِ فَانْظُرْ إِلَيْهَا بِعَيْنِ الرَّاهِدِ الْمُفَارِقِ وَ لَا تَنْظُرْ إِلَيْهَا بِعَيْنِ الصَّاحِبِ الْوَامِقِ

The walker in it would sink, and the beneficial in it is harmful, and its prosperity is connected with the afflictions, and its lasting is made to the annihilation, its happiness is mingled with the grief, and last of its worries is to the weakness. Therefore look at it with an eye of the ascetic and do not look at it with an eye of the self-confident.

اعْلَمْ يَا هَذَا أَنَّمَا تَشْخَصُ الْوَادِعَ السَّائِكِ وَ تُفَجِّعُ الْمُعْتَبِطَ الْأَمِنَ لَا يَرْجِعُ مِنْهَا مَا تَوَلَّى فَأَذْبَرُ وَ لَا يُدْرِي مَا هُوَ آتٍ فَيَحْذَرُ أَمَانِيَّهَا كَاذِبَةً وَ آمَانَهَا بَاطِلَةً صَفُوهَا كَذِبٌ وَ ابْنُ آدَمَ فِيهَا عَلَى خَطَرٍ إِنَّمَا نِعْمَةٌ زَائِلَةٌ وَ إِنَّمَا بَلِيَّةٌ نَازِلَةٌ وَ إِنَّمَا مَعْظَمَةٌ جَائِحَةٌ وَ إِنَّمَا مَبْنِيَّةٌ قَاضِيَةٌ

Know, O you, it is a characterisation of the silent farewell and grief of the joyful, the safe. It will not return from it what has turned around, so it can return, and he does not know what is to come. So be careful of its false wishes and its false hopes. It's clean is filthy, and the son of Adam<sup>as</sup> is upon a danger in it, either with a declining bounty, or a befalling affliction, or mighty destruction, or a Decreed death.

فَلَقَدْ كِدَرَتْ عَلَيْهِ الْعَيْشَةُ إِنْ عَقَلَ وَ أَخْبَرَتْهُ عَنْ نَفْسِهَا إِنْ وَعَى وَ لَوْ كَانَ خَالِفُهَا جَلَّ وَ عَزَّ لَمْ يُخَيِّرْ عَنْهَا خَيْرًا وَ لَمْ يَضْرِبْ لَهَا مَثَلًا وَ لَمْ يَأْمُرْ بِالرُّهْدِ فِيهَا وَ الرَّغْبَةِ عَنْهَا لَكَانَتْ وَقَائِعُهَا وَ فَجَائِعُهَا قَدْ أَنْبَهَتْ النَّائِمَ وَ وَعَظَتْ الظَّالِمَ وَ بَصَّرَتْ الْعَالِمَ وَ كَيْفَ وَ قَدْ جَاءَ عَنْهَا مِنَ اللَّهِ تَعَالَى رَاجِرٌ وَ أَنْتَ مِنْهُ فِيهَا الْبَيِّنَاتُ وَ الْبَصَائِرُ

The life becomes difficult upon him if he uses his intellect, and it informs him about itself if he retains, and if it's Creator Majestic and Mighty had not Informed the news about it, and had not Stuck examples for it, and had not Commanded with the ascetism in it and the turning away from it, it's occurrences and its afflictions would have awoken the sleeping one, and preached the oppressor, and given insight to the scholar, and a rebuker had come on its behalf from Allah<sup>azwj</sup> the Exalted, and explanations had come from him regarding it, and the insights.

فَمَا لَهَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ قَدْرٌ وَ لَا وَزْنٌ وَ لَا خَلْقٌ فِيمَا بَلَعْنَا خُلُقًا أَبْغَضَ إِلَيْهِ مِنْهَا وَ لَا نَظَرَ إِلَيْهَا مُدَّ خَلْقَهَا وَ لَقَدْ عَرَضَتْ عَلَى نَبِيِّنَا صِ بِمَقَاتِلِهَا وَ خَزَائِنِهَا لَا يَنْقُصُهُ ذَلِكَ مِنْ حَظِّهِ مِنَ الْآخِرَةِ

So, there is neither any worth for it in the Presence of Allah<sup>azwj</sup> Mighty and Majestic, nor any weight, nor is there any creature, among what has reached us, more hateful to Him<sup>azwj</sup> than it, nor has He<sup>azwj</sup> Looked at it since its creation, and it had been presented to our Prophet<sup>saww</sup>

along with its keys and its treasures, not reducing by that any of his<sup>-saww</sup> share from the Hereafter.

فَأَبَى أَنْ يَقْبَلَهَا لِعِلْمِهِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَبْغَضَ شَيْئاً فَأَبْغَضَهُ وَ صَغَّرَ شَيْئاً فَصَغَّرَهُ وَ أَنَّ لَا يَرْفَعُ مَا وَضَعَهُ اللَّهُ جَلَّ ثَنَاؤُهُ وَ أَنَّ لَا يُكْثِرُ مَا أَقَلَّهُ اللَّهُ عَزَّ وَ جَلَّ

But he<sup>-saww</sup> refused to accept it due to his<sup>-saww</sup> knowledge that if Allah<sup>-azwj</sup> Mighty and Majestic Hates a thing, so he<sup>-saww</sup> hates it (as well), and Belittles a thing, so he<sup>-saww</sup> belittles it, and that he<sup>-saww</sup> did not raise what Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, had Placed it down, and that he<sup>-saww</sup> did not amplify what Allah<sup>-azwj</sup> Mighty and Majestic had Reduced.

وَ لَوْ لَمْ يُخْبِرْكَ عَنْ صِغَرِهَا عِنْدَ اللَّهِ إِلَّا أَنَّ اللَّهَ عَزَّ وَ جَلَّ صَغَّرَهَا عَنْ أَنْ يُجْعَلَ خَيْرُهَا ثَوَاباً لِلْمُطِيعِينَ وَ أَنْ يُجْعَلَ عُقُوبَتُهَا عِقَاباً لِلْعَاصِينَ لَكُنَى

And if he<sup>-saww</sup> had not informed about its belittling in the Presence of Allah<sup>-azwj</sup>, except that Allah<sup>-azwj</sup> Mighty and Majestic had Belittled it by Making its good as a reward for the obedient ones and Make its punishment as a punishment for the disobedient ones, it would suffice.

وَ بِمَا يَدُلُّكَ عَلَى ذَنَاءَةِ الدُّنْيَا أَنَّ اللَّهَ جَلَّ ثَنَاؤُهُ زَوَّاهَا عَنْ أَوْلِيَائِهِ وَ أَجْبَائِهِ نَظَرًا وَ اخْتِيَارًا وَ بَسَطَهَا لِأَعْدَائِهِ فِتْنَةً وَ اخْتِيَارًا

And from what evidence's for you upon the lowliness of the world is that Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, Impedes it from His<sup>-azwj</sup> friend and His<sup>-azwj</sup> Loved ones presumptively and with choice, and He<sup>-azwj</sup> Extends it for His<sup>-azwj</sup> enemies as a temptation and a Test.

فَأَكْرَمَ عَنْهَا مُحَمَّدًا نَبِيَّهُ ص حِينَ عَصَبَ عَلَى بَطْنِهِ مِنَ الْجُوعِ وَ حَمَاهَا مُوسَى نَجِيَّهُ الْمَكَلَّمَ وَ كَانَتْ تُرَى خُضْرَةُ الْبَقْلِ مِنْ صِفَاقِ بَطْنِهِ مِنَ الْهَرَالِ وَ مَا سَأَلَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ أَوَى إِلَى الظِّلِّ إِلَّا طَعَاماً يَأْكُلُهُ لِمَا جَهَدَهُ مِنَ الْجُوعِ

He<sup>-azwj</sup> Honoured His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> when He<sup>-azwj</sup> Afflicted hunger upon his<sup>-saww</sup> belly, and Protected Musa<sup>-as</sup> the speaker, the whisperer, and the greenery of the vegetables could be seen from the linings of his<sup>-as</sup> belly from the weakness, and he<sup>-as</sup> had not asked Allah<sup>-azwj</sup> Mighty and Majestic, on the day he<sup>-as</sup> sheltered to the shade, except for food he<sup>-as</sup> could eat when he<sup>-as</sup> was exhausted from the hunger.

وَ لَقَدْ جَاءَتِ الرِّوَايَةُ أَنَّهُ قَالَ أَوْحَى اللَّهُ إِلَيْهِ إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ ذَنْبٌ عُجِّلَتْ عُقُوبَتُهُ وَ إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَبًا بِشِعَارِ الصَّالِحِينَ

And the report has come that he<sup>-saww</sup> said that Allah<sup>-azwj</sup> had Revealed to him<sup>-saww</sup>: 'When you see the riches coming, then say, 'A sin whose punishment is hastened', and when you see the poverty coming, then say, 'Welcome to the mark of the righteous ones'".

وَ صَاحِبِ الرُّوحِ وَ الْكَلِمَةِ عِيسَى ابْنِ مَرْيَمَ ع إِذْ قَالَ إِذَا مَيَّ الْجُوعُ وَ شِعَارِي الْخَوْفُ وَ لِبَاسِي الصُّوفُ وَ ذَابَّتِي رِجْلَايَ وَ سِرَاجِي بِاللَّيْلِ الْقَمَرُ وَ صَلَايِي فِي الشِّتَاءِ مَشَارِقُ الشَّمْسِ وَ فَاكِهَتِي مَا أَنْبَتَتِ الْأَرْضُ لِلْأَنْعَامِ أَيْبُتُ وَ لَيْسَ لِي شَيْءٌ وَ لَيْسَ أَحَدٌ أَعْنَى مِنِّي

And owner of the (Holy) Spirit and the Word, Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> when he<sup>-as</sup> said: 'My<sup>-as</sup> sauce is the hunger, and my<sup>-as</sup> mark is the fear, and my<sup>-as</sup> clothing is the woollen, and my<sup>-as</sup> riding animal are my<sup>-as</sup> legs, and my<sup>-as</sup> lamp at night is the moon, and my<sup>-as</sup> warmth in the winter is east of the sun, and my<sup>-as</sup> fruits are what the earth grows for the cattle. I<sup>-as</sup> spend the night and there isn't anything for me<sup>-as</sup>, and there isn't anyone richer than me<sup>-as</sup>.

وَسُلَيْمَانُ بْنُ دَاوُدَ وَمَا أُوتِيَ مِنَ الْمُلْكِ إِذْ كَانَ يَأْكُلُ خُبْزَ الشَّعِيرِ وَيُطْعِمُ أُمَّهُ الْخِنْطَةَ وَ إِذَا جَنَّهُ اللَّيْلُ لَبَسَ الْمُسُوخَ وَ عَلَّ يَدَهُ إِلَى عُنُقِهِ وَ بَاتَ بَاكِياً حَتَّى يُصْبِحَ وَ يُكَيِّرُ أَنْ يَقُولَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَإِنْ لَمْ تَغْفِرْ لِي وَ تَرْحَمْنِي لَأَكُونَنَّ مِنَ الْخَاسِرِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

And Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> and what he<sup>as</sup> had been Given from the kingdoms, when he<sup>as</sup> would eat the barley bread and feed the wheat to his<sup>as</sup> mother<sup>as</sup>, and when the night shielded, he<sup>as</sup> would wear the coarse and shackle his<sup>as</sup> hand to his<sup>as</sup> neck and spend the night crying until morning, and he<sup>as</sup> frequently said, ***'Lord! I have been unjust to myself, [27:44],*** for if You<sup>azwj</sup> do not Forgive me<sup>as</sup> and have Mercy on me<sup>as</sup>, I<sup>as</sup> would be from the losers: ***'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]'***

فَهَؤُلَاءِ أَنْبِيَاءُ اللَّهِ وَ أَصْفِيَائُهُ تَنْزَهُوا عَنِ الدُّنْيَا وَ زَهَدُوا فِيهَا زَهْدَهُمُ اللَّهُ جَلَّ تَنَازُهُ فِيهِ مِنْهَا وَ أَبْغَضُوا مَا أَبْغَضَ وَ صَغَرُوا مَا صَغَرَ

These are Prophets<sup>as</sup> of Allah<sup>azwj</sup> and His<sup>azwj</sup> elites. They<sup>as</sup> were distant from the world and were ascetic in what Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise had Commanded them<sup>as</sup> to be ascetic from it, and they<sup>as</sup> hated whatever He<sup>azwj</sup> Hated, and they<sup>as</sup> belittled whatever He<sup>azwj</sup> Belittled.

ثُمَّ افْتَضَّ الصَّالِحُونَ آثَارَهُمْ وَ سَلَكَوا مِنْهَا جَهْمَ وَ أَلْطَفُوا الْفِكَرَ وَ انْتَفَعُوا بِالْعِبَرِ وَ صَبَرُوا فِي هَذَا الْعُمُرِ الْقَصِيرِ مِنْ مَتَاعِ الْغُرُورِ الَّذِي يُعُودُ إِلَى الْفَنَاءِ وَ يَصِيرُ إِلَى الْحِسَابِ

Then He<sup>azwj</sup> Narrated to the righteous ones of their<sup>as</sup> tracks and they<sup>as</sup> travelled on their<sup>as</sup> manifestos, and they<sup>as</sup> were kind in their<sup>as</sup> thinking, and they<sup>as</sup> benefitted with the lessons, and they<sup>as</sup> belittled in this short lifespan from the chattels of deceit which call to the annihilation, and they<sup>as</sup> went to the Reckoning.

نَظَرُوا بِعُقُولِهِمْ إِلَى آخِرِ الدُّنْيَا وَ لَمْ يَنْظُرُوا إِلَى أَوَّلِهَا وَ إِلَى بَاطِنِ الدُّنْيَا وَ لَمْ يَنْظُرُوا إِلَى ظَاهِرِهَا وَ فَكَّرُوا فِي مَرَارَةِ عَاقِبَتِهَا فَلَمْ يَسْتَفْرِئْهُمْ خَلَاوَةُ عَاجِلِهَا

They<sup>as</sup> looking with their intellects to the end of the world, and did not look at its beginning, and to the esoteric of the world and did not look at its apparent, and they<sup>as</sup> contemplated regarding the bitterness of its consequences and its current sweetness was not pleasant for them<sup>as</sup>.

ثُمَّ أَلْزَمُوا أَنْفُسَهُمُ الصَّبْرَ وَ أَنْزَلُوا الدُّنْيَا مِنْ أَنْفُسِهِمْ كَالْمَيْتَةِ الَّتِي لَا يَحِلُّ لِأَحَدٍ أَنْ يَشْبَعَ مِنْهَا إِلَّا فِي حَالِ الضَّرُورَةِ إِلَيْهَا وَ أَكَلُوا مِنْهَا بِقَدْرِ مَا أَنْبَى لَهُمُ النَّفْسَ وَ أَمْسَكَ الرُّوحَ وَ جَعَلُوهَا بِمَنْزِلَةِ الْجِيفَةِ الَّتِي اشْتَدَّ نَشْنُهَا فَكُلُّ مَنْ مَرَّ بِهَا أَمْسَكَ عَلَى فِيهِ

Then they<sup>as</sup> necessitated the patience for themselves<sup>as</sup>, and they<sup>as</sup> accorded the world a status from themselves<sup>as</sup> of the dead (meat) which is not Permissible for anyone to satiate from it except in a state of desperation to it, and they<sup>as</sup> consumed from it in accordance with what would let the self to survive for them<sup>as</sup> and withhold the soul (in the body), and they<sup>as</sup> made it to be at the status of the carcass which it's stench had intensified. So every time someone passed by it, he would withhold upon his mouth.

فَهُمْ يَبْتَلَعُونَ بِأَذَى الْبَلَاغِ وَ لَا يَنْتَهُونَ إِلَى الشَّبَعِ مِنَ النَّثَنِ وَ يَتَعَجَّبُونَ مِنَ الْمُؤْتَلِي مِنْهَا شَبَعاً وَ الرَّاضِي بِهَا نَصِيباً



So they<sup>as</sup> reaching to the least of extents and were not ending to the satiation from the stink, and they<sup>as</sup> were astounded from the ones filling with satiation from it and were satisfied with it as a share.

إِخْوَانِي وَ اللَّهُ هِيَ فِي الْعَاجِلَةِ وَ الْأَجَلَةِ لِمَنْ نَاصَحَ نَفْسَهُ فِي النَّظَرِ وَ أَخْلَصَ لَهَا الْفِكْرَ أَنْتُمْ مِنَ الْحَيَافَةِ وَ أَكْرَهُ مِنَ الْمَيْبَةِ غَيْرَ أَنَّ الَّذِي نَشَأُ فِي دِبَاغِ الْإِهَابِ لَا يَجِدُ نَتْنَهُ وَ لَا تُؤْذِيهِ رَائِحَتُهُ مَا تُؤْذِي الْمَارَّ بِهِ وَ الْجَالِسَ عِنْدَهُ

My<sup>asws</sup> brothers! By Allah<sup>azwj</sup>, it is in the current, while the future is for the one who advises himself in considering and is sincere to it of the contemplating of the stink from the carcass and he abhors from the dead, apart from that which grows in the tanned skin. Neither can it's stench be felt (smelt) nor does it's smell bother what the passer-by can be hurt with and the one sitting in its presence.

وَ قَدْ يَكْفِي الْعَاقِلَ مِنْ مَعْرِفَتِهَا عِلْمُهُ بِأَنَّ مَنْ مَاتَ وَ خَلَفَ سُلْطَانًا عَظِيمًا سَرَّهُ أَنَّهُ عَاشَ فِيهَا سُوقَةً حَامِلًا أَوْ كَانَ فِيهَا مُعَاقٍ سَلِيمًا سَرَّهُ أَنَّهُ كَانَ فِيهَا مُبْتَلًى ضَرِيرًا فَكَفَى بِهَذَا عَلَى غَوْرَتِهَا وَ الرَّغْبَةِ عَنْهَا ذَلِيلًا

And the intellectual suffices from its recognition of its knowledge that the one who dies and leaves behind a mighty authority, it would have cheered him if he could have lived in it idly as an ordinary person, safely. It would have cheered him if he had been Tried in it with harm. Therefore, suffice with this upon its bareness, and the turning around from it as evidence.

وَ اللَّهُ لَوْ أَنَّ الدُّنْيَا كَانَتْ مِنْ أَرَادَ مِنْهَا شَيْئًا وَجَدَهُ حَيْثُ تَنَالُ يَدُهُ مِنْ غَيْرِ طَلَبٍ وَ لَا تَعَبٍ وَ لَا مَثُوبَةٍ وَ لَا نَصَبٍ وَ لَا طَعْنٍ وَ لَا دَابٍّ غَيْرَ أَنَّ مَا أَخَذَ مِنْهَا مِنْ شَيْءٍ لَزِمَهُ حَقُّ اللَّهِ فِيهِ وَ الشُّكْرُ عَلَيْهِ وَ كَانَ مَسْتَوْلاً عَنْهُ مُحَاسِبًا بِهِ لَكَانَ يَحِقُّ عَلَى الْعَاقِلِ أَنْ لَا يَتَنَاوَلَ مِنْهَا إِلَّا قُوَّتَهُ وَ بُلْعَةً يَوْمِهِ حَذَرًا مِنَ السُّؤَالِ وَ خَوْفًا مِنَ الْحِسَابِ وَ إِشْفَاقًا مِنَ الْعَجْزِ عَنِ الشُّكْرِ

By Allah<sup>azwj</sup>! If the world had been such that whenever someone wanted something from it would find it, wherever he strikes his hand from without seeking, nor tiredness, nor assistance, nor toil, nor thirst, nor perseverance, apart from that whatever he takes from it of anything, the rights of Allah<sup>azwj</sup> would necessitate him in it, and the thanking upon it, and he would be Questioned about it being Reckoned with it, there would be a right upon the intellectual that he does not take from it except his daily subsistence and extent of his day, as a carefulness from the Questioning, and fearing from the Reckoning, and trepidation from the inability from thanking.

فَكَيْفَ يَمُنُّ بِتَحْشَمٍ فِي طَلَبِهَا مِنْ خُضُوعٍ رَقَبَتِهِ وَ وَضْعٍ خَدَيْهِ وَ فَرَطٍ عَنَائِهِ وَ الْإِعْتِرَابِ عَنْ أَخْبَائِهِ وَ عَظِيمِ أخطَاوِهِ ثُمَّ لَا يَدْرِي مَا آخِرُ ذَلِكَ الظَّفَرِ أَمْ الْحَيَبَةُ

So how would it be for the one who suffers in seeking it from humbleness of his neck, and places down his cheeks, and excessive fatigue, and the alienation from his loved ones, and great dangers? Then he does not know what is at the end of that, victory, or disappointment.

إِنَّمَا الدُّنْيَا ثَلَاثَةُ أَيَّامٍ يَوْمٌ مَضَى بِمَا فِيهِ فَلَيْسَ بِعَائِدٍ وَ يَوْمٌ أَنْتَ فِيهِ فَحَقُّ عَلَيْكَ اغْتِنَائُهُ وَ يَوْمٌ لَا تَدْرِي أَنْتَ مِنْ أَهْلِهِ وَ لَعَلَّكَ رَاحِلٌ فِيهِ

But rather, the world is of three days, - a day gone past with whatever was in it, so it wouldn't be returning, and a day you are in, so there is a right upon you to seize it, and a day you don't know whether you will be from its people, and perhaps you will be departing in it.



أَمَّا الْيَوْمُ الْمَاضِي فَحَكِيمٌ مُؤَدِّبٌ وَ أَمَّا الْيَوْمُ الَّذِي أَنْتَ فِيهِ فَصَدِيقٌ مُوَدِّعٌ وَ أَمَّا غَدًا فَإِنَّمَا فِي يَدَيْكَ مِنْهُ الْأَمَلُ فَإِنْ يَكُنْ أَمْسٍ سَبَقَكَ بِنَفْسِهِ فَقَدْ أَبْقَى فِي يَدَيْكَ حِكْمَتَهُ وَ إِنْ يَكُنْ يَوْمُكَ هَذَا آتَسَكَ بِمَقْدَمِهِ عَلَيْكَ فَقَدْ كَانَ طَوِيلَ الْعَبِيَّةِ عَنْكَ وَ هُوَ سَرِيعُ الرِّخْلَةِ

As for the day gone past, it is a wise teacher, and as for the day which you are (currently) in, it is a friendly teacher, and as for tomorrow, so rather it is in your hands to be hoping from it. So if it becomes yesterday, it's wisdom will remain in your hands, and if it becomes this day of yours, it will comfort you with its arrival to you. It had been of long absence from you, and it is quick of the departure.

فَتَزَوَّدْ مِنْهُ وَ أَحْسِنْ وَدَاعَهُ خُذْ بِالْيَقَةِ مِنَ الْعَمَلِ وَ إِنَّاكَ وَ الْإِعْتِزَارَ بِالْأَمَلِ وَ لَا تُدْخِلْ عَلَيْكَ الْيَوْمَ هَمَّ غَدٍ يَكْفِي الْيَوْمَ هُمٌّ وَ غَدًا دَاخِلٌ عَلَيْكَ بِشْغَلِهِ إِنْكَ إِنْ حَمَلْتَ عَلَى الْيَوْمِ هَمَّ غَدٍ زِدْتَ فِي حُزْنِكَ وَ تَعَبِكَ وَ تَكَلُّفَتِ

Therefore, provide from it and bid it a good farewell. Take with the trusted deed, and beware of being deceived by the long hopes, and not let the worries of tomorrow enter upon you today. The worries of today are sufficient, and tomorrow will enter upon you with its occupation. You, if you were to load the worries of tomorrow upon today, it will increase in your grief, and your tiredness, and encumbrance.

أَنْ يَجْمَعَ فِي يَوْمِكَ مَا يَكْفِيكَ أَيْامًا فَعَظُمَ الْحُزْنُ وَ زَادَ الشُّغْلُ وَ اشْتَدَّ التَّعَبُ وَ ضَعُفَ الْعَمَلُ لِلْأَمَلِ وَ لَوْ أَخْلَيْتَ قَلْبَكَ مِنَ الْأَمَلِ لَجَدَّدْتَ فِي الْعَمَلِ وَ الْأَمَلُ الْمُتَمَثِّلُ فِي الْيَوْمِ غَدًا أَضْرَكَ فِي وَجْهِهِ سَوْفَتِ بِهِ الْعَمَلُ وَ زِدَتْ بِهِ فِي الْهَمِّ وَ الْحُزْنِ

If you were to gather in your day what were to suffice you for days, the grief will be mighty, and the pre-occupation will increase, and the tiredness will intensify, and the work will be weal (wound) of the wishes; and if you were to vacate your heart from the long hopes you will strive in the work, and the wishes of tomorrow represented during today will harm you in two aspects – you will be working harder, and the worries and grief will increase.

أَوْ لَا تَرَى أَنَّ الدُّنْيَا سَاعَةٌ بَيْنَ سَاعَتَيْنِ سَاعَةٌ مَضَتْ وَ سَاعَةٌ بَقِيَتْ وَ سَاعَةٌ أَنْتَ فِيهَا فَأَمَّا الْمَاضِيَةُ وَ الْبَاقِيَةُ فَلَسْتَ تَجِدُ لِرِخَائِهِمَا لَذَّةً وَ لَا لِشِدَّتَيْهِمَا أَلَمًا فَانْزِلِ السَّاعَةَ الْمَاضِيَةَ وَ السَّاعَةَ الَّتِي أَنْتَ فِيهَا مَثَرَةَ الضَّيْفَيْنِ نَزَلَ بِكَ

Or don't you see that the world is a time between two (three) times? A time past, and a time remaining, and a time you are (currently) in. As for the past and the remaining, you will not find pleasure of its prosperity nor pain for its severities. Therefore, accord the status to the time past, and the time which you are in as the status of the two guests having lodged with you.

فَقَطَعَ الرَّاحِلُ عَنْكَ بِذَمِّهِ إِيَّاكَ وَ حَلَّ النَّازِلُ بِكَ بِالتَّجَرُّبَةِ لَكَ فَاحْسَنَانِكَ إِلَى الثَّأْوِي يَمْخُو إِسَاءَتَكَ إِلَى الْمَاضِي فَادْرِكْ مَا أَضَعْتَ بِهِ عِتَابَكَ بِمَا اسْتَقْبَلْتَ وَ اخْذَرْ أَنْ يَجْمَعَ عَلَيْكَ شَهَادَتُهُمَا فَيُؤَيِّقَاكَ وَ لَوْ أَنَّ مَقْبُورًا مِنَ الْأَمْوَاتِ

The departed one condemned it awfully. Beware of the lodger with you releasing the experience for you. Your good deeds to the abode will delete your evils deeds of the past. Realise what your fatigue has wasted, from what you have received, and be careful lets the testimonies are gathered against you, so He<sup>-azwj</sup> would Punish you, and even if he is buried among the dead.

قِيلَ لَهُ هَذِهِ الدُّنْيَا أَوْلَاهَا إِلَى آخِرِهَا تَخَلَّفَهَا لَوْلَاكَ الَّذِي لَمْ يَكُنْ لَكَ هَمٌّ غَيْرُهُ أَوْ يَوْمَ تَرُدُّهُ إِلَيْكَ فَتَعْمَلُ فِيهِ لِنَفْسِكَ لَا خَتَارَ يَوْمًا يَسْتَعْتِبُ فِيهِ مِنْ سَيِّئِ مَا أَسْلَفَ عَلَى جَمِيعِ الدُّنْيَا بِهِ بُورُثَهَا وَلَدَأَ خَلْفَهُ

It is said to him, 'This is the world, from its beginning to its end. You have left it behind for your children who, there was no worry for you apart from it, or a day for a day to come to you. Therefore, work in it for yourself to choose a day you will be rebuked in it for evil what has been passed on upon entirety of the world for the children to be inheriting it.

فَمَا يَمْنَعُكَ أَتَيْهَا الْمُغْتَرُّ الْمُضْطَرُّ الْمُسَوِّفُ أَنْ تَعْمَلَ عَلَى مَهَلٍ قَبْلَ حُلُولِ الْأَجَلِ وَمَا يَجْعَلُ الْمُقْبُورَ أَشَدَّ تَعْظِيمًا لِمَا فِي يَدَيْكَ مِنْكَ أَلَّا تَسْعَى فِي تَحْرِيرِ رَقَبَتِكَ وَفَكَالِكَ رِقَاكَ وَوَقَاءِ نَفْسِكَ مِنَ النَّارِ الَّتِي عَلَيْهَا مَلَائِكَةُ غِلَاطٍ شِدَادًا

So, what prevents you, O arrogant, desperate, procrastinator, in working upon an opportunity before the permeation of death? And what makes the graves to be of greater reverence than what is in your hands, from you? Are you not striving in freeing your neck and untying your bondage, and saving yourself from the Fire upon which are Angels of extreme cruelty?'

وَقَالَ عُ أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَاعْتِنَامِ مَا اسْتَطَعْتُمْ عَمَلًا بِهِ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فِي هَذِهِ الْأَيَّامِ الْخَالِيَةِ بِجَلِيلِ مَا يَنْشَقِي عَلَيْكُمْ بِهِ الْفُوتُ بَعْدَ الْمَوْتِ وَبِالْإِضْطِرِّ لِهَذِهِ الدُّنْيَا التَّارِكَةِ لَكُمْ وَ إِنْ لَمْ تَكُونُوا تُحِبُّونَ تَرْكَهَا وَ الْمُبْلِيَةِ لَكُمْ وَ إِنْ كُنْتُمْ تُحِبُّونَ تَجْدِيدَهَا

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> advise you all, servants of Allah<sup>-azwj</sup>, with fearing Allah<sup>-azwj</sup> Mighty and Majestic and taking advantage as much as you came in working with it, from the obedience of Allah<sup>-azwj</sup> Mighty and Majestic during these vacant (free time) days with the whatever miseries are upon you all due to it. The loss is after the death, and with the rejection of this world that is leaving you, and even if you do not happen to like leaving it, and it is wearing you out and even if you like with renewing it.

فَإِنَّمَا مَثَلُكُمْ وَ مَثَلُهَا كَرُكْبٍ سَلَكَوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ وَ أَثْمُوا عِلْمًا فَكَأَنَّ قَدْ بَلَغُوهُ وَ كَمْ عَسَى مِنَ الْمَجْرَى إِلَى الْغَايَةِ أَنْ يَجْرِيَ حَتَّى يَبْلُغَهَا فَكَمْ عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لَا يَعُدُّهُ وَ مِنْ وَرَائِهِ طَالِبٌ حَيْثُ يَحْدُوهُ فِي الدُّنْيَا حَتَّى يُفَارِقَهَا

Rather, your example and its example is like riders travelling a way. It is as if they have cut across it and taught knowledge. It is as if they have reached it, and how much flow is there to the peak left to flow before he reaches it? How many a day remains for him, not to return, and from behind him is a passionate seeker (death) threatening him in the world until he separates from it?

فَلَا تَتَنَافَسُوا فِي عِزِّ الدُّنْيَا وَ فَخْرِهَا وَ لَا تُعْجِبُوا بِزِينَتِهَا وَ لَا تَحْزَنُوا مِنْ ضَرَائِهَا وَ بُؤْسِهَا فَإِنَّ عِزَّ الدُّنْيَا وَ فَخْرَهَا إِلَى انْقِطَاعٍ وَ إِنَّ زِينَتَهَا وَ نَعِيمَهَا إِلَى زَوَالٍ وَ إِنَّ ضَرَاءَهَا وَ بُؤْسَهَا إِلَى نَفَادٍ وَ كُلُّ مُدَّةٍ فِيهَا إِلَى مُنْتَهَى وَ كُلُّ حَيٍّ فِيهَا إِلَى فَنَاءٍ

Do not be competing regarding honours of the world and its pride, and do not be fascinated with its adornments, and do not be alarmed from its adversities and its miseries, for honours of the world and its pride are to be terminated, and its adornments and its bounties are to decline, and its harms and its miseries are to deplete, and every period in it is to an end, and every life in it is to perish.

أَوْ لَيْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ مُزْدَجَرٌ وَ فِي آبَائِكُمُ الْمَاضِينَ تَبَصِيرَةٌ وَ مُعْتَبَرٌ إِنْ كُنْتُمْ تَعْقِلُونَ أَلَمْ تَرَوْا إِلَى الْمَاضِينَ مِنْكُمْ لَا يَرْجِعُونَ وَ إِلَى الْخَلْفِ الْبَاقِي مِنْكُمْ لَا يَبْقَوْنَ

Or isn't there for you any deterrence in the traces of the former ones, and an insight and a lesson in your forefathers gone past, if you only knew? Are you no looking at the past ones from you not returning, and to the ones from you remaining behind that they will not be remaining?

قَالَ اللَّهُ عَزَّ وَ عَلَا وَ حَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ الْآيَةُ وَ الَّتِي بَعْدَهَا وَ قَالَ عَزَّ وَ جَلَّ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُوَفَّقُونَ أجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Allah-<sup>azwj</sup> Mighty and Exalted Said: **And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]** – the Verse, and that which is after it. And Mighty and Majestic Said: **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].**

أَلَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُسْتَوْنَ وَ يُصْبِحُونَ عَلَى أَحْوَالٍ شَتَّى مَيِّتٌ يَبْتَلَى وَ آخَرٌ يُعْزَى وَ صَرِيحٌ مُبْتَلَى وَ عَائِدٌ مُعَوَّدٌ وَ آخَرٌ يَنْفُسِهِ يَجُودُ وَ طَالِبٌ وَ الْمَوْتُ يَطْلُبُهُ وَ غَافِلٌ وَ لَيْسَ يَمْعُوقِلُ عَنْهُ وَ عَلَى أَثَرِ الْمَاضِي مَتَا يَمْضِي الْبَاقِي

Aren't you seeing people of the world coming to the evening and morning upon various states – a decayed dead, and another consoled, and a collapsed afflicted one, and a repeatedly turning back, and another finding his (last) breath, and a seeker while the death seeks him, and a heedless while he is not heedless from, and the remainder from us are continuing upon tracks of the past ones.

قُلِّلَهُ الْحَمْدُ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ الَّذِي يَبْقَى وَ يَفْنَى مَا سِوَاهُ وَ إِلَيْهِ مُوَلِّئُ الْخَلْقِ وَ مَرْجِعُ الْأُمُورِ

For Allah-<sup>azwj</sup> is the Praise, Lord-<sup>azwj</sup> of the seven skies and Lord-<sup>azwj</sup> of the Mighty Throne Who remains while whatever is beside Him-<sup>azwj</sup> perishes, and to Him-<sup>azwj</sup> shelter the creatures and the affairs return'.

وَ قَالَ عَ أَنَّمَا بَعْدُ فَإِنِّي أَخَذْتُكُمْ الدُّنْيَا فَأَمَّا حُلُوهُ خَضِرَةٌ حُفَّتْ بِالشَّهَوَاتِ وَ رَاقَتْ بِالْقَلِيلِ وَ تَحَبَّبَتْ بِالْعَاجِلَةِ وَ عُصِرَتْ بِالْأَمَالِ وَ تَزَيَّنَتْ بِالْغُرُورِ فَلَا تَدُومُ نِعْمَتُهَا وَ لَا تَقْنَى فَجَائِعُهَا

And he-<sup>asws</sup> said: 'As for after, I-<sup>asws</sup> caution you all of the world, for it is sweet, green, surround with the lustful desires, and layered with the little, and liked for the current, and lived with the hopes, and adorned with the deceptions, so neither are its bounties permanent nor do its sufferings end.

عِدَارَةٌ ضَرَارَةٌ حَائِلَةٌ زَائِلَةٌ نَافِدَةٌ بَائِدَةٌ أَكَاالَةٌ غَوَالَةٌ لَا تَعْدُو إِذَا تَنَاهَتْ إِلَى أُمِّيَّةٍ أَهْلِ الرَّغْبَةِ فِيهَا وَ الرِّضَا بِهَا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا:

(It is) treacherous, harmful, tricky, declining, depleting, remote, consuming, onerous. It does not return when it isolates to the wishes of the people being desirous in it and the ones satisfied with it, just as Allah<sup>-azwj</sup> Mighty and Majestic has Said: **like water We Send it from the sky, so it mingles with the vegetation of the earth, then it becomes shattered which the winds scatter. And Allah was always Able upon all things, Powerful [18:45].**

مَعَ أَنَّ أَمْرًا لَمْ يَكُنْ مِنْهَا فِي حَبْرَةٍ إِلَّا أَعْقَبَتْهُ مِنْهَا بَعْدَ بَعْدٍ وَ لَمْ يَلْقَ مِنْ سَرَائِهَا بَطْنًا إِلَّا أَعْطَتْهُ مِنْ ضَرَائِهَا ظَهْرًا وَ لَمْ يَطْلُ فِيهَا دِيمَةً رَحَاءً إِلَّا هَتَّتْ عَلَيْهِ مِنْهَا مُزْنُهُ بَلَاءً وَ حَرِيٌّ إِذَا أَصْبَحَتْ لَكَ مُتَحَيِّرَةٌ أَنْ تُنْسِيَ لَكَ مُتَنَكِّرَةً وَ إِنْ جَانِبَ مِنْهَا اغْدُودَ لِمَرِيٍّ وَ احْلُولَى أَمْرٌ عَلَيْهِ جَانِبٌ فَأَوْبَى

Along with that there does not happen to be a person from it in a covering except it followed him up from it afterwards with a lesson, and no belly faces its comforts except it give him from its harms at noon, and prosperity does not emerge to him in it except there descends an appropriate affliction upon him from it. When the morning is joyful for you, in the evening there will be abhorrence for you, and if a side from it is sweet for a person there will be bitterness upon him from (another) side, so return.

وَ إِنْ آنَسَ إِنْسَانٌ مِنْ غَضَارَتِهَا رَغْبًا أَرْهَقَتْهُ مِنْ بَوَائِقِهَا تَعْبًا غَرَارَةً غُرُورٌ مَا فِيهَا فَإِنْ مَنْ عَلَيْهَا وَ لَمْ يَمَسَّ أَمْرٌ مِنْهَا فِي جَنَاحٍ أَمِنْ إِلَّا أَصْبَحَ فِي جَوْفٍ خَوْفٍ لَا خَيْرَ فِي شَيْءٍ مِنْ زَادِهَا إِلَّا التَّقْوَى

And if a person is forgetful of its turmoil out of desire, it exhausts him from its afflictions with deceptive deceptions of what is in it. Perishing are the ones upon it, and no person from it is touched in a wing of security except he will come to a morning in the middle of fear. There is no good in anything from its provision except the piety.

مَنْ أَقَلَّ مِنْهَا اسْتَكْتَرَ مِمَّا يُؤَيِّسُهُ وَ مَنْ اسْتَكْتَرَ مِنْهَا لَمْ تَدُمْ لَهُ وَ زَالَتْ عَنْهُ كَمَ وَاقٍ بِهَا فَجَعَلَتْهُ وَ ذِي طُمَأْنِينَةٍ إِلَيْهَا صَرَعَتْهُ وَ ذِي خَدَعٍ فِيهَا خَدَعَتْهُ

One who reduces from it would have plenty of what remains for him, and one who increases from it, it will not be permanent for him and will decline away from him. How many ones trusting with it, it has devastated him, and the ones with reassurance to it, it has knocked him down, and with the deception in it, it has deceived him.

وَ كَمَ مِنْ ذِي أَهْمٍ فِيهَا قَدْ صَبَّرَتْهُ حَقِيرًا وَ ذِي نُحُوزٍ فِيهَا قَدْ رَدَّتْهُ خَائِفًا فَقِيرًا وَ كَمَ مِنْ ذِي تَاجٍ قَدْ أَكْبَتْهُ لِلْيَدَيْنِ وَ الْقِمِ سُلْطَانُهَا دَوْلٌ وَ عَيْشُهَا زَنْقٌ وَ عَذْبُهَا أَجَاجٌ وَ حُلُوهَا صَبْرٌ وَ غَذَائُهَا سَمٌّ وَ أَسْبَابُهَا رِمَامٌ وَ قِطَافُهَا سَلْعٌ

And how many ones with pomp in it, it has made him to be lowly, and with the chivalry in it, it has returned him as fearful, poor, and how many ones with a crown it has repressed him to the hands and the mouth. It's authority is a state, and its life is turbid, and its freshness is salty, and its sweetness is bitter, and its feed is toxic, and its means are ashes, and its pickings are a merchandise.

حُبُّهَا بِعَرَضٍ مَوْتٌ وَ صَحِيحُهَا بِعَرَضٍ سُقْمٌ وَ مَنِيغُهَا بِعَرَضٍ اِهْتِصَامٌ وَ مُلْكُهَا مَسْلُوبٌ وَ غَزِيرُهَا مَغْلُوبٌ وَ ضَيْفُهَا مَنَكُوبٌ وَ جَارُهَا مَخْرُومٌ مَعَ أَنَّ وَرَاءَ ذَلِكَ سَكْرَاتُ الْمَوْتِ وَ زَقَرَاتِهِ وَ هَوَلُ الْمُطْلَعِ وَ الْوُقُوفَ بَيْنَ يَدَيْ إِيْلَهُمُ الْحَكَمَ لِيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

Its life is at the exposure of death, and its health is at the exposure of illness, and its invulnerability is at the exposure of indigestion, and its kingdom is stripped, and its mighty ones are overcome, and its guest are ravaged, and its neighbours are deprived along with that

behind (all) that are pangs of death and its exhalations, and the emerging horrors, and the pausing in front of your God<sup>-azwj</sup>, the Judge, for Him<sup>-azwj</sup> to Reward those who had been good, with the good.

أَلَسْتُمْ فِي مَسَاكِينٍ مَنْ كَانَ قَبْلَكُمْ كَانُوا أَطْوَلَ مِنْكُمْ أَعْمَاراً وَ أَبْقَى مِنْكُمْ آثَاراً وَ أَعَدَّ مِنْكُمْ عَذِيباً وَ أَكْثَفَ مِنْكُمْ جُنُوداً وَ أَشَدَّ مِنْكُمْ عُتُوداً

Aren't you all in dwellings of the ones who were before you? They were of longer lifespans than you are, and more lasting of impacts than you are, and more numerous in number than you are, and of stronger armies than you are, and of severer obstinacy than you are!

تَعْبُدُوا لِلدُّنْيَا أَيْ تَعْبُدُوا وَ آثَرُوهَا أَيْ إِنِّتَارِ ثُمَّ طَعَنُوا عَنْهَا بِالصَّغَارِ وَ هَلْ بَلَغَكُمْ أَنَّ الدُّنْيَا سَحَتْ لَهُمْ نَفْساً بِفِدْيَةٍ أَوْ صَدَّتْ عَنْهُمْ فِيمَا أَهْلَكْتُمْ بِهِ بِحُطْبٍ بَلْ أَوْهَنْتُمْ بِالْقَوَارِعِ وَ ضَعُضْتُمْ بِالنَّوَابِ وَ مَفَرَّهْمُ بِالْمَنَاجِرِ وَ أَعَاَهَا عَلَيْهِمْ رَبِّبُ الْمُتُونِ

They were servants of the world whichever service, and they preferred it with whichever preference, then they went away from it with having been belittled. And has it reached you that the world had warmed up a life for them with a ransom, or blocked from them regarding what had they had been destroyed with in a sermon? But, if afflicted them with the thunderbolts, and undermined them with the setbacks, dragged them by the nostril and assisting against them the suspicion of the Benefactor.

فَقَدْ رَأَيْتُمْ تَنْكُرَهَا لِمَنْ دَانَ لَهَا وَ آثَرَهَا أَوْ أَخْلَدَ إِلَيْهَا حِينَ طَعَنُوا عَنْهَا لِإِفْرَاقٍ أَبَدٍ أَوْ إِلَى آخِرِ زَوَالٍ

You have seen its denial to the one who makes it a religion for it and prefers it or considers being eternally in it whereby they would be going away from it to a separation forever or to the end of decline.

هَلْ زَوَّدْتُمْ إِلَّا السَّعْبَ أَوْ أَخْلَلْتُمْ إِلَّا إِلَى الصَّنَكِ أَوْ نَوَّرْتَ لَهُمْ إِلَّا الظُّلْمَةَ أَوْ أَعْقَبْتُمْ إِلَّا النَّارَ أَلِهْدِهِ تُؤْتِرُونَ أَمْ عَلَيْهَا تَرْتَصُّونَ أَمْ إِلَيْهَا تَطْمَنُّونَ

Did you provide them except with the strife, or released them except to the hardship, or irradiate for them except the darkness, or make their consequences to be except the Fire? Is it for this you are inheriting, or upon it you are awaiting, or to it you are reassured?

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ

Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15]. They are those, there wouldn't be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16].**

فَبَسَّطَ الدَّارَ لِمَنْ لَمْ يَنْتَهُمْهَا وَ لَمْ يَكُنْ فِيهَا عَلَى وَجَلٍ مِنْهَا ادْكُرُوا عِنْدَ تَصْرِفِهَا بِكُمْ سُرْعَةً انْقِضَاؤُهَا عَنْكُمْ وَ وَشَكَّ زَوَالُهَا وَ ضَعْفَ جَاهِلَاتِهَا أَلَمْ يَجِدْكُمْ عَلَى مِثَالٍ مَنْ كَانَ قَبْلَكُمْ وَ وَجَدْتُ مَنْ كَانَ قَبْلَكُمْ عَلَى مِثَالٍ مَنْ كَانَ قَبْلَهُمْ

Miserable is the house for the one who did not accuse it and did not be upon a fear from it. Remember during its turning away with you, the quickness of its termination from you, and

imminence (nearness) of its decline, and weakness of its area. Do you not find yourselves upon an example of the ones who were before you, and find the ones who were before you having had been upon an example of the ones who had been before them?

جِيلٌ بَعْدَ جِيلٍ وَ أُمَّةٌ بَعْدَ أُمَّةٍ وَ قَرْنٌ بَعْدَ قَرْنٍ وَ خَلْفٌ بَعْدَ خَلْفٍ فَلَا هِيَ تَسْتَحْيِي مِنَ الْعَارِ وَ مَا لَا يَنْبَغِي مِنَ الْمُبْدِيَاتِ وَ لَا تَحْجُلُ مِنَ الْعَدْرِ

Generation after generation, community after community, century after century, and posterity after posterity. There is no tribe ashamed from the shame and what is not befitting from the innovations, nor ashamed from the treachery.

اعْلَمُوا وَ أَنْتُمْ تَعْلَمُونَ أَنَّكُمْ تَارِكُوهَا لَا بُدَّ وَ إِنَّمَا هِيَ كَمَا نَعَتَ اللَّهُ عَزَّ وَ جَلَّ لَعِبٍ وَ هُوَ وَ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ

Know, and you are already knowing, you are to be leaving it, inevitably, and rather it is just as Allah-azwj Mighty and Majestic has Described: **a play, and an amusement, and an adornment, and your priding between yourselves regarding the wealth and the children [57:20].**

فَانْعَظُوا فِيهَا بِالَّذِينَ كَانُوا يَنْبُتُونَ بِكُلِّ رِيعٍ آيَةً يَعْزُبُونَ عَنْ رِيعِهِمْ مَصَانِعَ لَعَلَّهُمْ يَخْلُدُونَ وَ بِالَّذِينَ قَالُوا مِنْ أَشَدِّ مِنَّا قُوَّةً وَ انْظُرُوا بِمَنْ رَأَيْتُمْ مِنْ إِخْوَانِكُمْ كَيْفَ حُمِلُوا إِلَى قُبُورِهِمْ لَا يُدْعَوْنَ رُكْبَانًا وَ أَنْزِلُوا لَا يُدْعَوْنَ ضَيْفَانًا

Therefore, take preaching in it with the ones who were building a monument at every hill in vain, and were taking fortresses perhaps they could be living eternally, and by the ones who said, 'Who is stronger than us in strength?' And take preaching with the ones from your brethren who you have seen being taken to their graves and they were not invited as riders are and lodged, nor were they invited as guests.

وَ جُعِلَ لَهُمْ مِنَ الصَّرِيحِ أَجْنَانًا وَ مِنَ الثَّرَابِ أَكْفَانًا وَ مِنَ الرُّفَاتِ حِيزَانًا وَ هُمْ حَيْرَةٌ لَا يُجِيبُونَ دَاعِيًا وَ لَا يَمْتَنِعُونَ ضَيْمًا وَ لَا يُبَالُونَ مُنْذِبَةً وَ لَا يَعْرِفُونَ نَسَبًا وَ لَا حَسَبًا وَ لَا يَشْهَدُونَ زُورًا

And houses have been made for them from the graves, and shroud from the soil, and neighbours from the mortal remains. They are (such) neighbours neither answering a caller nor defending against an aggressor, nor caring about a wailing, nor recognising any lineage nor tribal affiliation, nor are they testifying falsely.

إِنْ جَبَدُوا لَمْ يَفْرَحُوا وَ إِنْ فُحِطُوا لَمْ يَقْنَطُوا جَمِيعٌ وَ هُمْ آخَادٌ وَ حَيْرَةٌ وَ هُمْ أَبْعَادٌ وَ مُتَدَانُونَ لَا يَتَزَاوَرُونَ وَ لَا يُزَوَّرُونَ حُلَمَاءُ قَدْ بَادَتْ أَضْعَافُهُمْ جُهْلَاءُ قَدْ ذَهَبَتْ أَحْقَادُهُمْ لَا يُجْنَى فَجَعُهُمْ وَ لَا يُرَجَى دَفْعُهُمْ وَ هُمْ كَمَنْ لَمْ يَكُنْ

If it rains for them, they are not happy, and if there is a drought, they do not despair. They are together while they are individual, and they are neighbours while they are distant, and they are close to each other, and they are neither visiting nor are being visited. They are lenient whose rancour has distanced, ignorant whose grudges have gone away. Neither is their evil anticipated, nor is their support hoped for, and they are like the ones who do not exist.

وَ كَمَا قَالَ جَلَّ ثَنَاؤُهُ فَبَلَكَ مَسَاكِينُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ كُنَّا نَحْنُ الْوَارِثِينَ

And like what Majestic is His-<sup>azwj</sup> Praise, Said: ***So, these are their dwellings. There have not been lived in from after them except a little (while); and We were the Inheritors [28:58].***

إِنَّ الدُّنْيَا وَهْنٌ مُطْلَبُهَا رَنْقٌ مَشْرُوعُهَا غَرُورٌ مَاحِلٌ وَ سَمٌ قَاتِلٌ وَ سِنَادٌ مَائِلٌ تُرْبِقُ مُطَرَّفُهَا وَ تُرْدِي مُشْتَرِبُهَا وَ تُصْرِغُ مُسْتَفِيدُهَا بِإِنْفَادٍ لَدَّيْهَا وَ مُوْبِقَاتٍ شَهَوَاتِهَا وَ أَسْرٍ نَافِرِهَا

Surely the world, weak are its demands, and turbid are its drinks, slurry is its rain. It is a deceptive rebel, a fatal poison, and a tilted bracket. Its ends are a shelter, and its increases are regressive, and its benefits get knocked down with the depletion of its pleasures, and its lusts are abominable (repulsive), and reluctant are its captives.

فَنَصَتْ بِأَحْلِيلِهَا وَ قَصَدَتْ بِأَسْهَمِهَا مَائِلًا هِنَاتِهَا وَ تُعَلِّلُ مَبَاتِحَهَا لِيَالِي عُمْرِهَا وَ أَيَّامَ حَيَاتِهِ قَدْ عَلَّقَتْهُ أَوْهَاقَ الْمَنِيِّ فَأَرَدَتْهُ بِمَرَاتِرِهَا فَائِدَةً لَهُ بِخُتُوفِهَا إِلَى ضَنْكِ الْمَضْجَعِ وَ وَحْشَةِ الْمَرْجِعِ وَ مُحَاوَرَةِ الْأَمْوَاتِ وَ مُعَايِنَةِ الْمَحَلِّ وَ ثَوَابِ الْعَمَلِ

It has attacked with its ropes, and aimed with its arrows inclining to its stings, and it distracts with its gifts the nights of its lifespan and days of its life. It has suspended the lasso (cord) of the deaths and intended it with its strength, sitting for him with its attach to the narrowness of the lying place, and loneliness of the return, and vicinity of the deceased, and eye-witnessing the place, and Rewards of the works.

ثُمَّ ضُرِبَ عَلَى أَذْنَانِهِمْ سُبَاتُ الدُّهُورِ وَ هُمْ لَا يَرْجِعُونَ قَدْ ارْتَهَنَتْ الرِّقَابَ بِسَالِفِ الْإِكْتِسَابِ وَ أُخْصِيَتْ الْأَثَارُ لِفَضْلِ الْخُطَابِ وَ قَدْ حَابَ مَنْ حَمَلَ ظُلْمًا.

Then the slumber of ages is struck upon them, and they will not be returning, the necks having been pledged with the previous earnings, and the traces to be counted for the decisive address, ***and he will be disappointed, one who bore injustice [20:111]***.<sup>131</sup>

- وَ قَالَ ع فِي دَمِ الدُّنْيَا فِي خُطْبَةٍ خُطِبَهَا الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَ اسْتَعِينُهُ وَ أُوْمِنُ بِهِ وَ اتَّوَكَّلُ عَلَيْهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

And he-<sup>asws</sup> said in condemnation of the world in a sermon he-<sup>as</sup> had preached: 'The Praise is for Allah-<sup>azwj</sup>! I-<sup>asws</sup> praise Him-<sup>saww</sup> seek His-<sup>azwj</sup> Assistance, and believe in Him-<sup>azwj</sup>, and rely upon Him-<sup>azwj</sup>, and I-<sup>asws</sup> testify that there is no god except Allah-<sup>azwj</sup> Alone, there being no associate for Him-<sup>azwj</sup>, and that Muhammad-<sup>as</sup> is His-<sup>azwj</sup> servant and His-<sup>azwj</sup> Rasool-<sup>saww</sup>.

أَرْسَلَهُ بِالْحَقِّ وَ دِينَ الْهُدَى لِلزِّيَاحِ بِهِ عَلَّتْكُمْ وَ لِيُوقِظَ بِهِ عَفْلَتَكُمْ وَ اعْلَمُوا أَنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ وَ مَوْفُوتُونَ عَلَى أَعْمَالِكُمْ وَ مُجْزَوْنَ بِهَا

He-<sup>azwj</sup> had Sent him with the truth and the religion of guidance in order to remove your infirmities by it, and to awaken your heedlessness with it. And know that you will be dying and be resurrected from after the death, and you will be paused upon your deeds and be Recomposed for it.

<sup>131</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 110 a



فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا فَإِنَّهَا دَارٌ بِالْبَلَاءِ مَخْهُوفَةٌ وَ بِالْعَنَاءِ مَعْرُوفَةٌ وَ بِالْعَذْرِ مَوْصُوفَةٌ وَ كُلُّ مَا فِيهَا إِلَى زَوَالٍ وَ هِيَ بَيْنَ أَهْلِهَا دُولٌ وَ سِجَالٌ لَا تَدُومُ  
أَخْوَالُهَا وَ لَا يَسْلَمُ مِنْ شَرِّهَا

Therefore, do not let life of this world deceive you, for it is a house with engrossing afflictions, and with well-known fatigue, and described with the treachery, and all what is in it is (heading) to a decline, and it is a state and disputes between its people. Its situations are not permanent nor is one safe from its evil.

بَيْنَمَا أَهْلُهَا مِنْهَا فِي رَحَاءٍ وَ سُرُورٍ إِذْ هُمْ مِنْهَا فِي بَلَاءٍ وَ غُرُورٍ أَخْوَالٌ مُخْتَلِفَةٌ وَ تَارَاتٍ مُتَصَرِّفَةٌ الْعَيْشُ فِيهَا مَذْمُومٌ وَ الرِّحَاءُ فِيهَا لَا يَدُومُ وَ إِنَّمَا أَهْلُهَا فِيهَا  
أَعْرَاضٌ مُسْتَهْدَفَةٌ تَرْمِيهِمْ بِسَهَامِهَا وَ تَقْصِمُهُمْ بِحِمَامِهَا وَ كُلُّ حَتْمَةٍ فِيهَا مَقْدُورٌ وَ حَظٌّ مِنْهَا مُؤَفَّرٌ

Its people are disassociated from it regarding prosperity and happiness when they are in affliction and deceptions from it, in different situations, and sometimes spending the life in it is reprehensible, and the prosperity in it is not permanent, and rather its people in it are exposed, being targeted being shot at by its arrows, and breaking them with its bayonets, and every death therein is pre-determined, and his share is fulfilled from it.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّكُمْ وَ مَا أَنْتُمْ فِيهِ مِنْ هَذِهِ الدُّنْيَا عَلَى سَبِيلٍ مَنْ قَدْ مَضَى بِمَنْ كَانَ أَطْوَلَ مِنْكُمْ بَاعاً وَ أَشَدَّ مِنْكُمْ بَطْشاً وَ أَعَمَّرَ دِيَاراً وَ أَبْعَدَ آثَاراً

And know, servants of Allah<sup>azwj</sup>! You all, and what you are in from this world, are upon a way of the ones who have gone past, from the ones who were of longer lifespans than you, and stronger than you in prowess, and more building of houses, and of further impacts.

فَأَصْبَحَتْ أَصْوَاتُهُمْ هَامِدَةً خَامِدَةً مِنْ بَعْدِ طُولِ تَغْلِبِهَا وَ أَجْسَادُهُمْ بَالِيَةً وَ دِيَارُهُمْ خَالِيَةً وَ آثَارُهُمْ عَافِيَةً فَاسْتَبَدَّلُوا بِالْقُصُورِ الْمَشِيدَةِ وَ السُّتُورِ وَ النَّمَارِقِ  
الْمُمَهَّدَةِ الصُّحُورِ وَ الْأَخْجَارِ الْمُسْتَنَدَةِ فِي الْقُبُورِ الَّتِي قَدْ بُنِيَ لِلْخَرَابِ فِتَاؤُهَا

They voices have become silent, inactive from after lengthy speeches, and their bodies have decayed, and their houses are vacant, and their having been healthy. They have been replaced with the tombs for their castles, and the rocks and stones for their softly spread-out cushions pillowed in the grave. Its courtyards have been built for the ruination.

فَمَحَلُّهَا مُقْتَرَبٌ وَ سَاكِنُهَا مُعْتَرِبٌ بَيْنَ أَهْلِ عِمَارَةٍ مُوحِشِينَ وَ أَهْلِ مَحَلَّةٍ مُتَشَاغِلِينَ لَا يَسْتَأْنِسُونَ بِالْعُمَرَانِ وَ لَا يَتَوَاصِلُونَ تَوَاصِلَ الْجِيرَانِ وَ الْإِخْوَانِ عَلَى  
مَا بَيْنَهُمْ مِنْ قُرْبِ الْجَوَارِ وَ دُنُوِّ الدَّارِ

Their places are close, and their dwellers are alienated being lonely between the people of desolate buildings and people of busy places, they are not comforting each other with the lives, nor are they connecting with each other the connecting of the neighbours and brethren, based upon what is between them of the nearby neighbourhood, and close by houses.

وَ كَيْفَ يَكُونُ بَيْنَهُمْ تَوَاصِلٌ وَ قَدْ طَحَنَهُمْ بِكُلِّكِلِهِ الْبَلَى وَ أَكَلَتْهُمْ الْجُنَادِلُ وَ التَّرَى فَأَصْبَحُوا بَعْدَ الْحَيَاةِ أَمْوَاتاً وَ بَعْدَ غَضَارَةِ الْعَيْشِ رُفَاتاً

And how can there be connection between them, and they have been grinded by the wearing out of decay, and the rains and the soil have consumed them. They have become dead after the life, and as remains after youthfulness of life.



فُجِعَ بِهِمُ الْأَحْبَابُ وَ سَكَنُوا التُّرَابَ وَ طَعَنُوا فَلَيْسَ لَهُمْ إِيَابٌ هِيَ هَاتِ هِيَ هَاتِ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ فَكَانَ قَدْ صِرْتُمْ إِلَى مَا صَارُوا إِلَيْهِ مِنَ الْإِلَى وَ الْوَحْدَةِ فِي الْمَوْتِ وَ ارْتَحَنْتُمْ فِي ذَلِكَ الْمَضْجَعِ وَ صَمَّكُمْ ذَلِكَ الْمُسْتَوْدَعُ

The loved ones have grieved with them, and they settled in the soil, and they went away so there isn't any return for them. Far be it! Far be it! ***It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100].*** You are going to what they have gone to, from the decay and the loneliness in the abode, and you have been pledged to be in that lying place, and that depository has been guaranteed to you all.

فَكَيْفَ بِكُمْ لَوْ قَدْ تَنَاهَتِ الْأُمُورُ وَ بُعِثَتِ الْقُبُورُ وَ حُصِّلَ مَا فِي الصُّدُورِ وَ وَقِفْتُمْ لِلتَّحْصِيلِ بَيْنَ يَدَيِ مَلِكٍ خَلِيلٍ فَطَارَتِ الْقُلُوبُ لِإِشْفَاقِهَا مِنْ سَالِفِ الدُّنُوبِ وَ هَتَكَتْ عَنْكُمْ الْحُجُبُ وَ الْأَسْتَارُ وَ ظَهَرَتْ مِنْكُمْ الْعُيُوبُ وَ الْأَسْرَارُ هُنَالِكَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

So how will it be with you if the affairs had ended, and the graves have scattered, and whatever is in the chest has been obtained, and you are paused for the results in front of the Majestic King? The hearts will fly to its dread due to the previous sins, and the veils and the curtains will be torn away from you, and faults and the secrets will be revealed from you. Over there, every soul shall be Recompensed for what it had earned.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِيُجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يُجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَقِّ

Allah<sup>-azwj</sup> Mighty and Majestic Says: ***for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].***

وَ قَالَ وَ وَضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَ يَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَ لَا كَبِيرَةً إِلَّا أَحْصَاهَا وَ وَجَدُوا مَا عَمِلُوا حَاضِرًا وَ لَا يَظْلُمُ رَبُّكَ أَحَدًا

And Said: ***And the book will be Placed, so the criminals would see being fearful from what is in it, and they would be saying, 'O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?' And they would be finding whatever they had done as being present, and your Lord will not Wrong anyone [18:49].***

جَعَلْنَا اللَّهَ وَ إِيَّاكُمْ عَامِلِينَ بِكِتَابِهِ مُتَبِعِينَ لِأَوْلِيَائِهِ حَتَّى يُحْلَلْنَا وَ إِيَّاكُمْ دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ إِنَّهُ حَمِيدٌ مُجِيدٌ.

May Allah<sup>-azwj</sup> Make us<sup>-asws</sup> and you all to be workers with His<sup>-azwj</sup> Book, followers of His<sup>-azwj</sup> friends until we<sup>-asws</sup> and you all are released to an ever-lasting House from His<sup>-azwj</sup> Grace. Surely, He<sup>-azwj</sup> is Praise-worthy, Glorious".<sup>132</sup>

- وَ قَالَ ع انْظُرُوا إِلَى الدُّنْيَا نَظَرَ الرَّاهِدِينَ فِيهَا فَإِنَّهَا وَ اللَّهُ عَنْ قَلِيلٍ تُرْبِلُ النَّارَ السَّاكِنِ وَ تَفْجَعُ الْمُتَرَفِّعَ الْأَمِينَ لَا يَرْجِعُ مَا تَوَلَّى عَنْهَا فَأَذْبَرُ وَ لَا يُدْرَى مَا هُوَ آتٍ مِنْهَا

And he<sup>-asws</sup> said: 'Look at the world the look of the ascetics in it, for by Allah<sup>-azwj</sup>, after a little while it will decline as a host of the dwellers, and the ones in secure luxuries will mourn. It

<sup>132</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 110 b

will not return, whatever has turned around from it. Therefore flee, and one does not know what is to come from it.

فَيَنْتَظِرُ سُورُومَهَا مَشُوبٌ بِالْحُزْنِ وَ آخِرُ الْحَيَاةِ فِيهَا إِلَى الضَّعْفِ وَ الْوَهْنِ فَلَا يُعْرَفُ كَثْرَةُ مَا يُعْجِبُكُمْ فِيهَا لِقَلَّةِ مَا يَصْحَبُكُمْ مِنْهَا

So, he awaits its happiness tinged with the grief, and the end of the life in it is to the weakness and the lowliness. Therefore, do not let the abundance of what fascinates you in it deceive you due to the little from it what accompanies you.

رَحِمَ اللَّهُ عَبْدًا تَفَكَّرَ وَ اغْتَبَرَ فَأَبْصَرَ إِذْبَارَ مَا قَدْ أَذْبَرَ وَ حُضُورَ مَا قَدْ حَضَرَ وَ كَانَ مَا هُوَ كَائِنٌ مِنَ الدُّنْيَا عَنْ قَلِيلٍ لَمْ يَكُنْ وَ كَانَ مَا هُوَ كَائِنٌ مِنَ الْآخِرَةِ لَمْ يَزَلْ وَ كُلُّ مَا هُوَ آتٍ قَرِيبٌ

May Allah<sup>-azwj</sup> have Mercy on a servant who contemplates and takes a lesson, so he has insight of the turning around of what turns around, and presence of what is present, and it is as whatever is existing from the world, after a little while will not exist, and it is as if what is to exist from the Hereafter will not decline, and all what is to come is nearby.

أَلَا وَ إِنَّ الدُّنْيَا دَارٌ لَا يُسَلَمُ مِنْهَا إِلَّا فِيهَا وَ لَا يُنْجَى بِشَيْءٍ كَانَ لَهَا ابْتِلَى النَّاسُ بِهَا فِتْنَةً فَمَا أَخَذُوهُ مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَ حُوسِبُوا عَلَيْهِ وَ مَا أَخَذُوهُ مِنْهَا لِعَظِيمِهَا قَدِمُوا عَلَيْهِ وَ أَقَامُوا فِيهِ

Indeed, and the world is a house no one is safe from it except in it, nor he cannot be rescued by anything the people have been afflicted with of a temptation. So, whatever they have taken from it, for it there is an extraction from it, and they will be Reckoned upon it, and whatever they have taken from it for others, they proceed upon it and stay in it.

وَ إِنَّمَا لِلدَّوِيِّ الْعُمُولُ كَفْيٌ الظِّلِّ بَيْنَا نَرَاهُ سَابِعًا حَتَّى قَلَصَ وَ زَائِدًا حَتَّى نَقَصَ.

And it is for the ones with intellect to suffice with the shade as a clarification. You see it abundant until it diminishes, and it increases until it reduces”.<sup>133</sup>

111- **رضه**، روضة الواعظين قَالَ رَسُولُ اللَّهِ **ص** مَا لِي وَ الدُّنْيَا إِنَّمَا مِثْلِي وَ مِثْلُ الدُّنْيَا كَمِثْلِ رَاكِبٍ مَرَّ لِقَائِلُولَةٍ فِي ظِلِّ شَجَرَةٍ فِي يَوْمٍ صَنِيفٍ ثُمَّ رَاحَ وَ تَرَكَهَا.

(The book) ‘Rowzat Al Waizeen’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘What is to me<sup>-saww</sup> and the world? But rather, my<sup>-saww</sup> example and example of the world is like an example of a rider passing by for the afternoon nap in the shade of a tree during a hot day. Then he departs and leaves it’”.<sup>134</sup>

- وَ قَالَ **ص** مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إَصْبَعُهُ فِي النَّيْمِ فَلْيَنْتَظِرْ بِمَ يَرْجِعُ.

<sup>133</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 110 c

<sup>134</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 a

And he<sup>-saww</sup> said: ‘The world in (comparison to) the Hereafter isn’t except what one of you makes his finger to be in the Nile, so let him look at what it returns’.<sup>135</sup>

– قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الدُّنْيَا دَارٌ مُنِي لَهَا الْفَنَاءُ وَ لِأَهْلِهَا مِنْهَا الْجَلَاءُ وَ هِيَ خُلُوعٌ خَضِرَةٌ قَدْ عَجَلَتْ لِلطَّالِبِ وَ التَّبَسُّتْ بِقَلْبِ النَّاطِرِ فَارْتَحَلُوا عَنْهَا بِأَحْسَنِ مَا يَحْضُرُكُمْ مِنَ الزَّادِ وَ لَا تَسْأَلُوا فِيهَا فَوْقَ الْكَفَافِ وَ لَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ.

Amir Al-Momineen<sup>-asws</sup> said: ‘The world is a house of wishes having annihilation for it, and for its people there is exiling from it, and it is sweet, green. It hastens to the seeker, and it confuses the heart of a beholder. Therefore, depart from it with the best of what is in your presence from the provision, and do not ask regarding what is above the sufficient, and do not be seeking from it any more than the daily subsistence’.<sup>136</sup>

– وَ قَالَ ع أَلَا وَ إِنَّ الدُّنْيَا دَارٌ لَا يُسَلَمُ مِنْهَا إِلَّا فِيهَا وَ لَا يُنْجَى بِشَيْءٍ كَانَ لَهَا ابْتِلَى النَّاسُ بِهَا فِتْنَةً فَمَا أَخَذُوا مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَ حُوسِبُوا عَلَيْهِ وَ مَا أَخَذُوا مِنْهَا لِعَرَبِهَا قَدِمُوا عَلَيْهِ وَ أَقَامُوا فِيهِ

And he<sup>-asws</sup> said: ‘Indeed, and the world is a house no one is safe from it except in it, nor he cannot be rescued by anything the people have been afflicted with of a temptation. So, whatever they have taken from it, for it there is an extraction from it, and they will be Reckoned upon it, and whatever they have taken from it for others, they proceed upon it and stay in it.

وَ إِنَّمَا عِنْدَ دَوِي الْعُمُولِ كَفْيٌ الظِّلِّ بَيْنَا تَرَاهُ سَابِغاً حَتَّى قَلَصَ وَ زَائِداً حَتَّى نَقَصَ.

And in the view of the ones with intellect, it suffices as a clarification. You see it abundant until it diminishes, and it increases until it reduces’.<sup>137</sup>

وَ قَالَ ع خَلَاوَةُ الدُّنْيَا مَرَارَةُ الْآخِرَةِ وَ مَرَارَةُ الْآخِرَةِ خَلَاوَةُ الدُّنْيَا.

And he<sup>-asws</sup> said: ‘Sweetness of the world is a bitterness of the Hereafter, and bitterness of the Hereafter is sweetness of the world’. (recording error – the bitterness of the world is the sweetness of the Hereafter)<sup>138</sup>

– وَ قَالَ ع الدُّنْيَا تَعُرُّ وَ تَصُرُّ وَ تَمُرُّ إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَ بِهَا ثَوَاباً لِأَوْلِيَائِهِ وَ لَا عِقَاباً لِأَعْدَائِهِ وَ إِنَّ أَهْلَ الدُّنْيَا كَرَكِبٍ بَيْنَنَا هُمْ خُلُوعٌ إِذْ صَاحَ بِهِمْ سَائِئُهُمْ فَارْتَحَلُوا.

And he<sup>-asws</sup> said: ‘The world deceives, and harms, and passes by. Allah<sup>-azwj</sup> the Exalted is not Satisfied it being a reward for His<sup>-azwj</sup> friends, nor as a punishment for His<sup>-azwj</sup> enemies; and people of the world are like riders, while they have just arrived when their leader shouts at them, ‘(Time to) depart!’

<sup>135</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 b

<sup>136</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 c

<sup>137</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 d

<sup>138</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 e

– قَالَ الصَّادِقُ ع حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

Al-Sadiq<sup>asws</sup> said: 'Love of the world is head of every mistake (sin)'.<sup>139</sup>

– وَ قَالَ الْمَسِيحُ ع لِلْحَوَارِيِّينَ إِنَّمَا الدُّنْيَا فَنَظْرَةٌ فَاعْبُرُوهَا وَ لَا تَعْمُرُوهَا.

And the Messiah<sup>as</sup> said to the disciples: 'But rather the world is a bridge, therefore cross it and do not build it'.<sup>140</sup>

– قَالَ رَسُولُ اللَّهِ ص الرِّعْبَةُ فِي الدُّنْيَا تُكْثِرُ الْهَمَّ وَ الْحُزْنَ وَ الرُّهْدُ فِي الدُّنْيَا يُرِيغُ الْقَلْبَ وَ الْبَدَنَ.

Rasool-Allah<sup>saww</sup> said: 'The desire regarding the world increases the worries and the grief, while the ascetism in the world rests the heart and the body'.<sup>141</sup>

– قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَصِفُ دَاراً أَوْهَا عَنَاءٌ وَ آخِرُهَا فَنَاءٌ فِي حَالِهَا حِسَابٌ وَ فِي حَزَامِهَا عِقَابٌ مَنِ اسْتَعْنَى فِيهَا فُتِنَ وَ مَنِ افْتَقَرَ فِيهَا خِرِنَ وَ مَنِ سَاعَاهَا فَاتَتْهُ وَ مَنِ قَعَدَ عَنْهَا آتَتْهُ وَ مَنِ أَبْصَرَ بِهَا بَصَرَتْهُ وَ مَنِ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ.

And Amir Al-Momineen<sup>asws</sup> said: 'What can I<sup>asws</sup> described a house with whose beginning is fatigue, and its end is annihilation, in its Permissibles there is Reckoning, and in its Prohibited there is Punishment. One who is rich in it is tempted, and one who is impoverished in it grieves, and one watches it misses it, and one who sits back from it, it comes to him, and one is insightful with it would see it, and one who looks at it, it will blind him'.<sup>142</sup>

– قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَوْحَى إِلَى الدُّنْيَا أَنْ تُعْجِي مَنْ خَدَمَكَ وَ اخْدُمِي مَنْ رَفَضَكَ

Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty, Revealed to the Words: "Wear out the one who serves you (world) and serve the one who rejects you!"

وَ إِنَّ الْعَبْدَ إِذَا تَخَلَّى بِسَيِّدِهِ فِي جَوْفِ اللَّيْلِ الْمُظْلِمِ وَ نَاجَاهُ أَثْبَتَ اللَّهُ النُّورَ فِي قَلْبِهِ فَإِذَا قَالَ يَا رَبِّ يَا رَبِّ نَادَاهُ الْجَلِيلُ جَلَّ جَلَالُهُ لَبَّيْكَ عَبْدِي سَلِّمْ أَعْطَيْكَ وَ تَوَكَّلْ عَلَيَّ أَكْفِكَ

And when the servant is alone with his Master<sup>azwj</sup> in the middle of a dark night and whispers to Him<sup>azwj</sup>, Allah<sup>azwj</sup> Affirms the Noor in his heart. When he says, 'O Lord<sup>azwj</sup>! O Lord<sup>azwj</sup>!', the Majestic, Majestic is His<sup>azwj</sup> Majesty, Calls out to him: "Here I<sup>azwj</sup> am, My<sup>azwj</sup> servant! Ask Me<sup>azwj</sup>, I<sup>azwj</sup> shall Give you, and rely upon Me<sup>azwj</sup> I<sup>azwj</sup> shall Suffice you!"

ثُمَّ يَقُولُ جَلَّ جَلَالُهُ لِمَلَايِكَتِهِ يَا مَلَايِكَتِي انظُرُوا إِلَى عَبْدِي قَدْ تَخَلَّى فِي جَوْفِ هَذَا اللَّيْلِ الْمُظْلِمِ وَ الْبَطَالُونَ لَاهُونَ وَ الْعَافِلُونَ نِيَامٌ اشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ:

<sup>139</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 f

<sup>140</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 g

<sup>141</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 h

<sup>142</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 j

Then He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Says to His<sup>-azwj</sup> Angels: “O My<sup>-azwj</sup> Angels! Look at My<sup>-azwj</sup> servant who is alone in the middle of this dark night while the falsifiers are idle, and the heedless ones are sleeping. Be witnesses that I<sup>-azwj</sup> have Forgiven (his sins) for him!”

ثُمَّ قَالَ ع عَلَيْكُمْ بِالْوَرَعِ وَ الاجْتِهَادِ وَ الْعِبَادَةِ وَ اِزْهَدُوا فِي هَذِهِ الدُّنْيَا الرَّاهِدَةِ فِيكُمْ فَإِنَّهَا غَرَارَةٌ دَارُ فَنَاءٍ وَ زَوَالٍ كَمْ مِنْ مُعْتَرٍ بِهَا قَدْ أَهْلَكْتُهُ وَ كَمْ مِنْ وَائِقٍ بِهَا قَدْ خَانَتْهُ وَ كَمْ مِنْ مُعْتَمِدٍ عَلَيْهَا قَدْ خَدَعَتْهُ وَ أَسْلَمَتْهُ

Then he<sup>-asws</sup> said: ‘Upon you all is to be with the devoutness, and the struggle, and the worship; and be ascetics in this world ascetic among you, for it is a deceiving house and declining. How many a deceived one it has destroyed, and how many ones trusting with it, it has betrayed, and how many relying upon it, it has deceived and yielded him (to his grave)!

وَ اعْلَمُوا أَنَّ أَمَامَكُمْ طَرِيقاً بَعِيداً وَ سَفْراً مَهُولاً وَ مَرّاً عَلَى الصِّرَاطِ وَ لَا بُدَّ لِلْمُسَافِرِ مِنْ زَادٍ وَ مَنْ لَمْ يَتَزَوَّدْ وَ سَافَرَ عَطِبَ وَ هَلَكَ وَ خَيْرُ الزَّادِ التَّقْوَى إِلَى آخِرِ الْحَتِّ.

And know that in front of you is a distant (long) road and a terrifying journey, and passing upon the Bridge, and there is no escape for the traveller from having provisions, and the one who does not provide, and travels will be tired and destroyed, and the best provision is the piety’ – up to the end of the Hadeeth<sup>143</sup>.

– قَالَ الصَّادِقُ ع كَانَ عِيسَى بْنُ مَرْيَمَ ع يَقُولُ لِأَصْحَابِهِ يَا بَنِي آدَمَ اهْرَبُوا مِنَ الدُّنْيَا إِلَى اللَّهِ وَ أَخْرِجُوا قُلُوبَكُمْ عَنْهَا فَإِنَّكُمْ لَا تَصْلُحُونَ لَهَا وَ لَا تَصْلُحُ لَكُمْ وَ لَا تَبْقُونَ لَهَا وَ لَا تَبْقَى لَكُمْ

Al-Sadiq<sup>-asws</sup> said: ‘Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> had said to his<sup>-as</sup> companions: ‘O children of Adam<sup>-as</sup>! Flee from the world to Allah<sup>-azwj</sup> and extract your hearts from it, for neither are you correct for it nor is it correct for you, neither will you be remaining for it, nor will it be remaining for you.

هِيَ الْخَدَاعَةُ الْفَجَاعَةُ الْمَعْرُورُ مِنْ اعْتَرَى بِهَا الْمَفْتُونُ مِنَ اطْمَأَنَّ إِلَيْهَا الْهَالِكُ مَنْ أَحَبَّهَا وَ أَرَادَهَا فَتَوَبَّعُوا إِلَى اللَّهِ بَارِكُكُمْ وَ اتَّقُوا رَبَّكُمْ وَ احْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئاً

It is the deception, the bereaving. Deceived is the ones who is deceived by it. The tempted is the one reassured to it. The destroyed is the one who loves it and wants it. Therefore repent to Allah<sup>-azwj</sup>, your Creator and **fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. [31:33].**

أَيْنَ آبَاؤُكُمْ وَ أُمَهَاتُكُمْ أَيْنَ إِخْوَانُكُمْ أَيْنَ أَخَوَاتُكُمْ أَيْنَ أَوْلَادُكُمْ دُعُوا فَأَجَابُوا وَ اسْتَدْعُوا الْقَرَى وَ جَاوَرُوا الْمُؤْتَى وَ صَارُوا فِي الْهَلَكَى وَ خَرَجُوا عَنِ الدُّنْيَا وَ قَارَفُوا الْأَجِبَةَ وَ اخْتَأَجُوا إِلَى مَا قَدَّمُوا وَ اسْتَعْنَوْا عَمَّا خَلَّفُوا

Where are your fathers and your mothers? Where are your brothers? Where are your sisters? Where are your children? They were called, and they responded, and entrusted to the soil, and they are neighbours of the deceased, and they came to be in the doom, and they exited

<sup>143</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 k

from the world and separated from the loved ones, and they are (now) needy to what they had sent ahead, and they are needless of what they had left behind.

كَمْ تُوعِظُونَ وَ كَمْ تُزْجَرُونَ وَ أَنْتُمْ لَاهُونَ سَاهُونَ مَثَلُكُمْ فِي الدُّنْيَا مَثَلُ الْبَهَائِمِ أَهْتَكُم بِطُؤُنِكُمْ وَ فُرُوجُكُمْ

How many times you have been preached, and how many times you have been rebuked but you are (still) careless, forgetful. Your example in the world is an example of the animals. Your main concern is your bellies and your private parts!

أَ مَا تَسْتَحْيُونَ مِمَّنْ خَلَقَكُمْ فَذْ وَعَدَ مِنْ عَصَاهُ النَّارَ وَ لَسْتُمْ مِمَّنْ يَفْقَهُ عَلَى النَّارِ وَ وَعَدَ مَنْ أَطَاعَهُ الْجَنَّةَ وَ مُجَاوَزَتُهُ فِي الْفِرْدَوْسِ الْأَعْلَى

Are you not ashamed from the One<sup>-azwj</sup> Who Created you all! He<sup>-azwj</sup> has Threatened the one who disobeys Him<sup>-azwj</sup>, the Fire, and you are not from the ones who are strong upon the Fire; and He<sup>-azwj</sup> has Promised the one who obeys Him<sup>-azwj</sup>, the Paradise, and His<sup>-azwj</sup> vicinity in the exalted Al-Firdows.

فَتَنَافَسُوا وَ كُونُوا مِنْ أَهْلِهِ وَ أَنْصِبُوا مِنْ أَنْفُسِكُمْ وَ تَعَطَّفُوا عَلَى ضِعْفَانِكُمْ وَ أَهْلِ الْحَاجَةِ مِنْكُمْ وَ ثَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا وَ كُونُوا عِبِيدًا أَبْرَارًا وَ لَا تَكُونُوا مُلُوكًا جَبَابِرَةً وَ لَا مِنْ الْفِرَاعَةِ الْمَتَمَرِّدِينَ عَلَى اللَّهِ

Therefore, compete (for doing good) and be from its rightful ones and be fair from yourselves and be compassionate upon your weak ones from you and the people of need and repent to Allah<sup>-azwj</sup> with a sincere repentance and be righteous servants and do not be tyrannical kings, nor from the Pharaohs<sup>-la</sup>, the ones who had rebelled against Allah<sup>-azwj</sup>.

فَهَرَّجَهُمْ بِالْمَوْتِ جَبَّارِ الْجَبَابِرَةِ رَبِّ السَّمَاوَاتِ وَ رَبِّ الْأَرْضِ وَ إِلَهَ الْأَوَّلِينَ وَ الْآخِرِينَ مَالِكِ يَوْمِ الدِّينِ شَدِيدِ الْعِقَابِ الْأَلِيمِ الْعَذَابِ لَا يَنْجُو مِنْهُ ظَالِمٌ وَ لَا يَفُوتُهُ شَيْءٌ وَ لَا يَتَوَارَى مِنْهُ شَيْءٌ أَخْصَى كُلَّ شَيْءٍ عِلْمَهُ وَ أَنْزَلَهُ مَنْزِلَهُ فِي جَنَّةٍ أَوْ نَارٍ

He<sup>-azwj</sup> Subdued them with the death, the Subduer of all subduers, Lord<sup>-azwj</sup> of the skies, and Lord<sup>-azwj</sup> of the earth, and God<sup>-azwj</sup> of the former ones and the latter ones, Owner of the Day of Religion, severe of the Punishment, the painful Punishment. Neither will an oppressor be rescued from Him<sup>-azwj</sup> nor will anything be missed by Him<sup>-azwj</sup>, nor is anything covered (hidden) from Him<sup>-azwj</sup>. He<sup>-azwj</sup> Enumerates all things in His<sup>-azwj</sup> Knowledge and Descends him in his dwelling in Paradise or Fire.

ابْنِ آدَمَ الضَّعِيفِ أَيْنَ تَهْرُبُ مِمَّنْ يَطْلُبُكَ فِي سَوَادِ لَيْلِكَ وَ بَيَاضِ نَهَارِكَ وَ فِي كُلِّ حَالٍ مِنْ خَالَاتِكَ فَقَدْ أُنْبِغَ مِنْ وَعْظٍ وَ أَفْلَحَ مَنِ اتَّعَظَ

Son of Adam<sup>-as</sup>, the weak! Where will you flee from the one who seeks you in the darkness of your night and brightness of your day, and in every situation from your situations? He has been preached, the one who has been preached, and he has succeeded, the one who takes preaching.

قَالَ اللَّهُ تَعَالَى يَا مُوسَى إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ وَ جَعَلْتُهَا مَلْعُونَةً مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ لِي

Allah<sup>-azwj</sup> the Exalted Said: “O Musa<sup>-as</sup>! The world is a house of punishment and I<sup>-azwj</sup> have Made it to be accursed. Accursed is what is in it except what were to be for Me<sup>-azwj</sup>!

يَا مُوسَى إِنَّ عِبَادِي الصَّالِحِينَ زَهَدُوا فِيهَا بِقَدْرِ عِلْمِهِمْ وَ سَاءَتْهُمْ مِنْ خَلْقِي رَغْبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ

O Musa<sup>-as</sup>! My<sup>-azwj</sup> righteous servants are being ascetic in it in accordance with their knowledge, while rest of them from My<sup>-azwj</sup> creatures are being desirous in it in accordance with their ignorance!

وَمَا مِنْ خَلْقِي أَحَدٍ عَظَمَهَا فَقَرَّتْ عَيْنُهُ وَ لَمْ يُحَقِّرْهَا أَحَدٌ إِلَّا انْتَفَعَ بِهَا

And there is no one from My<sup>-azwj</sup> creatures who reveres it, so his eyes have been delighted, and no one has belittled it except he has benefitted by it!”

ثُمَّ قَالَ الصَّادِقُ ع إِنَّ قَدْرَكُمْ أَلَّا تُعْرِفُوا فَأَفْعَلُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُثْنِ عَلَيْكَ النَّاسُ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ عِنْدَ اللَّهِ مَحْمُودًا

Then Al-Sadiq<sup>-asws</sup> said: ‘If you are able not to be recognised (being anonymous), then do so, and what is against you if the people do not praise you? And what is against you if you become condemned in the presence of the people when you were to be praised in the Presence of Allah<sup>-azwj</sup>?’

إِنَّ عَلَيَّ ع كَانَ يَتَوَلَّى لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدِ رَجُلَيْنِ رَجُلٌ يَزِدُّ كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٌ يَبْدَأُكَ سَيِّئَةً بِالتَّوْبَةِ وَ أَنَّى لَهُ بِالتَّوْبَةِ وَ اللَّهُ لَوْ سَجَدَ حَتَّى يَنْقُطَ غَنَمُهُ مَا قَبِلَ اللَّهُ مِنْهُ إِلَّا بِوَلَايَتِنَا.

Ali<sup>-asws</sup> had said: ‘There is no good in the world except for one of the two men – a man increase in good deeds every day, and a man realises an evil deed with the repentance; and where is the repentance for him? By Allah<sup>-azwj</sup>! Even if he were to perform Sajdah until his neck is cut, Allah<sup>-azwj</sup> will not Accept from him except with our<sup>-asws</sup> Wilayah!’<sup>144</sup>

- وَ قَالَ الْمَسِيحُ ع مَثَلُ الدُّنْيَا وَ الْآخِرَةِ كَمَثَلِ رَجُلٍ لَهُ ضَرَّتَانِ إِنْ أَرْضَى إِحْدَاهُمَا أَشْخَطَتِ الْآخَرَى.

And the Messiah<sup>-as</sup> said: ‘An example of the world and the Hereafter is like an example of a man having two wives. If he satisfies one of them, he annoys the other’.<sup>145</sup>

- وَ قِيلَ لِلنَّبِيِّ ص كَيْفَ يَكُونُ الرَّجُلُ فِي الدُّنْيَا قَالَ كَمَا تَمُرُّ الْقَافِلَةُ

And it was said to the Prophet<sup>-saww</sup>, ‘How should a man be in the world?’ He<sup>-saww</sup> said: ‘Like what the caravan passes by’.

قِيلَ فَكَيْفَ الْفَرَّارُ فِيهَا قَالَ كَقَدْرِ الْمُتَخَلِّفِ عَنِ الْقَافِلَةِ

It was said, ‘How is the settling in it?’ He<sup>-saww</sup> said: ‘Like a measurement of the one left behind from the caravan’.

قَالَ فَكَمْ مَا بَيْنَ الدُّنْيَا وَ الْآخِرَةِ قَالَ غَمَضُهُ عَيْنٍ قَالَ اللَّهُ عَزَّ وَ جَلَّ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ الْآيَةُ.

<sup>144</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 I

<sup>145</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 m

He said, 'So how much is there between the world and the Hereafter?' He<sup>-saww</sup> said: 'Blink of an eye. Allah<sup>-azwj</sup> Mighty and Majestic Says: ***On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. [46:35] – the Verse***'.<sup>146</sup>

– قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْهَمَ اللَّهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاقِبُونَ.

The Prophet<sup>-saww</sup> said: 'The world is a dream of its people. Upon it they will be Rewarded, Punished'.<sup>147</sup>

– وَ قِيلَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلْهَمَ اللَّهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاقِبُونَ.

And it is said that the Prophet<sup>-saww</sup> passed by an abandoned lamb on the surface of the road. He<sup>-saww</sup> said: 'Are you viewing that this is unimportant to its family? By Allah<sup>-azwj</sup>! The world is more unimportant to Allah<sup>-azwj</sup> than this is to its family!'<sup>148</sup>

– وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْهَمَ اللَّهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاقِبُونَ.

And he<sup>-saww</sup> said: 'The world is a house of the one having no house for him, and wealth for the one having no wealth for him, and he amasses for it the one who has no intellect for it, and its lustful desires are sought by the one having no understanding for it, and upon it is inimical, the one having not knowledge for him, and upon it envies the one having no comprehension for him, and for it strives the one having no certainty for him'.<sup>149</sup>

– وَ رُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلْهَمَ اللَّهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاقِبُونَ.

It is reported that the Prophet<sup>-saww</sup> recited: ***So the one whose heart Allah Expands for Islam, he is upon a Noor from his Lord. [39:22]***. He<sup>-saww</sup> said: 'The Noor, when it falls in the heart, it opens for him and expands'.

قَالُوا يَا رَسُولَ اللَّهِ فَهَلْ لِدُنْيَاكَ عَلَامَةٌ يُعْرِفُ بِهَا

They said, 'O Rasool-Allah<sup>-saww</sup>! Is there any sign for that to be recognised by it?'

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْهَمَ اللَّهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاقِبُونَ.

He<sup>-saww</sup> said: 'Forsaking the house of deception and the replacement to the eternal house, and preparation for the death before the descent of death'.<sup>150</sup>

<sup>146</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 n

<sup>147</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 o

<sup>148</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 p

<sup>149</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 q

<sup>150</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 r



- قَالَ ص لِابْنِ عُمَرَ كُنْ كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَ اعْدُدْ نَفْسَكَ مَعَ الْمَوْتَى.

He<sup>-saww</sup> said to Ibn Umar: 'Be as if you are a stranger, or a travelled passing by, and count yourself with the deceased'.<sup>151</sup>

112- نبه، تنبيه الخاطر كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع كَثِيرًا مَا يَتَمَثَّلُ

يَا أَهْلَ لَدَاتِ دُنْيَا لَا بَقَاءَ لَهَا- إِنَّ اغْتِرَارًا بِظِلِّ زَائِلٍ مُحَقَّقٌ:

(The book) 'Tanbeeh Al Khatir' -

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> was frequently prosing: 'O people of the world! Pleasures of the world, there is no lasting for it. The one deceived by the declining shade is an idiot!'<sup>152</sup>

- وَ قَالَ النَّبِيُّ ص الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ وَ مَالٌ مَنْ لَا مَالَ لَهُ وَ لَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ وَ يَطْلُبُ شَهَوَاتِهَا مَنْ لَا فَهْمَ لَهُ وَ عَلَيْهَا يُعَادِي مَنْ لَا عِلْمَ لَهُ وَ عَلَيْهَا يَحْسُدُ مَنْ لَا فِئْمَ لَهُ وَ لَهَا يَسْعَى مَنْ لَا يَقِينَ لَهُ.

And the Prophet<sup>-saww</sup> said: 'The world is a house for the one having no house for him, and wealth for the one having not wealth for him, and he amasses for it, the one having no intellect for him, and he seeks its lustful desires, one having no understanding for it, and upon it is inimical, the one having no knowledge for him, and upon it envies the one having no comprehension for it, and for it strives the one having no certainty for it'.<sup>153</sup>

- وَ عَنْ عَلِيٍّ ع الدُّنْيَا قَدْ نَعَتْ إِلَيْكَ نَفْسَهَا وَ تَكَشَّفَتْ لَكَ عَنْ مَسَاوِيهَا وَ إِيَّاكَ أَنْ تَعْتَرَّ بِمَا تَرَى مِنْ إِخْلَادِ أَهْلِهَا إِلَيْهَا وَ تَكَالُفِهِمْ عَلَيْهَا فَإِنَّهُمْ كِلَابٌ عَاوِيَةٌ وَ سِبَاعٌ ضَارِيَةٌ يَهْرُ بَعْضُهَا عَلَى بَعْضٍ يَأْكُلُ عَزِيْزُهَا ذَلِيلُهَا وَ يَقْهَرُ كَبِيرُهَا صَغِيرُهَا نَعَمٌ مُعَقَّلَةٌ وَ أُخْرَى مُهْمَلَةٌ قَدْ أَضَلَّتْ عُقُولُهَا وَ رَكِبَتْ مَجْهُولَهَا.

And from Ali<sup>-asws</sup>: 'The world has described itself to you, and has revealed its equivalents to you, and beware of being deceived by what you see from the people seeking the eternal life to it, and their greediness upon it, for they are howling dogs, and predatory animals growling at each other. Its mighty one devours its humble one, and its older one subdues its younger one. Yes, one is strong and another one neglected. Their intellects are lost, and they are riding it in ignorance'.<sup>154</sup>

113- نبه، تنبيه الخاطر قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَخَذَ كُمْ الدُّنْيَا فَإِنَّهَا دَارٌ فُلَعَةٌ وَ لَيْسَتْ بِدَارٍ تُجْعَلُ دَارٌ هَانَتْ عَلَى رَبِّهَا فَخَلَطَ خَيْرَهَا بِشَرِّهَا وَ خَلَوَهَا بِمُرِّهَا لَمْ يَرْضَهَا لِأَوْلِيَائِهِ وَ لَمْ يَضِنَّ بِهَا عَلَى أَعْدَائِهِ

(The book) 'Tanbeeh Al Khatir' -

'Amir Al-Momineen<sup>-asws</sup> said: 'And be cautious of the world, for it is a house of fort and isn't a house of pasture. A house insignificant to its Lord<sup>-azwj</sup>. He<sup>-azwj</sup> Mixed its good with its evil, and

<sup>151</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 111 s

<sup>152</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 112 a

<sup>153</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 112 b

<sup>154</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 112 c

its sweet with its bitter. He<sup>-azwj</sup> is not Satisfied it being for His<sup>-azwj</sup> friends and does not Hold it back from His<sup>-azwj</sup> enemies.

رُبَّ فِعْلٍ يُصَابُ بِهِ وَقْتُهُ فَيَكُونُ سُنَّةً وَ يَخْطَأُ بِهِ وَقْتُهُ فَيَكُونُ سُبَّةً

Sometimes a deed its timing is correct with it, so it becomes a Sunnah (conduct to be followed), and its timing is erred with it, so it becomes reviled.

دَخَلَ عُمرُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ عَلَى حَصِيرٍ قَدْ أَثَرَ فِي جَنْبِهِ فَقَالَ يَا نَبِيَّ اللَّهِ لَوْ اتَّخَذْتُ فِرَاشاً أَوْثَرَ مِنْهُ

Umar entered to see Rasool-Allah<sup>-saww</sup> while he<sup>-saww</sup> was upon a straw mat which had left traces in his<sup>-saww</sup> side. He said, 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! If only you<sup>-saww</sup> would take a bed it would be softer than it!'

فَقَالَ مَا لِي وَ لِلدُّنْيَا مَا مَثَلِي وَ مَثَلُ الدُّنْيَا إِلَّا كَرَكَابٍ سَارَ فِي يَوْمٍ صَائِفٍ فَاسْتَوْدَعَ تَحْتَ شَجَرَةٍ سَاعَةً مِنْ نَحَارٍ ثُمَّ رَاحَ وَ تَرَكَهَا.

He<sup>-saww</sup> said: 'What is to me<sup>-saww</sup> and the world? My<sup>-saww</sup> example and example of the world isn't except like a rider travelling during a hot day, so he takes shade beneath a tree for a time of a day, then departs and leaves it'.<sup>155</sup>

- قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع وَ اعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّكُمْ فِي زَمَانٍ الْقَائِلُ فِيهِ بِالْحَقِّ قَلِيلٌ وَ اللَّسَانُ عَنِ الصِّدْقِ كَلِيلٌ وَ اللَّزِمُ لِلْحَقِّ ذَلِيلٌ أَهْلُهُ

Amir Al-Momineen Ali<sup>-asws</sup> said: 'And know, may Allah<sup>-azwj</sup> have Mercy on you all! You are in such a time period, during it the speaker with the truth are few, and the tongue is blinded from the truth, and the sticker to the truth, its people are humiliated.

مُعْتَكِفُونَ فِي الْعَصِيَانِ يَصْطَلِحُونَ عَلَى الْإِدْهَانِ فَتَاهُمْ عَارِمٌ وَ شَائِبُهُمْ آثِمٌ وَ عَالِمُهُمْ مُتَافِقٌ وَ قَارِئُهُمْ مُمَادِّقٌ وَ لَا يُعْظَمُ صَغِيرُهُمْ كَبِيرُهُمْ وَ لَا يَعُولُ غَنِيَّهُمْ فَقِيرُهُمْ.

The ones pausing at the disobedience are reconciled upon the flattery. Their youths are wicked and their elderly sinners, and their scholars are hypocrites, ad their readers (of the Quran) are show-offs. Neither are their young ones respecting their elders nor are their rich ones supporting their poor".<sup>156</sup>

- بَعْضُهُمْ إِيَّاكَ وَ هَمَّ الْعَدِ ارْضَ لِلْعَدِ بِرَبِّ الْعَدِ.

One of them, 'Beware of the worries of tomorrow. Be satisfied for tomorrow with the Lord<sup>-azwj</sup> of tomorrow'.<sup>157</sup>

- أَبُو ذَرٍّ رَحِمَهُ اللَّهُ يَوْمَكَ جَمَلُكَ إِذَا أَحَدْتَ بِرَأْسِهِ أَتَاكَ ذَنْبُهُ يَعْنِي إِذَا كُنْتَ مِنْ أَوَّلِ النَّهَارِ فِي خَيْرٍ لَمْ تَزَلْ فِيهِ إِلَى آخِرِهِ.

<sup>155</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 113 a

<sup>156</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 113 b

<sup>157</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 113 c

Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup>: ‘Your day is your camel. When you take it by its head, its tail will come to you, meaning when you were to be in goodness at the beginning of the day, you will not cease to be in it up to its end’.<sup>158</sup>

– لُحْمَانُ قَالَ لِأَبْنَيْهِ يَا بُنَيَّ لَا تَدْخُلْ فِي الدُّنْيَا دُخُولًا يُضِرُّ بِأَخْرَجِكَ وَلَا تَتْرُكْهَا تَرْكًا تَكُونُ كَلًّا عَلَى النَّاسِ.

Luqman<sup>-as</sup> said to his<sup>-as</sup> son: ‘O my<sup>-as</sup> son! Do not enter into the world an entering harming your Hereafter, nor neglect it with a neglect you will become a burden upon the people’.<sup>159</sup>

– عَلِيٌّ عَ فَلَمَّا اغْتَدَلَ بِهِ الْمِنْبَرُ إِلَّا قَالَ أَمَامَ حُطْبَتِهِ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فَمَا خَلِقَ أَمْزُؤًا عَبَثًا فَيَلْهُوْهُ وَ لَا تُرِكَ سُدًى فَيَلْغُوْهُ

Ali<sup>-asws</sup>: ‘Whenever he<sup>-asws</sup> sat evenly upon the pulpit he<sup>-asws</sup> would say before his<sup>-asws</sup> sermon: ‘O you people! Fear Allah<sup>-azwj</sup>, for no person has been Created in vain, so he plays and does not leave the vanity, so he wanders aimlessly.

وَمَا دُنْيَاهُ الَّتِي تَحَسَّنَتْ لَهُ بِخَلْفٍ مِنَ الْآخِرَةِ الَّتِي قَبَحَتْهَا سُوءُ النَّظَرِ عِنْدَهُ وَ مَا الْمَعْرُورُ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالْآخِرِ الَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَدْنَى سَهْمَتِهِ.

And what is his world which has improved for him as a replacement from the Hereafter which he uglifies it as being of evil consideration in his view? And what is the deceived who is successful from the world at his top concern, like the other one who is successful from the Hereafter with his lesser share (from the world)?<sup>160</sup>

114– خُتِصَ، الْإِكْتِسَاصُ قَالَ الصَّادِقُ عَ مَنْ أَزْدَادَ فِي اللَّهِ عِلْمًا وَ أَزْدَادَ لِلدُّنْيَا حُبًّا أَزْدَادَ مِنَ اللَّهِ بُعْدًا وَ أَزْدَادَ اللَّهُ عَلَيْهِ غَضَبًا.

(The book) ‘Al Ikhtisaas’ –

‘Al-Sadiq<sup>-asws</sup> said: ‘One whom Allah<sup>-azwj</sup> Increases in knowledge and he increases love for the world, he would be Increase from Allah<sup>-azwj</sup> in remoteness, and Allah<sup>-azwj</sup> will Increase the Anger upon him’.<sup>161</sup>

115– خُتِصَ، الْإِكْتِسَاصُ قَالَ رَسُولُ اللَّهِ صَ لَوْ عَدَلَتِ الدُّنْيَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ جَنَاحَ بَعُوضَةٍ لَمَا سَقَى الْكَافِرَ مِنْهَا شَرْبَةً.

(The book) ‘Al Ikhtisaas’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘Even if the world has equated in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, to a wing of a mosquito, He<sup>-azwj</sup> would not have Quenched a drink to the Kafir from it’.<sup>162</sup>

<sup>158</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 113 d

<sup>159</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 113 e

<sup>160</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 113 f

<sup>161</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 114

<sup>162</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 115

116- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مَثَلَ الدُّنْيَا مَثَلُ الْحَيَّةِ مَسَّهَا لَيْتٌ وَ فِي جَوْفِهَا السَّمُّ الْقَاتِلُ يَحْدَرُهَا الرَّجُلُ الْعَاقِلُ وَ يَهْوِي إِلَيْهَا الصَّبِيَانُ بِأَيْدِيهِمْ.

The book of Husayn Bin Saeed and 'Al Nawadir' – Muhammad Bin Sinan, from Talha Bin Zayd,

'From Abu Abdullah<sup>-asws</sup> having said: 'An example of the world is an example of the snake. It's touch is smooth and in its interior there is fatal poison. The intellectual man is cautious of it, and the children lean towards it with their hands''<sup>163</sup>

117- ين، كتاب حسين بن سعيد و النوادر فَضَالَةُ عَنْ دَاوُدَ بْنِ فَزَقْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا يَسُرُّنِي بِحُبِّكُمْ الدُّنْيَا وَ مَا فِيهَا

The book of Husayn Bin Saeed and 'Al Nawadir' – Fazala, from Dawood Bin Farqad who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Due to having your<sup>-asws</sup> love, the world and whatever is in it does not make me happy'.

فَقَالَ أَفِ لِلدُّنْيَا وَ مَا فِيهَا وَ مَا هِيَ يَا دَاوُدُ هَلْ هِيَ إِلَّا ثَوْبَانِ وَ مِلءُ بَطْنِكَ.

He<sup>-asws</sup> said: 'Ugh to the world and whatever is in it! And what is it, O Dawood? It is not except the two clothes and filling your belly?'<sup>164</sup>

118- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ دُرُسْتٍ عَنْ سَلَمَةَ عَنْ ابْنِ أَبِي يَعْقُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَنُحِبُّ الدُّنْيَا وَ لَأَنْ لَا نُؤْتَاهَا خَيْرٌ مِنْ أَنْ نُؤْتَاهَا وَ مَا مِنْ عَبْدٍ بَسَطَ اللَّهُ لَهُ مِنْ دُنْيَاهُ إِلَّا نَقَصَ مِنْ حَظِّهِ فِي آخِرَتِهِ.

Kitab Husayn Bin Saeed and 'Al Nawadir' – Al Nazr, from Dorost, from Salama, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'We tend to love the world, and if we are not Given it, it would have been better than if we are Given it, and there is none from a servant Allah<sup>-azwj</sup> Extends for him from his world except He<sup>-azwj</sup> Reduces from his share in his Hereafter''<sup>165</sup>

119- ين، كتاب حسين بن سعيد و النوادر عَنِ النَّضْرِ عَنْ إِسْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْحَاقَ بْنِ عَلِيٍّ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ كَمْ تَرَى أَصْحَابَ هَذِهِ الْآيَةِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَ إِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ثُمَّ قَالَ لِي هُمْ أَكْثَرُ مِنْ ثُلُثِي النَّاسِ.

The book of Husayn Bin Saeed and 'Al Nawadir' – from Al Nazr, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Is'haq! How many do you view as being companions of this Verse: **so if they are given from it, they are pleased, and if they are not given from it, then they are angered [9:58]?**' Then he<sup>-asws</sup> said to me: 'They are more than two-thirds of the people''<sup>166</sup>

<sup>163</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 116

<sup>164</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 117

<sup>165</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 118

<sup>166</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 119 a

وَهَذَا الْإِسْنَادُ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي هَذِهِ الْآيَةِ وَ لَوْ لَا أَنَّ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفُفًا مِنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ قَالَ لَوْ فَعَلَ لَكَفَرَ النَّاسُ جَمِيعًا.

And by this chain, said,

‘I heard Abu Abdullah<sup>-asws</sup> saying regarding this Verse: **‘And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33].** He<sup>-asws</sup> said: ‘Had He<sup>-azwj</sup> Done so, they would have all committed Kufr’’.<sup>167</sup>

120- ين، كتاب حسين بن سعيد و النوادر عن ابنِ عُلْوَانَ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَجَاءَ إِلَيْهِ رَجُلٌ فَشَكَا إِلَيْهِ الدُّنْيَا وَ دَمَهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الدُّنْيَا مَنْزِلُ صِدْقٍ لِمَنْ صَدَقَهَا وَ دَارُ غِيٍّ لِمَنْ تَزَوَّدَ مِنْهَا وَ دَارُ عَاقِبَةٍ لِمَنْ فَهِمَ عَنْهَا

The book of Husayn Bin Saeed and ‘Al Nawadir’ – From Ibn Ulwan, from Ibn Tareyf, from Ibn Nubata who said,

‘I was seated in the presence of Amir Al-Momineen<sup>-asws</sup>. A man came to him<sup>-asws</sup> and complained to him<sup>-asws</sup> of the world and condemned it. Amir Al-Momineen<sup>-asws</sup> said: ‘The world is a house of sincerity for the one who is sincere with it, and a house of riches for the one who provides from it, and a house of consequence for the one who understands about it.

مَسْجِدُ أَحِبَاءِ اللَّهِ وَ مَهْبِطُ وَحْيِ اللَّهِ وَ مُصَلًى مَلَائِكَتِهِ وَ مَنْجَرُ أَوْلِيَائِهِ اُكْتَسَبُوا فِيهَا الْجَنَّةَ وَ رَجَحُوا فِيهَا الرَّحْمَةَ

(It is) a Masjid (prostration place) of loves ones of Allah<sup>-azwj</sup>, and descent place of the Revelation of Allah<sup>-azwj</sup>, and prayer mat of His<sup>-azwj</sup> Angels, and a market of His<sup>-azwj</sup> friends they can be earning the Paradise in it and be hopeful of the Mercy in it.

فَلَمَّا ذَا تَدُمُّهَا وَ قَدْ أَذْنَتْ بِبَيْبِهَا وَ نَادَتْ بِانْقِطَاعِهَا وَ نَعَتْ نَفْسَهَا وَ أَهْلَهَا فَمَثَلَتْ بِبِلَابِهَا إِلَى الْبَلَاءِ وَ شَوَّقَتْ بِسُرُورِهَا إِلَى السُّرُورِ رَاحَتْ بِفَجِيعَةٍ

So what is that you are condemning it for, and it has proclaimed of its irrevocable divorce, and called for its termination, and obituarised itself and its people? It represents with its afflictions to the (more) affliction and makes yearn with its happiness to the (more) happiness, and comfort with devastation.

وَ ابْتَكَّرَتْ بِعَاقِبَةٍ تَحْذِيرًا وَ تَرْغِيًا وَ تَخَوِيفًا فَدَمَهَا رَجَالُ غَدَاةِ النَّدَامَةِ وَ حَمَدَهَا آخِرُونَ يَوْمَ الْقِيَامَةِ ذَكَرْتُهُمْ فَذَكَّرُوا وَ حَدَّثْتُهُمْ فَصَدَّقُوا

And you wake up early morning in good health in cautiousness, and desire and fear. So men tend to condemn it tomorrow of the regret, and others will praise it on the Day of Qiyamah. It reminded them so they were reminded, and it narrated to them, so they ratified.

فَيَا أَيُّهَا الدَّامُ لِلدُّنْيَا الْمُغْتَالُ بِتَغْيِيرِهَا مَتَى اسْتَدَمَّتْ إِلَيْكَ الدُّنْيَا وَ غَرَّتْكَ أَمْتَانُ آتَاكَ مِنَ الثَّرَى أَمْ بِصَاحِبِ أُمَّهَاتِكَ مِنَ الْبَلَى كَمْ مَرَضَتْ بِكَفَيْتِكَ وَ كَمْ عَلَلَّتْ بِبَيْدَتِكَ تَبْتَعِي لَهُ الشِّفَاءَ وَ تَسْتَوْصِفُ لَهُ الْأَطِبَاءَ لَمْ يَنْفَعَهُ إِشْفَاؤُكَ وَ لَمْ تَنْفَعَهُ طَلِبَتُكَ

<sup>167</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 119 b

So, O you condemner of the world, the one afflicted with its deceptions! When did the world become condemnable to you, and deceived you? Is it by the houses of your fathers from the soil, or with the graves of your mothers from the decay? How many you have treated with your hands, and how many illnesses with your hands did you seek the healing for it, and the physicians prescribed for him, (but) your cure did not benefit him, and your seeking did not save him?

مَثَّلْتُ لَكَ بِه الدُّنْيَا نَفْسَكَ وَ مَصْرَعِهِ مَصْرَعَكَ فَجَدِيرٌ بِكَ أَنْ لَا يَغْنَى بِهِ بُكَاءُكَ وَ قَدْ عَلِمْتَ أَنَّهُ لَا يَنْفَعُكَ أَحِبَّاءُكَ.

The world resembled yourself to you with it, and your death with his death. It is worthy for you that your crying should not stop with it, and you have known that it has not benefited your loved ones”.<sup>168</sup>

121- ين، كتاب حسين بن سعيد و النوادر عَنِ ابْنِ الْمُغَيَّرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَثَّلْتُ الدُّنْيَا لِعِيسَى ع فِي صُورَةِ امْرَأَةٍ زَرْقَاءَ فَقَالَ لَهَا كَمْ تَزَوَّجْتَ قَالَتْ كَثِيرًا

The book Husayn Bin Saeed and ‘Al Nawadir’ – From Ibn Al Mugheira, from Talha Bin Zayd,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The world resembled itself to Isa<sup>-as</sup> in the image of a blue-eyed woman. He<sup>-as</sup> said to her: ‘How many have you married?’ She said, ‘Many’.

قَالَ فَكُلَّ طَلْعِكَ قَالَتْ بَلْ كُلُّهَا قَتَلْتُ

He<sup>-as</sup> said: ‘They all divorced you?’ She said, ‘Never! They were killed’.

قَالَ فَوَيْحَ أَزْوَاجِكَ الْبَاقِينَ كَيْفَ لَا يَعْتَبِرُونَ بِالْمَاضِي

He<sup>-as</sup> said: ‘Woe be unto your remaining husbands, how they are not taking a lesson with the past ones!’

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَثَلُ الدُّنْيَا كَمَثَلِ الْبَحْرِ الْمَالِحِ كُلَّمَا شَرِبَ الْعَطْشَانُ مِنْهُ أَزْدَادَ عَطْشًا حَتَّى يَقْتُلُهُ.

He (the narrator) said, ‘And Abu Abdullah<sup>-asws</sup> said: ‘An example of the world is like an example of the salty ocean. Every time the thirsty one drinks from it, the thirst increases until it kills him”.<sup>169</sup>

122- ين، كتاب حسين بن سعيد و النوادر فَضَالَةُ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سَلَمَةَ بْنِ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع عَنْ جَابِرٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ص بِالسُّوقِ وَ أَقْبَلَ يُرِيدُ الْعَالِيَةَ وَ النَّاسُ يَكْتَنِفُهُ فَمَرَّ بِجَدِي أَسَاكَ عَلَى مَرْبَلَةٍ مُلْقَى وَ هُوَ مَيِّتٌ

The book of Husayn Bin Saeed and ‘Al Nawadir’ – Fazalat, from Aban Bin Usman, from Salama Bin Abu Hafs,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Jabir who said, ‘Rasool-Allah<sup>-saww</sup> passed by the market and he<sup>-saww</sup> went to intend the high place, and the people surrounded him<sup>-saww</sup>.

<sup>168</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 120

<sup>169</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 121

He<sup>-saww</sup> had passed by a goat with cut ears having been thrown upon a rubbish dump, and it was dead.

فَأَخَذَ بِأُذُنِهِ فَقَالَ أَتَيْكُمْ يُحِبُّ أَنْ يَكُونَ هَذَا لَهُ بِدَرَاهِمٍ قَالُوا مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَ مَا نَصْنَعُ بِهِ

He<sup>-saww</sup> grabbed it by its ears. He<sup>-saww</sup> said: 'Which one of you would like for this to be for him, for one Dirham?' They said, 'We would not like it to be for us for anything, and what will we do with it?'

قَالَ أَ فَتُحِبُّونَ أَنَّهُ لَكُمْ قَالُوا لَا حَتَّى قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالُوا وَاللَّهِ لَوْ كَانَ حَيًّا كَانَ غَنِيًّا فَكَيْفَ وَ هُوَ مَيِّتٌ

He<sup>-saww</sup> said: 'Would you like it to be for you?' They said, 'No!' Until he<sup>-saww</sup> had said that three times. They said, 'By Allah<sup>-azwj</sup>! Even if it had been alive, it would be faulty, so how can it be so and it is dead?'

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ الدُّنْيَا عَلَى اللَّهِ أَهْوَنُ مِنْ هَذَا عَلَيْكُمْ.

Rasool-Allah<sup>-saww</sup> said: 'The world is lesser unto Allah<sup>-azwj</sup> than this is unto you all!'<sup>170</sup>

123- ين، كتاب حسين بن سعيد و النواذر عن فضالة عن أنان عن زياد بن أبي رجا عن أبي هاشم عن أبي عبد الله ع قال: مَنْ أَصْبَحَ وَ الدُّنْيَا أَكْبَرُ هَمِّهِ شَتَّتَ اللَّهُ عَلَيْهِ أَمْرَهُ وَ كَانَ فَقْرُهُ بَيْنَ عَيْنَيْهِ وَ لَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ

The book of Husayn Bin Saeed and 'Al Nawadir' – From Fazalat, from Aban, from Ziyad Bin Abu Raja'a, from Abu Hashim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who comes to a morning and the world is greatest of his concerns, Allah<sup>-azwj</sup> will Scatter his affairs upon him and his poverty will be in front of his eyes, and there will not come to him from the world except what had been pre-determined for him.

وَ مَنْ كَانَتْ الْآخِرَةُ أَكْبَرَ هَمِّهِ كَشَفَ اللَّهُ عَنْهُ ضِيقَهُ وَ جَمَعَ لَهُ أَمْرَهُ وَ أَتَتْهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ.

And one who was such that the Hereafter is greatest of his concerns, Allah<sup>-azwj</sup> will Remove his (financial) hardships away from him, and Gather his affairs for him, and the world will come to him and it will be compelled".<sup>171</sup>

124- ين، كتاب حسين بن سعيد و النواذر عن حماد بن عيسى عن الحسين بن المختار عن إسماعيل بن أبي حمزة عن جابر قال قال لي أبو جعفر ع يا جابر أنزل الدنيا منك كم منزل نزلته ثم أردت التحرك منه من يومك ذلك أو كمال اكتسبته في منامك و استيقظت فليس في يدك منه شيء

The book of Husayn Bin Saeed and 'Al Nawadir' – From Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Ismail Bin Abu Hamza, from Jabir who said,

<sup>170</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 122

<sup>171</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 123

'Abu Ja'far<sup>-asws</sup> said to me: 'O Jabir! Accord to the world a status from you like a house you have lodged in. Then you want to move from it in that day of yours, or like wealth you have earned in your dreams, and you wake upon and there isn't anything from it in your hands.

وَ إِذَا كُنْتَ فِي جَنَازَةٍ فَكُنْ كَأَنَّكَ أَنْتَ الْمَحْمُولُ وَ كَأَنَّكَ سَأَلْتَ رَبَّكَ الرَّجْعَةَ إِلَى الدُّنْيَا لِتَعْمَلَ عَمَلٌ مَنْ عَاشَ فَإِنَّ الدُّنْيَا عِنْدَ الْعُلَمَاءِ مِثْلُ الظِّلِّ.

And when you were to be in a funeral, then be as if you are the one being carried, and it is as if you are asking your Lord<sup>-azwj</sup> for the return to the world in order to work the deeds of the ones living, for the world, in the view of the scholars, is like the shadow".<sup>172</sup>

125- ين، كتاب حسين بن سعيد و النوادر عَنِ النَّضْرِ عَنِ ابْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ دَخَلَ عَلَى النَّبِيِّ ص رَجُلٌ وَ هُوَ عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي جِسْمِهِ وَ وَسَادَةٌ لَيْفٌ قَدْ أَثَرَتْ فِي خَدِّهِ فَجَعَلَ يَمْسَحُ وَ يَقُولُ مَا رَضِي بِهَذَا كِسْرَى وَ لَا قَبْضَرٍ إِنَّهُمْ يَنَامُونَ عَلَى الْحَرِيرِ وَ الدِّيَبَاجِ وَ أَنْتَ عَلَى هَذَا الْحَصِيرِ

The book of Husayn Bin Saeed and 'Al Nawadir, from Al Nazr, from Ibn Sinan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'A man entered to see the Prophet<sup>-saww</sup> and he<sup>-saww</sup> was upon a straw mat and it had made marks upon his<sup>-asws</sup> body, and a pillow of leaf stuffings had left marks in his<sup>-as</sup> cheeks. He went on to wipe and saying: 'Neither Chosroe nor Caesar are satisfied with this! They are sleeping upon the silk and the brocade while you<sup>-saww</sup> are upon this straw mat'.

قَالَ فَقَالَ رَسُولُ اللَّهِ ص لَأَنَا خَيْرٌ مِنْهُمَا وَ اللَّهُ لَأَنَا أَكْرَمُ مِنْهُمَا وَ اللَّهُ مَا أَنَا وَ الدُّنْيَا إِنَّمَا مِثْلُ الدُّنْيَا كَمِثْلِ رَجُلٍ رَاكِبٍ مَرَّ عَلَى شَجَرَةٍ وَ لَهَا نِيَّةٌ فَاسْتَظَلَّ تَحْتَهَا فَلَمَّا أَنَّ مَالَ الظِّلِّ عَنْهَا انْتَحَلَ فَذَهَبَ وَ تَرَكَهَا.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Because I<sup>-saww</sup> am better than they are! By Allah<sup>-azwj</sup>! I<sup>-saww</sup> am more honourable than them. By Allah<sup>-azwj</sup>! What have I<sup>-saww</sup> to do with the world? But rather, an example of the world and my<sup>-saww</sup> example is a riding man passing by a tree and there is a shade for it. So he takes shade beneath it. When the shade inclines away from it, he departs. He goes and leaves it".<sup>173</sup>

126- ين، كتاب حسين بن سعيد و النوادر عَنِ النَّضْرِ عَنِ أَبِي سَيَّارٍ عَنْ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ع مَا عَرَضَ لِي قَطُّ أَمْرَانِ أَحَدُهُمَا لِلدُّنْيَا وَ الْآخَرُ لِلْآخِرَةِ فَأَثَرْتُ الدُّنْيَا إِلَّا رَأَيْتُ مَا أُخْرَجُ قَبْلَ أَنْ أُمْسِيَ

The book of Husayn Bin Saeed and 'Al Nawadir' – From Al Nazar, from Abu Sayyar, from Marwan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had said to me<sup>-asws</sup>: 'No two matters presented to me<sup>-asws</sup> at all, one of them being for the world and the other for the Hereafter, so I<sup>-asws</sup> preferred the world, except I<sup>-asws</sup> saw what I<sup>-asws</sup> disliked it before the evening".

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيْنِي أُمِّيَّةٌ إِنَّهُمْ يُؤْتِرُونَ الدُّنْيَا عَلَى الْآخِرَةِ مُنْذُ ثَمَانِينَ سَنَةً وَ لَيْسَ يَرَوْنَ شَيْئاً يَكْرَهُونَهُ.

<sup>172</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 124

<sup>173</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 125



Then Abu Abdullah<sup>-asws</sup> said for the clan of Umayya: 'They have been preferring the world over the Hereafter since eighty years, and they are not seeing they are disliking'.<sup>174</sup>

127- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن الأحمسي عمن أخبره عن أبي جعفر ع أنه كان يقول نعم العول الدنيا على الآخرة.

The book of Husayn Bin Saeed and 'Al Nawadir' – Ibn Abu Umeyr, from Al Ahmasy, from the one who informed him,

'From Abu Ja'far<sup>-asws</sup>, he<sup>-as</sup> had said: 'Best of assistance upon the Hereafter, is the world'.<sup>175</sup>

128- ين، كتاب حسين بن سعيد و النوادر الحسن بن علي عن أبي الحسن ع قال: قال عيسى ع لخوايرين يا بني آدم لا تأسوا على ما فاتكم من دنياكم كما لا تأسى أهل الدنيا على ما فاتهم من آخرتهم إذا أصابوا دنياهم.

The book of Husayn Bin Saeed and 'Al Nawadir' – Al-Hassan Bin Ali,

'From Abu Al-Hassan<sup>-asws</sup> having said: 'Isa<sup>-as</sup> said to the disciples: 'O sons of Adam<sup>-as</sup>! Do not regret upon what is lost from you of your world, just as people of the world are not regretting upon what is lost from them of their Hereafter when (so long as) they attain their world'.<sup>176</sup>

129- محص، التمهيص ابن أبي عمير عن هشام بن سالم عن الثمالي قال سمعت علي بن الحسين ع يقول عجباً كل العجب لمن عمل لدار الفناء و ترك دار البقاء.

(The book) 'Al Tamhees' – Ibn Abu Umeyr, from Hisham Bin Salim, from Al Sumali who said,

'I heard Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saying: 'Surprise of all surprises at the one who works for a house of annihilation and neglects the lasting house!'<sup>177</sup>

130- محص، التمهيص عن مالك بن أعين قال سمعت أبا جعفر ع يقول يا مالك إن الله يعطي الدنيا من يحب و ينعض و لا يعطي دينه إلا من يحب.

(The book) 'Al Tamhees' – From Malik Bin Ayn who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'O Malik! Allah<sup>-azwj</sup> Gives the world to the ones He<sup>-azwj</sup> loves and He<sup>-azwj</sup> Hates, but He<sup>-azwj</sup> does not Give His<sup>-azwj</sup> religion except to the ones He<sup>-azwj</sup> loves'.<sup>178</sup>

131- ما، الأماالي للشيخ الطوسي عن الحسن بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرضائي عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: رأس كل خطيئة حب الدنيا.

(The book) 'Al Amaali' of the Sheykh Al Tusi – From Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

<sup>174</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 126

<sup>175</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 127

<sup>176</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 128

<sup>177</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 129

<sup>178</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 130

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Head of every mistake (sin) is love of the world’<sup>179</sup>.

وَهَذَا الْإِسْنَادُ عَنْ هِشَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا لَنُحِبُّ الدُّنْيَا وَ أَنْ لَا نُعْطَاهَا خَيْرٌ لَنَا وَ مَا أُعْطِيَ أَحَدٌ مِنْهَا شَيْئاً إِلَّا نَقَصَ حَظُّهُ فِي الْآخِرَةِ

And by this chain, from Hisham who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘We tend to love of the world and if we were not Given it, it would be better for us, and no one has been Given anything from it except there is a reduction of his share in the Hereafter’.

قَالَ فَقَالَ لَهُ رَجُلٌ وَ اللَّهُ إِنَّا لَنَطْلُبُ الدُّنْيَا

He (the narrator) said, ‘A man said to him<sup>-asws</sup>, ‘By Allah<sup>-azwj</sup>! We tend to seek the world’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع تَصْنَعُ بِهَا مَاذَا

Abu Abdullah<sup>-asws</sup> said to him: ‘What will you do with it?’

قَالَ أَعُوذُ بِهَا عَلَى نَفْسِي وَ عَلَى عِيَالِي وَ أَتَصَدَّقُ مِنْهَا وَ أَصِلُ مِنْهَا وَ أَحُجُّ مِنْهَا

He said, ‘I shall assist by it upon myself and my dependants, and I shall give charity from it, and I shall help (the kindred) from it, and I shall perform Hajj from it’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ هَذَا طَلَبُ الدُّنْيَا هَذَا طَلَبُ الْآخِرَةِ.

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> said: ‘This isn’t seeking the world. This is seeking the Hereafter’<sup>180</sup>.

132- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ ع أَهْلُ الدُّنْيَا كَرَكِبٍ يُسَارُّ بِهِمْ وَ هُمْ نِيَامُ.

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> said: ‘People of the world are like riders. They are being travelled with while they sleep’<sup>181</sup>.

- وَ قَالَ ع إِذَا كُنْتُ فِي إِذْنَارٍ وَ الْمَوْتُ فِي إِقْبَالٍ فَمَا أَسْرَعَ الْمُلْتَقَى.

And he<sup>-asws</sup> said: ‘When you were it turning away, and the dead was incoming, how quick would be the encounter!’<sup>182</sup>

- وَ قَالَ ع الدَّهْرُ يُخْلِقُ الْأَبْدَانَ وَ يُجَدِّدُ الْأَمَالَ وَ يُقَرِّبُ الْمَيِّتَةَ وَ يُبَاعِدُ الْأُمَيَّةَ مَنْ ظَفَرَ بِهِ نَصَبٌ وَ مَنْ فَاتَهُ تَعَبٌ.

<sup>179</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 131 a

<sup>180</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 131 b

<sup>181</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 132 a

<sup>182</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 132 b

And he<sup>-asws</sup> said: 'The time wears out the bodies, and renews the hopes, and draws the death nearer, and distances the wishes. One who succeeds with it, toils, and one misses it, is fatigued'.<sup>183</sup>

- وَ قَالَ ع نَفْسُ الْمَرْءِ حُطَّاءُ إِلَى أَجَلِهِ.

And he<sup>-asws</sup> said: 'The breath of a man is his step towards his death'.<sup>184</sup>

- وَ قَالَ ع كُلُّ مَعْدُودٍ مُنْقَضٍ وَ كُلُّ مُتَوَقَّعٍ آتٍ.

And he<sup>-asws</sup> said: 'Every counted (thing) is to expire, and every anticipated (thing) will come'.<sup>185</sup>

133- نهج، نهج البلاغة وَ مِنْ خَيْرِ ضَرَارٍ بِنِ ضَمْرَةَ الصَّبَّائِي عِنْدَ دُخُولِهِ عَلَى مُعَاوِيَةَ وَ مَسْأَلَتِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: فَأَشْهَدُ لَقَدْ رَأَيْتُهُ فِي بَغْضٍ مُوَاقِفِهِ وَ قَدْ أَرَخَى اللَّيْلُ سُدُولَهُ وَ هُوَ قَائِمٌ فِي حِزَابِهِ قَابِضٌ عَلَى حَبِيَّتِهِ يَتَمَلَّمُ تَمَلُّمَ السَّلِيمِ وَ يَبْكِي بُكَاءَ الْحَزِينِ وَ يَقُولُ

(The book) 'Nahj Al Balagah' –

And from a report by Zitar Bin Zamrah Al-Sabbany, during his entry to see Muawiya and his questioning him about Amir Al-Momineen<sup>-asws</sup>. He said, 'I testify that I have seen him<sup>-asws</sup> in one of his<sup>-asws</sup> places, and the night had brought down its turmoil, and he<sup>-asws</sup> was standing in his<sup>-asws</sup> prayer niche, holding on to his<sup>-asws</sup> beard groaning the like groaning of one bitten by a snake, and crying the cry of the grief-stricken and he<sup>-asws</sup> was saying:

يَا دُنْيَا يَا دُنْيَا إِلَيْكَ عَيِّي أَيْ تَعَرَّضْتُ أَمْ إِلَيَّ تَشَوَّقْتُ لَا حَانَ حِينُكَ هَبْهَاتِ غُرْبِي غُرْبِي لَا حَاجَةَ لِي فِيكَ قَدْ طَلَّقْتُكَ ثَلَاثًا لَا رَجْعَةَ فِيهَا

'O world! O world! Get away from me<sup>-asws</sup>! Are you presenting to me<sup>-asws</sup> or are you yearning to me<sup>-asws</sup>? Your opportunity is not an opportunity. Far be it! Deceive others. There is no need for me<sup>-asws</sup> regarding you. I<sup>-asws</sup> have already divorced you thrice, there is no return in it!

فَعَيْشُكَ قَصِيرٌ وَ خَطَرُكَ يَسِيرٌ وَ أَمَلُكَ حَقِيرٌ أَوْ مِنْ قَلَّةِ الزَّادِ وَ طُولِ الطَّرِيقِ وَ بُعْدِ السَّقَرِ وَ عَظِيمِ الْمَوَدِّ وَ حَشَوْنَةِ الْمَضْجَعِ.

Your life is short, and your importance is less, and your wishes are lowly. Aah, from the scarcity of provision, and the lengthy road, and farness of the journey, and mightiness of the destination, and coarseness of the lying place".<sup>186</sup>

134- نهج، نهج البلاغة قَالَ ع إِنَّ الدُّنْيَا وَ الْآخِرَةَ عِدْوَانٌ مُتَفَاوِتَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ فَمَنْ أَحَبَّ الدُّنْيَا وَ تَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا وَ هُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا شِ بَيْنَهُمَا كَلَّمًا قَرَبَ مِنْ وَاحِدٍ بَعْدَ مِنَ الْآخِرِ وَ هُمَا بَعْدُ ضَرَّتَانِ.

(The book) 'Nahj Al Balagah' –

<sup>183</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 132 c

<sup>184</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 132 d

<sup>185</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 132 e

<sup>186</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 133

'He<sup>-asws</sup> said: 'The world and the Hereafter are two enemies, different, and two different ways. The one who loves the world and befriends it will hate the Hereafter and be inimical to it, and they are at the status of the east and the west, and the one walking between the two. Every time he draws closer to one of them, he distances from the other, and after (all this), they are (like) two wives (of one man)'.<sup>187</sup>

135- نَحْج، نَحْجِ الْبَلَاغَةَ قَالَ ع مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ لَيْسَ مَسُّهَا وَ السَّمُّ النَّاقِعُ فِي جَوْفِهَا يَهْوِي إِلَيْهَا الْعَرُ الْجَاهِلُ وَ يَحْذَرُهَا ذُو الدِّبِّ الْعَاقِلُ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'An example of the world is like an example of the snake. Smooth is its touch, and the fatal poison is in its interior. The deceived ignoramus leans towards it, and the one with understanding, the intellectual, is cautious of it'.<sup>188</sup>

136- نَحْج، نَحْجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَدْ سَمِعَ رَجُلًا يَذُمُّ الدُّنْيَا أَتَيْهَا الدَّامُ لِلدُّنْيَا الْمُعْتَرُ بِعُزُورِهَا الْمُتَحَدِّعُ بِأَبَاطِيلِهَا أ تَعْتَرُ بِالدُّنْيَا ثُمَّ تَذُمُّهَا أَنْتَ الْمُتَحَرِّمُ عَلَيْهَا أَمْ هِيَ الْمُتَحَرِّمَةُ عَلَيْكَ مَتَى اسْتَهْوَتْكَ أَمْ مَتَى غَرَّتْكَ أَمْ بِمَصَارِعِ آتَائِكَ مِنَ الْبَلَى أَمْ بِمَضَاجِعِ أُمَمَاتِكَ تَحْتَ التُّرَى

The (book) 'Nahj Al Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said, and he<sup>-asws</sup> had heard a man condemning the world: 'O you condemner of the world, the one deceived by its deception, the one cheated by its falsities! Are you deceived by the world, then are condemning it having offended upon it, or did it offend upon you? When did it bewilder you? Or when did it deceive you? Is it by the fall of your forefathers from the decay, or with the graves of your foremothers beneath the soil?

كَمْ عَلَلَّتْ بِكَفَيْكَ وَ كَمْ مَرَضَتْ بِبَيْدِكَ تَبْغِي لَهُمُ الشِّفَاءَ وَ تَسْتَوْصِفُ لَهُمُ الْأَطْيَاءَ لَمْ يَنْفَعِ أَحَدَهُمْ إِشْفَاؤُكَ وَ لَمْ تُسَعِفْ فِيهِ بِطَلَبَتِكَ وَ لَمْ تَدْفَعْ عَنْهُمْ بِقُوَّتِكَ

How many times they were ill in your hands, and how many times they were sick in your hands. You sought the healing for them, and the physicians had described (medication) for them, but your cures did not benefit any one of them, and you were not helped by your seeking during it, and you could not defend them with your strength.

قَدْ مَثَلْتَ لَكَ بِه الدُّنْيَا نَفْسَكَ وَ بِمَصْرَعِهِ مَصْرَعَكَ إِنَّ الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَقَهَا وَ دَارُ غَافِيَةٍ لِمَنْ فَهِمَ عَنْهَا وَ دَارُ غِيٍّ لِمَنْ تَزَوَّدَ مِنْهَا وَ دَارُ مَوْعِظَةٍ لِمَنْ اتَّعَظَ بِهَا

The world has been resembled yourself for you with it, and your fall with his fall. The world is a house of truth for the one who ratifies it, and a house of wellbeing for the one who understands about it, and a house of riches for the one who provides from it, and a house of preaching for the one taking a preaching with it.

مَسْجِدُ أَجْبَاءِ اللَّهِ وَ مُصَلَّى مَلَائِكَةِ اللَّهِ وَ مَهْبِطُ وَحْيِ اللَّهِ وَ مَنَاجِرُ أَوْلِيَاءِ اللَّهِ اكْتَسَبُوا فِيهَا الرَّحْمَةَ وَ رَجَحُوا فِيهَا الْجَنَّةَ

<sup>187</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 134

<sup>188</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 135

It is a Masjid for the loved ones of Allah<sup>-azwj</sup>, and a prayer mat for Angels of Allah<sup>-azwj</sup>, and a descent place for Revelations of Allah<sup>-azwj</sup>, and a market for friends of Allah<sup>-azwj</sup> to be earning the Mercy in it and be hoping for the Paradise in it.

فَمَنْ ذَا يَدُمُّهَا وَ قَدْ أَذْنَتْ بِبَيْتِهَا وَ نَادَتْ بِفِرَاقِهَا وَ نَعَتْ نَفْسَهَا وَ أَهْلَهَا فَمَثَلَتْ لَهُمْ بِلَايَتِهَا الْبَلَاءَ وَ شَوَقَتْهُمْ بِسُرُورِهَا إِلَى السُّرُورِ

So who is that who would condemn it, and it has already proclaimed with its irrevocable divorce, and has called out for its separation, and has obituarised itself and its people. It resembled the affliction for them with its afflictions, and made they yearn the (more) happiness with its happiness.

رَاحَتْ بِعَافِيَةٍ وَ ابْتَكُرَتْ بِمَجِيعَةٍ تَرْغِيئاً وَ تَرْهِيئاً وَ تَخْوِيفاً وَ تَحْذِيرًا فَدَمَّهَا رِجَالُ عِدَاةِ النَّدَامَةِ وَ حَمَدَهَا آخِرُونَ يَوْمَ الْقِيَامَةِ ذَكَرَهُمُ الدُّنْيَا فَذَكَّرُوا وَ حَدَّثَتْهُمْ فَصَدَّقُوا وَ وَعْظَتْهُمْ فَأَنْعَمُوا.

(It brings) comfort with well-being and in the morning, there is grief, by making desires, and dread, and frightening, and caution. So (some) men condemn it in the morning out of regret, and other will be praising it on the Day of Qiyamah. The world reminded them, so they were reminded, and it narrated to them, so they ratified, and it preached to them, and they took the preaching”.<sup>189</sup>

- وَ قَالَ ع الدُّنْيَا دَارٌ مَرٌّ إِلَى دَارٍ مَقَرٍّ وَ النَّاسُ فِيهَا رِجَالَانِ رَجُلٌ بَاعَ نَفْسَهُ فَأَوْبَقَهَا وَ رَجُلٌ ابْتِاعَ نَفْسَهُ فَأَعْتَمَقَهَا.

And he<sup>-asws</sup> said: ‘The world is a house of transit to a house of staying, and the people in it are two (types of) men – One selling his soul, so he destroyed it, and a man who bought his soul, so he liberated it’.<sup>190</sup>

- وَ قَالَ ع لِكُلِّ مُقْبِلٍ إِدْبَارٌ وَ مَا أَدْبَرَ كَأَنْ لَمْ يَكُنْ.

And he<sup>-asws</sup> said: ‘For every coming (thing) there is a turning around, and whatever turns around, it is as if it did not exist’.<sup>191</sup>

- وَ قَالَ ع الْأَمْرُ قَرِيبٌ وَ الْإِصْطِحَابُ قَلِيلٌ.

And he<sup>-asws</sup> said: ‘The matter (death) is near, and the accompaniment is little’.<sup>192</sup>

- وَ قَالَ ع الرَّحِيلُ وَ شَيْكٌ.

And he<sup>-asws</sup> said: ‘The departure is imminent!’<sup>193</sup>

<sup>189</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 1

<sup>190</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 2

<sup>191</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 3

<sup>192</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 4

<sup>193</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 5

- وَ قَالَ ع إِنَّمَا الْمَرْءُ فِي الدُّنْيَا غَرَضٌ تَنْتَضِلُ فِيهِ الْمَنَائِي وَ هَتَبٌ تُبَادِرُهُ الْمَصَائِبُ وَ مَعَ كُلِّ جُرْعَةٍ شَرٌّ وَ فِي كُلِّ أَكْلَةٍ عَصَصٌ وَ لَا يَنَالُ الْعَبْدُ نِعْمَةً إِلَّا بِفِرَاقٍ أُخْرَى وَ لَا يَسْتَقْبِلُ يَوْماً مِنْ عُمْرِهِ إِلَّا بِفِرَاقٍ آخَرَ مِنْ أَجَلِهِ

And he<sup>-asws</sup> said: ‘But rather, the person in the world is a target of the arrows the death will be flying into it, and plunder the calamities rushing to it, and with every gulp there is choking, and in every morsel eaten there is suffocation; and the servant will not achieve a bounty except by separation of another, and he will not receive a day of his lifespan except by separation of another from his term.

فَنَحْنُ أَعْوَانُ الْمُنُونِ وَ أَنْفُسُنَا نُصَبُ الْخُتُوفِ فَمِنْ أَيْنَ نَرْجُو الْبَقَاءَ وَ هَذَا اللَّيْلُ وَ النَّهَارُ لَمْ يَزِفَعَا مِنْ شَيْءٍ شَرْفًا إِلَّا أَسْرَعَا الْكَرَّةَ فِي هَدْمِ مَا بَنَيْنَا وَ تَفْرِيقِ مَا جَمَعْنَا.

We are assistants of the deaths, and our souls are set up for the mortality. From where can we hope for the remaining and this night and day do not raise any nobility from anything except the turning is quick in the demolition of whatever is built, and fragmentation of whatever has been amassed”.<sup>194</sup>

- وَ قَالَ ع مَنْ لَهَجَ قَلْبُهُ بِحُبِّ الدُّنْيَا التَّاطَتْ مِنْهَا بِثَلَاثٍ هَمٌّ لَا يُعْبَهُ وَ جِرْصٌ لَا يَتْرُكُهُ وَ أَمَلٌ لَا يُدْرِكُهُ.

And he<sup>-asws</sup> said: ‘One attaching his heart with love of the world, will attract three from it – worries never being absent from him, and greed he cannot leave, and hopes he cannot realise”.<sup>195</sup>

- وَ قَالَ ع وَ اللَّهُ لَدُنْيَاكُمْ هَذِهِ أَهْوَى فِي عَيْنِي مِنْ عِرَاقٍ خَنْزِيرٍ فِي يَدٍ مَجْدُومٍ.

And he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! This world of yours is lesser in my<sup>-asws</sup> eyes than a bone of a pig in the hand of a leper”.<sup>196</sup>

- قَالَ ع مَرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ وَ حَلَاوَةُ الدُّنْيَا مَرَارَةُ الْآخِرَةِ.

And he<sup>-asws</sup> said: ‘Bitterness of the world is sweetness of the Hereafter, and sweetness of the world is bitterness of the Hereafter”.<sup>197</sup> (This is the correct recording, see the earlier Hadith)

- وَ قَالَ ع النَّاسُ فِي الدُّنْيَا عَامِلَانِ عَامِلٌ فِي الدُّنْيَا لِلدُّنْيَا قَدْ شَعَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ يَخْشَى عَلَى مَنْ يَخْلُفُ الْفَقْرَ وَ يَأْمَنُهُ عَلَى نَفْسِهِ فَيُفْنِي عُمْرَهُ فِي مَنَفَعَةٍ غَيْرِهِ وَ عَامِلٌ عَمِلَ فِي الدُّنْيَا لِمَا بَعْدَهَا فَجَاءَهُ الَّذِي لَهُ مِنَ الدُّنْيَا بَعِيرٌ عَمَلٍ فَأَخْرَزَ الْخُطَّيْنِ مَعاً وَ مَلَكَ الدَّارَيْنِ جَمِيعاً فَأَصْبَحَ وَجِهاً عِنْدَ اللَّهِ لَا يَسْأَلُ اللَّهُ شَيْئاً فَيَمْنَعُهُ.

And he<sup>-asws</sup> said: ‘The people in the world are two (types of) workers – a worker in the world for the world pre-occupying him away from his Hereafter. He fears the poverty upon his posterity, and he feels safe upon himself. So he finishes his lifespan in benefitting others.

<sup>194</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 6

<sup>195</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 7

<sup>196</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 8

<sup>197</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 9

And a worker who works in the world for what is (to come) after it. So there does come to him from the world which is for him without having worked (for the world). So he achieves the two shares together and owns the two houses together. He becomes a face in the Presence of Allah<sup>-azwj</sup>. He does not ask Allah<sup>-azwj</sup> for anything, so He<sup>-azwj</sup> would Prevent him<sup>198</sup>.

- وَ قَالَ ع النَّاسُ أَبْنَاءُ الدُّنْيَا وَ لَا يُلَامُ الرَّجُلُ عَلَى حُبِّ أُمِّهِ.

And he<sup>-asws</sup> said: 'The people are sons of the world, and the man cannot be blamed upon loving his mother (being preoccupied and neglecting her)'.<sup>199</sup>

- وَ قَالَ ع يَا أَيُّهَا النَّاسُ مَتَاعُ الدُّنْيَا حُطَامٌ مُوبِقٌ فَتَجَنَّبُوا مَرْعَاهُ فَلَعْنَتْهَا أَخْطَى مِنْ طُمَأْنِينَتِهَا وَ بُلْعَتْهَا أَرْكَى مِنْ ثَرَوَتِهَا حَكِيمٌ عَلَى مُكْرِهِيهَا بِالْفَاقَةِ وَ أُعِينَ مَنْ عَنِيَ عَنْهَا بِالرَّاحَةِ

And he<sup>-asws</sup> said: 'O you people! Chattels of the world are debris full of pestilence, therefore stay aside from its pastures. Leaving it is better than being reassured to it, and its daily subsistence is cleaner than its riches. The destitution is decided upon ones of abundance, and the ones staying away from it is assisted with the comfort.

مَنْ رَافَقَهُ زُرْجُهَا أَغْقَبَتْ نَاطِرِيهِ كَمَهَا وَ مَنْ اسْتَشْعَرَ الشَّعْفَ بِهَا مَلَأَتْ ضَمِيرُهُ أَشْجَانًا هُنَّ رَقُصٌ عَلَى سُودَاءِ قَلْبِهِ هَمٌّ يَشْغَلُهُ وَ هَمٌّ يَحْزُنُهُ كَذَلِكَ حَتَّى يُؤْخَذَ بِكَظْمِهِ فَيُلْقَى بِالْفَضَاءِ مُنْقَطِعًا أَهْرَاءَ هَيْئًا عَلَى اللَّهِ فَنَائُهُ وَ عَلَى الْإِخْوَانِ الْفَاقَةُ

One dazzled by its attractions, it will blind both his eyes, and the one feeling the passion for it, his chest will be filled with sorrows for these, alternating upon the darkness of his heart with worries pre-occupying him, and worries grieving him. Like that (he will be) until he is seized by his throat and thrown in the open ground, his aortas having been cut. It is easy unto Allah<sup>-azwj</sup> to Annihilate him, and upon the brethren to throw him (in the grave).

وَ إِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بِعَيْنِ الْإِعْتِبَارِ وَ يَفْتَاتُ مِنْهَا بِطَنِ الْاضْطِرَارِ وَ يَسْمَعُ فِيهَا بِأُذُنِ الْمَقْتِ وَ الْإِنْعَاضِ إِنْ قِيلَ أَتَرَى قِيلَ أَكْدَى وَ إِنْ فُرِحَ لَهُ بِالْبَقَاءِ حَزِنَ لَهُ بِالْفَنَاءِ هَذَا وَ لَمْ يَأْتِهِمْ يَوْمٌ فِيهِ يُبْلِسُونَ.

And rather, the Momin looks at the world with an eye of taking lesson and suffice from it with a belly of the desperate one and hears from it with an ear of enmity and hatred. If it is said, 'He is rich', it is said, 'He is destitute', and if there is happiness for him with the remaining, there is grief for him with the annihilation. This, and a day has yet to come to them wherein they will be despairing<sup>200</sup>.

137- نَحِجْ، نَحِجْ الْبَلَاغَةَ زُوي أَنَّهُ ع قَلَّمَا اعْتَدَلَ بِهِ الْمُنِيرُ إِلَّا قَالَ أَمَامَ حُطْبَتِهِ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فَمَا خُلِقَ امْرُؤٌ عَبْنًا فَبَلْهُوَ وَ لَا تُرِكَ سُدَى فَبَلْعُو

(The book) 'Nahj Al Balagah' –

<sup>198</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 10

<sup>199</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 11

<sup>200</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 136 / 12

'It is reported that whenever he<sup>-asws</sup> sat evenly upon the pulpit, he<sup>-asws</sup> said before his<sup>-asws</sup> sermon: 'O you people! Fear Allah<sup>-azwj</sup>, for no person has been Created in vain, so he plays and does not leave the vanity, so he wanders aimlessly.

وَمَا دُنْيَاهُ الَّتِي تَحَسَّنَتْ لَهُ بِخَلْفٍ مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَهُ وَ مَا الْمَعْرُورُ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالْآخِرِ الَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَدْنَى سَهْمَتِهِ.

And what is his world which has improved for him as a replacement from the Hereafter which he uglifies it as being of evil consideration in his view? And what is the deceived who is successful from the world at his top concern, like the other one who is successful from the Hereafter with his lesser share (from the world)?<sup>201</sup>

- وَقَالَ ع رُبُّ مُسْتَقْبَلٍ يَوْمًا لَيْسَ بِمُسْتَدْبِرِهِ وَ مَغْبُوطٍ فِي أَوَّلِ لَيْلَةٍ قَامَتْ بِوَاكِئِهِ فِي آخِرِهِ.

And he<sup>-asws</sup> said: 'Sometimes one faces a day, and he isn't there when it goes away, and he is joyful in the beginning of a night, and his mourners stand at the end of it'.<sup>202</sup>

وَقَالَ ع الرَّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ.

And he<sup>-asws</sup> said: 'The inclining towards the world with what you witness from it, is ignorance'.<sup>203</sup>

- وَقَالَ مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنَّهُ لَا يُعْصَى إِلَّا فِيهَا وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِرُكْبَانِهَا.

And he<sup>-asws</sup> said: 'From the lowliness of the world unto Allah<sup>-azwj</sup> is that He<sup>-azwj</sup> is not disobeyed except in it, nor can whatever there is in His<sup>-azwj</sup> Presence be achieved except by leaving it'.<sup>204</sup>

- وَقَالَ ع فِي صِفَةِ الدُّنْيَا أَنَّ الدُّنْيَا تَغُرُّ وَ تَضُرُّ وَ تَمُرُّ إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَهَا نَوَابًا لِأَوْلِيَائِهِ وَ لَا عِقَابًا لِأَعْدَائِهِ وَ إِنَّ أَهْلَ الدُّنْيَا كَرَكِبٍ بَيْنَنَا هُمْ حُلُوا إِذْ صَاحَ بِهِمْ سَائِقُهُمْ فَارْتَحَلُوا.

And he<sup>-asws</sup> said in description of the world: 'It deceives, and harms, and passes by. Allah<sup>-azwj</sup> is not Satisfied for it being a reward for His<sup>-azwj</sup> friends, nor as a punishment for His<sup>-azwj</sup> enemies; and people of the world are like riders. While they have just arrived, when it is shouted at them, 'Depart!'<sup>205</sup>

- وَقَالَ ع أَلَا خُرٌّ يَدْعُ هَذِهِ اللَّمَاطَةَ لِأَهْلِهَا إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ مَمْنٌ إِلَّا الْجَنَّةُ فَلَا تَبِيعُوهَا إِلَّا بِهَا.

And he<sup>-asws</sup> said: 'Is there no free man who can leave this chewed morsel for its people? There is no price for you except the Paradise, so do not be selling it except for it'.<sup>206</sup>

<sup>201</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 1

<sup>202</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 2

<sup>203</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 3

<sup>204</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 4

<sup>205</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 5

<sup>206</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 6



- وَقَالَ ع مَنْهُومانِ لَا يَشْبَعَانِ طَالِبِ عِلْمٍ وَ طَالِبِ دُنْيَا.

And he<sup>-asws</sup> said: 'Two greedy ones are not satiated – the seeker of knowledge and a seeker of world'.<sup>207</sup>

- وَقَالَ ع الدُّنْيَا خُلِقَتْ لِغَيْرِهَا وَلَمْ تُخْلَقْ لِنَفْسِهَا.

And he<sup>-asws</sup> said: 'The world has been Created for other than itself and has not been Created for itself'.<sup>208</sup>

- وَمِنْ حُطْبَةِ لَهُ ع أَلَا وَإِنَّ الدُّنْيَا دَارٌ لَا يُسَلِّمُ مِنْهَا إِلَّا فِيهَا وَلَا يُنْجَى بِشَيْءٍ كَانَ لَهَا ابْتِلَى النَّاسُ بِهَا فِتْنَةً فَمَا أَخَذُوهُ مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَ حُوسِبُوا عَلَيْهِ وَ مَا أَخَذُوهُ مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَ أَقَامُوا فِيهِ فَإِنَّهَا

And from a sermon of his<sup>-asws</sup>: 'Indeed, and the world is a house no one is safe from it except in it, nor can he be rescued by anything which was (done) for it. The people are Tried in it with Fitna, so whatever they are taking from it, there is an extraction for it from him, and he will be Reckoning upon it, and whatever they take from it for other, they will go ahead upon it and will be staying in it.

عِنْدَ ذَوِي الْعُقُولِ كَفْيٍ الظِّلَّ بَيْنَا تَرَاهُ سَابِغًا حَتَّى قَلَصَ وَ زَائِدًا حَتَّى تَقْصَ.

In the view of the ones with intellect, the shade suffices as an explanation. You see it spreading until it diminishes and increases until it reduces".<sup>209</sup>

- وَقَالَ ع مَا أَصِفُ مِنْ دَارٍ أَوَّلُهَا عَنَاءٌ وَ آخِرُهَا فَنَاءٌ فِي خَلَالِهَا حِسَابٌ وَ فِي حَزَامِهَا عِقَابٌ مَنْ اسْتَعْنَى فِيهَا فُتِنَ وَ مَنْ افْتَقَرَ فِيهَا خَزِنَ وَ مَنْ سَاعَاها فَاتَتْهُ وَ مَنْ قَعَدَ عَنْهَا وَاتَتْهُ وَ مَنْ أَبْصَرَ بِهَا بَصَرَتُهُ وَ مَنْ أَبْصَرَ إِلَيْهَا أَغْمَتْهُ.

And he<sup>-asws</sup> said: 'How can I<sup>-asws</sup> describe a house whose beginning is fatigue, and its end is annihilation? In its Permissibles there is Reckoning, and in its Prohibitions, there is Punishment. One who is rich in it is tempted, and one impoverished in it grieves, and one who strives for it loses it, and one who sits back from it, it comes to him, and one who is insightful with it will see through it, and one who looks at it, it will blind him".<sup>210</sup>

138- نَحْجُ، نَحْجُ الْبَلَاغَةَ مِنْ حُطْبَةِ لَهُ ع بَعَثَهُ حِينَ لَا عِلْمَ قَائِمٌ وَ لَا مَنَارٌ سَاطِعٌ وَ لَا مَنَهْجٌ وَاضِحٌ أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ أَحْذَرُكُمْ الدُّنْيَا فَإِنَّهَا دَارٌ شُحُوصٍ وَ حَلَّةٌ تَنْغِيصٍ

(The book) 'Nahj Al Balagah' –

'From a sermon of his<sup>-asws</sup>: 'He<sup>-azwj</sup> Sent him<sup>-saww</sup> when there was no established flag, nor any shining minaret, nor any clear manifesto. I<sup>-asws</sup> advise you all, servants of Allah<sup>-azwj</sup>, with fearing

<sup>207</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 7

<sup>208</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 8

<sup>209</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137 / 9

<sup>210</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 137

Allah<sup>-azwj</sup>, and I<sup>-asws</sup> caution you all of the world, for it is a house to depart from and a house of discomfort.

سَاكِنُهَا طَائِعِينَ وَ قَاطِنُهَا بَائِسِينَ تَمِيدُ بِأَهْلِهَا مِيدَانَ السَّفِينَةِ تَعْصِفُهَا الْعَوَاصِفُ فِي لُجَجِ الْبَحَارِ فَمِنْهُمْ الْغَرِقُ الْوَبْقُ وَ مِنْهُمْ النَّاجِي عَلَى مُتُونِ الْأَمْوَاجِ تَحْفِزُهُ الرِّبَاحُ بِأَذْيَالِهَا وَ تَحْمِلُهُ عَلَى أَهْوَالِهَا فَمَا غَرِقَ مِنْهَا فَلَيْسَ بِمُسْتَدْرِكٍ وَ مَا نَجَا مِنْهَا فَإِلَى مَهْلَكٍ

Its dwellers are in transit, and its inhabitants are to be irrevocably divorced. It is drifting with its people in a ship, the stormy winds hit it in the waves of the sea. From them is one who drowns, destroyed, and from them is the saved upon the surface of the waves. The winds push him with their currents and carry him upon its horrors. The one who drowns from it wouldn't be come across, and whoever is saved from it, is heading to destruction.

عِبَادَ اللَّهِ الْآنَ فَاعْمَلُوا وَ الْأَلْسُنُ مُطْلَقَةٌ وَ الْأَبْدَانُ صَحِيحَةٌ وَ الْأَعْضَاءُ لَدَنَّةٌ وَ الْمُتَقَلَّبُ فَسِيحٌ وَ الْمَجَالُ عَرِيضٌ قَبْلَ إِزْهَاقِ الْمَوْتِ وَ حُلُولِ الْمَوْتِ فَحَقِّقُوا عَلَيْكُمْ نُزُولَهُ وَ لَا تَنْتَظِرُوا قُدُومَهُ.

Servants of Allah<sup>-azwj</sup>! Now work, while the tongues are free and the bodies are healthy, and the limbs are moving, and the area is spacious, and the roaming is wide, before the loss of opportunity and permeation of death. Its befalling upon you will be proven true and do not be waiting for its arrival".<sup>211</sup>

139- نَحْج، نَحْجِ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ عَ أَتَى النَّاسَ إِنَّمَا الدُّنْيَا دَارُ مَجَازٍ وَ الْآخِرَةُ دَارُ قَرَارٍ فَخُذُوا مِنْ مَمَرِكُمْ لِمَقَرِّكُمْ وَ لَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ وَ أَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تُخْرَجَ مِنْهَا أَبْدَانُكُمْ فَفِيهَا اخْتَبِرْتُمْ وَ لَعِبَرَهَا خُلِقْتُمْ

(The book) 'Nahj Al Balagah' –

'From a speech of his<sup>-asws</sup>: 'O you people! But rather, the world is a house to cross in while the Hereafter is a house of settlement. So take from you your passing by for your settlement, and do not be violating your veils in the Presence of the One<sup>-azwj</sup> Who Knows your secrets and extract your hearts from the world before your bodies are extracted from it. You are to be Tested in it and you have been Created for other than it.

إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ مَا تَرَكَ وَ قَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ لِلَّهِ أَنْبَاؤُكُمْ فَقَدِمُوا بَعْضاً يَكُنْ لَكُمْ قَرْضاً وَ لَا تَخْلِفُوا كُلّاً فَيَكُونَ عَلَيْكُمْ كَلَالاً.

When the person dies, the people say, 'What has he left behind?', while the Angels say, 'What has he sent forward to Allah<sup>-azwj</sup>?' Therefore send ahead something, it would be a loan for you (to be repaid), and not leave behind all for it would be a burden upon you".<sup>212</sup>

- وَ مِنْ كَلَامٍ لَهُ عَ كَثِيراً مَا يُنَادِي بِهِ أَصْحَابُهُ بِجَهْزُوا رَحِمَكُمُ اللَّهُ فَقَدْ تُودِي فِيكُمْ بِالرَّحِيلِ وَ أَقْلُوا الْعُرْجَةَ عَلَى الدُّنْيَا وَ انْقَلِبُوا بِصَالِحٍ مَا يَحْضُرُكُمْ مِنَ الرَّادِّ فَإِنَّ أَمَامَكُمْ عَقَبَةً كَثُوداً وَ مَنَازِلَ خَوْفَةٍ مَهُولَةٍ لَا بُدَّ مِنَ الْوُرُودِ عَلَيْهَا وَ الْوُقُوفِ عِنْدَهَا:

And from a speech of his<sup>-asws</sup> frequently he<sup>-asws</sup> used to call out with to his<sup>-asws</sup> companions: 'Equip yourselves, may Allah<sup>-azwj</sup> have Mercy on you all, for the departure has been called for among you, and little is the staying in the world, and transfer with righteous of whatever

<sup>211</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 138

<sup>212</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 139 a

provisions there is in your presence, for there is a valley of obstacles and scary, terrifying stops. There is no escape from the arriving to these and the pausing at these.

وَاغْلُظُوا أَنَّ مَلَاحِظَ الْمَنِيَّةِ تُحَوِّكُمُ دَانِيَةً وَكَأَنَّكُمْ بِمَخَالِبِهَا وَ قَدْ نَشِيبَتْ فِيكُمْ وَ قَدْ دَهَنَتْكُمْ مِنْهَا مُفْطِعَاتُ الْأُمُورِ وَ مُعْضِلَاتُ الْمَخْدُورِ فَقَطِّعُوا عِلَاقَتِ الدُّنْيَا وَ اسْتَظْهِرُوا بَزَادِ التَّقْوَى.

And know that the eyes of dead are around you, nearby, and it is as if you are in its claws and these are gnawing among you, and terrible affairs from these are overwhelming you and the dangerous dilemmas, therefore cut off attachments of the world and be supported by the provision of piety”<sup>213</sup>

140- نَحْجُ، نَحْجُ الْبَلَاغَةَ الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ مَقْنُوطٍ مِنْ رَحْمَتِهِ وَ لَا تَخْلُوفُ مِنْ نِعْمَتِهِ وَ لَا مَأْيُوسٍ مِنْ مَغْفِرَتِهِ وَ لَا مُسْتَكْبِفٍ مِنْ عِبَادَتِهِ الَّذِي لَا تَبْرُحُ مِنْهُ رَحْمَةٌ وَ لَا تُفْقَدُ لَهُ نِعْمَةٌ

(The book) ‘Nahj Al Balagah’ –

‘The Praise is for Allah<sup>-azwj</sup>, there is no despair from His<sup>-azwj</sup> Mercy, nor is there deprivation from His<sup>-azwj</sup> bounties, nor disappointment from His<sup>-azwj</sup> Forgiveness, nor disapproval from worshipping Him<sup>-azwj</sup>. The One<sup>-azwj</sup> Who, there is no end of Mercy from Him<sup>-azwj</sup>, nor any depletion of bounties for Him<sup>-azwj</sup>.

وَ الدُّنْيَا دَارٌ مُنِي لَهَا الْفَنَاءُ وَ لِأَهْلِهَا مِنْهَا الْجَلَاءُ وَ هِيَ خُلُوءٌ خَضِرَةٌ قَدْ عَجَلَتْ لِلطَّالِبِ وَ التَّيَسَّتْ بِقَلْبِ النَّاطِرِ فَارْتَحِلُوا عَنْهَا بِأَحْسَنِ مَا يَحْضُرُكُمْ مِنَ الرِّادِ وَ لَا تَسْأَلُوا فَوْقَ الْكَفَافِ وَ لَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ.

The world is a house of wishes having the annihilation for it, and for its people there is exiling from it, and it is sweet, green. It hastens to the seeker and attaches with the heart of the beholder, therefore depart with the best of whatever provision there is in your presence and do not ask above the sufficiency, and do not be seeking from it any more than the daily subsistence”<sup>214</sup>

141- كُنْزُ الْكَرَاجِكِيِّ، قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ دُنْيَاهُ أَضُرَّ بِآخِرَتِهِ.

(The book) ‘Kanz Al Karajaky’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘One who loves his world will be harmed with his Hereafter”<sup>215</sup>

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الدُّنْيَا دَوْلٌ قَاطِلٌ حَظَّكَ مِنْهَا بِأَجْمَلِ الطَّلَبِ.

And Amir Al-Momineen<sup>-asws</sup> said: ‘The world is a state, so seek your share from it with the most beautiful seeking”<sup>216</sup>

<sup>213</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 139 b

<sup>214</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 140

<sup>215</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 141 a

<sup>216</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 141 b

– وَ قَالَ ص مِنْ أَمِنَ الزَّمَانَ خَافَهُ وَ مَنْ غَالَبَهُ أَهَانَهُ.

And he<sup>-saww</sup> said: ‘One whom the times secure will fear it, and one who it overcomes, would lower him’’.<sup>217</sup>

– وَ قَالَ ص الدَّهْرُ يَوْمَانِ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِنْ كَانَ لَكَ فَلَا تَبَطَّرْ وَ إِنْ كَانَ عَلَيْكَ فَاصْبِرْ فَكِلَاهُمَا غَائِبٌ سَيَحْضُرُ.

And he<sup>-saww</sup> said: ‘The time is of two days – a day for you and a day against you. If it were to be for you, do not be arrogant, and if it were to be against you, then be patient, for both of these, (if) absent, it will be presenting (one way or another)’’.<sup>218</sup>

<sup>217</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 141 c

<sup>218</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 141 d

## CHAPTER 123 – LOVE OF THE WEALTH, AND AMASSING THE DINARS AND THE DIRHAMS, AND HOARDING THESE

1- لي، الأماالي للصدوق عني الصادق ع قال: إِنْ كَانَ الْحِسَابُ حَقًّا فَالْجُمُعُ لِمَا ذَا.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>asws</sup> having said: 'If the Reckoning is true, then what is the amassing for?'"<sup>219</sup>

2- لي، الأماالي للصدوق عني ابن مسرور عني ابن عامر عني عمه عني التقيسي عني السمني عني أبي عبد الله ع قال: كَانَ فِي بَنِي إِسْرَائِيلَ جَاعَةٌ حَتَّى نَبَشُوا الْمَوْتَى فَأَكَلُوهُمْ فَنَبَشُوا قَبْرًا فَوَجَدُوا فِيهِ لَوْحًا فِيهِ مَكْتُوبٌ أَنَا فُلَانٌ النَّحْيُ يَنْبَشُ قَبْرِي حَبَشِي مَا قَدَّمْنَا وَجَدْنَاهُ وَ مَا أَكَلْنَا رَجَعْنَاهُ وَ مَا خَلَقْنَا حَسِرْنَاهُ.

(The book) 'Al Amaali' of Al Sadouq – From Ibn Masrour, from Ibn Aamir, from his uncle, from Al Tafleesy, from Al Samandy,

'From Abu Abdullah<sup>asws</sup> having said: 'There was famine among the children of Israel to the extent that they exhumed the graves and ate the dead. They exhumed a grave and found a tablet in it. There was written: 'I am so and so the Prophet<sup>as</sup>. And Ethiopian will dig up my<sup>as</sup> grave. Whatever we sent ahead, we have found it, and whatever we had eaten, we profited, and whatever we had left behind, we have regretted it'"<sup>220</sup>

3- لي، الأماالي للصدوق عني ابن مسرور عني ابن عامر عني عمه عني ابن أبي عمير عني أبان بن عثمان عني أبان بن تغلب عني عكرمة عني ابن عباس ع قال: إِنَّ أَوَّلَ دِرْهَمٍ وَ دِينَارٍ ضُرِبَا فِي الْأَرْضِ نَظَرَ إِلَيْهِمَا إِبْلِيسُ فَلَمَّا عَايَنَهُمَا أَحَدَهُمَا فَوَضَعَهُمَا عَلَى عَيْنَيْهِ ثُمَّ صَمَّهُمَا إِلَى صَدْرِهِ ثُمَّ صَرَحَهُ ثُمَّ صَمَّهُمَا إِلَى صَدْرِهِ

(The book) 'Al Amaali' of Al Sadouq – From Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taglib, from Ikrimah (Bin Abu Jahl<sup>la</sup>), from Ibn Abbas who said,

'The first Dirham and Dinar was struck in the earth. Iblees looked at it. When he<sup>la</sup> saw these, he<sup>la</sup> took them and placed them upon his<sup>la</sup> eyes, then pressed them to his<sup>la</sup> chest, then he<sup>la</sup> shouted a shout. Then he<sup>la</sup> pressed them to his<sup>la</sup> chest.

ثُمَّ قَالَ أَنْتُمَا فَرَّةٌ عَيْنِي وَ ثَمَرَةٌ فُؤَادِي مَا أَبَالِي مِنْ بَنِي آدَمَ إِذَا أَحْبَبُوكُمَا أَنْ لَا يَعْبُدُوا وَتَنَا حَسْبِي مِنْ بَنِي آدَمَ أَنْ يُحِبُّوكُمَا.

Then he<sup>la</sup> said, 'You two are the delight of my<sup>la</sup> eyes and fruits of my<sup>la</sup> heart! When the son of Adam<sup>as</sup> loves you, I<sup>la</sup> don't care if he does not worship idols. It suffices me<sup>la</sup> from a son of Adam<sup>as</sup> if he were to love you two!"<sup>221</sup>

<sup>219</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 1

<sup>220</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 2

<sup>221</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 3

4- فس، تفسیر القمي فی رواية أبي الجارود عن أبي جعفر ع في قوله و الَّذِينَ يَكْنُزُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ فَإِنَّ اللَّهَ حَرَّمَ كَنْزَ الذَّهَبِ وَ الْفِضَّةِ وَ أَمَرَ بِإِنْفَاقِهِ فِي سَبِيلِ اللَّهِ

Tafseer Al Qummi – In a report by Abu Al Jaroud,

‘From Abu Ja’far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]:** ‘Allah<sup>-azwj</sup> has Prohibited hoarding the gold and the silver, and He<sup>-azwj</sup> has Commanded with spending it in the Way of Allah<sup>-azwj</sup>’.

وَ قَوْلِهِ يَوْمَ يُخْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتْكُوى بِمَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنُزُونَ

And His<sup>-azwj</sup> Words: **On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: “This is what you hoarded for yourselves, therefore taste what you were hoarding!” [9:35].**

قَالَ كَانَ أَبُو ذَرٍّ الْغِفَارِيُّ يَغْدُو كُلَّ يَوْمٍ وَ هُوَ بِالشَّامِ فَيُنَادِي بِأَعْلَى صَوْتِهِ بِشَرِّ أَهْلِ الْكُنُوزِ يَكِّي فِي الْجِبَاهِ وَ كَيَّ بِالْجُنُوبِ وَ كَيَّ بِالظُّهُورِ أَبَدًا حَتَّى يَبْرَدَ الْحَرُّ فِي أَجْوَافِهِمْ.

He<sup>-asws</sup> said: ‘Abu Zarr<sup>-ra</sup> used to go early morning every day, while he<sup>-ra</sup> was in Syria, he<sup>-ra</sup> would call out at the top of his<sup>-ra</sup> voice, ‘Give news to the hoarding people of a branding in the foreheads, and branding (hot-iron stamp) in the sides, and branding in the backs forever, until the burning recurs in their insides!’<sup>222</sup>

5- ل، الخصال ن، عيون أخبار الرضا عليه السلام الفامي عن ابن بطة عن محمد بن علي بن محبوب عن أبي طيبي عن ابن بزيع قال سمعت الرضا ع يقول لا يجمع المال إلا بخصال خمس يخل شديداً و أمل طويلاً و حرص غالباً و طيبة الرحمة و إثارة الدنيا على الآخرة.

(The books) ‘Al Khisaal’, (and) ‘Uyou Akhbar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – from Ibn Buttah, from Muhammad Bin Ali Bin Mahboub, from Al Yaqteeny, from Ibn Bazie who said,

‘I heard Al-Reza<sup>-asws</sup> saying: ‘The wealth cannot be amassed except by five characteristics – by severe miserliness, and long hopes, and overwhelming greed, and cutting off the kinship, and preferring the world over the Hereafter’<sup>223</sup>.

6- ما، الأمالي للشيخ الطوسي بإسناد المجاشعي عن الصادق ع قال قال رسول الله ص أيكم مال واريه أحب إليه من ماله

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By a chain of Al Mujashie,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Which one of you, the wealth he leaves for inheritance is more beloved to him than his own wealth?’

قَالُوا مَا فِينَا أَحَدٌ يُحِبُّ ذَلِكَ يَا نَبِيَّ اللَّهِ

<sup>222</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 4

<sup>223</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 5

They said, 'There is no one among us who loves that, O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>!'

قَالَ بَلْ كُلُّكُمْ يُحِبُّ ذَلِكَ ثُمَّ قَالَ يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَ هَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَقْنَيْتَ أَوْ لَبِستَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ وَ مَا عَدَا ذَلِكَ فَهُوَ مَالُ الْوَارِثِ.

He<sup>-saww</sup> said: 'But all of you love that!' Then he<sup>-saww</sup> said: 'The son of Adam<sup>-as</sup> says, 'My wealth! My wealth!' And it there for you from your wealth except what you eat, so it is perished, or you have worn, so it is worn out, or given in charity, so it has gone? So, whatever is other than that, it is wealth of the inheritors".<sup>224</sup>

7- ما، الأماالي للشيخ الطوسي بِحَدَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّهُ سُئِلَ عَنِ الدَّنَانِيرِ وَ الدَّرَاهِمِ وَ مَا عَلَى النَّاسِ فِيهَا فَقَالَ أَبُو جَعْفَرٍ ع هِيَ خَوَاتِيمُ اللَّهِ فِي أَرْضِهِ جَعَلَهَا اللَّهُ مَصْحَةً لَخَلْقِهِ وَ بِهَا يَسْتَقِيمُ شُئُوهُمْ وَ مَطَالِيهِمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – By this chain,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, he<sup>-asws</sup> had been asked about the Dinars and the Dirhams, and what is upon the people regarding these. Abu Ja'far<sup>-asws</sup> said: 'These are seals of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. Allah<sup>-azwj</sup> has Made these as correctors for His<sup>-azwj</sup> creatures, and by these they are straightening their occupations and their requirements.

فَمَنْ أَكْثَرَ لَهُ مِنْهَا فَقَامَ بِحَقِّ اللَّهِ تَعَالَى فِيهَا وَ أَدَّى زَكَاتَهَا فَذَلِكَ الَّذِي طَابَتْ وَ خَلَصَتْ لَهُ

The one who has for him a lot from these, so he stands with the rights of Allah<sup>-azwj</sup> the Exalted in it, and gives its Zakat, so that is the one who had done well, and it is purified for him.

وَ مَنْ أَكْثَرَ لَهُ مِنْهَا فَبَخِلَ بِهَا وَ لَمْ يُؤَدِّ حَقَّ اللَّهِ فِيهَا وَ اتَّخَذَ مِنْهَا الْآتِيَةَ فَذَلِكَ الَّذِي حَقَّ عَلَيْهِ وَعِيدُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ يَقُولُ اللَّهُ تَعَالَى يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ.

And one who has for him a lot from these, so he is miserly and does not give the right of Allah<sup>-azwj</sup> in it, and takes the chattels from these, so that is the one the Threat of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book is proven deserving upon him. Allah<sup>-azwj</sup> the Exalted Says: ***On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: "This is what you hoarded for yourselves, therefore taste what you were hoarding!" [9:35]***.<sup>225</sup>

8- ما، الأماالي للشيخ الطوسي بِحَدَا الْإِسْنَادِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ الَّذِينَ يَكْتُمُونَ الدَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُوهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ قَالَ رَسُولُ اللَّهِ ص كُلُّ مَالٍ يُؤَدَّى زَكَاتُهُ فَلَيْسَ بِكَنْزٍ وَ إِنْ كَانَ تَحْتَ سَبْعِ أَرْضِينَ وَ كُلُّ مَالٍ لَا تُؤَدَّى زَكَاتُهُ فَهُوَ كَنْزٌ وَ إِنْ كَانَ فَوْقَ الْأَرْضِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By this chain, said,

'When this Verse was Revealed: ***and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]***, Rasool-Allah<sup>-saww</sup> said: 'All wealth on which its Zakat has been given isn't a hoard, and even if it were

<sup>224</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 6

<sup>225</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 7

to be (hoarded) beneath the seven earths, while all wealth its Zakat is not given, it is a hoard, and even if it was above the ground”.<sup>226</sup>

9- ل، الخصال ماجيلويه عن عمه عن البرقي عن محمد بن علي الكوفي عن محمد بن سينان عن عمر بن عبد العزيز عن جميل عن أبي عبد الله ع قال: ما بلى الله العباد بشيء أشد عليهم من إخراج الدراهم.

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Umar Bin Abdul Aziz, from Jameel,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> has not Afflicted (Imposed) the servants with anything severer upon them than extraction of the Dirhams (money)”.<sup>227</sup>

10- ل، الخصال عن أبيه عن سعد بن ابن يزيد عن زياد بن مرون عن أبي وكيع عن أبي إسحاق عن الحارث قال قال أمير المؤمنين ع قال رسول الله ص الدينار و الدرهم أهلكما من كان قبلكم و هما مهلكاكم.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad, from Ibn Yazeed, from Ziyad Bin Marwan, from Abu Wakie, from Abu Is’haq, from Al Haris who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The Dinars and the Dirhams destroyed the ones who were before you, and they will destroy you (as well)”.<sup>228</sup>

11- ل، الخصال عن أبيه عن محمد الطاطري عن الأشعري رفعه قال: الذهب و الفضة حجران مسموحان فمن أحبهما كان معهما.

(The book) ‘Al Khisaal’ - From his father, from Muhammad Al Attar, from Al Ashary, raising it, said,

‘The gold and the silver are two morphed rocks. The one who loves these would be with these”.<sup>229</sup>

12- ل، الخصال عن ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن محمد بن سينان عن أبي الجارود عن ابن طريف عن ابن ثبابة قال قال أمير المؤمنين ع الفتن ثلاث حب النساء و هو سيف الشيطان و شرب الخمر و هو فح الشيطان و حب الدينار و الدرهم و هو سهم الشيطان

(The book) ‘Al Khisaal’ – From Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Ibn Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘The temptations are three – love of the women, and it is a sword of Satan<sup>-la</sup>, and drinking the wine, and it is a trap of Satan<sup>-la</sup>, and love of Dinars and the Dirhams, and it is an arrow of Satan<sup>-la</sup>.

فمن أحب النساء لم ينتفع بعيشه و من أحب الأشرية خرمته عليه الجنة و من أحب الدينار و الدرهم فهو عبد الدنيا.

<sup>226</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 8

<sup>227</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 9

<sup>228</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 10

<sup>229</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 11



The one who loves the women will not benefit with his life, and the one who loves the (Prohibited) drinks, the Paradise will be Prohibited unto him, and the one who loves the Dinars and the Dirhams, so he worships the world”.<sup>230</sup>

وَقَالَ قَالَ عِيسَى بْنُ مَرْيَمَ عَ الدِّينَارُ دَاءُ الدِّينِ وَ الْعَالَمُ طَبِيبُ الدِّينِ فَإِذَا رَأَيْتُمُ الطَّبِيبَ يُخْرِ الدَّاءَ إِلَى نَفْسِهِ فَأَهْمُوهُ وَ اعْلَمُوا أَنَّهُ عَزِيزٌ نَاصِحٌ لِعَبْرَةٍ.

And he<sup>-asws</sup> said: ‘Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> said: ‘The Dinars are a disease of the religion, and the scholar is a physician of the religion. So when you see the physician pulling the disease to himself, then accuse him, and know that he is not a good adviser to others’.<sup>231</sup>

13- ل، الخصال أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْبُقَاطِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَلْعُونٌ مَلْعُونٌ مَنْ كَمَعَ أَعْمَى مَلْعُونٌ مَلْعُونٌ مَنْ عَبَدَ الدِّينَارَ وَ الدِّرْهَمَ مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بَحِيمَةً.

(The book) ‘Al Khisaal’ – My father, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Muhammad Bin Ibrahim Al Nowfaly, from Al-Husayn Bin Al Mukhtar, raising it, said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Accursed! Accursed is the one whose sleeve (pocket) is blind. Accursed! Accursed is the one who worships the Dinars and the Dirhams. Accursed! Accursed is the one copulating with animals’.<sup>232</sup>

14- ع، علل الشرائع عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ: أَتَى يَهُودِيٌّ أَمِيرَ الْمُؤْمِنِينَ ع فَسَأَلَهُ عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلُهُ لَمْ سُمِّيَ الدِّرْهَمُ دِرْهَمًا وَ الدِّينَارُ دِينَارًا

(The book) ‘Ilal Al Sharaie’ – From Ali Bin Ahmad Bin Muhammad, from Al Kulayni, from Ali Bin Muhammad, raising it, said,

‘A Jew came to Amir Al-Momineen<sup>-asws</sup>. He asked him<sup>-asws</sup> about issues. It was among what he had asked him<sup>-asws</sup>, ‘Why has the Dirham named as ‘Dirham’ and the Dinar as ‘Dinar’?’

فَقَالَ ع إِنَّمَا سُمِّيَ الدِّرْهَمُ دِرْهَمًا لِأَنَّهُ دَارُ هَمٍّ مَنْ جَمَعَهُ وَ لَمْ يُنْفِقْهُ فِي طَاعَةِ اللَّهِ أُورِثَهُ النَّارَ

He<sup>-asws</sup> said: ‘But rather, the Dirham has been named as ‘Dirham’ because it is a house of worries (Dar Hamm). One who amasses it and does not spend it in the obedience of Allah<sup>-azwj</sup> it will inherit him the Fire.

وَ إِنَّمَا سُمِّيَ الدِّينَارُ دِينَارًا لِأَنَّهُ دَارُ النَّارِ مَنْ جَمَعَهُ وَ لَمْ يُنْفِقْهُ فِي طَاعَةِ اللَّهِ أُورِثَهُ النَّارَ

And rather, the Dinar has been named as ‘Dinar’ because it is a house of fire (Dar Al-Naar). One who amasses it and does not spend it in obedience of Allah<sup>-azwj</sup>, it will inherit him the Fire’.

فَقَالَ الْيَهُودِيُّ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ.

<sup>230</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 12 a

<sup>231</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 12 b

<sup>232</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 13

The Jew said, 'You<sup>-asws</sup> speak the truth, O Amir Al-Momineen<sup>-asws</sup>!'”<sup>233</sup>

15- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ الْحُجَّاجِ عَنْ سَيِّعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ مَا يَأْخُذُ مِنْهَا الرَّجُلُ

(The book) 'Ma'any Al Akhbar' – From his father, from Muhammad Al Attar, from Al Ashary, from Ali Bin Ismail, from Safwan, from Ibn Al Hajjaj, from the one who heard it,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the Zakat, 'What should the man take from it?'

و قُلْتُ لَهُ إِنَّهُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّمَا رَجُلٌ تَرَكَ دِينَارَيْنِ فَهُمَا كَيِّ بَيْنَ عَيْنَيْهِ

And I said to him<sup>-asws</sup>, 'It has reached us that Rasool-Allah<sup>-saww</sup> had said: 'But rather, a man who leaves two Dinars, will be branded between his eyes'.

قَالَ فَقَالَ أَوْلَيْكَ قَوْمٌ كَانُوا أَضْيَافاً عَلَى رَسُولِ اللَّهِ ص فَإِذَا أَمْسَى قَالَ يَا فُلَانُ أَذْهَبَ فَعَشَى هَذَا وَ إِذَا أَصْبَحَ قَالَ يَا فُلَانُ أَذْهَبَ فَعَدَّ هَذَا فَلَمْ يَكُونُوا يَخَافُونَ أَنْ يُصْبِحُوا بِغَيْرِ عَدَاءٍ وَ لَا بِغَيْرِ عَشَاءٍ

He (the narrator) said, 'He<sup>-asws</sup> said: 'They are a people who were guests unto Rasool-Allah<sup>-saww</sup>. When it was evening, he<sup>-saww</sup> said: 'O so a so! Go and give dinner to this one!' And when it was morning, he<sup>-saww</sup> said: 'O so and so! Go and give breakfast to this one!' They did not happen to fear that they would come to a morning without breakfast, nor without dinner.

فَجَمَعَ الرَّجُلُ مِنْهُمْ دِينَارَيْنِ فَقَالَ رَسُولُ اللَّهِ ص فِيهِ هَذِهِ الْمَقَالَةُ وَ إِنَّ النَّاسَ إِنَّمَا يُعْطَوْنَ مِنَ السَّنَةِ إِلَى السَّنَةِ فَلِلرَّجُلِ أَنْ يَأْخُذَ مَا يَكْفِيهِ وَ يَكْفِي عِيَالَهُ مِنَ السَّنَةِ إِلَى السَّنَةِ.

A man from them had gathered two Dinars, so Rasool-Allah<sup>-saww</sup> had said these words regarding him. But rather, the people are given from the year to the year, therefore it is for the man that he takes what suffices him and suffices his dependants, from the year to the year”<sup>234</sup>.

16- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ أَنَابٍ قَالَ: ذَكَرَ بَعْضُهُمْ عِنْدَ أَبِي الْحَسَنِ ع فَقَالَ بَلَعْنَا أَنَّ رَجُلًا هَلَكَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ تَرَكَ دِينَارَيْنِ فَقَالَ رَسُولُ اللَّهِ ص تَرَكَ كَثِيرًا

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, from Fazalat, from Aban who said,

'One of them mentioned in the presence of Abu Al-Hassan<sup>-asws</sup>. He said, 'It has reached us that a man died in the era of Rasool-Allah<sup>-saww</sup> and left two Dinars. Rasool-Allah<sup>-saww</sup> said: 'He has left a lot!'

قَالَ إِنَّ ذَلِكَ كَانَ رَجُلًا يَأْتِي أَهْلَ الصُّمَّةِ فَيَسْأَلُهُمْ فَمَاتَ وَ تَرَكَ دِينَارَيْنِ.

<sup>233</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 14

<sup>234</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 15

He<sup>-asws</sup> said: 'That was a man who used to come to people of the platform, and he would ask them (for handouts). He died and left two Dinars'.<sup>235</sup>

17- مع، معاني الأخبار الحسن بن حمزة العلوي عن محمد بن اوميدوار عن الصفار عن ابن يزيد عن ابن أبي عمير عن هارون بن خارجة عن أبي عبد الله ع قال: لعن الله الذهب و الفضة لا يحبهما إلا من كان من جنسهما

(The book) 'Ma'any Al Akhbar' – Al-Hassan Bin Hamza Al Alawy, from Muhammad Bin Awmidwar, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Haroun Bin Kharjah,

'From Abu Abdullah<sup>-asws</sup> having said: 'May Allah<sup>-azwj</sup> Curse the gold and the silver! No one will love these except the one who were to be in their genus'.

فُلْتُ جُعِلْتُ فِدَاكَ الذَّهَبُ وَ الْفِضَّةُ

I said, 'May I be sacrificed for you<sup>-asws</sup>! The gold and the silver?'

قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيْهِ إِنَّمَا الذَّهَبُ الَّذِي ذَهَبَ بِالَّذِينَ وَ الْفِضَّةُ الَّذِي أَقَاضَ الْكُفْرَ.

He<sup>-asws</sup> said: 'It isn't where you are going (with it). But rather, the gold (Zahab) is that which does away (Zahab) the religion, and the silver (Fizza) is that which overflows (Faza) the Kufr'.<sup>236</sup>

قال الصدوق رحمه الله هذا حديث لم أسمعته إلا من الحسن بن حمزة العلوي و لم أروه عن شيخنا محمد بن الحسن بن أحمد بن الوليد و لكنه صحيح عندي

**Note –** Al Sadouq, may Allah<sup>-azwj</sup> have Mercy on him, said, 'This Hadeeth, I have not heard it except from Al-Hassan Bin Hamza Al Alawy, and it is not reported from our sheykh Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, but it is correct in my view'.

يُؤَيِّدُهُ الْخَبَرُ الْمَنْقُولُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الظَّالِمَةَ وَ الْمَالُ لَا يَدُوسُ إِنَّمَا يَدَاسُ بِهِ.

It is supported by the report transmitted from Amir Al-Momineen<sup>-asws</sup> having said: 'I<sup>-asws</sup> am leader (Yasoub) of the Momineen while the wealth is leader (Yasoub) of the oppressors, and the wealth is not trampled, but rather he is trampled with it'.<sup>237</sup>

18- ل، الخصال مع، معاني الأخبار الأربعمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع السُّكْرُ أَرْبَعُ سَكْرَاتٍ سَكْرَاتِ السُّكْرِ الشَّرَابِ وَ سَكْرُ الْمَالِ وَ سَكْرُ النَّوْمِ وَ سَكْرُ الْمُلْكِ.

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

'(The Hadeeth) 'Al-Arbmiya', 'Amir Al-Momineen<sup>-asws</sup> said: 'The intoxications are three (types of) intoxications – intoxication of the drink, and intoxication of the wealth, and intoxication of the sleep, and intoxication of the kingdom'.<sup>238</sup>

<sup>235</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 16

<sup>236</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 17 a

<sup>237</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 17 b

<sup>238</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 18

19- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن أبيه عن سعد عن أحمد بن محمد عن الأهوازي عن فضالة عن السكوني عن أبي عبد الله ع قال: أوحى الله تعالى إلى موسى ع لا تفرح بكثرة المال و لا تدع ذكرّي على حال فإن كثرة المال تنسي الذنوب و ترك ذكرّي يغسي القلوب.

(The book) 'Qasas Al Anbiya<sup>as</sup>', may the greetings be upon them<sup>as</sup> – by the chain to Al Sadouq, from his father, from Sa'ad, from Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Al Sakuni,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> the Exalted Revealed to Musa<sup>as</sup>: "There is no happiness with abundant wealth, and do not leave My<sup>azwj</sup> Zikr upon any situation, for the abundant wealth makes one forget the sins, and neglecting My<sup>azwj</sup> Zikr hardens the heart!"<sup>239</sup>

20- شي، تفسير العياشي عن عثمان بن عيسى عن حماد بن عيسى عن أبي عبد الله ع في قول الله كذلك يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ قَالَ هُوَ الرَّجُلُ يَدْعُ الْمَالَ لَا يُنْفِقُهُ فِي طَاعَةِ اللَّهِ بَخْلًا ثُمَّ يَمُوتُ فَيَدْعُهُ لِمَنْ يَعْمَلُ بِهِ فِي طَاعَةِ اللَّهِ أَوْ فِي مَعْصِيَةِ اللَّهِ.

Tafseer Al Ayyashi – From Usman Bi Isa, from the one who narrated it,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: ***'Like that, Allah will Show their deeds to them as regrets upon them, [2:167].*** He<sup>asws</sup> said: 'It is the man who keeps his wealth and does not spend it in the obedience of Allah<sup>azwj</sup> due to miserliness. Then he dies, so he leaves it for the one who works with it in the obedience of Allah<sup>azwj</sup> or in His<sup>azwj</sup> disobedience.

فَإِنْ عَمِلَ بِهِ فِي طَاعَةِ اللَّهِ رَأَى فِي مِيزَانٍ غَيْرِهِ فَرَّادَهُ حَسْرَةً وَ قَدْ كَانَ الْمَالُ لَهُ أَوْ عَمِلَ بِهِ فِي مَعْصِيَةِ اللَّهِ فَهُوَ قَرَّاهُ بِذَلِكَ الْمَالِ حَتَّى عَمِلَ بِهِ فِي مَعْصِيَةِ اللَّهِ.

If he were to work in the obedience of Allah<sup>azwj</sup>, he would see it in the Scale of someone else, so it will increase him in regret, and the wealth had been for him. Or if he were to work in disobedience of Allah<sup>azwj</sup>, so he had strengthened him with that wealth until he had worked with it in the disobedience of Allah<sup>azwj</sup>.<sup>240</sup>

21- م، تفسير الإمام عليه السلام سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَكْثَرُ النَّاسِ حَسْرَةً قَالَ مَنْ رَأَى مَالَهُ فِي مِيزَانٍ غَيْرِهِ وَ أَدْخَلَهُ اللَّهُ بِهِ النَّارَ وَ أَدْخَلَ وَارِثَهُ بِهِ الْجَنَّةَ.

Tafseer of the Imam (Hassan Al Askari<sup>asws</sup>), may the greetings be upon him<sup>asws</sup>: 'Amir Al-Momineen<sup>asws</sup> was asked, 'Who from the people will be of mightiest regret?' He<sup>asws</sup> said: 'One who sees his wealth in the Scale of others and Allah<sup>azwj</sup> will Enter him into the Fire due to it and Enter its heir into the Paradise due to it'.<sup>241</sup>

22- شي، تفسير العياشي عن سعدان عن أبي جعفر ع في قول الله الَّذِينَ يَكْتُمُونَ الدَّهَبَ وَ الْفِضَّةَ إِنَّمَا عَنَى بِذَلِكَ مَا جَاوَزَ أَلْفِي دِرْهَمٍ.

Tafseer Al Ayyashi – From Sa'dan,

<sup>239</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 19

<sup>240</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 20

<sup>241</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 21

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **and those who are hoarding the gold and the silver [9:34]**: 'But rather it means by that what had exceeded two thousand Dirhams'.<sup>242</sup>

23- شي، تفسير العياشي عَنْ مُعَاذِ بْنِ كَثِيرٍ صَاحِبِ الْأَكْسِيَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع قَالَ: مُوسِعٌ عَلَى شَيْعَتِنَا أَنْ يُنْفِقُوا بِمَا فِي أَيْدِيهِمْ بِالْمَغْرُوبِ فَإِذَا قَامَ قَائِمُنَا حَرَّمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتِيَهُ فَيُسْتَعِينَ بِهِ عَلَى عُدُوِّهِ وَ ذَلِكَ قَوْلُ اللَّهِ الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ.

Tafseer Al Ayyashi – From Muaz Bin Kaseer, author of 'Al Aksiya', said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The wealth upon our<sup>asws</sup> Shias is that they should be spending from what is in their hand with the acts of kindness. When our<sup>asws</sup> Qaim<sup>ajfi</sup> rises, he<sup>ajfi</sup> will prohibited every one with a hoard, of his hoard, until it comes to him<sup>ajfi</sup> so he<sup>ajfi</sup> would be assisted by it against his<sup>ajfi</sup> enemies; and that is the Word of Allah<sup>azwj</sup>: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]**'.<sup>243</sup>

24- شي، تفسير العياشي عَنِ الْحُسَيْنِ بْنِ عَلُوَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ إِذَا كَانَ عِنْدَهُ مِنْ ذَلِكَ شَيْءٌ يُنْفِقُهُ عَلَى عِيَالِهِ مَا شَاءَ ثُمَّ إِذَا قَامَ الْقَائِمُ فَيَحْمِلُ إِلَيْهِ مَا عِنْدَهُ وَ مَا بَقِيَ مِنْ ذَلِكَ يَسْتَعِينُ بِهِ عَلَى أَمْرِهِ فَقَدْ أَدَّى مَا يَجِبُ عَلَيْهِ.

Tafseer Al Ayyashi – from Al-Husayn Bin Ulwan, from the one who mentioned it,

'From Abu Abdullah<sup>asws</sup> having said: 'The Momin, if there were to be something from that with it, he should spend it upon his dependants, whatever he so desires. Then when Al-Qaim<sup>ajfi</sup> rises, he should carry to him<sup>ajfi</sup> whatever (surplus) is with him, and whatever remains from that, he can be assisted by it upon his affairs, so he would have fulfilled what had been obligated upon him'.<sup>244</sup>

25- جاء المجالس للمفيد عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّقْفَارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَارٍ عَنِ الْقَاسِمِ بْنِ غُرُوزَةَ عَنْ رَجُلٍ عَنْ أَحَدِهِمَا ع فِي مَعْنَى قَوْلِهِ عَزَّ وَ جَلَّ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ قَالَ الرَّجُلُ يَكْسِبُ مَا لَا فَيْحَرُمُ أَنْ يَعْمَلَ خَيْرًا فَيَمُوتَ فَيَرْتُهُ غَيْرُهُ فَيَعْمَلُ عَمَلًا صَالِحًا فَيَرَى الرَّجُلُ مَا كَسَبَ حَسَنَاتٍ فِي مِيزَانٍ غَيْرِهِ.

(The book) 'Al Majaalis' of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al Qasim Bin Urwah, from a man,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) regarding meaning the Words of Mighty and Majestic: **Like that, Allah will Show their deeds to them as regrets upon them, [2:167]**. He<sup>asws</sup> said: 'The man earns wealth and forbids to do good. He dies, so other inherit it and righteous deeds are done (with his wealth). The man sees what he had earned as being good deeds in the Scales of others'.<sup>245</sup>

<sup>242</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 22

<sup>243</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 23

<sup>244</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 24

<sup>245</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 25

26- ضه، روضة الواعظين قَالَ الصَّادِقُ ع إِنَّ عِيسَى بَنَ مَرْيَمَ تَوَجَّهَ فِي بَعْضِ حَوَائِجِهِ وَ مَعَهُ ثَلَاثَةُ نَفَرٍ مِنْ أَصْحَابِهِ فَمَرَّ بِلَبَنَاتٍ مِنْ ذَهَبٍ عَلَى ظَهْرِ الطَّرِيقِ فَقَالَ ع لِأَصْحَابِهِ إِنَّ هَذَا يَقْتُلُ النَّاسَ ثُمَّ مَضَى

(The book) 'Rowzat Al Waizeen' –

'Al-Sadiq<sup>asws</sup> said: 'Isa<sup>as</sup> Bin Maryam<sup>as</sup> went regarding one of his<sup>as</sup> needs and there were thirty persons from his<sup>as</sup> companions with him<sup>as</sup>. He<sup>as</sup> passed by bricks of gold on the surface of the road. He<sup>as</sup> said to his<sup>as</sup> companions: 'This kills the people!' Then he<sup>as</sup> continued.

فَقَالَ أَحَدُهُمْ إِنَّ لِي حَاجَةً فَأَنْصَرَفْتُ ثُمَّ قَالَ الْآخَرُ لِي حَاجَةٌ فَأَنْصَرَفْتُ ثُمَّ قَالَ الْآخَرُ لِي حَاجَةٌ فَأَنْصَرَفْتُ فَوَافُوا عِنْدَ الذَّهَبِ ثَلَاثَتُهُمْ فَقَالَ اثْنَانِ لِوَاحِدٍ اشْتَرِ لَنَا طَعَامًا فَذَهَبَ يَشْتَرِي لَهُمَا طَعَامًا فَجَعَلَ فِيهِ سُمًّا لِيَقْتُلَهُمَا كَيْلًا يُشَارِكَا فِي الذَّهَبِ وَ قَالَ الْاِثْنَانِ إِذَا جَاءَ قَتَلْنَاهُ كَيْلًا يُشَارِكُنَا

One of them said, 'There is a need for me'. So he left. Then another said, 'There is a need for me'. He left. Then another said, 'There is a need for me'. He left. The three of them met by the gold. Two said to one, 'Buy some food for us'. He went to buy some food. He made poison to be in it in order to kill them both, lest they participate with him in the gold, while the two said, 'We shall kill him, lest he participates with us'.

فَلَمَّا جَاءَ قَامَا إِلَيْهِ فَقَتَلَاهُ ثُمَّ تَعَدَّيَا فَمَاتَا فَرَجَعَ إِلَيْهِمَا عِيسَى ع وَ هُمُ مَوْتَى حَوْلَهُ فَأَخْبَاهُم بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ وَ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنَّ هَذَا يَقْتُلُ النَّاسَ.

When he came, they stood to him and killed him. Then they had lunch, and they both died. Isa<sup>as</sup> returned to them and they were dead around him<sup>as</sup>. He<sup>as</sup> revived them by the Permission of Allah<sup>azwj</sup> Mighty and Majestic and said: 'Did I<sup>as</sup> not say to you all that this kills the people?'<sup>246</sup>

27- ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن عميرة عن علي بن المغيرة عن أخ له قال سمعت أبا عبد الله ع يقول قال رسول الله ص ما ذئبان جائعان في غنم قد فرقتها راعيها أحدهما في أولها و الآخر في آخرها بأفسد فيها من حب المال و الشرف في دين المرء المسلم.

The book of Husayn Bin Saeed and 'Al Nawadir' – Fazalat, from Ibn Ameyra, from Ali Bin Al Mugheira, from a brother of his who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'Two hungry wolves among sheep separated from their shepherd, one of the two being in their front and the other in their back, are no more spoiling than the love of wealth and nobility is in the religion of the Muslim person'.<sup>247</sup>

28- نهج، نهج البلاغة قَالَ ع يَا ابْنَ آدَمَ مَا كَسَبْتَ فَوْقَ قُوَّتِكَ فَأَنْتَ فِيهِ حَازِنٌ لِعَيْزِكَ.

(The book) 'Nahj Al Balagah' –

'He<sup>asws</sup> said: 'O son of Adam<sup>as</sup>! Whatever you earn above your daily subsistence, so you are a treasurer for others regarding it'.<sup>248</sup>

<sup>246</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 26

<sup>247</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 27

<sup>248</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 28 a

– وَ قَالَ ع وَ قَدْ مَرَّ بِقَدْرِ عَلَى مَرْبَلَةٍ هَذَا مَا يَجِلُّ بِهِ الْبَاحِلُونَ

And he<sup>-asws</sup> said, and he<sup>-asws</sup> had passed by filth upon a rubbish dump: ‘This is what the miser had been miserly about’.

و رُوِيَ أَنَّهُ قَالَ هَذَا مَا كُنْتُمْ تَتَنَافَسُونَ فِيهِ بِالْأَمْسِ.

And it is reported that he<sup>-asws</sup> said: ‘This is what you had been competing for yesterday’.<sup>249</sup>

– وَ قَالَ ع لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَعَظَكَ.

And he<sup>-asws</sup> said: ‘Your wealth what had preached you did not go away (to waste)’.<sup>250</sup>

– وَ قَالَ ع لِكُلِّ امْرِئٍ فِي مَالِهِ شَرِيكَانِ الْوَارِثُ وَ الْحَوَادِثُ.

And he<sup>-asws</sup> said: ‘For every person from his wealth, there are two participants – the inheritors and the occurrences’.<sup>251</sup>

– وَ قَالَ ع لِأَنَّهُ الْحَسَنُ ع يَا بُنَيَّ لَا تُخْلِفَنَّ وَرَاءَكَ شَيْئاً مِنَ الدُّنْيَا فَإِنَّكَ تُخْلِفُهُ لِأَحَدٍ رَجُلَيْنِ إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ وَ إِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَكُنْتَ عَوْناً لَهُ عَلَى مَعْصِيَتِهِ وَ لَيْسَ أَحَدٌ هَذَيْنِ حَقِيقاً أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ.

And he<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! Do not leave anything from the world behind you<sup>-asws</sup>, for you<sup>-asws</sup> will be leaving it for one of the two men – either a man who will work with it in the obedience of Allah<sup>-azwj</sup>, so he will be fortunate with what you<sup>-asws</sup> had been unfortunate with, or a man who will work with it in the disobedience of Allah<sup>-azwj</sup>, so you<sup>-asws</sup> would have been an assistant for him upon his disobedience, and there isn’t anyone of these two in reality that you<sup>-asws</sup> should prefer him over yourself<sup>-asws</sup>’.<sup>252</sup>

و يُرْوَى هَذَا الْكَلَامُ عَلَى وَجْهِ آخَرَ وَ هُوَ أَنَّهُ بَعْدُ فَإِنَّ الَّذِي فِي يَدَيْكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ وَ هُوَ صَابِرٌ إِلَى أَهْلِ بَعْدَكَ

And this speech has been reported upon another aspect, and it is: ‘As for after, surely that from that world which is in your hands, for it there were people before you, and it will be coming to a people after you.

وَ إِمَّا أَنْتَ جَامِعٌ لِأَحَدٍ رَجُلَيْنِ رَجُلٌ عَمِلَ فِيهِمَا جَمَعْتَهُ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ أَوْ رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ وَ لَيْسَ أَحَدٌ هَذَيْنِ أَهْلاً أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ وَ تَحْمِلَ لَهُ عَلَى ظَهْرِكَ

And rather, you are a collector for one of the two men – a man who works in the obedience of Allah<sup>-azwj</sup> in what you had collected, so he becomes fortunate with what you had been unfortunate with, or a man who works in the disobedience of Allah<sup>-azwj</sup> in what you had

<sup>249</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 28 b

<sup>250</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 28 c

<sup>251</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 28 d

<sup>252</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 28 e

collected for him; and there isn't any one of these two rightful that you should prefer him over yourself and carry for him upon your back.

فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ وَ لِمَنْ بَقِيَ رِزْقَ اللَّهِ عَزَّ وَ جَلَّ.

Therefore, I<sup>asws</sup> hope for the Mercy of Allah<sup>-azwj</sup> for the ones past, and for the ones remaining, for the sustenance of Allah<sup>-azwj</sup> Mighty and Majestic".<sup>253</sup>

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<sup>253</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 123 H 28 f



## CHAPTER 124 – THE LOVE OF GOVERNANCE

الآيات القصص تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً والعاقبة للمتقين

The Verses – (Surah) Al Qasas: ***That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].***

1- كا، الكافي عن محمد بن أحمد عن معمر بن خلاد عن أبي الحسن ع أنه ذكر رجلاً فقال إنه يحب الرئاسة

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Moamar Bin Khallad,

'From Abu Al-Hassan<sup>-asws</sup>, a man had been mentioned, he (the narrator) said, 'He loves the governance'.

فَقَالَ مَا ذُنْبَانِ صَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رَعَاؤُهَا بِأَصَرٍّ فِي دِينِ الْمُسْلِمِ مِنْ طَلَبِ الرِّئَاسَةِ.

He<sup>-asws</sup> said: 'Two harmful wolves among sheep which have separated from its shepherd, are not more harmful in the religion of a Muslim, than seeking the governance is'.<sup>254</sup>

2- كا، الكافي عن محمد بن أحمد عن سعيد بن جناح عن أخيه أبي عامر عن رجل عن أبي عبد الله ع قال: مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ.

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Saeed Bin Janah, from his brother Abu Aamir, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who seeks the governance is destroyed'.<sup>255</sup>

3- كا، الكافي عن العبد عن البرقي عن أبيه عن عبد الله بن المغيرة عن عبد الله بن مسكان قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ وَ هَؤُلَاءِ الرُّؤَسَاءَ الَّذِينَ يَرَأْسُونَ فَوَ اللَّهُ مَا خَفَقَتِ التَّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَ أَهْلَكَ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Beware of these governors, those who are presiding. By Allah<sup>-azwj</sup>! No slipper will whisk behind a man except he will be destroyed and cause him to be destroyed'.<sup>256</sup> (i.e. a man having at least one follower)

بيان: كَمَا قَالَ النَّبِيُّ ص أَخَافُ عَلَى أُمَّتِي زَلَّةَ عَالِمٍ.

<sup>254</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 1

<sup>255</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 2

<sup>256</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 3

**Explanation – Just as the Prophet<sup>-saww</sup> said: ‘I<sup>-saww</sup> fear upon my<sup>-saww</sup> community, the slips (errors) of a scholar’.**

4- كَا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي أَيُّوبَ عَنْ أَبِي عَقِيلَةَ الصِّيرَفِيِّ قَالَ حَدَّثَنَا كَرَّامٌ عَنْ أَبِي خَزَّةَ الثُّمَالِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ إِيَّاكَ وَ الرِّئَاسَةَ وَ إِيَّاكَ أَنْ تَطَّأَ أَعْقَابَ الرِّجَالِ

(The book) ‘Al Kafi’ – From Muhammad, from Ahmad, from Ibn Ayoub, from Abu Aqeela Al Sayrafi who said, ‘It is narrated to us by Karram, from Abu Hamza Al Sumali who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Beware of the governance and beware of treading on the heels of men!’

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَمَا الرِّئَاسَةُ فَقَدْ عَرَفْتُهَا وَ أَمَا أَنْ أَطَّأَ أَعْقَابَ الرِّجَالِ فَمَا نُلْنَا مَا فِي يَدَيَّ إِلَّا مِمَّا وَطِئْتُ أَعْقَابَ الرِّجَالِ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! As for the governance, we do recognise it, and as for treading the heels of me, so two-thirds of whatever is in my hands in only from what I have treaded the heels of men!’

فَقَالَ لِي لَيْسَ حَيْثُ تَذْهَبُ إِيَّاكَ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ فَنُصَدِّقَهُ فِي كُلِّ مَا قَالَ.

He<sup>-asws</sup> said to me: ‘It isn’t where you are going (with it). Beware of nominating a man other than the Divine Authority and ratifying him in all what he says’.<sup>257</sup>

5- كَا، الكافي عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ وَ عَمْرٍو رَفَعُوهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ مَلْعُونٌ مَنْ تَرَأَسَ مَلْعُونٌ مَنْ هَمَّ بِهَا مَلْعُونٌ كُلُّ مَنْ حَدَّثَ بِهَا نَفْسَهُ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Ismail Bin Bazie, and someone else raising it, said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Accursed is the one who claims (wants) governance! Accursed is the one who thinks of doing it! Accursed is every one even discusses it with himself!’<sup>258</sup>

6- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الرِّبِّيعِ الشَّامِيِّ عَنْ أَبِي جَعْفَرٍ عِ قَالَ لِي وَحُكَّ يَا أَبَا الرِّبِّيعِ لَا تَطْلُبَنَّ الرِّئَاسَةَ وَ لَا تَكُنْ ذَنْبًا وَ لَا تَأْكُلْ بِمَا النَّاسُ يَفْتَقِرُونَ إِلَيْهِ وَ لَا تَقُلْ فِيمَا مَا لَا تَقُولُ فِي أَنْفُسِنَا فَإِنَّكَ مُؤَقَّوْفٌ وَ مُسْتَعْوَلٌ لَا حَالَةَ فَإِنْ كُنْتَ صَادِقًا صَدَقْنَاكَ وَ إِنْ كُنْتَ كَاذِبًا كَذَّبْنَاكَ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Rabie the Syrian,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘Neither seek the governance, nor be a wolf, nor devour the people through us<sup>-asws</sup> for Allah<sup>-azwj</sup> will impoverish you, nor say regarding us<sup>-asws</sup> what we<sup>-asws</sup> are not saying regarding ourselves<sup>-asws</sup>, for you will be paused

<sup>257</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 4

<sup>258</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 5

and questioned, inevitably. So if you are truthful, we<sup>-asws</sup> shall ratify you, and if you were a liar, we<sup>-asws</sup> shall belie you”.<sup>259</sup>

7- كا، الكافي عن العِدَّة عن سَهْل بن زِيَاد عن مَنْصُور بن عَبَّاس عن ابْنِ مَيْتَاح عن أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَرَادَ الرِّئَاسَةَ هَلَكَ.

(The book) ‘Al Kafi’ – From the number, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ibn Mayyah, from his father who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who wants the governance is destroyed’”.<sup>260</sup>

8- كا، الكافي عن عَلِيِّ بن مُحَمَّد بن عيسى عن يُونُس بن عَلَاء عن مُحَمَّد بن مُسْلِم قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا أَعْرِفُ حَيَارَكُمْ مِنْ شِرَارِكُمْ بَلَى وَاللَّهِ وَ إِنِّي شِرَارَكُمْ مَنْ أَحَبَّ أَنْ يُوطَأَ عَقِبُهُ إِنَّهُ لَا بُدَّ مِنْ كَذَابٍ أَوْ عَاجِزٍ الرَّأْيِ.

(The book) ‘Al Kafi’ – From Ali, from Muhammad Bin Isa, from Yunus, from Al A’ala, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Are you viewing that I<sup>-asws</sup> do not recognise your good ones from your evil ones? Yes, by Allah<sup>-azwj</sup> (I<sup>-asws</sup> do)! The vilest of you is the one who loves to his heels to be treaded (followed). Surely it is inevitable for him to be from the liars, or one frustrated of the opinion’”.<sup>261</sup>

9- ل، الخصال عن أَبِيهِ عن عَلِيِّ بن أَبِيهِ عن ابْنِ مَعْبُدٍ عن عَبْدِ اللَّهِ بنِ الْقَاسِمِ عن ابْنِ سِنَانٍ عن أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا عُصِيَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِسِتِّ خِصَالٍ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الطَّعَامِ وَ حُبُّ النِّسَاءِ وَ حُبُّ النَّوْمِ وَ حُبُّ الرَّاحَةِ.

(The book) ‘Al Khisaal’ – From his father, from Ali, from his father, from Ibn Ma’bad, from Abdullah Bin Al Qasim, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The first of what Allah<sup>-azwj</sup> Blessed and Exalted has been disobeyed with are six characteristics – Love of the world, and love of the governance, and love of the food, and love of the women, and love of the sleep, and love of the comfort’”.<sup>262</sup>

10- مع، معاني الأخبار عن مَاجِلَوِيَّه عن عَمِّهِ عن الْكُوفِيِّ عن حَسَنِ بنِ أَيُّوبَ بنِ أَبِي عَقِيلَةَ عن كَرَامِ الْمُتَعَمِّمِيِّ عن الثُّمَالِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّكَ وَ الرِّئَاسَةُ وَ إِنَّكَ أَنْ تَطَأَ أَعْقَابَ الرِّجَالِ

(The book) ‘Ma’any Al Akhbar’ – From Majaylawiya, from his uncle, from Al Kufy, from Hassan Bin Ayoub Bin Abu Aqeela, from Karram Al Khus’amy, from Al Sumali who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Beware of the governance and beware of treading the heels of men!’

فَقُلْتُ جُعِلْتُ فِدَاكَ أَمَا الرِّئَاسَةُ فَقَدْ عَرَفْتُهَا وَ أَمَا أَنْ أَطَأَ أَعْقَابَ الرِّجَالِ فَمَا تُؤَلِّمُنِي فِي يَدَيَّ إِلَّا بِمَا وَطِئْتُ أَعْقَابَ الرِّجَالِ

<sup>259</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 6

<sup>260</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 7

<sup>261</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 8

<sup>262</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 9

I said, 'May I be sacrificed for you<sup>-asws</sup>! As for the governance, I do recognise it, and as for treading heels of the men, so two-thirds of whatever there is in my hand is only from what I have treaded heels of men!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَّاكَ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ فُتَصَدِّقَهُ فِي كُلِّ مَا قَالَ.

He<sup>-asws</sup> said: 'It isn't where you are going (with it). Because of nominating a man other than the Divine Authority, so you ratify him in all what he says'.<sup>263</sup>

11- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَخِيهِ سُفْيَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَاكَ وَ الرِّئَاسَةَ فَمَا طَلَبَهَا أَحَدٌ إِلَّا هَلَكَ

(The book) 'Ma'any Al Akhbaar' – From his father, from Sa'ad, from Muhammad Bin Al-Husayn, from Muhammad Bin Khalid, from his brother Sufyan Bin Khalid who said,

'Abu Abdullah<sup>-asws</sup> said: 'Beware of the governance! No one has sought it except he was destroyed'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَدْ هَلَكْنَا إِذَا لَيْسَ أَحَدٌ مِنَّا إِلَّا وَ هُوَ يُحِبُّ أَنْ يُذَكَّرَ وَ يُقَصَّدَ وَ يُؤْخَذَ عَنْهُ

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! We are destroyed, then! There isn't anyone except and he loves to be mentioned, and aimed for, and taken from!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيْهِ إِلَّا ذَٰلِكَ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ فُتَصَدِّقَهُ فِي كُلِّ مَا قَالَ وَ تَدْعُو النَّاسَ إِلَى قَوْلِهِ.

He<sup>-asws</sup> said: 'It isn't where you are going (with it)! But rather, that is when you nominate a man other than the Divine Authority, so you ratify him in all what he says, and you call the people to his word'.<sup>264</sup>

12- ضا، فقه الرضا عليه السلام نَرَوِي مَنْ طَلَبَ الرِّئَاسَةَ لِنَفْسِهِ هَلَكَ فَإِنَّ الرِّئَاسَةَ لَا تَصْلُحُ إِلَّا لِأَهْلِهَا.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – We are reporting: 'One who seeks the governance for himself is destroyed, for the governance is not correct except for its rightful ones'.<sup>265</sup>

13- كش، رجال الكشي عَنِ ابْنِ قَوْلَوَيْهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ قَالَ أَبُو الْحَسَنِ عَ مَا دُثِّبَانِ ضَارِيَانِ فِي غَتِّمٍ قَدْ غَابَ عَنْهَا رِعَاؤُهَا بِأَضَرِّ فِي دِينِ الْمُسْلِمِ مِنَ حُبِّ الرِّئَاسَةِ

(The book) 'Rijal' of Al Kashi – From Ibn Qawlawayi, from Sa'ad, from Ahmad Bin Muhammad, from Al Ahwazy, from Muammar Bin Khallad who said,

<sup>263</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 10

<sup>264</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 11

<sup>265</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 12

‘Abu Al-Hassan<sup>-asws</sup> said: ‘Two wolves among sheep whose shepherd is absent from them, are no more harmful in the religion of the Muslim than love of the governance’.

ثُمَّ قَالَ لَكِنَّ صَفْوَانَ لَا يُحِبُّ الرِّئَاسَةَ.

Then he<sup>-asws</sup> said: ‘But, Safwan did not love the governance’”.<sup>266</sup>

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<sup>266</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 124 H 13

باب 125 الغفلة و اللهو و كثرة الفرح و الإتراف بالنعم

## CHAPTER 125 – THE HEEDLESSNESS, AND THE PLAY, AND FREQUENT REJOICING, AND ACKNOWLEDGMENT OF THE BOUNTIES

1- ل، الخصال لي، الأما لي للصدوق قال الصادق ع إن كان الشيطان عدواً فالغفلة لما ذا و إن كان الموت حقاً فالفرح لما ذا.

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq –

'Al-Sadiq<sup>asws</sup> said: 'Since the Satan<sup>la</sup> is an enemy, then the heedlessness is for what? And, since the death is a reality, then the rejoicing is for what?'<sup>267</sup>

2- ما، الأما لي للشيخ الطوسي عن ابن الصلت عن ابن عثمة عن علي بن محمد بن علي الحسيني عن جعفر بن محمد بن عيسى عن عبد الله بن علي عن الرضا ع عن آبائه عن أمير المؤمنين ع قال: كل ما ألهى عن ذكر الله فهو من الميسر.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Ibn Al Salt, from Ibn Uqda, from Ali Bin Muhammad Bin Ali Al Hasany, from Ja'far Bin Muhammad Bin Isa, from Abdullah Bin Ali,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir Al-Momineen<sup>asws</sup> having said: 'All what distracts from the Zikr of Allah<sup>azwj</sup>, it is from the gambling'.<sup>268</sup>

3- دَعَوَاتِ الرَّوَانْدِيِّ، عَنِ النَّبِيِّ ص إِنَّ مِنَ الذُّنُوبِ ذُنُوباً لَا يُكَفِّرُهَا صَلَاةٌ وَ لَا صَدَقَةٌ

(The book) 'Da'waat' of Al Rawandy –

'From the Prophet<sup>saww</sup>: 'From the sins there is a sin which neither Salat nor charity can expiate it'.

قِيلَ يَا رَسُولَ اللَّهِ ص فَمَا يُكَفِّرُهَا

It was said, 'O Rasool-Allah<sup>saww</sup>! So what would expiate it?'

قَالَ الْهُمُومُ فِي طَلَبِ الْمَعِيشَةِ.

He<sup>saww</sup> said: 'The worries in seeking the livelihood'.<sup>269</sup>

- وَ رُوِيَ أَنَّ دَاوُدَ ع قَالَ إلهي أَمَرْتَنِي أَنْ أَطَهِّرَ وَجْهِي وَ بَدَنِي وَ رَجُلِي بِالْمَاءِ فَبِمَاذَا أَطَهَّرُ لَكَ قَلْبِي قَالَ بِالْهُمُومِ وَ الْعُمُومِ.

<sup>267</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 1

<sup>268</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 2

<sup>269</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 3 a

And it is reported: 'Dawood-as said: 'My-as God-azwj! You-azwj Commanded me-as to clean my-as face, and my-as body, and my-as legs. What shall I-as clean my-as heart for You-azwj?' He-azwj Said: "With the worries (of Hereafter) and the sorrows (of sins)".<sup>270</sup>

– وَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَيَأْتِي عَلَى الرَّجُلِ مِنْكُمْ زَمَانٌ لَا يُكْتَبُ عَلَيْهِ سَيِّئَةٌ وَ ذَلِكَ أَنَّهُ مُبْتَلَى بِهَمِّ الْمَعَاشِ

And Rasool-Allah-saww said: 'A time shall come upon the man from you, no evil deed will be written against him, and that is because he would be Tried with worries of (seeking) the livelihood'.

وَ قَالَ إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ وَ سُئِلَ أَيْنَ اللَّهُ فَقَالَ عِنْدَ الْمُتَكْسِرَةِ قُلُوبُهُمْ.

And he-saww said: 'Allah-azwj Loves every grieving heart'. And he-saww was asked, 'Where is Allah-azwj?' He-saww said: 'At the breaking of their hearts'.<sup>271</sup>

– وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ لَيَذْهَبُ بِذُنُوبِ الْمُسْلِمِ.

And Abu Abdullah-asws said: 'The worries tend to go away with the sins of a Muslim'.<sup>272</sup>

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا اكْتَحَلَ أَحَدٌ يَمِثِلَ مَكْحُولِ الْحُزْنِ.

And Amir Al-Momineen-asws said: 'No one has applied Kohl (in the eyes) with the likes of the Kohl of grief'.<sup>273</sup>

– وَ قَالَ النَّبِيُّ ص إِذَا كَثُرَتْ ذُنُوبُ الْمُؤْمِنِ وَ لَمْ يَكُنْ لَهُ مِنَ الْعَمَلِ مَا يُكَفِّرُهَا ابْتَلَاهُ اللَّهُ بِالْحُزْنِ لِيُكَفِّرَهَا بِهِ عَنْهُ.

And the Prophet-saww said: 'When the sins of a Momin are a lot and there does not happen to be the deeds for him what could expiate them, Allah-azwj Tries him with the grief in order to expiate these by it, away from him'.<sup>274</sup>

4- نَحِجْ، نَحِجْ الْبَلَاغَةَ قَالَ ع بَيْنَكُمْ وَ بَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْغُرَّةِ.

(The book) 'Nahj Al Balagah' –

He-asws said: 'Between you and the preaching, there is a veil of deception'.<sup>275</sup>

– وَ قَالَ ع جَاهِلُكُمْ مُزْدَادٌ وَ عَالِمُكُمْ مُسَوِّفٌ.

<sup>270</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 3 b

<sup>271</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 3 c

<sup>272</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 3 d

<sup>273</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 3 e

<sup>274</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 3 f

<sup>275</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 4 a

And he<sup>-asws</sup> said: 'Your ignorant ones are of more deeds and your learned ones are deficient'.<sup>276</sup>

– وَ قَالَ عَ قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ.

And he<sup>-asws</sup> said: 'The knowledge cuts off the excuse of the excusers'.<sup>277</sup>

– وَ قَالَ عَ كُلُّ مُعَاجِلٍ يَسْأَلُ الْإِنْتَظَارَ وَ كُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

And he<sup>-asws</sup> said: 'Every one (the death) is hastened with asks for the respite, and every one (death is) delayed (from), excuses with the procrastination'.<sup>278</sup>

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<sup>276</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 4 b

<sup>277</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 4 c

<sup>278</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 4 d



## CHAPTER 126 – CONDEMNATION OF THE ARDENT LOVE AND ITS REASON

1- لي، الأماالي للصدوق عن ابن الوليد عن الحسن بن ميثيل عن ابن أبي الخطّاب عن محمد بن سنان عن المفضل قال: سألت أبا عبد الله ع عن العشق قال فلو حبّ قلبك خلّت عن ذكر الله فأذاقها الله حبّ غيره.

(The book) 'Al Amaali' of Al Sadouq – From Ibn Al Waleed, from Al-Hassan Bin Matheel, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I asked Abu Abdullah<sup>-asws</sup> about the ardent love. He<sup>-asws</sup> said: 'Hearts vacant from the Zikr of Allah<sup>-azwj</sup>, so Allah<sup>-azwj</sup> Makes it taste the love of someone else'.<sup>279</sup>

2- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قال قال النبي ص تَعَوَّدُوا بِاللَّهِ مِنْ حُبِّ الْحَزَنِّ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – By the chain of Al Tameemi,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'Seek Refuge with Allah<sup>-azwj</sup> from the love of grief!''<sup>280</sup>

3- نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَخُوفَ مَا أَخْوَفُ عَلَى أُمَّتِي مِنْ بَعْدِي هَذِهِ الْمَكَايِبُ الْمُحَرَّمَةُ وَالشَّهْوَةُ الْخَفِيَّةُ وَالرِّيَا.

(The book) 'Nawadir' of Al Rawandi – By his chain,

'From Musa Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The scariest of what I<sup>-saww</sup> am scared of upon my<sup>-saww</sup> community from after me<sup>-saww</sup> are these Prohibited earning, and the hidden lustful desires, and the showing off'.<sup>281</sup>

<sup>279</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 126 H 1

<sup>280</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 126 H 2

<sup>281</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 126 H 3

باب 127 الكسل و الضجر و العجز و طلب ما لا يدرك

## CHAPTER 127 – THE LAZINESS, AND THE BOREDOM (FIDGETING), AND THE FRUSTRATION, AND SEEKING WHAT CANNOT BE ACHIEVED

1- ل، الخصال لي، الأمالي للصدوق قَالَ الصَّادِقُ ع إِنَّ كَانَ الثَّوَابُ مِنَ اللَّهِ فَالْكَسَلُ لِمَا دَا.

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq –

'Al-Sadiq<sup>asws</sup> said: 'Since the Rewards are from Allah<sup>azwj</sup>, then the laziness is for what?'<sup>282</sup>

2- لي، الأمالي للصدوق عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ هَاشِمٍ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِيَّاكَ وَ حَصَلَتَيْنِ الضَّجْرَ وَ الْكَسَلَ فَإِنَّكَ إِنْ ضَجِرْتَ لَمْ تَصْبِرْ عَلَى حَقٍّ وَ إِنْ كَسَلْتَ لَمْ تُؤَدِّ حَقًّا.

(The book) 'Al Amaali' of Al Sadouq – From his father, from Sa'ad, from Ibn Hashim, from Al Dihqan, from Dorost, from Ibn Sinan,

'From Abu Abdullah<sup>asws</sup> having said: 'Beware of the two characteristics – the boredom (fidgeting) and the laziness, for if you were to be bored (fidgety), you will not be patient upon truth, and if you were to be lazy, you will not fulfil a right'.<sup>283</sup>

3- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ لِلْكَسَلِ ثَلَاثُ عِلَامَاتٍ يَتَوَاتَى حَتَّى يُفْرِطَ وَ يُفْرِطَ حَتَّى يُضَيِّعَ وَ يُضَيِّعَ حَتَّى يَأْتُمَ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hammad,

'From Abu Abdullah<sup>asws</sup> having said: 'Luqman<sup>as</sup> said to his<sup>as</sup> son: 'For the laziness there are three signs – he would slacken until he is negligent, and he would be negligent until he wastes, and he wastes until he sins'.<sup>284</sup>

4- ل، الخصال الْأَرْبَعِيَّةُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِيَّاكُمْ وَ الْكَسَلَ فَإِنَّهُ مَنْ كَسِلَ لَمْ يُؤَدِّ حَقَّ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – 'Amir Al-Momineen<sup>asws</sup> said: 'Beware of the laziness, for the one who is lazy will not fulfil the right of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>285</sup>

5- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْعَجْزُ مَهَانَةٌ.

<sup>282</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 127 H 1

<sup>283</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 127 H 2

<sup>284</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 127 H 3

<sup>285</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 127 H 4

(The book) 'Al Khisaal' –

'From Amir Al-Momineen<sup>-asws</sup> having said: 'The frustration is humiliation''.<sup>286</sup>

6- ل، الخصال عَنِ الْعَطَّارِ عَنْ أَبِيهِ وَ سَعْدٍ مَعَا عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَشْرَةٌ يَفْتَنُونَ أَنْفُسَهُمْ إِلَى أَنْ قَالَ وَ الَّذِي يَطْلُبُ مَا لَا يَدْرِكُ.

(The book) 'Al Khisaal' – From Al Attar, from his father and Sa'ad, both together from Al Barqy, from Ibn Abu Usman, from Musa Bin Bakr,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Ten tempt themselves' – up to he<sup>-asws</sup> said: 'And the one who seeks what he cannot achieve''.<sup>287</sup>

7- نخج، نخج البلاغة قَالَ ع الْعَجْزُ آفَةٌ وَ الصَّبْرُ شَجَاعَةٌ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'The frustration is a catastrophe, and the patient is bravery''.<sup>288</sup>

- وَ قَالَ ع مَنْ أَطَاعَ التَّوَائِيَّ ضَيَّعَ الْخُفُوقَ وَ مَنْ أَطَاعَ الْوَأَشِيَّ ضَيَّعَ الصَّدِيقَ.

And he<sup>-asws</sup> said: 'One who obeys the lazy will waste rights, and one who obeys the backbiter will waste the friend''.<sup>289</sup>

<sup>286</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 127 H 5

<sup>287</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 127 H 5

<sup>288</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 127 H 6

<sup>289</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 127 H 7

## CHAPTER 128 – THE GREED AND THE LONG HOPES

الآيات

## The Verses –

المعارج إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً إِذَا مَسَّهُ الشَّرُّ جَزُوعاً

(Surah) Al Ma'arij: ***Surely, the human being is Created of a hasty temperament [70:19] When the evil touches him, he panics [70:20]***

القيامة بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ يَسْتَعْلِفُ أَيَّامَ يَوْمِ الْقِيَامَةِ

(Surah) Al Qiyamah - ***But, the human being wants to undermine his Imam [75:5] He asks, 'When would be the Day of Judgement? [75:6].***

1- ل، الخصال لي، الأمالي للصدوق عِنِ الصَّادِقِ عِ إِذْ كَانَ الرِّزْقُ مَقْسُوماً فَالْحِرْصُ لِمَا ذَا.

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq,

'From Al-Sadiq<sup>asws</sup>: 'Since the sustenance is already Apportioned, then the greed is for what?'<sup>290</sup>

2- لي، الأمالي للصدوق عِنِ الصَّادِقِ عِ قَالَ قَالَ النَّبِيُّ صِ أَعْنَى النَّاسِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ أُسِيراً.

(The book) 'Al Amaali' of Al Sadouq,

'From Al-Sadiq<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'Richest of the people is the one who does not happen to be a prisoner of the greed''<sup>291</sup>

3- ل، الخصال لي، الأمالي للصدوق عِنِ الصَّادِقِ عِ نَاقِلًا عَنْ حَكِيمِ الْحَرِصِ الْجَشِعِ أَشَدُّ حَرَارَةً مِنَ النَّارِ.

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>asws</sup>, transmitted from Hakeem: 'The avaricious greed is of severer heat than the fire''<sup>292</sup>

4- لي، الأمالي للصدوق فِي حَدِيثِ الشَّيْخِ الشَّامِيِّ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عِ أَيُّ ذَلِكَ أَذْلُ قَالَ الْحِرْصُ عَلَى الدُّنْيَا.

<sup>290</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 1

<sup>291</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 2

<sup>292</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 3

(The book) 'Al Amaali' of Al Sadoud –

'In a report of the Syrian who asked Amir Al-Momineen<sup>-asws</sup>, 'Which disgrace is the most disgraceful?' He<sup>-asws</sup> said: 'The greed upon the world'".<sup>293</sup>

5- ل، الخصال ماجيلويه عن عميه عن البرقي عن أبيه عن عده من أصحابه رفعوه إلى أبي عبد الله ع أنه قال: منهومان لا يشبعان منهما علم و منهم ماله.

(The book) 'Al Khisaal' – Majaylawiya, from h is uncle, from Al Barqy, from his father, from a number of our companions,

'Raising it to Abu Abdullah<sup>-asws</sup> having said: 'Two greedy ones are not satisfied – one greedy of knowledge and one greedy of wealth'".<sup>294</sup>

6- ل، الخصال عن الفامي عن ابن بطلة عن البرقي عن أبيه رفعه إلى أبي عبد الله ع قال: حرم الحرص حصلتين و لزمته حصلتان حرم الفئعة فافتقد الراحة و حرم الرضا فافتقد اليقين.

(The book) 'Al Khisaal' – from Al Famy, from Ibn Buttah, from Al Barqy, from his father,

'Raising it to Abu Abdullah<sup>-asws</sup> having said: 'The greedy one is deprived of two characteristics, and two characteristics necessitate him. He, is deprived of the contentment, so he loses the rest, and he is deprived of the satisfaction, so he loses the certainty'".<sup>295</sup>

7- ل، الخصال ابن بوندار عن سعيد بن أحمد عن يحيى بن الفضل عن فتيبة بن سعيد عن أبي عوانة عن قتادة عن أنس عن النبي ص قال: يهرم ابن آدم و يشب منه اثنان الحرص على المال و الحرص على العمر.

(The book) 'Al Khisaal' – Ibn Bundar, from Saeed Bin Ahmad, from Yahya Bin Al Fazl, from Quteyba Bin Saeed, from Abu Awanah, from Qatada, from Anas (well-known fabricator),

'From the Prophet<sup>-saww</sup> having said: 'The son of Adam<sup>-as</sup> ages (faster) and gets grey hair from two – the greed upon the wealth and the greed upon the lifespan'".<sup>296</sup>

8- ل، الخصال عن الحلبي عن محمد بن معاذ عن الحسين بن الحسن عن عبد الله بن المبارك عن شعبة عن قتادة عن أنس أن النبي ص قال: يهلك أو قال يهرم ابن آدم و يبقى منه اثنان الحرص و الأمل.

(The book) 'Al Khisaal' – From Khaleel, from Muhammad Bin Muaz, from Al-Husayn Bin Al-Hassan, from Abdullah Bin Al Mubarak, from Shu'ba, from Qatada, from Anas (well-known fabricator) having said,

'The Prophet<sup>-saww</sup> said: 'The son of Adam<sup>-as</sup> becomes destroyed', or said, 'becomes old, and there (still) remains two – the greed and the long hopes'".<sup>297</sup>

<sup>293</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 4

<sup>294</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 5

<sup>295</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 6

<sup>296</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 7

<sup>297</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 8

9- ل، الخصال ابن الوليد عن الصفار عن ابن أبي الخطاب عن النضر بن شعيب عن الجازي عن أبي عبد الله ع قال: لَا يُؤْمِنُ رَجُلٌ فِيهِ الشُّحُّ وَ الْحَسَدُ وَ الْجُبْنُ وَ لَا يَكُونُ الْمُؤْمِنُ جَبَانًا وَ لَا حَرِيصًا وَ لَا شَحِيحًا.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Nazr Bin Shuayb, from Al Jazy,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'He does not believe, a man having in him the greed, and the envy, and the cowardice, and the Momin can neither be a coward, nor greedy, nor a zealot (extremist)'.<sup>298</sup>

10- ل، الخصال عن أبيه عن علي ع أبيه عن ابن مزار عن يونس رفعه إلى أبي عبد الله ع قال: كَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيًّا ع يَا عَلِيُّ أَتَهَاكَ عَنْ ثَلَاثِ خَصَالٍ عِظَامِ الْحَسَدِ وَ الْحَرِيصِ وَ الْكَذِبِ.

(The book) 'Al Khisaal' – From his father, from Ali, from his father, from Ibn Marrar, from Yunus,

'Raising it to Abu Abdullah<sup>-asws</sup> having said: 'It was among what Rasool-Allah<sup>-saww</sup> had bequeathed to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! I<sup>-saww</sup> forbid you<sup>-asws</sup> from three characteristics – the envy, and the greed, and the lies'.<sup>299</sup>

11- ل، الخصال عن ابن المنيك عن السعد آبادي عن البرقي عن التوقي عن السكوني عن الصادق ع عن آبائه ع قال قال رسول الله ص مِنْ عَلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحَرِيصِ فِي طَلَبِ الرِّزْقِ وَ الْإِصْرَارُ عَلَى الذَّنْبِ.

(The book) 'Al Khisaal' – From Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'From the signs of wretchedness are the frozen eyes (shameless), and the cruel heart, and intense greed in seeking the sustenance, and the persistence upon the sin'.<sup>300</sup>

12- ل، الخصال عن سعيد بن علقمة عن أمير المؤمنين ع قال: إِظْهَارُ الْحَرِيصِ يُورِثُ الْفَقْرَ.

(The book) 'Al Khisaal' – From Saeed Bin Ilaqa,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Revealing the greed inherits the poverty'.<sup>301</sup>

13- ل، الخصال عن ابن نباتة عن أمير المؤمنين ع قال: الْحَرِيصُ مُفْقَرٌ.

(The book) 'Al Khisaal' – From Ibn Nubata,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'The greed impoverishes'.<sup>302</sup>

<sup>298</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 9

<sup>299</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 10

<sup>300</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 11

<sup>301</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 12

<sup>302</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 13

14- ع، علل الشرائع عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ آدَمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص اعْلَمْ يَا عَلِيُّ أَنَّ الْجُبْنَ وَ الْبُخْلَ وَ الْحِرْصَ غَرِيزَةٌ وَاحِدَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Adam, from his father raising it, said,

'Rasool-Allah<sup>-saww</sup> said: 'Know, O Ali<sup>-asws</sup>, that the cowardice, and the miserliness, and the greed are of one instinct. The evil thoughts gather these'.<sup>303</sup>

15- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ رَفَعَهُ إِلَى ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: كَانَ فِيمَا سَأَلَ عَنْهُ أَمِيرُ الْمُؤْمِنِينَ ابْنَهُ الْحُسَيْنَ ع أَنَّهُ قَالَ لَهُ مَا الْفَقْرُ قَالَ الْحِرْصُ وَ الشَّرُّ.

(The book) 'Ma'any Al Akhbaar' – From his father, from Sa'ad, from Al Barqy raising it to Ibn Tareyf, from Ibn Nubata, from Al Haris Al Awr who said,

'It was among what Amir Al-Momineen<sup>-asws</sup> was asked about by his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> said to him: 'What is the poverty?' He<sup>-asws</sup> said: 'The greed and its evil'.<sup>304</sup>

16- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ عِيسَى عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ ابْنِ أَدْنَةَ عَنْ أَنَابِ بْنِ أَبِي عَبَّاسٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَلَا إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ حَصْلَتَانِ اتِّبَاعُ الْهَوَى وَ طَوْلُ الْأَمَلِ أَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَ أَمَّا طَوْلُ الْأَمَلِ فَيُنْسِي الْأَجْرَةَ.

(The book) 'Al Khisaal' – From his father, from Muhammad Al Attar, from Ibn Isa, from his father, from Hammad Bin Isa, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Indeed! The scariest of what I<sup>-saww</sup> am scared upon you all is of two characteristics – pursuing of the whims and long hopes. As for pursuing the whim, it blocks from the truth, and as for the long hopes, it makes one forget the Hereafter'.<sup>305</sup>

17- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُمَرَ عَنْ أَنَابِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا هَبَطَ نُوحٌ ع مِنَ السَّفِينَةِ أَنَّهُ إِنْ لَيْسَ فَقَالَ لَهُ مَا فِي الْأَرْضِ رَجُلٌ أَعْظَمَ مِنْهُ عَلَيَّ مِنْكَ دَعَوْتُ اللَّهَ عَلَى هَؤُلَاءِ الْفَسَاقِ فَأَرْحَتَنِي مِنْهُمْ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al-Hassan Bin Ali, from Umar, from Aban, from Ibn Sayaba,

'From Abu Abdullah<sup>-asws</sup> having said: 'When Noah<sup>-as</sup> came down from the ship, Iblees<sup>-la</sup> came to him<sup>-as</sup>. He<sup>-la</sup> said to him<sup>-as</sup>, 'There is no man in the earth mighty from it upon me<sup>-la</sup> than you<sup>-as</sup> are. You<sup>-as</sup> supplicated against these mischief-makers and rested me<sup>-la</sup> from them.

أَلَا أَعْلَمُكَ حَصْلَتَيْنِ إِيَّاكَ وَ الْحَسَدَ فَهُوَ الَّذِي عَمِلَ بِي مَا عَمِلَ وَ إِيَّاكَ وَ الْحِرْصَ فَهُوَ الَّذِي عَمِلَ بِأَدَمَ مَا عَمِلَ.

<sup>303</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 14

<sup>304</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 15

<sup>305</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 16

Shall I<sup>-la</sup> teach you<sup>-as</sup> two characteristics? Beware of the envy for it is which was worked with me<sup>-la</sup> what it worked, and beware of the greed, for it is which worked with Adam<sup>-as</sup> what it worked”.<sup>306</sup>

18- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ الْأَشْعَرِيِّ عَنْ سَهْلٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ مِنْهَا بِثَلَاثٍ خِصَالٍ هُمْ لَا يَفْقَهُ وَ أَمَلٍ لَا يُدْرِكُ وَ رَجَاءٍ لَا يُنَالُ.

(The book) 'Al Khisaal' – From his father, from Muhammad Al Attar, from Al Ashary, from Sahl, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'One who attaches his heart with the world would be attached from it with three characteristics – worries not to deplete, and wishes not realised, and hopes not achieved’”.<sup>307</sup>

19- ل، الخصال عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنِ ابْنِ غَزْوَانَ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: مَنْ أَطَالَ أَمَلُهُ سَاءَ عَمَلُهُ.

(The book) 'Al Khisaal' – From Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ismail Bin Hammam, from Ibn Gazwan, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'One who lengthens his hopes, his deeds would deteriorate’”.<sup>308</sup>

20- ل، الخصال لي، الأمايلي للصدوق عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَسَدِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَامِرِيِّ عَنْ إِبْرَاهِيمَ بْنِ عِيسَى السُّدُوسِيِّ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَلَاحَ أَوَّلِ هَذِهِ الْأُمَّةِ بِالرُّهْدِ وَ الْيَقِينِ وَ هَلَكَ آخِرُهَا بِالشُّحِّ وَ الْأَمَلِ.

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – From Muhammad Bin Ahmad Al Asady, from Ahmad Bin Muhammad Al Aamiry, from Ibrahim Bin Isa Al Sadousy, from Suleyman Bin Amro, from Abdullah Bin Al-Hassan Bin Al-Hassan,

'From his mother<sup>-as</sup> Fatima<sup>-as</sup> daughter<sup>-as</sup> of Al-Husayn<sup>-asws</sup>, from her<sup>-as</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The righteousness of the first ones of this community was due to the ascetism, and the certainty, while its end ones will be destroyed due to the greed and the long hopes’”.<sup>309</sup>

21- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص إِلَى عَلِيِّ يَا عَلِيُّ أَرْبَعُ خِصَالٍ مِنَ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ فَسَاوَةُ الْقَلْبِ وَ بُعْدُ الْأَمَلِ وَ حُبُّ الْبَقَاءِ.

(The book) 'Al Khisaal' –

<sup>306</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 17

<sup>307</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 18

<sup>308</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 19

<sup>309</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 20



'In a bequest of the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Four characteristics are from the wretchedness – the frozen eyes (shameless), and the cruel heart, and the far (long) hopes, and the love of remaining (alive)'".<sup>310</sup>

22- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه عن أمير المؤمنين ع قال: لو رأى العبد أجله و سرعته إليه لأبغض الأمل و ترك طلب الدنيا.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – By the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Had the servant seen his death and its quickness to him, he would have hated the long hopes and would have neglected seeking the world'".<sup>311</sup>

23- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي عن المفيد عن عمر بن محمد عن ابن مهران عن داود بن سليمان عن الرضا عن آبائه ع مثله.

(The books) 'Al Majaali' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – From Al Mufeed, from Umar Bin Muhammad, from Ibn Mahrawiya, from Dawood Bin Suleyman,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> – similar to it'".<sup>312</sup>

24- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند وفاته قصير الأمل و اذكر الموت و اذكر الدنيا فانك رهق موت و غرض بلاء و صريع سقم.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen<sup>-asws</sup> had bequeathed with at his<sup>-asws</sup> expiry: 'Shorten the hopes, and remember the death, and be ascetic in the world, for you are a pledge of death and a target of afflictions, and to be knocked down by sickness'".<sup>313</sup>

25- ع، علل الشرائع عن الحسن بن أحمد عن أبيه عن الأشعري عن محمد بن عبد الحميد عن إبراهيم بن مهزم قال: وجد في زمن وهب بن منبه حجة فيه كتاب بغير العربية فطلب من يقرؤه فلم يجد حتى أتى به ابن منبه و كان صاحب كتب فقرأه فإذا فيه

(The book) 'Ilal Al Sharaie' – From Al-Hassan Bin Ahmad, from his father, from Al Ashari, from Muhammad Bin Abdul Hameed, from Ibrahim Bin Mihzam who said,

'In the era of Wahab Bin Munabbih, a rock was found wherein was written in other than Arabic. They sought one who could read it, but he was not found until they cam with it to Ibn Munabbih, and he was author of books. He read it. There was written in it: -

يا ابن آدم لو رأيت قصر ما بقي من أجلك لرهدت في طول ما ترجو من أملاك و لقل جرسك و طلبك و رغبت في الزيادة في عملك فانك إنما تلقى يومك

<sup>310</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 21

<sup>311</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 22

<sup>312</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 23

<sup>313</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 24

‘O son of Adam<sup>-as</sup>! Had you seen the shortness of what remains of your term, you would have been ascetic in the length of what you are hoping from your wishes, and would have reduced your greed and your seeking, and would have been desirous in increasing your (good) deeds, for rather you will be meeting your day.

لَوْ قَدْ زِلْت قَدَمُكَ فَلَا أَنْتَ إِلَى أَهْلِكَ بِرَاجِعٍ وَلَا فِي عَمَلِكَ بِرَائِدٍ فَأَعْمَلْ لِيَوْمِ الْقِيَامَةِ قَبْلَ الْحَسْرَةِ وَالنَّدَامَةِ.

If you feet were to slip, so you will not be with a return from your death, nor with increasing in your (good) deeds, therefore work for the Day of Qiyamah before the regret and remorse”<sup>314</sup>

26- مص، مصباح الشريعة قَالَ الصَّادِقُ ع لَا تَحْرُصْ عَلَى شَيْءٍ لَوْ تَرَكْتَهُ لَوَصَلَ إِلَيْكَ وَ كُنْتَ عِنْدَ اللَّهِ مُسْتَرْجِحاً مَحْمُوداً بِتَرْكِهِ وَ مَذْمُوماً بِاسْتِعْجَالِكَ فِي طَلَبِهِ وَ تَرِكَ التَّوَكُّلِ عَلَيْهِ وَ الرِّضَا بِالْقَسَمِ فَإِنَّ الدُّنْيَا خَلَقَهَا اللَّهُ تَعَالَى بِمَنْزِلَةِ ظِلِّكَ إِنْ طَلَبْتَهُ أَتَعَبَكَ وَ لَا تَلْحَقُهُ أَبَداً وَ إِنْ تَرَكْتَهُ تَبِعَكَ وَ أَنْتَ مُسْتَرْجِحٌ.

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq<sup>-asws</sup> said: ‘Do not be greedy upon a thing, if you were to leave it, it will arrive to you, and you will be at rest in the Presence of Allah<sup>-azwj</sup>, praised for having left it, and condemned with your haste in seeking it, and neglecting the reliance upon Him<sup>-azwj</sup>, and the satisfaction with the Apportionment, for the world, Allah<sup>-azwj</sup> has Created it at the status of your shadow. If you were to seek it, it will exhaust you and you will not catch up with it, ever, and if you were to leave it, it will follow you and you will be at rest”<sup>315</sup>

– وَ قَالَ النَّبِيُّ ص الْحَرِيسُ مَحْرُومٌ وَ هُوَ مَعَ جِزْمَانِهِ مَذْمُومٌ فِي أَيِّ شَيْءٍ كَانَ وَ كَيْفَ لَا يَكُونُ مَحْرُوماً وَ قَدْ فَرَّ مِنْ وَثَاقِ اللَّهِ وَ خَالَفَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُبْسِتُكُمْ ثُمَّ يُجْبِيكُمْ

And the Prophet<sup>-saww</sup> said: ‘The greedy one is deprived, and he, along with his deprivation, is condemned in whichever things he were to be in; and how can he not be deprived, and he is fleeing from the bond of Allah<sup>-azwj</sup> and opposes Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. [30:40].**

وَ الْحَرِيسُ بَيْنَ سَبْعِ آفَاتٍ صَعْبَةٍ فَكَّرَ يَضُرُّ بَدَنَهُ وَ لَا يَنْفَعُهُ وَ هَمٌّ لَا يَسْمُ لَهُ أَقْصَاهُ وَ تَعَبٌ لَا يَسْتَرِيحُ مِنْهُ إِلَّا عِنْدَ الْمَوْتِ وَ يَكُونُ عِنْدَ الرَّاحَةِ أَشَدَّ تَعَباً وَ خَوْفٌ لَا يَوْرِثُهُ إِلَّا الْوُفُوعُ فِيهِ

And, the greedy one is between seven plagues – difficult thinking harming his body and he does not benefit, and maximum worries not completing (ending) for him, and fatigue he cannot rest from except at death, and during the rest he will be of severer fatigue and fear not inheriting him except the falling into it.

وَ حُزْنٌ قَدْ كَبُرَ عَلَيْهِ عَيْشُهُ إِلَّا فَائِدَةً وَ حِسَابٌ لَا يُخْلَصُهُ مِنْ عَذَابِ اللَّهِ إِلَّا أَنْ يَعْمُرَ اللَّهُ عَنْهُ وَ عِقَابٌ لَا مَفَرَّ لَهُ مِنْهُ وَ لَا حِيلَةَ

<sup>314</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 25

<sup>315</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 26 a

And grief troubling his life upon it (making it) non-beneficial and Reckoning not finishing him off from the Punishment of Allah<sup>-azwj</sup> except if Allah<sup>-azwj</sup> were to Pardon him from it, and consequences having no escape for him from it nor any means.

وَالْمُتَوَكِّلُ عَلَى اللَّهِ يُصْبِحُ فِي كَفِّهِ وَهُوَ مِنْهُ فِي عَافِيَةٍ وَقَدْ عَجَّلَ لَهُ كِفَايَتَهُ وَهُبِيَ لَهُ مِنَ الدَّرَجَاتِ مَا اللَّهُ بِهِ عَلِيمٌ

And, the one relying upon Allah<sup>-azwj</sup> comes to the evening and morning in His<sup>-azwj</sup> Protection, and he is in well-being from Him<sup>-azwj</sup>, and his sufficiency is hastened to him, and there is prepared for him from the ranks what Allah<sup>-azwj</sup> is more Knowing with it.

وَالْحَرِصُ مَا يَجْرِي فِي مَنَافِدِ غَضَبِ اللَّهِ وَمَا لَمْ يُجْزِ الْعَبْدُ الْيَقِينَ لَا يَكُونُ حَرِيصًا وَ الْيَقِينُ أَرْضُ الْإِسْلَامِ وَ سَمَاءُ الْإِيمَانِ.

And the greed is what flows in the outlets of the Wrath of Allah<sup>-azwj</sup>, and for as long as the servant is not deprived of the certainty, he would not be greedy, and the certainty is an honour of Al-Islam, and it has been named as the Eman”<sup>316</sup>.

27- **رضه، روضة الواعظين روي** أَنَّ أُسَامَةَ بْنَ زَيْدٍ اشْتَرَى وَلِيدَةً بِمِائَةِ دِينَارٍ إِلَى شَهْرٍ فَسَمِعَ رَسُولَ اللَّهِ ص فَقَالَ لَا تَعْجُبُونَ مِنْ أُسَامَةَ الْمُشْتَرِي إِلَى شَهْرٍ إِنَّ أُسَامَةَ لَطَوِيلُ الْأَمَلِ

(The book) ‘Rowzat Al Waizeen’ –

‘It is reported that Usama Bin Zayd bought a (new born) baby girl for one hundred Dinar to a month old. Rasool-Allah<sup>-saww</sup> heard (of it). He<sup>-saww</sup> said: ‘Do not be surprised from Usama buying to a month old. Usama is of long hopes.

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا طَرَفْتُ عَيْنَايَ إِلَّا ظَنَنْتُ أَنَّ شُفْرَتِي لَا يَلْتَقِيَانِ حَتَّى يَمِضَ اللَّهُ رُوحِي وَلَا رَفَعْتُ طَرْفِي وَلَا ظَنَنْتُ أَنِّي خَافِضَةٌ حَتَّى أَقْبِضَ وَلَا تَلَقَمْتُ لُقْمَةً إِلَّا ظَنَنْتُ أَنِّي لَا أَسِيعُهَا حَتَّى أَعْصَ بِهَا مِنَ الْمَوْتِ

By the One<sup>-azwj</sup> in Whose Hand is the soul of Muhammad<sup>-saww</sup>! I<sup>-saww</sup> have not blinked my<sup>-saww</sup> eyes except I<sup>-saww</sup> thought that my<sup>-saww</sup> lips will not meet until Allah<sup>-azwj</sup> Recalls my<sup>-saww</sup> soul, nor have I<sup>-saww</sup> raised my<sup>-saww</sup> eyes and thought that I<sup>-saww</sup> would lower them until I<sup>-saww</sup> would be Recalled, and I<sup>-saww</sup> did not take any morsel except I<sup>-saww</sup> thought that I<sup>-saww</sup> would swallow it until I<sup>-saww</sup> would choke with it from the death’.

ثُمَّ قَالَ يَا بَنِي آدَمَ إِنْ كُنْتُمْ تَعْقِلُونَ فَعُدُّوا أَنْفُسَكُمْ مِنَ الْمَوْتِ وَالَّذِي نَفْسِي بِيَدِهِ إِنْ مَا تُوعَدُونَ لَا تِ وَمَا أَنْتُمْ بِمُعْجِزِينَ.

Then he<sup>-saww</sup> said: ‘O son of Adam<sup>-as</sup>! If you are to use your intellect, then count yourselves as being from the dead. By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! **Surely what you are Threatened with would come, and you would not be escaping (it) [6:134]**”<sup>317</sup>.

28- **ين، كتاب حسين بن سعيد و النوادر عَنْ فَضَالَةَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع مَا أَنْزَلَ الْمَوْتَ حَتَّى مَنِّلَهُ مِنْ عَدَدٍ عَدَا مِنْ أَجَلِهِ.**

<sup>316</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 26 b

<sup>317</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 27

The book of Husayn Bin Saeed and 'Al Nawadir' – From Fazalat, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'He has not accorded the death a status as is the right of its status, the one who counts tomorrow as being from his term''.<sup>318</sup>

- وَ قَالَ عَلِيٌّ ع مَا أَطَالَ عَبْدُ الْأَمَلِ إِلَّا أَسَاءَ الْعَمَلِ.

And Ali<sup>-asws</sup>: 'A servant will not prolong hopes except he would worsen the deeds''.<sup>319</sup>

- وَ كَانَ ع يَقُولُ لَوْ رَأَى الْعَبْدُ أَجْلَهُ وَ سُرْعَتَهُ إِلَيْهِ لَأَبْغَضَ الْأَمَلَ وَ طَلَبَ الدُّنْيَا.

And he<sup>-asws</sup> said: 'If the servant were to see his death and its quickness to him, he would hate the long hopes and seeking the world''.<sup>320</sup>

29- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع مَنْ جَرَى فِي عَنَانٍ أَمَلِهِ عَتَرَ بِأَجَلِهِ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'One who flows in the clouds of his hopes would stumble with his death''.<sup>321</sup>

- وَ قَالَ ع أَشْرَفُ الْعَمَلِ تَرْكُ الْمُنَى.

And he<sup>-asws</sup> said: 'Noblest of the riches is neglecting the wishes''.<sup>322</sup>

وَ قَالَ ع مَنْ أَطَالَ الْأَمَلَ أَسَاءَ الْعَمَلِ.

And he<sup>-asws</sup> said: 'One who prolongs the hopes worsens the deeds''.<sup>323</sup>

- وَ قَالَ ع كَمْ مِنْ أَكْلَةٍ تَمْنَعُ أَكْلَاتٍ.

And he<sup>-asws</sup> said: 'How many times a meal prevents meals''.<sup>324</sup>

- وَ قَالَ ع لَوْ رَأَى الْعَبْدُ الْأَجَلَ وَ مَسِيرَهُ لَأَبْغَضَ الْأَمَلَ وَ غُرُورَهُ.

And, he<sup>-asws</sup> said: 'If the servant were to see his death and its quickness to him, he would hate the long hopes and its deceptions''.<sup>325</sup>

<sup>318</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 28 a

<sup>319</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 28 b

<sup>320</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 28 c

<sup>321</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 29 a

<sup>322</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 29 b

<sup>323</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 29 c

<sup>324</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 29 d

<sup>325</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 29 e

30- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ رَفَعَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِيهِ قَالَ: خُطِبَ عَلَيَّ ع فَقَالَ إِنَّمَا أَهْلَكَ النَّاسَ خَصْلَتَانِ هُمَا أَهْلَكْتَا مِنْ كَانَ قَبْلَكُمْ وَهُمَا مُهْلِكَتَانِ مَنْ يَكُونُ بَعْدَكُمْ أَمَلٌ يُنْسِي الْآخِرَةَ وَهَوًى يُضِلُّ عَنِ السَّبِيلِ ثُمَّ نَزَلَ.

‘Kitab Al Garaat’ of Ibrahim Bin Muhammad Al Saqafi, raising it from Yahya Bin Saeed, from his father who said,

‘Ali<sup>-asws</sup> addressed, he<sup>-asws</sup> said: ‘But rather, the people are destroyed by two characteristics. These have destroyed the ones who were before you, and they will be destroying the ones to come after you – long hopes making one forget the Hereafter, and a whim straying away from the way, then descends’<sup>326</sup>.

31- كَنْزُ الْكَرَاجِكِيِّ، قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ فِي كُلِّ يَوْمٍ تُؤْتَى بِرِزْقِكَ وَأَنْتَ تَحْزَنُ وَتَنْقُصُ مِنْ عُمْرِكَ وَأَنْتَ لَا تَحْزَنُ تَطْلُبُ مَا يُطْعِمُكَ وَعِنْدَكَ مَا يَكْفِيكَ.

(The book) ‘Kanz’ of Al Karajaky –

‘Allah<sup>-azwj</sup> the Exalted Said: “O son of Adam<sup>-as</sup>! During every day your sustenance is brought to you, and you are grieving while there is a reduction in your lifespan, and you are not grieving at what makes you tyrannous while in your possession is what suffices you!”<sup>327</sup>

- وَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يَأْمُلُ أَنْ يَعِيشَ عَدَاً فَإِنَّهُ يَأْمُلُ أَنْ يَعِيشَ أَبَدًا.

And Rasool-Allah<sup>-saww</sup> said: ‘One who was hoping to live tomorrow, so he is hoping to live forever’<sup>328</sup>.

وَعَنِ الْمُفِيدِ عَنِ ابْنِ قُلُوبِي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مَسْعُودٍ عَنْ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَتَمَّنَ أَنَّهُ يُفَارِقُ الْأَخْبَابَ وَ يَسْكُنُ التُّرَابَ وَ يُوَاجِهُ الْحِسَابَ وَ يَسْتَغْنِي عَمَّا خَلَفَ وَ يَفْتَقِرُ إِلَى مَا قَدَّمَ كَانَ حَرِيًّا بِقَصْرِ الْأَمَلِ وَ طُولِ الْعَمَلِ.

And from Al Mufeed, from Ibn Qawlaway, from Ja’far Bin Muhammad Bin Masoud, from his father, from Al-Husayn Bin Khalid, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘One who is certain of separation from the loved ones and settling in the soil, and face the Reckoning, and being needless from what he had left behind, and is needy to what he had sent ahead, would be free by shortening the hopes and lengthening the deeds’<sup>329</sup>.

- وَ رُوِيَ أَنَّهُ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنِ الْحِرْصِ مَا هُوَ قَالَ هُوَ طَلَبُ الْقَلِيلِ بِإِضَاعَةِ الْكَثِيرِ.

And it is reported that Amir Al-Momineen<sup>-asws</sup> was asked about the greed, ‘What is it?’ He<sup>-asws</sup> said: ‘It is seeking the little by wasting a lot’<sup>330</sup>.

<sup>326</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 30

<sup>327</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 31 a

<sup>328</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 31 b

<sup>329</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 31 c

<sup>330</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 128 H 31 d

باب 129 الطمع و التدلل لأهل الدنيا طلبا لما في أيديهم و فضل القناعة

## CHAPTER 129 – THE AVARICE, AND THE HUMBLING TO PEOPLE OF THE WORLD SEEKING WHAT IS IN THEIR HANDS, AND MERIT OF CONTENTMENT

1- لي، الأماالي للصدوق عن الصادق ع قَالَ قَالَ النَّبِيُّ ص أَفْقَرُ النَّاسِ الطَّمْعُ.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'The poorest of the people is the (greedy).<sup>331</sup>

2- ل، الخصال عن أبيه عن محمد العطار عن الأشعري عن أبي عبد الله الرازي عن علي بن سليمان بن رشيد عن موسى بن سلام عن أبان بن سويد عن أبي عبد الله ع قَالَ: فُلْتُ مَا الَّذِي يُثْبِتُ الْإِيمَانَ فِي الْعَبْدِ قَالَ الَّذِي يُثْبِتُهُ فِيهِ الْوَرَعُ وَ الَّذِي يُخْرِجُهُ مِنْهُ الطَّمْعُ.

(The book) 'Al Khisaal' – From his father, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah Al Razy, from Ali Bin Suleyman Bin Rusheyd, from Musa Bin Sallam, from Aban Bin Suweyd,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I said, 'What is that which affirms the Eman in the servant?' He<sup>asws</sup> said: 'That which affirms the devoutness in him, and that which extracts the avarice away from him'.<sup>332</sup>

3- ل، الخصال عن أبيه عن سعد بن الأصهباني عن المنقري عن حماد عن أبي عبد الله ع قَالَ: إِنْ أَرَدْتَ أَنْ تَقَرَّ عَيْنُكَ وَ تَنَالَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ فَاقْطَعْ الطَّمْعَ عَمَّا فِي أَيْدِي النَّاسِ وَ عُدَّ نَفْسَكَ فِي الْمَوْتَى وَ لَا تُحَدِّثَنَّ نَفْسَكَ أَنَّكَ فَوْقَ أَحَدٍ مِنَ النَّاسِ وَ اخْزُنْ لِسَانَكَ كَمَا تَحْزُنُ مَالَكَ.

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hammad,

'From Abu Abdullah<sup>asws</sup> having said: 'If you want to delight your eyes and achieve goodness of the world and the Hereafter, then cut the avarice away from what is in hands of the people, and count yourself among the dead, and do not discuss with yourself that you are above anyone from the people, and treasure (protect) your tongue just as you treasure your wealth'.<sup>333</sup>

4- ماء، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن الحسن بن علي بن سهل عن موسى بن عمر بن يزيد عن معمر بن خلاد عن الرضا عن أبيه ع قَالَ: جَاءَ أَبُو أَيُّوبَ خَالِدُ بْنُ زَيْدٍ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي وَ أَقِلُّنْ لَعَلِّي أَنْ أَحْفَظَ

(The book) 'Al Amaali' of the sheykh Al Tusi – From a group, from Abu Al Mufazzal, from Al-Hassan Bin Ali Bin Sahl, from Musa Bin Umar Bin Yazeed, from Muammar Bin Khallad,

<sup>331</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 1

<sup>332</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 2

<sup>333</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 3

قَالَ أَوْصِيكَ بِخَمْسٍ بَالِيَسٍ عَمَّا فِي أَيْدِي النَّاسِ فَإِنَّهُ الْعَنَى وَ إِيَّاكَ وَ الطَّمَعَ فَإِنَّهُ الْفَقْرُ الْحَاضِرُ وَ صَلِّ صَلَاةَ مُودَعٍ وَ إِيَّاكَ وَ مَا يُعْتَدِرُ مِنْهُ وَ أَحِبَّ لِأَخِيكَ مَا تُحِبُّ لِنَفْسِكَ.

5- فس، تفسير القمي عن مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ سَيَّارٍ عَنِ الْمُضَضِّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَى ذَا مَيْسَرَةٍ فَتَحَسَّعَ لَهُ طَلَبَ مَا فِي يَدَيْهِ ذَهَبَ ثَلَاثًا دِينَهُ

ثُمَّ قَالَ وَ لَا تَعْجَلْ وَ لَيْسَ بِكَوْنِ الرَّجُلِ يُنَالُ مِنَ الرَّجُلِ الْمُرْفَقِ فَيُجِلُّهُ وَ يُؤَفِّرُهُ فَقَدْ يَجِبُ ذَلِكَ لَهُ عَلَيْهِ وَ لَكِنْ تَرَاهُ أَنَّهُ يُرِيدُ بِتَحْشُعِهِ مَا عِنْدَ اللَّهِ أَوْ يُرِيدُ أَنْ يُجِلَّهُ عَمَّا فِي يَدَيْهِ.

6- مص، مصباح الشريعة قَالَ الصَّادِقُ ع بَلَّغْنِي أَنَّهُ سُئِلَ كَعْبُ الْأَخْبَارِ مَا الْأَصْلَحُ فِي الدِّينِ وَمَا الْأَفْسَدُ فَقَالَ الْأَصْلَحُ الزُّورُ وَالْأَفْسَدُ الطَّمْعُ

فَقَالَ لَهُ السَّائِلُ يَا كَعْبُ الْأَخْبَارِ وَ الطَّمْعُ خَمْرُ الشَّيْطَانِ يَسْتَقْبَى بِيَدِهِ لِحْوَاصِهِ فَمَنْ سَكِرَ مِنْهُ لَا يَصْحُو إِلَّا فِي أَلِيمِ عَذَابِ اللَّهِ أَوْ مُجَاوِزَةِ سَفَايِهِ

Page 143 of 304

وَلَوْ لَمْ يَكُنْ فِي الطَّمَعِ إِلَّا مُشَارَاةُ الدِّينِ بِالدُّنْيَا كَانَ عَظِيمًا قَالَ اللَّهُ عَزَّ وَ جَلَّ أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَى وَ الْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ.

And if there had not been in the avarice except selling of the religion for the world, it would be mighty. Allah<sup>-azwj</sup> Mighty and Majestic: ***They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So what would be their patience upon the Fire? [2:175]***.<sup>336</sup>

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع تَفَضَّلَ عَلَى مَنْ شِئْتَ فَأَنْتَ أَمِيرُهُ وَ اسْتَغْنَى عَنْ مَنْ شِئْتَ فَأَنْتَ نَظِيرُهُ وَ افْتَقَرَ إِلَى مَنْ شِئْتَ فَأَنْتَ أَسِيرُهُ

And Amir Al-Momineen Ali<sup>-asws</sup> said: 'Be gracious upon the one you so desire for you are (will be) his governor and be needless from the one you so desire to for you are (will be) his peer and be needy to the one you so desire to for you are (will be) his prisoner.

وَ الطَّمَعُ مَنْرُوعٌ عَنْهُ الْإِيمَانُ وَ هُوَ لَا يَشْعُرُ لِأَنَّ الْإِيمَانَ يَحْتَجِبُ بَيْنَ الْعَبْدِ وَ بَيْنَ الطَّمَعِ مِنَ الْخَلْقِ وَ يَقُولُ يَا صَاحِبِي خَزَائِنُ اللَّهِ مَمْلُوءَةٌ مِنَ الْكَرَامَاتِ وَ هُوَ لَا يُضَيِّعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا وَ مَا فِي أَيْدِي النَّاسِ فَإِنَّهُ مَشُوبٌ بِالْعِلَالِ

And the avaricious (greediness) is such that the Eman is removed from him, and he is not aware, because the Eman veils between the servant and the avarice from the people, and it says, 'O my companion! The treasures of Allah<sup>-azwj</sup> are full of Benevolence, and He<sup>-azwj</sup> does not Waste the Recompense of the one who does good deed, while whatever is in hands of the people is tainted with the ailments'.

وَ يَرْدُهُ إِلَى التَّوَكُّلِ وَ الْقَنَاعَةِ وَ قَصْرِ الْأَمَلِ وَ لُزُومِ الطَّاعَةِ وَ النَّيَاسِ مِنَ الْخَلْقِ فَإِنْ فَعَلَ ذَلِكَ لَرِمَهُ وَ إِنْ لَمْ يَفْعَلْ ذَلِكَ تَرَكَهُ مَعَ شَوْمِ الطَّمَعِ وَ فَارَقَهُ.

It (Eman) returns him to the relying (upon Allah<sup>-azwj</sup>), and the contentment, and short hopes, and necessitating the obedience, and the despair from the people. If he were to do that, it sticks with him, and if he does not do that, it leaves him with the inauspiciousness of the avarice and separates from him".<sup>337</sup>

7- نَحِجْ، نَحِجْ الْبَلَاغَةَ قَالَ ع أَزْرَى بِنَفْسِهِ مَنْ اسْتَشْعَرَ الطَّمَعِ وَ رَضِيَ بِالذُّلِّ مَنْ كَشَفَ عَنْ ضُرِّهِ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'He devalues himself, the one who is habitually avaricious, and he satisfied with the humiliation the one who uncovers from his harm (reveals it)".<sup>338</sup>

- وَ قَالَ ع وَ الطَّمَعُ رِقٌّ مُؤَبَّدٌ.

And he<sup>-asws</sup> said: 'And the avarice is permanent slavery".<sup>339</sup>

<sup>336</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 6 a

<sup>337</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 6 b

<sup>338</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 7 a

<sup>339</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 7 b



- وَ قَالَ ع أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَامِعِ.

And he<sup>-asws</sup> said: 'Most of the intellects are knocked down under the flashes of greed'.<sup>340</sup>

- وَ قَالَ ع الطَّامِعُ فِي وَثَاقِ الدُّلِ.

And he<sup>-asws</sup> said: 'The avaricious is in the shackles of disgrace'.<sup>341</sup>

- وَ قَالَ ع مَنْ أَتَى غَنِيًّا فَتَوَاضَعَ لِعِنَاهُ دَهَبَ ثُلُثَا دِينِهِ.

And he<sup>-asws</sup> said: 'One who comes to a rich (person) and humbles to his riches, two-thirds of his religion will be gone'.<sup>342</sup>

- وَ قَالَ ع إِنَّ الطَّمَعَ مُورِدٌ غَيْرَ مُصْدِرٍ وَ ضَامِنٌ غَيْرَ وَفٍّ وَ زَيْمًا شَرِبَ الْمَاءَ قَبْلَ رَيِّهِ فَكُلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظُمَتِ الرَّزِيَّةُ لِقَعْدِهِ وَ الْأَمَانِيُّ تُعْمِي أَعْيُنَ الْبَصَائِرِ وَ الْحُظُّ يَأْتِي مَنْ لَا يَأْتِيهِ.

And he<sup>-asws</sup> said: 'The avarice is a resource without a source, and a guarantor without loyalty, and sometimes the drinker of water chokes before his saturation. Every time the worth of a thing is mighty, the one competing regarding it are of mighty distress at its loss, and the wishes blind the eyes of the insightful ones, and the share comes to the one who does not go to it'.<sup>343</sup>

- وَ قَالَ ع فِي وَصِيَّتِهِ لِلْحَسَنِ ع الْيَأْسُ خَيْرٌ مِنَ الطَّلَبِ إِلَى النَّاسِ مَا أَقْبَحَ الْخُضُوعُ عِنْدَ الْحَاجَةِ وَ الْجَفَاءُ عِنْدَ الْعَنَاءِ.

And he<sup>-asws</sup> said in a bequest to Al-Hassan<sup>-asws</sup>: 'The despair is better than seeking to the people. How ugly is the humbleness at the need, and the idleness with the riches'.<sup>344</sup>

8- صِفَاتُ الشَّيْخَةِ، لِلصَّدُوقِ بِإِسْنَادِهِ عَنْ حَبِيبِ الْوَاسِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَغْبَةٌ تُذِلُّهُ.

(The book) 'Sifaat Al Shia' of Al Sadouq – By his chain, from Habeeb Al Wasity,

'From Abu Abdullah<sup>-asws</sup> having said: 'How ugly it is for the Momin that there would be for him a desire humiliating him'.<sup>345</sup>

9- كَأ، الْكَافِي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ بَلَغَ بِهِ أَبَا جَعْفَرٍ ع قَالَ: يَنْسُ الْعَبْدُ عَبْدًا لَهُ طَمَعٌ يَفُودُهُ وَ يَنْسُ الْعَبْدُ عَبْدًا لَهُ رَغْبَةٌ تُذِلُّهُ.

(The book) 'Al Kafi' – From the number, from Ahmad, from his father, from the one who mentioned it delivering it,

<sup>340</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 7 c

<sup>341</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 7 d

<sup>342</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 7 e

<sup>343</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 7 f

<sup>344</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 7 g

<sup>345</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 8

'Abu Ja'far<sup>-asws</sup> said: 'The evil servant is a servant having avarice for him leading him, and the evil servant is a servant having for him a desire humiliating him''.<sup>346</sup>

10- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع رَأَيْتُ الْحَزِيْزَ كُلَّهُ قَدْ اجْتَمَعَ فِي قِطْعِ الطَّمْعِ عَمَّا فِي أَيْدِي النَّاسِ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Al Qasim Bin Muhammad, from Al Minqary, from Abdul Razzaq, from Ma'mar, from Al Zuhry who said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> saw the goodness, all of it to have gathered in cutting the avarice from what is in hands of the people''.<sup>347</sup>

11- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَغْبَةٌ تُذِلُّهُ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hassan, from the one who narrated it,

'From Abu Abdullah<sup>-asws</sup> having said: 'How ugly it is with the Momin that there would be a desire for him, humiliating him''.<sup>348</sup>

12- كا، الكافي عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ مُوسَى بْنِ سَلَامٍ عَنْ سَعْدَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ الَّذِي يُنْبِئُ الْإِيمَانَ فِي الْعَبْدِ قَالَ الْوَرَعُ وَ الَّذِي يُخْرِجُهُ مِنْهُ قَالَ الطَّمْعُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Ali Bin Suleyman Bin Rusheyd, from Musa Bin Sallam, from Sa'dan,

From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, '(What is that) which affirms the Eman in the servant?' He<sup>-asws</sup> said: 'The devoutness'. (He said), 'And that which expels it from him?' He<sup>-asws</sup> said: 'The avarice''.<sup>349</sup>

13- كا، الكافي عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ عَمَّارٍ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَامِ عَنْ عَمْرِو بْنِ هِلَالٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِيَّاكَ أَنْ تُطْمِئِحَ بَصْرَكَ إِلَى مَنْ هُوَ فَوْقَكَ فَكُنْ بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لَنَبِيِّهِ ص وَ لَا تُعْجِبَنَّكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ وَ قَالَ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shaham, from Amro Bin Hilal who said,

'Abu Ja'far<sup>-asws</sup> said: 'Beware of the coveting with your eyes to the one who is above you! Suffice with what Allah<sup>-azwj</sup> Mighty and Majestic had Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **So do not let their wealth or their children fascinate you. [9:55];** and Said: **And do not extend your eyes**

<sup>346</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 9

<sup>347</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 10

<sup>348</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 11

<sup>349</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 12

**towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131].**

فَإِنْ دَخَلَكَ مِنْ ذَلِكَ شَيْءٌ فَادْكُرْ عَيْشَ رَسُولِ اللَّهِ ص فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ وَ خُلُوهُ التَّمْرَ وَ وَقُودُهُ السَّعْفَ إِذَا وَجَدَهُ.

If something from that were to enter you, then remember the life of Rasool-Allah<sup>-saww</sup>. Rather, his<sup>-saww</sup> daily bread was the barley, and his<sup>-saww</sup> sweet dish were the dates, and his<sup>-saww</sup> firewood were the leaves when he<sup>-saww</sup> could find them”.<sup>350</sup>

14- ك، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنْ اسْتَعْنَى أَعْنَاهُ اللَّهُ.

(The book) ‘Al Kafi’ – From Al-Husayn Bin Muhammad, from Al Moalla and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washa, from Ahmad Bin Aaiz, from Abu Khadeeja,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who asks us<sup>-asws</sup>, we<sup>-asws</sup> give him, and one who is needless (from the people), Allah<sup>-azwj</sup> will Enrich him’”.<sup>351</sup>

15- ك، الكافي عَنْ مُحَمَّدٍ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ اَهَيْمٍ بْنِ وَاقِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ رَضِيَ مِنَ اللَّهِ بِالْيُسْرِ مِنَ الْمَعَاشِ رَضِيَ اللَّهُ عَنْهُ بِالْيُسْرِ مِنَ الْعَمَلِ.

(The book) ‘Al Kafi’ – From Muhammad, from Ibn Isa, from Ibn Mahboub, from Al Haysam Bin Waqid,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who is satisfied from Allah<sup>-azwj</sup> with the less from the livelihood, Allah<sup>-azwj</sup> will be Satisfied with the less from him of the deeds’”.<sup>352</sup>

بيان: و سياقي برواية الصدوق رحمه الله عن أبي عبد الله ع حين سئل عن معنى هذا الحديث قال يطيعه في بعض و يعصيه في بعض.

**Explanation – And I (Majlisi) shall bring in a report by Al-Sadouq, may Allah<sup>-azwj</sup> have Mercy on him, from Abu Abdullah<sup>-asws</sup> when he<sup>-asws</sup> was asked about the meaning of this Hadeeth. He<sup>-asws</sup> said: ‘He obeys Him<sup>-azwj</sup> in part and disobeys Him<sup>-azwj</sup> in part’.**

وَ قَدْ وَرَدَ فِي طَرِيقِ الْعَامَّةِ عَنِ النَّبِيِّ ص أَخْلَصْ قَلْبَكَ بِكَفَاكَ الْقَلِيلِ مِنَ الْعَمَلِ.

**And it is reported in the path (attribution) by the general Muslims, from the Prophet<sup>-saww</sup>: ‘Purify your heart, the little from the deeds will suffice you’.**

16- ك، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَكْتُوبٌ فِي التَّوَرَةِ ابْنُ آدَمَ كُنْ كَيْفَ شِئْتَ كَمَا تَدِينُ لَدَانِ مَنْ رَضِيَ مِنَ اللَّهِ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبْلَ اللَّهِ مِنْهُ الْيُسْرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيُسْرِ مِنَ الْحَلَالِ حَقَّتْ مُؤْنَتُهُ وَ زَكَّتْ مَكْسَبَتُهُ وَ خَرَجَ مِنْ حَدِّ الْفُجُورِ.

<sup>350</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 13

<sup>351</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 14

<sup>352</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 15

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

'From Abu Abdullah<sup>-asws</sup> having said: 'It is written in the Torah: 'Son of Adam<sup>-as</sup>! Be however you so desire to! You will be Judges like what you judge. One who is satisfied from Allah<sup>-azwj</sup> with the little from the sustenance, Allah<sup>-azwj</sup> will Accept from him the lesser from the deeds, and one who is satisfied with the little from the Permissible, his provisions would be light, and his earnings would be clean, and he will exit from the limit of immoralities''.<sup>353</sup>

17- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَرْفَةَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: مَنْ لَمْ يُغْنِعْهُ مِنَ الرِّزْقِ إِلَّا الْكَثِيرُ لَمْ يَكْفِهِ مِنَ الْعَمَلِ إِلَّا الْكَثِيرُ وَ مَنْ كَفَاهُ مِنَ الرِّزْقِ الْقَلِيلُ فَإِنَّهُ يَكْفِيهِ مِنَ الْعَمَلِ الْقَلِيلُ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Arafa,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'One who is not contented from the sustenance except a lot, it will not suffice him from the deeds except a lot, and one who is sufficed from the little sustenance, it would suffice him from the little deeds''.<sup>354</sup>

18- كَا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ ابْنُ آدَمَ إِنْ كُنْتُ تُرِيدُ مِنَ الدُّنْيَا مَا يَكْفِيكَ فَإِنَّ أُيْسَرَ مَا فِيهَا يَكْفِيكَ وَإِنْ كُنْتُ إِذَا تُرِيدُ مَا لَا يَكْفِيكَ فَإِنَّ كُلَّ مَا فِيهَا لَا يَكْفِيكَ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> had said: 'Son of Adam<sup>-as</sup> If you want from the world what suffices you, then the least of what is in it would suffice you, and if you would rather want what does not suffice you, then all what is in it will not suffice you''.<sup>355</sup>

19- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَدَّثْتُ خَالَ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ص فَقَالَتْ لَهُ امْرَأَتُهُ لَوْ أَتَيْتَ رَسُولَ اللَّهِ ص فَسَأَلْتَهُ فَبَاءَ إِلَى النَّبِيِّ ص فَلَمَّا رَأَاهُ النَّبِيُّ ص قَالَ مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنْ اسْتَعْنَى أَعْغَاهُ اللَّهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Muhammad Al Asadi, from Salim Bin Mukrim,

'From Abu Abdullah<sup>-asws</sup> having said: 'The situation of a companion of the Prophet<sup>-saww</sup> became severer. His wife said to him, 'If you could go to Rasool-Allah<sup>-saww</sup>!' He came to the Prophet<sup>-saww</sup>. When the Prophet<sup>-saww</sup> saw him, he<sup>-saww</sup> said: 'One who asks us<sup>-asws</sup>, we<sup>-asws</sup> give him, and one who is needless (from the people), Allah<sup>-azwj</sup> will Enrich him'.

فَقَالَ الرَّجُلُ مَا يَغْنِي غَيْرِي فَرَجَعَ إِلَى امْرَأَتِهِ فَأَعْلَمَهَا فَقَالَتْ إِنَّ رَسُولَ اللَّهِ بَشَّرَ فَأَعْلِمَهُ فَأَتَاهُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ص قَالَ مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنْ اسْتَعْنَى أَعْغَاهُ اللَّهُ حَتَّى فَعَلَ الرَّجُلُ ذَلِكَ ثَلَاثًا

<sup>353</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 16

<sup>354</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 17

<sup>355</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 18

The man said, 'He<sup>-saww</sup> does not mean other than me!' He returned to his wife and let her know. She said, 'Rasool-Allah<sup>-saww</sup> is a mortal, so let him<sup>-saww</sup> know'. He came to him<sup>-saww</sup>. When he<sup>-saww</sup> saw him, he<sup>-saww</sup> said: 'One who asks us<sup>-asws</sup>, we<sup>-asws</sup> give him, and one who is needless (from the people), Allah<sup>-azwj</sup> will Enrich him' – to the extent that the man did it thrice.

ثُمَّ دَهَبَ الرَّجُلُ فَاسْتَعَارَ مِعْوَلًا ثُمَّ أَتَى الْجَبَلَ فَصَعِدَهُ فَقَطَعَ خَطْبًا ثُمَّ جَاءَ بِهِ فَبَاعَهُ بِنَصْفِ مِدٍّ مِنْ دَقِيقٍ فَرَجَعَ بِهِ فَأَكَلَهُ

Then the man went and borrowed a spade. Then he went to a mountain and ascended it. He cut some firewood, then came with it. He sold it for half a handful of flour and returned with it. He ate it.

ثُمَّ دَهَبَ مِنَ الْعَدِ فَبَاءَ بِأَكْثَرِ مِنْ ذَلِكَ فَبَاعَهُ فَلَمْ يَزَلْ يَعْمَلُ وَ يَجْمَعُ حَتَّى اشْتَرَى مِعْوَلًا ثُمَّ جَمَعَ حَتَّى اشْتَرَى بَكْرَيْنِ وَ عَلَامًا ثُمَّ أَتَى حَتَّى أَيْسَرَ

Then he went the next morning and came with a lot of that. He sold it. He did not cease working and gathering (money) until he bought a spade. Then he gathered (money) until he bought two camels and a slave. Then he was enriched until he became affluent.

فَبَاءَ إِلَى النَّبِيِّ ص فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ وَ كَيْفَ سَمِعَ النَّبِيُّ ص فَقَالَ النَّبِيُّ ص فُلْتُ لَكَ مِنْ سَأَلْنَا أَعْطَيْنَاهُ وَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ.

He came to the Prophet<sup>-saww</sup> and let him<sup>-saww</sup> know how he had come to ask him<sup>-azwj</sup>, and how he had heard the Prophet<sup>-saww</sup>. The Prophet<sup>-saww</sup> said: 'I<sup>-saww</sup> did say to you, one who asks us<sup>-asws</sup>, we<sup>-asws</sup> shall give him, and one who is needless (of the people), Allah<sup>-azwj</sup> will Enrich him'.<sup>356</sup>

20- كا، الكافي عن العدة عن البرقي عن علي بن الحكم عن الحسين بن الفرات عن عمرو بن شمر عن جابر عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسَ فَلْيَكُنْ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِ غَيْرِهِ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ali Bin Al Hakam, from Al-Husayn Bin Al Furaat, from Amro Bin Shimr, from Jabir,

'Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who wants to be richest of the people, let him be more trusting with what is in the Hand of Allah<sup>-azwj</sup> than what is in the hands of others'.<sup>357</sup>

21- كا، الكافي عن العدة عن البرقي عن ابن فضال عن عاصم بن حميد عن أبي حمزة عن أبي جعفر أو أبي عبد الله ع قَالَ: مَنْ قَنِعَ بِمَا رَزَقَهُ اللَّهُ فَهُوَ مِنْ أَغْنَى النَّاسِ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> or Abu Abdullah<sup>-asws</sup> having said: 'One who is contented with what Allah<sup>-azwj</sup> has Graced him is richest of the people'.<sup>358</sup>

<sup>356</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 19

<sup>357</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 20

<sup>358</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 21

22- كَأ، الكافي بالإِسْنَادِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيرٍ عَنْ حَمْرَةَ بِنِ حُمْرَانَ قَالَ: شَكََا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ يَطْلُبُ فَيُصِيبُ وَ لَا يَقْنَعُ وَ تُنَازِعُهُ نَفْسُهُ إِلَى مَا هُوَ أَكْثَرُ مِنْهُ وَ قَالَ عَلِمَنِي شَيْئًا أَنْتَفِعَ بِهِ

(The book) 'Al Kafi' – By the chain from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran who said,

'A man complained to Abu Abdullah<sup>-asws</sup> that he seeks, so he achieves, and he is not contented, and his souls takes him to what is more than it, and he said, 'Teach me something I can benefit with'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ فَأَذْنِ مَا فِيهَا يُغْنِيكَ وَ إِنْ كَانَ مَا يَكْفِيكَ لَا يُغْنِيكَ فَكُلْ مَا فِيهَا لَا يُغْنِيكَ.

Abu Abdullah<sup>-asws</sup> said: 'If whatever suffices you enriches you, then the least of what is in it would enrich you, and if whatever suffices you does not enrich you, then all what is in it will not enrich you'.<sup>359</sup>

23- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ حَنَانِ بْنِ سَدِيرٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ كَانَ أَيْسَرُ مَا فِيهَا يَكْفِيهِ وَ مَنْ لَمْ يَرْضَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ لَمْ يَكُنْ شَيْءٌ مِنْهَا يَكْفِيهِ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from a number of his companions, from Hanan Bin Sadeyr, raising it, said,

'Amir Al-Momineen<sup>-asws</sup> said: 'One who is satisfied from the world with what suffices him, the lease of what is in it would suffice him, and the one who is not satisfied from the world with what suffices him, there will not be anything from him to suffice him'.<sup>360</sup>

<sup>359</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 22

<sup>360</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 129 H 23

## CHAPTER 130 – THE ARROGANCE

Ahadeeth used in Tafseer –

و فِي الْمَجْمَعِ، عَنِ الْبَاقِرِ عَ أَمَّا الْمُؤْمِنُونَ فُتُّرِفَ أَعْمَالُهُمْ وَ أُزُوْحُهُمْ إِلَى السَّمَاءِ فَتُفْتَحُ لَهُمْ أَبْوَابُهَا وَ أَمَّا الْكَافِرُ فَيَصْعَدُ بِعَمَلِهِ وَ رُوحِهِ حَتَّى إِذَا بَلَغَ إِلَى السَّمَاءِ نَادَى مُنَادٍ اهْبِطُوا بِهِ إِلَى سِجِّينَ وَ هُوَ وَادٍ بِحَضْرَمَوْتَ يُقَالُ لَهُ بَرْهُوْتُ.

And in (the book) ‘Al Majma’ – From Al-Baqir<sup>asws</sup>: ‘As for the Momineen, their deeds and their souls rise to the sky, so its doors are opened for them, and as for the Kafir, he (the Angels) ascends with his deeds and his soul until when he reaches to the sky, a caller calls out: ‘Descend with it to Sijjeen!’ – and it is a valley at Hazramaut called Barhout’.

فِي التَّوْحِيدِ عَنِ النَّبِيِّ ص مَنْ أَيْ أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ.

In (the book) ‘Al-Tawheed’ – From the Prophet<sup>saww</sup>: ‘(The obstinate) is the one who refuses to say, ‘There is no god except Allah<sup>azwj</sup>’.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ عَ قَالَ: الْعَنِيدُ الْمُعْرِضُ عَنِ الْحَقِّ.

And it is reported by Ali Bin Ibrahim, from Al-Baqir<sup>asws</sup> having said: ‘The obstinate is the one turning away from the truth’.

وَ فِي الْمَتَّهِدِ فِي خُطْبَةِ الْعَدِيرِ لِأَمِيرِ الْمُؤْمِنِينَ عَ أَفْتَدِرُونَ الْإِسْتِكْبَارَ مَا هُوَ هُوَ تَرْكُ الطَّاعَةِ لِمَنْ أَمَرُوا بِطَاعَتِهِ وَ التَّرَفُّعُ عَلَى مَنْ نَدَبُوا إِلَى مُتَابَعَتِهِ.

And in ‘Al Mutahid’ – ‘In a sermon of Al-Ghadeer of Amir Al-Momineen<sup>asws</sup>: ‘Are you knowing the arrogance, what it is? It is neglecting the obedience of the one having been Commanded with obeying him<sup>asws</sup>, and to raise up the one<sup>asws</sup> having been commissioned to follow him<sup>asws</sup>’.

رَوَى الْعَيَّاشِيُّ أَنَّهُ مَرَّ الْحُسَيْنُ بْنُ عَلِيٍّ عَ عَلَى مَسَاكِينَ قَدْ بَسَطُوا كِسَاءَهُمْ وَ أَلْقَوْا كِسْرًا فَقَالُوا هَلُمَّ يَا ابْنَ رَسُولِ اللَّهِ فَتَنَّى وَرَكَهُ فَأَكَلَ مَعَهُمْ ثُمَّ تَلَا إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْتَكْبِرِينَ.

It is reported by Al-Ayyashi – ‘Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> passed by the poor who had spread their cloaks and cast bread. They said, ‘Come, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!’ He<sup>asws</sup> folded his<sup>asws</sup> cloth and ate with them, then he<sup>asws</sup> recited: Surely Allah<sup>azwj</sup>, He does not Love the arrogant [16:23]’.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَ قَالَ: إِنَّ فِي جَهَنَّمَ لَوَادِيًا لِلْمُسْتَكْبِرِينَ يُقَالُ لَهُ سَقَرٌ شَكَأَ إِلَى اللَّهِ تَعَالَى شِدَّةَ حَرِّهِ وَ سَأَلَهُ أَنْ يَنْفَسَ فَأَذِنَ لَهُ فَتَنَفَسَ فَأُخْرِقَ جَهَنَّمَ.

And it is reported by Ali Bin Ibrahim – From Al-Sadiq<sup>asws</sup> having said: ‘There is a valley in Hell called Saqar. It complained to Allah<sup>azwj</sup> the Exalted of intensity of its own heat and asked Him<sup>azwj</sup> to (Allow it to) breathe. He<sup>azwj</sup> Permitted for it. It breathed, and Hell was burned’.

1- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبَانَ عَنْ حُكَيْمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ أَذْنَى الْإِحْدَادِ قَالَ إِنَّ الْكِبَرَ أَذْنَاهُ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Aban, from Hukeym who said,

'I asked Abu Abdullah<sup>-asws</sup> about the least apostasy. He<sup>-asws</sup> said: 'The arrogance is it's least'<sup>361</sup>

### Explanation – (Ahadeeth only)

بيان: رَوَى عَنْهُ ع يَقُولُ عَنِ اللَّهِ تَعَالَى الْكِبَرِيَاءُ رِدَائِي وَ الْعِظَمَةُ إِزَارِي فَمَنْ نَارَعَنِي فِي شَيْءٍ مِنْهُمَا قَصَمْتُهُ.

'It is reported from him<sup>-asws</sup> saying on behalf of Allah<sup>-azwj</sup> the Exalted: "The Greatness is My<sup>-azwj</sup> Cloak and the Magnificence is My<sup>-azwj</sup> Wrapping. The one who contends (opposes) Me<sup>-azwj</sup> regarding anything from these two, I<sup>-azwj</sup> shall Break him!"

قَالَ رَسُولُ اللَّهِ ص لَنْ يَدْخُلَ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْكِبَرِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ أَحَدَنَا يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَ فِعْلُهُ حَسَنًا فَقَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ لَكِنَّ الْكِبَرَ بَطَرُ الْحَقِّ وَ غَمَصُ النَّاسِ.

'Rasool-Allah<sup>-saww</sup> said: 'He will never enter the Paradise, the one in whose heart is a particle weight of arrogance'. They said, 'O Rasool-Allah<sup>-saww</sup>! One of us loves for his clothes to be good and his deeds to be good'. He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> is Beautiful, He<sup>-azwj</sup> Loves the beauty, but the arrogance refutes the truth and disdains the people'.

قَالَ النَّبِيُّ ص أَعُوذُ بِكَ مِنْ نَفْحَةِ الْكِبَرِيَاءِ.

The Prophet<sup>-saww</sup> said: 'I<sup>-saww</sup> seek Refuge with You<sup>-azwj</sup> from a puff of greatness'.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ.

And Rasool-Allah<sup>-saww</sup> had said: 'He will not enter the Paradise, one who were to have in his heart a particle weight of arrogance'.

ذَكَرَ رَسُولُ اللَّهِ ص جُحُودَ الْحَقِّ فِي حَدِّ الْكِبَرِ وَ الْكُشْفَ عَنْ حَقِيقَتِهِ.

Rasool-Allah<sup>-saww</sup> mentioned: 'Rejection of the truth is within the limit of arrogance, and the uncovering from its reality'.

وَ قَالَ مَنْ سَفِهَ الْحَقَّ وَ غَمَصَ النَّاسَ.

'And he<sup>-saww</sup> said: '(The arrogant is) is one who stultifies the truth and disdains the people'.

<sup>361</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 1



شَرَحَ رَسُولُ اللَّهِ ﷺ الْكِبْرَ هَاتَيْنِ الْأَفْتَيْنِ إِذْ سَأَلَهُ ثَابِتُ بْنُ قَيْسٍ فَقَالَ يَا رَسُولَ اللَّهِ ﷺ إِنِّي امْتُزُّ حُبَّ إِلَيَّ مِنَ الْجَمَالِ مَا تَرَى أَفَمِنَ الْكِبْرِ هُوَ فَقَالَ ﷺ لَا وَ لَكِنَّ الْكِبْرَ مِنْ بَطْرِ الْحَقِّ وَ غَمْصِ النَّاسِ.

Rasool-Allah<sup>-azwj</sup> explained the arrogance with these two plagues when Sabit Bin Qays had asked him<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! I am a man, the beauty is beloved to me what you<sup>-saww</sup> can see. Is it from the arrogance?' He<sup>-saww</sup> said: 'No, but the arrogance is from refuting the truth and disdaining (look down on) the people'.

و فِي حَدِيثٍ آخَرَ مِنْ سَفَهِ الْحَقِّ.

And in another Hadeeth: 'The arrogant is) one who stultifies the truth'.

قَالَ ﷺ أَفَقَةُ الْعُلَمَاءِ.

He<sup>-saww</sup> said: 'Plague of the scholars is the snobbery'.

قَالَ النَّبِيُّ ﷺ إِذَا سَمِعْتُمُ الرَّجُلَ يَقُولُ هَلَكَ النَّاسُ فَهُوَ أَهْلُكُهُمْ.

The Prophet<sup>-saww</sup> said: 'When you hear the man saying, 'The people are destroyed', so he is the one who has destroyed them'.

و رُوِيَ أَنَّ رَجُلًا فِي بَنِي إِسْرَائِيلَ يُقَالُ لَهُ خَلِيعُ بَنِي إِسْرَائِيلَ لِكَثْرَةِ فُسَادِهِ مَرَّ بِرَجُلٍ يُقَالُ لَهُ عَابِدُ بَنِي إِسْرَائِيلَ وَ كَانَتْ عَلَى رَأْسِ الْعَابِدِ عِمَامَةٌ تُظِلُّهُ

And, it is reported, 'There was a man among the children of Israel called 'Immoral one in the children of Israel' due to the abundance of his mischief. He passed by a man called 'Worshipper in the children of Israel', and there was a cloud on the head of the worshipper, shading him.

لَمَّا مَرَّ الْخَلِيعُ بِهِ فَقَالَ الْخَلِيعُ فِي نَفْسِهِ أَنَا خَلِيعُ بَنِي إِسْرَائِيلَ كَيْفَ أَجْلِسُ بِجَنْبِهِ وَ قَالَ الْعَابِدُ هُوَ خَلِيعُ بَنِي إِسْرَائِيلَ كَيْفَ يَجْلِسُ إِلَيَّ فَأَنْفَ مِنْهُ وَ قَالَ لَهُ فَمَ عَنِّي

When the immoral passed by him, the immoral said within himself, 'I am immoral in the children of Israel. How can I sit besides him?' And the worshipper (said within himself), 'He is immoral in the children of Israel. How can he sit (next) to me?' He turned away from him and said to him, 'Arise away from me!'

فَأَوْحَى اللَّهُ إِلَى نَبِيِّ ذَلِكَ الزَّمَانِ مُرْمَهَا فَلْيَسْتَأْنِفَا الْعَمَلَ فَقَدْ غَفَرْتُ لِلْخَلِيعِ وَ أَحْبَبْتُ عَمَلَ الْعَابِدِ.

Allah<sup>-azwj</sup> Revealed to a Prophet<sup>-as</sup> of that time: "Instruct them, so let them resume the deeds, for I<sup>-azwj</sup> have Forgiven the immoral and have Confiscated the deeds of the worshipper!"

و فِي حَدِيثٍ آخَرَ فَتَحَوَّلَتِ الْعِمَامَةُ إِلَى رَأْسِ الْخَلِيعِ.

And in another Hadeeth: 'The cloud transferred to the head of the immoral'.

و سَمِعَ قَوْلَ رَسُولِ اللَّهِ ﷺ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبَرٍ.

*And the words of Rasool-Allah<sup>-saww</sup> were heard: 'He will not enter the Paradise, one who were to have in his heart a weight of a mustard seed of arrogance'.*

و من أحوال رسول الله ص حتى أنه كان يأكل على الأرض و يقول إنما أنا عبد أكل كما يأكل العبد.

*And from situations of Rasool-Allah<sup>-saww</sup>, to the extent that he<sup>-saww</sup> used to eat upon the ground and saying: 'But rather, I<sup>-saww</sup> am a slave eating just as the slaves tend to eat'.*

و قيل لسلمان لم لا تلبس ثوبا جيدا فقال إنما أنا عبد فإذا أعتقت يوما لبست.

*And it was said to Salman<sup>-ra</sup>, 'Why are you<sup>-as</sup> not wearing new clothes?' He<sup>-ra</sup> said, 'I<sup>-ra</sup> am a slave. One day when I<sup>-ra</sup> am freed, I<sup>-ra</sup> shall wear'.*

و قد قال عليّ صلوات الله عليه و من أراد أن ينظر إلى رجل من أهل النار فلينظر إلى رجل قاعد و بين يديه قوم قيام.

*And Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'One who wants to look at a man from the people of Fire, let him look at a man seated and in front of him are a group of people standing'.*

و قال عليّ ع لا ينقص الرجل من كماله ما حمل من شيء إلى عياله.

*And Ali<sup>-asws</sup> said: 'The man will not be reduced from his perfection for as long as he carries something to his dependants'.*

و قال بعضهم رأيت علياً اشترى لحماً بدينهم فحمله في ملحفته فقال أحمل عنك يا أمير المؤمنين قال لا أبو العيال أحق أن يحمل.

*And one of them said, 'I saw Ali<sup>-asws</sup> buying meat for a Dirham. He<sup>-asws</sup> carried it in his wrapping. He (I) said, 'I shall carry it on your<sup>-asws</sup> behalf, O Amir Al-Momineen<sup>-asws</sup>!' He<sup>-asws</sup> said: 'No! The father of dependants is more rightful to carry it'.*

و قد قال رسول الله ص البداة من الإيمان.

*And Rasool-Allah<sup>-saww</sup> said: 'The (wearing of) lowly clothes is from the Eman'.*

و عوبت عليّ ع في إزار مرقوع فقال: يفتدي به المؤمن و يخشع له القلب.

*And Ali<sup>-asws</sup> was reproached regarding a patched trouser. He<sup>-asws</sup> said: 'The Momin can emulate with it and the heart will be humble for him'.*

و قال عيسى ع جودة الثياب حيلاء القلب.

*Isa<sup>-as</sup> said: 'Good clothes are snobbery of the heart'.*

و قد قال رسول الله ص من ترك زينة لله و وضع ثياباً حسنة تواضعاً لله و ابتغاء وجهه كان حقاً على الله أن يَدْخِلَهُ عِبْرِي الْجَنَّةِ.

*And Rasool-Allah<sup>-saww</sup> had said: ‘One who neglects adornment for the Sake of Allah<sup>-azwj</sup> and places down excellent clothes in humbleness to Allah<sup>-azwj</sup> and seeking His<sup>-azwj</sup> Face, would have a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Enters him in the splendid Paradise’.*

وَقَدْ سِيلَ نَبِيْنَا ص مِنَ الْجَمَالِ فِي الثِّيَابِ هَلْ هُوَ مِنَ الْكِبَرِ فَقَالَ لَا وَ لَكِنَّ الْكِبَرِ مِنْ سَفَهِ الْحَقِّ وَ غَمَصِ النَّاسِ.

*And the Prophet<sup>-saww</sup> had been asked of the beauty in the clothes, ‘Is it from the arrogance?’ He<sup>-saww</sup> said: ‘No! But the arrogance is from stultifying (humiliating) the truth and disdaining the people’.*

وَقَدْ قَالَ ص كُلُّوا وَ اشْرَبُوا وَ ابْسُوا وَ تَصَدَّقُوا فِي غَيْرِ سَرْفٍ وَ لَا بُحْلِ إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ.

*And he<sup>-saww</sup> said: ‘Eat, and drink, and wear, and give charity without being extravagant and do not be miserly. Allah<sup>-azwj</sup> Loves to See the impacts of His<sup>-azwj</sup> bounties upon His<sup>-azwj</sup> servants’.*

وَقَالَ عِيسَى ع مَا لَكُمْ تَأْتُونِي وَ عَلَيْكُمْ ثِيَابُ الرُّهْبَانِ وَ قُلُوبُكُمْ قُلُوبُ الدِّثَابِ الضَّوَارِي الْبُسُوتِ ثِيَابِ الْمُلُوكِ وَ أَلْبِنُوا قُلُوبَكُمْ بِالْحَشْيَةِ.

*And Isa<sup>-as</sup> said: ‘What is the matter with you all? You are coming to me and upon you are clothes if the Monks while your hearts are hearts of predatory wolves. Wear kingly clothes and soften your hearts with the humbleness!’*

2- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْكِبَرُ قَدْ يَكُونُ فِي شِرَارِ النَّاسِ مِنْ كُلِّ جَنْسٍ وَ الْكِبَرُ رِءَاءُ اللَّهِ فَمَنْ نَازَعَ اللَّهَ عَزَّ وَ جَلَّ رِءَاءَهُ لَمْ يَزِدْهُ اللَّهُ إِلَّا سَقَاةً

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Al-Husayn Bin Abu Al A’ala,

‘Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘The arrogance happens to be among the evil people from every genus, and the arrogance (Greatness) is a Cloak of Allah<sup>-azwj</sup>. The one who contends Allah<sup>-azwj</sup> Mighty and Majestic of His<sup>-azwj</sup> Cloak, Allah<sup>-azwj</sup> will not Increase him except in lowliness.

إِنَّ رَسُولَ اللَّهِ مَرَّ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَ سَوْدَاءُ تَلْفُطُ السَّرِقِينَ فَبِيلَهَا تَنَحَّى عَنْ طَرِيقِ رَسُولِ اللَّهِ ص فَقَالَتْ إِنَّ الطَّرِيقَ لَمُعْرَضٌ

Rasool-Allah<sup>-saww</sup> passed by in one of the streets of Al Medina, and black lady was scooping the manure. It was said to her, ‘Step away from the way of Rasool-Allah<sup>-saww</sup>!’ She said, ‘The road is wide (enough)!’

فَهُمْ بِهَا بَعْضُ الْقَوْمِ أَنْ يَتَنَاوَلَهَا فَقَالَ رَسُولُ اللَّهِ ص دَعُوهَا فَإِنَّهَا جَبَّارَةٌ.

One of the group intended to grab her (and push her aside). Rasool-Allah<sup>-saww</sup> said: ‘Leave her, for she is tyrannous!’<sup>362</sup>

## Notes –

<sup>362</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 2

قَالَ فِي النَّهَايَةِ فِي الْحَدِيثِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْعَظَمَةُ إِزَارِي وَ الْكِبَرِيَاءُ رِدَائِي.

He said in (the book) 'Al-Nihaya' in the Hadeeth: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: "The Magnificence is My<sup>-azwj</sup> Wrapping and the Greatness is My<sup>-azwj</sup> Cloak!"

3- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْعَلَاءِ بْنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع الْعِزُّ رِثَاءُ اللَّهِ وَ الْكِبَرُ إِزَارُهُ فَمَنْ تَنَاوَلَ شَيْئاً مِنْهُ أَكْبَهُ اللَّهُ فِي جَهَنَّمَ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Al A'ala Bin Al Fuzeyl,

'From Abu Abdullah<sup>-asws</sup> having said: 'Abu Ja'far<sup>-asws</sup> said: 'The Honour is a Cloak of Allah<sup>-azwj</sup> and the Greatness is His<sup>-azwj</sup> Wrapping. The one who takes anything from it, Allah<sup>-azwj</sup> will Fling him into the Fire!''<sup>363</sup>

4- كَأ، الكافي عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ عَمْرٍاءَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْكِبَرُ رِثَاءُ اللَّهِ وَ الْمُتَكَبِّرُ يُنَارِعُ اللَّهَ رِثَاءَهُ.

(The book) 'Al Kafi' – From Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba, from Ma'mar Bin Umar Bin Ata'a,

'From Abu Ja'far<sup>-asws</sup> having said: 'The arrogance (Greatness) is a Cloak of Allah<sup>-azwj</sup>, and the arrogant person contends Allah<sup>-azwj</sup> of His<sup>-azwj</sup> Cloak''<sup>364</sup>

5- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَبَلَةَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكِبَرُ رِثَاءُ اللَّهِ فَمَنْ نَارَعَ اللَّهَ شَيْئاً مِنْ ذَلِكَ أَكْبَهُ اللَّهُ فِي النَّارِ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Muhammad Bin Ali, from Abu Jameela, from Lays Al Muradi,

'From Abu Abdullah<sup>-asws</sup> having said: 'The arrogance (Greatness) is a Cloak of Allah<sup>-azwj</sup>. The one who contends Allah<sup>-azwj</sup> of anyone from that, Allah<sup>-azwj</sup> will Fling him into the Fire''<sup>365</sup>

6- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُزُورَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Al Qasim Bin Urwah, from Abdullah Bin Bukeyr, from Zurara,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> both said: 'He will not enter the Paradise, one in whose heart is a particle weight of arrogance''<sup>366</sup>

<sup>363</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 3

<sup>364</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 4

<sup>365</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 5

<sup>366</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 6

7- كذا، الكافي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنَ الْكِبْرِ

(The book) 'Al Kafi' – From Ali, from Muhammad Bin Isa, from Yunus, from Abu Ayoub, from Muhammad Bin Muslim,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'He will not enter the Paradise, one in whose heart is a weight of a mustard seed of arrogance'.

قَالَ فَاسْتَرْجَعْتُ

He (the narrator) said, 'I said: 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>'.

فَقَالَ مَا لَكَ تَسْتَرْجِعُ قُلْتُ لِمَا سَمِعْتُ مِنْكَ

He<sup>-asws</sup> said: 'What is the matter you said that?' I said, 'Due to what I heard from you<sup>-asws</sup>!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا أَعْنِي الْجُحُودَ إِنَّمَا هُوَ الْجُحُودُ.

He<sup>-asws</sup> said: 'It isn't where you are going (with it). But rather, I<sup>-asws</sup> meant the rejection (of Al Wilayah). But rather, it (arrogance) is the rejection (of Al Wilayah)'".<sup>367</sup>

8- كذا، الكافي عَنْ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ بْنِ الْحَرِّ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكِبَرُ أَنْ تَعْمِصَ النَّاسَ وَ تَسْفَهُ الْحَقَّ.

(The book) 'Al Kafi' – From Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Ayoub Bin Al Hurr, from Abdul A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'The arrogance is that you disdain the people and stultify the truth'".<sup>368</sup>

9- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ أَعْظَمَ الْكِبَرِ عَمَصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul A'ala Bin Ayn who said,

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'The mightiest of arrogance is disdain for the people and stultifying the truth'.

قَالَ قُلْتُ وَ مَا عَمَصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ

He (the narrator) said, 'I said, 'And what is, disdain for the people and stultifying the truth?'

<sup>367</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 7

<sup>368</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 8

قَالَ يَجْهَلُ الْحَقُّ وَ يَطْعُنُ عَلَى أَهْلِهِ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ نَارَعَ اللَّهَ عَزَّ وَ جَلَّ رِدَاءَهُ.

He<sup>-asws</sup> said: 'Ignoring the truth and taunting upon its people. The one who does that, so he has contended Allah<sup>-azwj</sup> Mighty and Majestic of His<sup>-azwj</sup> Cloak'.<sup>369</sup>

10- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ بُكَيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي جَهَنَّمَ لَوَادِيًا لِلْمُتَكَبِّرِينَ يُقَالُ لَهُ سَقَرٌ شَكَا إِلَى اللَّهِ عَزَّ وَ جَلَّ شِدَّةَ حَرِّهِ وَ سَأَلَهُ أَنْ يَأْذُنَ لَهُ أَنْ يَنْتَفَسَ فَنَتَفَسَ فَأُحْرِقَ جَهَنَّمُ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Ibn Abu Bukeyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'In Hell there is a valley for the arrogant ones called Saqar. It had complained to Allah<sup>-azwj</sup> Mighty and Majestic of the severity of its own heat and asked Him<sup>-azwj</sup> to Permit it to breathe. It breathed, and Hell burned'.<sup>370</sup>

11- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَبَّاسٍ عَنْ ابْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَحْمَدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْمُتَكَبِّرِينَ يُجْعَلُونَ فِي صُورِ الدَّرِّ يَتَوَطَّوهُمْ النَّاسُ حَتَّى يَفْرُغَ اللَّهُ مِنَ الْحِسَابِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Sinan, from Dawood Bin Farqad, from his brother who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The arrogant ones will be Made to be in the image of particles. The people will trample them until Allah<sup>-azwj</sup> is Free from the Reckoning'.<sup>371</sup>

12- كَأ، الكافي عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَمْرِو بْنِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمْرِو بْنِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا الْكِبَرُ

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbat, from his uncle Yaqoub Bin Salim, from Abdul A'ala,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'What is the arrogance?'

فَقَالَ أَكْظَمُ الْكِبَرِ أَنْ تَسْفَهُ الْحَقَّ وَ تَعْمِصَ النَّاسَ

He<sup>-asws</sup> said: 'The mightiest arrogance is that you stultify the truth and disdain the people'.

قُلْتُ وَ مَا تَسْفُهُ الْحَقَّ

I said, 'And what is stultifying the truth?'

قَالَ يَجْهَلُ الْحَقَّ وَ تَطْعُنُ عَلَى أَهْلِهِ.

<sup>369</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 9

<sup>370</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 10

<sup>371</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 11

He<sup>-asws</sup> said: 'Ignoring the truth and taunting upon its people'.<sup>372</sup>

13- كا، الكافي عن العِدَّةِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنِّي أَكُلُ الطَّعَامَ الطَّيِّبَ وَ أَشْمُ الرِّيحَ الطَّيِّبَةَ وَ أَزْكُبُ الدَّابَّةَ الْفَارِهَةَ وَ يَتَّبِعُنِي الْعُلَامُ فَتَرَى فِي هَذَا شَيْئاً مِنَ التَّجَرُّ فَلَا أَفْعَلُهُ

(The book) 'Al Kafi' – From the number, from Yaquob Bin Yazeed, from Muhammad Bin Umar Bin Yazeed, from his father who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I tend to eat the good food, and smell the aroma of perfume, and ride the glorious animal, and buy the slave. (If) you<sup>-asws</sup> see anything from the tyranny in it, so I will not do it!'

فَأُطْرَقَ أَبُو عَبْدِ اللَّهِ عِ ثُمَّ قَالَ إِنَّمَا الْجَبَّارُ الْمَلْعُونُ مِنْ عَمَصِ النَّاسِ وَ جَهِلِ الْحَقِّ

Abu Abdullah<sup>-asws</sup> lowered his<sup>-asws</sup> head, then said: 'But rather, the tyrant is the accursed, one who disdains the people and ignores the truth'.

قَالَ عُمَرُ قُلْتُ أَمَّا الْحَقُّ فَلَا أَجْهَلُهُ وَ الْعَمَصُ لَا أُدْرِي مَا هُوَ

Umar (the narrator) said, 'I said, 'As for the truth, I do not ignore it, and the disdaining, I don't know what it is'.

قَالَ مَنْ حَقَّرَ النَّاسَ وَ تَجَبَّرَ عَلَيْهِمْ فَذَلِكَ الْجَبَّارُ.

He<sup>-asws</sup> said: 'One who belittles the people and is tyrannical upon them, so that is the tyrant'.<sup>373</sup>

14- كا، الكافي عن مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عِ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ هُمْ عَذَابُ أَلِيمٍ شَيْخٌ زَانٍ وَ مَلِكٌ جَبَّارٌ وَ مُقَلٌّ مُخْتَالٌ.

(The book) 'Al Kafi' – From Muhammad Bin Ja'far, from Muhammad Bin Abdul Hameed, from Aasim Bin Humeid, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three, **Allah will neither Speak to them, nor will He Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77]** – and elderly adulterer, and a tyrannical king, and an arrogant self-deceiving one'.<sup>374</sup>

15- كا، الكافي عن العِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: إِنَّ يُوسُفَ عِ لَمَّا قَدِمَ عَلَيْهِ الشَّيْخُ يَعْقُوبُ عِ دَخَلَهُ عِزُّ الْمَلِكِ فَلَمْ يَنْزِلْ إِلَيْهِ فَهَبَطَ عَلَيْهِ جَبْرِئِيلُ فَقَالَ يَا يُوسُفُ ابْسُطْ رَا حَتَكَ

<sup>372</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 12

<sup>373</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 13

<sup>374</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 14

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from the one who narrated it,

'From Abu Abdullah<sup>asws</sup> having said: 'Yusuf<sup>as</sup>, when the old Yaqoub<sup>as</sup> arrived to him<sup>as</sup>, the kingly might entered him<sup>as</sup>, so he<sup>as</sup> did not descend (from his<sup>as</sup> horse to him<sup>as</sup>. Jibraeel<sup>as</sup> descended to him<sup>as</sup> and said: 'O Yusuf<sup>as</sup>, extend your<sup>as</sup> palm!'

فَخَرَجَ مِنْهَا نُورٌ سَاطِعٌ فَصَارَ فِي جَوِّ السَّمَاءِ فَقَالَ يُوسُفُ ع مَا هَذَا النُّورُ الَّذِي خَرَجَ مِنْ رَاحَتِي

A shining Noor (light) came out from it, and it came to be in the atmosphere of the sky. Yusuf<sup>as</sup> said: 'What is this Noor which has emerged from my<sup>as</sup> palm?'

فَقَالَ نُرْعَتِ النَّبُوَّةُ عَنْ عَقِبِكَ عُثُوبَةً لِمَا لَمْ تَنْزِلْ إِلَى السَّيِّخِ يَعْقُوبَ فَلَا يَكُونُ مِنْ عَقِبِكَ نَبِيٌّ.

He<sup>as</sup> said: 'The Prophet-hood has been removed from your<sup>as</sup> posterity when you<sup>as</sup> did not descend to the old Yaqoub'. So there cannot happen to be any Prophet<sup>as</sup> from his<sup>as</sup> posterity".<sup>375</sup>

16- كذا، الكافي عن عليٍّ عن أبيه عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قال: ما من عبدٍ إلَّا وفي رأسه حكمةٌ وملكٌ يُمسِكُها فإذا تكبرَ قال له اتضع وضعك الله فلا يزال أعظم الناس في نفسه وأصغر الناس في أعين الناس

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from one of his companions,

'From Abu Abdullah<sup>asws</sup> having said: 'There is none from a servant except and there is rein in his head and an Angel withholds it. When he is arrogant, he says to him, 'Be humble! May Allah<sup>azwj</sup> Drop you!' So the people do not cease to be mighty in himself, and he becomes smallest of the people in eyes of the people.

وإذا تواضع رفعها الله عز وجل ثم قال له انتعش نعشك الله فلا يزال أصغر الناس في نفسه وأرفع الناس في أعين الناس.

And when he is humble, Allah<sup>azwj</sup> Mighty and Majestic Raises him, then he says to him: 'Be dignified! May Allah<sup>azwj</sup> Dignify you!' So the people do not cease to be smallest in himself and becomes loftiest of the people in eyes of the people".<sup>376</sup>

بيان: قال النبي ص ما من أحدٍ إلَّا وله ملكانٌ وعليه حكمةٌ يُمسِكُانه بها فإن هو رفع نفسه جَبدَها ثم قال اللهم ضعه فإن وضع نفسه قال اللهم ارفعه.

**Explanation –** 'The Prophet<sup>saww</sup> said: 'There is no one except and there are two Angels for him, and there is a rein upon him withholding him with it. If he raises himself, they pull it, then say, 'O Allah<sup>azwj</sup>, Drop him!' If he drops himself, they say, 'O Allah<sup>azwj</sup>, Raise him!''

17- كذا، الكافي عن محمد بن يحيى عن محمد بن أحمد عن بعض أصحابه عن النهدي عن يزيد بن إسحاق عن عبد الله بن المنذر عن عبد الله بن بكير قال قال أبو عبد الله ع ما من أحدٍ تَبَّه إلَّا من ذلَّةٍ يجدها في نفسه.

<sup>375</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 15

<sup>376</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 16



(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Al Nahdy, from Yazeed Bin Is'haq a poet, from Abdullah Bin Al Munzir, from Abdullah Bin Bukeyr who said,

'Abu Abdullah<sup>-asws</sup> said: 'There is no one it (arrogance) comes to him, except from a disgrace he finds within himself'.<sup>377</sup>

و فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلَّا لِدَلَّةٍ وَجَدَهَا فِي نَفْسِهِ.

And in another Hadeeth from Abu Abdullah<sup>-asws</sup> having said: 'There is no man who is arrogant except due to a disgrace he finds being within himself'.<sup>378</sup>

18- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ ع وَ مَنْ ذَهَبَ أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

(The book) 'Al Kafi' – From Ali, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Giyas,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said: 'And one who goes around that there is a merit for him over another, so he is from the arrogant ones!'

فَقُلْتُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَاقِبَةِ إِذَا رَأَهُ مُرْتَكِبًا لِلْمَعَاصِي

I said, 'But rather he sees that there is merit for him over him due to the (spiritual) well-being when he sees him inclining to the disobedience?'

فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ عُفْرَ لَهُ مَا أَتَى وَ أَنْتَ مُؤَقَّوْفٌ مُحَاسَبٌ أَمَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى ع الْحَدِيثِ.

Far be it! Far be it! Perhaps there happens to be Forgiveness for him of what he has committed while you will be paused, Reckoned. Have you not recited the story of the magicians (with) Musa<sup>-as</sup>? – the Hadeeth'.<sup>379</sup>

19- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى رَسُولُ اللَّهِ ص رَجُلًا فَقَالَ يَا رَسُولَ اللَّهِ ص أَنَا فُلَانٌ بُنْ فُلَانٍ حَتَّى عَدَّ تِسْعَةً فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنَّكَ عَاشِرُهُمْ فِي النَّارِ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man came to Rasool-Allah<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! I am so and so, son of so and so' – until he had counted nine (generations). Rasool-Allah<sup>-saww</sup> said: 'But you will be their tenth one in the Fire'.<sup>380</sup>

20- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفَنُ الْحُسْبِ الْإِفْتِخَارُ وَ الْعُجْبُ.

<sup>377</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 17 a

<sup>378</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 17 b

<sup>379</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 18

<sup>380</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 19

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The plague of lineage is the priding and the self-fascination''.<sup>381</sup>

21- كَا، الكافي عن الأشعري عن محمد بن عبد الجبار عن محمد بن إسماعيل عن حنان عن عتبة بن بشير الأسدي قال: قلت لأبي جعفر ع أنا عتبة بن بشير الأسدي وأنا في الحسب الضخم من قومي

(The book) 'Al Kafi' – Al Ash'ary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan, from Uqba Bin Bashir Al Asady who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'I am Uqba Bin Bashir Al Asady, and I am from the big ancestry of my people'.

قَالَ فَقَالَ مَا تَمُرُّ عَلَيْنَا بِحَسَبِكَ إِنَّ اللَّهَ تَعَالَى رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ وَضِعاً إِذَا كَانَ مُؤْمِناً وَوَضَعَ بِالْكَفْرِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ شَرِيفاً إِذَا كَانَ كَافِراً فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالتَّقْوَى.

He (the narrator) said, 'He<sup>-asws</sup> said: 'What are you conferring upon us<sup>-asws</sup> with your ancestry? Allah<sup>-azwj</sup> the Exalted Raised the one whom the people were naming as lowly, due to the Eman, when he was a Momin, and He<sup>-azwj</sup> Dropped the one whom the people were naming as noble, due to the Kufr, when he was a Kafir. There isn't any merit for anyone over anyone except by the piety''.<sup>382</sup>

22- كَا، الكافي عن العبد عن البرقي عن ابن عيسى عن ابن الصَّحَّاحِ قَالَ قَالَ أَبُو جَعْفَرٍ ع عَجَباً لِلْمُخْتَالِ الْفُجُورِ وَ إِنَّمَا خُلِقَ مِنْ نُطْفَةٍ ثُمَّ يَعُودُ حَيْفَةً وَ هُوَ فِيمَا بَيْنَ ذَلِكَ لَا يَدْرِي مَا يُصْنَعُ بِهِ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Isa, from Ibn Al Zahhak who said,

'Abu Ja'far<sup>-asws</sup> said: 'Surprise at the boaster, the priding one, and rather he has been Created from a seed, then he will return as a carcass, and in what is between that, he does not know what is done with him''.<sup>383</sup>

23- لِي، الأمايلي للصدوق عن الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَمَقَّتْ النَّاسِ الْمُنَكِيرُ.

(The book) 'Al Amaali' of Al Sadouq,

'From Al-Sadiq<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The most abhorrent of the people is the arrogant one''.<sup>384</sup>

- وَ عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يَسْتَكْبِرُ يَضَعُهُ اللَّهُ.

<sup>381</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 20

<sup>382</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 21

<sup>383</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 22

<sup>384</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 23 a

And from him<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who is arrogant, Allah<sup>-azwj</sup> Drops him’’.<sup>385</sup>

24- لي، الأماالي للصدوق عن حمزة العلوي عن علي عن أبيه عن ابن أبي عمير عن حفص بن البختري عن الصادق عن أبيه عن جدّه ع قال: وقع بين سلمان الفارسي رحمه الله وبين رجل كلام وخصومة فقال له الرجل من أنت يا سلمان

(The book) ‘Al Amaali’ of Al Sadouq – From Hamza Al Alawy, from Ali, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘(Heated) talk and dispute occurred between Salman Al Farsi<sup>-ra</sup> and a man. The man said to him<sup>-ra</sup>, ‘Who are you<sup>-asws</sup>, O Salman<sup>-ra</sup>?’

فقال سلمان أما أولاي و أولاك فتطقت قدرة و أما أخراي و أخراك فجيفة متينة فإذا كان يوم القيامة و وضعت الموازين فمن ثقل ميزانه فهو الكريم و من خفت ميزانه فهو اللئيم.

Salman<sup>-ra</sup> said: ‘As for my<sup>-ra</sup> beginning and yours, it is a filthy seed, and as for my<sup>-ra</sup> ending and yours, it is a stinky carcass. When it will be the Day of Qiyamah and the Scales are set up, the one whose scale is heavy, he would be the honourable, and one whose scale is light, he would be the lowly’.<sup>386</sup>

25- ب، قرب الإسناد عن هارون عن ابن صدقة عن جعفر عن آبائه ع قال قال رسول الله ص إن أحبكم إلي و أقربكم مني يوم القيامة مجلساً أحسنكم خلقاً و أشدكم تواضعاً و إن أبعدكم يوم القيامة مني التزاورون و هم المستكبرون.

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

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The most beloved of you all to me<sup>-saww</sup> and your closest from me<sup>-saww</sup> on the Day of Qiyamah of a seat will be the best of you in morals, and most intense of you in humbleness; and the remotest of you from me<sup>-saww</sup> on the Day of Qiyamah would be the braggers, and they are the arrogant ones’.<sup>387</sup>

26- مع، معاني الأخبار عن أبيه عن علي عن أبيه عن ابن مَعْبُد عن ابن خَالِد عن الرضا عن أبيه عن جدّه ع قال: إن الله تبارك و تعالى ليبيعض البيت اللحم و اللحم السمين

(The book) ‘Ma’any Al Akhbaar’ – From his father, from Ali, from his father, from Ibn Mabad, from Ibn Khalid,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Hates the house of meat, and the fat meat!’

قال له بعض أصحابه يا ابن رسول الله ص إننا لنحب اللحم و ما تخلو بيوتنا منه فكيف ذاك

<sup>385</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 23 b

<sup>386</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 24

<sup>387</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 25

One of his<sup>-asws</sup> companions said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We tend to love the meat, and our houses are not empty from it! So how is that?’

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا الْبَيْتُ اللَّحْمُ الَّذِي يُؤْكَلُ فِيهِ لُحُومُ النَّاسِ بِالْغَيْبَةِ وَأَمَّا اللَّحْمُ السَّمِينُ فَهُوَ الْمُتَكَبِّرُ الْمُتَبَخِّرُ الْمُخْتَالُ فِي مَشْيِهِ.

He<sup>-asws</sup> said: ‘It isn’t where you are going (with it)! But rather, the house of meat is the one the meat of people is eaten in it by the backbiting, and as for the fat meat, he is the arrogant, the bragger, and swaggering in his walk’.<sup>388</sup>

27- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله تعالى وَ لَا تَمْشِي فِي الْأَرْضِ مَرَحًا يَقُولُ بِالْعِظَمَةِ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of the Exalted: **And do not puff your cheeks (arrogantly) towards the people, nor walk in the land proudly, surely Allah does not Love every self-conceited boaster [31:18].** He<sup>-asws</sup> said: ‘With the greatness’.<sup>389</sup>

28- فس، تفسير القمي أبي عن ابن أبي عمير عن ابن بكير عن أبي عبد الله قال: إِنَّ فِي جَهَنَّمَ لَوَادِيًا لِلْمُتَكَبِّرِينَ يُقَالُ لَهُ سَقَرٌ شَكَا إِلَى اللَّهِ شِدَّةَ حَرِّهِ وَ سَأَلَهُ أَنْ يَنْقُصَ فَأُذِنَ لَهُ فَتَنَّقَسَ فَأُحْرِقَ جَهَنَّمُ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Bukeyr,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘In Hell there is a valley for the arrogant ones called Saqar. It had complained to Allah<sup>-azwj</sup> of the severity of its own heat and asked Him<sup>-azwj</sup> to breathe. He<sup>-azwj</sup> Permitted for it, so Hell burned’.<sup>390</sup>

29- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع قال: إِنَّ الْفَرْحَ وَ الْمَرَحَ وَ الْحِيَلَاءَ كُلُّ ذَلِكَ فِي الشِّرْكِ وَ الْعَمَلِ فِي الْأَرْضِ بِالْمَعْصِيَةِ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The joyfulness, and the fun, and the snobbery, all that is in the Shirk, and (so is) the working in the earth with the disobedience (to Allah<sup>-azwj</sup>)’.<sup>391</sup>

30- ل، الخصال عن أبيه عن سعد عن ابن يزيد عن ابن أبي نجران رفعه إلى أبي عبد الله ع قال: مَنْ رَفَعَ جَنْبِيَهُ وَ حَصَفَ نَعْلَهُ وَ حَمَلَ سِلْعَتَهُ فَقَدْ أَمِنَ مِنَ الْكِبَرِ.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Najran,

‘Raising it to Abu Abdullah<sup>-asws</sup> having said: ‘One who patches his pocket (clothes), and repairs his slipper, and carries his goods, so he is safe from the arrogance’.<sup>392</sup>

<sup>388</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 26

<sup>389</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 27

<sup>390</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 28

<sup>391</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 29

<sup>392</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 30

31- ل، الخصال في وصية النبي ص إلى علي ع يا علي أَمَّاكَ عَنْ ثَلَاثِ خِصَالٍ عِظَامِ الْحَسَدِ وَ الْحِرْصِ وَ الْكِبْرِ.

(The book) 'Al Khisaal' –

'In a bequest of the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! I<sup>-saww</sup> forbid you<sup>-asws</sup> from three characteristics – the mighty envy, and the greed, and the arrogance".<sup>393</sup>

32- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ هَاشِمٍ عَنِ الْفَارِسِيِّ عَنِ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: مَرَّ رَسُولُ اللَّهِ ص عَلَى جَمَاعَةٍ فَقَالَ عَلَى مَا اجْتَمَعْتُمْ

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Ibn Hashim, from Al Farsi, from Al Ja'fari, from Muhammad Bin Al-Husayn Bin Zayd, from his father,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> passed by a group. He<sup>-saww</sup> said: 'What have you gathered upon?'

فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا يَجُنُّونُ يُصْرَعُ فَاجْتَمَعْنَا عَلَيْهِ

They said, 'O Rasool-Allah<sup>-saww</sup>! This is a mad man having a fit, so we gathered to him'.

فَقَالَ لَيْسَ هَذَا يَجُنُّونُ وَ لَكِنَّهُ الْمُبْتَلَى

He<sup>-saww</sup> said: 'This one isn't insane, but he is afflicted'.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِالْمَجْنُونِ حَقِّ الْمَجْنُونِ

Then he<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all insane one as is right of insanity?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ الْمُبْتَخِرُ فِي مَشْيِهِ النَّاطِرُ فِي عِطْفِيهِ الْمُخْرِكُ جَنْبِيهِ بِمَنْكِبِيهِ يَتَمَتَّى عَلَى اللَّهِ جَنَّتُهُ وَ هُوَ يَعْصِيهِ الَّذِي لَا يُؤْمِنُ شَرُّهُ وَ لَا يُرْجَى خَيْرُهُ فَذَلِكَ الْمَجْنُونُ وَ هَذَا الْمُبْتَلَى.

He<sup>-saww</sup> said: 'The one swaggering in his walk, the looker in his turns, the mover of his sides with his shoulders, wishing to Allah<sup>-azwj</sup> of His<sup>-azwj</sup> Paradise while he is disobeying Him<sup>-azwj</sup>, the one his evil is not safe from nor is his good hoped for. So, that is the insane, and this one is afflicted".<sup>394</sup>

33- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أُتُوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَجِبْتُ لِابْنِ آدَمَ أَوَّلُهُ نُطْفَةٌ وَ آخِرُهُ حَيْفَةٌ وَ هُوَ قَائِمٌ بَيْنَهُمَا وَعَاءٌ لِلْعَاطِطِ ثُمَّ يَتَكَبَّرُ.

<sup>393</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 31

<sup>394</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 32

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> am surprised at the son of Adam<sup>-as</sup> whose beginning is a seed, and his ending is a carcass, and he is standing between the two as a container of the faeces, then he is still being arrogant''.<sup>395</sup>

34- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِإِبْلِيسَ كُحْلًا وَ لَعُوقًا وَ سَعُوطًا فَكُحْلُهُ النَّعَاسُ وَ لَعُوقُهُ الْكَذِبُ وَ سَعُوطُهُ الْفَخْرُ.

(The book) 'Ma'any Al Akhbaar' – From his father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazzal,

'Raising it to Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'For Iblees<sup>-la</sup> there is a Kohl (eye application), and a lick, and a snuff. His<sup>-la</sup> Kohl is the drowsiness, and his<sup>-la</sup> lick is the lies, and his<sup>-la</sup> snuff is the pride''.<sup>396</sup>

35- مع، معاني الأخبار عَنِ الْهَمْدَانِيِّ [الْهَمْدَانِيُّ] عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا مَسَّتْ أُمَّتِي الْمُطِيطَا وَ حَدَمَتْهُمْ قَارِسُ وَ الرُّومُ كَانَ بَأْسُهُمْ بَيْنَهُمْ.

(The book) 'Ma'any Al Akhbaar' – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Amro Bin Jumie,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When my<sup>-saww</sup> community walks swaggering, and they are served by Persia and Rome, their prowess would be between them''.<sup>397</sup>

36- مع، معاني الأخبار الطَّلَقَانِيُّ عَنِ الْجَلُودِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ عَنِ جَابِرِ الْأَنْصَارِيِّ قَالَ: مَرَّ رَسُولُ اللَّهِ ص بِرَجُلٍ مَضْرُوعٍ وَ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ يَنْظُرُونَ إِلَيْهِ فَقَالَ ص عَلَى مَا اجْتَمَعَ هَؤُلَاءِ فَقِيلَ لَهُ عَلَى مَجْنُونٍ يُصْرَعُ فَتَنْظَرُ إِلَيْهِ

(The book) 'Ma'any Al Akhbar' – Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father, from Jabir Al Jufy,

'From Abu Ja'far<sup>-asws</sup>, from Jabir Al-Ansary who said, 'Rasool-Allah<sup>-saww</sup> passed by a man having a fit (epileptic), and the people had gathered around him, looking at him. He<sup>-saww</sup> said: 'What have they gathered upon?' It was said to him<sup>-saww</sup>, 'Upon a madman faving a fit, looking at him'.

فَقَالَ مَا هَذَا يَمَجْنُونِ أَلَا أُخْبِرُكُمْ بِالْمَجْنُونِ حَقِّ الْمَجْنُونِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

He<sup>-saww</sup> said: 'This one is not insane! Shall I<sup>-saww</sup> inform you of the insane one as is the right of insanity?' They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

<sup>395</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 33

<sup>396</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 34

<sup>397</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 35

قَالَ إِنَّ الْمَجْنُونِ حَقُّ الْمَجْنُونِ الْمُتَبَخَّرُ فِي مَشْيِهِ النَّاطِرُ فِي عِطْفِيهِ الْمُحَرِّكَ جَنْبِيهِ بِمَنْكِبَيْهِ فَذَاكَ الْمَجْنُونُ وَ هَذَا الْمُتَبَلَّى.

He<sup>-saww</sup> said: 'The insane one as is the right of insanity is the one swaggering in his walk, the looker in his turns, the mover of his sides with his shoulders. That is the insane, and this one is afflicted'.<sup>398</sup>

37- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَنْ يَدْخُلَ الْجَنَّةَ عَبْدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبَرٍ وَ لَا يَدْخُلُ النَّارَ عَبْدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ إِيْمَانٍ

(The book) 'Ma'any Al Akhbaar' – From his father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufi, from Ali Bin Al Numan, from Abdullah Bin Talha,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'He will never enter the Paradise, a servant in whose heart there is a weight of a mustard seed of arrogance, and he will not enter the Fire, a servant in whose heart there is a weight of a mustard seed of Eman!''

قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الرَّجُلَ لَيَلْبَسُ الثَّوْبَ أَوْ يَرْكَبُ الدَّابَّةَ فَيَكَادُ يُعْرِفُ مِنْهُ الْكِبَرُ

I said, 'May I be sacrificed for you<sup>-asws</sup>! The man wearing the clothes, or riding the animal, the arrogance is almost recognised from him!'

قَالَ لَيْسَ بِذَاكَ إِنَّمَا الْكِبَرُ إِنْكَارُ الْحَقِّ وَ الْإِيْمَانُ الْإِقْرَارُ بِالْحَقِّ.

He<sup>-asws</sup> said: 'It isn't with that! But rather, the arrogance is denial of the truth, while the Eman is acknowledgment of the truth'.<sup>399</sup>

38- مع، معاني الأخبار عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبَرٍ

(The book) 'Ma'any Al Akhbaar' – From Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Marrar, from Yunus, from Abu Ayoub, from Muhammad Bin Muslim,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'He will not enter the Paradise, one in whose heart was a weight of a mustard seed of arrogance'.

قَالَ قُلْتُ إِنَّمَا نَلْبَسُ الثَّوْبَ الْحَسَنَ فَيَدْخُلُنَا الْعُجْبُ

He (the narrator) said, 'I said, 'We wear the excellent clothes, so the self-fascination enters us!'

فَقَالَ إِنَّمَا ذَاكَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ.

<sup>398</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 36

<sup>399</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 37

He<sup>-asws</sup> said: ‘But rather, that is regarding what is between him and Allah<sup>-azwj</sup> Mighty and Majestic’.<sup>400</sup>

39- مع، معاني الأخبار عن ابن المتوكل عن السعدآبادي عن البرقي عن ابن فضال عن ابن مسكان عن يزيد بن فرقيد عن سمع أبا عبد الله ع يقول لا يدخل الجنة من في قلبه مثقال حبة من خردل من الكبر ولا يدخل النار من في قلبه مثقال حبة من خردل من إيمان

(The book) ‘Ma’any Al Akhbaar’ – From Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Ibn Fazzal, from Ibn Muskan, from Yazeed Bin Farqeed,

‘From the one who heard Abu Abdullah<sup>-asws</sup> saying: ‘He will not enter the Paradise, one in whose heart is a weight of a mustard seed of arrogance, nor will he enter the Fire, one in whose heart is a weight of a mustard seed of arrogance of Eman’.

قَالَ فَاسْتَرْجِعْ

He (the narrator) said, ‘I said, ‘We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>’.

فَقَالَ مَا لَكَ تَسْتَرْجِعُ

He<sup>-asws</sup> said: ‘What is the matter you said that?’

فَقُلْتُ لِمَا أَسْمَعُ مِنْكَ

I said, ‘Due to what I heard from you<sup>-asws</sup>!’

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا أَغْنِي الْجُحُودَ إِنَّمَا هُوَ الْجُحُودُ.

He<sup>-asws</sup> said: ‘It isn’t where you are going (with it)! But rather, I<sup>-asws</sup> meant the rejection (of the Wilayah). But rather it (arrogance) is the rejection (of the Wilayah)’.<sup>401</sup>

40- مع، معاني الأخبار بهذا الإسناد عن ابن فضال عن علي بن عتبة عن أيوب بن الحر عن عبد الأعلى عن أبي عبد الله ع قال: الْكِبَرُ أَنْ يَغْمِصَ النَّاسُ وَ يَسْفَهَ الْحَقَّ.

(The book) ‘Ma’any Al Akhbaar’ – By this chain, from Ibn Fazzal, from Ali Bin Uqba, from Ayoub Bin Al Hurr, from Abdul A’ala,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The arrogance is that he disdains the people and stultifies the truth’.<sup>402</sup>

41- مع، معاني الأخبار عن أبيه عن سعد عن أحمد بن محمد عن علي بن الحكم عن سيف عن عبد الأعلى عن أبي عبد الله ع قال قال رسول الله ص إِنَّ أَكْبَرَ الْكِبَرِ غَمُصُ الْخَلْقِ وَ سَفَهَ الْحَقِّ

<sup>400</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 38

<sup>401</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 39

<sup>402</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 40



(The book) 'Ma'any Al Akhbaar' – From his father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abdul A'ala,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The mightiest arrogance is disdaining the people and stultifying the truth'.

قُلْتُ وَ مَا غَمَصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ

I said, 'And what is disdaining the people and stultifying the truth?'

قَالَ يَجْهَلُ الْحَقَّ وَ يَطْعُنُ عَلَى أَهْلِهِ وَ مَنْ فَعَلَ ذَلِكَ فَقَدْ نَارَعَ اللَّهَ عَزَّ وَ جَلَّ فِي رِدَائِهِ.

He<sup>-asws</sup> said: 'He ignores the truth and taunts upon its people, and the one who does that, so he has contended Allah<sup>-azwj</sup> Mighty and Majestic of His<sup>-azwj</sup> Cloak''.<sup>403</sup>

42- مع، معاني الأخبار عَنْ مَا جِيلَوْنِي عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنِ ابْنِ بَقَّاحٍ عَنِ ابْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ دَخَلَ مَكَّةَ مُبِرًّا مِنْ الْكِبَرِ غُفِرَ ذَنْبُهُ

(The book) 'Ma'any Al Akhbaar' – From Majaylawiya, from his uncle, from Al Kufi, from Ibn Baqqah, from Ibn Umeira, from Abdul A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who enters Makkah free of arrogance, his sins are Forgiven'.

قُلْتُ وَ مَا الْكِبَرُ

I said, 'And what is the arrogance?'

قَالَ غَمَصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ

He<sup>-asws</sup> said: 'Disdaining the people and stultifying the truth'.

قُلْتُ وَ كَيْفَ ذَاكَ قَالَ

I said, 'And how is that?'

يَجْهَلُ الْحَقَّ وَ يَطْعُنُ عَلَى أَهْلِهِ.

He<sup>-asws</sup> said: 'He ignores the truth and taunts upon its people''.<sup>404</sup>

43- سن، المحاسن عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ لِرَسُولِ اللَّهِ ص نَاقَةٌ لَا تُسْبِقُ فَسَابِقُ أَغْرَابِي بِنَاقَتِهِ فَسَبَقَتْهَا فَاتَّكَأَبَ لِذَلِكَ الْمُسْلِمُونَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهَا تَرْفَعُ فَحَقُّ عَلَى اللَّهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ إِلَّا وَضَعَهُ اللَّهُ.

<sup>403</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 41

<sup>404</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 42

(The book) 'Al Mahasin' – From his father, from Ibn Fazzal, from Ibn Bukeyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'There was a she-camel for Rasool-Allah<sup>-saww</sup> which could not be overtaken. A Bedouin raced with his she-camel and overtook it. The Muslims were gloomy at that. Rasool-Allah<sup>-saww</sup> said: 'It has been raised. There is a right upon Allah<sup>-azwj</sup> that nothing is raised except Allah<sup>-azwj</sup> Drops it''.<sup>405</sup>

44- سن، المحاسن عن أبيه بإسناده رفعه إلى أبي عبد الله ع قال: إِنَّ الْمُتَكَبِّرِينَ يُجْعَلُونَ فِي صُورِ الذَّرِّ فَيَطْلُوهُمْ النَّاسُ حَتَّى يَفْرُغُوا مِنَ الْحِسَابِ.

(The book) 'Al Mahaasin' – From his father, by his chain,

'Raising it to Abu Abdullah<sup>-asws</sup> having said: 'The arrogant ones will be Made to be in the image of particles, so the people will trample them until they are free from the Reckoning''.<sup>406</sup>

سن، المحاسن في رواية معاوية بن عمار عن أبي عبد الله ع قال قال رسول الله ص إِنَّ فِي السَّمَاءِ مَلَكَائِينَ مُوَكَّلِينَ بِالْعِبَادِ فَمَنْ تَجَبَّرَ وَضَعَاهُ.

(The book) 'Al Mahaasin' – In a report by Muawiya Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'In the sky there are two Angels allocated with the servants. The one who is arrogant, they drop him''.<sup>407</sup>

45- مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَخْبَرَنِي جَبْرِئِيلُ ع أَنَّ رِيحَ الْجَنَّةِ يُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ مَا يَجِدُهَا عَاقٌ وَ لَا قَاطِعٌ رَجِمٌ وَ لَا شَيْخٌ زَانٍ وَ لَا جَارٌ إِزَارُهُ خِيْلًا وَ لَا فَتَانٌ وَ لَا مَتَانٌ وَ لَا جَعْفَرِيٌّ

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Barqy, from his father, from Ahmad Bi Al Nazr, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> informed me<sup>-saww</sup> that the aroma of Paradise will be felt (smelt) from a travel distance of a thousand years. It will be neither felt (smelt) by one disowned (by parents), nor a cutter of kinship, nor an elderly adulterer, nor a tyrant whose trouser is fanciful, nor a seducer, nor a conferrer (upon Allah<sup>-azwj</sup>), nor an insatiable one'.

قَالَ قُلْتُ فَمَا الْجَعْفَرِيُّ

He (the narrator) said, 'I said, 'And what is the insatiable one?'

قَالَ الَّذِي لَا يَشْبَعُ مِنَ الدُّنْيَا.

He<sup>-saww</sup> said: 'The one who is not satiated from the world (no matter how much he has)'.<sup>408</sup>

<sup>405</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 43

<sup>406</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 44 a

<sup>407</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 44 b

<sup>408</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 130 H 45

## CHAPTER 131 – THE ENVY

1- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الرَّجُلَ لَيَأْتِي بِأَيِّ بَادِرَةٍ فَيَكْفُرُ وَإِنَّ الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'Abu Ja'far<sup>asws</sup> said: 'The man angrily does with whichever hastiness, so he commits Kufr, and the envy consumes the Eman just as the fire consumes the firewood'.<sup>409</sup>

بيان: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلَّهِ دَرُ الْحَسَدِ حَيْثُ بَدَأَ بِصَاحِبِهِ فَقَتَلَهُ.

Explanation – Amir Al-Momineen<sup>asws</sup> said: 'For the Sake of Allah<sup>azwj</sup>! The envy rotates to where it had begun with its owner, and it kills him'.

2- كا، الكافي عَنِ الْعَدَةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

'From Abu Abdullah<sup>asws</sup> having said: 'The envy consumes the Eman just as the fire consumes the firewood'.<sup>410</sup>

3- كا، الكافي عَنِ الْعَدَةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِيقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّقُوا اللَّهَ وَلَا تَحْسُدُوا بَعْضُكُمْ بَعْضًا إِنَّ عِيسَى بْنُ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السَّيِّئُ فِي الْبِلَادِ فَخَرَجَ فِي بَعْضِ سَيِّجِهِ وَمَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٌ وَكَانَ كَثِيرَ الزُّرُومِ لِعِيسَى بْنِ مَرْيَمَ

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Dawood Al Raqqy,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Fear Allah<sup>azwj</sup> and do not envy each other! Isa<sup>as</sup> Bin Maryam<sup>as</sup>, it was from his<sup>as</sup> rule that he<sup>as</sup> would travel in the cities. He<sup>as</sup> went out in one of his<sup>as</sup> travels and with him<sup>as</sup> was a man from his<sup>as</sup> companions (called) Qaseyr, and he used to frequently stick to Isa<sup>as</sup> Bin Maryam<sup>as</sup>.

فَلَمَّا انْتَهَى عِيسَى إِلَى الْبَحْرِ قَالَ بِسْمِ اللَّهِ بِصِحَّةٍ يَقِينٍ مِنْهُ فَمَشَى عَلَى ظَهْرِ الْمَاءِ فَقَالَ الرَّجُلُ الْقَصِيرُ حِينَ نَظَرَ إِلَى عِيسَى ع جَاؤَهُ بِسْمِ اللَّهِ بِصِحَّةٍ يَقِينٍ مِنْهُ فَمَشَى عَلَى الْمَاءِ وَلَحِقَ بِعِيسَى ع

When Isa<sup>as</sup> ended up to the sea, he<sup>as</sup> said: 'In the Name of Allah<sup>azwj</sup>', with healthy certainty from him<sup>as</sup> and walked upon surface of the water. Qaseyr said when he looked at Isa<sup>as</sup>

<sup>409</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 1

<sup>410</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 2

crossing it, 'In the Name of Allah<sup>-azwj</sup>', with the healthy certainty from him, and walked upon the water, and he joined with Isa<sup>-as</sup>.

فَدَخَلَ الْعُجْبُ بِنَفْسِهِ فَقَالَ هَذَا عِيسَى رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَمَا فَضْلُهُ عَلَيَّ

The self-fascination entered into him. He said, 'This Isa<sup>-as</sup> is a Spirit of Allah<sup>-azwj</sup>. He<sup>-as</sup> walks upon the water and I have walked upon the water, so what is his<sup>-as</sup> merit over me?'

قَالَ فَرُمَسَ فِي الْمَاءِ فَاسْتَعَاثَ بِعِيسَى فَتَنَاولَهُ مِنَ الْمَاءِ فَأَخْرَجَهُ ثُمَّ قَالَ لَهُ مَا قُلْتَ يَا قَصِيرُ

He<sup>-asws</sup> said: 'He sank into the water and cried for help with Isa<sup>-as</sup>. He<sup>-as</sup> grabbed him from the water and extracted him, then said to him: 'What did you say, O Qaseyr?'

قَالَ قُلْتُ هَذَا رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي فَدَخَلَنِي مِنْ ذَلِكَ عُجْبٌ

He said, 'I had said, 'This is the Spirit of Allah<sup>-azwj</sup> walking upon the water and I have walked upon the water', so self-fascination entered me from that'.

فَقَالَ لَهُ عِيسَى لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ فِيهِ فَمَقَّتَكَ اللَّهُ عَلَى مَا قُلْتَ فَتُبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا قُلْتَ

Isa<sup>-as</sup> said to him: 'You have placed yourself is other than the place which Allah<sup>-azwj</sup> had Placed you in, so Allah<sup>-azwj</sup> Detested you upon what you had said, therefore repent to Allah<sup>-azwj</sup> Mighty and Majestic from what you had said'.

قَالَ فَتَابَ الرَّجُلُ وَ عَادَ إِلَى الْمَرْتَبَةِ الَّتِي وَضَعَهُ اللَّهُ فِيهَا فَاتَّقُوا اللَّهَ وَ لَا يَحْسَدَنَّ بَعْضُكُمْ بَعْضًا.

He<sup>-asws</sup> said: 'The man repented and returned to his status which Allah<sup>-azwj</sup> had Placed him in, therefore fear Allah<sup>-azwj</sup> and do not envy each other!'"<sup>411</sup>

4- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا وَ كَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدْرَ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The poverty almost becomes Kufr, and the envy almost overcomes the pre-determination'"<sup>412</sup>

5- كَأ، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع آفَةُ الدِّينِ الْحَسَدُ وَ الْعُجْبُ وَ الْفُحْرُ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Wahab who said,

<sup>411</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 3

<sup>412</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 4

'Abu Abdullah<sup>-asws</sup> said: 'The plague of religion are the envy, and the self-fascination, and the pride".<sup>413</sup>

6- كا، الكافي عَنْ يُونُسَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى بْنِ عِمْرَانَ يَا ابْنَ عِمْرَانَ لَا تَحْسَدَنَّ النَّاسَ عَلَى مَا آتَيْنَهُمْ مِنْ فَضْلِي وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى ذَلِكَ وَ لَا تَتَّبِعْهُ نَفْسَكَ

(The book) 'Al Kafi' – From Yunus, from Dawood Al Raqqy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said to Musa Bin Imran<sup>-as</sup>: "O son<sup>-as</sup> of Imran<sup>-as</sup>! O son<sup>-as</sup> of Imran<sup>-as</sup>! Do not envy the people upon what I<sup>-azwj</sup> have Given them from My<sup>-azwj</sup> Grace, nor extend your<sup>-as</sup> eyes to that, nor pursue it yourself<sup>-as</sup>.

فَإِنَّ الْحَاسِدَ سَاخِطٌ لِنِعْمِي صَادٌّ لِقِسْمِي الَّذِي قَسَمْتُ بَيْنَ عِبَادِي وَ مَنْ يَكُ كَذَلِكَ فَلَسْتُ مِنْهُ وَ لَيْسَ مِنِّي.

The envious one is dissatisfied of My<sup>-azwj</sup> bounties, repellent to My<sup>-azwj</sup> Apportionment which I<sup>-azwj</sup> have Apportioned between My<sup>-azwj</sup> servants, and the one who happens to be like that, so I<sup>-azwj</sup> am not from him and he isn't from Me<sup>-azwj</sup>!"<sup>414</sup>

7- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ الْفَضِيلِ بْنِ عِيَّاضٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ يَغِيظُ وَ لَا يَحْسُدُ وَ الْمُنَافِقُ يَحْسُدُ وَ لَا يَغِيظُ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Al Fuzeyl Bin Iyaz,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Momin backbites but does not envy, and the hypocrite envies and does not backbite".<sup>415</sup>

8- مع، معاني الأخبار لي، الأماي للصدوق عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَقَلُّ النَّاسِ لَذَّةَ الْحُسُودِ.

(The books) 'Ma'any Al Akhbaar', (and) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup>: 'The person of least pleasure is the envying one!"<sup>416</sup>

9- لي، الأماي للصدوق عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الصَّادِقِ ع قَالَ: كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا وَ كَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدْرَ.

(The book) 'Al Amaali' of Al Sadouq – From Al Famy, from Muhammad Al Himeyri, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Hisham Bin Salim,

<sup>413</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 5

<sup>414</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 6

<sup>415</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 7

<sup>416</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 8

‘From Al-Sadiq<sup>asws</sup> having said: ‘The poverty almost makes (one to be a) Kufr, and the envy almost overcomes the pre-determination’’.<sup>417</sup>

10- ل، الخصال عن ابني الوليد عن الصفار عن ابني الخطاب عن النضر عن الجازي عن أبي عبد الله ع قال: لا يؤمن رجل فيه الشح و الحسد و الجبن الخبز.

(The book) ‘Al Khisaal’ – From Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Nazr, from Al Jazy,

‘From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: ‘He does not believe, a man having miserliness in him, and envy, and the cowardice’ – the Hadeeth’’.<sup>418</sup>

11- ل، الخصال عن أبيه عن سعد عن الأصهباني عن المنقري عن حماد عن أبي عبد الله ع قال: قال لقمان لابنه للحاسد ثلاث علامات يعتاب إذا غاب و يتملق إذا شهد و يشتم بالمصيبة.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad, from Al Asbahany, from Al Minqary, from Hammad,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Luqman<sup>as</sup> said to his<sup>as</sup> son: ‘For the envious one there are three signs – he backbites when absent, and flatters when present, and gloats at the calamities (of others)’’.<sup>419</sup>

أنه قال يا علي أهلك عن ثلاث خصال عظيم الحسد و الحريص و الكذب.

He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! I<sup>saww</sup> forbid you<sup>asws</sup> from three characteristics – the mighty envy, and the greed, and the lies’’.<sup>420</sup>

12- ل، الخصال فيما أوصى به الصادق ع لا راحة لحشود.

(The book) ‘Al Khisaal’ –

‘Among what Al-Sadiq<sup>asws</sup> had bequeathed with: ‘There is no rest for the envying one’’.<sup>421</sup>

عن الصادق ع ليست ليخيل راحة و لا لحشود لذة.

From Al-Sadiq<sup>asws</sup>: ‘There isn’t any rest for the miser nor any pleasure for an envying one’’.<sup>422</sup>

13- ل، الخصال عن أمير المؤمنين ع قال: إن الله عز و جل يعذب ستة بسبب العرب بالعصية و الدخاينة بالكبر و الأمراء بالجور و الفقهاء بالحسد و التجار بالخيانة و أهل الرستاق بالجهل.

(The book) ‘Al Khisaal’ –

<sup>417</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 9

<sup>418</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 10

<sup>419</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 11 a

<sup>420</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 11 b

<sup>421</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 12 a

<sup>422</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 12 b

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic will Punish six for six – the Arabs for the prejudice, and the Al-Dahaqina (Dahqan land owners) for the arrogance, and the rulers for the tyranny, and the jurists for the envy, and the traders for the betrayal, and the people of Al-Rustaq (near Oman) for the ignorance’’.<sup>423</sup>

14- ل، الخصال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنِ ابْنِ مَعْبُدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَتَعَوَّذُ فِي كُلِّ يَوْمٍ مِنْ سِتِّ مِنَ الشُّكِّ وَ الشِّرْكِ وَ الْحَمِيَّةِ وَ الْعُصْبِ وَ الْبَغْيِ وَ الْحَسَدِ.

(The book) ‘Al Khisaal’ – From his father, from Ahmad Bin Idrees, from Al Ash’ary, from Musa Bin Ja’far Al Baghdady, from Ibn Ma’bad, from Ibrahim Bin Is’haq, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> used to seek Refuge every day from six – from the doubt, and the Shirk, and the zeal, and the anger, and the transgression, and the envy’’.<sup>424</sup>

15- ل، الخصال عَنْ الصَّادِقِ ع لَا يَطْمَعَنَّ الْحَسُودُ فِي رَاحَةِ الْقَلْبِ.

(The book) ‘Al Khisaal’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘The envying one is not assured in rest for the heart’’.<sup>425</sup>

16- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام عَنْ ابْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ الْعَرِيشِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْبُغْضَاءُ وَ الْحَسَدُ.

(The books) ‘Ma’any Al Akhbaar’, (and) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – From Ibn Al Waleed, from Al Hassan Bin Muhammad Bin Ismail Al Areyshi, from Ibn Isa, from Ibn Fazzal,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘There has crawled to you the disease of the previous communities— the hatred and the envy’’.<sup>426</sup>

17- ن، عيون أخبار الرضا عليه السلام عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَنبَسَةَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص كَادَ الْحَسَدُ أَنْ يَسْبِقَ الْقَدَرَ.

(The book) ‘Uyoun Akhbaar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – From Muhammad Bin Ahmad Bin Al-Husayn, from Ali Bin Muhammad Bin Anbasa,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The envy almost precedes the pre-determination’’.<sup>427</sup>

<sup>423</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 13

<sup>424</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 14

<sup>425</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 15

<sup>426</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 16

<sup>427</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 17

18- مع، معاني الأخبار عن أبيه عن أحمد بن إدريس عن الأشعري عن ابن يزيد عن ابن أبي عمير رفعه في قول الله عز وجل ومن شر حاسد إذا حسد قال أما رأيته إذا فتح عينيه وهو ينظر إليك هو ذلك.

(The book) 'Al Ma'any Al Akhbaar' – From his father, from Ahmad Bin Idrees, from Al Ash'ary, from Ibn Yazeed, from Ibn Abu Umeyr raising it,

'Regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And from evil of an envier when he envies [113:5]**, he<sup>-asws</sup> said: 'Don't you see him (the envier) when he opens his eyes, and he is looking at you? He is that!''<sup>428</sup>

19- مع، معاني الأخبار عن ابن الوليد عن الصفار عن ابن مغرووف عن سعدان بن مسلم عن أبي بصير عن أبي عبد الله ع أنه سئل عن الحسد فقال لهم و دم يدور في الناس حتى إذا انتهى إلينا يمسه وهو الشيطان.

(The book) 'Ma'any Al Akhbaar' – From Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Sa'dan Bin Muslim, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> was asked about the envy. He<sup>-asws</sup> said: 'Flesh and blood rotating among the people until when he<sup>-la</sup> ends up to us<sup>-asws</sup>, he<sup>-la</sup> despairs, and he<sup>-la</sup> is the Satan<sup>-la</sup>'.<sup>429</sup>

20- جاء، المجالس للمفيد ما، الأمالي للشيخ الطوسي عن المفيد عن أبي نصر محمد بن الحسين عن علي بن أحمد بن سنيابة عن عمر بن عبد الجبار عن أبيه عن علي بن جعفر عن أخيه موسى عن أبيه ع قال قال رسول الله ص ذات يوم لأصحابه ألا إنّه قد دب إليكم داء الأُمم من قبلكم وهو الحسد ليس بخالق الشر لكنه خالق الدين و يُنجي منه أن يكف الإنسان يده و يحزن لسانه و لا يكون ذا غم على أخيه المؤمن.

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi, from Al Mufeed, from Abu Nasr Muhammad Bin Al-Husayn, from Ali Bin Ahmad Bin Sayaba, from Umar Bin Abdul Jabar, from his father,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'One day Rasool-Allah<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'Indeed! A disease of the communities before you has crawled to you all, and it is the envy. It doesn't shave off the hair, but it shaves off the religion, and he can be saved if the person were to restrain his hand, and treasure (protect) his tongue, and he does not happen to wink against his Momin brother''.<sup>430</sup>

21- ل، الخصال عن أبيه عن أحمد بن إدريس و محمد العطّار معاً عن الأشعري رفعه إلى أبي عبد الله ع قال: ثلاث لم يغر منها نبي فمن دونه الطير و الحسد و التفكير في الوسوسة في الخلق.

(The book) 'Al Khisaal' – From his father, from Ahmad Bin Idrees and Muhammad Al Attar, both together from Al Ash'ary,

'Raising it to Abu Abdullah<sup>-asws</sup> having said: 'Three, a Prophet<sup>-as</sup> does not pay attention of these, and from lesser than it - the evil omen, and the envy, and the contemplation regarding the insinuations among the people''.<sup>431</sup>

<sup>428</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 18

<sup>429</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 19

<sup>430</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 20

<sup>431</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 21



22- ب، قرب الإسناد عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: لَا تَتَحَاسَدُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحُطْبَ الْيَاسِينَ.

(The book) 'Qurb Al Asnaad' – From Haroun, from Ibn Ziyad,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'The Prophet<sup>-saww</sup> said: 'Do not envy each other, for the envy consumes the Eman just as the fire consumes the dry firewood''.<sup>432</sup>

23- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْحَاسِدُ مُضِرٌّ بِنَفْسِهِ قَبْلَ أَنْ يُضِرَّ بِالْمَحْسُودِ كَمَا يُبْلِسُ أَوْزْتُ بِحَسَدِهِ لِنَفْسِهِ اللَّعْنَةُ وَ لِأَدَمَ ع الْإِجْتِنَاءُ وَ الْهُدَى وَ الرَّفْعُ إِلَى مَحَلِّ خَفَائِقِ الْعَهْدِ وَ الْإِصْطِفَاءِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>-asws</sup> said: 'The envier is harmful to himself before he harms the envied ones, like Iblees<sup>-as</sup> did. He<sup>-la</sup> inherited the Curse for himself<sup>-la</sup> due to his<sup>-la</sup> envy, and for Adam<sup>-as</sup> is the Selection and the Guidance and the loftiness to a place of realities of the Covenant and being Chosen.

فَكُنْ مَحْسُودًا وَ لَا تَكُنْ حَاسِدًا فَإِنَّ مِيزَانَ الْحَاسِدِ أَبَدًا خَفِيفٌ يَثْقُلُ مِيزَانَ الْمَحْسُودِ وَ الرَّزْقُ مَقْسُومٌ فَمَاذَا يَنْفَعُ حَسَدُ الْحَاسِدِ

Therefore be envied and do not be an envier, for the Scale of the envier will forever be light compared to the Scale of the envied one, and the sustenance is Apportioned (already), so what is the benefit of envy of the envier?

فَمَا يُضِرُّ الْمَحْسُودَ الْحَسَدُ وَ الْحَسَدُ أَصْلُهُ مِنْ عَمَى الْقَلْبِ وَ جُحُودِ فَضْلِ اللَّهِ تَعَالَى وَ هُمَا جَنَاحَانِ لِلْكُفْرِ

So the envy does not harm the envied one, and the envy is originally from blindness of the heart and rejection of the Grace of Allah<sup>-azwj</sup> the Exalted, and these two are two wings for Kufr.

وَ بِالْحَسَدِ وَقَعَ ابْنُ آدَمَ فِي حَسْرَةِ الْأَبَدِ وَ هَلَكَ مَهْلِكًا لَا يَنْجُو مِنْهُ أَبَدًا وَ لَا تَوْبَةَ لِلْحَاسِدِ لِأَنَّهُ مُضِرٌّ عَلَيْهِ مُعْتَقِدٌ بِهِ مَطْبُوعٌ فِيهِ يَبْدُو بِأَلَا مُعَارِضٍ لَهُ وَ لَا سَبَبٍ وَ الطَّبْعُ لَا يَتَغَيَّرُ عَنِ الْأَصْلِ وَ إِنَّ غَوْلَجَ.

And due to the envy, the son<sup>-la</sup> of Adam<sup>-as</sup> fell into regret forever and was destroyed with a destruction he<sup>-la</sup> will not be rescued from it forever, nor is there any repentance for the envier, because he is persistent upon it, believing in it, (it is) imprinted inside him. It seems there is no opposer to him nor any cause, and the nature cannot alter from the original and even if it undergoes treatment''.<sup>433</sup>

24- شي، تفسير العياشي عَنِ ابْنِ أَبِي نَجْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ قَالَ لَا يَتَمَنَّى الرَّجُلُ امْرَأَةً الرَّجُلِ وَ لَا ابْنَتَهُ وَ لَكِنْ يَتَمَنَّى مِثْلَهُمَا.

Tafseer Al Ayyashi – From Ibn Abu Najran who said,

<sup>432</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 22

<sup>433</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 23

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **And do not be coveting what Allah have Graced with some of you above the others. [4:32]**. He<sup>-asws</sup> said: 'A man should not covet the wife of (another) man, nor his daughter, but he can covet similar to them'.<sup>434</sup>

25- شي، تفسير العياشي عن ابنِ طَيِّبَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيْنَمَا مُوسَى بْنُ عِمْرَانَ يُنَاجِي رَبَّهُ وَ يُكَلِّمُهُ إِذْ رَأَى رَجُلًا تَحْتَ ظِلِّ عَرْشِ اللَّهِ فَقَالَ يَا رَبِّ مَنْ هَذَا الَّذِي قَدْ أَظْلَهُ عَرْشُكَ

Tafseer Al Ayyashhi – From Ibn Zabyan who said,

'While Musa<sup>-as</sup> Bin Imran<sup>-as</sup> was whispering to his<sup>-as</sup> Lord<sup>-azwj</sup> and speaking to Him<sup>-azwj</sup> when he<sup>-as</sup> saw a man beneath the shade of the Throne of Allah<sup>-azwj</sup>. He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! Who is this one whom Your<sup>-azwj</sup> Throne has Shaded him?'

فَقَالَ يَا مُوسَى هَذَا يَمْنَنُ لَمْ يَحْسَدِ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ.

He<sup>-azwj</sup> Said: "O Musa<sup>-as</sup>! This is from the ones who did not envy the people upon what Allah<sup>-azwj</sup> had Given him of His<sup>-azwj</sup> Grace!"<sup>435</sup>

26- جمع، جامع الأخبار قَالَ النَّبِيُّ ص إِذَا كُنْتُمْ وَ الْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

(The book) 'Jamie Al Akhbar' –

'The Prophet<sup>-saww</sup> said: 'Beware of the envy, for the envy consumes the good deeds just as the fire consumes the firewood!'<sup>436</sup>

- وَ قَالَ ص إِنَّ لِنِعْمِ اللَّهِ أَغْدَاءَ قِيلَ وَ مَا أَغْدَاءُ نِعْمِ اللَّهِ يَا رَسُولَ اللَّهِ قَالَ الَّذِينَ يَحْسَدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ.

And he<sup>-asws</sup> said: 'For the bounties of Allah<sup>-azwj</sup>, there are enemies'. It was said, 'And what are enemies of the bounties of Allah<sup>-azwj</sup>, O Rasool-Allah<sup>-saww</sup>?'. He<sup>-saww</sup> said: '**Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**'.<sup>437</sup>

- وَ قَالَ ص عَلَيْكُمْ بِإِتْجَاحِ الْخَوَائِجِ بِكَيْفَمَاتِهَا فَإِنَّ كُلَّ ذِي نِعْمَةٍ مُحْسُوذٌ.

And he<sup>-saww</sup> said: 'Upon you all is with succeeding with the need by concealing them, for every one with a bounty is envied'.<sup>438</sup>

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَبْنَيْهِ فِي وَصِيَّتِهِ إِنَّ مِنْ شَرِّ مَفَاضِحِ الْمَرْءِ الْحَسَدَ.

And Amir Al-Momineen<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup> in his<sup>-asws</sup> bequest: 'From the evil shames of the person is the envy'.<sup>439</sup>

<sup>434</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 24

<sup>435</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 25

<sup>436</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 26 a

<sup>437</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 26 b

<sup>438</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 26 c

<sup>439</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 26 d

- وَ قَالَ ع الْحَاسِدُ مُعْتَاطٌ عَلَى مَنْ لَا ذَنْبَ لَهُ.

And he<sup>-asws</sup> said: 'The envier is angry upon the one having no sin (wrong) for him'.<sup>440</sup>

27- ين، كتاب حسين بن سعيد و النوادر عَنِ ابْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ رَفَعَهُ قَالَ: رَأَى مُوسَى بْنُ عِمْرَانَ رَجُلًا تَحْتَ ظِلِّ الْعَرْشِ فَقَالَ يَا رَبِّ مَنْ هَذَا الَّذِي أَذْنَبْتُهُ حَتَّى جَعَلْتَهُ تَحْتَ ظِلِّ الْعَرْشِ

The book of Husayn Bin Saeed and 'Al Nawadir' – from Ibn Abu Al Balaad, from his father raising it, said,

'Musa<sup>-as</sup> Bin Imran<sup>-as</sup> saw a man beneath the shade of the Throne. He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! Who is this one whom You<sup>-azwj</sup> have Drawn him near until You<sup>-azwj</sup> Made him to be beneath the Shade of the Throne?'

فَقَالَ اللَّهُ تَعَالَى يَا مُوسَى هَذَا لَمْ يَكُنْ يُعْقُ وَالِدَيْهِ وَ لَا يَحْسُدُ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ.

Allah<sup>-azwj</sup> the Exalted Said: "O Musa<sup>-as</sup>! This one had not been disloyal to his parents, nor had he envied **the people upon what Allah has Given them from His Grace? [4:54]**".<sup>441</sup>

28- نهج، نهج البلاغة قَالَ ع الْعَجَبُ لِعُقْلَةِ الْحَسَادِ عَنْ سَلَامَةِ الْأَجْسَادِ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'The surprise is at the heedlessness of the enviers from the safety of the bodies'.<sup>442</sup>

- وَ قَالَ ع صِحَّةُ الْجَسَدِ مِنْ قِلَّةِ الْحَسَدِ.

And he<sup>-asws</sup> said: 'Health of the body is from lack of envy'.<sup>443</sup>

29- كَنْزُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا رَأَيْتُ ظَالِمًا أَشَبَّهَ بِمُظْلَمٍ مِنَ الْحَاسِدِ نَفْسٌ دَائِمٌ وَ قَلْبٌ هَائِمٌ وَ حُزْنٌ لَا رِمَ.

(The book) 'Kanz Al Karajaky' –

'Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> have not seen any oppressor resembling the oppressed than the envier. He is constantly stressed, and has a worrying heart, and necessitates grief'.<sup>444</sup>

- وَ قَالَ ع الْحَاسِدُ مُعْتَاطٌ عَلَى مَنْ لَا ذَنْبَ لَهُ إِلَيْهِ بِخَيْلٍ بِمَا لَا يَمْلِكُهُ.

And he<sup>-asws</sup> said: 'The envier is angry upon the one having no sin (offense) for him to him, with imagination what he cannot control it'.<sup>445</sup>

<sup>440</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 26 e

<sup>441</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 27

<sup>442</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 28 a

<sup>443</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 28 b

<sup>444</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 a

<sup>445</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 b

وَقَالَ ع الْحَسَدُ آفَةُ الدِّينِ وَ حَسْبُ الْحَاسِدِ مَا يُلْقَى.

And he<sup>-asws</sup> said: 'The envy is the plague of religion, and the ancestry of an envier is what he casts'.<sup>446</sup>

- وَقَالَ ع لَا مُرُوءَةَ لِكَذُوبٍ وَلَا رَاحَةَ لِحَسُودٍ.

And he<sup>-asws</sup> said: 'There is no chivalry for a liar nor any rest for an envier'.<sup>447</sup>

- وَقَالَ ع يَكْفِيكَ مِنَ الْحَاسِدِ أَنَّهُ يَغْتَمُّ فِي وَقْتِ سُرُورِكَ.

And he<sup>-asws</sup> said: 'If suffices you from the envier that he is sad in a time of your happiness'.<sup>448</sup>

- وَقَالَ ع الْحَسَدُ لَا يَجْلِبُ إِلَّا مَضَرَّةً وَ عَيْظاً يُوهِنُ قَلْبَكَ وَ يُمْرِضُ جَسْمَكَ وَ شَرُّ مَا اسْتَشْعَرَ قَلْبُ الْمَرْءِ الْحَسَدُ.

And he<sup>-asws</sup> said: 'The envy does not attract except harm and rage. It weakens your heart, and sickens your body, and the vilest of what the heart of a person feels is the envy'.<sup>449</sup>

- وَقَالَ ع الْحَسُودُ سَرِيعُ الْوُثْبَةِ بَطِيءُ الْعَطْفَةِ.

And he<sup>-asws</sup> said: 'The envier is quick of the pouncing (at faults) and slow in kindness'.<sup>450</sup>

- وَقَالَ ع الْحَسُودُ مَغْمُومٌ وَ اللَّيِّيمُ مَذْمُومٌ.

And he<sup>-asws</sup> said: 'The envier is sad, and the mean is condemned'.<sup>451</sup>

- وَقَالَ ع لَا غِنَى مَعَ فُجُورٍ وَلَا رَاحَةَ لِحَسُودٍ وَلَا مَوَدَّةَ لِمُلُوكٍ.

And he<sup>-asws</sup> said: 'There are no riches with immorality, nor any rest for an envier, nor any cordiality for slaves'.<sup>452</sup>

- وَقَالَ لُقْمَانُ لِابْنِهِ إِنَّاكَ وَ الْحَسَدُ فَإِنَّهُ يَتَبَيَّنُ فِيكَ وَ لَا يَتَبَيَّنُ فِيْمَنْ تَحْسُدُهُ.

And Luqman<sup>-as</sup> said to his<sup>-as</sup> son: 'Beware of the envy, for it appears in you and does not appear in the one you envy'.<sup>453</sup>

30- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ص الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْخُطْبَ.

<sup>446</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 c

<sup>447</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 d

<sup>448</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 e

<sup>449</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 f

<sup>450</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 g

<sup>451</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 h

<sup>452</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 i

<sup>453</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 29 j

(The book) 'Al Majazaat Al Nabawiya' –

'He<sup>-saww</sup> said: 'The envy consumes the good deeds just as the fire consumes firewood''.<sup>454</sup>

31- الشَّيْهَابُ، قَالَ رَسُولُ اللَّهِ ﷺ كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا وَكَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدَرَ.

(The book) 'Al Shihaab' –

'Rasool-Allah<sup>-saww</sup> said: 'The poverty almost becomes Kufr, and the envy almost overcomes the pre-determination''.<sup>455</sup>

و فِي الْأَثَرِ عَجِبْتُ لِمَنْ لَهُ عِيَالٌ وَ لَيْسَ لَهُ مَالٌ كَيْفَ لَا يَخْرُجُ عَلَى النَّاسِ بِالسَّيْفِ.

Note – And in a report: 'I am surprised at the one having dependants for him and there isn't any wealth for him how come he does not come out against the people with the sword''.

32- الشَّيْهَابُ، إِنَّ الْحَسَدَ لَيَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْخَطِيئَةَ.

(The book) 'Al-Shihaab' – 'The envy consumes the good deeds just as the fire consumes the firewood''.<sup>456</sup>

<sup>454</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 30

<sup>455</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 31

<sup>456</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 131 H 32

## CHAPTER 132 – CONDEMNATION OF THE ANGER AND PRAISE OF THE RAGE FOR THE SAKE OF ALLAH<sup>-azwj</sup>

الآيات

### The Verses –

طه قَالَ يَا بُنْ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي

(Surah) Ta Ha: **He said: ‘O son of my mother! Do not seize me by my beard nor my head! [20:94]**

الشعراء وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ

(Surah) Al Shuara: **And when you seize, you seize as tyrants [26:130].**

1- ن، عيون أخبار الرضا عليه السلام لي، الأمازي للصديق ابن المتوكل عن السعد آبادي عن البرقي عن عبد العظيم الحسيني عن أبي جعفر الثاني عن أبيه ع قال: دخل موسى بن جعفر ع على هارون الرشيد وقد استخفه الغضب على رجل فقال له إنما تغضب لله عز وجل فلا تغضب له بأكثر مما غضب لنفسه.

(The book) ‘Uyoun Akhbaar Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Abdul Azeem Al Hasany,

‘From Abu Ja’far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> entered to see (the caliph) Haroun Al-Rasheed and he took his anger on a man (to punish or kill him). He<sup>-asws</sup> said: ‘But rather, you should get angered for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic’. So he got angered for Him<sup>-azwj</sup> more frequently than what he was angered for himself’.<sup>457</sup>

2- لي، الأمازي للصديق عن أمير المؤمنين ع لا نسب أوضع من الغضب.

(The book) ‘Al Amaali’ of Al Sadouq –

‘From Amir Al-Momineen<sup>-asws</sup>: ‘There is no reputation lowlier than the anger’.<sup>458</sup>

3- لي، الأمازي للصديق سئل أمير المؤمنين ع من أحلم الناس قال الذي لا يغضب.

(The book) ‘Al Amaali’ of Al Sadouq –

<sup>457</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 1

<sup>458</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 2

‘Amir Al-Momineen<sup>-asws</sup> was asked, ‘Who is the more lenient of the people?’ He<sup>-asws</sup> said: ‘The one who does not get angered’<sup>.459</sup>

4- ل، الخصال عن ابني المتوكل عن السعدآبادي عن البرقي عن أبيه عن يونس عن داود بن فرقد عن أبي عبد الله ع قال: الغضب مفتاح كل شر.

(The book) ‘Al Khisaal’ – From Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Yunus, from Dawood Bin Farqad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The anger is a key to all evil’<sup>.460</sup>

5- ل، الخصال أبي عن محمد بن أحمد بن علي بن الصلت عن البرقي عن أبيه عن يونس عن ابن سنان عن أبي عبد الله ع قال: الحواريون ليعسى بن مريم يا معلم الخير أعلمنا أي الأشياء أشد

(The book) ‘Al Khisaal’ – My father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Al Barqy, from his father, from Yunus, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The disciples (said) to Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, ‘O good teacher! Teach us, which of the things are the severest?’

فقال أشد الأشياء غضب الله عز وجل

He<sup>-as</sup> said: ‘The severest of things is the Wrath of Allah<sup>-azwj</sup> Mighty and Majestic’.

قالوا فبم يتقى غضب الله قال بأن لا تغضبوا

They said, ‘By what can we save from the Wrath of Allah<sup>-azwj</sup>?’ He<sup>-as</sup> said: ‘By not getting angry’.

قالوا وما بدء الغضب قال الكبر والتجبر وتخفة الناس.

They said, ‘And what begins the anger?’ He<sup>-as</sup> said: ‘The arrogance, and the tyranny, and disdaining the people’<sup>.461</sup>

6- ل، الخصال عن أبيه عن أحمد بن إدريس عن الأشعري عن موسى بن جعفر عن ابني معبد عن إبراهيم بن إسحاق عن عبد الله بن سنان عن أبي عبد الله ع قال: كان رسول الله ص يتعوذ في كل يوم من ست من الشك والتكبر والحمية والغضب والبغي والحسد.

(The book) ‘Al Khisaal’ – From his father, from Ahmad Bin Idrees, from Al Ash’ary, from Musa Bin Ja’far, from Ibn Ma’bad, from Ibrahim Bin Is’haq, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-azwj</sup> used to seek Refuge every day from six – from the doubt, and the Shirk, and the zeal, and the anger, and the immorality, and the envy’<sup>.462</sup>

<sup>459</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 3

<sup>460</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 4

<sup>461</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 5

<sup>462</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 6

7- ن، عيون أخبار الرضا عليه السلام عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عُبَيْسَةَ عَنْ بَكْرِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ فَاطِمَةَ بِنْتِ الرِّضَا عَنْ أَبِيهَا عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ عَمِّهِ زَيْدٍ عَنْ أَبِيهِمَا عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ وَ عَمِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ وَ مَنْ حَسُنَ خُلُقُهُ بَلَغَهُ اللَّهُ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

(The book) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> – From Muhammad Bin Ahmad Bin Ali-Husayn Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Bakr Bin Ahmad Bin Muhammad Bin Ibrahim,

'From (Syeda) Fatima<sup>-as</sup> daughter<sup>-as</sup> of Al-Reza<sup>-asws</sup>, from her<sup>-as</sup> father<sup>-asws</sup>, from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-asws</sup> uncle Zayd, from their father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, and his<sup>-asws</sup> uncle<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all, said, 'Rasool-Allah<sup>-saww</sup> said: 'One who restrains his anger, Allah<sup>-azwj</sup> would Restrain His<sup>-azwj</sup> Punishment from him, and one whose manners are good, Allah<sup>-azwj</sup> will Make him reach the ranks of the fasting one, the standing one (in Salat)'.<sup>463</sup>

8- ما، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْقَيْسِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ عَلِّفْنِي عَمَلًا لَا يُحَالُ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Isa Al Qeysi, from Muhammad Bin Al Fuzeyl,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'A man said to the Prophet<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! Teach me a deed, there will be no barrier between it and the Paradise'.

قَالَ لَا تَعْصَبْ وَ لَا تَسْأَلِ النَّاسَ شَيْئًا وَ ارْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ الْخَيْرَ.

He<sup>-saww</sup> said: 'Do not get angry, nor ask the people of anything, and be satisfied for the people what you are satisfied for yourself' – the Hadeeth".<sup>464</sup>

9- لي، الأماالي للصدوق عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّهُ دُكِرَ عِنْدَهُ الْغَضَبُ فَقَالَ إِنَّ الرَّجُلَ لَيَعْصَبُ حَتَّى مَا يَرْضَى أَبَدًا وَ يَدْخُلُ بِذَلِكَ النَّارَ

(The book) 'Al Amaali' of Al Sadouq – From his father, from Sa'ad, from Ibn Isa, from Ibn Fzzal, from Ali Bin Uqbad, from his father, from Abu Baseer,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, the anger had been mentioned in his<sup>-asws</sup> presence. He<sup>-asws</sup> said: 'The man tends to get angry to the extent that he is not pleased for ever, and due to that, he enters the Fire.

فَأَمَّا رَجُلٍ غَضِبَ وَ هُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رَجُزُ الشَّيْطَانِ وَ إِنْ كَانَ جَالِسًا فَلْيَقُمْ وَ إِمَّا رَجُلٍ غَضِبَ عَلَى ذِي رَحِمَةٍ فَلْيَقُمْ إِلَيْهِ وَ لِيَدْنُ مِنْهُ وَ لِيَمْسَهُ فَإِنَّ الرَّحِمَ إِذَا مَسَّتِ الرَّحِمَ سَكَتَتْ.

Whoever man gets angry while he is standing, so let him sit down, so the uncleanness of Satan<sup>-la</sup> will go away from him, and if he were to be seated, so let him stand up; and whichever

<sup>463</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 7

<sup>464</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 8



man gets angry upon the one with his kinship, let him stand to him and let him go near him, and let him touch him, for the kindred, when he touches the kindred, it (anger) will subside".<sup>465</sup>

10- ما، الأماالي للشيخ الطوسي عن الفخام عن المنصوري عن عم أبيه عن أبي الحسن الثالث عن آبائه عن الكاظم ع قال: مَنْ لَمْ يَعْصِبْ فِي الْجَفْوَةِ لَمْ يَشْكُرْ فِي النِّعْمَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi, from Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Kazim<sup>-asws</sup> having said: 'One who does not get angered from darkness (of sins), has not thanked regarding the bounty'.<sup>466</sup>

11- ثو، ثواب الأعمال عن أبيه عن محمد بن أحمد بن علي بن الصلت عن البرقي عن ابن مهران عن ابن عميرة عن سمع أبا عبد الله ع يقول مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

(The book) 'Sawaab Al Amaal' – From his father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Al Barqy, from Ibn Mahran, from Ibn Ameyra,

'From the one who heard Abu Abdullah<sup>-asws</sup> saying: 'One who restrains his anger, Allah<sup>-azwj</sup> will Veil his nakedness'.<sup>467</sup>

12- ثو، ثواب الأعمال عن أبيه عن سعد بن أحمد بن محمد بن الحسين بن سيف عن أخيه عن أبيه عن عاصم عن الثمالي عن أبي عبد الله ع قال سَمِعْتُهُ يَقُولُ مَنْ كَفَّ نَفْسَهُ عَنْ أَغْوَاضِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ وَ مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ أَقَالَهُ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – From his father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Husayn Bin Sayf, from his brother, from his father, from Aasim, from Al Sumali,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'One who restrains himself from exposing (honour) of the people, Allah<sup>-azwj</sup> will Restrain from him Punishment of the Day of Qiyamah, and one who restrains his anger from the people, Allah<sup>-azwj</sup> will Forgive his soul on the Day of Qiyamah'.<sup>468</sup>

13- ضا، فقه الرضا عليه السلام أُرْوِي أَنَّ رَجُلًا سَأَلَ الْعَالِمَ أَنْ يُعَلِّمَهُ مَا يَنَالُ بِهِ خَيْرُ الدُّنْيَا وَالْآخِرَةِ وَ لَا يُطَوِّلَ عَلَيْهِ فَقَالَ لَا تَعْصِبْ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – It is reported that a man asked the scholar<sup>-asws</sup> to teach him what he can achieve good of the world and the Hereafter, and not to prolong (the answer) to him. He<sup>-asws</sup> said: 'Do not get angry'.<sup>469</sup>

<sup>465</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 9

<sup>466</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 10

<sup>467</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 11

<sup>468</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 12

<sup>469</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 13

14- شي، تفسير العياشي عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ أَحَدَكُمْ لَيَغْضَبُ فَمَا يَرْضَى حَتَّى يَدْخُلَ بِهِ النَّارَ فَأَيُّمَا رَجُلٍ مِنْكُمْ غَضِبَ عَلَى ذِي رَحِمَةٍ فَلْيُذِدْ مِنْهُ فَإِنَّ الرَّحِمَ إِذَا مَسَّتْهَا الرَّحِمُ اسْتَفْرَّتْ

Tafseer Al Ayyashi – From Al Asbagh Bin Nubata who said,

‘I heard Amir Al-Momineen<sup>-asws</sup> saying: ‘One of you tends to get angry and he does not get pleased until he enters the Fire due to it. Whichever man from you gets angry upon one with kinship, let him go closer to him, for the kindred, when the kindred touches him, it (anger) subsides.

وَ إِنَّمَا مُتَعَلِّقَةٌ بِالْعَرْشِ يَنْتَقِضُ انْتِقَاضَ الْحَدِيدِ فَيُنَادِي اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي وَ ذَلِكَ قَوْلُ اللَّهِ فِي كِتَابِهِ وَ اتَّقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

And it (kinship) will be suspended with the Throne banging (like) the banging of the iron calling out, ‘O Allah<sup>-azwj</sup>! Connect (Help) the one who connected me and Cut-off the one who cut me off!’ And that is the Word of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book: **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].**

وَ أَيُّمَا رَجُلٍ غَضِبَ وَ هُوَ قَائِمٌ فَلْيَلْزِمِ الْأَرْضَ مِنْ قُورِهِ فَإِنَّهُ يُذْهِبُ رِجْزَ الشَّيْطَانِ.

And whichever man gets angry while he is standing, so let him necessitate the ground (sit down) immediately for it will do away the uncleanness of Satan<sup>-la</sup>.<sup>470</sup>

15- جمع، جامع الأخبار قَالَ النَّبِيُّ ص الْغَضَبُ جَمْرَةٌ مِنَ الشَّيْطَانِ.

(The book) ‘Jamie Al Akhbaar’ –

‘The Prophet<sup>-saww</sup> said: ‘The anger is an ember from Satan<sup>-la</sup>’.<sup>471</sup>

- وَ قَالَ ص الْغَضَبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الصَّبْرُ الْعَسْلَ وَ كَمَا يُفْسِدُ الْخُلُّ الْعَسْلَ.

And he<sup>-saww</sup> said: ‘The anger spoils the Eman just as the aloe spoils the honey, and just as the vinegar spoils the honey’.<sup>472</sup>

- وَ قَالَ إِبْلِيسُ عَلَيْهِ اللَّعْنَةُ الْغَضَبُ وَهَقِي وَ مِصْبَادِي وَ بِهِ أَصْدُ خِيَارِ الْخُلُقِ عَنِ الْجَنَّةِ وَ طَرِيقَهَا.

And Iblees<sup>-la</sup>, may the Curse upon him<sup>-la</sup> said, ‘The anger is my<sup>-la</sup> rein and my<sup>-la</sup> trap, and by it I<sup>-la</sup> block the good people from the Paradise and its paths’.<sup>473</sup>

- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ لَمْ يَغْتَبِ فَلَهُ الْجَنَّةُ وَ مَنْ لَمْ يَغْضَبْ فَلَهُ الْجَنَّةُ وَ مَنْ لَمْ يَحْسُدْ فَلَهُ الْجَنَّةُ.

<sup>470</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 14

<sup>471</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 15 a

<sup>472</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 15 b

<sup>473</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 15 c

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'One who does not backbite, the Paradise is for him, and one who does not get angry, the Paradise is for him, and the one who does not envy, the Paradise is for him'.<sup>474</sup>

16- ختص، الإختصاص قَالَ الصَّادِقُ ع كَانَ أَبِي مُحَمَّدٍ ع يَقُولُ أَيُّ شَيْءٍ أَشْرُّ مِنَ الْعَصَبِ إِنَّ الرَّجُلَ إِذَا عَصَبَ يَقْتُلُ النَّفْسَ وَ يَقْذِفُ الْمُحْصَنَةَ.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq<sup>-asws</sup> said: 'Abu Muhammad<sup>-asws</sup> had said: 'Which things is eviler than the anger? The man, when he gets angry, kills the soul (a person) and slanders the married woman'.<sup>475</sup>

17- ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن فرقد عن أبي عبد الله ع قَالَ: جَاءَ أَعْرَابِي إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئاً وَاحِداً فَإِنِّي رَجُلٌ أَسَافِرُ فَأَكُونُ فِي الْبَادِيَةِ

The book of Husayn Bin Saeed and 'Al Nawadir' – Fazalat, from Ibn Farqad,

'From Abu Abdullah<sup>-asws</sup> having said: 'A Bedouin came to Rasool-Allah<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! Teach me one thing for I am a travelling person. I tend to be in the desert'.

فَقَالَ لَهُ رَسُولُ اللَّهِ لَا تَعْصَبْ

Rasool-Allah<sup>-saww</sup> said to him: 'Do not be angry'.

فَاسْتَيْسَرَهَا الْأَعْرَابِيُّ فَرَجَعَ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئاً وَاحِداً فَإِنِّي أَسَافِرُ فَأَكُونُ فِي الْبَادِيَةِ

The Bedouin found it easy, so he returned to the Prophet<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! Teach me one thing, for I am a travelling person. I happen to be in the desert'.

فَقَالَ لَهُ النَّبِيُّ ص لَا تَعْصَبْ

The Prophet<sup>-saww</sup> said to him: 'Do not get angry'.

فَاسْتَيْسَرَهَا الْأَعْرَابِيُّ فَرَجَعَ فَأَعَادَ السُّؤَالَ فَأَجَابَهُ رَسُولُ اللَّهِ

The Bedouin found it easy, so he returned to the Prophet<sup>-azwj</sup> and repeated the question. Rasool-Allah<sup>-saww</sup> answered him (the same).

فَرَجَعَ الرَّجُلُ إِلَى نَفْسِهِ وَ قَالَ لَا أَسْأَلُ عَنْ شَيْءٍ بَعْدَ هَذَا إِنِّي وَجَدْتُهُ قَدْ نَصَحَنِي وَ حَدَّثَنِي لَيْلًا أَفْتَرِي جِئْتُ أَعْصِبُ وَ لَيْلًا أَقْتُلُ جِئْتُ أَعْصِبُ.

The man referred it to himself and said, 'I will not ask about anything after this. I have found him<sup>-saww</sup> to have advised me and he<sup>-saww</sup> has cautioned me lest I am excessive when I get angry, and lest I kill when I am angry'.<sup>476</sup>

<sup>474</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 15 d

<sup>475</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 16

<sup>476</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 17 a

- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ.

And Abu Abdullah<sup>-asws</sup> said: 'The anger is a key of all evil'.<sup>477</sup>

- وَ قَالَ إِنَّ إِبْلِيسَ كَانَ مَعَ الْمَلَائِكَةِ وَ كَانَتْ الْمَلَائِكَةُ تَحْسِبُ أَنَّهُ مِنْهُمْ وَ كَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَيْسَ مِنْهُمْ فَلَمَّا أُمِرَ بِالسُّجُودِ لِآدَمَ حَمِي وَ غَضِبَ فَأَخْرَجَ اللَّهُ مَا كَانَ فِي نَفْسِهِ بِالْحَمِيَّةِ وَ الْغَضَبِ.

And he<sup>-asws</sup> said: 'Iblees<sup>-la</sup> was with the Angels and the Angels were reckoning that he<sup>-la</sup> was from them, and it was in the Knowledge of Allah<sup>-azwj</sup> that he<sup>-la</sup> wasn't from them. When he<sup>-la</sup> was Commanded with the Sajdah to Adam<sup>-la</sup>, he<sup>-la</sup> was zealous and was angry. Thus Allah<sup>-azwj</sup> Brought out what was withing himself<sup>-la</sup> due to the zeal and the anger'.<sup>478</sup>

18- ين، كتاب حسين بن سعيد و النوادر عن التضرع عن القاسم بن سليمان عن الصَّبَّاحِ عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّهِ دَاوُدَ ع إِذَا ذَكَرَنِي عَبْدِي حِينَ يَغْضَبُ ذَكَرْتُهُ يَوْمَ الْقِيَامَةِ فِي جَمِيعِ خَلْقِي وَ لَا أَحْقَهُ فِيمَنْ أَحَقُّ.

The book of Husayn Bin Saeed and 'Al Nawadir' – From Al Nazar, from Al Qasim Bin Suleyman, from Al Sabbah,

'From Zayd son of Ali<sup>-asws</sup> having said, 'Allah<sup>-azwj</sup> Mighty and Majestic Revealed to His<sup>-azwj</sup> Prophet<sup>-as</sup> Dawood<sup>-as</sup>: "When My<sup>-azwj</sup> servant remembers Me<sup>-azwj</sup> when he is angry, I<sup>-azwj</sup> shall remember him on the Day of Qiyamah among entirety of My<sup>-azwj</sup> creatures, and I<sup>-azwj</sup> will not Annihilate (Exterminate) him among the ones I<sup>-azwj</sup> shall Annihilate!"'<sup>479</sup>

19- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْغَضَبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلُ أَوْ كَمَا يُفْسِدُ الصَّبْرُ الْعَسَلُ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The anger spoils the Eman just as the vinegar spoils the honey, or just as the aloe spoils the honey'.<sup>480</sup>

20- نَحْجُ، نَحْجُ الْبَلَاغَةِ قَالَ ع الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ لِأَنَّ صَاحِبَهَا يَنْدَمُ فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'The brunt-ness is a type of insanity because its owner regrets. If he does not regret, then this insanity is deeply entrenched'.<sup>481</sup>

21- مُنْبِئَةُ الْمُرِيدِ، سُئِلَ النَّبِيُّ ص مَا يُبْعِدُ مِنَ غَضَبِ اللَّهِ تَعَالَى قَالَ لَا تَغْضَبُ.

<sup>477</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 17 b

<sup>478</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 17 c

<sup>479</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 18

<sup>480</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 19

<sup>481</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 20

(The book) 'Muniyat Al Mureed' –

'The Prophet<sup>-saww</sup> was asked, 'What distances from the Wrath of Allah<sup>-azwj</sup> the Exalted?' He<sup>-saww</sup> said: 'Do not get angry'.<sup>482</sup>

– وَ عَنْهُ ص مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

And from him<sup>-saww</sup>: 'One who restrains his anger, Allah<sup>-azwj</sup> will Veil his nakedness'.<sup>483</sup>

– وَ قَالَ أَبُو الدَّرْدَاءِ قُلْتُ يَا رَسُولَ اللَّهِ دُلِّي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ لَا تَغْضَبُ.

And Abu Al Darda'a said,

'I said, 'O Rasool-Allah<sup>-saww</sup>! Point me to a deed which will enter me into the Paradise'. He<sup>-saww</sup> said: 'Do not get angry'.<sup>484</sup>

وَ قَالَ ص الْغَضَبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الصَّبْرُ الْعَسَلَ.

And he<sup>-saww</sup>: 'The anger spoils the Eman just as the aloe spoils the honey'.<sup>485</sup>

– وَ قَالَ ص مَا غَضِبَ أَحَدٌ إِلَّا أَشَقَى عَلَى جَهَنَّمَ.

And he<sup>-saww</sup> said: 'No one gets angry except he overlooks upon Hell'.<sup>486</sup>

– وَ ذُكِرَ الْغَضَبُ عِنْدَ أَبِي جَعْفَرٍ الْبَاقِرِ ع فَقَالَ إِنَّ الرَّجُلَ لَيَغْضَبُ فَمَا يَرْضَى أَبَدًا حَتَّى يَدْخُلَ النَّارَ.

And the anger was mentioned in the presence of Abu Ja'far Al-Baqir<sup>-asws</sup>. He<sup>-asws</sup> said: 'The man gets angry to the extent that he is not pleased for ever until he enter the Fire'.<sup>487</sup>

– وَ عَنْهُ ع قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ع يَا مُوسَى أَمْسِكْ غَضَبَكَ عَنْ مَلَكُوتِكَ عَلَيْهِ أَكْفٌ عَنْكَ غَضَبِي.

And from him<sup>-asws</sup> having said: 'It is written in the Torah among what Allah<sup>-azwj</sup> Mighty and Majestic Whispered to Musa<sup>-as</sup> with: "O Musa<sup>-as</sup>! Withhold your<sup>-as</sup> anger from the one you<sup>-as</sup> own (control), I<sup>-azwj</sup> shall Restrain My<sup>-azwj</sup> Wrath from you<sup>-as</sup>!"<sup>488</sup>

– وَ عَنْ أَبِي حَزْرَةَ الثُّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ هَذَا الْغَضَبَ جَمْرَةٌ مِنَ الشَّيْطَانِ تَتَوَقَّدُ فِي قَلْبِ ابْنِ آدَمَ وَ إِنَّ أَحَدَكُمْ إِذَا غَضِبَ احْمَرَّتْ عَيْنَاهُ وَ انْتَفَخَتْ أَوْدَاجُهُ وَ دَخَلَ الشَّيْطَانُ فِيهِ.

And from Abu Hamza Al Sumali who said,

<sup>482</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 21 a

<sup>483</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 21 b

<sup>484</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 21 c

<sup>485</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 21 d

<sup>486</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 21 e

<sup>487</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 21 f

<sup>488</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 21 g

'Abu Ja'far<sup>asws</sup> said: 'This anger is an ember from the Satan<sup>la</sup> igniting in the heart of the son of Adam<sup>as</sup>, and when one of you is angry, his eyes redden, and his cheeks puff, and the Satan<sup>la</sup> enters into him'.<sup>489</sup>

22- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْعُصْبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The anger spoils the Eman just as the vinegar spoils the honey'.<sup>490</sup>

23- كَا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ مُبَيَّرٍ قَالَ: ذُكِرَ الْعُصْبُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ إِنَّ الرَّجُلَ لَيُعْصِبُ فَمَا يَرْضَى أَبَدًا حَتَّى يَدْخُلَ النَّارَ فَأَيُّمَا رَجُلٍ عَصِبَ عَلَى قَوْمٍ وَ هُوَ قَائِمٌ فَلْيَجْلِسْ مِنْ قَوْمِهِ ذَلِكَ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رَجَزُ الشَّيْطَانِ وَ أَيُّمَا رَجُلٍ عَصِبَ عَلَى ذِي رَحِمٍ فَلْيَدْنُ مِنْهُ فَلْيَمْسَسْهُ فَإِنَّ الرَّحِمَ إِذَا مَسَّتْ سَكَتَتْ.

(The book) 'Al Kafi' – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqbah, from his father, from Muyassir who said,

'The anger was mentioned in the presence of Abu Ja'far<sup>asws</sup>. He<sup>asws</sup> said: 'The man gets angry and does not get pleased for ever, until he enters the Fire. So, whichever man is angry upon a people while he is standing, let him sit down from that very moment for it will remove the uncleanness of Satan<sup>la</sup> from him, and whichever man is angered upon one with kingship, let him go near him and touch him, for the kinship, when it is touched, calms down (the anger)'.<sup>491</sup>

بيان: و أقول يُؤَيِّدُهُ مَا رَوَاهُ الصَّدُوقُ فِي مَجَالِسِهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ ذُكِرَ عِنْدَهُ الْعُصْبُ فَقَالَ إِنَّ الرَّجُلَ لَيُعْصِبُ حَتَّى مَا يَرْضَى أَبَدًا وَ يَدْخُلُ بِذَلِكَ النَّارَ وَ أَيُّمَا رَجُلٍ عَصِبَ وَ هُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رَجَزُ الشَّيْطَانِ وَ إِنْ كَانَ جَالِسًا فَلْيَقُمْ وَ أَيُّمَا رَجُلٍ عَصِبَ عَلَى ذِي رَحِمٍ فَلْيَقُمْ إِلَيْهِ وَ لِيَدْنُ مِنْهُ وَ لِيَمْسَسْهُ فَإِنَّ الرَّحِمَ إِذَا مَسَّتِ الرَّحِمَ سَكَتَتْ.

Explanation – And I (Majlisi) am saying, 'It is supported by what is reported by Al-Sadouq in his 'Majaalis' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from his father, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, the anger was mentioned in his<sup>asws</sup> presence. He<sup>asws</sup> said: 'The man gets angry to the extent that he is not pleased for ever and he enters the Fire due to that; and whichever man gets angry while he is standing, let him sit down for it will remove the uncleanness of Satan<sup>la</sup> from him, and if he were to be seated, let him stand up; and whichever man getting angry upon one with kinship, let him stand to him, and let him go near him, and let him touch him, for the kindred, when he touches the kindred, calms down (the anger)'.<sup>491</sup>

<sup>489</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 21 h

<sup>490</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 22

<sup>491</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 23

وَمَا رَوَاهُ الْعَامَّةُ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا غَضِبَ وَهُوَ قَائِمٌ جَلَسَ وَإِذَا غَضِبَ وَهُوَ جَالِسٌ اضْطَجَعَ فَيَذْهَبُ غَيْظُهُ.

And what is reported by the general Muslims from Abu Hureyra (a well-known fabricator) having said, 'It was so that whenever Rasool-Allah<sup>azwj</sup> was angered while he<sup>saww</sup> was standing, he<sup>saww</sup> would sit down, and when he<sup>saww</sup> was angered while he<sup>saww</sup> was seated, he<sup>saww</sup> would lie down, so his<sup>saww</sup> rage would be gone'.

وَكَانَ ص إِذَا غَضِبَتْ عَائِشَةُ أَخَذَ بِأَنْفِهَا وَ قَالَ يَا عُوشُ قُولِي لِلَّهِمَّ رَبِّ النَّبِيِّ مُحَمَّدٍ اغْفِرْ لِي ذَنْبِي وَ أَذْهَبْ غَيْظَ قَلْبِي وَ أَجْرِنِي مِنْ مَضَلَّاتِ الْفِتَنِ.

And he (Abu Hureyra the well-known fabricator) said: 'And whenever Ayesha got angered, he<sup>saww</sup> would grab her by her nose and say: 'O Uweysh, say, 'O Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>! Forgive my sin for me and Remove the rage of my heart, and Shelter me from the dilemmas of Fitna'.

وَ قَدْ قَالَ ص إِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ وَ لْيَغْتَسِلْ فَإِنَّ الْغَضَبَ مِنَ النَّارِ.

And he<sup>saww</sup> said: 'Whenever one of you is angered, let him perform Wud'u and let him bathe, for the anger is from the fire'.

وَ فِي رِوَايَةٍ أَنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَ أَنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَ إِنَّمَا يُطْفِئُ النَّارَ الْمَاءُ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.

And in a report: 'The anger is from the Satan<sup>la</sup>, and the Satan<sup>la</sup> has been Created from the fire, and rather the fire is extinguished by the water. So whenever one of you is angry, let him perform Wud'u'.

وَ قَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص إِذَا غَضِبْتَ فَاسْكُتْ.

And Ibn Abbas who said, 'Rasool-Allah<sup>saww</sup> said: 'Whenever I<sup>saww</sup> get angry, I<sup>saww</sup> keep quiet'.

وَ قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ النَّبِيُّ ص إِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ لَا تَرَوْنَ إِلَى حُمْرَةِ عَيْنَيْهِ وَ انْتِفَاحِ أَوْدَاجِهِ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَلْصِقْ خَدَّهُ بِالْأَرْضِ.

And Abu Saeed Al-Khudry said, 'The Prophet<sup>saww</sup> said: 'The anger is an ember in the heart of the son of Adam<sup>as</sup>. Are you not seeing the redness of his eyes, and the puffing of his cheeks? The one who finds anything from that, let him place his cheek on the ground'.

رَوَاهُ الصَّدُوقُ رَحِمَهُ اللَّهُ فِي عُيُونِ أَخْبَارِ الرِّضَا بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: لَمَّا دَخَلْتُ عَلَى الرَّشِيدِ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ

It is reported by Al Sadouq, may Allah<sup>azwj</sup> have Mercy on him in (the book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>, by his chain from Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: 'When I<sup>asws</sup> entered to see (the caliph) Al Rasheed, I<sup>asws</sup> greeted unto him, so he responded the greeting unto me<sup>asws</sup>.

ثُمَّ قَالَ يَا مُوسَى بْنَ جَعْفَرٍ خَلِيفَتَيْنِ يُجْبَى إِلَيْهِمَا الْحُرَاجُ

Then he said, 'O Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>! There are two caliphs the taxes are obligated to them'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَعِيدُكَ بِاللَّهِ أَنْ تَبُوءَ بِإِيْمِي وَ إِيْمَكَ وَ تَقْبَلَ الْبَاطِلَ مِنْ أَعْدَائِنَا عَلَيْنَا فَقَدْ عَلِمْتُ أَنَّهُ قَدْ كُذِبَ عَلَيْنَا مِنْذُ فُبِضَ رَسُولُ اللَّهِ ص بِمَا عَلِمَ ذَلِكَ عِنْدَكَ فَإِنْ رَأَيْتَ بِفَرَاتِكَ مِنْ رَسُولِ اللَّهِ ص أَنْ تَأْذَنَ لِي أُحَدِّثُكَ بِحَدِيثٍ

*I<sup>-asws</sup> said, 'O commander of the faithful! I<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> from being pre-occupied with my<sup>-asws</sup> sin and your sin and accepting the falsehood from our enemies. You do know that since Rasool-Allah<sup>-saww</sup> was Recalled we<sup>-asws</sup> have been lied upon with the knowledge of that is with you. If you view, with your kinship from Rasool-Allah<sup>-saww</sup>, if you could allow me<sup>-asws</sup> to narrate a Hadeeth to you.*

أَخْبَرَنِي بِهِ أَبِي عَنْ آبَائِهِ عَنْ جَدِّي رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ الرِّجْمَ إِذَا مَسَّتِ الرِّجْمَ تَحَرَّكَتْ وَ اضْطَرَبَتْ فَتَنَاوَلَنِي يَدَكَ جَعَلَنِي اللَّهُ فِدَاكَ

*My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> with it from my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> having said: 'The kinship, when it touches the kinship, it stirs and is restless, so give me<sup>-asws</sup> your hand, may Allah<sup>-azwj</sup> Make me<sup>-asws</sup> to be sacrificed for you!'*

فَقَالَ اأْذُنُ قَدْ نَوَتْ مِنْهُ فَأَخَذَ بِيَدِي ثُمَّ جَدَّنِي إِلَى نَفْسِهِ وَ عَانَقَنِي طَوِيلًا ثُمَّ تَرَكَنِي وَ قَالَ اجْلِسْ يَا مُوسَى فَلَيْسَ عَلَيْكَ بَأْسٌ

*He said, 'Come near!' So I<sup>-asws</sup> went near him and he held my<sup>-asws</sup> hand, then pulled me<sup>-asws</sup> to himself and hugged me<sup>-asws</sup> for a long time. Then he left me<sup>-asws</sup> and said, 'Be seated, O Musa<sup>-asws</sup>! There isn't any problem upon you<sup>-asws</sup>'.*

فَنَظَرْتُ إِلَيْهِ فَإِذَا أَنَّهُ قَدْ دَمَعَتْ عَيْنَاهُ فَرَجَعْتُ إِلَى نَفْسِي فَقَالَ صَدَقْتَ وَ صَدَقَ جَدُّكَ لَقَدْ تَحَرَّكَ دَمِي وَ اضْطَرَبَتْ عُزُوقِي حَتَّى غَلَبَتْ عَلَيَّ الرِّقَّةُ وَ فَاضَتْ عَيْنَايَ إِلَى آخِرِ الْحَبْرِ.

*I<sup>-asws</sup> looked at him, and behold, his eyes were tearful. I<sup>-asws</sup> returned to myself<sup>-asws</sup>. He said, 'You<sup>-asws</sup> speak the truth, and your<sup>-asws</sup> grandfather<sup>-saww</sup> spoke the truth. My blood has stirred, and my veins became restless until the kindness prevailed upon me and my eyes overflowed' – up to the end of the Hadeeth''.*

24- كَأ، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن داود بن فرقد قال قال أبو عبد الله ع العصب مفتاح كل شر.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad who said,

'Abu Abdullah<sup>-asws</sup> said: 'The anger is a key of all evil'.<sup>492</sup>

25- كَأ، الكافي عده من أصحابنا عن أحمد بن محمد بن خالد عن أبيه عن النضر بن سويد عن القاسم بن سليمان عن أبي عبد الله ع قال سمعت أبي ع يقول أتى رسول الله ص رجل بدوي فقال إني أسكن البادية فعلمني جوامع الكلام

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazr Bin Suweyd, from Al Qasim Bin Suleyman,

'From Abu Abdullah<sup>-asws</sup> having said: 'I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> saying: 'A Bedouin man came to Rasool-Allah<sup>-saww</sup>. He said, 'I dwell in the desert. Teach me a summary of speech'.

<sup>492</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 24



فَقَالَ آمُرُكَ أَنْ لَا تَغْضَبَ

He<sup>-saww</sup> said: 'I<sup>-saww</sup> instruct you not to get angry'.

فَأَعَادَ عَلَيْهِ الْأَعْرَابِيُّ الْمَسْأَلَةَ ثَلَاثَ مَرَّاتٍ حَتَّى رَجَعَ الرَّجُلُ إِلَى نَفْسِهِ فَقَالَ لَا أَسْأَلُ عَنْ شَيْءٍ بَعْدَ هَذَا مَا أَمَرَنِي رَسُولُ اللَّهِ ص إِلَّا بِالْخَيْرِ

The Bedouin repeated the question to him<sup>-saww</sup> three times until the man referred to himself. He said, 'I will not ask about anything after this. Rasool-Allah<sup>-saww</sup> has not instructed me except with the good'.

قَالَ وَكَانَ أَبِي يَقُولُ أَيُّ شَيْءٍ أَشَدُّ مِنَ الْغَضَبِ إِنَّ الرَّجُلَ يَغْضَبُ فَيَقْتُلُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ يَقْدِفُ الْمُحْصَنَةَ.

He<sup>-asws</sup> said: 'And my<sup>-asws</sup> father<sup>-asws</sup> had said: 'Which thing is severer than the anger? The man gets angry, so he kills the soul which Allah<sup>-azwj</sup> has Prohibited, and he slanders the married woman'.<sup>493</sup>

26- كَأ، الكافي عنه عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ الْأَعْلَى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع عَلِّمْنِي عِظَةً أَتَعِظُ بِهَا

(The book) 'Al Kafi' – From him, from Ibn Fazzal, from Ibrahim Bin Muhammad Al Ashari, from Abdul A'ala who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Teach me a preaching I can be preached with'.

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص أَتَاهُ رَجُلٌ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ عَلِّمْنِي عِظَةً أَتَعِظُ بِهَا فَقَالَ لَهُ انْطَلِقْ فَلَا تَغْضَبَ

He<sup>-asws</sup> said: 'A man came to Rasool-Allah<sup>-saww</sup>. He said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! Teach me a preaching I can be preached with'. He<sup>-saww</sup> said to him: 'Go, and do not get angry'.

ثُمَّ عَادَ إِلَيْهِ فَقَالَ لَهُ انْطَلِقْ فَلَا تَغْضَبَ ثَلَاثَ مَرَّاتٍ.

Then he returned to him<sup>-saww</sup>. He<sup>-saww</sup> said to him: 'Go, and do not get angry' – three times".<sup>494</sup>

27- كَأ، الكافي عنه عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَيِّعِ أَبِي عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

(The book) 'Al Kafi' – From Ismail Bin Mihran, from Sayf Bin Ameyra,

'From the one who heard Abu Abdullah<sup>-asws</sup> saying: 'One who restrains his anger, Allah<sup>-azwj</sup> will Veil his nakedness'.<sup>495</sup>

28- كَأ، الكافي عنه عَنِ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ بْنِ الْحُسَيْنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى يَا مُوسَى أَمْسِكْ غَضَبَكَ عَمَّنْ مَلَكَتْكَ عَلَيْهِ أَكُفَّ عَنْكَ غَضَبِي.

<sup>493</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 25

<sup>494</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 26

<sup>495</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 27

(The book) 'Al Kafi' – From him, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

'From Abu Ja'far<sup>asws</sup> having said: 'It is written in the Torah among what Allah<sup>azwj</sup> Mighty and Majestic Whispered to Musa<sup>as</sup> with: "O Musa<sup>as</sup>! Withhold your anger from the ones you own (control) upon, I<sup>azwj</sup> shall Restrain My<sup>azwj</sup> Wrath from you!"'<sup>496</sup>

29- كَا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى بَعْضِ أَنْبِيَائِهِ يَا ابْنَ آدَمَ ادْكُرْني فِي غَضَبِكَ ادْكُرْني فِي غَضَبِي لَا أَخْطُكَ فِيمَنْ أَخْطَقُ وَ اَرْضْ بِي مُتَّصِراً فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنْ انْتِصَارِكَ لِنَفْسِكَ.

(The book) 'Al Kafi' – a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yahya Bin Amro, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed to one of His<sup>azwj</sup> Prophets<sup>as</sup>: "O son of Adam<sup>as</sup>! Remember Me<sup>azwj</sup> during your anger, I<sup>azwj</sup> will Remember you during My<sup>azwj</sup> Wrath. I<sup>azwj</sup> will not Annihilate you among the ones I<sup>azwj</sup> shall Annihilate; and be satisfied with Me<sup>azwj</sup> as a Supporter for My<sup>azwj</sup> Support to you is better that your support to yourself!"'<sup>497</sup>

30- كَا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ زَادَ فِيهِ وَ إِذَا ظَلِمْتَ بِمَظْلَمَةٍ فَارْضَ بِانْتِصَارِي لَكَ فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنْ انْتِصَارِكَ لِنَفْسِكَ.

(The book) 'Al Kafi' – Abu Ali Al Ashari – From Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>asws</sup> – similar to it, and there is an increase in it: "And when you are oppressed with an injustice, then be satisfied with My<sup>azwj</sup> Support for you, for My<sup>azwj</sup> Support to you is better than your support to yourself!"'<sup>498</sup>

31- كَا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حُدَيْجَةَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ عَلَّمَنِي قَالَ اذْهَبْ وَ لَا تَغْضَبْ

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeja, from Moalla Bin Khunays,

'From Abu Abdullah<sup>asws</sup> having said: 'A man said to the Prophet<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>, teach me!' He<sup>saww</sup> said: 'Go, and do not get angry'.

فَقَالَ الرَّجُلُ قَدْ اِكْتَفَيْتُ بِذَلِكَ فَمَضَى إِلَى أَهْلِهِ فَإِذَا بَيْنَ قَوْمِهِ حَرْبٌ قَدْ قَامُوا صُفُوفاً وَ لَبِسُوا السِّلَاحَ فَلَمَّا رَأَى ذَلِكَ لَبَسَ سِلَاحَهُ ثُمَّ قَامَ مَعَهُمْ

<sup>496</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 28

<sup>497</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 29

<sup>498</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 30

The man said, 'I shall suffice with that!' He went to his people, and there was war between his people, and they were standing in rows and wearing the weapons. When he saw that, he would his weapon, then stood with them.

ثُمَّ ذَكَرَ قَوْلَ رَسُولِ اللَّهِ ص لَا تَغْضَبْ فَرَمَى السِّلَاحَ ثُمَّ جَاءَ يَمْشِي إِلَى الْقَوْمِ الَّذِينَ هُمْ عَدُوُّ قَوْمِهِ

Then he remembered the words of Rasool-Allah<sup>-saww</sup>: 'Do not get angry', so he threw down the weapon, then came walking to his people, the ones who were enemies of his people.

فَقَالَ يَا هَؤُلَاءِ مَا كَانَتْ لَكُمْ مِنْ جِرَاحَةٍ أَوْ قَتْلٍ أَوْ ضَرْبٍ لَيْسَ فِيهِ أَثَرٌ فَعَلَيَّْ فِي مَالِي أَنَا أَوْفِيكُمْوهُ فَقَالَ الْقَوْمُ فَمَا كَانَ فَهُوَ لَكُمْ نَحْنُ أُولَى بِذَلِكَ مِنْكُمْ

He said, 'O you all! Whatever for you was from an injury, or killing, or strike not having any impact in him, so upon me, in my wealth (is compensation), I shall be fulfilling him'. The people said, 'Whatever has happened, so we are foremost with that than you all are!'

قَالَ فَاصْطَلَحَ الْقَوْمُ وَ ذَهَبَ الْغَضَبُ.

He<sup>-asws</sup> said: 'The people reconciled, and the anger was gone'.<sup>499</sup>

32- كا، الكافي عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ هَذَا الْغَضَبَ جَمْرَةٌ مِنَ الشَّيْطَانِ تُوقَدُ فِي قَلْبِ ابْنِ آدَمَ وَ إِنَّ أَحَدَكُمْ إِذَا غَضِبَ احْمَرَّتْ عَيْنَاهُ وَ انْتَفَحَتْ أَوْدَاجُهُ وَ دَخَلَ الشَّيْطَانُ فِيهِ فَإِذَا خَافَ أَحَدُكُمْ ذَلِكَ مِنْ نَفْسِهِ فَلْيَلِزِمِ الْأَرْضَ فَإِنَّ رَجَرَ الشَّيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذَلِكَ.

(The book) 'Al Kafi' – From a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Ri'ab, from Abu Hamza Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'This anger is an ember from the Satan<sup>-la</sup> ignoring in the heart of the son of Adam<sup>-as</sup>, and whenever one of you is angered, his eyes redded and his cheeks puff, the Satan<sup>-la</sup> enters into him. Whenever one of you fears that from himself, let him stick to the ground (sit down), for the uncleanness of Satan<sup>-la</sup> will go away from him during that'.<sup>500</sup>

33- كا، الكافي عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْغَضَبُ مَحَقَّةٌ لِقَلْبِ الْحَكِيمِ وَ قَالَ مَنْ لَمْ يَمْلِكْ غَضَبَهُ لَمْ يَمْلِكْ عَقْلَهُ.

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Abdullah, from one of his companions raising it, said,

'Abu Abdullah<sup>-asws</sup> said: 'The anger is an annihilator of the heart of a wise one'. And he<sup>-asws</sup> said: 'One who does not control his anger will not control his intellect'.<sup>501</sup>

34- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَفَّ نَفْسَهُ عَنْ أَغْرَاضِ النَّاسِ أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ.

<sup>499</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 31

<sup>500</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 32

<sup>501</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 33

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humeyr, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who restrains himself from exposing (honours) of the people, Allah<sup>-azwj</sup> will Forgive his soul on the Day of Qiyamah, and one who restrains his anger from the people, Allah<sup>-azwj</sup> Blessed and Exalted will Restrain from him Punishment of the Day of Qiyamah''.<sup>502</sup>

بيان: و قوله ع مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَيْ عَنْ هَتْلِكِ عَرَضِهِمْ بِالْغَيْبَةِ وَ الْبُهْتَانِ وَ الشَّتْمِ وَ كَشَفِ عُيُوبِهِمْ وَ أَمْتَالِ ذَلِكَ أَقَالَ اللَّهُ نَفْسَهُ

Explanation – And his<sup>-asws</sup> words: 'One who restrains himself from exposing (honour) of the people, i.e. from violating their honour with the backbiting, and the false accusation, and the insults, and uncovering their fault and the likes of that, Allah<sup>-azwj</sup> will Forgive his soul (faults)''.

وَ قَالَ رَسُولُ اللَّهِ ص لَا إِنَّ أَنْفُسَكُمْ مَرْهُونَةٌ بِأَعْمَالِكُمْ فَكُفُّوها بِاسْتِعْفَارِكُمْ.

And Rasool-Allah<sup>-saww</sup> said: 'Indeed! Your souls are pledged with your deeds, so liberate them by your seeking Forgiveness!'

<sup>502</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 132 H 34

باب 133 العصبية و الفخر و التكاثر في الأموال و الأولاد غيرها

## CHAPTER 133 – THE PREJUDICE, AND THE PRIDE, AND THE AUGMENT IN THE WEALTH AND THE CHILDREN, ETC.

1- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَعَصَّبَ أَوْ تَعَصَّبَ لَهُ فَقَدْ خَلَعَ رِثْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Mansour Bin Hazim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is prejudicial or is prejudiced for him, so the rope of Eman has been vacated from his neck''.<sup>503</sup>

2- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ فِي قَلْبِهِ حَبَّةٌ مِنْ خَرْدَلٍ مِنْ عَصَبِيَّةٍ بَعَثَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ مَعَ أَغْرَابِ الْجَاهِلِيَّةِ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The one in whose heart were to be a mustard seed weight of prejudice, Allah<sup>-azwj</sup> the Exalted will Resurrect him on the Day of Qiyamah with the pre-Islamic Bedouins''.<sup>504</sup>

3- كا، الكافي عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ خَصْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَعَصَّبَ عَصَبُهُ اللَّهُ بِعَصَابَةٍ مِنْ نَارٍ.

(The book) 'Al Kafi' – from Al Ash'ary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Khazir, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is prejudicial, Allah<sup>-azwj</sup> will Bandage him with a band (turban) of fire''.<sup>505</sup>

4- كا، الكافي عَنِ الْعِدَّةِ عَنِ ابْنِ خَالِدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنِ ابْنِ مِهْرَانَ عَنْ غَامِرِ بْنِ السِّمِطِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَمْ تُدْخِلِ الْجَنَّةَ حِمَّةً غَيْرَ حِمَّةٍ حَمَزَةَ بْنِ عَبْدِ الْمُطَّلِبِ وَ ذَلِكَ حِينَ أَسْلَمَ غَضَبًا لِلنَّبِيِّ ص فِي حَدِيثِ السَّلَى الَّذِي أُلْفِيَ عَلَى النَّبِيِّ ص.

(The book) 'Al Kafi' – From the number, from Ibn Khalid, from Ibn Abu Nasr, from Ibn Mihran, from Aamir Bin Al Simt, from Habeen Bin Abu Sabit,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'A zealot will not enter the Paradise, apart from the seal of Hamza Bin Abdul Muttalib<sup>-as</sup>, and what is when he<sup>-as</sup> had become a Muslim, he<sup>-as</sup>

<sup>503</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 1

<sup>504</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 2

<sup>505</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 3

was angered for the Prophet<sup>-saww</sup> in a Hadeeth of the camel intestines which had been thrown upon the Prophet<sup>-saww</sup>".<sup>506</sup>

5- كذا، الكافي عنه عن أبيه عن فضالة عن داود بن فرقد عن أبي عبد الله ع قال: إِنَّ الْمَلَائِكَةَ كَانُوا يَحْسِبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ وَكَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَيْسَ مِنْهُمْ فَاسْتَخْرَجَ مَا فِي نَفْسِهِ بِالْحَمِيَّةِ وَالْعُصْبِ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ.

(The book) 'Al Kafi' – From him, from his father, from Fazalat, from Daqood Bin Farqad,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Angels were reckoning that Iblees<sup>-la</sup> was from them, and it was in the Knowledge of Allah<sup>-azwj</sup> that he<sup>-la</sup> wasn't from them. He<sup>-azwj</sup> Brought out what had been withing himself<sup>-la</sup> of the zeal and the anger".<sup>507</sup>

بيان: قولهم ع سلمان منا أهل البيت.

**Explanation –** Their<sup>-asws</sup> words: 'Salman<sup>-ra</sup> is from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household'.

6- كذا، الكافي عن علي بن أبيه و علي بن محمد القاسمي عن القاسم بن محمد عن المنقرعي عن عبد الرزاق عن معمر عن الزهرري قال: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَنِ الْعَصْبِيَّةِ فَقَالَ الْعَصْبِيَّةُ الَّتِي يَأْتُمُّ عَلَيْهَا صَاحِبُهَا أَنْ يَرَى الرَّجُلُ شَرَّاءَ قَوْمِهِ خَيْرًا مِنْ خِيَارِ قَوْمٍ آخَرِينَ وَ لَيْسَ مِنَ الْعَصْبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ وَ لَكِنَّ مِنَ الْعَصْبِيَّةِ أَنْ يُعَيِّنَ قَوْمَهُ عَلَى الظُّلْمِ.

(The book) 'Al Kafi' – From Ali, from his father and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Al Minqary, from Abdul Razzaq, from Ma'mar, from Al Zuhry who said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was asked about the prejudice. He<sup>-asws</sup> said: 'The prejudice which its own sins upon it. The man sees the evil ones of his people as better than the good ones of other people, and it isn't from the prejudice if the man were to love his people, but from the prejudice is that he sees his people being upon the injustice".<sup>508</sup>

7- لي، الأماالي للصدوق عن ابن المغيرة عن جدّه عن جدّه عن السكّوني عن الصادق ع عن آبائه ع قال قال النبي ص مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ عَصَبِيَّةٍ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ مَعَ أَغْرَابِ الْجَاهِلِيَّةِ.

(The book) 'Al Amaali' of Al Sadouq – From Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'The one in whose heart was a mustard seed weight of prejudice (being biased), Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him on the Day of Qiyamah with the Bedouins of the pre-Islamic period".<sup>509</sup>

8- ل، الخصال عن أبيه عن أحمد بن إدريس عن الأشعري عن موسى بن جعفر عن ابن معبد عن إبراهيم بن إسحاق عن ابن سنان عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص يَتَعَوَّذُ فِي كُلِّ يَوْمٍ مِنْ سِتٍّ مِنَ الشَّلِكِ وَ الشَّرِّكَ وَ الْحَمِيَّةِ وَ الْعُصْبِ وَ الْبَغْيِ وَ الْحَسَدِ.

<sup>506</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 4

<sup>507</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 5

<sup>508</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 6

<sup>509</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 7

(The book) 'Al Khisaal' – From his father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Ja'far, from Ibn Ma'bad, from Ibrahim Bin Is'haq, from Ibn Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> used to seek Refuge during every day from six, from the doubt, and the Shirk, and the zeal, and the anger, and the transgression, and the envy".<sup>510</sup>

9- ل، الخصال عن ابن الوليد عن الصفار عن ابن أبي الخطاب عن محمد بن أسلم الجبلي بإسناده يرفعه إلى أمير المؤمنين ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعَذِّبُ سِتَّةً بِسِتِّ الْعَرَبِ بِالْعَصِيَّةِ وَ الدَّهَاقِنَةِ بِالْكِبَرِ وَ الْأُمَرَاءَ بِالْجَوْرِ وَ الْفُقَهَاءَ بِالْحَسَدِ وَ التَّجَارَ بِالْحِيَانَةِ وَ أَهْلَ الرُّسْتَاقِ بِالْجَهْلِ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Aslam Al Jabaly by his chain,

'Raising it to Amir Al-Momineen<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic will Punish six for six – The Arabs for the prejudice, and the Al-Dahaqina (Dahqan land owners) for the arrogance, and the rulers for the tyranny, and the jurists for the envy, and the traders for the betrayal, and the people of Al-Rustaq (near Oman) for the ignorance".<sup>511</sup>

10- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قال قال رسول الله ص أول من يدخل النار أمير متسلط لم يعدل و ذو ثروة من المال لم يعط المال حقه و فقير فخور.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup> – By the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup>: 'The first one to enter the Fire would be a domineering ruler not dispensing justice, and the one with abundant wealth not giving the wealth it's right, and a priding poor one".<sup>512</sup>

11- ما، الأماالي للشيخ الطوسي عن ابن الصلت عن ابن عقدة عن جعفر بن أحمد عن عباد عن عمه عن أبيه عن مطرف عن الشعبي عن صمصعة بن صوحان قال: عَادَنِي أَمِيرُ الْمُؤْمِنِينَ ع فِي مَرَضٍ ثُمَّ قَالَ أَنْظِرْ فَلَا تَجْعَلْ عِيَادَتِي إِيَّاكَ فُخْرًا عَلَى قَوْمِكَ وَ إِذَا رَأَيْتَهُمْ فِي أَمْرٍ فَلَا تَخْرُجْ مِنْهُ فَإِنَّهُ لَيْسَ بِالرَّجُلِ غَنَى عَنْ قَوْمِهِ إِذَا خَلَعَ مِنْهُمْ يَدًا وَاحِدَةً يَخْلَعُونَ مِنْهُ أَيْدِي كَثِيرَةٍ

(The book) 'Al Amaali' of the sheykh Al Tusi – From Ibn Al Salt, from Ibn Uqdah, from Ja'far Bin Ahmad, from Abbad, from his uncle, from his father, from Mutarrif, from Al Shabi, from Sa'sa Bin Sowhan who said,

'Amir Al-Momineen<sup>-asws</sup> consoled me during an illness, then he<sup>-asws</sup> said: 'Look, do not make my<sup>-asws</sup> consoling you as a pride upon your people, and when you see them being in a matter, do not come out from it, for the man is not needless from his people. When he vacates from them, he is one hand, (when) they vacate from him, they are many hands.

فَإِذَا رَأَيْتَهُمْ فِي خَيْرٍ فَأَعْنَهُمْ عَلَيْهِ وَ إِذَا رَأَيْتَهُمْ فِي شَرٍّ فَلَا تَخْدُلْتَهُمْ فَلْيَكُنْ تَعَاوُنُكُمْ عَلَى طَاعَةِ اللَّهِ فَإِنَّكُمْ لَنْ تَزَالُوا بِخَيْرٍ مَا تَعَاوَنْتُمْ عَلَى طَاعَةِ اللَّهِ تَعَالَى وَ تَنَاهَيْتُمْ عَنْ مَعَاصِيهِ.

When you see them in good, then assist them upon it, and when you see them in evil, do not abandon them. Let your assisting them be upon obedience of Allah<sup>-azwj</sup> for you will never

<sup>510</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 8

<sup>511</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 9

<sup>512</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 10

cease to be with goodness for as long as you assist them upon obedience of Allah<sup>-azwj</sup> the Exalted and stay away from disobeying Him<sup>-azwj</sup>.<sup>513</sup>

12- ل، الخصال عن مُحَمَّدِ بْنِ أَحْمَدَ الْقُضَاعِيِّ عَنْ إِسْحَاقَ بْنِ الْعَبَّاسِ بْنِ إِسْحَاقَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَهْلَكَ النَّاسَ اثْنَانِ خَوْفُ الْفَقْرِ وَ طَلَبُ الْفَخْرِ .

(The book) 'Al Khisaal' – from Muhammad Bin Ahmad Al Quzaie, from Is'haq Bin Al Abbas Bin Is'haq,

'Son of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Two have destroyed the people – the fear of poverty and seeking the pride'.<sup>514</sup>

13- ل، الخصال عن أَبِيهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْفَارِسِيِّ عَنِ الْجَعْفَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا تَزَالُ فِي أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ الْفَخْرُ بِالْأَحْسَابِ وَ الطَّعْنُ فِي الْأَنْسَابِ وَ الْاسْتِسْقَاءُ بِالنُّجُومِ وَ النَّيَاحَةُ وَ إِنَّ النَّايِحَةَ إِذَا لَمْ تَنْبُ قَبْلَ مَوْتِهَا تَقُومُ يَوْمَ الْقِيَامَةِ وَ عَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ وَ دِرْعٌ مِنْ جَرَبٍ .

(The book) 'Al Khisaal' – From his father, from Ali, from his father, from Al Farsy, from Al Ja'fari, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Four will not cease to be in my<sup>-saww</sup> community up to the Day of Qiyamah – the pride with the ancestry, and the taunting regarding the lineage, and praying for rain with the stars, and 'Al-Niyaha', and 'Al-Niyaha' is when she does not repent before her death until she stands on the Day of Qiyamah, and upon her will be a trouser of tar and an itchy coat'.<sup>515</sup>

14- ل، الخصال عن أَبِيهِ وَ ابْنِ الْوَلِيدِ مَعًا عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعًا عَنِ الْأَشْعَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ ذَكَرَهُ أَنَّهُ قَالَ لِأَبِي عَبْدِ اللَّهِ ع أَرَى هَذَا الْخَلْقَ كُلَّهُ مِنَ النَّاسِ

(The book) 'Al Khisaal' – From his father and Ibn Al Waleed, both together from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ashary, from Ja'far Bin Muhammad Bin Abdullah, from Abu Yahya Al Wasity, from the one who mentioned it,

'He said to Abu Abdullah<sup>-asws</sup>, 'What is your<sup>-asws</sup> view of these creatures, are all of them from the 'people'?'

فَقَالَ أَلَيْ مِنْهُمْ التَّارِكُ لِلِسَوَاكِ وَ الْمُتَرَجِعُ فِي مَوْضِعِ الصَّبِي وَ الدَّاحِلُ فِيمَا لَا يَعْنِيهِ وَ الْمُمَارِي فِيمَا لَا عِلْمَ لَهُ بِهِ وَ الْمُتَمَرِّضُ مِنْ غَيْرِ عِلَّةٍ وَ الْمُتَشَعِّثُ مِنْ غَيْرِ مُصِيبَةٍ وَ الْمُخَالِفُ عَلَى أَصْحَابِهِ فِي الْحَقِّ وَ قَدْ اتَّفَقُوا عَلَيْهِ

He<sup>-asws</sup> said: 'Take out from them the neglecter of the toothbrush, and the squatter in a narrow place, and the one entering into what does not concern him, and one quarrelling regarding what there is no knowledge for him with it, and the pretender of being sick without

<sup>513</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 11

<sup>514</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 12

<sup>515</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 13



having any illness, and unkempt without there being a calamity, and the opposer to his companions regarding the truth and they had concurred upon it.

وَالْمُفْتَحِرُ يَفْتَحِرُ بِأَبَائِهِ وَهُوَ خَلُوٌ مِنْ صَالِحِ أَعْمَالِهِمْ فَهُوَ بِمَنْزِلَةِ الْخُلْنَجِ يُقَشَّرُ لِحاً عَنْ لِحاً حَتَّى يُوَصَلَ إِلَى جَوْهَرِيَّتِهِ وَهُوَ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And the priding one priding with his forefathers and he is empty from their righteous deeds, so he is at the status of the Tamarisk. One peels a layer from a layer until one reaches to its essence, and it is lie what Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, they are only like the cattle. But they are more straying of the way [25:44]**.<sup>516</sup>

15- مع، معاني الأخبار عن الأحمدي عن علي عن أبيه عن ابن أبي عمير عن محمد بن حمران عن أبيه عن أبي جعفر ع قال: ثلاثة من عمل الجاهلية الفخر بالأنساب والطعن في الأحساب والاستسقاء بالأنواء.

(The book) 'Ma'any Al Akhbaar' – From Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'Three are from the deeds of the pre-Islamic period – the priding with the lineages, and the taunting regarding the ancestry, and the praying for the rain with the stars'.<sup>517</sup>

16- ثو، ثواب الأعمال عن أبيه عن علي عن أبيه عن ابن أبي عمير عن هشام بن سالم و دُرُوسْت بن أبي منصور عن أبي عبد الله ع قال قال رسول الله ص مَنْ تَعَصَّبَ أَوْ تُعَصِّبَ لَهُ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ.

(The book) 'Sawaab Al Amaal' – From his father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Dorost Bin Abu Mansour,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who is prejudicial, or is prejudicial for him, the rope of Al-Islam is loosened from his neck'.<sup>518</sup>

17- ثو، ثواب الأعمال عن ابن الوليد عن الصفار عن ابن يزيد عن صفوان عن عبد الله بن الوليد عن ابن أبي يعفور عن أبي عبد الله ع قال: مَنْ تَعَصَّبَ أَوْ تُعَصِّبَ لَهُ خَلَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ.

(The book) 'Sawaab Al Amaal' – From Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Safwan, from Abdullah Bin Al Waleed, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is prejudicial, or is prejudicial for him, the rope of Eman is loosened form his neck'.<sup>519</sup>

18- ثو، ثواب الأعمال بحمد الإمام عن صفوان عن حضر [حضر] عن محمد بن مسلم عن أبي عبد الله ع قال: مَنْ تَعَصَّبَ عَصَبَهُ اللَّهُ عَزَّ وَجَلَّ بِعَصَابَةٍ مِنْ نَارٍ.

<sup>516</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 14

<sup>517</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 15

<sup>518</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 16

<sup>519</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 17

(The book) 'Sawaab Al-Amaal' – By this chain from Safwan, from Khazir, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is prejudicial, Allah<sup>-azwj</sup> Mighty and Majestic will Bandage (turban) him with a bandage (turban) of fire".<sup>520</sup>

19- ثو، ثواب الأعمال عن ابن الوليد عن الصفار عن ابن يزيد عن العيصي رفعه قال: مَنْ تَعَصَّبَ حَشْرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ أَغْرَابِ الْجَاهِلِيَّةِ.

(The book) 'Sawaab Al Amaal' – From Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Al Amma, raising it, said,

'One who is prejudicial, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah with Bedouins of the pre-Islamic period".<sup>521</sup>

20- ثو، ثواب الأعمال أبي عن سعد عن ابن يزيد عن محمد بن إبراهيم التوفلي عن الحسين بن المختار رفعه إلى أمير المؤمنين صلوات الله عليه قال: مَنْ صَنَعَ شَيْئاً لِلْمُفَاخَرَةِ حَشْرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَسْوَدَ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Yazeed, from Muhammad Bin Ibrahim Al Nowfaly, from Al-Husayn Bin Al Mukhtar,

'Raising it to Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: 'One who does something for the priding, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah as dark".<sup>522</sup>

21- سن، المحاسن قال أبو عبد الله ع ثلاث إذا كن في المرء فلا تخرج أن تقول إنه في جهنم البذاءة والخيلاء والفخر.

(The book) 'Al Mahaasin' –

'Abu Abdullah<sup>-asws</sup> said: 'Three, when these are in the person, so there is no problem in your saying that he will be in Hell – the indecency, and the haughtiness, and the pride".<sup>523</sup>

22- كش، رجال الكشي وحدث بخط جبريل بن أحمد عن محمد بن عبد الله بن مهران عن البرنطي قال: دخلت على أبي الحسن ع أنا و صفوان بن يحيى و محمد بن سنان و أظنه قال و عبد الله بن المغيرة أو عبد الله بن جندب و هو بصري

(The book) 'Rijaa' of Al Kashy – I found in the handwriting of Jibraeel Bin Ahmad, from Muhammad Bin Abdullah Bin Mihran, from Al Bazanty who said,

'I entered to see Abu Al Hassan<sup>-asws</sup>, I, and Safwan Bin Yahya, and Muhammad Bin Sinan' (and I think he said) 'And Abdullah Bin Al-Mugheira, or Abdullah Bin Jundab, and he was in Syria.

قال فجلستنا عنده ساعة ثم قمنا فقال أما أنت يا أحمد فاجلس فجلست فأقبل يجذني و أسأله و يجيبني حتى ذهب عامة الليل فلما أردت الانصراف قال لي يا أحمد تنصرف أو تبيت

<sup>520</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 18

<sup>521</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 19

<sup>522</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 20

<sup>523</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 21

He said, 'We sat in his<sup>-asws</sup> presence for a while, then we arose. He<sup>-asws</sup> said, 'As for you, O Ahmad, be seated!' I sat down. He<sup>-asws</sup> went on to narrate to me and I asked him<sup>-asws</sup> (questions) and he<sup>-asws</sup> answered me, until most of the night was gone. When I intended to leave, he<sup>-asws</sup> said to me: 'O Ahmad! Will you leave or spend the night?'

فَقُلْتُ جُعِلْتُ فِدَاكَ ذَاكَ اللَّيْلُ إِنْ أَمَرْتُ بِالْإِنْصِرَافِ انْصَرَفْتُ وَإِنْ أَمَرْتُ بِالْمُقَامِ أَقُمْتُ

I said, 'May I be sacrificed for you<sup>-asws</sup>! This night, if you<sup>-asws</sup> were to instruct with the leaving, I shall leave, and if you<sup>-asws</sup> were to instruct with the staying, I shall stay'.

قَالَ أَوَيْمَ فَهَذَا الْحَرْسُ وَ قَدْ هَذَا النَّاسُ وَ بَاثُوا

He<sup>-asws</sup> said: 'Stay, for this is the guard, and the people have calmed down and have gone to sleep'.

فَقَامَ وَ انْصَرَفَ فَلَمَّا ظَنَنْتُ أَنَّهُ قَدْ دَخَلَ خَرَزْتُ لِلَّهِ سَاجِدًا فَقُلْتُ الْحَمْدُ لِلَّهِ حُجَّةُ اللَّهِ وَ وَارِثُ عِلْمِ النَّبِيِّينَ أَنَسَ بِي مِنْ بَيْنِ إِخْوَانِي وَ حَبِيبِي

He<sup>-asws</sup> stood up and left. When I thought that he<sup>-asws</sup> had entered (the house), I fell down in Sajdah. I said, 'The Praise is for Allah<sup>-azwj</sup>! A Divine Authority of Allah<sup>-azwj</sup> and inheritor of knowledge of the Prophets<sup>-as</sup> is comforted with me from between my brethren, and he<sup>-asws</sup> loves me'.

فَأَنَا فِي سَجْدَتِي وَ شُكْرِي فَمَا عَلِمْتُ إِلَّا وَ قَدْ رَفَسَنِي بِرِجْلِهِ ثُمَّ قُمْتُ فَأَخَذَ بِيَدِي فَعَمَزَهَا ثُمَّ قَالَ يَا أَحْمَدُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ عَادَ صَعَصَعَةً بَيْنَ صُوحَانَ فِي مَرَضِهِ فَلَمَّا قَامَ مِنْ عِنْدِهِ قَالَ يَا صَعَصَعَةُ لَا تَفْتَحِرَنَّ عَلَى إِخْوَانِكَ بِعِبَادَتِي إِيَّاكَ وَ أَتَى اللَّهَ ثُمَّ انْصَرَفَ عَنِّي.

I was in my Sajdah and my thanking, and I didn't know except he<sup>-asws</sup> was nudging me with his<sup>-asws</sup> leg. Then I stood up. He<sup>-asws</sup> held my hand and pressed it, then said: 'O Ahmad! Amir Al-Momineen<sup>-asws</sup> had consoled Sa'sa Bin Sowhad during his illness. When he<sup>-asws</sup> stood up from his presence, he<sup>-asws</sup> said: O Sa'sa! Do not be priding upon your brethren with my<sup>-asws</sup> having consoled you! Beware, and fear Allah<sup>-azwj</sup>!' Then he<sup>-asws</sup> left from me".<sup>524</sup>

23- كش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرْكَانِيِّ وَ عُثْمَانُ بْنُ حَامِدٍ الْكَشَّيَانُ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ: كُنْتُ عِنْدَ الرِّضَا ع فَأَمْسَيْتُ عِنْدَهُ

(The book) 'Rijaal' of Al Kashi – Muhammad Bin Al Hassan Al Barrany, and Usman Bin Hamid Al Kashyan, from Muhammad Bin Yazdad, and Al Hassan Bin Ali Bin Al Numan, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I was in the presence of Al-Reza<sup>-asws</sup> and spent the evening in his<sup>-asws</sup> presence'.

قَالَ فَقُلْتُ انْصَرَفْتُ فَقَالَ لِي لَا تَنْصَرِفْ فَقَدْ أَمْسَيْتَ

He (the narrator) said, 'I said, 'I shall leave'. He<sup>-asws</sup> said: 'Do not leave, for it is evening'.

<sup>524</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 22

قَالَ فَأَقَمْتُ عِنْدَهُ

He (the narrator) said, 'I stayed in his<sup>-asws</sup> presence'.

قَالَ فَقَالَ لِجَارِيَتِهِ هَاتِي مُضْرَّتِي وَوِسَادَتِي فَأَفْرُشِي لِأَحْمَدَ فِي ذَلِكَ الْبَيْتِ

He (the narrator) said, 'He<sup>-asws</sup> said to his<sup>-asws</sup> maid: 'Bring me<sup>-asws</sup> my<sup>-asws</sup> bedding and my<sup>-asws</sup> pillow and furnish for Ahmad in that room!'

قَالَ فَلَمَّا صِرْتُ فِي الْبَيْتِ دَخَلَنِي شَيْءٌ فَجَعَلَ يَخْطُرُ بِيَالِي مِنْ مِثْلِي فِي بَيْتِ وَلِيِّ اللَّهِ وَ عَلَى مِهَادِهِ

He (the narrator) said, 'When I went into the rood, something entered me and went on to stir in my mind, 'Someone like me in the room of a Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, and upon his<sup>-asws</sup> bedding?'

فَنَادَانِي يَا أَحْمَدُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع عَادَ صُغَصَةَ بَنٍ صُوحَانَ فَقَالَ يَا صُغَصَةَ بَنٍ صُوحَانَ لَا تَجْعَلْ عِبَادَتِي إِثَّاكَ فَخَرًّا عَلَى قَوْمِكَ وَ تَوَاضَعَ لِلَّهِ يَرْفَعَكَ.

He<sup>-asws</sup> called out at me: 'O Ahmad! Amir Al-Momineen<sup>-asws</sup> had consoled Sa'sa Bin Sowhan. He<sup>-asws</sup> said: 'O Sa'sa Bin Sowhan! Do not make my<sup>-asws</sup> having consoled you as a pride upon your people, and humble to Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Raise you!''<sup>525</sup>

24- ين، كتاب حسين بن سعيد و النوادر ابنُ مُحْتَبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عُيَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ قَامَ رَسُولُ اللَّهِ ص فِي النَّاسِ حَظِيْبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ أَذْهَبَ عَنْكُمْ بِالْإِسْلَامِ نَخْوَةَ الْجَاهِلِيَّةِ وَ التَّقَاخُرَ بِأَبَائِهِمْ وَ عَشَائِرِهِمْ

The book of Husayn Bin Saeed and 'Al Nawadir' – Ibn Mahboun, from Ibn Ri'ab, from Abu Ubeyda,

'From Abu Ja'far<sup>-asws</sup> having said: 'When it was the day of the conquest of Makkah, Rasool-Allah<sup>-saww</sup> stood to address among the people. He<sup>-saww</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'O you people! Let the one present deliver to the one absent! Allah<sup>-azwj</sup> Blessed and Exalted has Removed from you all through Al-Islam, the haughtiness of the pre-Islamic people, and the priding with their forefathers and their clans!

أَيُّهَا النَّاسُ إِنَّكُمْ مِنْ آدَمَ وَ آدَمُ مِنْ طِينٍ أَلَا وَ إِنَّ خَيْرَكُمْ عِنْدَ اللَّهِ وَ أَكْرَمَكُمْ عَلَيْهِ الْيَوْمَ اتَّقَاكُمْ وَ اطُوعُوا لَهُ

O you people! You are all from Adam<sup>-as</sup>, and Adam<sup>-as</sup> is from clay. Indeed, and surely the best of you in the Presence of Allah<sup>-azwj</sup> and your most honourable one to him today is your most pious and your most obedient to Him<sup>-azwj</sup>.

أَلَا وَ إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ وَ لَكِنَّهَا لِسَانٌ نَاطِقٌ فَمَنْ قَصَرَ بِهِ عَمَلُهُ لَمْ يُبْلِغْهُ رِضْوَانُ اللَّهِ حَسْبُهُ

Indeed, and the Arabian isn't with a father having begotten him, but it is a tongue (language) spoken. The one whose deeds are deficient, his ancestry will not reach with him to the Satisfaction of Allah<sup>-azwj</sup>.

أَلَا وَ إِنَّ كُلَّ دَمٍ أَوْ مَظْلَمَةٍ أَوْ إِحْنَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ فَهِيَ تُطْلَقُ تَحْتَ قَدَمَيَّ إِلَى يَوْمِ الْقِيَامَةِ.

Indeed, and every blood, or grievance, or ill-feeling which was during the pre-Islamic period, it is hereby invalidated under my<sup>-saww</sup> feet up to the Day of Qiyamah".<sup>526</sup>

25- ين، كتاب حسين بن سعيد و النوادر عن النضر عن الحسن بن موسى و ابن رباب عن زُرارة عن أبي جعفر ع قَالَ قَالَ: أَصْلُ الْمَرْءِ دِينُهُ وَ حَسَبُهُ خُلُقُهُ وَ كَرَمُهُ تَقْوَاهُ وَ إِنَّ النَّاسَ مِنْ آدَمَ شَرَعَ سَوَاءً.

The book Husayn Bin Saeed and 'Al Nawadir' – From Al Nazr, from Al Hassan Bin Musa and Ibn Ra'ib, from Zurarah,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said: 'The origin of the person is his religion, and his pedigree is his mannerism, and his honour is his piety, and the people from Adam<sup>-as</sup> are of the same beginning".<sup>527</sup>

26- ين، كتاب حسين بن سعيد و النوادر عن النضر عن ابن رباب عن زُرارة قَالَ فَلْتُ لِي أَبِي جَعْفَرٍ ع النَّاسَ يَزُودُونَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: أَشْرَفُكُمْ فِي الْجَاهِلِيَّةِ أَشْرَفُكُمْ فِي الْإِسْلَامِ

The book of Husayn Bin Saeed and 'Al Nawadir' – from Al Nazr, from Ibn Ri'ab, from Zurara who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'The people are reporting from Rasool-Allah<sup>-saww</sup> having said: 'The noblest of you all during the pre-Islamic period is your noblest in Al-Islam'!

فَقَالَ ع صَدَقُوا وَ لَيْسَ حَيْثُ تَذُمُّونَ كَانَ أَشْرَفُهُمْ فِي الْجَاهِلِيَّةِ أَسْحَاهُمْ نَفْسًا وَ أَحْسَنُهُمْ خُلُقًا وَ أَحْسَنُهُمْ جَوَارًا وَ أَكْفَهُمْ أَدَى فَذَلِكَ الَّذِي إِذَا أَسْلَمَ لَمْ يَزِدْهُ إِسْلَامُهُ إِلَّا خَيْرًا.

He<sup>-asws</sup> said: 'They are speaking the truth, and it isn't where you are going (with it). Their noblest during the pre-Islamic period was their most generous of self, and their best of manners, and their best of neighbours, and their most restraining of harming. So that is the one, when he became a Muslim, his Islam did not increase him except in goodness".<sup>528</sup>

27- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أُوصِي أُمَّتِي بِخَمْسٍ بِالسَّمْعِ وَ الطَّاعَةِ وَ الْهِجْرَةِ وَ الْجِهَادِ وَ الْجَمَاعَةِ وَ مَنْ دَعَا بِدَعَاءِ الْخَاحِ الْجَاهِلِيَّةِ فَلَهُ خُتُوءٌ مِنْ حَتَّى جَهَنَّمَ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> advise my<sup>-saww</sup> community with five – with the listening, and the obedience, and the

<sup>526</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 24

<sup>527</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 25

<sup>528</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 26

emigration, and the Jihad, and the congregation; and the one who supplicates with a persistent supplication of the pre-Islamic period, for him is a pit from the pits of Hell”.<sup>529</sup>

28- نَحْجُ، نَحْجُ الْبَلَاغَةِ قَالَ ع مَا لِابْنِ آدَمَ وَالْفَخْرِ أَوَّلُهُ نُطْقَةٌ وَ آخِرُهُ حَيْفَةٌ لَا يَرْزُقُ نَفْسَهُ وَ لَا يَدْفَعُ حَتْفَهُ.

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> said: ‘What is for the son of Adam<sup>-as</sup> and priding? His beginning is a seed, and his ending is a carcass. He can neither sustain himself nor can he defend against his death”.<sup>530</sup>

<sup>529</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 27

<sup>530</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 133 H 28

## CHAPTER 134 – THE PROHIBITION FROM THE PRAISE AND THE SATISFCTION WITH IT

1- لي، الأماالي للصدوق في مناهي النبي ص أنه نهى عن المدح و قال اخثوا في وجوه المداحين الثراب.

(The book) 'Al Amaali' of Al Sadouq –

'Among the forbiddances by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> has forbidden from the praise and had said: 'Scatter (throw) the dust in the faces of the praising ones!'<sup>531</sup>

2- فس، تفسير القمي روي في تفسير قوله تعالى لا يحب الله الجهر بالسوء من القول إلا من ظلم أنه إن جاءك رجل و قال فيك ما ليس فيك من الخير و الثناء و العمل الصالح فلا تقبله منه و كذبته فقد ظلمك.

Tafseer Al Qummi –

'It is reported in interpretation of Words of the Exalted: **Allah does not love the loudness with the evil speech unless (it be) by one oppressed; [4:148]**, 'If a man comes to you and says from the good regarding you what isn't in you, and the praise, and the righteous deeds, do not accept it from him and belie him, so he has been unjust to you'.<sup>532</sup>

3- مص، مصباح الشريعة قال الصادق ع لا يصير العبد عبداً خالصاً لله عز و جل حتى يصير المدح و الذم عنده سواء لأن الممدوح عند الله عز و جل لا يصير مذموماً بدمهم و كذلك المذموم

(The book) 'Misbah Al Sharie' –

'Al-Sadiq<sup>-asws</sup> said: 'The servant cannot become a pure servant of Allah<sup>-azwj</sup> Mighty and Majestic until the praise and condemnation are the same in his view, because the one Praised in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic cannot become condemned by their condemnation, and like that is the one condemned.

فلا تفرح بمدح أحد فإنه لا يزيد في منزلتك عند الله و لا يغنيك عن المحكوم لك و المقدور عليك و لا تحزن أيضاً بدم أحد فإنه لا ينقص عنك به ذرة و لا يخط عن درجة خيرك شيئاً و اكتف بشهادة الله تعالى لك و عليك قال الله عز و جل و كفى بالله شهيداً

Therefore, do not rejoice with the praise of anyone for it will not increase in your status in the Presence of Allah<sup>-azwj</sup> nor will it avail you from the One<sup>-azwj</sup> Convicting you, and the one Able upon you, nor grieve as well at the condemnation of anyone, for it will not reduce form you any peak due to it, nor remove anything from the rank of goodness away from you, and suffice with the Testimony of Allah<sup>-azwj</sup> the Exalted for you and against you. Allah<sup>-azwj</sup> Mighty and Majestic Says: **and suffice with Allah as a Witness [4:79]**.

<sup>531</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 134 H 1

<sup>532</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 134 H 2

وَمَنْ لَا يَقْدِرُ عَلَى صَرْفِ الدَّمِّ عَنْ نَفْسِهِ وَلَا يَسْتَطِيعُ عَلَى تَحْقِيقِ الْمَدْحِ لَهُ كَيْفَ يُرْجَى مَدْحُهُ أَوْ يُجَنَّبَ دَمُّهُ

And one who is not able upon turning the condemnation away from himself, nor has the capacity upon proving the praise for him, how can he hope for his praise or fear his condemnation?

وَأَجْعَلْ وَجْهَ مَدْحِكَ وَدَمِكَ وَاحِدًا وَقِفْ فِي مَقَامٍ نَعْتَنِمُ بِهِ مَدْحَ اللَّهِ عَزَّ وَجَلَّ لَكَ وَرِضَاءَهُ فَإِنَّ الْخَلْقَ خُلِقُوا مِنَ الْعَجِينِ مِنْ مَاءٍ مَهِينٍ فَلَيْسَ لَهُمْ إِلَّا مَا سَعَوْا

And make the aspect of your praise and your condemnation to be one and pause in a place you can benefit with the Praise of Allah<sup>-azwj</sup> Mighty and Majestic for you, for the creatures (people) have been Created from the dough of contemptible water, so it isn't for them except what they strive for.

قَالَ اللَّهُ عَزَّ وَجَلَّ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى وَقَالَ عَزَّ وَجَلَّ وَلَا يَمْلِكُونَ لِنَفْسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا تُشُورًا.

Allah<sup>-azwj</sup> Mighty and Majestic Said: '**And there wouldn't be for the human being except what he strives for [53:39];** and Mighty and Majestic Said: **And they are not controlling for themselves a harm nor a benefit and are neither controlling death nor life nor Resurrection [25:3]**'.<sup>533</sup>

4- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع لِرَجُلٍ وَ قَدْ أَكْثَرَ مِنْ إِفْرَاطِ الثَّنَاءِ عَلَيْهِ أَقْبَلَ عَلَى شَأْنِكَ فَإِنَّ كَثْرَةَ الْمَلَقِ يَهْجُمُ عَلَى الظَّنِّ وَ إِذَا حَلَلْتَ مِنْ أَخِيكَ فِي مَحَلِّ التَّقَةِ فَاعْدِلْ عَنِ الْمَلَقِ إِلَى حُسْنِ النِّيَّةِ.

(The book) 'Al Durr Al Bahira' –

'Abu Al Hassan<sup>-asws</sup> the 3<sup>rd</sup> said to a man, and he had frequently been excessive in the praise upon him<sup>-asws</sup>, 'Turn to (reconsider) your occupation, for the frequent flattery crowds upon the conjectures, and if you were to accord a place from your brother in a trusted place, then turn away from the flattery to the good intention'.<sup>534</sup>

5- نَحْجُ، نَحْجُ الْبَلَاغَةَ مَدْحَ أَمِيرِ الْمُؤْمِنِينَ ع قَوْمٌ فِي وَجْهِهِ فَقَالَ اللَّهُمَّ إِنَّكَ أَعْلَمُ بِي مِنْ نَفْسِي وَ أَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ اللَّهُمَّ اجْعَلْنَا خَيْرًا مِمَّا يَظُنُّونَ وَ اغْفِرْ لَنَا مَا لَا يَعْلَمُونَ.

(The book) 'Nahj Al Balagah' –

'A group praised Amir Al-Momineen<sup>-asws</sup> in his<sup>-asws</sup> face. He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are more Knowing with me<sup>-asws</sup> than myself<sup>-asws</sup>, and I<sup>-asws</sup> am more knowing with myself<sup>-asws</sup> than them. O Allah<sup>-azwj</sup>! Make us<sup>-asws</sup> better than what they are guessing and Forgive for us<sup>-asws</sup> what they are not knowing of'.<sup>535</sup>

- وَ قَالَ ع الثَّنَاءُ بِأَكْثَرِ مِنَ الْإِسْتِحْقَاقِ مَلَقٌ وَ التَّقْصِيرُ عَنِ الْإِسْتِحْقَاقِ عِيٌّ أَوْ حَسَدٌ.

<sup>533</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 134 H 3

<sup>534</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 134 H 4

<sup>535</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 134 H 5 a



And he<sup>-asws</sup> said: 'The praise with more than the deserving, is flattery, and the deficiency from the deserving is either a fault or envy'.<sup>536</sup>

– وَ قَالَ ع رُبَّ مَفْتُونٍ بِحَسَنِ الْقَوْلِ فِيهِ.

And he<sup>-asws</sup> said: 'Sometimes (a person) is tempted by the good words regarding him'.<sup>537</sup>

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<sup>536</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 134 H 5 b

<sup>537</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 134 H 5 c

## CHAPTER 135 – EVIL MANNERS

الآيات

## The Verses –

آل عمران وَ لَوْ كُنْتُمْ قَطًّا عَلَیْظَ الْقُلُوبِ لَا تَنْفَضُوا مِنْ حَوْلِكَ

(Surah) Aal-e-Imran<sup>-as</sup> - **And had you been rough, hard-hearted, they would certainly have dispersed from around you. [3:159]**

القلم غُثِّلَ بَعْدَ ذَلِكَ زَنْبِیْمٍ

(Surah) Al Qalam - **Callous, after (all) that, ignoble [68:13].**

1- کا، الکافی عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسْلَ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'The evil manners spoil the deed just as the vinegar spoils the honey''.<sup>538</sup>

2- لي، الأماالي للصدوق عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ بَرِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ مِهْرَانَ عَنْ إِسْحَاقَ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَسَاءَ لِحُلُقِهِ عَذَّبَ نَفْسَهُ.

(The book) 'Al Amaali' of Al Sadouq – From Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Bazie, from Abdullah Bin Usman, from Al-Husayn Bin Mihran, from Is'haq Bin Galib,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who worsens his manners punishes himself''.<sup>539</sup>

3- لي، الأماالي للصدوق عَنْ مَاجِلَوَيْهِ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ مَعْبُدٍ عَنْ ابْنِ خَالِدٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ جَبْرِئِيلَ الرُّوحَ الْأَمِينَ نَزَلَ عَلَيَّ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ فَقَالَ يَا مُحَمَّدُ عَلَيْكَ بِحُسْنِ الْخُلُقِ فَإِنَّهُ دَهَبٌ بِخَيْرِ الدُّنْيَا وَالْآخِرَةِ أَلَا وَ إِنَّ أَشْبَهَكُمْ بِي أَحْسَنُكُمْ خُلُقًا.

(The book) 'Al Amaali' of Al Sadouq – From Majaylawiya, from Ali, from his father, from Ibn Ma'bad, from Ibn Khalid,

'From Al-Reza<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> the Trusted Spirit descended unto me<sup>-saww</sup> from Lord<sup>-azwj</sup> of the worlds. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Upon you<sup>-saww</sup> is to

<sup>538</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 1

<sup>539</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 2

be with the good manners for it goes with good of the world and the Hereafter'. Indeed, the most resembling of you with me<sup>-saww</sup>, is your best one in manners!"<sup>540</sup>

(The book) 'Qurb Al Asnaad' – From Haroun, from Ibn Sadaqa,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said to Abu Ayoub Al-Ansari: 'O Abu Ayoub! What is the extent of the honourable manners?'

4- ب، قرب الإسناد عن هارون عن ابن الصديق عن أبيه ع قال: قال علي ع لأبي أيوب الأنصاري يا أبا أيوب ما بلغ من كرم أخلاقك قال لا أؤذي جاراً فمن دونه ولا أمتعه مغروراً أقدر عليه

He said, 'I don't hurt a neighbour and the ones besides him, nor do I prevent an act of kindness from the one I am able upon'.

ثم قال ع ما من ذنب إلا وله توبة ولا ما من تائب إلا وقد تسلم له توبته ما خلا سيئ الخلق لا يكاد يتوب من ذنب إلا وقع في غيره أشد منه.

Then he<sup>-asws</sup> said: 'There is none from a sin except and there is repentance for it, and there is none from a repentant except and his repentance submits to him, apart from the one of evil manners, he almost does not repent from a sin except he falls into another one which is eviler than it'.<sup>541</sup>

5- ل، الخصال عن الخليل عن ابن صاعد عن العباس بن محمد عن عون بن عمار عن جعفر بن سليمان عن مالك بن دينار عن عبد الله بن غالب عن أبي سعيد الخدري قال قال رسول الله ص حصلتان لا تجتمعان في مسلم البخل وسوء الخلق.

(The book) 'Al Khisaal' – From Khaleel, from Ibn Sa'id, from Al Abbas Bin Muhammad, from Awn Bin Umarah, from Ja'far Bin Suleyman, from Malik Bin Dinar, from Abdullah Bin Galib, from Abu Saeed Al Khudri who said,

'Rasool-Allah<sup>-saww</sup> said: 'Two characteristics will not gather in a Muslim – the miserliness and the evil manners''.<sup>542</sup>

6- ل، الخصال عن أبيه عن علي عن أبيه عن حماد عن ذكره عن أبي عبد الله ع قال قال أمير المؤمنين ع في وصيته لابنه محمد بن الحنفية إياك والعجب وسوء الخلق وقلة الصبر فإنه لا يستقيم لك على هذه الخصال الثلاث صاحب ولا يزال لك عليها من الناس مجانب والزم نفسك التودد الحبر.

(The book) 'Al Khisaal' – From his father, from Ali, from his father, from Hammad, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said in his<sup>-asws</sup> bequest to his<sup>-asws</sup> son Muhammad Bin Al-Hanafiya: 'Beware of the self-fascination, and evil manners, and scarcity of patience for a companion will not be straight for you being upon these nor will the

<sup>540</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 3

<sup>541</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 4

<sup>542</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 5

people cease to keep away from you while being upon these and commit yourself to the cordiality’ – the Hadeeth”<sup>543</sup>

7- ل، الخصال قَالَ الصَّادِقُ ع لِلَّيْثِيِّ يَا سُفْيَانُ لَا تُرْوَدَ لِكُذُوبٍ وَلَا أَخَ لِمَلُولٍ وَلَا رَاحَةَ لِحُسُودٍ وَلَا سُؤْدَدَ لِسَيِّئِ الْخُلُقِ.

(The book) ‘Al Khisaal’ –

‘I Sadiq<sup>-asws</sup> said to Al-Sowry: ‘O Sufyan! There is no manliness for the liar, nor a brother for an accursed, nor any rest for the envier, and there is no respite for the wicked.”<sup>544</sup>

8- ن، عيون أخبار الرضا عليه السلام بِأَلْسَانِهِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْخُلُقُ السَّيِّئُ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخُلُقُ الْعَسَلُ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greetings be upon him – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The evil manners spoil the deeds just as the vinegar spoils the honey”<sup>545</sup>

9- ما، الأمايلي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنِ النُّعْمَانِ بْنِ أَحْمَدَ بْنِ نُعَيْمٍ عَنْ مُحَمَّدِ بْنِ شُعْبَةَ عَنْ خَفْصِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ الْبَاقِرِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Numan Bin Ahmad Bin Nueym, from Muhammad Bin Shu’ba, from Jafs Bin Umar, from Abdullah Bin Muhammad Bin Umar,

‘Son of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from Al-Baqir<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who worsens his manners punishes himself”<sup>546</sup>

10- ع، علل الشرائع عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَبِي اللَّهِ عَزَّ وَجَلَّ لِصَاحِبِ الْخُلُقِ السَّيِّئِ بِالتَّوْبَةِ قِيلَ وَكَيْفَ ذَاكَ قَالَ لِأَنَّهُ لَا يَخْرُجُ مِنْ ذَنْبٍ حَتَّى يَقَعَ فِيهِمَا هُوَ أَعْظَمُ مِنْهُ.

(The book) ‘Ilal Al Sharaie’ – From his father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from Yunus, from the one who mentioned it,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Refused to an owner of evil manners with repentance’. It was said, ‘And how is that so?’ He<sup>-asws</sup> said: ‘Because he does not come out from a sin until he falls into what is mightier than it”<sup>547</sup>

11- ع، علل الشرائع عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سُفْيَانَ بْنِ يَعْقُوبَ عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ يُوسُفَ عَنْ عَلِيٍّ بْنِ نُوحٍ الْخَطَّاطِ عَنْ عَمْرِو بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَبِي رَسُولُ اللَّهِ ص فَقِيلَ لَهُ إِنَّ سَعْدَ بْنَ مُعَاذٍ قَدْ مَاتَ فَقَامَ رَسُولُ اللَّهِ وَ قَامَ أَصْحَابُهُ فَحَمِلَ فَأَمَرَ بِغُسْلِ سَعْدٍ وَ هُوَ قَائِمٌ عَلَى عِصَادَةِ الْبَابِ

<sup>543</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 6

<sup>544</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 7

<sup>545</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 8

<sup>546</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 9

<sup>547</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 10

(The book) 'Ilal Al Sharaie' – From Ali Bin Al-Husayn Bin Sufyan Bin Yaqoub, from Ja'far Bin Ahmad Bin Yusuf, from Ali Bin Nuh Al Hannat, from Amro Bin Al Hassan, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> came. It was said to him<sup>-saww</sup>, 'Sa'ad Bin Muaz has died!' Rasool-Allah<sup>-saww</sup> stood up, and his<sup>-saww</sup> companions stood up. He was carried, and he<sup>-saww</sup> instructed with washing Sa'ad while he<sup>-saww</sup> was standing at the frame of the door.

فَلَمَّا أَنْ حُطِّطَ وَكُفِّنَ وَحُمِلَ عَلَى سَرِيرِهِ تَبِعَهُ رَسُولُ اللَّهِ ص بِلَا حِذَاءٍ وَ لَا رِدَاءٍ ثُمَّ كَانَ يَأْخُذُ يَمْنَةً السَّرِيرِ مَرَّةً وَ يَسْرَةُ السَّرِيرِ مَرَّةً حَتَّى انْتَهَى بِهِ إِلَى الْقَبْرِ

When he had been embalmed, and shrouded, and carried upon his coffin, Rasool-Allah<sup>-saww</sup> followed it without any shoes nor a cloak. Then he<sup>-saww</sup> was taking right side of the coffin at times and left of the coffin at times, until he<sup>-saww</sup> ended with it to the grave.

فَنَزَلَ رَسُولُ اللَّهِ ص حَتَّى لَحْدَهُ وَ سَوَّى عَلَيْهِ اللَّيْنُ وَ جَعَلَ يَقُولُ نَاوِلْنِي حَجراً نَاوِلْنِي تُراباً رطباً يَسُدُّ بِهِ مَا بَيْنَ اللَّيْنِ فَلَمَّا أَنْ فَرَّغَ وَ حُتِيَ التُّرَابُ عَلَيْهِ وَ سَوَّى قَبْرَهُ قَالَ رَسُولُ اللَّهِ ص إِنِّي لأَعْلَمُ أَنَّهُ سَيَبْلَى وَ يَصِلُ إِلَيْهِ الْبَلَى وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ عَبْدًا إِذَا عَمِلَ عَمَلًا فَأَحْكَمَهُ

Rasool-Allah<sup>-saww</sup> descended until he<sup>-saww</sup> laid him down and evened the bricks upon him and went on to say: 'Give me stones, wet soil, to block with what is between the bricks!' When he<sup>-as</sup> was free and had spread the soil upon him and evened his grave, Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> do know that he will wear out and the decay will arrive to him, but Allah<sup>-azwj</sup> Mighty and Majestic Loves a servant when he does a deed so He<sup>-azwj</sup> Judges him'.

فَلَمَّا أَنْ سَوَّى التُّرْبَةَ عَلَيْهِ قَالَتْ أُمُّ سَعْدٍ مِنْ جَانِبٍ هَنِيئاً لَكَ الْجَنَّةُ

When he<sup>-saww</sup> had evened the soil upon him, the mother of Sa'ad said from a side, 'Congratulations to you, Sa'ad, of the Paradise!'

فَقَالَ رَسُولُ اللَّهِ ص يَا أُمُّ سَعْدٍ مَا لَا تَحْزِمِي عَلَى رَبِّكَ فَإِنَّ سَعْدًا قَدْ أَصَابَتْهُ ضَمَّةٌ

Rasool-Allah<sup>-saww</sup> said: 'O mother of Sa'ad, shh! Do not pre-empt upon your Lord<sup>-azwj</sup>, for Sa'ad is being hit by the compression!'

قَالَ فَرَجَعَ رَسُولُ اللَّهِ ص وَ رَجَعَ النَّاسُ فَقَالُوا يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْنَاكَ صَنَعْتَ عَلَى سَعْدٍ مَا لَمْ تَصْنَعْهُ عَلَى أَحَدٍ إِنَّكَ تَبِعْتَ جَنَائِزَهُ بِلَا رِدَاءٍ وَ لَا حِذَاءٍ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> returned and the people returned. They said, 'O Rasool-Allah<sup>-saww</sup>! We have seen you do to Sa'ad what you<sup>-saww</sup> did not do to anyone. You followed his funeral without a cloak, nor shoes!'

فَقَالَ ص إِنَّ الْمَلَائِكَةَ كَانَتْ بِلَا حِذَاءٍ وَ لَا رِدَاءٍ فَتَأَسَّيْتُ بِهَا

He<sup>-saww</sup> said: 'The Angels were without any shoes nor cloaks, so I<sup>-saww</sup> was consoled by it'.

قَالُوا وَ كَيْفَ تَأْخُذُ يَمْنَةً السَّرِيرِ مَرَّةً وَ يَسْرَةَ السَّرِيرِ مَرَّةً

They said, 'And how come you<sup>-saww</sup> took right side of the coffin at times, and left side at times?'

قَالَ كَانَتْ يَدِي فِي يَدِ جِبْرِئِيلَ أَخَذَ حَيْثُ مَا أَخَذَ

He<sup>-saww</sup> said: 'My<sup>-saww</sup> hand was in the hand of Jibraeel<sup>-as</sup>. I held what he<sup>-as</sup> held'.

فَقَالُوا أَمَرْتَ بِغُسْلِهِ وَصَلَّيْتَ عَلَيْهِ وَجَنَّازَتِهِ وَ لَحْدَتَهُ ثُمَّ قُلْتَ إِنَّ سَعْدًا أَصَابَتْهُ ضَمَّةٌ

They said, 'You<sup>-saww</sup> instructed with washing him, and you<sup>-saww</sup> prayed Salat upon his coffin, and you<sup>-saww</sup> laid him down, then you<sup>-saww</sup> said: 'Sa'ad has been hit by compression''

فَقَالَ ص نَعَمْ إِنَّهُ كَانَ فِي خُلُقِهِ مَعَ أَهْلِهِ سُوءٌ.

He<sup>-saww</sup> said: 'Yes! He had been evil in his manners to his family''<sup>548</sup>

12- نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَيْ اللَّهُ لِصَاحِبِ الْخُلُقِ السَّيِّئِ بِالتَّوْبَةِ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Refuses (to Accept) the repentance of the one with evil manners'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ ذَلِكَ

It was said, 'O Rasool-Allah<sup>-saww</sup>, and how come that is so?'

قَالَ لِأَنَّهُ إِذَا تَابَ مِنْ ذَنْبٍ وَقَعَ فِي أَعْظَمَ مِنَ الذَّنْبِ الَّذِي تَابَ مِنْهُ.

He<sup>-saww</sup> said: 'Because when he repents from a sin, he falls into one mightier than the sin which he had repented from''<sup>549</sup>

<sup>548</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 11

<sup>549</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 135 H 12

## CHAPTER 136 – THE MISERLINESS

1- لي، الأماالي للصدوق عَنِ الصَّادِقِ ع قَالَ: إِنْ كَانَ الْخَلْفُ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَقًّا فَالْبُخْلُ لِمَا ذَا.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>-asws</sup> having said: 'Since the replacement from Allah<sup>-azwj</sup> Mighty and Majestic is true (a reality), then the miserliness is for what?'<sup>550</sup>

2- لي، الأماالي للصدوق عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَقْلُ النَّاسِ رَاحَةُ الْبَخِيلِ وَ أَجَلُ النَّاسِ مَنْ بَخِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The one of least rest is the miser, and the most miserly of the people is one who is miserly with what Allah<sup>-azwj</sup> has Imposed upon him''<sup>551</sup>

3- لي، الأماالي للصدوق عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي عَرَبَةَ عَنِ أَبِيهِ عَنِ الْأَزْدِيِّ عَنِ مَالِكِ بْنِ أَنَسٍ قَالَ قَالَ الصَّادِقُ ع عَجِبْتُ لِمَنْ يَبْخُلُ بِالدُّنْيَا وَ هِيَ مُقْبِلَةٌ عَلَيْهِ أَوْ يَبْخُلُ بِهَا وَ هِيَ مُدْبِرَةٌ عَنْهُ فَلَا الْإِنْفَاقَ مَعَ الْإِقْبَالِ يَضُرُّهُ وَ لَا الْإِمْسَاكَ مَعَ الْإِذْبَارِ يَنْفَعُهُ.

(The book) 'Al Amaali' of Al Sadouq – From Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Al Azdy, from Malik Bin Anas who said,

'Al-Sadiq<sup>-asws</sup> said: 'I<sup>-asws</sup> am surprised at the one being miserly with the world, and it is coming towards him, or he is miserly with it, and it is turning away from him. There is no spending while it is coming does not harm him, nor will the withholding (from spending) while it is turning away going to benefit him''<sup>552</sup>

4- ل، الخصال لي، الأماالي للصدوق عَنِ مُحَمَّدِ بْنِ أَحْمَدَ الْأَسَدِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْرَاهِيمَ بْنِ عِيسَى السُّدُوسِيِّ عَنِ سُلَيْمَانَ بْنِ عَمْرٍو عَنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنِ أَبِيهَا قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَلَاحَ أَوَّلِ هَذِهِ الْأُمَّةِ بِالْزُّهْدِ وَ الْيَقِينِ وَ هَلَاكَ آخِرِهَا بِالشُّحِّ وَ الْأَمَلِ.

(The books) 'Al Khisal', (and) 'Al Amaali' of Al Sadouq – From Muhammad Bin Ahmad Al Asady, from Ahmad Bin Muhammad Al Aamiry, from Ibrahim Bin Isa Al Sadousy, from Suleyman Bin Amro, from Abdullah Bin Al Hassan Bin Al Hassan,

'From his mother<sup>-as</sup> Fatima<sup>-as</sup> daughter<sup>-as</sup> of Al-Husayn<sup>-asws</sup>, from her<sup>-as</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The righteousness of the first ones of this community is with the

<sup>550</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 1

<sup>551</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 2

<sup>552</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 3

ascetism and the certainty, while the destruction of its last ones will be with the miserliness and the long hopes”<sup>553</sup>.

5- لي، الأماالي للصدوق عن جعفر بن الحسين عن ابن بطة عن البرقي عن أبيه عن محمد بن سينان عن ابن مسكان عن أبي عبد الله ع قال: إِنَّ أَحَقَّ النَّاسِ بِأَنْ يَتَمَنَّى لِلنَّاسِ الْغِنَى الْبُخْلَاءُ لِأَنَّ النَّاسَ إِذَا اسْتَعْنَوْا كَفُّوا عَنْ أَمْوَالِهِمْ

(The book) 'Al Amaali' of Al Sadouq – From Ja'far Bin Al-Husayn, from Ibn Buttah, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ibn Muskan,

'From Abu Abdullah <sup>-asws</sup> having said: 'By the most rightful of the people with wishing the riches for the people, are the misers, because the people, when they are rich, they would refrain from their (miser's) wealth.

وَ إِنَّ أَحَقَّ النَّاسِ بِأَنْ يَتَمَنَّى لِلنَّاسِ الصَّلَاحَ أَهْلُ الْغُيُوبِ لِأَنَّ النَّاسَ إِذَا صَلَحُوا كَفُّوا عَنْ تَتَبُعِ عُيُوبِهِمْ

And the most rightful of the people with wishing the righteousness for the people, are the people of faults, because the people, when they are righteous, would refrain from pursuing their faults.

وَ إِنَّ أَحَقَّ النَّاسِ بِأَنْ يَتَمَنَّى لِلنَّاسِ الْحِلْمَ أَهْلُ السَّفَةِ الَّذِينَ يَخْتَانُونَ أَنْ يُعْفَى عَنْ سَفْهِهِمْ

And the most rightful of the people with wishing for the leniency for the people, are the foolish people, the ones who are needy to be pardoned of their foolishness.

فَأَصْبَحَ أَهْلُ الْبُخْلِ يَتَمَنُونَ فَقْرَ النَّاسِ وَ أَصْبَحَ أَهْلُ الْغُيُوبِ يَتَمَنُونَ مَعَائِبَ النَّاسِ وَ أَصْبَحَ أَهْلُ السَّفَةِ يَتَمَنُونَ سَفَهَ النَّاسِ وَ فِي الْفَقْرِ الْحَاجَةُ إِلَى الْبُخْلِ وَ فِي الْفُسَادِ طَلَبُ عَوْرَةِ أَهْلِ الْغُيُوبِ وَ فِي السَّفَةِ الْمُكَافَأَةُ بِالذُّنُوبِ.

The people of miserliness wake up in the morning wishing poverty (for) the people, and the people of faults wake up in the morning wishing the faults (for) the people, and the foolish people wake up in the morning wishing foolishness (for) the people, while in the poverty the need is to the miser, and in the mischief the nakedness (exposure) of the people of faults is sought, and in the foolishness, there is compensation for the sins”<sup>554</sup>.

6- لي، الأماالي للصدوق في حَبَرِ مَنَاهِي النَّبِيِّ ص قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ حَزُمْتُ الْجَنَّةَ عَلَى الْمَنَانِ وَ الْبُخْلِ وَ الْقَتَاتِ.

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of the prohibitions by the Prophet <sup>-saww</sup>, he <sup>-saww</sup> said: 'Allah <sup>-azwj</sup> Mighty and Majestic Said: "The Paradise is Prohibited unto the conferrer (upon Allah <sup>-azwj</sup>), and the miser, and the slanderer”<sup>555</sup>.

7- فس، تفسير القمي أبي عن الفضل بن أبي قرة قال: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يَطُوفُ مِنْ أَوَّلِ اللَّيْلِ إِلَى الصَّبَاحِ وَ هُوَ يَقُولُ اللَّهُمَّ قَبِي شُحِّ نَفْسِي

<sup>553</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 4

<sup>554</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 5

<sup>555</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 6



Tafseer Al Qummi – My father, from Al Fazl Bin Abu Qurrah who said,

‘I saw Abu Abdullah<sup>-asws</sup> performing Tawaaf from beginning of the night up to the morning, and he<sup>-asws</sup> was saying: ‘O Allah<sup>-azwj</sup>! Save me<sup>-asws</sup> (from) miserliness of myself<sup>-asws</sup>’.

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا سَمِعْتُكَ تَدْعُو بِعَذَابِ هَذَا الدُّعَاءِ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! I did not hear you supplicating with other than this supplication!’

قَالَ وَ أَيْ شَيْءٍ أَشَدُّ مِنْ شَحِّ النَّفْسِ إِنَّ اللَّهَ يَقُولُ وَمَنْ يُوقِ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

He<sup>-asws</sup> said: ‘And which thing is severer than miserliness of the self? Allah<sup>-azwj</sup> Says: **And one who saves himself from the stinginess, so those ones, they are the successful [64:16]**’.<sup>556</sup>

8- ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنِ الْحَمِيرِيِّ عَنْ هَارُونَ عَنْ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا حَقَّقَ الْإِيمَانَ حَقَّقَ الشُّحَّ شَيْءٌ

(The book) ‘Al Khisaal’ – From Ibn Al Waleed, from Al Himeyri, from Haroun, from Ibn Sadaqa,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Whatever obliterates the Eman, the miserliness obliterates something’.

ثُمَّ قَالَ إِنَّ لِهَذَا الشُّحِّ ذِيئاً كَذِيئِ النَّحْلِ وَ شُعْباً كَشُعْبِ الشِّرْكِ.

Then he<sup>-saww</sup> said: ‘For this miserliness there is a crawl like the crawling of an ant, and branches like the branches of Shirk’.<sup>557</sup>

9- ل، الخصال عَنِ الْخَلِيلِ عَنِ ابْنِ صَاعِدٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنْ عَوْنِ بْنِ عُمَارَةَ عَنْ جَعْفَرٍ بْنِ سُلَيْمَانَ عَنْ مَالِكِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص خَصْلَتَانِ لَا يَجْتَمِعَانِ فِي مُسْلِمٍ الْبُخْلُ وَ سُوءُ الْخُلُقِ.

(The book) ‘Al Khisaal’ – From Al Khaleel, from Ibn Sa’id, from Al Abbas Bin Muhammad, from Awn Bin Umarah, from Ja’far Bin Suleyman, from Malik Bin Dinar, from Abdullah Bin Galib, from Abu Saeed Al Khudri who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Two characteristics will not be gathered in a Muslim – the miserliness and evil manners’.<sup>558</sup>

10- ل، الخصال عَنِ الْخَلِيلِ عَنِ ابْنِ صَاعِدٍ عَنْ إِسْحَاقَ بْنِ شَاهِينَ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ عَنْ يُوسُفَ بْنِ مُوسَى عَنْ حَزْرِي بْنِ سُهَيْلٍ عَنْ صَفْوَانَ عَنْ أَبِي زَيْدٍ عَنِ الْقَعْقَاعِ بْنِ اللَّجْلَاجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ص قَالَ: لَا يَجْتَمِعُ الشُّحُّ وَ الْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا.

(The book) ‘Al Khisaal’ – From Al Khaleel, from Ibn Sa’id, from Is’haq Bin Shaheen, from Al Khalid Bin Abdullah, from Yusuf Bin Musa, from Hareez Bin Suheyl, from Safwan, from Abu Yazeed, from Al Qamqa’a Bin Al Lajaaj, from Abu Hureyra,

<sup>556</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 7

<sup>557</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 8

<sup>558</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 9

‘From Rasool-Allah<sup>-saww</sup> having said: ‘The miserliness and the Eman will not gather in the heart of a servant, ever!’”<sup>559</sup>

11- ل، الخصال عن ابن الوليد عن الصفار عن البرقي عن أبيه عن هارون بن الجهم عن ثوير بن أبي فاختة عن المفصل بن صالح عن سعد بن طريف عن أبي جعفر ع قال: الموبقات ثلاث شح مطاع وهوى متبع وإعجاب المرء بنفسه.

(The book) ‘Al Khisaal’ – From Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Haroun Bin Al Jahm, from Suweyr Bin Abu Fakhta, from Al Mufzzal Bin Salih, from Sa’ad Bin Tareyf,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The destroyers are three – a miser being obeyed, and a whim being pursued, and the persons answering his self’.”<sup>560</sup>

قال الصدوق رحمه الله - روي عن الصادق ع أنه قال: الشح المطاع سوء الظن بالله عز وجل.

Al-Sadouq, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘It is reported from Al-Sadiq<sup>-asws</sup> having said: ‘The miser being obeyed is of evil thoughts with Allah<sup>-azwj</sup> Mighty and Majestic’.”<sup>561</sup>

12- ل، الخصال عن ابن الوليد عن الصفار عن ابن أبي الخطاب عن النضر بن شعيب عن الجاري عن أبي عبد الله ع قال: لا يؤمن رجل فيه الشح والحسد والجبن ولا يكون المؤمن جباناً ولا حريصاً ولا شحيحاً.

(The book) ‘Al Khisaal’ – From Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Nazr Bin Shueyb, from Al Jazy,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘He has not believed, a man having miserliness in him, and the envy, and the cowardice, nor can the Momineen be a coward, nor greedy, nor miserly’.”<sup>562</sup>

13- ب، قرب الإسناد عن هارون بن أبي صدقة عن جعفر ع أبيه ع أن علياً ع سمع رجلاً يقول الشحيح أعذر من الظالم

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

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘Ali<sup>-asws</sup> heard a man saying, ‘The miser is more excused than the unjust one’.

فقال كذبت إن الظالم يتوب ويستغفر الله ويرد الظلّامة على أهلها والشحيح إذا شح منع الزكاة والصدقة وصلة الرحم وإفراء الصنف والنفقة في سبيل الله وأبواب البر وحرام على الجنة أن يدخلها شحيح.

He<sup>-asws</sup> said: ‘You have lied! The unjust repents, and seeks Forgiveness of Allah<sup>-azwj</sup>, and returns the injustice upon its people, while the miser when he is miserly, prevents the Zakat, and the charity, and connecting the kinship, and hosting the guest, and spending in the way of

<sup>559</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 10

<sup>560</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 11 a

<sup>561</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 11 b

<sup>562</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 12

Allah<sup>-azwj</sup>, and doors of righteousness; and the Paradise is Prohibited from a miser entering it”.<sup>563</sup>

14- ب، قرب الإسناد ابن طريف عن ابن غلوان عن جعفر عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ أَغْصَانُهَا فِي الدُّنْيَا مَنْ تَعَلَّقَ بِغُصْنٍ مِنْهَا قَادَهُ ذَلِكَ الْغُصْنُ إِلَى الْجَنَّةِ وَ الْبُخْلُ شَجَرَةٌ فِي النَّارِ أَغْصَانُهَا فِي الدُّنْيَا مَنْ تَعَلَّقَ بِغُصْنٍ مِنْهَا قَادَهُ ذَلِكَ الْغُصْنُ إِلَى النَّارِ.

(The book) ‘Qurb Al Asnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The generosity is a tree in the Paradise. It’s branches are in the world. One who attaches with a branch from it, that branch would leave him to the Paradise. And the miserliness is a tree in the Fire. It’s branches are in the world. One who attaches with a branch from it, that branch would lead him to the Fire’.<sup>564</sup>

15- ل، الخصال عن الخليل بن أحمد عن ابن صاعد عن الحسن بن عرفة عن عمر بن عبد الرحمن عن محمد بن حجارة عن بكر بن عبد الله المزني عن عبد الله بن عمر عن النبي ص قَالَ: إِيَّاكُمْ وَ الشُّحَّ فَإِنَّمَا هَلَاكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ أَمَرُهُمْ بِالْكَذِبِ فَكَذَّبُوا وَ أَمَرُهُمْ بِالظُّلْمِ فَظَلَمُوا وَ أَمَرُهُمْ بِالْقَطِيعَةِ فَقَطَعُوا.

(The book) ‘Al Khisaal’ – From Al Khaleel Bin Ahmad, from Ibn Sa’aid, from Al Hassan Bin Arafah, from Umar Bin Abdul Rahman, from Muhammad Bin Hijarah, from Bakr Bin Abdullah Al Muzanny, from Abdullah Bin Umar,

‘From the Prophet<sup>-saww</sup> having said: ‘Beware of the miserliness, for the ones who were before you had been destroyed by the miserliness. It instructed them with the lying, so they lied, and it instructed them with the injustice, so they were unjust, and it instructed them with the cutting off (the relationships), so they cut off’.<sup>565</sup>

16- ل، الخصال عن الخليل بن أحمد عن أبي العباس السراج عن فضيلة عن بكر بن عجلان عن سعيد المقبري عن أبي هريرة أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِيَّاكُمْ وَ الْفُحْشَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ

(The book) ‘Al Khisaal’ – From Al Khaleel Bin Ahmad, from Abu Al Abbas Al Sarraj, from Quteyba, from Bakr Bin Ajlan, from Saeed Al Maqbury, from Abu Hureyra (well-known fabricator),

‘Rasool-Allah<sup>-saww</sup> said: ‘Beware of the immorality, for Allah<sup>-azwj</sup> Mighty and Majestic does not Love the immoral, the obscene!

وَ إِيَّاكُمْ وَ الظُّلْمَ فَإِنَّ الظُّلْمَ عِنْدَ اللَّهِ هُوَ الظُّلُمَاتُ يَوْمَ الْقِيَامَةِ

And beware of the injustice, for the injustice in the Presence of Allah<sup>-azwj</sup>, it is the darkness(es) in on the Day of Qiyamah.

وَ إِيَّاكُمْ وَ الشُّحَّ فَإِنَّهُ دَعَا الَّذِينَ مِنْ قَبْلِكُمْ حَتَّى سَفَكُوا دِمَاءَهُمْ وَ دَعَاهُمْ حَتَّى أَتَاهَهُمْ وَ دَعَاهُمْ حَتَّى انْتَهَكُوا وَ اسْتَحْلَوْا حَرَامَهُمْ.

<sup>563</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 13

<sup>564</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 14

<sup>565</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 15

And beware of the miserliness, for it had called the ones from before you until they shed their blood, and it called them until they cut off their kinships, and it called them until they violated (the veils) and permitted their sanctimonious ones”<sup>566</sup>.

17- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ رَفَعَهُ إِلَى الصَّادِقِ ع أَنَّهُ قَالَ: حَسُنَ هُنَّ كَمَا أَقُولُ لَيْسَتْ لِيَجْهَلَ رَاحَةً وَ لَا لِحُسُودٍ لَذَّةً وَ لَا لِمُلُوكٍ وَفَاءً وَ لَا لِكَذَّابٍ مُرُوءَةً وَ لَا يَسُودُ سَفِيهَةٌ.

(The book) 'Al Khisaal' – From his father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Abu Ali Bin Rashid,

'Raising it to Al-Sadiq<sup>asws</sup> having said: 'Five, these are like what I<sup>asws</sup> am saying – there isn't any rest for a miser, nor any pleasure for an envier, nor any loyalty for a slave, nor any manliness for a liar, nor any prevalence for a foolish one”<sup>567</sup>.

18- ل، الخصال عَنْ الْعَطَّارِ عَنْ أَبِيهِ عَنْ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَطْمَعَنَّ ذُو الْكَبْرِ فِي الثَّنَاءِ الْحَسَنِ وَ لَا الْحُبُّ فِي كَثْرَةِ الصَّدِيقِ وَ لَا السَّيِّئُ الْأَدَبِ فِي الشَّرَفِ وَ لَا الْبَخِيلُ فِي صَلَةِ الرَّحِمِ الْخَيْرِ.

(The book) 'Al Khisaal' – From Al Attar, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Umar, from Yahya Al Halby,

'From Abu Abdullah<sup>asws</sup> having said: 'The one with arrogance should not be assured regarding the goodly praise, nor the swindler in having many friends, nor the evil etiquettes in having the nobility, nor the miser in connecting the kinship' – the Hadeeth”<sup>568</sup>.

19- ن، عيون أخبار الرضا عليه السلام بِأَلْسَانِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ سَيَأْتِي عَلَى النَّاسِ زَمَانٌ غَضُوضٌ يَعْضُ الْمُؤْمِنُ عَلَى مَا فِي يَدِهِ وَ لَمْ يُؤْمَرْ بِذَلِكَ قَالَ اللَّهُ تَعَالَى وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

'The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>, by the three chains from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Al-Husayn Bin Ali<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> addressed us. He<sup>asws</sup> said: 'There shall come a biting time upon the people, the Momin will bit upon what is in his hands, and he would not have been Commanded with that. Allah<sup>azwj</sup> the Exalted Says: **and do not forget the favours between you; Allah is Seeing what you are doing [2:237].**

وَ سَيَأْتِي زَمَانٌ يُقَدَّمُ فِيهِ الْأَشْرَارُ وَ يُنْسَأُ فِيهِ الْأَخْيَارُ وَ يُبَايِعُ الْمُضْطَرُّ وَ قَدْ نَهَى رَسُولُ اللَّهِ ص عَنْ بَيْعِ الْمُضْطَرِّ وَ عَنْ بَيْعِ الْغَرَرِ فَاتَّقُوا اللَّهَ يَا أَيُّهَا النَّاسُ وَ أَصْلِحُوا ذَاتَ بَيْنِكُمْ وَ احْفَظُوا نِيَّ أَهْلِي.

And there shall come a time the evil ones will be advanced during it while the good ones will be forgotten, and the desperate one will be pledged allegiance to, and Rasool-Allah<sup>saww</sup> has forbidden from pledging to the desperate, and from pledging to the deceiver. Therefore fear Allah<sup>azwj</sup>, O you people, and reconcile what is between you all, and protect me<sup>asws</sup> in my<sup>asws</sup> family!”<sup>569</sup>

<sup>566</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 16

<sup>567</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 17

<sup>568</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 18

<sup>569</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 19

20- ن، عيون الرضا عليه السلام عن الطالقاني عن الحسن بن علي العدوي عن الهيثم بن عبد الله الرضائي عن الرضا عن آبائه ع قال كان أمير المؤمنين ع يقول

فَمِنْهُمْ سَخِيٌّ وَمِنْهُمْ بَخِيلٌ -  
وَأَمَّا الْبَخِيلُ فَشَوْمٌ طَوِيلٌ.

خُلِقَتِ الْخَلَائِقُ فِي قُدْرَةٍ -  
فَأَمَّا السَّخِيُّ فَفِي رَاحَةٍ -

(The book) 'Uyoun Al Akhbar Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> – from Al Talaqany, from Al Hassan Bin Ali Al Adwy, from Al Heysam Bin Abdullah Al Rummani,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> had said (a couplet): 'The people have been Created in a measurement. From the is a generous one, and from them is a miser. As for the generous, he is in rest, and as for the miser, prolonged inauspiciousness''.<sup>570</sup>

21- ع، علل الشرائع عن أبيه عن محمد الطاهر عن الأشعري عن محمد بن آدم عن أبيه رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ لَا تُشَاوِرْ جَبَانًا فَإِنَّهُ يُصَبِّقُ عَلَيْكَ الْمَخْرَجَ وَلَا تُشَاوِرِ الْبَخِيلَ فَإِنَّهُ يَقْصُرُ بِكَ عَنْ غَايَتِكَ وَلَا تُشَاوِرْ حَرِيصًا فَإِنَّهُ يُزَيِّنُ لَكَ شَرَّهَا وَاعْلَمْ يَا عَلِيُّ أَنَّ الْجَبْنَ وَالْبَخْلَ وَالْحِرْصَ غَرِيزَةٌ وَاجِدَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

(The book) 'Al Ilal Sharaie' – From his father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Adam, from his father raising it, said,

'Rasool-Allah<sup>-saww</sup> said: 'Do not consult a coward for the way would be narrow upon you, nor consult a miser for he will be deficient with you from your peak, nor consult a greedy, for he will adorn the comment to you; and know, O Ali<sup>-asws</sup>, that the cowardice, and the miserliness, and the greed are of one instinct. The evil thoughts gather these''.<sup>571</sup>

22- مع، معاني الأخبار عن أبيه عن أحمد بن إدريس عن أحمد بن محمد عن أبيه عن النضر عن عبد الأعلى الأرجاني عن عبد الأعلى بن أعين عن أبي عبد الله ع قال: إِنَّ الْبَخِيلَ مَنْ كَسَبَ مَالًا مِنْ غَيْرِ جِلَّةٍ وَ أَنْفَقَهُ فِي غَيْرِ حَقِّهِ.

(The book) 'Ma'any Al Akhbaar' – From his father, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from his father, from Al Nazr, from Abdul A'al Al Arjany, from Abdul A'ala bin Ayn,

'From Abu Abdullah<sup>-asws</sup> having said: 'The miser is the one who earn wealth from other than its Permissible means and spends it in other than its right (rightful way)'.<sup>572</sup>

23- مع، معاني الأخبار عن ماجيلويه عن عمه عن البرقي عن بعض أصحابه بلغ به ابن طريف عن ابن نبتة عن الحارث الأعور قال: فِيمَا سَأَلَ عَلِيٌّ ع ابْنَهُ الْحَسَنَ ع أَنَّ قَالَ لَهُ مَا الشُّحُّ قَالَ أَنْ تَرَى مَا فِي يَدَيْكَ شَرَفًا وَ مَا أَنْفَقْتَ تَلَفًا.

(The book) 'Ma'any Al Akhbaar' – From Majaylawiya, from his uncle, from Al Barqy, from one of his companions, delivered by it by Ibn Tareyf, from Ibn Nubata, from Al Haris Al Awr who said,

<sup>570</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 20

<sup>571</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 21

<sup>572</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 22



(The book) 'Ma'any Al Akhbaar' – From Ahmad Bin Muhammad Bin Abdul Rahman Al Muqry, from Ali Bin Al-Husayn Bin Bundar Al Tameemy, from Muhammad Bin Al Hajjaj, from Ahmad Bin Al A'ala, from Abu Zakariya, from Suleyman Bin Bilal, from Umarah Bin Arafa,

'From Abdullah son of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his father<sup>-asws</sup>, from his grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The true miser is the one I<sup>-saww</sup> am mentioned in his presence, and he does not send Salawaat upon me<sup>-saww</sup>'.<sup>578</sup>

29- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ الْفَضِيلِ بْنِ عِيَّاضٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَتَدْرِي مِنَ الشَّحِيحِ قُلْتُ هُوَ الْبَخِيلُ

(The book) Ma'any Al Akhbaar – from his father, from Sa'ad, from Al Asbahany, from Al Minqary, from Al Fuzeyl Bin Iyaz who said,

'Abu Abdullah<sup>-asws</sup> said: 'Do you know who is the miser?' I said, 'It is the stingy one'.

فَقَالَ الشَّحِيحُ أَشَدُّ مِنَ الْبَخِيلِ إِنَّ الْبَخِيلَ يَبْخُلُ بِمَا فِي يَدَيْهِ وَ إِنَّ الشَّحِيحَ يَشْغَبُ بِمَا فِي أَيْدِي النَّاسِ وَ عَلَى مَا فِي يَدَيْهِ حَتَّى لَا يَرَى فِي أَيْدِي النَّاسِ شَيْئاً إِلَّا تَمَنَّى أَنْ يَكُونَ لَهُ بِالْحِلِّ وَ الْحَرَامِ وَ لَا يَشْبَعُ وَ لَا يَمْنَعُ بِمَا رَزَقَهُ اللَّهُ تَعَالَى.

He<sup>-asws</sup> said: 'The miser is severer than the stingy one. The stingy one is stingy with what is in his hands, and the miser is one who is covetous of what is in hands of the people, and upon what is in his owns hands until he does not see anything in hands of the people except, he would wish that it would be for him, by the Permissible means or Prohibited means, and he is not satisfied nor contented with what Allah<sup>-azwj</sup> the Exalted has Graced him''.<sup>579</sup>

30- مع، معاني الأخبار عَنْ مَاجِلَوْنِهِ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ أَبِي حَبِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ الْبَخِيلُ مَنْ يُؤَدِّي أَوْ الَّذِي يُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ مِنْ مَالِهِ وَ يُعْطِي النَّائِيَةَ فِي قَوْمِهِ وَ إِنَّمَا الْبَخِيلُ حَقُّ الْبَخِيلِ الَّذِي يَمْنَعُ الزَّكَاةَ الْمَفْرُوضَةَ فِي مَالِهِ وَ يَمْنَعُ النَّائِيَةَ فِي قَوْمِهِ وَ هُوَ فِيمَا سِوَى ذَلِكَ يَبْذُرُ.

(The book) 'Ma'any Al Akhbaar' – From Majaylawiya, from his uncle, from Al Kufi, from Abu Jameela, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The miser isn't the one who gives, or the one who gives the obligatory Zakat from his wealth, and he gives at a disaster among his people, and rather the miser as is the right of being a miser, is the one who prevents the obligatory Zakat in his wealth, and he prevents the giving in a disaster among his people, and in what is besides that, he spends lavishly''.<sup>580</sup>

31- ل، الخصال عَنْ ابْنِ الْوَلِيدِ عَنْ سَعْدٍ عَنِ الزَّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ فَضِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ إِذَا كُنَّ فِي الرَّجُلِ فَلَا تَخْرُجُ أَنْ تَقُولَ إِنَّهُ فِي جَهَنَّمَ الْجَفَاءُ وَ الْجَبْنُ وَ الْبُخْلُ

(The book) 'Al Khisaal' – From Ibn Al Waleed, from Sa'ad, from Al Barqy, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A'ala Bin Fuzeyl,

<sup>578</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 28

<sup>579</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 29

<sup>580</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 30

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Three, when these happen to be in the man, so there is no problem in saying that he is (would be) in Hell – the disloyalty, and the cowardice, and the miserliness.

و ثَلَاثٌ إِذَا كُنَّ فِي الْمَرْأَةِ فَلَا تَخْرُجُ أَنْ تَقُولَ إِنَّهَا فِي جَهَنَّمَ الْبَدَاءُ وَ الْحَيَلَاءُ وَ الْفُحْرُ.

And three, when these happen to be in the woman, there is no problem in your saying that she is (would be) in Hell – The indecency, and the vanity, and the pride”.<sup>581</sup>

32- ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنْ سَعْدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنِ ابْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا كَانَ فِي شَيْعَتِنَا فَلَا يَكُونُ فِيهِمْ ثَلَاثَةٌ أَشْيَاءَ لَا يَكُونُ فِيهِمْ مَنْ يَسْأَلُ بِكَفِّهِ وَ لَا يَكُونُ فِيهِمْ بَخِيلٌ وَ لَا يَكُونُ فِيهِمْ مَنْ يُؤْتَى فِي ذُبُرِهِ.

(The book) ‘Al Khisaal’ – From Ibn Al Waleed, from Sa’ad, from Al Hassan Bin Ali Bin Al Numan, from Ibn Asbaat, from one of our companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Whatever happens to be in our<sup>-asws</sup> Shias, there cannot be three things among them – there cannot be one among them who asks with his palm, nor can there be any miser among them, nor can there be among them one who is come to in his backside”.<sup>582</sup>

33- جاء، المجالس للمفيد عَنْ أَبِي غَالِبٍ الزُّرَّارِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الزُّرَّارِيِّ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ تَعَالَى الْمَعْرُوفُ هَدِيَّةٌ مِنِّي إِلَى عَبْدِي الْمُؤْمِنِ فَإِنْ قَبِلَهَا مِنِّي فَبِرَّحْمَتِي وَ مِنِّي وَ إِنْ رَدَّهَا عَلَيَّ فَبِدَنْبِهِ حَرَمَهَا وَ مِنْهُ لَا مِنِّي

(The book) ‘Al Majaalis’ of Al Mufeed, from Abu Galib Al Zurary, from Muhammad Bin Jafar Al Razzaz, from Ibn Abu Al Khattab, from Ibn Mahboub, from Jameel Bin Salih, from Bureyd,

‘From Abu Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Said: “The act of kindness is a Gift from Me<sup>-azwj</sup> to My<sup>-azwj</sup> Momin servant. If he were to accept from Me<sup>-azwj</sup>, it is due to My<sup>-azwj</sup> Mercy and from Me<sup>-azwj</sup>, and if he were to reject it upon Me<sup>-azwj</sup>, it would be due to his sins he deprives it and from him, not from Me<sup>-azwj</sup>.

وَ إِنَّمَا عَبْدٌ خَلَقْتُهُ فَهَدَيْتُهُ إِلَى الْإِيمَانِ وَ حَسَنْتُ خُلُقَهُ وَ لَمْ أَبْتَلِهِ بِالْبُخْلِ فَإِنِّي أُرِيدُ بِهِ خَيْرًا.

And whichever servant I<sup>-azwj</sup> have Created, I<sup>-azwj</sup> have Guided him to the Eman and Improved his manners, and I<sup>-azwj</sup> do not Try him with the miserliness, for I<sup>-azwj</sup> Want the good with him”.<sup>583</sup>

34- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: خِيَارُكُمْ سُمْحَاؤُكُمْ وَ شِرَارُكُمْ بُخْلَاؤُكُمْ وَ مِنْ خَالِصِ الْإِيمَانِ الْبِرُّ بِالْإِخْوَانِ وَ السَّعْيُ فِي حَوَائِجِهِمْ.

(The book) ‘Makarim Akhlaq’ –

<sup>581</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 31

<sup>582</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 32

<sup>583</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 33



'From Al-Sadiq<sup>-asws</sup> having said: 'Your best ones are your pardoning ones, and your vilest ones are your misers; and from the pure Eman is the righteousness with the brethren, and the striving regarding their needs".<sup>584</sup>

– وَ عَنْهُ ع قَالَ: شَابَّ سَخِيٌّ مُرَهَّقٌ فِي الدُّنُوبِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ شَيْخٍ عَابِدٍ بَخِيلٍ.

And from him<sup>-asws</sup> having said: 'A generous youth fatigued in the sins is more Beloved to Allah<sup>-azwj</sup> Mighty and Majestic than an old worshipper who is stingy".<sup>585</sup>

– وَ قَالَ النَّبِيُّ ص مَنْ أَدَّى مَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ أَشْحَى النَّاسِ.

And the Prophet<sup>-saww</sup> said: 'One who fulfills what Allah<sup>-azwj</sup> has Obligated upon him, so he is most generous of the people".<sup>586</sup>

وَ قَالَ ع مَا مَحَقَّ الْإِسْلَامَ مَحَقَّ الشَّيْخِ شَيْءٌ ثُمَّ قَالَ إِنَّ هَذَا الشَّيْخَ دَيْبًا كَذِيبٍ التَّمَلِّ وَ شُعْبًا كَشَعْبِ الْبِثْرِكِ.

And he<sup>-asws</sup> said: 'Whatever Al Islam obliterated, the miserliness obliterated something'. Then he<sup>-asws</sup> said: 'For this miserliness there is a crawl like the crawling of an ant, and branches like the branches of Shirk".<sup>587</sup>

35- خَتَصَ، الْإِكْتِسَاصَ قَالَ الصَّادِقُ ع حَسْبُ الْبَخِيلِ مِنْ يُخْلِي سُوءَ الظَّنِّ بِرَبِّهِ مَنْ أُيْقِنَ بِالْخَلْفِ جَادَ بِالْعَطِيَّةِ.

(The book) 'Al Ikhtisaas' –

Al-Sadiq<sup>-asws</sup> said: 'The miser is miserly in accordance with his evil thoughts with his Lord<sup>-azwj</sup>. One who is certain with the replacement would be generous with the giving".<sup>588</sup>

36- نَحَجْ، نَحَجِ الْبَلَاغَةَ قَالَ ع الْبُخْلُ عَارٌ وَ الْجُبْنُ مَنْقَصَةٌ

(The book) 'Nahj Al Balagah' –

He<sup>-asws</sup> said: 'The miserliness is a shame, and the cowardice is a deficiency".<sup>589</sup>

– وَ قَالَ ع الْبُخْلُ جَامِعٌ لِمَسَاوِي الْغُيُوبِ وَ هُوَ زِمَامٌ يُقَادُّ بِهِ إِلَى كُلِّ سُوءٍ.

And he<sup>-asws</sup> said: 'The miserliness is a summary of evil faults, and it is a rein one is led by it to all evil".<sup>590</sup>

<sup>584</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 34 a

<sup>585</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 34 b

<sup>586</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 34 c

<sup>587</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 34 d

<sup>588</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 35

<sup>589</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 36 a

<sup>590</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 36 b

37- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْجَنَّةِ وَ الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ.

‘Kitab Al Imamah Wa Al Tabsirah’ – From Ahmad Bin Ali, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hasim, from Al Nowfaly, from Al Sakuny,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The generous one is near to Allah<sup>-azwj</sup>, near to the people, near to the Paradise, while the miser is remote from Allah<sup>-azwj</sup>, remote from the people, remote from the Fire’<sup>.591</sup>

<sup>591</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 136 H 37

## CHAPTER 137 – THE SINS AND THEIR IMPACT, AND THE PROHIBITION FROM BELITTLING THESE

1- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي يَقُولُ مَا مِنْ شَيْءٍ أَفْسَدَ لِلْقَلْبِ مِنْ خَطِيئَةٍ إِلَّا الْقَلْبَ لِيُؤَاقِعَ الْخَطِيئَةَ فَلَا تَزَالُ بِهِ حَتَّى تَغْلِبَ عَلَيْهِ فَيَصِيرَ أَعْلَاهُ أَسْفَلَهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> had said: 'There is nothing more corrupting to the heart than a sin. The heart commits a sin, so it does not cease to be with it until it prevails upon it, so its top becomes its bottom''<sup>592</sup>

بيان: كما روي القلوب ثلاثة قلب منكوس لا يعي شيئا من الخير و هو قلب الكافر الخير.

Explanation – Like what is reported: 'The hearts are three. There is an overturned heart, it does not retain anything from the good, and it is the heart of a Kafir' – the Hadeeth.

2- كذا، الكافي عَنِ الْعِدَّةِ عَنِ الرَّجِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ فَقَالَ مَا أَصْبَرَهُمْ عَلَى فِعْلٍ مَا يَعْلَمُونَ أَنَّهُ يُصِيرُهُمْ إِلَى النَّارِ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Isa, from Ibn Muskan, from the one who mentioned it,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **So what would be their patience upon the Fire? [2:175].** He<sup>asws</sup> said: 'What is their patience upon a deed what they are knowing it will be taking them to the Fire?'<sup>593</sup>

بيان: و أقول مثله قوله ص قوموا إلى نيرانكم التي أوقدتموها على ظهوركم فأطفئوها بصلاتكم.

Explanation – And I (Majlisi) am saying, 'Similar to it are his<sup>saww</sup> words: 'Arise to your fires which you have ignited these upon your back and extinguish it with your Salats!'

3- كذا، الكافي عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَا إِنَّهُ لَيْسَ مِنْ عَرْقٍ يَضْرِبُ وَلَا نَكْبَةٍ وَلَا صَدَاعٍ وَلَا مَرَضٍ إِلَّا بِذَنْبٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ

(The book) 'Al Kafi' – From him, from his father, from Al Nazr Bin Suweyd, from Hisham Bin Salim,

'From Abu Abdullah<sup>asws</sup> having said: 'But, there isn't any vein being struck, nor any stumble, nor headache, nor any illness except it is due to a sin, and that is the Word of Allah<sup>azwj</sup> Mighty

<sup>592</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 1

<sup>593</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 2

and Majestic in His-<sup>azwj</sup> Book: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***.

قَالَ ثُمَّ قَالَ وَ مَا يَغْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤْخِذُ بِهِ.

He (the narrator) said, 'Then he-<sup>asws</sup> said: 'What Allah-<sup>azwj</sup> Pardons is more than what He-<sup>azwj</sup> will be Seizing with''<sup>594</sup>

بيان: كَمَا رَوَى عَنِ الصَّادِقِ ع أَنَّهُ لَمَّا دَخَلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَلَى يَزِيدَ نَظَرَ إِلَيْهِ ثُمَّ قَالَ يَا عَلِيُّ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ

**Explanation – Like what is reported from Al-Sadiq-<sup>asws</sup>: 'When Ali-<sup>asws</sup> Bin Husayn-<sup>asws</sup> entered to (the court of) Yazeed-<sup>la</sup>, he-<sup>la</sup> looked at him, then said, 'O Ali-<sup>asws</sup>! And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30]**'.

فَقَالَ ع كَلَّا مَا هَذِهِ فِينَا إِنَّمَا نَزَلَ فِينَا مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لَكِنَّا نَأْسُو عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَتَنَحْنُ الَّذِينَ لَا نَأْسَى عَلَى مَا فَاتَنَا وَ لَا تَفْرَحُ بِمَا أُوتِينَا.

He-<sup>asws</sup> said: 'This is not regarding us-<sup>asws</sup>. But rather, it was Revealed regarding us-<sup>asws</sup>: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22] So that you may not despair over what has escaped you, nor be happy with what has been Given to you, and Allah does not Love every arrogant boaster [57:23].** Thus we-<sup>asws</sup> are those who do not despair upon what as escaped us-<sup>asws</sup> nor do we-<sup>asws</sup> rejoice with what comes to us-<sup>asws</sup>'.

وَ رَوَى الْحِمَیْرِيُّ فِي قُرْبِ الإسْنَادِ عَنِ ابْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ فَقَالَ هُوَ وَ يَغْفُو عَنْ كَثِيرٍ

And it is reported by Al-Himeyri in 'Qurb Al-Asnaad', from Ibn Bukeyr who said, 'I asked Abu Abdullah-<sup>asws</sup> about Words of Allah-<sup>azwj</sup> Mighty and Majestic: ***And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30]***. He-<sup>asws</sup> said: 'He-<sup>asws</sup> said: ***and He Pardons a lot [42:30]***'.

قَالَ قُلْتُ مَا أَصَابَ عَلِيًّا وَ أَشْيَاعَهُ مِنْ أَهْلِ بَيْتِهِ مِنْ ذَلِكَ

He (the narrator) said, 'I said, 'What had afflicted Ali-<sup>asws</sup> and his-<sup>asws</sup> Shias from People-<sup>asws</sup> of his-<sup>asws</sup> Household is from that?'

قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَتُوبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ.

He (the narrator) said, 'So he-<sup>asws</sup> said: 'Rasool-Allah-<sup>saww</sup> used to repent to Allah-<sup>azwj</sup> Mighty and Majestic seventy times every days, from without having sinned''.

و رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُ آيَةٍ فِي كِتَابِ اللَّهِ هَذِهِ آيَةُ يَا عَلِيُّ مَا مِنْ خَدَشٍ عُوِدٍ وَلَا نَكْبَةٍ قَدِمَ إِلَّا بِذَنْبٍ وَمَا عَفَا اللَّهُ عَنْهُ فِي الدُّنْيَا فَهُوَ أَكْرَمُ مِنْ أَنْ يَعُودَ فِيهِ وَمَا عَاقَبَ عَلَيْهِ فِي الدُّنْيَا فَهُوَ أَعْدَلُ مِنْ أَنْ يُنْفَى عَلَى عَبْدِهِ.

*And it is reported from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Best Verse in the Book of Allah<sup>-azwj</sup> is this Verse. O Ali<sup>-asws</sup>! There is neither any scratch by a stick, nor a stumble of a foot except (it is) due to a sin, and what Allah<sup>-azwj</sup> Pardons from in the world, He<sup>-azwj</sup> is more Honourable than to repeat in it, and whatever He<sup>-azwj</sup> Punishes upon in the world, He<sup>-azwj</sup> is more Just than to double up (Punishment) upon His<sup>-azwj</sup> servant’.*

4- كا، الكافي عَنْ عَلِيٍّ ع أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لَا تُبْدِيَنَّ عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ وَلَا يَأْمَنُ الْبَيَاتُ مَنْ عَمِلَ السَّيِّئَاتِ.

(The book) ‘Al Kafi’ – From Ali, from his father, from Al Nowfali, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> had said: ‘Do not reveal your front teeth while you are doing the shameful deeds, nor should he sleep soundly, the one who works the evil deeds’.<sup>595</sup>

بيان: و يؤيده ما روي عنه ع لو تعلمون ما أعلم لضحكتم قليلا و لبكيتم كثيرا.

**Explanation –** *And it is supported by what is reported from him<sup>-asws</sup>: ‘Had you known what I<sup>-asws</sup> know, you would laugh a little and cry a lot’.*

5- كا، الكافي عَنْ الْعَدَةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع أَبِيهِ عَنِ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الذُّنُوبُ كُلُّهَا شَدِيدَةٌ وَ أَشَدُّهَا مَا نَبَتَ عَلَيْهِ اللَّحْمُ وَ الدَّمُ لِأَنَّهُ إِذَا مَرَّحُومٌ أَوْ مُعَذَّبٌ وَ الْجَنَّةُ لَا يَدْخُلُهَا إِلَّا طَيِّبٌ.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Abu Abdullah<sup>-asws</sup>, from his father, from Suleyman Al Ja’fari, from Abdullah Bin Buekyr, from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The sins, all of them are severer, and the severest is what the flesh and blood is built upon, because either it is Mercied or Punished, and the Paradise is such, nothing enters it except good’.<sup>596</sup>

6- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيُرَوَّى عَنْهُ الرِّزْقُ.

(The book) ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The servant commits the sin, so the sustenance is impeded from him’.<sup>597</sup>

<sup>595</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 4

<sup>596</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 5

<sup>597</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 6

7- كَأ، الكافي عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَلْعُونٌ مَلْعُونٌ مِنْ عَبْدِ الدِّينَارِ وَ الدِّرْهَمِ مَلْعُونٌ مِنْ كِمَةٍ أَعْمَى مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بَيْمَةً.

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Ibrahim Al Nowfaly, from Al-Husayn Bin Muktar, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Accursed! Accursed is the one who worships the Dinars and the Dirhams. Accursed! Accursed is the one whose sleeve (pocket) is blind. Accursed! Accursed is the one who copulates with animals''<sup>598</sup>

بيان: قال مصنف هذا الكتاب معنى قوله ملعون ملعون من كمة أعمى يعني من أرشد متحيرا في دينه إلى الكفر و قرره في نفسه حتى اعتقده.

**Explanation –** The author of this book says, 'The meaning of his<sup>-asws</sup> words: 'Accursed is the one whose sleeve is blind', meaning one who is confused in his religion to the Kufr and keeps knocking it in his self until he believes it'.

و أقول النبي ص بقوله تعس عبد الدرهم تعس عبد الدينار.

And I (Majlisi) am saying by his<sup>-saww</sup> words: 'Wretched is the worshipper of Dirhams! Wretched is the worshipper of Dinars!'

8- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لَهَا طَالِيًا يَقُولُ أَخَذْتُكُمْ أَذْنِبَ وَ اسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ سَنَكْتُبُ مَا قَدَّمُوا وَ آثَارَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Fear the sins considered as insignificant for there is a seeker for these saying, '(Which) one of you sinned and I can seek Forgiveness of Allah<sup>-azwj</sup>? Allah<sup>-azwj</sup> Mighty and Majestic Says: **and We Write down whatever they send forward and their impacts, and We have Enumerated all things in a clarifying Imam [36:12].**

وَ قَالَ عَزَّ وَ جَلَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ.

And the Mighty and Majestic Said: **Surely, even if the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely, Allah is Knower of subtleties, Aware [31:16]**<sup>599</sup>

9- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الرَّجُلَ لَيَذْنِبُ الذَّنْبَ فَيُذَرُّ عَنْهُ الرِّزْقُ وَ تَلَا هَذِهِ الْآيَةَ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَشْنُونَ فُطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَ هُمْ نَائِمُونَ.

<sup>598</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 7

<sup>599</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 8

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Mufazzal,

'From Abu Ja'far<sup>asws</sup> having said: 'The man commits the sin, so the sustenance is rotated away from him'. And he<sup>asws</sup> recited this Verse: **when they swore that they would be plucking its fruit in the morning [68:17] And not be leaving anything [68:18] So there visited upon it a visitation from your Lord, and they were sleeping [68:19]**'<sup>600</sup>

10- كذا، الكافي عن محمد بن يحيى عن أحمد بن محمد عن ابن فضال عن ابن بكير عن أبي بصير قال سمعت أبا عبد الله ع يقول إذا أذنب الرجل خرج في قلبه نكتة سوداء فإن تاب أمحت وإن زاد زادت حتى تغلب على قلبه فلا يفلح بعدها أبداً.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the man sins, a black dot emerges in his heart. If he repents, it is erased, and if he increases (in sinning), it increases (in size) until it prevails upon his heart, so he will not succeed after it, ever!'<sup>601</sup>

بيان: بقوله ص إذا أراد الله بعبد خيراً جعل له وأعطاء من قلبه.

Explanation – By his<sup>saww</sup> words: 'When Allah<sup>azwj</sup> Wants good with a servant, He<sup>azwj</sup> Makes a preaching for him from his own heart'.

و بقوله ص من كان له من قلبه وأعطاء كان عليه من الله حافظ.

And by his<sup>saww</sup> words: 'One who were to have a preaching for him from his own heart, would have a Protector for him from Allah<sup>azwj</sup>'.

قال بعضهم روي عن النبي ص قلب المؤمن أجرد فيه سراج يزهر و قلب الكافر أسود منكوس.

One of them said, 'It is reported from the Prophet<sup>saww</sup>: 'The heart of a Momin is as bright as a blossoming lamp, and the heart of a Kafir is dark, overturned''.

11- كذا، الكافي عن محمد بن يحيى عن أحمد بن محمد عن ابن محبوب عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع قال: إن العبد يسأل الله الحاجة فيكون من شأنه قضاؤها إلى أجل قريب أو إلى وقت بطيء فيدنب العبد ذنباً فيقول الله تبارك و تعالى للملك لا تقض حاجته و اخرجه إياها فإنه تعرض لسخطي و استوجب الحرمان مني.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad, from Ibn MAhboub, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>asws</sup> having said: 'The servants asks Allah<sup>azwj</sup> for a need, and it happens to be from his status that it be fulfilled to a near term or to a delayed term. Then the servant commits a sin, so Allah<sup>azwj</sup> Blessed and Exalted Says: "Do not fulfill his need and deprive him

<sup>600</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 9

<sup>601</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 10

of it, for he has exposed to My<sup>-azwj</sup> Annoyance and has obligated the deprivation from Me<sup>-azwj</sup>!”<sup>602</sup>

12- كا، الكافي عن ابن محبوب عن مالك بن عطيبة عن أبي حمزة عن أبي جعفر ع قال سمعته يقول إنه ما من سنة أقل مطراً من سنة و لكن الله يصعه حيث يشاء إن الله عز وجل إذا عمل قوم بالمعاصي صرف عنهم ما كان قدر لهم من المطر في تلك السنة إلى غيرهم وإلى الفياض والبحار والجنات

(The book) ‘Al Kafi’ – From Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘There is none from a year of less rain than a year, but Allah<sup>-azwj</sup> Places it wherever He<sup>-azwj</sup> so Desires to. When a people work with the disobedience, He<sup>-azwj</sup> Turns it away from them what had been pre-determined for them of the rain during that year, to others, and to the deserts, and the oceans, and the mountains.

و إن الله ليُعَذِّبُ الْجُعَلَّ فِي جُحْرِهِا فَيَحْبِسُ الْمَطَرَ عَنِ الْأَرْضِ الَّتِي هِيَ بِمَحَلِّهَا بِخَطَايَا مَنْ بِحَضْرَتِهَا وَ قَدْ جَعَلَ اللَّهُ لَهَا السَّبِيلَ فِي مَسَلِكِ سِوَى حَلَّةِ أَهْلِ الْمَعَاصِي

And Allah<sup>-azwj</sup> Punishes the dung beetle in its hole, so He<sup>-azwj</sup> Withholds the rain from the ground which it is in its place due to the sins in its vicinity, and Allah<sup>-azwj</sup> has Made the way for her in its route besides the place of the disobedient people”.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ.

He (the narrator) said, ‘Then Abu Ja’far<sup>-asws</sup> said: **‘therefore take a lesson, O the ones with the insight! [59:2]’**.<sup>603</sup>

13- كا، الكافي عن أبي علي الأشعري عن محمد بن عبد الجبار عن ابن فضال عن ابن بكير عن أبي عبد الله ع قال: إن الرجل يُذْنِبُ الذَّنْبَ فَيُحْرِمُ صَلَاةَ اللَّيْلِ وَ إِنَّ الْعَمَلَ السَّيِّئَ أَسْرَعُ فِي صَاحِبِهِ مِنَ السَّيِّئِ فِي اللَّحْمِ.

(The book) ‘Al Kafi’ – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The man commits the sin, so he is deprived of (praying) the night Salat, and the evil deed is quicker in it’s owner than the knife is in the meat’<sup>604</sup>.

14- كا، الكافي عن أبي علي الأشعري عن ابن فضال عن ابن بكير عن أبي عبد الله ع قال: مَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَعْمَلُهَا فَإِنَّهُ رُبَّمَا يَعْمَلُ الْعَبْدُ السَّيِّئَةَ فَيَرَاهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى فَيَقُولُ وَ عَزَّتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَ ذَلِكَ أَبَدًا.

(The book) ‘Al Kafi’ – From Abu Ali Al Ashary, from Ibn Fazzal, from Ibn Bukeyr,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who thinks of an evil deed he should not do it, for sometimes the servant does the evil deed and the Lord<sup>-azwj</sup> Blessed and Exalted Sees him, so

<sup>602</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 11

<sup>603</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 12

<sup>604</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 13



He<sup>-azwj</sup> Says: “By My<sup>-azwj</sup> Mighty and My<sup>-azwj</sup> Majesty! I<sup>-azwj</sup> will not Forgive for you after that, ever!”<sup>605</sup>

15- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِيدِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: حَقٌّ عَلَى اللَّهِ أَنْ لَا يُغْفَى فِي دَارٍ إِلَّا أَضْحَاكَهَا لِلشَّمْسِ حَتَّى تُطَهَّرَهَا.

(The book) ‘Al Kafi’ – From Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Amro Bin Usman, from a man,

‘From Abu Al-Hassan<sup>-asws</sup> having said: ‘There is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> not be disobeyed in a house except He<sup>-azwj</sup> Exposes it to the sun until it purifies it’.”<sup>606</sup>

16- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ لَيُحْبَسُ عَلَى ذَنْبٍ مِنْ ذُنُوبِهِ مِائَةَ عَامٍ وَ إِنَّهُ لَيَنْظُرُ إِلَى أَزْوَاجِهِ فِي الْجَنَّةِ يَنْتَعِمُنَ.

(The book) ‘Al Kafi’ – From the number, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Misma’a Bin Abdul Malik,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The servant might be imprisoned upon a sin from his sins for one hundred years while he will be looking at his wives in the Paradise, wishing’.”<sup>607</sup>

بيان قَدْ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ قَالَ: لَا تَتَكَلَّمُوا بِشَفَاعَتِنَا فَإِنَّ شَفَاعَتَنَا قَدْ لَا تَلْحَقُ بِأَحَدِكُمْ إِلَّا بَعْدَ ثَلَاثِ مِائَةِ سَنَةٍ.

**Explanation –** It has been reported from Amir Al-Momineen<sup>-asws</sup> having said: ‘Do not be speaking of our<sup>-asws</sup> intercession, for our<sup>-asws</sup> intercession may not reach one of you except after three hundred years’.”

17- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ عَيْسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ الْقَاسِمِ بْنِ عُزُورَةَ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ عَبْدٍ إِلَّا وَ فِي قَلْبِهِ نُكْثَةٌ بَيْضَاءُ فَإِذَا أَذْنَبَ ذَنْبًا خَرَجَ فِي النُّكْثَةِ نُكْثَةٌ سَوْدَاءُ فَإِنْ تَابَ ذَهَبَ تِلْكَ السَّوَادُ وَ إِنْ تَمَادَى فِي الذُّنُوبِ زَادَ ذَلِكَ السَّوَادُ حَتَّى يُغْطِيَ الْبَيَاضَ فَإِذَا غَطَّى الْبَيَاضَ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى خَيْرٍ أَبَدًا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ.

(The book) ‘Al Kafi’ – From Abu Ali Al Ashari, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Qasim Bin Urwah, from Ibn Bukeyr, from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘There is no servant except and there is a bright spot in his heart. When he commits a sin, he a dark dot emerges in that dot. If he were to repent, that darkness goes away, and if he continues in the sins, that darkness increases until it cover the brightness. When the brightness is covered up, its owner does not return to good, ever, and it is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **Never! But it has rusted upon their hearts, what they had been earning [83:14]**’.”<sup>608</sup>

<sup>605</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 14

<sup>606</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 15

<sup>607</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 16

<sup>608</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 17

بيان: كَمَا قَالَ ص إِنَّ الْعَبْدَ كُلَّمَا أَذْنَبَ ذَنْبًا حَصَلَ فِي قَلْبِهِ نُكْثَةٌ سَوْدَاءٌ حَتَّى يُسَوِّدَ قَلْبُهُ.

**Explanation – Like what he<sup>-saww</sup> said: ‘Every time the servant commits a sin, it results in his heart a dark dot until it darkens his heart’.**

18- كَا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُبْدِينَ عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْقَاضِيَةَ وَ لَا تَأْمَنِ الْبَيَاتِ وَ قَدْ عَمِلْتَ السَّيِّئَاتِ.

(The book) ‘Al Kafi’ – from the number, from Sahl Bin Ziyad, from Ali Bin Asbat,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Do not display your teeth while you have done the shameful deeds, and do not spend the night reassured while you have done the evil deeds’.<sup>609</sup>

19- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَمْرٍو الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ فَضَى قَضَاءً حَتْمًا لَا يُنْعَمُ عَلَى الْعَبْدِ بِنِعْمَةٍ فَيَسْتَلْبِهَا إِلَّاهُ حَتَّى يُجْذِرَ الْعَبْدُ ذَنْبًا يَسْتَحِقُّ بِذَلِكَ التَّعْذِيبَ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, and Abu Ali Al Ashari, from Al-Husayn Bin Is’haq, from Ali Bin Mahziyar, from Hammad Bin Isa, from Abu Amro Al Madainiy,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> has Decreed an absolute Decree that He<sup>-azwj</sup> will not Favour a bounty upon the servant then Strip him off it until the servant innovates a sin deserving of that Vengeance’.<sup>610</sup>

20- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَبُّوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَ ظَلَمُوا أَنْفُسَهُمْ الْآيَةَ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said,

‘A man asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **But they said, ‘Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves, [34:19] – the Verse.**

فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَتْ لَهُمْ قُرَى مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ أَهَارَ جَارِيَةً وَ أَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا نِعَمَ اللَّهِ عَزَّ وَ جَلَّ وَ عَزَبُوا مَا بَالَتْسُهُمْ مِنْ عَافِيَةِ اللَّهِ فَغَيَّرَ اللَّهُ مَا بِهِمْ مِنْ نِعْمَةٍ وَ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بَالَتْسُهُمْ

He<sup>-asws</sup> said: ‘They are a people who had connecting towns for them. They were looking at each other, and they had flowing rivers and apparent wealth. They committed Kufr with the bounties of Allah<sup>-azwj</sup> Mighty and Majestic, and changed what was with themselves from well-being (Granted by) Allah<sup>-azwj</sup>, so Allah<sup>-azwj</sup> Changed what had been with them of bounties **Surely Allah does not Change what is with a people until they change what is with themselves. [13:11].**

<sup>609</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 18

<sup>610</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 19

فَأَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلَ الْعَرِمِ فَغَرَّقَ قُرَاهُمْ وَخَرَّبَ دِيَارَهُمْ وَدَهَبَ بِأَمْوَالِهِمْ وَأَبْدَلَهُمْ مَكَانَ الْجَنَّتَيْنِ دَوَائِيَّ أَكْلٍ خَمْطٍ وَ أَثْلٍ وَ شَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ثُمَّ قَالَ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَ هَلْ نُجَازِي إِلَّا الْكَفُورَ.

Allah<sup>-azwj</sup> Sent to them the flood of Al Arim and it drowned their towns and ruined their houses and went away with their wealth and replaced them in place of their gardens **with two gardens with bitter fruit, and shrubs, and a few lote-trees [34:16]**. Then He<sup>-azwj</sup> Said: **That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17]**.<sup>611</sup>

بيان: وَ فِي الْحَدِيثِ عَنْ فَرْوَةَ بْنِ مُسَيْبٍ أَنَّهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ سَبْيٍ رَجُلٍ هُوَ أَمْرَأَةٌ فَقَالَ هُوَ رَجُلٌ مِنَ الْعَرَبِ وَلِدَ لَهُ عَشْرَةٌ تَيَّامَنَ مِنْهُمْ سِتَّةٌ وَ تَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ

Explanation – And in the Hadeeth from Farwa Bin Museek having said: ‘I asked Rasool-Allah<sup>-sawww</sup> about Saba, ‘Is it a man or a woman?’ He<sup>-sawww</sup> said: ‘He is a man from the Arabs. Ten (tribes) were born for him. Six of them were fortunate and four of them were inauspicious.

فَأَمَّا الَّذِينَ تَيَّامَنُوا فَأَلْزَدُ وَ كِنْدَةُ وَ مَذْحِجٌ وَ الْأَشْعُرُونَ وَ الْأَنْمَارُ وَ جَمِيرٌ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ مَا أَنْمَارُ قَالَ الَّذِينَ مِنْهُمْ خُتْعَمٌ وَ بَجِيلَةُ وَ أَمَّا الَّذِينَ تَشَاءَمُوا فَعَامِلَةُ وَ جُدَامٌ وَ لَحْمٌ وَ غَسَّانُ.

As for those who were fortunate – Al Azd, and Kinda, and Mazhij, and Al Asharoun, and Al Anmar, and Himeyr’. A man from the group said, ‘What is Anmar?’ He<sup>-sawww</sup> said: ‘Those from them are Khas’am and Bajeela. And as for those who were inauspicious, Aamila, and Juzam, and Lahmun and Gassan’.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sama’at who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> does not Favour a bounty upon a servant then Strips him of it until he commits a sin deserving of that Confiscation’.<sup>612</sup>

22- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ الْجَزَرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ نَبِيًّا مِنْ أَنْبِيَائِهِ إِلَى قَوْمِهِ وَ أَوْحَى إِلَيْهِ أَنْ قُلْ لِقَوْمِكَ إِنَّهُ لَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَ لَا نَاسٍ كَانُوا عَلَى طَاعَتِي فَأَصَابَهُمْ فِيهَا سَرٌّ فَتَحَوَّلُوا عَمَّا أَحَبُّ إِلَيَّ مَا أَكْرَهُ إِلَّا تَحَوَّلْتُ لَهُمْ عَمَّا يُحِبُّونَ إِلَيَّ مَا يَكْرَهُونَ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Al Haysam Bin Waqid Al Khazry who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> Mighty and Majestic Sent a Prophet<sup>-as</sup> from His<sup>-azwj</sup> Prophets<sup>-as</sup> to his<sup>-as</sup> people and Revealed to him<sup>-as</sup>: ‘Say to your<sup>-as</sup> people, there isn’t anyone from people of a town, nor people who were upon My<sup>-azwj</sup> obedience, so they were happy therein, then they transferred away from I<sup>-azwj</sup> Love to what I<sup>-azwj</sup> Dislike, except I<sup>-azwj</sup> Changed for them from what they were loving to what they were disliking.

<sup>611</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 20

<sup>612</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 21

وَلَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَلَا أَهْلِ بَيْتٍ كَانُوا عَلَى مَعْصِيَتِي فَأَصَابَهُمْ فِيهَا ضَرَاءٌ فَتَحَوَّلُوا عَمَّا أَكْرَهُ إِلَى مَا أَحَبُّ إِلَّا تَحَوَّلْتُ لَهُمْ عَمَّا يَكْرَهُونَ إِلَى مَا يُحِبُّونَ

And there isn't anyone from the people of a town nor people of a household who were upon My<sup>-azwj</sup> disobedience, so they were hit by harm in it, and they transferred from what I<sup>-azwj</sup> Dislike to what I<sup>-azwj</sup> Love, except I<sup>-azwj</sup> Changed for them from what they were disliking to what they were loving.

وَقُلْ لَهُمْ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي فَلَا تَقْنَطُوا مِنْ رَحْمَتِي فَإِنَّهُ لَا يَتَعَاظُمُ عِنْدِي ذَنْبُ عَبْدٍ أَغْفَرُهُ

And say to them that My<sup>-azwj</sup> Mercy preceded My<sup>-azwj</sup> Wrath so do not be despairing from My<sup>-azwj</sup> Mercy, for there is no sin of a servant too mighty in My<sup>-azwj</sup> Presence for Me<sup>-azwj</sup> to Forgive.

وَقُلْ لَهُمْ لَا يَتَعَرَّضُوا مُعَانِدِينَ لِسَخَطِي وَلَا يَسْتَحْفُوا بِأَوْلِيَائِي فَإِنَّ لِي سَطَوَاتٍ عِنْدَ غَضَبِي لَا يَشُومُ لَهَا شَيْءٌ مِنْ خَلْقِي.

And say to them not to stubbornly expose themselves to My<sup>-azwj</sup> Dissatisfaction nor should they be taking My<sup>-azwj</sup> Guardians<sup>-asws</sup> lightly, for there are such assaults for Me<sup>-azwj</sup> during My<sup>-azwj</sup> Wrath, nothing from My<sup>-azwj</sup> creation can withstand to it!"<sup>613</sup>

23- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ جَدِّهِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ إِذَا أُطِيعْتُ رَضِيْتُ وَإِذَا رَضِيْتُ بَارَكْتُ وَ لَيْسَ لِرِكَتِي هَيَاةٌ وَإِذَا غَضِبْتُ غَضِبْتُ وَإِذَا غَضِبْتُ لَعَنْتُ وَ لَعْنَتِي تَبْلُغُ السَّابِعَ مِنَ الْوَرَاءِ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim Al Hashimy, from his grandfather Muhammad Bin Al-Hassan Bin Muhammad Bin Ubeydullah, from Suleyman Al Jafary,

'From Al-Reza<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Revealed to a Prophet<sup>-saww</sup> from the Prophets<sup>-as</sup>: "When I<sup>-azwj</sup> am obeyed, I<sup>-azwj</sup> am satisfied, and when I<sup>-azwj</sup> am Satisfied, I<sup>-azwj</sup> Bless, and there is not end-point to My<sup>-azwj</sup> Blessings; and when I<sup>-azwj</sup> am disobeyed, I<sup>-azwj</sup> am Angered, and when I<sup>-azwj</sup> am Angered, I<sup>-azwj</sup> Curse, and My<sup>-azwj</sup> Curse reaches the seven (generations) from the posterity!"<sup>614</sup>

بيان: ورد أن القائم ع يقتل أولاد قتلة الحسين ع لرضاهم بفعل آبائهم.

**Explanation –** It is reported that Al-Qaim<sup>-ajfi</sup> will kill children of the killers of Al-Husayn<sup>-asws</sup>, due to their being pleased with the deeds of their forefathers".

24- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ أَحَدَكُمْ لَيَكُفِّرُ بِهِ الْخَوْفُ مِنَ السُّلْطَانِ وَ مَا ذَلِكَ إِلَّا بِالدُّنُوبِ فَتَوَقَّوْهَا مَا اسْتَطَعْتُمْ وَ لَا تَمَادَوْا فِيهَا.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ali Bin Al-Hassan Bin Ali, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

<sup>613</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 22

<sup>614</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 23

'From Abu Abdullah<sup>-asws</sup> having said: 'If one of you is frequently afraid from the ruling authority, and that is not except due to the sins, so avoid it (sinning) as per your capacity and do not be deliberate in it''<sup>615</sup>

25- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا وَجَعَ أَوْجَعُ لِلْقُلُوبِ مِنَ الذُّنُوبِ وَلَا خَوْفَ أَشَدُّ مِنَ الْمَوْتِ وَكَفَى بِمَا سَلَفَتْ تَفَكُّرًا وَكَفَى بِالْمَوْتِ وَاعْظًا.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, raising it, said,

'Amir Al-Momineen<sup>-asws</sup> said: 'There is no pain more painful to the hearts than the sins, nor any fear severer than the death, and suffice with what has past for contemplation, and suffice with the death as a preaching''<sup>616</sup>

26- كَا، الكافي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْمَيْمُونِيِّ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ الشَّامِيِّ مَوْلَى لِأَبِي الْحَسَنِ مُوسَى ع قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ كُلَّمَا أَخَذْتُ الْعِبَادَ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْمَلُونَ أَخَذْتُ اللَّهُ هُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْرِفُونَ.

(The book) 'Al Kafi' – From Ahmad Bin Muhammad Al Kufi, from Ali Bin Al-Hassan Al Maysami, from Al Abbas Bin Hilal Al Shamy,

'A slave of Abu Al-Hassan<sup>-asws</sup> who said, 'I heard Al-Reza<sup>-asws</sup> saying: 'Every time the servants innovate a sin what had not been done (before), Allah<sup>-azwj</sup> will Innovate from the afflictions what they had not been recognising (beforehand)''<sup>617</sup>

27- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِذَا عَصَانِي مَنْ عَرَفَنِي سَلَطْتُ عَلَيْهِ مَنْ لَا يَعْرِفَنِي.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abbad Bin Suheyb,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Says: "When one who recognises Me<sup>-azwj</sup>, disobeys Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall cause to prevail upon him one who does not recognise Me<sup>-azwj</sup>!'"<sup>618</sup>

28- كَا، الكافي عَنْ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ ابْنِ عَرَفَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مُنَادِيًا يُنَادِي مَهْلًا مَهْلًا عِبَادَ اللَّهِ عَنْ مَعَاصِي اللَّهِ فَلَوْ لَا بَهَائِمٌ رُتِعَ وَ صَبِيَّةٌ رُضِعَ وَ شُبُوحٌ رُتِعَ لَصَبَّ عَلَيْكُمْ الْعَذَابُ صَبًّا تُرْضُونَ بِهِ رِضًا.

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Arafa,

'From Abu Al-Hassan<sup>-asws</sup> having said: 'During every day and night there is a caller for Allah<sup>-azwj</sup> calling out: "Slow down! Slow down, servants of Allah<sup>-azwj</sup>, from disobeying Allah<sup>-azwj</sup>! Had it not been for animals grazing, and the children breast-feeding, and elderly stooped, the

<sup>615</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 24

<sup>616</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 25

<sup>617</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 26

<sup>618</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 27

Punishment would have poured upon you with a pouring. You would have been shattered by it with a shattering”<sup>619</sup>

بيان: فِي حَدِيثٍ عَلِيٍّ ع إِذَا سِرْتُمْ إِلَى الْعَدُوِّ فَمَهْلًا مَهْلًا فَإِذَا وَقَعَتِ الْعَيْنُ عَلَى الْعَيْنِ فَمَهْلًا مَهْلًا.

**Explanation –** In a Hadeeth of Ali<sup>asws</sup>: ‘When you travel to the enemy, then slow down, slow down! When the eyes fall upon the eyes, so slow down, slow down!’

29- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّهَا لَا تُغْفَرُ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Usama Zayd Al Shaham who said,

‘Fear the sins considered insignificant for these are not Forgiven’.

قُلْتُ وَ مَا الْمُحَقَّرَاتِ

I said, ‘And what are the sins considered insignificant?’

قَالَ الرَّجُلُ يُذْنِبُ الذَّنْبَ فَيَقُولُ طُوبَى لِي لَوْ لَمْ يَكُنْ لِي غَيْرُ ذَلِكَ.

The man commits the sin, so he says, ‘Beatitude is for me, had it not been for me (any sin) other than that’<sup>620</sup>

30- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَا تَسْتَكْبِرُوا كَثِيرَ الْخَيْرِ وَ لَا تَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتَّى يَكُونَ كَثِيراً وَ خَافُوا اللَّهَ فِي الْبَيْتِ حَتَّى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصَفَ.

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I heard Abu Al-Hassan<sup>asws</sup> saying: ‘Do not consider a lot of good deeds as a lot, nor consider the few sins as few, for the few sins tend to collect until they become a lot; and fear Allah<sup>azwj</sup> in the secret until give the fairness from yourselves’<sup>621</sup>

31- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ وَ الْحَجَّالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ زِيَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ رَسُولَ اللَّهِ ص نَزَلَ بِأَرْضِ قَرْعَاءَ فَقَالَ لِأَصْحَابِهِ ائْتُونَا بِحَطَبٍ

(The book) ‘Al Kafi’ – Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal and Al Hajjal, altogether from Sa’alba, from Ziyad who said,

<sup>619</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 28

<sup>620</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 29

<sup>621</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 30

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> descended in a barren land. He<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'Bring us some firewood!'

فَقَالُوا يَا رَسُولَ اللَّهِ نَحْنُ بِأَرْضٍ قَرَعَاءَ مَا بَعَثَ مِنْ حَطَبٍ

They said, 'O Rasool-Allah<sup>-saww</sup>! We are in a barren land, there is no firewood at it!'

قَالَ فَلْيَأْتِ كُلُّ إِنْسَانٍ بِمَا قَدَرَ عَلَيْهِ

He<sup>-saww</sup> said: 'Every person is with (bringing) whatever he is able upon'.

فَجَاءُوا بِهِ حَتَّى رَمَوْا بَيْنَ يَدَيْهِ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ رَسُولُ اللَّهِ ص هَكَذَا يَجْتَمِعُ الذُّنُوبُ

So they came with it until they threw it in front of him<sup>-saww</sup>, some of it upon some. Rasool-Allah<sup>-saww</sup> said: 'This is how the sins tend to accumulate!'

ثُمَّ قَالَ إِيَّاكُمْ وَ الْمُحَفَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لِكُلِّ شَيْءٍ طَالِيًا أَلَا وَ إِنَّ طَالِيَهَا يَكْتُمُ مَا قَدَّمُوا وَ آثَارُهُمْ وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ.

Then he<sup>-saww</sup> said: 'Beware of the sins considered insignificant, as for every thing there is a seeker. Indeed, and its seeker is writing **whatever they send forward and their impacts, and We have Enumerated all things in a clarifying Imam [36:12]**'.<sup>622</sup>

32- لي، الأمايلي للصدوق قَالَ الصَّادِقُ ع إِنَّ كَانَتْ الْعُقُوبَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ النَّارَ فَالْمَعْصِيَةُ لِمَا ذَا.

(The book) 'Al Amaali' of Al Sadouq –

'Al-Sadiq<sup>-asws</sup> said: 'As the Punishment from Allah<sup>-azwj</sup> Mighty and Majestic is the Fire, then the disobedience is for what?'<sup>623</sup>

33- مع، معاني الأخبار لي، الأمايلي للصدوق عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِمْ قَالَ: أَرْهَدُ النَّاسِ مِنَ اجْتِنَابِ الْحَرَامِ وَ أَشَدُّ النَّاسِ اجْتِهَاداً مَنْ تَرَكَ الذُّنُوبَ.

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

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: 'The most ascetic of people is one who shuns the Prohibitions, and severest of the people in struggling is the one who neglects the sins'.<sup>624</sup>

34- لي، الأمايلي للصدوق ابْنُ الْمُغِيرَةِ عَنْ جَدِّهِ عَنْ جَدِّهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَجِبْتُ لِمَنْ يَحْتَمِي مِنَ الطَّعَامِ خَافَةَ الدَّاءِ كَيْفَ لَا يَحْتَمِي مِنَ الذُّنُوبِ خَافَةَ النَّارِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, from his grandfather, from Al Sakuni,

<sup>622</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 31

<sup>623</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 32

<sup>624</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 33

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘I<sup>-saww</sup> am surprised at the one who diets from the food fearing the illness, how come he does not diet from the sins fearing the Fire!’<sup>625</sup>

35- لي، الأماالي للصدوق الطالقاني والعسكري معاً عن الجلودى عن الجوهري عن علي بن حكيم عن الربيع بن عبد الله عن عبد الله بن الحسن عن زيد بن علي عن أبيه ع قال: يقول الله عز وجل إذا عصاني من خلقي من يعرفني سلطت عليه من لا يعرفني.

(The book) ‘Al Amaali’ of Al Sadouq – Al Talaqany and Al Askari, both together from Al Jaloudy, from Al Jowhary, from Ali Bin Hakeem, from Al Rabie Bin Abdullah, from Abdullah Bin Al-Hassan,

‘From Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>), from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Said: “When someone from My<sup>-azwj</sup> creatures who recognises Me<sup>-azwj</sup>, disobeys Me<sup>-azwj</sup>, I<sup>-azwj</sup> cause that to prevail upon (overcome) him someone who does not recognise Me<sup>-azwj</sup>!”<sup>626</sup>

36- لي، الأماالي للصدوق عن أبيه عن علي عن أبيه عن ابن أبي عمير عن معاوية الجوهري عن الصادق عن آتائه ع عن رسول الله ص عن جبرئيل قال: قال الله جل جلاله من أذنب ذنباً صغيراً أو كبيراً وهو لا يعلم أن لي أن أعذبه أو أعفو عنه لا عفوت له ذلك الذنب أبداً

(The book) ‘Al Amaali’ of Al Sadouq – From his father, from Ali, from his father, from Ibn Abu Umeyr, from Muaz Al Jowhary,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup>, from Jibraeel<sup>-as</sup> who said: ‘Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Says: “One who commits a small sin or big and he does not know that it is for Me<sup>-azwj</sup> to either Punish him or Forgive from it, I<sup>-azwj</sup> will not Forgive him for that sin, ever!

و من أذنب ذنباً صغيراً كان أو كبيراً وهو لا يعلم أن لي أن أعذبه أو أعفو عنه عفوت عنه.

And the one who commits a sin, whether it was small or big, and he does not know it is for Me<sup>-azwj</sup> to either Punish him or Forgive him, I<sup>-azwj</sup> shall Pardon him of it”<sup>627</sup>

37- لي، الأماالي للصدوق عن ماجيلويه عن عمه عن الربيع عن أبيه عن ابن المغيرة ومحمد بن سنان معاً عن طلحة بن زيد عن أبي عبد الله ع قال كان أبي يقول ما شيء أفسد للقلب من الخطيئة إن القلب ليواقع الخطيئة فما تزال به حتى تغلب عليه فيصير أسفله أعلاه وأسفله.

(The book) ‘Al Amaali’ of Al Sadouq – From Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Al Mugheira and Muhammad Bin Sinan, both together, from Talha Bin Zayd,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘My<sup>-asws</sup> father<sup>-asws</sup> had said: ‘There is nothing more corrupting for the heart than the sin. The heart falls into the sin, so it does not cease to be with it until it prevails over it, so it’s bottom becomes it’s top, and it’s top, it’s bottom”<sup>628</sup>

<sup>625</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 34

<sup>626</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 35

<sup>627</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 36

<sup>628</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 37



38- لي، الأماالي للصدوق عني الهمداني عني أبيه عني ابن المغيرة عني السكوني عني الصادق عني آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ لَيَحْبَسُ عَلَى ذَنْبٍ مِنْ ذُنُوبِهِ مِائَةَ عَامٍ وَ إِنَّهُ لَيَنْظُرُ إِلَى أَزْوَاجِهِ وَ إِخْوَانِهِ فِي الْجَنَّةِ.

(The book) 'Al Amaali' of Al Sadouq – From Al Hamdany, from Ali, from his father, from Ibn Al Mugheira, from Al Sakuni,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The servant could be imprisoned upon a sin from his sins for one hundred years, and he would be looking at his wives and his brethren in the Paradise''.<sup>629</sup>

39- لي، الأماالي للصدوق عني الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يُطْعِمِ الشَّيْطَانَ يَغْصِ اللَّهُ وَ مَنْ يَعْصِ اللَّهَ يُعَذِّبُهُ اللَّهُ.

(The book) 'Al Amaali' of Al Sadouq,

'From Al-Sadiq<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who obeys the Satan<sup>-la</sup> will disobey Allah<sup>-azwj</sup>, and the one who disobeys Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Punish him''.<sup>630</sup>

40- فس، تفسير القمي ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ قَالَ فِي الْبَرِّ فَسَادُ الْحَيَوَانِ إِذَا لَمْ يُمْطَرُوا وَ كَذَلِكَ هَلَاكُ دَوَابِّ الْبَحْرِ بِذَلِكَ.

Tafseer Al Qummi –

**'Corruption has appeared in the land and the sea due to what the hands of the people have earned, [30:41].** He (Ali Bin Ibrahim) said, 'In the land there is spoiling of life when they are not rained upon, and like that there is destruction of creatures of the sea due to that.

- وَ قَالَ الصَّادِقُ ع حَيَاةُ دَوَابِّ الْبَحْرِ بِالْمَطَرِ فَإِذَا حُكِّمَتِ الْمَطَرُ ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَ الْبَحْرِ وَ ذَلِكَ إِذَا كَثُرَتِ الذُّنُوبُ وَ الْمَعَاصِي.

And Al-Sadiq<sup>-asws</sup> said: 'Life of creatures of the sea is due to the rain. When the rain is Withheld, the corruption (spoiling) appears in the land and the sea, and that is when the sins and the disobedience is a lot''.<sup>631</sup>

41- ب، قرب الإسناد عني ابن سَعْدٍ عني الأزدِي عني أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ وَ إِنَّ الْمُؤْمِنَ لَيَأْتِي الذَّنْبُ فَيُحْرَمُ بِهِ الرِّزْقَ.

(The book) 'Qurb Al Asnaad' – From Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah<sup>-asws</sup> having said: 'The supplication can repel the Decree; and the Momin commits the sin, so he is deprived the sustenance due to it''.<sup>632</sup>

42- ل، الخصال مَا جِلْوِيهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عني ابْنِ مَعْرُوفٍ عني أَبِي شُعَيْبٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْرَعُ النَّاسِ مَنْ وَقَفَ عِنْدَ الشُّبْهَةِ أَعْبَدُ النَّاسِ مَنْ أَقَامَ الْفَرَايِضَ أَزْهَدُ النَّاسِ مَنْ تَرَكَ الْحَرَامَ أَشَدُّ النَّاسِ اجْتِهَاداً مَنْ تَرَكَ الذُّنُوبَ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Marouf, from Abu Shueyb,

<sup>629</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 38

<sup>630</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 39

<sup>631</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 40

<sup>632</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 41

‘Raising it to Abu Abdullah<sup>-asws</sup> having said: ‘The most devout of the people is one who pauses at the suspicions. The most worshipping of the people is one who establishes the obligations. The most ascetic of the people is one who neglects the Prohibitions. The severest of the people in struggling is the one who neglects the sins’.<sup>633</sup>

43- مع، معاني الأخبار ل، الخصال عن أمير المؤمنين ع قال: إِنَّ اللَّهَ أَخْفَى سَخَطُهُ فِي مَعْصِيَتِهِ فَلَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ مَعْصِيَتِهِ فَرُبَّمَا وَافَقَ سَخَطُهُ وَ أَنْتَ لَا تَعْلَمُ.

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

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Hides His<sup>-azwj</sup> Annoyance during Him<sup>-azwj</sup> being disobeyed, therefore do not belittle anything from His<sup>-azwj</sup> disobedience, perhaps it might be compatible with His<sup>-azwj</sup> Dissatisfaction and you don’t know’.<sup>634</sup>

44- ل، الخصال عن ابن المتوكل عن السَّعْدِ ابْنِ أَبِي عَنِ الْبَرْقِيِّ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ عَلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحِرْصِ فِي طَلَبِ الرِّزْقِ وَ الْإِصْرَارُ عَلَى الذَّنْبِ.

(The book) ‘Al Khisaal’ – From Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Al Nowfaly, from Al Sakuny,

‘From Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘From the signs of wretchedness is the frozen eyes (staring eyes/ unkind eyes), and the cruel heart, and intense greed in seeking the sustenance, and the persistence upon the sins’.<sup>635</sup>

45- ل، الخصال عن ابن الوليد عن الحميري عن ابن صدقة عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعُ يُمِئْنَ الْقَلْبَ الذَّنْبُ عَلَى الذَّنْبِ وَ كَثْرَةُ مَنَاقَشَةِ النِّسَاءِ يَعْني مُحَادَثَتَهُنَّ وَ مَمَارَاةَ الْأَحْمَقِ تَقُولُ وَ يَقُولُ وَ لَا يَرْجِعُ إِلَى خَيْرٍ وَ مُجَالَسَةُ الْمُؤْتَى

(The book) ‘Al Khisaal’ – From Ibn Al Waleed, from Al Himeyri, from Ibn Sadaqa,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four are killer of the heart – the sin (committed) upon the sin; and frequent discussion with the women, meaning talking; and bitterly arguing against the idiot. You will say, and he will say, and he will not return to good; and sitting with the dead’.

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ مَا الْمَوْتَى قَالَ كُلُّ غَنِيٍّ مُتْرَفٍ.

It was said to him<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! And what are the dead?’ He<sup>-saww</sup> said: ‘Every rich/ affluent one’.<sup>636</sup>

<sup>633</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 42

<sup>634</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 43

<sup>635</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 44

<sup>636</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 45

46- ثو، ثواب الأعمال ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ ابْنِ مَعْرُوفٍ عَنْ رَجُلٍ عَنْ مَنَدَلٍ بْنِ عَلِيٍّ الْعَنْزِيِّ عَنْ مُحَمَّدِ بْنِ مُطَرِّفٍ عَنْ مِسْمَعٍ عَنْ أَصْبَغَ بْنِ نُبَاتَةَ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا غَضِبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى أُمَّةٍ وَ لَمْ يَنْزِلْ بِهَا الْعَذَابُ غَلَّتْ أَسْعَارُهَا وَ قَصُرَتْ أَعْمَارُهَا وَ لَمْ تَرْبِحْ بُحَارُهَا وَ لَمْ تَزُكْ ثَمَارُهَا وَ لَمْ تَعَزَّزْ أَثْمَارُهَا وَ حُسِرَ عَنْهَا أَمْطَارُهَا وَ سُلِطَ عَلَيْهَا شَرَارُهَا.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaal' – from his father, from Sa'ad, from Al-Hassan Bin Ali Al Kufi, from Ibn Marouf, from a man from Mandal Bin Ali Al Anzy, from Muhammad Bin Mutarrif, from Misma'a, from Asbagh Bin Nubata,

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When Allah<sup>-azwj</sup> Mighty and Majestic is Wrathful upon a community, the Punishment does not cease to be with it. Its prices become expensive (inflation), and its lifespans shorten, and its traders do not profit, and its fruits are not clean, and its rivers do not flow amply, and its rains are Withheld from it, and its evil ones prevail upon it".<sup>637</sup>

47- ل، الخصال الْأَرْبَعِيَّةُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَوَقَّوْا الدُّنُوبَ فَمَا مِنْ بَلِيَّةٍ وَ لَا نَقْصٍ رِزْقٍ إِلَّا بِذَنْبٍ حَتَّى الْحَدْسِ وَ الْكِبَرِ وَ الْمُصِيبَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al Arbamiya' – Amir Al-Momineen<sup>-asws</sup> said: 'Fear the sins, for there is no affliction, nor any reduction in sustenance except due to a sin, even the scratch, and the stumble, and the disaster. Allah<sup>-azwj</sup> Mighty and Majestic Says: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**'.<sup>638</sup>

- وَ قَالَ ع بَابُ التَّوْبَةِ مُفْتُوحٌ لِمَنْ أَرَادَهَا فَ تَوَبُّوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ أُوْفُوا بِالْعَهْدِ إِذَا عَاهَدْتُمْ

And he<sup>-asws</sup> said: 'The door for repentance is open for the one who wants it, therefore **turn to Allah with a sincere repentance; maybe your Lord will Remove your evil deeds from you [66:8]**, and fulfill the pact whenever you make a pact.

فَمَا زَالَتْ نِعْمَةٌ وَ لَا نَصَارَةٌ عَيْشٍ إِلَّا بِدُنُوبٍ اجْتَرَحُوا إِنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ وَ لَوْ أَنَّهُمْ اسْتَفْتَلُوا ذَلِكَ بِالْدُّعَاءِ وَ الْإِنَابَةِ لَمْ تَنْزِلْ وَ لَوْ أَنَّهُمْ إِذَا نَزَلَتْ بِهِمُ النِّقَمُ وَ زَالَتْ عَنْهُمْ النِّعَمُ فَرَعَوْا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِصِدْقٍ مِنْ نَبَاتِهِمْ وَ لَمْ يَهِنُوا وَ لَمْ يُسْرِفُوا لِأَصْلَحِ اللَّهُ لَهُمْ كُلَّ فَاسِدٍ وَ لَرَدَّ عَلَيْهِمْ كُلَّ صَالِحٍ.

Neither does a bounty decline nor the bliss of life except due to sins committed. **and surely Allah is not in the least unjust to the servants [3:182]**; and had they received that with the supplication and the penitence, it would not befall, and when the scourge had befallen with it and the bounties had declined away from then, had they panicked to Allah<sup>-azwj</sup> Mighty and Majestic with their sincere intentions, and not weakened nor been extravagant, Allah<sup>-azwj</sup> would have Corrected for them every spoilt matter and would have Returned to them every righteous thing".<sup>639</sup>

<sup>637</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 46

<sup>638</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 47 a

<sup>639</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 47 b

- وَ قَالَ ع مَا مِنْ الشَّيْءِ عَبْدٌ يُقَارِفُ أَمْرًا هَيَّأَهُ عَنْهُ فَيَمُوتُ حَتَّى يُبْتَلَى بِبَلِيَّةٍ تُخَصُّ بِهَا ذُنُوبُهُ إِمَّا فِي مَالٍ وَ إِمَّا فِي وَلَدٍ وَ إِمَّا فِي نَفْسِهِ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ مَا لَهُ ذَنْبٌ وَ إِنَّهُ لَيَبْقَى عَلَيْهِ الشَّيْءُ مِنْ ذُنُوبِهِ فَيَسُدُّ بِهِ عَلَيْهِ عِنْدَ مَوْتِهِ.

And he<sup>-asws</sup> said: ‘There is no Shia servant who commits a matter we<sup>-asws</sup> have forbidden him from, and he dies, until he is afflicted with an affliction for him to be purified with from his sins, either in wealth, or in children, or in himself, until he meets Allah<sup>-azwj</sup> Mighty and Majestic and there is no sin for him, and if there still were to remain something from his sins upon him, so there will be severity upon him during his death’.<sup>640</sup>

- وَ قَالَ ع لَا تَسْتَصْغِرُوا قَلِيلَ الْأَثَامِ فَإِنَّ الصَّغِيرَ يُخْصَى وَ يَرْجِعُ إِلَى الْكَبِيرِ.

And he<sup>-asws</sup> said: ‘Do not belittle the few sins, for the small will be counted and return to the big’.<sup>641</sup>

- وَ قَالَ ع اخْذَرُوا الذُّنُوبَ فَإِنَّ الْعَبْدَ لَيَذْنِبُ فَيُخَبَسُ عَنْهُ الرِّزْقُ.

And he<sup>-asws</sup> said: ‘Be cautious of the sins, for the servant tends to sin, and the sustenance is Withheld from him’.<sup>642</sup>

48- لي، الأما لي للصديق أبي عن الحميري عن موسى بن جعفر البغدادي عن علي بن مفضل عن علي بن سليمان عن فطر بن خليفة عن الصادق ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ الَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ صَعِدَ إِبْلِيسُ جَبَلًا يَمَكَّةَ يُقَالُ لَهُ تَوْرَ فَصَرَخَ بِأَعْلَى صَوْتِهِ بِعَفَارِيتهِ

(The book) ‘Amaali’ of Al Sadouq’ – My father, from Al Himeyri, from Musa Bin Ja’far Al Baghdady, from Ali Bin Ma’bad, from Ali Bin Suleyman, from Fitr Bin Khaleefa,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘When this Verse was Revealed: **And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah, and asking Forgiveness for their sins [3:135]**, Iblees<sup>-la</sup> ascended a mountain in Makkah call Sowr. He<sup>-la</sup> Shrieked at the top of his<sup>-la</sup> voice to his<sup>-la</sup> audacious ones.

فَاجْتَمَعُوا إِلَيْهِ فَقَالُوا يَا سَيِّدَنَا لِمَ دَعَوْتَنَا

They<sup>-la</sup> gathered to him<sup>-la</sup>. They<sup>-la</sup> said, ‘O our<sup>-la</sup> chief<sup>-la</sup>! Why did you<sup>-la</sup> call us<sup>-la</sup>?’

قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فَمَنْ هَآ

He<sup>-la</sup> said: ‘This Verse has been Revealed, so who is for it (to deal with it)?’

فَقَامَ عَفْرِيتٌ مِنَ الشَّيَاطِينِ فَقَالَ أَنَا هَآ بِكَذَا وَ كَذَا قَالَ لَسْتُ هَآ

<sup>640</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 47 c

<sup>641</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 47 d

<sup>642</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 47 e

And audacious one from the Satans<sup>-la</sup> stood up. He<sup>-la</sup> said: 'I<sup>-la</sup> shall be for it with such and such!' He<sup>-la</sup> said: 'You<sup>-la</sup> aren't for it'.

فَقَامَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَقَالَ لَسْتُ لَهَا

Another stood up. He<sup>-la</sup> said similar to that. He<sup>-la</sup> said, 'You<sup>-la</sup> aren't for it'.

فَقَالَ الْوَسْوَاسُ الْخَنَّاسُ أَنَا لَهَا قَالَ بِمَاذَا

The wicked insinuator said, 'I<sup>-la</sup> shall be for it'. He<sup>-la</sup> said: 'With what?'

قَالَ أَعِدُّهُمْ وَآمِنْهُمْ حَتَّى يُؤَافِقُوا الْخَطِيئَةَ فَإِذَا وَاغَعُوا الْخَطِيئَةَ أَنْسَيْتُهُمُ الْإِسْتِغْفَارَ

He<sup>-la</sup> said, 'I<sup>-la</sup> invite them and make them wish until they fall into the sin. When they fall into the sin, I<sup>-la</sup> shall make them forget seeking the Forgiveness'.

فَقَالَ أَنْتَ لَهَا فَوَكَّلَهُ بِهَا إِلَى يَوْمِ الْقِيَامَةِ.

He<sup>-la</sup> said: 'You<sup>-la</sup> are for it'. So he<sup>-la</sup> allocated him<sup>-la</sup> with it up to the Day of Qiyamah".<sup>643</sup>

49- ن، عيون أخبار الرضا عليه السلام عَنِ الْمُفَسِّرِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَنْ آبَائِهِ ع قَالَ: كَتَبَ الصَّادِقُ ع إِلَى بَعْضِ النَّاسِ إِنْ أَرَدْتَ أَنْ يُخْتَمَ بِخَيْرٍ عَمَلُكَ حَتَّى تُفْبِضَ وَ أَنْتَ فِي أَفْضَلِ الْأَعْمَالِ فَعِظْ لِلَّهِ حَقَّهُ أَنْ تَبْدُلَ نِعْمَاءَهُ فِي مَعَاصِيهِ وَ أَنْ تَعْتَزَّ بِحِلْمِهِ عَنْكَ

(The book) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – from Al Mufasssir, from Ahmad Bin Al-Hassan Al-Husayni,

'From Al-Hassan<sup>-asws</sup> Bin Ali Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Al-Sadiq<sup>-asws</sup> wrote to one of the people: 'If you want to end (your life) with your good deeds until you are captured while you are in the superior deeds, then revere to Allah<sup>-azwj</sup> His<sup>-azwj</sup> right from spending His<sup>-azwj</sup> bounties in disobeying Him<sup>-azwj</sup>, and from being deceived with His<sup>-azwj</sup> Leniency from you.

وَ أَكْرَمَ كُلَّ مَنْ وَجَدْتَهُ يَذْكُرُنَا أَوْ يَنْتَحِلُ مَوَدَّتَنَا ثُمَّ لَيْسَ عَلَيْكَ صَادِقًا كَانَ أَوْ كَاذِبًا إِنَّمَا لَكَ يَتُّكَ وَ عَلَيْهِ كَذِبُهُ.

And honour every one whom you find him mentioning us<sup>-asws</sup>, or arrogating our<sup>-asws</sup> cordiality, then there isn't upon you (to do anything more), whether he were to be truthful or a liar. But rather, for you is your intention, and upon him his lies".<sup>644</sup>

50- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ مَا تُنْصِفُنِي أَتُحِبُّ إِلَيْكَ بِالْعَمَلِ وَ تَتَمَقَّقُ إِلَيَّ بِالْمَعَاصِي

(The book) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said:

<sup>643</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 48

<sup>644</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 49

'Allah-<sup>azwj</sup> Blessed and Exalted Says: "O son of Adam-<sup>as</sup>! You have not been fair to me-<sup>azwj</sup>! I-<sup>azwj</sup> am being Loving to you with the bounties while you are being detestable to Me-<sup>azwj</sup> with the disobedience.

خَيْرِي عَلَيْكَ مُنْزِلٌ وَ شُرْكَاءُ إِلَى صَاعِدٍ وَ لَا يَزَالُ مَلَكٌ كَرِيمٌ يَأْتِيَنِي عَنْكَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ بِعَمَلٍ قَبِيحٍ

My-<sup>azwj</sup> goodness descends upon you and your evil ascends to Me-<sup>azwj</sup>, and an honourable Angels does not cease to come to Me-<sup>azwj</sup> from you during every day and night with ugly deeds.

يَا ابْنَ آدَمَ لَوْ سَمِعْتَ وَصْفَكَ مِنْ غَيْرِكَ وَ أَنْتَ لَا تَعْلَمُ مِنَ الْمُوصُوفِ لَسَارَعْتَ إِلَى مَقْتِهِ.

O son of Adam-<sup>as</sup>! Had you heard your description from others while you don't know who the describer it, you would have been quick to detest him!"<sup>645</sup>

51- ما، الأماالي للشيخ الطوسي عَنِ الْفَحَّامِ عَنِ الْمَنْصُورِيِّ عَنِ عُمَرَ بْنِ أَبِي مُوسَى عَنْ عِيسَى بْنِ أَحْمَدَ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ ابْنُ آدَمَ أَذْكَرُنِي حِينَ تَعْضَبُ أَذْكَرُكَ حِينَ أَعْضَبُ وَ لَا أَحْفَكَ فِيمَنْ أَحْقُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Al Fahham, from Al Mansoury, from Umar Bin Abu Musa, from Isa Bin Ahmad,

'From Abu Al-Hassan-<sup>asws</sup> the 3<sup>rd</sup>, from his-<sup>asws</sup> forefathers-<sup>asws</sup>, from Amir Al-Momineen-<sup>asws</sup> – similar to it, and there is an increase in its end: "O son of Adam-<sup>as</sup>! Remember Me-<sup>azwj</sup> when you are angry, I-<sup>azwj</sup> shall Remember you when I-<sup>azwj</sup> am Angry, and I-<sup>azwj</sup> will not Annihilate you among the ones I-<sup>azwj</sup> Annihilate".<sup>646</sup>

52- ن، عيون أخبار الرضا عليه السلام بِحَدَّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا تَحَابُّوا وَ تَحَادَّوْا وَ أَدَّوْا الْأَمَانَةَ وَ اجْتَنَبُوا الْحَرَامَ وَ قَرَّوْا الصَّيْفَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتُلُوا بِالْقَحْطِ وَ السِّنِينَ.

(The book) 'Uyoun Akhbaar Al-Reza-<sup>asws</sup>', may the greetings be upon him-<sup>asws</sup>, by this chain, said, 'Rasool-Allah-<sup>saww</sup> said: 'My-<sup>asws</sup> community will not cease to be with goodness for as long as they love each other, and gift each other, and fulfill the entrustments, and shun the Prohibitions, and entertain the guests, and establish the Salat, and give the Zakat. So when they don't do that, they will be Tried with the drought and the years (like the years at the time of Yusuf-<sup>as</sup>)".<sup>647</sup>

53- ن، عيون أخبار الرضا عليه السلام بِحَدَّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مِنْ كَرَامَةِ الْمُؤْمِنِ عَلَى اللَّهِ أَنَّهُ لَمْ يَجْعَلْ لِأَجَلِهِ وَقْتًا حَتَّى يَهُمَّ بِبَائِقَةٍ فَإِذَا هُمْ بِبَائِقَةٍ قَبَضَهُ إِلَيْهِ.

(The book) 'Uyoun Akhbaar Al-Reza-<sup>asws</sup>', may the greetings be upon him-<sup>asws</sup>, by this chain, said, 'Rasool-Allah-<sup>saww</sup> said: 'O Ali-<sup>asws</sup>! From the honour of a Momin unto Allah-<sup>azwj</sup> is that

<sup>645</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 50

<sup>646</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 51

<sup>647</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 52

He<sup>-azwj</sup> not Made a time for his lifespan until he thinks of wrongful conduct. When he thinks of wrongful conduct, He<sup>-azwj</sup> Recalls him to Him<sup>-azwj</sup>".<sup>648</sup>

قَالَ وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ تَجَنَّبُوا الْبَوَائِقَ يُمَدِّ لَكُمْ الْأَعْمَارَ.

He (the narrator) said: 'And Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'Shun the wrongful conduct, there will be an extension for you in the lifespans".<sup>649</sup>

54- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ إِنَّ أَعْمَالَ هَذِهِ الْأُمَّةِ مَا مِنْ صَبَاحٍ إِلَّا وَ تُعْرَضُ عَلَى اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>', by this chain, said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'There is no morning except, and the deeds of this community are presented unto Allah<sup>-azwj</sup> Mighty and Majestic".<sup>650</sup>

55- ن، عيون أخبار الرضا عليه السلام مِنْ كَلَامِ الرِّضَا عَ الْمَشْهُورُ قَوْلُهُ الصَّغَائِرُ مِنَ الذُّنُوبِ طُرُقٌ إِلَى الْكِبَائِرِ وَ مَنْ لَمْ يَخَفِ اللَّهَ فِي الْقَلِيلِ لَمْ يَخَفْهُ فِي الْكَثِيرِ

(The book) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from the speech of Al-Reza<sup>-asws</sup> are his<sup>-asws</sup> famous words: 'The minor from the sins are pathways to the major sins; and the one who does not fear Allah<sup>-azwj</sup> regarding the few (sins) will not fear Him<sup>-azwj</sup> regarding the many.

وَ لَوْ لَمْ يَخَوْفِ اللَّهُ النَّاسَ بِجَنَّةٍ وَ نَارٍ لَكَانَ الْوَاجِبُ عَلَيْهِمْ أَنْ يُطِيعُوهُ وَ لَا يَعْصُوهُ لَتَفْضُلِهِ عَلَيْهِمْ وَ إِحْسَانِهِ إِلَيْهِمْ وَ مَا بَدَأَهُمْ بِهِ مِنْ إِنْعَامِهِ الَّذِي مَا اسْتَحَقُّوهُ.

And if Allah<sup>-azwj</sup> had not Scared the people by His<sup>-azwj</sup> Paradise and Fire, it would have been obligatory upon them to obey Him<sup>-azwj</sup> and not disobey Him<sup>-azwj</sup> due to His<sup>-azwj</sup> Grace upon them and His<sup>-azwj</sup> Favours to them and what has come to them with of His<sup>-azwj</sup> Favours which they had not deserved".<sup>651</sup>

56- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنْ ابْنِ قُلُوبِيهِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ الدُّعَاءَ لِيُرَدُّ الْقَضَاءَ وَ إِنَّ الْمُؤْمِنَ لَيُذْنِبُ فَيُحْرَمُ بِهِ الرِّزْقَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from Ahmad Bin Is'haq, from Bakr Bin Muhammad who said,

'Abu Abdullah<sup>-asws</sup> said: 'The supplication tends to repel the Decree, and the Momin tends to sin, so he gets deprived of the sustenance due to it".<sup>652</sup>

<sup>648</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 53 a

<sup>649</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 53 b

<sup>650</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 54

<sup>651</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 55

<sup>652</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 56

57- ما، الأماالي للشيخ الطوسي عَنِ الْمُفِيدِ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى إِذَا غَضِبَ عَلَى أُمَّةٍ ثُمَّ لَمْ يُنْزِلْ بِهَا الْعَذَابَ أَغْلَى أَسْعَارَهَا وَ قَصَّرَ أَعْمَارَهَا وَ لَمْ تَرْبِحْ بِتِجَارَتِهَا وَ لَمْ تَغْزُرْ أَثَارَهَا وَ لَمْ تَزُكْ بِتِجَارَتِهَا وَ سُلِّطَ عَلَيْهَا شِرَارُهَا وَ حُسِرَ عَلَيْهَا أَمْطَارُهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ayoub Bin Nuh, from Safwan, from Ibrahim Bin Ziyad,

'From Al-Sadiq<sup>asws</sup> having said: 'When Allah<sup>azwj</sup> the Exalted is Wrathful upon a community then does not Send down the Punishment at it, Makes its prices expensive (inflation), and Shortens their lifespans, and their traders do not profit, and their rives do not flow amply, and their fruits are not clean, and their evil ones prevail upon them, and their rains are withheld from them''<sup>653</sup>.

58- ما، الأماالي للشيخ الطوسي عَنِ الْمُفِيدِ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْمُؤَصِّلِيِّ عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُؤَصِّلِيِّ الْعَاصِمِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ عَلِيٍّ الشَّامِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ كُلَّمَا أَخَذْتُ الْعِبَادَ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْمَلُونَ أَخَذْتُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْرِفُونَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Al Mufeed, from Abdullah Bin Ali Al Mowsily, from Ali Bin Hatim, from Ahmad Bin Muhammad Al Mowsily Al Aasimy, 'From Ali Bin Al-Husayn, from Al Abbas Bin Ali the Syrian who said,

'I heard Al-Reza<sup>asws</sup> saying: 'Every time the servants innovate from the sins what had not been doing (before), the afflictions are innovated for them what they had not been knowing (before)''<sup>654</sup>.

59- ما، الأماالي للشيخ الطوسي عَنِ الْعَصَائِرِيِّ عَنِ التَّلْعُكْرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي رَافِعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ لِلْمُؤْمِنِ أَجَلاً فِي الْمَوْتِ يُبْقِيهِ مَا أَحَبَّ الْبَقَاءَ إِذَا عَلِمَ مِنْهُ أَنَّهُ سَيَأْتِي مَا فِيهِ بَوَارُ دِينِهِ فَبَضْعُهُ إِلَيْهِ مُكْرَماً.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Gazairy, from Al Tal'akbury, from Muhammad Bin Hamma, from Ali Bin Al-Husayn Al Hamdany, from Muhammad Al Barqy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has not Made for a Momin a (fixed) term regarding the death. He<sup>azwj</sup> Make him remain for as long as he loves to remain. When He<sup>azwj</sup> Knows from him that he will be committing in what there is ruination of his religion, He<sup>azwj</sup> Recalls him to Him<sup>azwj</sup> honourably''<sup>655</sup>.

قَالَ أَبُو عَلِيٍّ فَذَكَرْتُ هَذَا الْحَدِيثَ لِأَحْمَدَ بْنِ عَلِيٍّ بْنِ حَمَزَةَ مَوْلَى الطَّالِبِيِّينَ وَ كَانَ رَوَاةً لِلْحَدِيثِ فَحَدَّثَنِي عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ الطُّفَاوِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْمُفَضَّلِ بْنِ يَسَارٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ يَمُوتُ بِالذُّنُوبِ أَكْثَرَ مِمَّنْ يَمُوتُ بِالْأَجَالِ وَ مَنْ يَعِيشُ بِالْإِحْسَانِ أَكْثَرَ مِمَّنْ يَعِيشُ بِالْأَعْمَارِ.

<sup>653</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 57

<sup>654</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 58

<sup>655</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 59 a



Abu Ali said, 'I mentioned this Hadeeth to Ahmad Bin Ali Bin Hamza, a slave of Al Talibeen, and he was a reporter of the Hadeeth. He narrated to me from Al-Husayn Bin Rashid Al Tufawy, from Muhammad Bin Al Qasim Bin Al Fuzeyl Bin Yasaar, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ones who die due to the sins are more than the ones dying with the (fixed) terms (of death), and ones who live due to the good deeds are more than the ones living with the (fixed) lifespans''.<sup>656</sup>

60- ع، علل الشرائع عَنِ الْقُطَّانِ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنِ الثُّمَالِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا جَفَّتِ الدُّمُوعُ إِلَّا لِمَسْوَةِ الْقُلُوبِ وَ مَا فَسَّتِ الْقُلُوبُ إِلَّا لِكَثْرَةِ الذُّنُوبِ.

(The book) 'Ilal Al Sharaie' – From Al Qattan, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Marwan Bin Muslim, from Al Sumali, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'The tears do not dry up except due to hardness of the hearts, and the hearts do not harden except due to the frequent sins''.<sup>657</sup>

61- ع، علل الشرائع عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ الْأَصَمِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا مِنْ عَبْدٍ إِلَّا وَ عَلَيْهِ أَرْبَعُونَ جَنَّةً حَتَّى يَعْمَلَ أَرْبَعِينَ كَبِيرَةً فَإِذَا عَمِلَ أَرْبَعِينَ كَبِيرَةً انْكَشَفَتْ عَنْهُ الْجَنَّةُ

(The book) 'Ilal Al Sharaie' – From Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Al Asamma, from Ibn Muskan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'There is no servant except and upon him there are forty shields until he works forty major sins. When he works forty major sins, the shields are removed from him.

فَتَقُولُ الْمَلَائِكَةُ مِنَ الْحَفِظَةِ الَّذِينَ مَعَهُ يَا رَبَّنَا هَذَا عَبْدُكَ قَدْ انْكَشَفَتْ عَنْهُ الْجَنَّةُ

The Angels, the ones from the recorders who are with him, say, 'O our Lord<sup>-azwj</sup>! This is Your<sup>-azwj</sup> servant the shields have been removed from him'.

فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ أَنْ اسْتُرُوا عَيْنَيْي بِأَجْنِحَتِكُمْ

Allah<sup>-azwj</sup> Mighty and Majestic Reveals to them: "Veil My<sup>-azwj</sup> servant with your wings!"

فَتَسْتُرُهُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا فَمَا يَدْعُ شَيْئاً مِنَ الْقَبِيحِ إِلَّا قَارَفَهُ حَتَّى يَتَمَدَّحُ إِلَى النَّاسِ بِفِعْلِهِ الْقَبِيحِ

So the Angels veil him with their wings. Then he does not leave anything from the ugliness except he commits it until he praises himself to the people with his ugly deeds.

فَتَقُولُ الْمَلَائِكَةُ يَا رَبِّ هَذَا عَبْدُكَ مَا يَدْعُ شَيْئاً إِلَّا رَكِبَهُ وَ إِنَّا لَنَسْتَخِي بِمَا يَصْنَعُ

<sup>656</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 59 b

<sup>657</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 60

The Angels say, 'O Lord<sup>-azwj</sup>! This is Your<sup>-azwj</sup> servant. He does not leave anything except he perpetrates it, and we are embarrassed from what he is doing'.

فَيُوحِي اللَّهُ إِلَيْهِمْ أَنْ ارْفَعُوا أجنحتكم عنه

Allah<sup>-azwj</sup> Reveals to them: "Raise your wings away from him!"

فَإِذَا فَعَلَ ذَلِكَ أَخَذَ فِي بَعْضِنَا أَهْلَ الْبَيْتِ فَعِنْدَ ذَلِكَ يَهْبِطُ اللَّهُ سِتْرَهُ فِي السَّمَاءِ وَ يَسْتُرُهُ فِي الْأَرْضِ

When that is done, he takes in hating us<sup>-asws</sup>, People<sup>-asws</sup> of the Household. During that, Allah<sup>-azwj</sup> Tears his veil in the sky and Veils him in the earth.

فَتَقُولُ الْمَلَائِكَةُ هَذَا عَبْدُكَ قَدْ بَقِيَ مَهْتُوكَ السِتْرِ

The Angels say, 'This is Your<sup>-azwj</sup> servant. He has remained as violated of the veil'.

فَيُوحِي اللَّهُ إِلَيْهِمْ لَوْ كَانَ لِي فِيهِ حَاجَةٌ مَا أَمَرْتُكُمْ أَنْ تَرْفَعُوا أجنحتكم عنه.

Allah<sup>-azwj</sup> Reveals to them: "Had there been any need for Me<sup>-azwj</sup> regarding him, I<sup>-azwj</sup> would not have Commanded you all to raise your wings away from him!"<sup>658</sup>

62- لي، الأماالي للصدوق في مناهي النبي ص أَنَّهُ قَالَ: لَا تُحَقِّقُوا شَيْئاً مِنَ الشَّرِّ وَ إِنْ صَغُرَ فِي أَعْيُنِكُمْ وَ لَا تَسْتَكْبِرُوا الْخَيْرَ وَ إِنْ كَثُرَ فِي أَعْيُنِكُمْ فَإِنَّهُ لَا كِبَرَ مَعَ الْإِسْتِعْفَارِ وَ لَا صَغِيرَ مَعَ الْإِصْرَارِ.

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup> having said: 'Do not belittle anything from the evil, and even if it were to be small in your eyes, nor consider the good as being a lot and even if it was a lot in your eyes, for there is no major sin with seeking the Forgiveness, nor any minor with the persistence"<sup>659</sup>.

63- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي نَرِيدَةَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَخِي الْفَضِيلِ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مِنَ الذُّنُوبِ الَّتِي لَا تُغْفَرُ قَوْلُ الرَّجُلِ يَا لَيْتَنِي لَا أُؤَاخِذُ إِلَّا بِهَذَا.

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from a brother of Al Fuzeyl, from Al Fuzeyl,

'From Abu Ja'far<sup>-asws</sup> having said: 'From the sins which are not Forgiven are words of the man, 'Oh, if only I would not be Seized except for this!"<sup>660</sup>

64- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَرْجُو النَّجَاةَ لِهَذِهِ الْأُمَّةِ لِمَنْ عَرَفَ حَقَّنَا مِنْهُمْ إِلَّا لِأَخِي ثَلَاثَةَ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوًى وَ الْفَاسِقِ الْمُعْلَنِ.

<sup>658</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 61

<sup>659</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 62

<sup>660</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 63

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs,

'From Abu Abdullah<sup>-asws</sup> having said: 'I<sup>-asws</sup> for the salvation being for this community, for the ones from them who recognise our<sup>-asws</sup> rights, except for one of three – a companions of a tyrannical ruler, and a companion of whims, and an open mischief-maker".<sup>661</sup>

65- ع، علل الشرائع عن ابني المتوكل عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن ابني عمير عن عبد الله بن الفضل عن خاله محمد بن سليمان عن رجل عن أبي جعفر ع أنه قال لمحمد بن مسلم يا محمد بن مسلم لا تغرنك الناس من نفسك فإن الأمر يصل إليك دوحهم ولا تقطع النهار عنك بكذا وكذا فإن معك من ينجي عليك

(The book) 'Ilal Al Sharaie' – From Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Abdul Azeem Al Hasany, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl, from his maternal uncle Muhammad Bin Suleyman, from a man,

'From Abu Ja'far<sup>-asws</sup> having said to Muhammad Bin Muslim: 'O Muhammad Bin Muslim! Do not let the people deceive you about yourself, for the matter has arrived to you, besides them, nor cut (pass) the day from you with such and such, for with you is one who is counting (your deeds) upon you.

و لا تستصغر حسنك تعلمها فإنك تراها حيث تسرك و لا تستصغر سيئتك تعمل بها فإنك تراها حيث تسوؤك و أحسن فإني لم أر شيئاً قط أشد طلباً و لا أسرع ذكراً من حسنة محدثة لذنب قديم.

And do not be belittling a good deed you have worked, for you shall see it where it will cheer you, and not belittle an evil deed you have worked with for you shall see it where it will worsen you, and do good deeds, for I<sup>-asws</sup> have not seen anything at all of severer seeking nor quicker in realisation than a good new deed for an old sin".<sup>662</sup>

66- ل، الخصال عن ابني مسرور عن ابني عامر عن عمير عن ابني عمير عن الصادق ع قال: من لم يبال ما قال و ما قيل فيه فهو شرك شيطان و من لم يبال أن يراه الناس مسيئاً فهو شرك شيطان و من اغتاب أخاه المؤمن من غير برة بينهما فهو شرك شيطان و من شغف بمحبة الحرام و شهوة الزنا فهو شرك شيطان

(The book) 'Al Khisaal' – From Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Ibn Aameyr,

'From Al-Sadiq<sup>-asws</sup> having said: 'One who does not care what he says and what is said regarding him, he is an associate of Satan<sup>-la</sup>; and one who does not care if the people were to see him in an evil deed, he is an associate of Satan<sup>-la</sup>; and one who backbites his brother his Momin brother from without there being any offence between them, so he is an associate of Satan<sup>-la</sup>; and one who is passionately in love with the Prohibition and lustful desire of the adultery, he is an associate of Satan<sup>-la</sup>'.

ثم قال ع إن لوليد الزنا علامات أخذها بغضنا أهل البيت و ثانيها أنه يحن إلى الحرام الذي خلق منه و ثالثها الاستخفاف بالدين و رابعها سوء المخصر للناس و لا يسيء مخصر إخوانه إلا من ولد على غير فراش أبيه أو حملت به أمه في حبيها.

<sup>661</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 64

<sup>662</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 65

Then he<sup>-asws</sup> said: ‘There are signs for a child of adultery – one of these is his hatred for us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, and its second is his yearning to the Prohibition which he has been created (produced) from, and its third is taking lightly with the religion, and its fourth is evil presentation to the people, and no one will be of evil presentation to his brethren except one born upon other than the bed of his father, or his mother had conceived him during her menstruation’.<sup>663</sup>

67- ثو، ثواب الأعمال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبَّاسِ بْنِ هِلَالٍ عَنِ الرِّضَا ع قَالَ: الْمُسْتَتِرُ بِالْحُسْنَةِ تَعْدِلُ سَبْعِينَ حَسَنَةً وَالْمُذْبِيعُ بِالسَّيِّئَةِ مَخْذُولٌ وَالْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

(The book) ‘Sawaab Al Amaal’ – From Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Abbas Bin Hilal,

‘From Al-Reza<sup>-asws</sup> having said: ‘The concealing with the good deed equates to seventy good deeds, and the broadcaster of the good deeds is forsaken, and the concealer of the evil deed, it is Forgiven for him’.<sup>664</sup>

68- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنِ الْحُمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ الْجَعْفَرِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَذْنَبَ ذَنْبًا وَهُوَ ضَاحِكٌ دَخَلَ النَّارَ وَهُوَ بَاكٍ.

(The book) ‘Sawaab Al Amaal’ – From his father, from Al Himeyri, from Ahmad Bin Muhammad, from his father, from Bakr Bin Salih, from Al-Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ja’far Al Ja’fary,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who commits a sin while he is laughing will enter the Fire while he is wailing’.<sup>665</sup>

69- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ هَمَّ بِالسَّيِّئَةِ فَلَا يَغْمَلُهَا فَإِنَّهُ يُمَّا عَمِلَ الْعَبْدُ السَّيِّئَةَ فَيَرَاهُ الرَّبُّ عَزَّ وَ جَلَّ فَيَقُولُ وَ عِزِّي وَ جَلَالِي لَا أَغْفِرُ لَهُ أَبَدًا.

(The book) ‘Sawaab Al Amaal’ – From his father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions,

‘One who thinks of the evil deed, he should not do it, for sometimes the servant works the evil deed, so his Lord<sup>-azwj</sup> Mighty and Majestic Sees him and He<sup>-azwj</sup> Says: “By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! I<sup>-azwj</sup> will not Forgive for him, ever!”<sup>666</sup>

70- ثو، ثواب الأعمال عَنْ مَاجِلَوَيْهِ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ حَلَفِ بْنِ حَمَّادٍ عَنْ رُبَيْعٍ عَنِ الْفَضَّلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَخَذَ الْقَوْمُ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ فَإِنْ كَانُوا رُكْبَانًا كَانُوا مِنْ حَيْثُ إِبْلِيسَ وَ إِنْ كَانُوا رَجَالَةً كَانُوا مِنْ رَجَالَتِهِ.

(The book) ‘Sawaab Al Amaal’ – From Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Sinan, from Hammad Bin Usman, from Khalaf Bin Hammad, from Rabie, from Al Fuzeyl,

<sup>663</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 66

<sup>664</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 67

<sup>665</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 68

<sup>666</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 69

'From Abu Abdullah<sup>-asws</sup> having said: 'When the people take in disobeying Allah<sup>-azwj</sup> Mighty and Majestic, for if they were to be riders, they would be a cavalry of Iblees<sup>-la</sup>, and if they were to be walkers, they would be from his<sup>-la</sup> infantry".<sup>667</sup>

71- ثو، ثواب الأعمال عن ابنِ الْمُتَوَكِّلِ عَنِ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ عُثُوبٍ عَنِ الْهَيْثَمِيِّ بْنِ وَقِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ نَبِيًّا إِلَى قَوْمِهِ فَأَوْحَى إِلَيْهِ اللَّهُ قُلْ لِقَوْمِكَ إِنَّهُ لَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَلَا أَهْلِ بَيْتٍ كَانُوا عَلَى طَاعَتِي فَأَصَابَهُمْ شَرٌّ فَأَنْتَقَلَوْا عَمَّا أُحِبُّ إِلَى مَا أَكْرَهُ إِلَّا تَحَوَّلْتُ هُمْ عَمَّا يُحِبُّونَ إِلَى مَا يَكْرَهُونَ.

(The book) 'Sawaab Al Amaal' – From Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Haysan Bin Waqid who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Mighty and Majestic Sent a Prophet<sup>-as</sup> to his<sup>-as</sup> people. He<sup>-azwj</sup> Revealed to him<sup>-as</sup>: "Say to your<sup>-as</sup> people that there isn't anyone from the people of a town, nor people of a household who were upon My<sup>-azwj</sup> obedience, so evil hits them, so they transfer from what I<sup>-azwj</sup> Love to what I<sup>-azwj</sup> Dislike except I<sup>-azwj</sup> Transfer for them from when they like to what they dislike!"<sup>668</sup>

72- ثو، ثواب الأعمال عن سَعْدِ بْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الشَّكَّ وَالْمَعْصِيَةَ فِي النَّارِ لَيْسَا مِنَّا وَلَا إِلَيْنَا.

(The book) 'Sawaab Al Amaal' – From Sa'ad, from Al Barqy, from his father, from Bakr Bin Muhammad,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The doubt and the disobedience are in the Fire, they (doubters and the disobedient ones) are neither from us<sup>-asws</sup> nor to us<sup>-asws</sup>".<sup>669</sup>

73- ف، تحف العقول عن أَبِي مُحَمَّدٍ ع قَالَ: مِنَ الذُّنُوبِ الَّتِي لَا تُغْفَرُ قَوْلُ الرَّجُلِ لَيْتَنِي لَمْ أُؤَاخَذْ إِلَّا بِهَذَا

(The book) 'Tuhaf Al Uqool' –

'From Abu Muhammad<sup>-asws</sup> having said: 'From the sins which are not Forgiven are words of the man, 'Oh, if only I would not be Seized except for this!'

ثُمَّ قَالَ ع الْإِشْرَاكُ فِي النَّاسِ أَخْفَى مِنْ دَيْبِ النَّمْلِ عَلَى الْمِسْحِ الْأَسْوَدِ فِي اللَّيْلَةِ الْمُظْلَمَةِ.

Then he<sup>-asws</sup> said: 'The association among the people is more hidden than the crawl of the ant upon the black stone during the dark night".<sup>670</sup>

74- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ فَضَّالٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيُحَرِّمُ صَلَاةَ اللَّيْلِ وَ إِنَّ عَمَلَ الشَّرِّ أَسْرَعَ فِي صَاحِبِهِ مِنَ السِّكِّينِ فِي اللَّحْمِ.

<sup>667</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 70

<sup>668</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 71

<sup>669</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 72

<sup>670</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 73

(The book) 'Al Mahasin' – From Muhammad Bin Ali, from Ibn Fazzal, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'The man commits the sin, so he is deprived of the night Salat, and the evil deed is quicker in its owner than the knife is in the meat''.<sup>671</sup>

75- سن، المحاسن في رواية الفضيل عن أبي جعفر ع قال: إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيُذَرُّ عَنْهُ الرِّزْقُ وَ تَلَا هَذِهِ الْآيَةَ إِذْ أَقْسَمُوا لَيَصْرُمُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَنُونَ قَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَ هُمْ نَائِمُونَ.

(The book) 'Al Mahasin' – In a report by Al Fuzeyls,

'From Abu Ja'far<sup>-asws</sup> having said: 'The man commits the sin, so the sustenance is averted from him', and he<sup>-asws</sup> recited this Verse: **when they swore that they would be plucking its fruit in the morning [68:17] And not be leaving anything [68:18] So there visited upon it a visitation from your Lord, and they were sleeping [68:19]**'.<sup>672</sup>

76- سن، المحاسن في رواية بكر بن محمد الأزدي عن أبي عبد الله ع قال: إِنَّ الْمُؤْمِنَ لَيَنْوِي الذَّنْبَ فَيُحَرِّمُ الرِّزْقَ.

(The book) 'Al Mahasin' – In a report by Bakr Bin Muhammad Al Azdy,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Momin commits the sin, so he is deprives of the sustenance''.<sup>673</sup>

77- سن، المحاسن عن أحمد بن محمد عن ابن محبوب عن مالك بن عطيئة عن أبي حمزة عن أبي جعفر ع قال سَمِعْتُهُ يَقُولُ مَا مِنْ سَنَةٍ أَقَلَّ مَطَرًا مِنْ سَنَةٍ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَضَعُهُ حَيْثُ يَشَاءُ إِنَّ اللَّهَ إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدَرُهُ لَهُمْ مِنَ الْمَطَرِ فِي تِلْكَ السَّنَةِ إِلَى غَيْرِهِمْ وَ إِلَى الْفَيَافِي وَ الْبَحَارِ وَ الْجِبَالِ

(The book) 'Al Mahasin' – From Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiya, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'There is no year of less rain than a year, but Allah<sup>-azwj</sup> Mighty and Majestic Places it wherever He<sup>-azwj</sup> so Desires; When a people work with the disobedience, Allah<sup>-azwj</sup> Turns away from them what had been pre-determined for them of the rain during that year, to others, and to the deserts, and the oceans, and the mountains.

وَ إِنَّ اللَّهَ لَيُعَذِّبُ الْجُعَلَّ فِي جُحْرِهِا بِخَيْسِ الْمَطَرِ عَنِ الْأَرْضِ الَّتِي هِيَ بِمَحَلَّتِهَا لِحَطَايَا مَنْ يَحْضُرُهَا وَ قَدْ جَعَلَ اللَّهُ لَهُ السَّبِيلَ إِلَى مَسَلِكٍ سِوَى مَحَلَّةِ أَهْلِ الْمَعَاصِي

Allah<sup>-azwj</sup> Punishes the dung beetle in its hole by Withholding the rain from the ground which is its place due to the sins of the ones in its presence, and Allah<sup>-azwj</sup> has Made the way for him to a route besides the place of the disobedience people'.

<sup>671</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 74

<sup>672</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 75

<sup>673</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 76

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ .

He (the narrator) said, 'Then Abu Ja'far<sup>asws</sup> said: ***'therefore take a lesson, O the ones with the insight! [59:2]'***'.<sup>674</sup>

78- غط، الغيبة للشيخ الطوسي عَنْ سَعْدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ ع يَقُولُ مِنَ الذُّنُوبِ الَّتِي لَا تُغْفَرُ قَوْلُ الرَّجُلِ لِنَفْسِهِ لَا أُوَاحِدُ إِلَّا بِحَذَا

(The book) 'Al Ghayba' of the sheykh Al Tusi – From Sa'ad, from Abu Hashim Al Ja'fary who said,

'I heard Abu Muhammad<sup>asws</sup> saying: 'From the sins which are not Forgiven are words of the man, 'Oh if only I would not be Seized except for this!''

فَقُلْتُ فِي نَفْسِي إِنَّ هَذَا هُوَ الدَّقِيقُ يَنْبَغِي لِلرَّجُلِ أَنْ يَتَفَقَّدَ مِنْ أَمْرِهِ وَ مِنْ نَفْسِهِ كُلَّ شَيْءٍ

I said within myself, 'This, it is the accurate. It is befitting for the man that he checks from his matters and all things about himself'.

فَأَقْبَلَ عَلَيَّ أَبُو مُحَمَّدٍ ع فَقَالَ يَا أَبَا هَاشِمٍ صَدَقْتَ فَأَلَزَمَ مَا حَدَّثْتَ بِهِ نَفْسَكَ فَإِنَّ الْإِشْرَاقَ فِي النَّاسِ أَخْفَى مِنْ دَيْبِ الدَّرِّ عَلَى الصَّافِي فِي اللَّيْلَةِ الظُّلُمَاءِ وَ مِنْ دَيْبِ الدَّرِّ عَلَى الْمُسْنَحِ الْأَسْوَدِ.

Abu Muhammad<sup>asws</sup> faced towards me. He<sup>asws</sup> said: 'O Abu Hashim, you speak the truth, therefore stick with what you have discussed yourself with, for the association among the people is more hidden than a crawl of the particle (ant) upon the rock during the dark night, and from the crawl of the particle (ant) upon the black sackcloth''.<sup>675</sup>

79- سن، المحاسن عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنِ ابْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَغْفُوبَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ اجْتَرَأَ عَلَى اللَّهِ فِي الْمَغْصِيَةِ وَ الزَّكَابِ الْكِبَائِرِ فَهُوَ كَافِرٌ وَ مَنْ نَصَبَ دِينًا غَيْرَ دِينِ اللَّهِ فَهُوَ مُشْرِكٌ.

(The book) 'Al Mahasin' – from a number of our companions, from Ibn Asbaat, from his uncle Yaqoub, from Zurara,

'From Abu Ja'far<sup>asws</sup> having said: 'One who is audacious upon Allah<sup>azwj</sup> in the disobedience and indulges in the major sins, so he is a Kafir, and the one who installs other than the religion of Allah<sup>azwj</sup>, so he is a Polytheist''.<sup>676</sup>

80- سن، المحاسن عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ أَبِي هَاشِمٍ عَنْ عَنَبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ أَنْ يَطْلُبَ إِلَيْهِ فِي الْجُرْمِ الْعَظِيمِ وَ يُبْعِضُ الْعَبْدَ أَنْ يَسْتَحِفَّ بِالْجُرْمِ الْبَاسِ.

(The book) 'Al Mahasin' – From Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Anbasa,

<sup>674</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 77

<sup>675</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 78

<sup>676</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 79

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Loves the servant if he seeks to Him<sup>-azwj</sup> regarding a mighty crime and Hates the servant if he were to hide the lesser crime".<sup>677</sup>

81- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ لَا يَغُرَّتْكَ ذَنْبُ النَّاسِ عَنْ ذَنْبِكَ وَلَا نِعْمَةُ النَّاسِ عَنْ نِعْمَةِ اللَّهِ عَلَيْكَ وَلَا تُفْطِنِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ تَعَالَى وَأَنْتَ تَرْجُوها لِنَفْسِكَ.

(The book) 'Saheefa Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: "O son of Adam<sup>-as</sup>! Do not let a sin of the people deceive you from your sin, nor a bounty of the people from a bounty of Allah<sup>-azwj</sup> upon you, do not make the people despair from the Mercy of Allah<sup>-azwj</sup> the Exalted while you are hoping for it for yourself!"<sup>678</sup>

82- شي، تفسير العياشي عن أبي بصير قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَدَّادُوا كُفْرًا مَنْ زَعَمَ أَنَّ الْحُمْرَ حَرَامٌ ثُمَّ شَرِبَهَا وَمَنْ زَعَمَ أَنَّ الزِّنَا حَرَامٌ ثُمَّ زَنَى وَمَنْ زَعَمَ أَنَّ الزَّكَاةَ حَقٌّ وَلَمْ يُؤَدِّهَا.

Tafseer Al Ayyashi – From Abu Baseer who said,

'I heard him<sup>-asws</sup> saying: '**Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137].** One who claims that the wine is Prohibited, then drinks it, and one who claims that the adultery is Prohibited, the commits adultery, and the one who claims that the Zakat is true (right) and does not pay it".<sup>679</sup>

83- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اخْذَرُوا الْإِهْمَاكَ فِي الْمَعَاصِي وَ التَّهَاقُوتَ بِهَا فَإِنَّ الْمَعَاصِيَ تَسْتَوْلِي الْخِذْلَانَ عَلَى صَاحِبِهَا حَتَّى تُوقِعَهُ فِي رَدٍّ وَلَا يَتَّعِ وَصِي رَسُولِ اللَّهِ ص وَ دَفْعَ بُبُوَّةِ نَبِيِّ اللَّهِ وَ لَا تَزَالُ أَيْضاً بِذَلِكَ حَتَّى تُوقِعَهُ فِي دَفْعِ تَوْحِيدِ اللَّهِ وَ الْإِحْتَادِ فِي دِينِ اللَّهِ.

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>) may the greetings be upon him<sup>-asws</sup> – 'Rasool-Allah<sup>-saww</sup> said: 'O servants of Allah<sup>-azwj</sup>! Be cautious of indulging in the (acts of) disobedience and the complacency with it, for the (acts of) disobedience would tale charge of the abandoning upon its owner until he falls into rejecting the Wilayah of the successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and repelling the Prophet-hood of the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, and also does not cease with that until he falls into repelling the Tawheed of Allah<sup>-azwj</sup> and the apostasy in the religion of Allah<sup>-azwj</sup>".<sup>680</sup>

84- جاء المجلس للمفيد عن أحمد بن الوليد عن أبيه عن الصَّغَارِ عن ابنِ معروفٍ عن ابنِ مَهْرَبَارٍ عن النَّضْرِ عنِ إِبْرَاهِيمَ بنِ عَبْدِ الحَمِيدِ عن زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع قَالَ: اخْذَرُوا سَطَوَاتِ اللَّهِ بِاللَّيْلِ وَ النَّهَارِ فَقُلْتُ وَ مَا سَطَوَاتِ اللَّهِ قَالَ أَخَذُهُ عَلَى الْمَعَاصِي.

(The book) 'Al Mahasin' of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al Nazr, from Ibrahim Bin Abdul Hameed, from Zayd Al Shiham who said,

<sup>677</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 80

<sup>678</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 81

<sup>679</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 82

<sup>680</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 83



'I heard Abu Abdullah<sup>-asws</sup> saying: 'Be cautious of the Slaps of Allah<sup>-azwj</sup> by the night and day'. I said, 'And what are the Slaps of Allah<sup>-azwj</sup>? He<sup>-asws</sup> said: 'His<sup>-azwj</sup> Seizing upon the disobedience''.<sup>681</sup>

85- جاء المجالس للمفيد بهذا الإسناد عن ابن مهزيار عن ابن فضال عن عثمان بن عيسى عن سماعة قال سمعته يقول ما لكم تسوءون رسول الله ص

(The book) 'Al Majaalis' of Al Mufeed – By the chain, from Ibn Mahziyar, from Ibn Fazzal, from Usman Bin Isa, from Sama'at who said,

'I heard him<sup>-asws</sup> saying: 'What is the matter with you all worsening Rasool-Allah<sup>-azwj</sup>?'

فَقَالَ رَجُلٌ جُعِلْتُ فِدَاكَ وَكَيْفَ نَسُوهُ

A man said, 'May I be sacrificed for you<sup>-asws</sup>! And how are we worsening him<sup>-saww</sup>?'

قَالَ أَمَا تَعْلَمُونَ أَنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيْهِ فَإِذَا رَأَى فِيهَا مَعْصِيَةَ اللَّهِ سَاءَهُ ذَلِكَ فَلَا تَسُوُّوا رَسُولَ اللَّهِ ص وَ سُرُوهُ.

He<sup>-asws</sup> said: 'Are you not knowing that your deeds are presented to him<sup>-saww</sup>? When he<sup>-saww</sup> sees in it disobedience of Allah<sup>-azwj</sup>, that worsen him<sup>-saww</sup>. Therefore do not worsen Rasool-Allah<sup>-saww</sup> and cheer him<sup>-saww</sup>'.<sup>682</sup>

86- ختص، الإختصاص قَالَ الْبَاقِرُ ع إِنَّ الْعَبْدَ لَيَسْأَلُ الْحَاجَةَ مِنْ حَوَائِجِ الدُّنْيَا فَيَكُونُ مِنْ شَأْنِ اللَّهِ فَصَافُوهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ وَقْتُ بَطِيءٍ فَيُذْنِبُ الْعَبْدُ عِنْدَ ذَلِكَ ذَنْبًا فَيَقُولُ اللَّهُ لِلْمَلَكِ الْمُوَكَّلِ بِحَاجَتِهِ لَا تُنَجِّزْ لَهُ حَاجَتَهُ وَ اخْرِمْهُ إِثَّاها فَإِنَّهُ تَعَرَّضَ لِسُخْطِي وَ اسْتَوْجَبَ الْحُرْمَانَ مِنِّي.

(The book) 'Al Ikhtisaas' –

'Al-Baqir<sup>-asws</sup> said: 'The servants asks the need from needs of the world, so he happens to be from the Glory of Allah<sup>-azwj</sup> to either Fulfill it to a near term or a delayed time. Then the servants commits the sin during that, so Allah<sup>-azwj</sup> Says to the Angel Allocated with his need: 'Do not Fulfill his need for him and deprive him of it, for he has exposed to My<sup>-azwj</sup> Annoyance and obligates the deprivation from Me<sup>-azwj</sup>'.<sup>683</sup>

87- ختص، الإختصاص عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ ابْنِ عَمِيرَةَ قَالَ قَالَ الصَّادِقُ ع إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى عَلَى عَبْدِهِ الْمُؤْمِنِ أَرْبَعِينَ جُنَّةً فَمَتَى أَذْنَبَ ذَنْبًا كَبِيرًا رَفَعَ عَنْهُ جُنَّةً فَإِذَا غَابَ أَخَاهُ الْمُؤْمِنَ بِشَيْءٍ يَعْلَمُهُ مِنْهُ انْكَشَفَتْ تِلْكَ الْجُنَّةُ عَنْهُ وَ يَبْقَى مَهْشُوكَ السِّتْرِ

(The book) 'Al Ikhtisaas' – From Al Sadouq, from his father, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad, from Ibn Ameyra who said,

'Al-Sadiq<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> Blessed and Exalted there are forty shields upon His<sup>-azwj</sup> Momin servant. When he commits a major sins, a shield is raised away from him. When he faults his Momin brother with something he knows from him, those shields are removed from him, and he remains violated of the veils.

<sup>681</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 84

<sup>682</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 85

<sup>683</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 86

فَيُفْتَضِحُ فِي السَّمَاءِ عَلَى أَلْسِنَةِ الْمَلَائِكَةِ وَ فِي الْأَرْضِ عَلَى أَلْسِنَةِ النَّاسِ وَ لَا يَرْتَكِبُ ذَنْبًا إِلَّا ذَكَرُوهُ وَ يَقُولُ الْمَلَائِكَةُ الْمُؤَكَّلُونَ بِهِ يَا رَبَّنَا قَدْ بَقِيَ عَبْدُكَ مَهْتُوكَ السِّتْرِ وَ قَدْ أَمَرْنَا بِحِفْظِهِ

He gets exposed in the sky upon the tongues of Angels, and in the earth upon the tongues of people, and he does not indulge in a sin except he is mentioned, and the Angels Allocated with him say: 'O our Lord<sup>-azwj</sup>! Your servant has remained violated of the veils and You<sup>-azwj</sup> have Commanded us with Protecting him'.

فَيَقُولُ عَزَّ وَ جَلَّ مَلَائِكَتِي لَوْ أَرَدْتُ بِحَذَا الْعَبْدِ خَيْرًا مَا فَضَحْتُهُ فَارْفَعُوا أَجْنِحَتَكُمْ عَنْهُ فَوَ عَزَّتِي لَا يَقُولُ بَعْدَهَا إِلَى خَيْرٍ أَبَدًا.

The Mighty and Majestic Says: "My<sup>-azwj</sup> Angels! Had I<sup>-azwj</sup> Wanted good with this servant, I<sup>-azwj</sup> would not have Exposed him! Raise your wings away from him, for by My<sup>-azwj</sup> Might! He<sup>-azwj</sup> will not turn to good after it, ever!"<sup>684</sup>

88- ختص، الإختصاص عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا وَ فِي قَلْبِهِ نُكْتَةٌ بَيَضَاءُ فَإِنْ أَذْنَبَ وَ تَتَى خَرَجَ مِنْ تِلْكَ النُّكْتَةِ سَوَادٌ فَإِنْ تَمَادَى فِي الذُّنُوبِ اتَّسَعَ ذَلِكَ السَّوَادُ حَتَّى يُعْطِيَ الْبَيَاضَ فَإِذَا غَطَّى الْبَيَاضُ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى خَيْرٍ أَبَدًا وَ هُوَ قَوْلُ اللَّهِ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ.

(The book) 'Al Ikhtisaas' –

'From Abu Ja'far<sup>-asws</sup> having said: 'There is no Momin servant except and in his heart, there is a bright spot. If he sins and doubles (repeats), a blackness emerges from that spot. If he deliberates in the sins, that darkness expands until it covers the brightness. When the brightness is covered, it's owner does not return to good, ever, and it is the Word of Allah<sup>-azwj</sup>: **Never! But it has rusted upon their hearts, what they had been earning [83:14]**'<sup>685</sup>

89- ين، كتاب حسين بن سعيد و النوادر عَنْ بَعْضِ أَصْحَابِنَا عَنْ حَنَانِ بْنِ سَلَيْبٍ عَنْ رَجُلٍ يُقَالُ لَهُ رُوَيْبَةُ وَ كَانَ مِنَ الزَّيْدِيَّةِ عَنِ الثُّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا مِنْ عَبْدٍ يَعْمَلُ عَمَلًا لَا يَرْضَاهُ اللَّهُ إِلَّا سَتَرَهُ اللَّهُ عَلَيْهِ أَوَّلًا فَإِذَا تَتَى سَتَرَهُ اللَّهُ عَلَيْهِ فَإِذَا تَلَّتْ أَهْبَطَ اللَّهُ مَلَكًا فِي صُورَةِ آدَمِيٍّ يَقُولُ لِلنَّاسِ فَعَلْ كَذَا وَ كَذَا.

The book of Husayn Bin Saeed, and 'Al Nawadir' – From one of our companions, from Hanan Bin Sadeyr, from a man called Ruzbeh, and he was from the Zaydiites, from Al Sumali who said,

'Abu Ja'far<sup>-asws</sup> said: 'There is no servant working a deed not pleasing Allah<sup>-azwj</sup> except Allah<sup>-azwj</sup> Veils upon him firstly. When he does it secondly Allah<sup>-azwj</sup> Veils upon him. When thirdly, Allah<sup>-azwj</sup> Sends down an Angel in the image of a human being saying to the people, 'He has done such and such''<sup>686</sup>

90- ين، كتاب حسين بن سعيد و النوادر عَنْ ابْنِ مُحَمَّدٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى دَاوُدَ النَّبِيِّ ع أَنْ أَنْتَ عَبْدِي دَانِيَالُ فَقُلْ لَهُ إِنَّكَ عَصَيْتَنِي فَعَفَرْتُ لَكَ وَ عَصَيْتَنِي فَعَفَرْتُ لَكَ فَإِنْ أَنْتَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أَغْفِرْ لَكَ

<sup>684</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 87

<sup>685</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 88

<sup>686</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 89

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Ibn Mahboub, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Revealed to the Prophet<sup>-as</sup> Dawood<sup>-as</sup>: "If My<sup>-azwj</sup> servant Daniyal<sup>-as</sup> comes to you<sup>-as</sup>, then say to him<sup>-as</sup>, you<sup>-as</sup> disobeyed Me<sup>-azwj</sup>, I<sup>-azwj</sup> Forgave you<sup>-as</sup>, and you<sup>-as</sup> disobeyed Me<sup>-azwj</sup>, I<sup>-azwj</sup> Forgave you<sup>-as</sup>, and you<sup>-as</sup> disobeyed Me<sup>-azwj</sup>, I<sup>-azwj</sup> Forgave you<sup>-as</sup>. If you<sup>-as</sup> were to disobey Me<sup>-azwj</sup> for the fourth (time), I<sup>-azwj</sup> will not Forgive you<sup>-as</sup>!"

قَالَ فَأَتَاهُ دَاوُدُ ع فَقَالَ لَهُ يَا دَانِيَالُ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يَقُولُ لَكَ إِنَّكَ عَصَيْتَنِي فَعَفَرْتُ لَكَ وَ عَصَيْتَنِي فَعَفَرْتُ لَكَ وَ عَصَيْتَنِي فَعَفَرْتُ لَكَ فَإِنْ أَنْتَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أَغْفِرْ لَكَ

He<sup>-asws</sup> said: 'Dawood<sup>-as</sup> came to him<sup>-as</sup>. He<sup>-as</sup> said to him<sup>-as</sup>: 'O Daniyal<sup>-as</sup>! I<sup>-as</sup> am a Messenger<sup>-as</sup> of Allah<sup>-azwj</sup> to you<sup>-as</sup>, and He<sup>-azwj</sup> Says to you: "You<sup>-as</sup> disobeyed Me<sup>-azwj</sup>, I<sup>-azwj</sup> Forgave you<sup>-as</sup>, and you disobeyed Me<sup>-azwj</sup>, I<sup>-azwj</sup> Forgave you<sup>-as</sup>, and you<sup>-as</sup> disobeyed Me<sup>-azwj</sup>, I<sup>-azwj</sup> Forgave you<sup>-as</sup>. If you<sup>-as</sup> were to disobey Me<sup>-azwj</sup> for the fourth (time), I<sup>-azwj</sup> will not Forgive you<sup>-as</sup>!"

فَقَالَ لَهُ دَانِيَالُ قَدْ بَلَغْتَ يَا نَبِيَّ اللَّهِ

Daniyal<sup>-as</sup> said to him<sup>-as</sup>: 'You<sup>-as</sup> have delivered, O Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>!"

قَالَ فَلَمَّا كَانَ فِي السَّحَرِ قَامَ دَانِيَالُ وَ نَاجَى رَبَّهُ فَقَالَ يَا رَبِّ إِنَّ دَاوُدَ نَبِيَّكَ أَخْبَرَنِي عَنْكَ أَنِّي قَدْ عَصَيْتُكَ فَعَفَرْتَ لِي وَ عَصَيْتُكَ فَعَفَرْتَ لِي وَ عَصَيْتُكَ فَعَفَرْتَ لِي وَ عَصَيْتُكَ فَعَفَرْتَ لِي ثُمَّ لَأَعَصِيَنَّكَ إِنْ لَمْ تَعْصِنِي.

He<sup>-asws</sup> said: 'When it was during the pre-dawn, Daniyal<sup>-as</sup> stood and whispered to his<sup>-as</sup> Lord<sup>-azwj</sup>. He<sup>-as</sup> said: 'Your<sup>-azwj</sup> Prophet<sup>-as</sup> Informed me<sup>-as</sup> on Your<sup>-azwj</sup> behalf that I<sup>-as</sup> disobeyed You<sup>-azwj</sup>, You<sup>-azwj</sup> Forgave me<sup>-as</sup>, and I<sup>-as</sup> disobeyed You<sup>-azwj</sup>, You<sup>-azwj</sup> Forgave me<sup>-as</sup>, and I<sup>-as</sup> disobeyed You<sup>-azwj</sup>, You<sup>-azwj</sup> Forgave me<sup>-as</sup>, and he<sup>-as</sup> informed me<sup>-as</sup> on Your<sup>-azwj</sup> behalf that if I<sup>-as</sup> were to disobey You<sup>-azwj</sup> for the fourth (time), You<sup>-azwj</sup> will not Forgive me<sup>-as</sup>. I<sup>-as</sup> will disobey You<sup>-azwj</sup>, then I<sup>-as</sup> will disobey You<sup>-azwj</sup>, then I<sup>-as</sup> will disobey You<sup>-azwj</sup> if You<sup>-azwj</sup> don't Protect me<sup>-as</sup>''.<sup>687</sup>

91- محص، التمهيص عن معاوية بن عمار قال: دخلت على أبي عبد الله ع وقد كانت الريح حملت العمامة عن رأسي في البدو فقال يا معاوية فقلت لبيك فجعلت فذاك يا ابن رسول الله ص

(The book) 'Al Tamhees' – From Muawiya Bin Ammar who said,

'I entered to see Abu Abdullah<sup>-asws</sup> and the wind had carried off my turban in the desert. He<sup>-asws</sup> said: 'O Muawiya!' I said, 'At your<sup>-asws</sup> service, may I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!

قَالَ حَمَلَتِ الرِّيحُ الْعِمَامَةَ عَنْ رَأْسِكَ قُلْتُ نَعَمْ قَالَ هَذَا جَزَاءُ مَنْ أَطْعَمَ الْأَعْرَابَ.

He<sup>-asws</sup> said: 'The wind carried off the turban from your head?' I said, 'Yes'. He<sup>-asws</sup> said: 'This is a recompense of the one who feeds the Bedouins'.<sup>688</sup>

92- محص، التمحيص عن أبي بصير عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَوَقَّعُوا الدُّنُوبَ فَمَا مِنْ بَلِيَّةٍ وَ لَا نَقْصٍ رِزْقٍ إِلَّا بِذَنْبٍ حَتَّى الْخُدْشِ وَ التَّكْبَةِ وَ الْمُصِيبَةِ فَإِنَّ اللَّهَ يَقُولُ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ.

(The book) 'Al Tamhees' – From Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Fear the sins! There is none from an affliction, nor reduction in sustenance except due to a sin, even a scratch, and the stumble, and the disaster, for Allah<sup>-azwj</sup> Says: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**'.<sup>689</sup>

93- نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الرَّجُلَ لَيَجْلِسُ عَلَى بَابِ الْجَنَّةِ مَقْدَارَ عَامٍ بِذَنْبٍ وَاحِدٍ وَ إِنَّهُ لَيَنْظُرُ إِلَى أَكْوَابِهِ وَ أَزْوَاجِهِ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The man might sit at the door of Paradise a measurement of a year due to one sin, and he will be looking at his glasses and his wives'.<sup>690</sup>

- وَ يَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْمُؤْمِنِ اثْنَانِ وَ سَبْعُونَ سِتْرًا فَإِذَا أَذْنَبَ ذَنْبًا أَهْتَكَّتْ عَنْهُ سِتْرٌ فَإِنْ تَابَ رَدَّهُ اللَّهُ إِلَيْهِ وَ سَبْعَةٌ مَعَهُ وَ إِنْ أَبَى إِلَّا قُدَمًا قُدَمًا فِي الْمَعَاصِي هَتَّكَتْ عَنْهُ أَسْتَارُهُ فَإِنْ تَابَ رَدَّهَا اللَّهُ إِلَيْهِ وَ مَعَ كُلِّ سِتْرٍ مِنْهَا سَبْعَةٌ فَإِنْ أَبَى إِلَّا قُدَمًا قُدَمًا فِي الْمَعَاصِي هَتَّكَتْ أَسْتَارُهُ وَ بَقِيَ بِلَا سِتْرٍ

And by this chain, said,

'Rasool-Allah<sup>-saww</sup> said: 'For a Momin there are seventy-two veils. When he commits a sin, a veil is torn away from him. If he were to repent, Allah<sup>-azwj</sup> Returns it to him, and seven along with it, and if he were to refuse except going ahead (and) going ahead in the disobedience, his veils are torn apart. If he were to repent, Allah<sup>-azwj</sup> Returns these two him, and seven along with every veil. If he were to refuse except going ahead (and) going ahead in the disobedience, his veils are torn apart, and he remains without any veil.

وَ أَوْحَى اللَّهُ تَعَالَى إِلَى مَلَائِكَتِهِ أَنْ اسْتُرُوا عَبْدِي بِأَجْنِحَتِكُمْ فَإِنَّ بَنِي آدَمَ يُغَيِّرُونَ وَ لَا يُعَيِّرُونَ وَ أَنَا أُغَيِّرُ وَ لَا أُغَيَّرُ

And Allah<sup>-azwj</sup> the Exalted Reveals to His<sup>-azwj</sup> Angels: "Veil My<sup>-azwj</sup> servant with your wings, for the sons of Adam<sup>-as</sup> they are being Shown self-respect and they are not showing self-respect while I<sup>azwj</sup> Show self-respect (to others) and am not shown respect!"

<sup>688</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 91

<sup>689</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 92

<sup>690</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 93 a

فَإِنْ أَبَى إِلَّا قُدُماً قُدُماً فِي الْمَعَاصِي شَكَّتِ الْمَلَائِكَةُ إِلَى رَبِّهَا وَ رَفَعَتْ أَجْنِحَتَهَا وَ قَالَتْ يَا رَبِّ إِنَّ عَبْدَكَ هَذَا قَدْ أَقْدَرَنَا بِمَا بَأْنِي مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ

If he were to refuse except going ahead (and) going ahead in the disobedience, the Angels complain to their Lord<sup>-azwj</sup> and raise their wings and say: 'O Lord<sup>-azwj</sup>! This servant of Yours<sup>-azwj</sup> has dirtied us from the immoralities he has committed, what are apparent from these and what are hidden'.

قَالَ فَيَقُولُ اللَّهُ تَعَالَى لَهُمْ كُفُّوا عَنْهُ أَجْنَحَتَكُمْ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted Says to them: "Restrain your wings away from him!"

فَلَوْ عَمِلَ الْخَطِيئَةَ فِي سَوَادِ اللَّيْلِ أَوْ فِي ضَوْءِ النَّهَارِ أَوْ فِي مَقَارِئِهِ أَوْ قَعْرِ بَحْرٍ لَأَجْرَاهَا اللَّهُ تَعَالَى عَلَى أَلْسِنَةِ النَّاسِ فَاسْأَلُوا اللَّهَ تَعَالَى أَنْ لَا يَهْتِكَ أَسْتَارَكُمْ.

If he were to work the sin in the darkness of the night, or in brightness of the day, or in a wilderness or bottom of the sea, Allah<sup>-azwj</sup> will Make it flow upon tongues of the people. Therefore ask Allah<sup>-azwj</sup> the Exalted not to Tear upon your veils!"<sup>691</sup>

وَ يَحْذَرُ الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ إِبْلِيسَ رَضِيَ مِنْكُمْ بِالْمُحَقَّرَاتِ وَ الذَّنْبُ الَّذِي لَا يُغْفَرُ قَوْلُ الرَّجُلِ لَا أُؤَاخِذُ بِهَذَا الذَّنْبِ اسْتِصْغَاراً لَهُ.

And by this chain, said,

'Rasool-Allah<sup>-saww</sup> said: 'Iblees<sup>-la</sup> is satisfied from you all with the insignificant (sins considered insignificant); and the sin which is not Forgiven are words of the man, 'I will not be Seized for this sin', in belittling to it"<sup>692</sup>.

94- ما، الأمايلي للشيخ الطوسي عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ حَمْزَةَ الْعُلَوِيِّ عَنْ عَمِّهِ عَلِيِّ بْنِ حَمْزَةَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا اخْتَلَجَ عِزُّكَ وَ لَا عَزَّتْ قَدَمٌ إِلَّا بِمَا قَدَّمْتَ أَيْدِيَكُمْ وَ مَا يَغْفُو اللَّهُ عَنْهُ أَكْثَرُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – From a group, from Abu Al Mufazzal, from Ali Bin Al-Husayn Bin Hamza Al Alawy, from his uncle Ali Bin Hamza,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, from his<sup>-asws</sup> forefathers having said: 'Rasool-Allah<sup>-saww</sup> said: 'No vein shudders, nor does a foot stumble except due to what (sins) your hands have sent ahead, and what Allah<sup>-azwj</sup> Forgives from, is even more"<sup>693</sup>.

95- ما، الأمايلي للشيخ الطوسي عَنِ الْعَصَائِرِيِّ عَنِ التَّلَعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْهَمِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ لِلْمُؤْمِنِ أَجْلاً فِي الْمَوْتِ يُبْقِيهِ مَا أَحَبَّ الْبَقَاءَ فَإِذَا عَلِمَ أَنَّهُ سَيَأْتِي بِمَا فِيهِ بَوَارُ دِينِهِ قَبَضَهُ إِلَيْهِ مَكْرَهاً [مُكْرَماً].

<sup>691</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 93 b

<sup>692</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 93 c

<sup>693</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 94

(The book) 'Al Amaali' of the sheykh Al Tusi – From Al Gazairy, from Al Tal'akbury, from Muhammad Bin Hammam, from Muhammad Bin Ali Bin Al-Husayn Al Hamdany, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> the Exalted did not Make any (fixed) term for the Momin regarding the death. He<sup>-azwj</sup> Makes him remain for as long as he likes to live. When He<sup>-azwj</sup> Knows he will be committing what therein would be ruination of his religion, He<sup>-azwj</sup> Recalls him to Him<sup>-azwj</sup>, honourably".<sup>694</sup>

قَالَ مُحَمَّدُ بْنُ هَمَّامٍ فَذَكَرْتُ هَذَا الْحَدِيثَ لِأَحْمَدَ بْنِ عَلِيٍّ بْنِ حَمَّزَةَ مَوْلَى الطَّالِبِيِّينَ وَكَانَ زَاوِيَةً لِلْحَدِيثِ فَحَدَّثَنِي عَنْ الْحُسَيْنِ بْنِ أَسَدٍ الطُّفَاوِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ فَضِيلٍ بْنِ يَسَارٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ يَمُوتُ بِالذُّنُوبِ أَكْثَرَ يَمُوتُ بِالْأَجَالِ وَ مَنْ يَعِيشُ بِالْإِحْسَانِ أَكْثَرَ يَمُوتُ بِالْأَعْمَارِ.

Muhammad Bin Hamam said, 'I mentioned this Hadeeth to Ahmad Bin Ali Bin Hamza, a slave of Talibeen, and he was a report of the Hadeeth. He narrated to me, from Al-Husayn Bin Asad Al Tufawy, from Muhammad Bin Al Qasim Bin Fuzeyl Bin Yasaar, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ones dying due to the sins are more than the ones dying with the (fixed) terms (of death), and the ones living due to the good deeds are more than the ones living due to the (fixed) lifespans".<sup>695</sup>

96- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ لَمْ يَتَوَعَّدِ اللَّهُ عَلَى مَعْصِيَتِهِ لَكَانَ يَجِبُ أَنْ لَا يُغْصَى شُكْرًا لِنِعْمِهِ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said: 'Even if Allah<sup>-azwj</sup> had not Threatened upon disobeying Him<sup>-azwj</sup>, it would still have obligated that He<sup>-azwj</sup> should not be disobeyed as a gratefulness for His<sup>-azwj</sup> Favours".<sup>696</sup>

- وَ قَالَ ع تَرَكَ الذَّنْبَ أَهْوَنُ مِنْ طَلَبِ التَّوْبَةِ.

And he<sup>-asws</sup> said: 'Neglecting the sin is easier than seeking the repentance".<sup>697</sup>

- وَ قَالَ ع اتَّقُوا مَعَاصِيَ اللَّهِ فِي الْخُلُوتِ فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

And he<sup>-asws</sup> said: 'Fear disobedience of Allah<sup>-azwj</sup> in the privacy, for the Witness, He<sup>-azwj</sup> is the Judge".<sup>698</sup>

- وَ قَالَ ع أَقْلُ مَا يَلْزُمُكُمْ لِلَّهِ أَلَّا تَسْتَعِينُوا بِنِعْمِهِ عَلَى مَعَاصِيهِ.

<sup>694</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 95 a

<sup>695</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 95 b

<sup>696</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 a

<sup>697</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 b

<sup>698</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 c

And he<sup>-asws</sup>: ‘The least of what necessitates you for Allah<sup>-azwj</sup> is that you don’t be assisted by His<sup>-azwj</sup> bounties upon disobeying Him<sup>-azwj</sup>’.<sup>699</sup>

– وَ قَالَ ع مِنْ الْعِصْمَةِ تَعْدُرُ الْمَعَاصِي.

And he<sup>-asws</sup> said: ‘From the infallibility is the impossibility of disobeying (Allah<sup>-azwj</sup>)’.<sup>700</sup>

– وَ قَالَ ع اذْكُرُوا انْقِطَاعَ اللَّذَاتِ وَ بَقَاءَ التَّيْبَعَاتِ.

And he<sup>-asws</sup> said: ‘Remember the termination of pleasures and the lasting of consequences’.<sup>701</sup>

وَ قَالَ ع أَشَدُّ الدُّنُوبِ مَا اسْتَحَفَّ بِهِ صَاحِبُهُ.

And he<sup>-asws</sup> said: ‘The severest of sins is what its perpetrator takes lightly with’.<sup>702</sup>

– وَ قَالَ ع أَثْبَتُ النَّاسِ أَنَّ الدُّنْيَا تَغُرُّ الْمُؤْمِلَ لَهَا وَ الْمُخْلِدَ إِلَيْهَا وَ لَا تَنْفَسُ بِمَنْ نَافَسَ فِيهَا وَ تَغْلِبُ مَنْ غَلَبَ عَلَيْهَا

And he<sup>-asws</sup> said: ‘O you people! The world deceives the one yearning for it, and the one (yearning it to be) eternal, and he does not compete (for the Hereafter) with the ones competing in it, and it overcomes the one who prevails upon it.

وَ اِنَّ اللَّهَ مَا كَانَ قَوْمٌ قَطُّ فِي غَضٍّ نِعْمَةٍ مِنْ عَيْشٍ فَرَّالٍ عَنْهُمْ إِلَّا بِدُنُوبٍ اجْتَرَحُوهَا لِأَنَّ اللَّهَ تَعَالَى لَيْسَ بِظَلَامٍ لِلْعَبِيدِ

And he<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! No people have been in pristine life, so it declined away from them, except it was due to sins they had committed, because Allah<sup>-azwj</sup> the Exalted is not least unjust to the servants.

وَ لَوْ أَنَّ النَّاسَ حِينَ تَنْزِلُ بِهِمُ النِّعَمُ وَ تَزُولُ عَنْهُمْ النِّعَمُ فَرَعُوا إِلَى رَبِّهِمْ بِصِدْقٍ مِنْ نِيَّاتِهِمْ وَ وَلَهُ مِنْ قُلُوبِهِمْ لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ وَ أَصْلَحَ لَهُمْ كُلَّ فَاسِدٍ.

And the people, when the scourge had befallen with them and the bounties had declined from them, if they had panicked to their Lord<sup>-azwj</sup> with their sincere intentions and feelings from their hearts, He<sup>-azwj</sup> would have Returned to them everything strayed and Corrected for them everything spoilt’.<sup>703</sup>

– وَ قَالَ ع إِنَّ اللَّهَ سُبْحَانَهُ لَا يَخْفَى عَلَيْهِ مَا الْعِبَادُ مُفْتَرِفُونَ فِي لَيْلِهِمْ وَ نَهَارِهِمْ لَطُفَ بِهِ خَبْرًا وَ أَخَاطَ بِهِ عِلْمًا أَعْضَاؤُكُمْ شُهُودُهُ وَ جَوَارِحُكُمْ جُنُودُهُ وَ ضَمَائِرُكُمْ عُيُونُهُ وَ خَلَوَاتُكُمْ عَيْنَانُهُ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Glorious, it is not hidden unto Him<sup>-azwj</sup> what the servants are committing during their nights and their days. He<sup>-azwj</sup> is Subtle with it, Aware, and

<sup>699</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 d

<sup>700</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 e

<sup>701</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 f

<sup>702</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 g

<sup>703</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 h

Encompasses it in Knowledge. Your body parts are His<sup>-azwj</sup> witnesses, and your limbs are His<sup>-azwj</sup> armies, and your consciences are His<sup>-azwj</sup> eyes, and your solitude is His<sup>-azwj</sup> Vision”.<sup>704</sup>

97- كُنْزُ الْكَرَاجِكِيِّ، عَنِ الْمُفِيدِ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الْمُعَرُوفِ بِابْنِ الزُّنَاتِ عَنْ عَلِيِّ بْنِ مَهْرُوزٍ الْقَزْوِينِيِّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ مَا تُنْصِفُنِي أُحِبُّ إِلَيْكَ بِالْإِعْمَ وَ تَتَبَعُضُ إِلَيَّ بِالْمَعَاصِي خَيْرِي إِلَيْكَ نَازِلٌ وَ شُرْكَ إِلَيَّ صَاعِدٌ أَيْ كُلِّ يَوْمٍ يَأْتِينِي عَنْكَ مَلَكٌ كَرِيمٌ يَعْمَلُ غَيْرَ صَالِحٍ

(The book) ‘Kanz’ of Al Karajaky – from Al Mufeed, from Umar Bin Muhammad, the well-known as Ibn Al Zayyat, from Ali Bin Mahrawiya, from Dawood Bin Suleyman,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Said: “O son of Adam<sup>-as</sup>! You are not being fair to Me<sup>-azwj</sup>! I<sup>-azwj</sup> Made Me<sup>-azwj</sup> to be beloved to You<sup>-azwj</sup> with the bounties, and you are hateful to Me<sup>-azwj</sup> with the disobedience. My<sup>-azwj</sup> good descends to you and your evil is ascending to Me<sup>-azwj</sup>. Every day an honourable Angel comes to Me<sup>-azwj</sup> from you with deeds other than righteous.

يَا ابْنَ آدَمَ لَوْ سَمِعْتَ وَصَفَكَ مِنْ غَيْرِكَ وَ أَنْتَ لَا تَدْرِي مِنَ الْمُوصُوفِ لَسَارَعْتَ إِلَى مَقْتِهِ.

O son of Adam<sup>-as</sup>! If you were to hear your own description from others, and you don’t know the ones describing, you would have been quick to detest him!”<sup>705</sup>

وَ مِنْهُ قَالَ الصَّادِقُ ع تَأْخِيرُ التَّوْبَةِ اغْتِرَازٌ وَ طُولُ التَّسْوِيفِ خَيْرٌ وَ الإِغْتِرَازُ عَلَى اللَّهِ هَلَكَةٌ وَ الإِصْرَازُ عَلَى الذَّنْبِ أَمْنٌ لِمَنْ لَمْ يَكْرِ اللَّهَ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

And from him,

‘Al-Sadiq<sup>-asws</sup> said: ‘Delaying the repentance is deceiving, and prolonging the procrastination is confusing, and the defectiveness upon Allah<sup>-azwj</sup> is destruction, and the persistence upon the sin is feeling safe from the Plan of Allah<sup>-azwj</sup>. **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**’.<sup>706</sup>

98- عُدَّةُ الدَّاعِي، رُوِيَ فِي زُبُورِ دَاوُدَ ع يَقُولُ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ تَسْأَلُنِي وَ أَمْنَعُكَ لِعِلْمِي بِمَا يَنْفَعُكَ ثُمَّ تُلِحُّ عَلَيَّ بِالْمَسْأَلَةِ فَأَعْطِيكَ مَا سَأَلْتَ فَتَسْتَعِينُ بِهِ عَلَى مَعْصِيَتِي فَأَهُمُّ بِهَتْكَ سِرَّكَ فَتَدْعُونِي فَأَسْتُرُ عَلَيْكَ

(The book) ‘Uddat Al Daie’ –

‘It is reported in the Psalms of Dawood<sup>-as</sup>, Allah<sup>-azwj</sup> the Exalted Says: “O son of Adam<sup>-as</sup>! You ask Me<sup>-azwj</sup> and I<sup>-azwj</sup> Prevent you due to My<sup>-azwj</sup> Knowledge with what is beneficial for you. Then you insist upon me with the asking, so I<sup>-azwj</sup> Give you what you ask for, then you get assisted by it upon disobeying Me<sup>-azwj</sup>. So I<sup>-azwj</sup> Consider Tearing your veil, but you supplicate to Me<sup>-azwj</sup>, so I<sup>-azwj</sup> Veil upon you.

<sup>704</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 96 i

<sup>705</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 97 a

<sup>706</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 97 b



فَكَمْ مِنْ حَمِيلٍ أَصْنَعُ مَعَكَ وَ كَمْ مِنْ فَبِيحٍ تَصْنَعُ مَعِيَ يُوشِكُ أَنْ أَغْضَبَ عَلَيْكَ غَضَبَهُ لَا أَرْضَى بَعْدَهَا أَبَدًا

How many beautiful things I<sup>-azwj</sup> have Done with you, and how many ugly thing you have done with Me<sup>-azwj</sup>! I<sup>-azwj</sup> am on the verge of being Wrathful upon you with a Wrath, I<sup>-azwj</sup> will not be Satisfied afterwards, ever!”

وَ فِيمَا أَوْحَى اللَّهُ إِلَى عِيسَى ع لَا يَغُرَّنَّكَ الْمُتَمَرِّدُ عَلَيَّ بِالْعَصْيَانِ يَأْكُلُ رِزْقِي وَ يَعْبُدُ غَيْرِي ثُمَّ يَدْعُونِي عِنْدَ الْكَرْبِ فَأُجِيبُهُ ثُمَّ يَرْجِعُ إِلَى مَا كَانَ عَلَيْهِ

And among what Allah<sup>-azwj</sup> Revealed to Isa<sup>-as</sup>: “Do not let him deceive you<sup>-as</sup>, the one rebellious against Me<sup>-azwj</sup> with the disobedience. He eats My<sup>-azwj</sup> sustenance and he worships others, then he supplicates to Me<sup>-azwj</sup> during the distress, so I<sup>-azwj</sup> Answer him. Then he returns to what he had been upon.

فَعَلَيَّ يَتَمَرَّدُ أَمْ لِسَخْطِي يَتَعَرَّضُ فِي حَلْفَتِ لَا لِحَدَنِهِ أَخَذَهُ لَيْسَ لَهُ مِنْهَا مَنَجَى وَ لَا دُونِي مَلْجَأٌ أَتَيْنَ يَهْرُبُ مِنْ سَمَائِي وَ أَرْضِي.

Is it against Me<sup>-azwj</sup> he is rebelling or is he exposing to My<sup>-azwj</sup> Annoyance? I<sup>-azwj</sup> Swear by Myself<sup>-azwj</sup>! I<sup>-azwj</sup> shall Seize him with a Seizing, there wouldn't be any rescue for him from it, nor any shelter besides Me<sup>-azwj</sup>! Where will he flee from My<sup>-azwj</sup> sky and My<sup>-azwj</sup> earth?”<sup>707</sup>

<sup>707</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 137 H 98

باب 138 علل المصائب و المحن و الأمراض و الذنوب التي توجب غضب الله و سرعة العقوبة

## CHAPTER 138 – REASON FOR THE CALAMITIES, AND THE ADVERSITIES, AND THE DISEASES, AND THE SINS WHICH OBLIGATE THE WRATH OF ALLAH<sup>-azwj</sup> AND QUICKNESS OF THE PUNISHMENT

1- دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَزَلَ فِي بَعْضِ أَسْفَارِهِ بِأَرْضٍ لَا نَبَاتَ بِهَا فَقَالَ اطْلُبُوا لَنَا حَطَبًا

(The book) 'Da'aim Al Islam' –

'He<sup>-saww</sup> descended during one of his<sup>-saww</sup> journeys in a land having not vegetation in it. He<sup>-saww</sup> said: 'Seek firewood for us!'

قَالُوا يَا رَسُولَ اللَّهِ نَحْنُ كَمَا تَرَى بِأَرْضٍ قَرْعَاءَ

They said, 'O Rasool-Allah<sup>-saww</sup>! We are as you can see<sup>-saww</sup>, in a barren land'.

فَقَالَ افْتَرِقُوا وَ اطْلُبُوا عَلَى ذَلِكَ

He<sup>-saww</sup> said: 'Disperse and seek upon that'.

فَافْتَرَقَ النَّاسُ فَجَعَلَ الرَّجُلُ يَأْتِي بِالْعُودَيْنِ وَ الثَّلَاثَةِ وَ أَكْثَرَ مِنْ ذَلِكَ كَالْحَلَالِ وَ نَحْوِهِ مِمَّا تَسْفِيهِ الرِّيحُ حَتَّى صَارَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص مِنْ ذَلِكَ كَوْمٌ عَظِيمٌ

The people separated, and the man went on to come with the two stick and the three and more than that like the toothpicks, and approximate to it from what the wind had blown, until it came to be in front of Rasool-Allah<sup>-azwj</sup>, a large pile from that.

فَقَالَ أَرَدْتُ أَنْ أَضْرِبَ لَكُمْ هَذَا مَثَلًا هَكَذَا يَجْتَمِعُ الْحَسَنَاتُ وَ هَكَذَا يَجْتَمِعُ السَّيِّئَاتُ فَرَحِمَ اللَّهُ أَمْرًا نَظَرَ لِنَفْسِهِ.

He<sup>-saww</sup> said: 'I<sup>-saww</sup> wanted to strike an example for you all with this. Like this the good deeds are accumulated, and like this the evil deeds are accumulated. May Allah<sup>-azwj</sup> have Mercy on a person looking out for himself!'"<sup>708</sup>

2- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ إِنْ أَدْرَكْتُمُوهُمْ فَمَعُودُوا بِاللَّهِ مِنْهُمْ لَمْ تَطْهَرِ الْفَاحِشَةُ فِي قَدَمٍ قَطُّ حَتَّى يُغْلَنُوهَا إِلَّا ظَهَرَ فِيهِمُ الطَّاعُونَ وَ الْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father and from the number, from Ahmad Bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from a man,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Five, if you were to come across these, seek Refuge with Allah<sup>-azwj</sup> from these. The immorality does not appear among a people at all until they are being openly, except the plague and the hunger appears among them which did not happen to be in their ancestors, the ones in the past.

وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِلَّا أَخَذُوا بِالسِّنِينَ وَشِدَّةِ الْمَوْتِ وَجَوْرِ السُّلْطَانِ وَلَمْ يَمْنَعُوا الزَّكَاةَ إِلَّا مَنَعُوا الْقَطْرَ مِنَ السَّمَاءِ وَلَوْ لَا الْبَهَائِمُ لَمْ تُمَطَّرُوا

And they will not be deficient of the measuring and the weighing except they will be seized by the years (7 years of Yusuf<sup>-as</sup>), and severity of the provision, and tyranny of the ruling authority, and they will not prevent the Zakat except they would be prevent the rain from the sky, and had it not been for the beasts, they would not have been rained upon.

وَلَمْ يَنْقُصُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ

And they will not break the Covenant of Allah<sup>-azwj</sup> and pact of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, except Allah<sup>-azwj</sup> will Cause their enemies to prevail upon them, and they will seize part of is in their hands.

وَلَمْ يَحْكُمُوا بَعْدَ مَا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ.

And they will not judge with other than what Allah<sup>-azwj</sup> has Revealed, except Allah<sup>-azwj</sup> will Make their violence to be between them".<sup>709</sup>

3- كذا، الكافي عن علي بن إبراهيم عن أبيه و العدة عن أحمد بن محمد جميعاً عن ابن محبوب عن مالك بن عطيبة عن أبي حمزة عن أبي جعفر ع قال: وَجَدْنَا فِي كِتَابِ رَسُولِ اللَّهِ ص إِذَا ظَهَرَ الرِّثَا مِنْ بَعْدِي كَثُرَ مَوْتُ الْمَجَاةِ وَإِذَا طُفِفَ الْمِكْيَالُ وَالْمِيزَانُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَالنَّقْصِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, and the number from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> having said: 'We<sup>-asws</sup> found in a letter of Rasool-Allah<sup>-saww</sup>: 'When the adultery appears from after me<sup>-saww</sup>, the sudden death will be a lot, and when they are deficient of the measuring and the weighing, Allah<sup>-azwj</sup> will Seize them with the years (of Yusuf<sup>-as</sup>), and the shortages.

وَإِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّرْعِ وَالْقِمَارِ وَالْمَعَادِنِ كُلِّهَا وَإِذَا جَاؤُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَالْعُدْوَانِ

And when they prevent the Zakat, the earth will prevent its Blessings from the vegetation, and the fruits, and the mines, all of them; and when they are tyrannical in their judgments, they will be assisting upon the injustice and the aggression.

وَإِذَا نَقَضُوا الْعَهْدَ سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَإِذَا قَطَعُوا الْأَرْحَامَ جَعَلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَإِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَلَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَلَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَّطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when they break the Covenant, Allah<sup>-azwj</sup> will Cause their enemies to prevail upon them; and when they cut off the kinship, their wealth will be Made to be in the hands of evil people;

and when they do not instruct with the acts of kindness and do not forbid from the evil, and do not follow the good people from People<sup>-asws</sup> of my<sup>-saww</sup> Household, Allah<sup>-azwj</sup> will Cause their evil ones to prevail upon them. Their good people will supplicate but it will not be Answered for them”<sup>710</sup>.

بيان: وَ فِي الْحَدِيثِ خَمْسٌ بِخَمْسٍ مَا نَقَضَ الْعَهْدَ قَوْمٌ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ مَا حَكَمُوا بِغَيْرِ مَا أَنْزَلَ اللَّهُ إِلَّا فَشَا فِيهِمُ الْفَقْرُ وَ مَا ظَهَرَ فِيهِمُ الْفَاحِشَةُ إِلَّا فَشَا فِيهِمُ الْمَوْتُ وَ لَا طَفَقُوا الْكَيْلَ إِلَّا مَنْعُوا النَّبَاتَ وَ أَخَذُوا بِالسَّيِّئِ وَ لَا مَنْعُوا الزَّكَاةَ إِلَّا حَبَسَ عَنْهُمْ الْقَطْرُ.

**Explanation – And in the Hadeeth: ‘Five with five. No people will break the Covenant except Allah<sup>-azwj</sup> will Cause their enemies to prevail upon them; and they will not judge with other than what Allah<sup>-azwj</sup> has Revealed except the poverty will be widespread among them; and the immoralities will not appear among them except the death will be widespread among them; and they will not be deficient of the measurement except they will be prevented the vegetation, and they will be Seized with the years (of famine of Yusuf<sup>-as</sup>); and they will not prevent the Zakat except the rain will be Withheld from them”.**

4- ب، قرب الإسناد عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ كِتَاباً مِنْ كُتُبِهِ عَلَى نَبِيِّ مِنْ أَنْبِيَائِهِ وَ فِيهِ أَنَّهُ سَيَكُونُ خَلْقٌ مِنْ خَلْقِي يَلْحَسُونَ الدُّنْيَا بِالْدِّينِ يَلْبَسُونَ مُسْوَكَ الصَّانِ عَلَى قُلُوبٍ كَقُلُوبِ الدِّئَابِ

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

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Revealed a Book from His<sup>-azwj</sup> Books unto a Prophet<sup>-as</sup> from His<sup>-azwj</sup> Prophets<sup>-as</sup>, and in it was: ‘There shall come into being a people from My<sup>-azwj</sup> people, they will be lapping up the world by (throwing away) the religion. They will be wearing clothing of the sheep upon hearts like the hearts of wolves.

أَشَدَّ مَرَارَةً مِنَ الصَّيْرِ أَلْسِنَتُهُمْ أَخْلَى مِنَ الْعَسَلِ وَ أَعْمَالُهُمُ الْبَاطِلَةُ أَنْتُنَّ مِنَ الْجَنَفِ

They would be severely bitterer than the aloe, their tongues will be sweeter than the honey, and their esoteric deeds will be more stinky than the carcass.

أَيُّ يَعْتَرُونَ أَمْ إِيَّايِ يَخْدَعُونَ أَمْ عَلَيَّ يَتَجَبَّرُونَ فَبِعِزَّتِي خَلَفْتُ لِأَتَبَعَنَ هُمْ الْفِتْنَةَ تَطَأُ فِي خَطَايَاهَا حَتَّى تَبْلُغَ أَطْرَافَ الْأَرْضِ يُتْرَكُ الْحَكِيمُ فِيهَا حَيْرَانً.

Are they cheating Me<sup>-azwj</sup>, or are they deceiving Me<sup>-azwj</sup>, or are they being compulsive upon Me<sup>-azwj</sup>? I<sup>-azwj</sup> Swear by My<sup>-azwj</sup> Mighty! I Shall Sent to them such Fitna, they will be trample in its feet until it reaches outskirts of the earth. It will leave the wise ones confused during it!”<sup>711</sup>

5- لي، الأمايلي للصدوق عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَمَّا إِنَّهُ لَيْسَ مِنْ سَنَةِ أَقَلِّ مَطَرًا مِنْ سَنَةٍ وَ لَكِنَّ اللَّهَ يَصْغُهُ حَيْثُ يَشَاءُ إِنَّ اللَّهَ جَلَّ جَلَالُهُ إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدَرَهُ لَهُمْ مِنَ الْمَطَرِ فِي تِلْكَ السَّنَةِ إِلَى غَيْرِهِمْ وَ إِلَى الْفَيَّافِي وَ الْبَحَارِ وَ الْجِبَالِ

<sup>710</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 3

<sup>711</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 4

(The book) 'Al Amaali' of Al Sadouq – From his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'But, there isn't any year from the year of less rain than a year, but Allah<sup>-azwj</sup> Places it wherever He<sup>-azwj</sup> so Desires to. Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, when a people work with the disobedience, Turns away from them what had been pre-determined for them of the rain during that year, to others, and to the deserts, and the oceans, and the mountains.

وَإِنَّ اللَّهَ لَيُعَذِّبُ الْجُعَلُ فِي جُحْرِهَا بِحَسْبِ الْمَطَرِ عَنِ الْأَرْضِ الَّتِي هِيَ بِمَحَلَّتِهَا لِحَطَايَا مَنْ يَحْضُرُهَا وَ قَدْ جَعَلَ اللَّهُ لَهَا السَّبِيلَ إِلَى مَسَلِّكَ سِوَى مَحَلَّةِ أَهْلِ الْمَعَاصِي

And Allah<sup>-azwj</sup> tends to Punish the dung beetle in its hole by Withholding the rain from the ground in which is its place due to the sins of the ones in its presence, and Allah<sup>-azwj</sup> has Made the way for it to a route besides the place of the disobedient people”.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

He (the narrator) said, 'Then Abu Ja'far<sup>-asws</sup> said: ***'therefore take a lesson, O the ones with the insight! [59:2]'***.

ثُمَّ قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا ظَهَرَ الزَّيْنُ كَثُرَ مَوْتُ الْفَجَاءَةِ وَ إِذَا طُقِفَ الْمِكْيَالُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الرِّكَاتَةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّيْعِ وَ التَّمَارِ وَ الْمَعَادِنِ كُلِّهَا

Then he<sup>-asws</sup> said: 'We found in the book of Ali<sup>-asws</sup>. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'When the adultery appear, the sudden death will be a lot, and when the measurements are deficient, Allah<sup>-azwj</sup> will Seize them with the years (of drought) and the shortages; and when they prevent the Zakat, the earth will prevent its Blessings from the vegetation and the fruits and the mines, all of them.

وَ إِذَا جَارُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْغَدْوَانِ وَ إِذَا نَقَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قَطَعُوا الْأَرْحَامَ جَعَلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ

And when they are tyrannous in the judgments, they will be assisting upon the injustice and the aggression; and when they break the Covenant, Allah<sup>-azwj</sup> will Cause their enemies to prevail upon them; and when they cut off the kinship, the wealth will be Made to be in hands of the evil people.

وَ إِذَا لَمْ يَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ يَنْهَوْا عَنْ مُنْكَرٍ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شَرَارَهُمْ فَيَدْعُو عِنْدَ ذَلِكَ خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when they do not instruct with the act of kindness, and do not forbid from evil, and do not follow the good people from People<sup>-asws</sup> of my<sup>-saww</sup> Household, Allah<sup>-azwj</sup> will Cause their evil ones to prevail upon them. During that, their good people will supplicate but it will not be Answered for them”.<sup>712</sup>

<sup>712</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 5

6- ما، الأماالي للشيخ الطوسي عن المفيدي عن أحمد بن الوليد عن أبيه عن الصفار عن محمد بن عيسى عن ابن أبي عمير عن ابن عطية عن الثمالي قال سمعت أبا جعفر ع يقول وجدت في كتاب علي بن أبي طالب ع إلى آخر ما مر.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Atiyya, from Al Sumali who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'I<sup>-asws</sup> found in the book of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> – up to the end of what has passed".<sup>713</sup>

7- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيدي عن عمر بن محمد الريات عن عبد الله بن جعفر عن مسعر بن يحيى عن شريك بن عبد الله عن أبي إسحاق الهمداني عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص ثلاثة من الذنوب تعجل عقوبتها ولا تؤخر إلى الآخرة عقوب الوالدين والبغى على الناس وكفر الإحسان.

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Al Zayyat, from Abdullah Bin Ja'far, from Mis'ar Bin Yahya, from Shareek Bin Ubeydullah, from Abu Is'haq Al Hamdany, from his father,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three from the sins, their Punishment is hastened and is not delayed to the Hereafter – disowning the parents, and the rebelling upon the people, and denying the favours".<sup>714</sup>

8- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيدي عن ابن قولويه عن أبيه عن سعد بن عيسى عن الحسين بن سعيد عن ياسر بن الرضا ع قال: إذا كذب الولاء حيس المطر وإذا جاز السلطان هانت الدولة وإذا حيست الزكاة ماتت المواشي.

(The books) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'aed, from Ibn Isa Bin Saeed, from Yasir,

'From Al-Reza<sup>-asws</sup> having said: 'When the rulers lie, the rain is Withheld, and when the ruler is tyrannical, the government is weakened, and when the Zakat is withheld, the livelihoods die".<sup>715</sup>

9- ما، الأماالي للشيخ الطوسي عن حمويه عن أبي الحسين عن أبي خليفه عن أبي الوليد و أبي كثير معا عن شعبه عن الحكم بن الحسن بن مسلم عن ابن عباس قال: ما ظهر البغي قط في قوم إلا ظهر فيهم الموتان ولا ظهر البخس في الميزان إلا ولا ظهر فيهم الحسرات والفقر.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Hamawiya, from Abu Al-Husayn, from Abu Khaleefa, from Abu Al Waleed and Abu Kaseer, both together from Shu'ba, from Al Hakam, from Al Hassan Bin Muslim,

from Ibn Abbas who said, 'Immorality does not appear among a people at all except two (types of) deaths appear among them, nor does the under-weighting appear in the scale except and the losses and the poverty will appear among them'.

قال أبو خليفه عن أبي كثير إلا ابتلوا بالسنة ولا ظهر نقص العهد في قوم إلا أديل عليهم عدوهم.

<sup>713</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 6

<sup>714</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 7

<sup>715</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 8

Abu Khaleefa said, from Abu Kaseer, 'Except they will be afflicted with the years (of drought), nor will breaking of the Covenant appear in a people except their enemies will be the guided upon them'.<sup>716</sup> (This is not a Hadeeth)

10- ل، الخصال عَنِ الْعَطَّارِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ الْحُصَيْنِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَرْبَعَةٌ أَسْرَعُ شَيْءٌ عُقُوبَةُ رَجُلٍ أَحْسَنْتَ إِلَيْهِ وَ يُكَافِيكَ بِالْإِحْسَانِ إِلَيْهِ إِسَاءَةٌ وَ رَجُلٌ لَا تَبْغِي عَلَيْهِ وَ هُوَ يَبْغِي عَلَيْكَ وَ رَجُلٌ عَاهَدْتَهُ عَلَى أَمْرٍ فَمِنْ أَمْرِكَ الْوَفَاءُ لَهُ وَ مِنْ أَمْرِهِ الْعُدْرُ بِكَ وَ رَجُلٌ يَصِلُ قَرَابَتَهُ وَ يَقْطَعُوهَا.

(The book) 'Al Khisaal' – From Al Attar, from Sa'ad, from Ahmad Bin Al-Husayn Bin Saeed, from Al Hassan Bin Al-Husayn, from Musa Bin Al Qasim, from Safwan Bin Yahya, from Abdullah Bin Bukeyr, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'Four are quickest things in Punishment – a man you have done a favour to and he suffices you of your good to him with evil; and a man you have not rebelled against him and he rebels against you; and a man you make a pact with him upon a matter, so from your matter is the loyalty to him and from his matter is the betrayal with you, and a man whom you connect his relationship and he cuts it off'.<sup>717</sup>

جا، المجالس للمفيد عَنِ الْجُعَايِيِّ عَنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَاشِمِيِّ عَنْ عَبْدِ الْمُؤْمِنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع عَنْ جَابِرِ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ص مِنْهُ وَ فِيهِ وَ رَجُلٌ تَصِلُ قَرَابَتُهُ فَيَقْطَعُكَ.

(The book) 'Al Majaalis' of Al Mufeed, from Al Jiany, from Al Hassan Bin Umar Bin Al Hassan, from Ja'far Bin Muhammad Bin Marwan, from Muhammad Bin Ismail Al Hashimy, from Abu Al Momin,

'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from Jabir Al-Ansari, from the Prophet<sup>-saww</sup> – similar to it, and in it is: 'And a man you connect his relationship, but he cuts you off'.<sup>718</sup>

كِتَابُ الْغَايَاتِ، عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ: أَرْبَعٌ هُنَّ أَسْرَعُ الْأَشْيَاءِ عُقُوبَةً وَ ذَكَرَ مِنْهُ مَعَ أَذَى تَغْيِيرٍ فِي بَعْضِ الْأَفَاظِ.

'Kitab Al Gayaat' –

From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Four, these are quickest of things in Punishment' – and he mentioned similar to it with small changes in some of the wordings'.<sup>719</sup>

ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص إِلَى عَلِيٍّ ع مِنْهُ وَ زَادَ فِي آخِرِهِ ثُمَّ قَالَ ص يَا عَلِيُّ مَنِ اسْتَوَلَى عَلَيْهِ الضُّحْرُ رَحَلَتْ عَنْهُ الرَّاحَةُ.

(The book) 'Al Khisaal' –

'In a bequest of the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup> – similar to it, and there is an increase in its end, 'Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! One whom the dissatisfaction prevails upon, the rest will depart from him'.<sup>720</sup>

<sup>716</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 9

<sup>717</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 10 a

<sup>718</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 10 b

<sup>719</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 10 c

<sup>720</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 10 d

11- ع، علل الشرائع ابن مسرور عن ابن عامر عن المعلی عن العباس بن العلاء عن مجاهد عن أبيه عن أبي عبد الله ع قال: الذنوب التي تغير النعم البغي والذنوب التي تورث الندم القتل والتي تنزل النعم الظلم والتي تهتك الشئور شرب الخمر والتي تحبس الرزق الزنا والتي تعجل الفناء فطبعة الرحم والتي ترد الدعاء وتظلم الهواء غفوق الوالدين.

(The book) 'Ilal Al Sharaie' – Ibn Masrour, from Ibn Aamir, from Al Moalla, from Al Abbas Bin Al A'ala, from Mujahid, from his father,

'From Abu Abdullah<sup>asws</sup> having said: 'The sins which change the bounties is the immorality, and the sins which inherit the regret is the murder, and that which cause the scourge to befall is the injustice, and that which tears the veils is drinking the wine, and that which withholds the sustenance is the adultery, and that which hastens the annihilation is cutting off the kinship, and that which repels the supplication and darkens the atmosphere is disloyalty to (disowned by) the parents''.<sup>721</sup>

12- مع، معاني الأخبار عن القطان عن ابن زكريا عن ابن حبيب عن ابن مفلح عن أبيه عن عبد الله بن الفضل عن أبيه عن أبي خالد الكاكلي قال سمعت علي بن الحسين ع يقول الذنوب التي تغير النعم البغي على الناس والزوال عن العادة في الخير واطناع المعروف وكفران النعم وترك الشكر قال الله عز وجل إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم

(The book) 'Ma'any Al Akhbar' – From Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al Fazl, from his father, from Abu Khalid Al Kabuli who said,

'The sins which change the bounties is the rebelling against the people, and the decline from the habit regarding the good, and pretending the act of kindness, and Kufr of the bounties, and neglecting the appreciation. Allah<sup>azwj</sup> Mighty and Majestic Says: **Surely Allah does not Change what is with a people until they change what is with themselves. [13:11].**

و الذنوب التي تورث الندم قتل النفس التي حرم الله قال الله تعالى في قصة قابيل حين قتل أخاه هابيل فعجز عن دفعه فأصبح من التاديين وترك صلة القرابة حتى يستغنوا وترك الصلاة حتى يخرج وقتها وترك الوصية و رد المظالم ومنع الزكاة حتى يحضر الموت و يتعلق اللسان

And the sins which inherit the regret is killing the soul which Allah<sup>azwj</sup> has Prohibited. Allah<sup>azwj</sup> the Exalted Said in story of Qabeel<sup>la</sup> when he<sup>la</sup> killed his<sup>la</sup> brother<sup>as</sup> and he<sup>la</sup> was unable from burying him<sup>as</sup>: **Thus he became of the remorseful ones [5:31]**; and neglecting connecting the relatives until they are needless; and neglecting the Salat until its timing goes away; and neglecting the bequest; and the restitution of grievances; and preventing the Zakat until the death presents; and locking the tongue.

و الذنوب التي تنزل النعم عصيان العارف بالبغي والتطاؤل على الناس والاستهزاء بهم والسخرية منهم

And the sins which bring down the scourge are disobedience by the recogniser with the immorality, and the defamation upon the people, and the ridiculing them, and the mocking of them.

و الذنوب التي تدفع القسم إظهار الافتقار والنوم عن العتمة وعن صلاة العدة واستحقار النعم وشكوى المعبود عز وجل

<sup>721</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 11



And the sins which repel the apportionment (of sustenance) – revealing the poverty, and the sleep from the darkness (at evening), and from the morning Salat, and demeaning the bounty, and complaining about the Deity Mighty and Majestic.

وَالذُّنُوبُ الَّتِي تُهَيِّئُ الْعِصَمَ شُرْبُ الْخَمْرِ وَاللَّعِبُ بِالْقِمَارِ وَتَعَاطِي مَا يُضْجِكُ النَّاسَ مِنَ اللَّعْوِ وَالْمِرَاحِ وَذِكْرُ عُيُوبِ النَّاسِ وَمُجَالَسَةُ أَهْلِ الرَّيْبِ

And the sins which tear the protection – drinking the wine, and playing the gambling, and doing what makes the people laugh, from the jesting and the joking, and mentioning faults of the people, and sitting with the people of doubts.

وَالذُّنُوبُ الَّتِي تُنْزِلُ الْبَلَاءَ تَرْكُ إِعَاثَةِ الْمَلْهُوفِ وَتَرْكُ مُعَاوَنَةِ الْمَظْلُومِ وَتَضْيِيعُ الْأَمْرِ بِالْمَعْرُوفِ وَالتَّهْيِ عَنْ الْمُنْكَرِ

And the sins which bring down the afflictions – neglecting call of the distressed, and neglecting assisting the oppressed, and wasting enjoining the act of kindness and forbidding from the evil.

وَالذُّنُوبُ الَّتِي تُبْدِلُ الْأَعْدَاءَ الْمُجَاهِرَةَ بِالظُّلْمِ وَإِعْلَانُ الْمُجُورِ وَإِبَاحَةُ الْمَحْظُورِ وَعَصْيَانُ الْأَخْبَارِ وَالْإِنْطِبَاطُ لِلْأَشْرَارِ

And the sins which indicate the enemies – the openness with the injustice, and announcing the immorality, and legalising the cautioned (prohibitions), and disobeying the good people and following the evil people.

وَالذُّنُوبُ الَّتِي تُعَجِّلُ الْفَنَاءَ قَطِيعَةُ الرَّحِمِ وَالْبَيْمِنُ الْفَاجِرَةُ وَالْأَقْوَالُ الْكَاذِبَةُ وَالزَّيْنُ وَسَدُّ طَرِيقِ الْمُسْلِمِينَ وَإِدْعَاءُ الْإِمَامَةِ بِغَيْرِ حَقِّ

And the sins which hasten the annihilation – cutting the kinship, and the immoral oath, and the false words, and the adultery, and blocking a road of the Muslims, and claiming the Imamate without a right.

وَالذُّنُوبُ الَّتِي تَقْطَعُ الرَّجَاءَ الْيَأْسُ مِنْ رَوْحِ اللَّهِ وَالْقُنُوطُ مِنْ رَحْمَةِ اللَّهِ وَالتَّيَقُّنُ بِغَيْرِ اللَّهِ وَالتَّكْذِيبُ بِوَعْدِ اللَّهِ عَزَّ وَجَلَّ

And the sins which cut the hopes – the despair from the Comfort of Allah<sup>-azwj</sup>, and the despair from the Mercy of Allah<sup>-azwj</sup>, and trusting with other than Allah<sup>-azwj</sup>, and the belying a Promise of Allah<sup>-azwj</sup> Mighty and Majestic.

وَالذُّنُوبُ الَّتِي تُظْلِمُ الْهَوَاءَ السِّحْرُ وَالْكِهَانَةُ وَالْإِيمَانُ بِالتَّجْوِمِ وَالتَّكْذِيبُ بِالْقَدَرِ وَغُفُوقُ الْوَالِدَيْنِ

And the sins which darken the atmosphere – the sorcery, and the soothsaying, and the belief in astrology, and the belying of pre-determination, and being disloyal to (disowned by) the parents.

وَالذُّنُوبُ الَّتِي تَكْشِفُ الْعِطَاءَ الْإِسْتِدَانَةُ بِغَيْرِ نِيَّةِ الْأَدَاءِ وَالْإِسْرَافُ فِي التَّفَقُّعِ عَلَى الْبَاطِلِ وَالبُخْلُ عَلَى الْأَهْلِ وَالْوَلَدُ وَدَوِي الْأَرْحَامِ وَسُوءُ الْخُلُقِ وَ قَلَّةُ الصَّبْرِ وَاسْتِعْمَالُ الصَّبْرِ وَالْكَسَلُ وَالْإِسْتِهْنَاءُ بِالْأَهْلِ الدِّينِ

And the sins which uncover the covering – taking on a debt without intending paying back, and the extravagance in the spending upon the falsities, and the miserliness upon the wife

and children and ones with relationships, and evil manners, and scarcity of patience, and using the dissatisfaction, and the laziness, and belittling the people of religion.

وَالذُّنُوبُ الَّتِي تَرُدُّ الدُّعَاءَ سُوءَ النِّيَّةِ وَ حُبْثَ السَّرِيَّةِ وَ النِّفَاقَ مَعَ الْإِخْوَانِ وَ تَرْكَ التَّصَدِيقِ بِالْإِجَابَةِ وَ تَأْخِيرُ الصَّلَوَاتِ الْمَفْرُوضَاتِ حَتَّى تَذْهَبَ أَوْقَاتُهَا وَ تَرْكَ التَّقَرُّبِ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالْيَرِّ وَ الصَّدَقَةِ وَ اسْتِعْمَالِ الْبَدَاءِ وَ الْفُحْشِ فِي الْقَوْلِ

And sins which repel the supplication – evil intention, and wicked mind (secrets), and the hypocrisy with the brethren, and neglecting the ratification with the answering, and delaying the Prescribed Salats until their timings are gone and neglecting drawing closer to Allah<sup>-azwj</sup> Mighty and Majestic with the righteousness and the charity and utilising the obscenity and the vulgarity in the words.

وَالذُّنُوبُ الَّتِي تَحْبِسُ غَيْثَ السَّمَاءِ جَوْزَ الْحُكَّامِ فِي الْقَضَاءِ وَ شَهَادَةَ الزُّورِ وَ كِتْمَانُ الشَّهَادَةِ وَ مَنَعَ الزَّكَاةِ وَ الْقَرْضِ وَ الْمَاعُونِ وَ قَسَاوَةُ الْقَلْبِ عَلَى أَهْلِ الْفَقْرِ وَ الْفَاقَةِ وَ ظُلْمُ الْيَتِيمِ وَ الْأَزْمَلَةِ وَ انْتِهَازُ السَّائِلِ وَ رُدُّهُ بِاللَّيْلِ.

And the sins which withhold rains of the sky – tyrannical judges in the decrees, and false testimony, and concealing the testimony, and preventing the Zakat and the (lending a) loan and the utensils, and the cruel heart upon the people of poverty and the destitution, and oppressing the orphans and the widows, and rebuking the beggar and returning him at night”.<sup>722</sup>

13- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ الْبَرْثُطِيِّ عَنْ أَبِي الْأَحْمَرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ إِذَا أَدْرَكْتُمُوهَا فَتَعَوَّدُوا بِاللَّهِ جَلَّ وَ عَزَّ مِنْهُنَّ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Isa, from Al Bazanty, from Aban Al Ahmar,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Five, when you come across these, then seek Refuge with Allah<sup>-azwj</sup> Majestic and Mighty from these: -

لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوهَا إِلَّا ظَهَرَ فِيهِمُ الطَّاعُونَ وَ الْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا

The immorality will not appear among a people at all until they are open with it, except there shall appear among them, the plague, and the hunger which did not happen to be in their ancestors, the ones in the past.

وَ لَمْ يَنْقُصُوا الْمِكْبَالَ وَ الْمِيزَانَ إِلَّا أُخِذُوا بِالْيَسَنِينَ وَ شِدَّةِ الْمُتَوَنَةِ وَ جَوْرِ السُّلْطَانِ

And they will not be deficient in the measuring and the weighing, except they will be seized by the years (of drought) and severity of provisions, and tyrannical rulers.

وَ لَمْ يَمْنَعُوا الزَّكَاةَ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ وَ لَوْ لَا الْبَهَائِمُ لَمْ يُحْمَطُوا

<sup>722</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 12

And they will not be preventing the Zakat except they will be prevented the drops from the sky, and had it not been for the animals, they would not be rained upon.

وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ عَزَّ وَ جَلَّ وَ عَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ

And they will not be breaking the Covenant of Allah<sup>-azwj</sup> Mighty and Majestic and pact of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, except Allah<sup>-azwj</sup> will Cause their enemies to prevail upon them, so they will seize part of what is in their hands.

وَلَمْ يَخْشَوْا بَعْثَ مَا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ بَأْسَهُمْ بَيْنَهُمْ.

And they will not be judging with other than what Allah<sup>-azwj</sup> has Revealed except their violence will be Made to be between them".<sup>723</sup>

14- دَعَاؤُ الرَّاوِدِيِّ، سَمِعَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ أَعُوذُ بِاللَّهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْقَنَاءَ فَقَالَ أَيْ كَوْنُ ذَنْبٍ يُعَجِّلُ الْقَنَاءَ

(The book) 'Dawaat' of Al Rawandi –

'Ibn Al-Kawwa heard Amir Al-Momineen<sup>-asws</sup> saying: 'I<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> from the sins which hasten the annihilation!' He said, 'Can a sin happen to hasten the annihilation?'

فَقَالَ نَعَمْ قَطِيعَةُ الرَّحِمِ إِنَّ أَهْلَ بَيْتٍ يَكُونُونَ أَتْقِيَاءَ فَيَقْطَعُ بَعْضُهُمْ بَعْضًا فَيَحْرِمُهُمُ اللَّهُ وَ إِنَّ أَهْلَ بَيْتٍ يَكُونُونَ فَجَرَةً فَيَتَوَاسَوْنَ فَيَرْزُقُهُمُ اللَّهُ.

He<sup>-asws</sup> said: 'Yes, cutting the kinship! The people of a household happen to be pious, then they cut off from each other, so Allah<sup>-azwj</sup> Deprives them, and people of a household happen to be immoral, but they help each other, so Allah<sup>-azwj</sup> Graces them sustenance'.<sup>724</sup>

وَقَالَ النَّبِيُّ ص خُمْسٌ إِنْ أَذْرَكْتُمُوهَا فَتَعَوَّدُوا بِاللَّهِ مِنْهُمْ لَمْ تَظْهَرْ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوهَا إِلَّا ظَهَرَ فِيهِمُ الطَّاغُوتُ وَ الْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا

And the Prophet<sup>-saww</sup> said: 'Five, if you were to come across these, then seek Refuge with Allah<sup>-azwj</sup> from these – the immorality will not appear among a people at all until they are being open with it, except the plague and the hunger will appear among them, which did not happen to be in their ancestors, those of the past.

وَلَمْ يَنْقُضُوا الْمِكْيَالَ وَ الْمِيزَانَ إِلَّا أَخَذُوا بِالْيَمِينِ وَ شِدَّةَ الْمُتَوَنَةِ وَ جَوْرَ السُّلْطَانِ

And they will not be deficient of the measuring and the weighing except they will be seized by the years (of drought), and severity of the provisions, and tyranny of the rulers.

وَلَمْ يَمْتَنِعُوا الرِّكَاتَ إِلَّا مُنِعُوا الْقَطَرُ مِنَ السَّمَاءِ وَ لَوْ لَا الْبَهَائِمُ لَمْ يُمْطَرُوا

<sup>723</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 13

<sup>724</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 14 a

And they will not prevent the Zakat except they will be prevented the drops from the sky, and had it not been for the animals, they would not be rained upon.

وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَ عَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ فَأَخَذُوا بِغَضِّ مَا فِي أَيْدِيهِمْ

And they will not be breaking the Covenant of Allah<sup>-azwj</sup> and pact of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, except Allah<sup>-azwj</sup> will Cause their enemies to prevail upon them, so they will seize part of what is in their hands.

وَلَمْ يَحْكُمُوا بِغَيْرِ مَا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ بَأْسَهُمْ بَيْنَهُمْ.

And they will not be judging with other than what Allah<sup>-azwj</sup> has Revealed, except their violence will be made to be between them".<sup>725</sup>

عُدَّةُ الدَّاعِي، رَوَى ابْنُ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: اتَّقُوا الذُّنُوبَ فَإِنَّهَا مَخَفَةٌ لِلْخَيْرَاتِ إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيَنْسِيَ بِهِ الْعِلْمَ الَّذِي كَانَ قَدْ عَلِمَهُ وَ إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيَمْنَعُ بِهِ مِنْ قِيَامِ اللَّيْلِ وَ إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيُحْرَمُ بِهِ الرِّزْقَ وَ قَدْ كَانَ هَنِيئاً لَهُ

(The book) 'Uddat Al Daie' – 'It is reported by Ibn Masoud,

'From the Prophet<sup>-saww</sup> having said: 'Fear the sins, for these are obliterated of the good deeds! The servant commits the sin, so due to it he forgets the knowledge which he had known; and the servant commits the sin, so due to it he is prevented from standing at night (for Salat); and the servant commits the sin, so due to it he is deprived of the sustenance, and it had been welcoming to him'.

ثُمَّ تَلَا إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِلَى آخِرِ آيَاتِ.

Then he<sup>-saww</sup> recited: ***Surely, We will Try them just as We Tried the owners of the garden,*** [68:17] – up to the end of the (three) Verses".<sup>726</sup>

<sup>725</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 14 b

<sup>726</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 138 H 14 c

باب 139 الإملاء و الإمهال على الكفار و الفجار و الاستدراج و الافتتان

## CHAPTER 139 – THE DELAYING AND THE RESPITING UPON THE KAFIRS AND THE IMMORAL, AND THE GRADUAL ENCROACHMENT, AND THE TEMPTATION

1- لي، الأماالي للصدوق عن ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سينان عن إبراهيم بن زياد عن أبي عبد الله ع قال: إن الله تبارك و تعالی أهبط ملكاً إلى الأرض فلبث فيها ذهراً طويلاً ثم عرج إلى السماء فقبل له ما رأيت

(The book) 'Al Amaali' of Al Sadouq – from Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ibrahim Bin Ziyad,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Sent down an Angel to the earth. He stayed in it for a long time, then ascended to the sky. He<sup>-azwj</sup> Said to him: "What did you see?"

قال رأيت عجائب كثيرة و أعجب ما رأيت أني رأيت عبداً متقلباً في نعمتي يأكل رزقك و يدعي الربوبية فعجبت من جرأته عليك و من حلمك عنه

He said, 'I saw many strange things, and the strangest of what I saw is that I saw a servant turning in Your<sup>-azwj</sup> bounties, eating Your<sup>-azwj</sup> sustenance and claiming Lordship (for himself), so I was surprised from his audacity upon You<sup>-azwj</sup> and from Your<sup>-azwj</sup> Leniency towards him!'

فقال الله جل جلاله فمن حلمي عجت

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Said: "You are surprised from My<sup>-azwj</sup> Leniency?"

قال نعم

He said, 'Yes'.

قال قد أمهلته أربعين سنة لا يضرب عليه عرق و لا يريد من الدنيا شيئاً إلا ناله و لا يتغير عليه فيها مطعم و لا مشرب.

He<sup>-azwj</sup> Said: 'I<sup>-azwj</sup> hereby Respite him for four hundred years. Neither any sweat will be struck upon him, nor will he want anything from the world except he would attain it, nor will there change upon him in it, neither food nor drink!'"<sup>727</sup>

2- ل، الخصال عن ابن الوليد عن محمد الطاطري و أحمد بن إدريس معاً عن ابن عيسى عن ابن أبي عمير عن الحسين بن مضعب قال قال أبو عبد الله ع إن لله عز و جل في كل يوم و ليلة ملكاً ينادي مهلاً مهلاً عباد الله عن معاصي الله فلو لا بهائم رنع و صبيبة رضع و شيوخ رقع لصب عليكم العذاب صباء ترضون به رضاً.

(The book) 'Al Khisaal' – From Ibn Al Waleed, from Muhammad Al Attar and Ahmad Bin Idrees, both together, from Ibn Abu Umeyr, from Al-Husayn Bin Mus'ab who said,

'Abu Abdullah<sup>-asws</sup> said: 'There is an Angel for Allah<sup>-azwj</sup> Mighty and Majestic calling out during every day and night: 'Slow down! Slow down, servants of Allah<sup>-azwj</sup>, from disobeying Allah<sup>-azwj</sup>. Had it not been for the grazing animals, and breast-feeding babies, and stooped (bent down) elderly, the Punishment would have been poured upon you all with such a pouring, you would have been shattered by it with a shattering''<sup>728</sup>

3- ع، علل الشرائع الفامي عن محمد الحميري عن أبيه عن هارون عن ابن صدقة عن الصادق ع عن آتائه ع أن رسول الله ص قال: إن الله عز وجل إذا رأى أهل قرية قد أسرفوا في المعاصي وفيها ثلاث نفر من المؤمنين ناداهم جل جلاله و تقدست أسماءه يا أهل معصيتي

(The book) 'Ilal Al Sharaie' – Al Famy, from Muhammad Al Himeyri, from his father, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majesty Saw a people to have been extravagant in the disobedience and in it were three persons from the Momineen. He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty and Holy are His<sup>-azwj</sup> Names, Called out to them:

لَوْ لَا مَا فِيكُمْ مِنَ الْمُؤْمِنِينَ الْمُتَحَابِّينَ بِجَلَالِي الْعَامِرِينَ بِصَلَاتِهِمْ أَرْضِي وَ مَسَاجِدِي الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ خَوْفًا مِنِّي لَأَنْزَلْتُ بِكُمْ عَذَابِي ثُمَّ لَا أَنَالِي.

"O people disobeying Me<sup>-azwj</sup>! Had there not been among you from the Momineen loving each other by My<sup>-azwj</sup>, Majesty, the ones loving in My<sup>-azwj</sup> with their Salat and building My<sup>-azwj</sup> Masjids seeking Forgiveness at pre-dawn fearing from Me<sup>-azwj</sup>, I<sup>-azwj</sup> would have Sent down My<sup>-azwj</sup> Punishment to you all, then I<sup>-azwj</sup> would not have Cared!"<sup>729</sup>

4- ع، علل الشرائع أبي عن محمد العطار عن العنبري عن علي بن جعفر عن أخيه عن أبيه عن علي ع قال: إن الله عز وجل إذا أراد أن يُصيب أهل الأرض بعذاب قال لو لا الذين يتحابون بجلالي و يعمرون مساجدي و يستغفرون بالأسحار لَأَنْزَلْتُ عَذَابِي.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Amraky,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup>, from his father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic, When He<sup>-azwj</sup> Wants to hit people of the earth with a Punishment, Says: "Had it not been for those loving each other for My<sup>-azwj</sup> Majesty, and building My<sup>-azwj</sup> Masjids, and seeking Forgiveness at pre-dawn, I<sup>-azwj</sup> would have Sent down My<sup>-azwj</sup> Punishment!"<sup>730</sup>

5- ع، علل الشرائع ابن المتوكل عن السعدآبادي عن البرقي عن علي بن الحكم عن ابن عميرة عن ابن طريف عن ابن ثبائة قال قال أمير المؤمنين ع إن الله عز وجل ليهم بعذاب أهل الأرض جميعاً حتى لا يريد أن يُجاسي منهم أحداً إذا عملوا بالمعاصي و اجتروا السيئات فإذا نظر إلى السبب ناقلي أقدامهم إلى الصلوات و الولدان يتعلمون القرآن رحمهم و آخر عنهم ذلك.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Ali Bin Al Hakam, from Ibn Ameyra, from Ibn Tareyf, from Ibn Nubata who said,

<sup>728</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 2

<sup>729</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 3

<sup>730</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 4

'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Considers Punishing people of the earth in their entirety until He<sup>-azwj</sup> does not Want even one of them to be excluded, when they work with the disobedience and commit the evil deeds. When He<sup>-azwj</sup> Looks at the elderly moving their feet to the Salat and the children learning the Quran, He<sup>-azwj</sup> Mercies them and Delays that from them'.<sup>731</sup>

6- شي، تفسير العياشي عَنْ يُونُسَ بْنِ طَبَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يَدْفَعُ بِمَنْ يُصَلِّي مِنْ شِيعَتِنَا عَمَّنْ لَا يُصَلِّي مِنْ شِيعَتِنَا وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الصَّلَاةِ لَهْلَكُوا

Tafseer Al Ayyashi – From Yunus Bin Zabyan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Repels (Punishment) by the ones from our<sup>-asws</sup> Shias who pray Salat, from our<sup>-asws</sup> Shias who do not pray Salat, and had they united upon neglecting the Salat, they would have been destroyed.

وَ إِنَّ اللَّهَ يَدْفَعُ بِمَنْ يَصُومُ مِنْهُمْ عَمَّنْ لَا يَصُومُ مِنْ شِيعَتِنَا وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الصَّيَامِ لَهْلَكُوا

And Allah<sup>-azwj</sup> Repels (Punishment) with the ones from them who are fasting, from the ones from our<sup>-asws</sup> Shias not fasting, and had they united upon neglecting the fasts, they would have been destroyed.

وَ إِنَّ اللَّهَ يَدْفَعُ بِمَنْ يُزَكِّي مِنْ شِيعَتِنَا عَمَّنْ لَا يُزَكِّي مِنْهُمْ وَ لَوْ اجْتَمَعُوا عَلَى تَرْكِ الزَّكَاةِ لَهْلَكُوا

And Allah<sup>-azwj</sup> Repels (Punishment) by the ones from our<sup>-asws</sup> Shias giving Zakat, from the ones who are not giving Zakat, and had they united upon neglecting the Zakat, they would have been destroyed.

وَ إِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُحُجُّ مِنْ شِيعَتِنَا عَمَّنْ لَا يُحُجُّ مِنْهُمْ وَ لَوْ اجْتَمَعُوا عَلَى تَرْكِ الْحُجِّ لَهْلَكُوا

Allah<sup>-azwj</sup> Repels (Punishment) by the ones from our<sup>-asws</sup> Shias who perform Hajj, from the ones from them who do not perform Hajj, and had they united upon neglecting the Hajj, they would have been destroyed.

وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ فَوَ اللَّهِ مَا أُنْزِلَتْ إِلَّا فِيكُمْ وَ لَا عُنِيَ بِهَا غَيْرُكُمْ.

And it is Words of Allah<sup>-azwj</sup> the Exalted: **and had it not been for Allah Repelling the people, some with the others, the earth would be corrupted, but Allah is with Grace upon the worlds [2:251].** By Allah<sup>-azwj</sup>! It has not been Revealed except regarding you all (Shias) and He<sup>-azwj</sup> has not Meant others by it!<sup>732</sup>

7- ختص، الاختصاص عَنْ رُبَيْعٍ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا عَذَّبَ اللَّهُ قَرْنَةً فِيهَا سَبْعَةٌ مِنَ الْمُؤْمِنِينَ.

<sup>731</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 5

<sup>732</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 6

(The book) 'Al Ikhtisaas' – from Rabie, from Umar Bin Yazeed who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> has not Punished any town having seven from the Momineen in it'.<sup>733</sup>

8- نَحْج، نَحْجِ الْبَلَاغَةَ قَالَ ع يَا ابْنَ آدَمَ إِذَا رَأَيْتَ رَبَّكَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعْمَهُ وَ أَنْتَ تَعْصِيهِ فَاحْذَرُهُ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'O son of Adam<sup>-as</sup>! When you see your Lord<sup>-azwj</sup> the Glorious following upon you of His<sup>-azwj</sup> bounties while you are disobeying Him<sup>-azwj</sup>, then be cautious!''<sup>734</sup>

- وَ قَالَ ع فِي كَلَامِي لَهُ الْحَذَرُ الْحَذَرُ فَوَ اللَّهُ لَقَدْ سَتَرَ حَتَّى كَأَنَّهُ عَفَرَ.

And he<sup>-asws</sup> said in a speech of his<sup>-asws</sup>: 'The caution! The caution! By Allah<sup>-azwj</sup>, He<sup>-azwj</sup> has Covered (your sins) until it is as if He<sup>-azwj</sup> has already Forgiven!''<sup>735</sup>

- وَ قَالَ ع كَمْ مِنْ مُسْتَنْدَجٍ بِالْإِحْسَانِ إِلَيْهِ وَ مَعْرُورٍ بِالسُّتْرِ عَلَيْهِ وَ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ وَ مَا ابْتَلَى اللَّهُ أَحَدًا بِمِثْلِ الْإِمْلَاءِ لَهُ.

And he<sup>-asws</sup> said: 'How many have been gradually enticed with the Favours (of Allah<sup>-azwj</sup>) to him and deceived by the Veiling (of sins) upon and tempted by the goodly words regarding him; and Allah<sup>-azwj</sup> does not Try anyone with the like of the Delaying (the Punishment) for him''.<sup>736</sup>

- وَ قَالَ ع أَتَيْهَا النَّاسُ لِيَرَاكُمُ اللَّهُ مِنَ التَّعَمُّةِ وَجَلِينَ كَمَا يَرَاكُمُ مِنَ التَّقَمَّةِ فَرَقِينَ إِنَّهُ مَنْ وَسَّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اسْتِدْرَاجًا فَقَدْ أَمِنَ مَخُوفًا وَ مَنْ ضَيَّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ احْتِبَارًا فَقَدْ ضَيَّعَ مَأْمُولًا.

And he<sup>-asws</sup> said: 'O you people! Let Allah<sup>-azwj</sup> See you all fearing from the bounties just as He<sup>-azwj</sup> Sees you fearing from the Punishment! There are two sects – one who is Expanded upon him regarding what is in his hands, so he does not see that as a gradual enticement, so he has believed fearfully, and one who has constraints upon him regarding what is in his hands, so he does not see that as a Test, so he is so that he has lost hope''.<sup>737</sup>

<sup>733</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 7

<sup>734</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 8 a

<sup>735</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 8 b

<sup>736</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 8 c

<sup>737</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 8 d



باب 140 النهي عن التعيير بالذنب أو العيب و الأمر بالهجرة عن بلاد أهل المعاصي

## CHAPTER 140 – THE PROHIBITION FROM REPROACH AT THE SIN OR FAULT, AND THE INSTRUCTION WITH EMIGRATING AWAY FROM THE CITY OF DISOBEDIENT PEOPLE

1- كا، الكافي عن علي عن أبيه عن ابن أبي عمير عن حسين بن عثمان عن رجل عن أبي عبد الله ع قال: مَنْ أَنْتَبَ مُؤْمِناً أَنْتَبَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from a man,

'From Abu Abdullah<sup>asws</sup> having said: 'One who rebukes a Momin, Allah<sup>azwj</sup> will Rebuke him in the world and the Hereafter''.<sup>738</sup>

2- كا، الكافي عن علي عن أبيه عن ابن أبي عمير عن إسماعيل بن عمار عن إسحاق بن عمار عن أبي عبد الله ع قال قال رسول الله ص مَنْ أَدَّاعَ فَاحِشَةً كَانَ كَمُتَدْرِئِهَا وَمَنْ عَيَّرَ مُؤْمِناً بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

(The book) 'Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Ismail Bin Ammar, from Is'haq Bin Ammar,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who broadcasts an immorality would be the like one having begun it, and one who faults a Momin with something will not die until he (himself) has committed it''.<sup>739</sup>

3- كا، الكافي عن العبد عن البرقي عن ابن فضال عن حسين بن عمر بن سليمان عن معاوية بن عمار عن أبي عبد الله ع قال: مَنْ لَقِيَ أَخَاهُ بِمَا يُؤْتِيهِ أَنْتَبَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Fazzal, from Husayn Bin Umar Bin Suleyman, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>asws</sup> having said: 'One who meets his brother rebuking him, Allah<sup>azwj</sup> will Rebuke him in the world and the Hereafter''.<sup>740</sup>

4- ما، الأماي للشيخ الطوسي المفيض عن أبي غالب الزراري عن جدّه محمد بن سليمان عن محمد بن خالد عن ابن حميد عن الحذاء عن الباقر ع قال قَالَ رَسُولُ اللَّهِ ص كَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصَرَ مِنَ النَّاسِ مَا يَعْصِي عَنْهُ مِنْ نَفْسِهِ وَأَنْ يُعَيَّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ وَأَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْصِيهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Abu Ghalib Al Zurary, from his grandfather Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Ibn Humeyr, from Al Haza'a,

'From Al-Baqir<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'It suffices as a fault with the man that he sees (faults) from the people what he is blind from about himself, and that he faults the

<sup>738</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 1

<sup>739</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 2

<sup>740</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 3

people with what he (himself) has no capacity to neglect it, and that he bothers his gatherers with what does not concern him”<sup>741</sup>.

5- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله يا عبادي الذين آمنوا إن أرضي واسعة يقول لا تطيعوا أهل الفسق من الملوك فإن خفتهم أن يفتنوكم على دينكم فإن أرضي واسعة

Tafseer Al Qummi – In a report by Abu Al Jaroud,

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: ***O My servants, those who believe! Surely, My earth is vast, [29:56]:*** ‘He<sup>azwj</sup> is Saying, do not obey the people of mischief from the kings. If you were to fear them then they will tempt you upon their religion. Surely, My<sup>azwj</sup> earth is vast.

و هو يقول فيم كنتم قالوا كنا مستضعفين في الأرض فقال ألم تكن أرض الله واسعة فتهاجروا فيها.

And He<sup>azwj</sup> Says: ***‘In which state were you?’ They are saying, ‘We were weak in the earth’.*** So He<sup>azwj</sup> Said: ***‘Did not the earth of Allah happen to be capacious, so you could have emigrated therein?’ [4:97]’***<sup>742</sup>.

6- ل، الخصال عن سعد عن الأصهباني عن المنقري عن ابن عيينة عن الزهري عن علي بن الحسين ع قال: كان آخر ما أوصى به الخضر موسى بن عمران ع أن قال له لا تعيرن أحدا بذنب وإن أحب الأمور إلى الله عز وجل ثلاثة الفصد في الجدة والعفو في المقدرة والرفق بعباد الله

(The book) ‘Al Khisaal’ – From Sa’ad, from Al Asbahany, from Al Minqay, from Ibn Uyayna, from Al Zuhry,

‘From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: ‘The last of what Al-Khizr<sup>as</sup> advised to Musa<sup>as</sup> Bin Imran<sup>as</sup> was that he<sup>as</sup> said to him<sup>as</sup>: ‘Do not reproach anyone for a sin, and that the most beloved of matters to Allah<sup>azwj</sup> Mighty and Majestic are three – the moderation in the strength, and the pardon during the power, and the kindness with servants of Allah<sup>azwj</sup>.

و ما رفق أحد بأحد في الدنيا إلا رفق الله عز وجل به يوم القيامة ورأس الحكم مخافة الله تبارك وتعالى.

And no one will be kind with anyone in the world except Allah<sup>azwj</sup> Mighty and Majestic will be Kind with him on the Day of Qiyamah; and head of wisdom is fearing Allah<sup>azwj</sup> Blessed and Exalted”<sup>743</sup>.

عن أبي عبد الله ع أنه قال: سبعة يُفسدون أعمالهم و ذكر منهم السريع إلى لائمة إخوانه.

From Abu Abdullah<sup>asws</sup> having said: ‘Seven are spoiling their deeds’ – and he<sup>asws</sup> mentioned from them, the quicken to blaming his brothers”<sup>744</sup>.

<sup>741</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 4

<sup>742</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 5

<sup>743</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 6 a

<sup>744</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 6 b

7- ص، قصص الأنبياء عليهم السلام عَنِ الصَّدُوقِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ وَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ سَدِيدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا فَارَقَ مُوسَى الْخُضِرَ ع قَالَ مُوسَى أَوْصِنِي

(The book) 'Qasas Al Anbiya<sup>as</sup>', may the greetings be upon them<sup>asws</sup> – From Al Sadouq, from Muhammad Al Attar, from Al-Husayn Bin Is'haq, from Ali Bin Mahziyar, and from Al-Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskan, from Sadeys,

'From Abu Ja'far<sup>asws</sup> having said: 'When Musa<sup>as</sup> separated from Al-Khizr<sup>as</sup>, Musa<sup>as</sup> said: 'Advise me<sup>as</sup>!'

فَقَالَ الْخُضِرُ الزَّمْ مَا لَا يَضُرُّكَ مَعَهُ شَيْءٌ كَمَا لَا يَنْفَعُكَ مِنْ غَيْرِهِ شَيْءٌ إِلَّاكَ وَاللَّجَاجَةَ وَالْمَشْيَ إِلَى غَيْرِ حَاجَةٍ وَ الصَّحْكَ فِي غَيْرِ تَعْجُبٍ يَا ابْنَ عِمْرَانَ لَا تُعَيِّرَنَّ أَحَدًا بِخَطِيئَةٍ وَ ابْكِ عَلَى خَطِيئَتِكَ.

Al-Khizr<sup>as</sup> said: 'Stick to what nothing would harm you when with it, just as nothing would benefit you from anything else. Beware of the obstinacy, and the walking to without a need, and the laughing without being fascinated. O son<sup>as</sup> of Imran<sup>as</sup>! Do not reproach anyone for a mistake (sin) and cry upon your<sup>as</sup> own mistake (sin)'.<sup>745</sup>

8- نَحْج، نَحْجِ الْبَلَاغَةَ لَيْسَ بَلَدٌ أَحَقُّ بِكَ مِنْ بَلَدٍ خَيْرُ الْبِلَادِ مَا حَمَلَكَ.

(The book) 'Nahj Al Balagah' –

'There isn't any city more rightful with you than a (any other) city. The best city is what carries you (your livelihood)'.<sup>746</sup>

<sup>745</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 7

<sup>746</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 8

باب 141 وقت ما يغلظ على العبد في المعاصي و استدراج الله تعالى

## CHAPTER 141 – A TIME WHAT THE SERVANT HARDENS UPON THE SIN, AND THE GRADUAL ENTICEMENT OF ALLAH<sup>-azwj</sup> THE EXALTED

1- ع، علل الشرائع عن ابن الوليد عن الصفار عن البرقي عن علي بن الحكم عن عبد الله بن جندب عن شفيان بن السميط قال قال أبو عبد الله ع إذا أراد الله عز وجل يعبد خيراً فأذنب ذنباً تبعه بنقمة و يذكره الاستغفار

(The book) 'Ilal Al Sharaie' – From Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

'Abu Abdullah<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Mighty and Majestic Wants good with a servant, then he commits a sin, Pursues him with a Punishment and Reminds him of seeking the Forgiveness.

و إذا أراد الله يعبد شراً فأذنب ذنباً تبعه بنقمة لينسيه الاستغفار و يتمادى به و هو قول الله عز وجل سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بِالْعَمَى الْمَعَاصِي.

And when Allah<sup>-azwj</sup> Wants evil with a servant, then he commits a sin, He<sup>-azwj</sup> Pursues him with a bounty and lets him forget seeking the Forgiveness, and he extends with it, and it is Word of Allah<sup>-azwj</sup> Mighty and Majestic: **We Let them be gradually enticed from where they are not knowing [7:182]**, by the bounties during the disobedience".<sup>747</sup>

2- ل، الخصال أبي عن سعد عن البرقي رفعه إلى أبي عبد الله ع في قول الله عز وجل لَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ قَالَ تَوْبِيخٌ لِابْنِ ثَمَانَ عَشْرَةَ سَنَةً.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy,

'Raising it to Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Or did We not Grant you a lifespan what he could be doing Zikr during it, one who was mindful? [35:37]**. He<sup>-asws</sup> said: 'A rebuke for a son eighteen years old".<sup>748</sup>

3- ثو، ثواب الأعمال ل، الخصال أبي عن سعد عن سلمة بن الخطاب عن أحمد بن عبد الرحمن عن إسماعيل بن عبد الحاق عن محمد بن طلحة عن أبي عبد الله ع قال: إِنَّ اللَّهَ لَيُكْرِمُ ابْنَ السَّبْعِينَ وَ يَسْتَحْيِي مِنَ ابْنِ الثَّمَانِينَ.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaal' – My father, from Sa'ad, from Salama Bin Al Khattab, from Ahmad Bin Abdul Al Rahman, from Ismail Bin Abdul Khaliq, from Muhammad Bin Talha,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Honours a man of seventy and is Embarrassed from a man of eighty".<sup>749</sup>

<sup>747</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 1

<sup>748</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 2

<sup>749</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 3

4- ل، الخصال ابن الوليد عني الصفار عني ابن هاشم عني محمد بن علي المنقري عني يحيى بن المبارك عني عبد الله بن جبلة عني إسحاق بن عمار عني أبي عبد الله عني أبيه عني علي ع قال قال رسول الله ص من عمر أربعين سنة سلم من الأذواء الثلاثة من الجنون والجذام والبرص

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Muhammad Bin Ali Al Minqari, from Yahya Bin Al Mubarik, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who lives for forty years would be safe from three diseases – from the insanity, and the leprosy, and the vitiligo.

و من عمر خمسين سنة رزقه الله الإجابة إليه و من عمر ستين سنة هو الله حسابه يوم القيامة و من عمر سبعين سنة كتبت حسناته و لم تكتب سيئاته

And one who lives for fifty years, Allah<sup>-azwj</sup> will Grace him the penitence to Him<sup>-azwj</sup>, and the one who lives for sixty years, Allah<sup>-azwj</sup> will Ease his Reckoning on the Day of Qiyamah; and one who lives for seventy years, his good deeds will be written, and his evil deeds will not be written.

و من عمر ثمانين سنة عفر الله له ما تقدم من ذنبه و ما تأخر و مشى على الأرض مغفوراً له و شفع في أهل بيته.

And one who lives for eighty years, Allah<sup>-azwj</sup> will Forgive for him whatever had preceded from his sins and whatever is delayed, and he will walk upon the earth having been Forgiven, and he will intercede regarding people of his household".<sup>750</sup>

5- لي، الأماالي للصدوق عني أبيه عني سعد عني ابن عيسى عني علي بن الحكم عني داود بن النعمان عني سيف التمار عني أبي بصير قال قال الصادق ع إن العبد لفي فسخة من أمره ما بينه و بين أربعين سنة فإذا بلغ أربعين سنة أوحى الله عز و جل إلى ملكه أي قد عمرت عبدي عمراً فعلاً و شديداً و تحفظاً و اكتباً عليه قليل عمله و كثيره و صغيره و كبيره.

(The book) 'Al Amaali' of Al Sadouq – From his father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Sayf Al Tammar, from Abu Baseer who said,

'Al-Sadiq<sup>-asws</sup> said: 'The servant is in a leeway from his age, what is between him and forty years. When he reaches forty years, Allah<sup>-azwj</sup> Mighty and Majestic Reveals to his two (allocated) Angels: 'I<sup>-azwj</sup> have Cause My<sup>-azwj</sup> servant to live so be harsh and severe, and preserving, and write upon him the little of his deed and its more, and its small and its big!"<sup>751</sup>

6- ل، الخصال بهذا الإسناد عني أبي بصير قال قال أبو عبد الله ع إذا بلغ العبد ثلاثاً و ثلاثين سنة فقد بلغ أشده و إذا بلغ أربعين سنة فقد بلغ منتهاه فإذا طعن في إحدى و أربعين فهو في النقصان و ينبغي لصاحب الخمسين أن يكون كمن كان في الترع.

(The book) 'Al Khisaal' – By this chain, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'When the servant reaches thirty-three years, so he has reached his maturity, and when he reaches forty years, so he has reached his peak. When he crosses in

<sup>750</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 4

<sup>751</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 5

forty-one, so he is in the reduction, and it is befitting for the owner of the fifty that he would be like the one who were in the throes of death”.<sup>752</sup>

7- ل، الخصال بِحَدِّ الْإِسْنَادِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِذَا أَتَتْ عَلَى الْعَبْدِ أَرْبَعُونَ سَنَةً قِيلَ لَهُ خُذْ حِذْرَكَ فَإِنَّكَ غَيْرُ مَغْدُورٍ وَ لَيْسَ ابْنُ أَرْبَعِينَ سَنَةً أَحَقُّ بِالْغَدْرِ مِنْ ابْنِ عَشْرِينَ سَنَةً فَإِنَّ الَّذِي يَطْلُبُهُمَا وَاحِدٌ وَ لَيْسَ عَنْهُمَا بِرَاقِدٍ فَاعْمَلْ لِمَا أَمَامَكَ مِنَ الْهَوْلِ وَ دَعْ عَنْكَ فَضُولَ الْقَوْلِ.

(The book) ‘Al Khisaal’ – By this chain, from Abu Baseer who said,

‘Abu Ja’far<sup>asws</sup> said: ‘When forty years come to the servant, it is said to him, ‘Take your caution for you are without excuse; and a man of forty years isn’t more rightful with the excuse that a man of twenty years, for the one who seeks them is One<sup>azwj</sup> and He<sup>azwj</sup> isn’t Sleeping from them. Therefore work for what is in front of you of the horrors and leave from you the useless words”.<sup>753</sup>

8- ل، الخصال عَنْ أَبِيهِ عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ ابْنِ مَرْثُوفٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْمَرْءُ أَرْبَعِينَ سَنَةً أَمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْأَذْوَاءِ الثَّلَاثَةِ الْجُنُونِ وَ الْجَذَامِ وَ الْبَرَصِ

(The book) ‘Al Khisaal’ – from his father, from Al Attar, from his father, from Al Ashari, from Ibn Marouf, from Ibn Abu Najran, from Muhammad Bin Al Qasim, Ali Bin Al Mugheira,

‘From Abu Abdullah<sup>asws</sup>, He (the narrator) said, ‘I heard him<sup>asws</sup> saying: ‘When the man reaches forty years, Allah<sup>azwj</sup> Mighty and Majestic Secures him from the three diseases – the insanity, and the leprosy, and the vitiligo.

فَإِذَا بَلَغَ الْحُمْسِينَ خَفَّفَ اللَّهُ حِسَابَهُ فَإِذَا بَلَغَ السِّتِينَ رَزَقَهُ اللَّهُ الْإِنَابَةَ إِلَيْهِ فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ فَإِذَا بَلَغَ الثَّمَانِينَ أَمَرَ اللَّهُ بِإِثْبَاتِ حَسَنَاتِهِ وَ إِلْقَاءِ سَيِّئَاتِهِ فَإِذَا بَلَغَ التِّسْعِينَ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ كُتِبَ أَسِيرَ اللَّهِ فِي أَرْضِهِ.

When he reaches fifty, Allah<sup>azwj</sup> Lightens his Reckoning. When he reaches sixty, Allah<sup>azwj</sup> Graces him the penitence to Him<sup>azwj</sup>. When he reaches the seventy, people of the sky love him. When he reaches eighty, Allah<sup>azwj</sup> Commands with affirmation of his good deeds and throw away his evil deed. When he reaches ninety, Allah<sup>azwj</sup> Forgives for him whatever had preceded from his sins and whatever is delayed (yet to commit), and he is written as ‘Prisoner of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth”.<sup>754</sup>

9- ل، الخصال وَ فِي حَدِيثٍ آخَرَ إِذَا بَلَغَ الْمِائَةَ فَذَلِكَ أَوْدَلُ الْعُمُرِ وَ رُوي أَنَّ أَوْدَلَ الْعُمُرِ أَنْ يَكُونَ عَقْلُهُ عَقْلَ ابْنِ سَبْعِ سِنِينَ.

(The book) ‘Al Khisaal’ –

‘And in another Hadeeth: ‘When he reaches one hundred, so that is the worst age’. And it is reported that the worst age is if his intellect becomes the intellects of a seven-year-old”.<sup>755</sup>

<sup>752</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 6

<sup>753</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 7

<sup>754</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 8

<sup>755</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 9

10- ل، الخصال عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَذْكُورِ عَنْ مُحَمَّدِ بْنِ يَغْفُوبِ الْأَصَمِّ عَنْ بَكْرِ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُهَاجِرِ عَنِ ابْنِ وَهْبٍ عَنْ خُفْصِ بْنِ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُعَمَّرٍ يُعَمَّرُ أَرْبَعِينَ سَنَةً إِلَّا صَرَفَ اللَّهُ عَنْهُ ثَلَاثَةَ أَنْوَاعٍ مِنَ الْبَلَاءِ الْجُنُونُ وَالْجُدَامُ وَالْبَرَصُ فَإِذَا بَلَغَ الْخُمْسِينَ لَيْزَ اللَّهُ عَلَيْهِ حِسَابَهُ فَإِذَا بَلَغَ السِّتِينَ رَزَقَهُ اللَّهُ الْإِنَابَةَ إِلَيْهِ بِمَا يُحِبُّ وَ يَرْضَى

(The book) 'Al Khisaal' – From Muhammad Bin Al Fazl, from Muhammad Bin Is'haq Al Muzakkir, from Muhammad Bin Yaquob Al Asamma, from Bakr Bin Sahl, from Abdullah Bin Al Muhajir, from Ibn Wahab, from Hafs Bin Maysara, from Zayd Bin Aslam, from Anas (well-known fabricator) who said,

'There is no one living for forty years except Allah-azwj Turns away from him three types of afflictions – the insanity, and the leprosy, and the vitiligo. When he reaches fifty, Allah-azwj Softens His-azwj Reckoning upon him. When he reaches sixty, Allah-azwj Graces him the penitence to Him-azwj what He-azwj Loves and is Satisfied with.

فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ اللَّهُ وَ أَحَبَّهُ أَهْلُ السَّمَاءِ فَإِذَا بَلَغَ الثَّمَانِينَ قَبِلَ اللَّهُ حَسَنَاتِهِ وَ نَجَاوَزَ عَنْ سَيِّئَاتِهِ فَإِذَا بَلَغَ التَّسْعِينَ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ سَمِّيَ أَسِيرَ اللَّهِ فِي أَرْضِهِ وَ شُفِعَ فِي أَهْلِ بَيْتِهِ.

When he reaches seventy, Allah-azwj Loves him and people of the sky love him. When he reaches eighty, Allah-azwj Accepts his good deeds and Overlooks his evil deeds. When he reaches ninety, Allah-azwj Forgives for him whatever had preceded of his sins and whatever is delayed, and he is named as, 'Prisoner of Allah-azwj in His-azwj earth', and he will intercede regarding people of his household".<sup>756</sup>

11- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُؤَدَّبِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ خَالِدِ الْقَلَانِسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يَسْتَحْيِي مِنْ أَبْنَاءِ الثَّمَانِينَ أَنْ يُعَذِّبَهُمْ.

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Salama Bin Al Khattab, from Ali Bin Al-Husayn, from Ahmad Bin Muhammad Al Muwaddib, from Aasim Bin Humeyd, from Khalid Al Qalanasy,

'From Abu Abdullah-asws having said: 'Allah-azwj is too Embarrassed from sons (men) of eighty (years old) from Punishing them".<sup>757</sup>

- وَ قَالَ ع يُؤْتَى بِشَيْخٍ يَوْمَ الْقِيَامَةِ فَيُدْفَعُ إِلَيْهِ كِتَابُهُ ظَاهِرُهُ بِمَا تَلَيَّ النَّاسُ لَا يَرَى إِلَّا مَسَاوِي فَيَطُولُ ذَلِكَ عَلَيْهِ فَيَقُولُ يَا رَبِّ أَ تَأْمُرُ بِي إِلَى النَّارِ

And he-asws said: 'They will bring an old man on the Day of Qiyamah and his book (register of deeds) will be handed to him, it's apparent from what follows the people. He will not see except the equivalence (of good and evil deeds). So that would be prolonged upon him. He will say, 'O Lord-azwj! Are You-azwj Commanding with me to go to the Fire?'

فَيَقُولُ الْجَبَّارُ جَلَّ جَلَالُهُ يَا شَيْخُ إِنِّي أَسْتَحْيِي أَنْ أُعَذِّبَكَ وَ قَدْ كُنْتَ تُصَلِّي لِي فِي دَارِ الدُّنْيَا اذْهَبُوا بِعَبْدِي إِلَى الْجَنَّةِ.

<sup>756</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 10

<sup>757</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 11 a

The Subduer, Majestic is His<sup>-azwj</sup> Majesty will Say: "O sheykh! I<sup>-azwj</sup> am too Embarrassed from Punishing you, and you had been praying to Me<sup>-azwj</sup> in house of the world. Go with My<sup>-azwj</sup> servant to the Paradise!"<sup>758</sup>

12- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى يَنْظُرُ فِي وَجْهِ الشَّيْخِ الْمُؤْمِنِ صَبَاحاً وَ مَسَاءً فَيَقُولُ يَا عَبْدِي كَيْفَ سُنْتُكَ وَ دَقَّ عَظْمُكَ وَ رَقِيَ جِلْدُكَ وَ قَرُبَ أَجْلُكَ وَ حَانَ قُدُومُكَ عَلَيَّ فَاسْتَحْ مَنِي فَأَنَا أَسْتَحِي مِنْ شَيْئِكَ أَنْ أُعَذِّبَكَ بِالنَّارِ.

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> the Exalted Looks into the face of a Momin old man, morning, and evening. He<sup>-azwj</sup> Says: "O My<sup>-azwj</sup> servant! Your age is old, and your bones a brittle, and your skin is thing, and your term (death) is near, and your proceeding to Me<sup>-azwj</sup> is imminent, therefore be embarrassed from Me<sup>-azwj</sup>, for I<sup>-azwj</sup> am Embarrassed from your grey hair to Punish you with the Fire!"<sup>759</sup>

- وَ قَالَ رَسُولُ اللَّهِ ص عَنِ اللَّهِ جَلَّ جَلَالُهُ الشَّيْخُ نُورِي فَلَا أُحْرِقُ نُورِي بِنَارِي.

And Rasool-Allah<sup>-saww</sup> said on behalf of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty: 'The grey hair is My<sup>-azwj</sup> Noor (Light), so I<sup>-azwj</sup> shall not Burn My<sup>-azwj</sup> Noor (Light) with My<sup>-azwj</sup> Fire!"<sup>760</sup>

- وَ عَنْ حَازِمِ بْنِ حَبِيبٍ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا بَلَغْتَ سِتِينَ سَنَةً فَاحْسُبْ نَفْسَكَ فِي الْمَوْتَى.

And from Hazim Bin Habeeb Al Jufy who said,

'Abu Abdullah<sup>-asws</sup> said: 'When you reach sixty (years), then reckon yourself as being from the dead"<sup>761</sup>.

- قَالَ النَّبِيُّ ص أَبْنَاءُ الْأَرْبَعِينَ زَرْعٌ قَدْ دَنَا حَصَادُهُ أَبْنَاءَ الْخَمْسِينَ مَا دَا قَدَمْتُمْ وَ مَا دَا أَخَرْتُمْ أَبْنَاءَ السِّتِينَ هَلُمُّوا إِلَى الْحِسَابِ لَا عُذْرَ لَكُمْ أَبْنَاءَ السَّبْعِينَ عُدُّوا أَنْفُسَكُمْ مِنَ الْمَوْتَى.

The Prophet<sup>-saww</sup> said: 'The men of forty are a vegetation whose harvest has approached. Men of fifty, what are you sending ahead and what are you delaying? Come to the Reckoning, there is no excuse for you all! Men of seventy, count yourselves as being from the dead!"<sup>762</sup>

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَيُكْرِمُ أَبْنَاءَ السَّبْعِينَ وَ يَسْتَحْيِي مِنْ أَبْنَاءِ الثَّمَانِينَ أَنْ يُعَذِّبَهُمْ.

From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Honours the men of seventy and is too Embarrassed from men of eighty to be Punishing them"<sup>763</sup>.

<sup>758</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 11 b

<sup>759</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 a

<sup>760</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 b

<sup>761</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 c

<sup>762</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 d

<sup>763</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 141 H 12 e



## CHAPTER 142 – ONE WHO OBEYS THE CREATED BEINGS IN DISOBEDIENCE TO THE CREATOR

1- كا، الكافي عن علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص من طلب رضى الناس يسخط الله جعل الله حامده من الناس ذاماً.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who seeks satisfaction of the people by Annoying Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Make one from the people praising him as a condemner".<sup>764</sup>

2- كا، الكافي عن العدة عن أحمد بن محمد بن خالد عن إسماعيل بن مهران عن يوسف بن عميرة عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص من طلب مرضاة الناس بما يسخط الله كان حامده من الناس ذاماً و من أثار طاعة الله بغضب الناس كفاه الله عداوة كل عدو و حسد كل حاسد و بغى كل باغ و كان الله عز و جل له ناصراً و ظهيراً.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Yusuf Bin Ameyra, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who seeks pleasure of the people by Angering Allah<sup>-azwj</sup>, his praise from the people would be condemnation, and one who prefers obedience of Allah<sup>-azwj</sup> by angering the people, Allah<sup>-azwj</sup> will Suffice him of the enmity of every enemy, and envy of every envier, and rebellion of every rebel, and Allah<sup>-azwj</sup> Mighty and Majestic will be a Helper for him and a Supporter".<sup>765</sup>

3- كا، الكافي عنه عن شريف بن سابق عن الفضل بن أبي فرة عن أبي عبد الله ع قال: كتب رجل إلى الحسين صلوات الله عليه عظمي يرفقني

(The book) 'Al Kafi' – From him, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrah,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man wrote to Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, 'Advise me in two words (phrases)'.  
فكتب إليه من حاوى أمراً بمعصية الله كان أفوت لما يرجو و أسرع لمجيء ما يخدو.

He<sup>-asws</sup> wrote: 'One who endeavours for a matter in disobedience to Allah<sup>-azwj</sup> would be more losing of what he hopes for, and quicker of coming of what he is being cautious of".<sup>766</sup>

4- كا، الكافي عن أبي علي الأشعري عن محمد بن عبد الجبار عن صفوان عن العلأ عن محمد بن مسلم قال قال أبو جعفر ع لا دين لمن دان بطاعة من عصى الله و لا دين لمن دان بغيرية باطل على الله و لا دين لمن دان بخيود شيء من آيات الله.

<sup>764</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 1

<sup>765</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 2

<sup>766</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 3

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala, from Muhammad Bin Muslim who said,

'Abu Ja'far<sup>-asws</sup> said: 'There is no religion for the one who makes it a religion with obeying the one who disobeys Allah<sup>-azwj</sup>; and there is no religion for the one who makes it a religion with slandering a falsehood upon Allah<sup>-azwj</sup>; and there is no religion for the one making it a religion by rejecting something from the Verses (Signs) of Allah<sup>-azwj</sup>'.<sup>767</sup>

5- كذا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرْضَى سُلْطَانًا جَائِرًا يَسْخِطِ اللَّهُ خَرَجَ مِنْ دِينِ اللَّهِ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Jabir Bin Abdullah Al Ansari who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who is satisfied with a tyrannical ruler exits from the religion of Allah<sup>-azwj</sup>'.<sup>768</sup>

6- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا دِينَ لِمَنْ دَانَ بِطَاعَةِ الْمَخْلُوقِ فِي مَعْصِيَةِ الْخَالِقِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'There is no religion for the one who makes it a religion with obedience of the created beings in disobedience of the Creator''.<sup>769</sup>

7- ن، عيون أخبار الرضا عليه السلام بِالْإِسْنَادِ إِلَى دَارِمٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرْضَى سُلْطَانًا يَمَا يَسْخِطُ اللَّهُ خَرَجَ مِنْ دِينِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Uyoun Akbhar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by the chain to Darim, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who satisfies a ruler with what Annoys Allah<sup>-azwj</sup> will exit from the religion of Allah<sup>-azwj</sup> Mighty and Majestic''.<sup>770</sup>

8- ل، الخصال عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ ابْنِ الْمُغْبِرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ طَلَبَ رِضَى النَّاسِ يَسْخِطِ اللَّهُ جَعَلَ اللَّهُ حَامِدَهُ مِنَ النَّاسِ دَائِمًا.

(The book) 'Al Khisaal' – From Al Attar, from his father, from Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Al Sakuny,

<sup>767</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 4

<sup>768</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 5

<sup>769</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 6

<sup>770</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 7

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who seeks satisfaction of the people by Annoying Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Make one from the people praising him, as a condemner''.<sup>771</sup>

9- ما، الأماالي للشيخ الطوسي عن المفيض عن أبي غالب الزراري عن عمه علي بن سليمان عن الطيالسي عن العلاء عن محمد عن أبي جعفر ع قال: لا دين لمن دان بطاعة من عصى الله ولا دين لمن دان بفرية باطل على الله ولا دين لمن دان بخود شيء من آيات الله.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Al Mufeed, from Abu Ghalib Al Zurari, from his uncle Ali Bin Suleyman, from Al Tayalisi, from Al A'ala, from Muhammad,

'From Abu Ja'far<sup>-asws</sup> having said: 'There is no religion for the one making it a religion by obeying the one who disobeys Allah<sup>-azwj</sup>; and there is no religion for the one who makes it a religion by slandering falsehood upon Allah<sup>-azwj</sup>; and there is no religion for the one who makes it a religion by rejecting something from the Verses (Signs) of Allah<sup>-azwj</sup>'.<sup>772</sup>

10- لي، الأماالي للصدوق عن أبيه عن علي عن أبيه عن صفوان عن الكناي عن الصادق ع قال قال النبي ص لا تسخطوا الله برضا أحد من خلقه ولا تتقربوا إلى أحد من الخلق بتباعد من الله عز وجل

(The book) 'Al Amaali' of Al Sadouq – from his father, from Ali, from his father, from Safwan, from Al Kinany,

'From Al-Sadiq<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'Do not Annoy Allah<sup>-azwj</sup> by pleasing anyone from His<sup>-azwj</sup> creatures, and do not draw closer to anyone from the creatures by distancing from Allah<sup>-azwj</sup> Mighty and Majestic.

فإن الله ليس بينه وبين أحد من الخلق شيء يعطيه به خيراً أو يصرف به عنه سوءاً إلا بطاعته واتباعه مرضاته إن طاعة الله نجاح كل خير يُبتغى ونجاة من كل شر يُبتغى

Surely, Allah<sup>-azwj</sup>, there isn't anything between Him<sup>-azwj</sup> and anyone of the creatures he can be given good with, or turn an evil away from him, except by obeying Him<sup>-azwj</sup> and seeking His<sup>-azwj</sup> Pleasure. The obedience to Allah<sup>-azwj</sup> is a success with every good being sought, and a salvation from every evil being feared.

وإن الله يعصم من أطاعه ولا يعصم منه من عصاه ولا يجد الخائب من الله مهزباً فإن أقر الله نازل بإذلاله ولو كره الخائف وكل ما هو آت قريب ما شاء الله كان وما لم يشأ لم يكن.

And Allah<sup>-azwj</sup> Protects the one who obeys Him<sup>-azwj</sup> and there is no Protection from Him<sup>-azwj</sup> to the one who disobeys Him<sup>-azwj</sup>, nor will any flee find any escape from Allah<sup>-azwj</sup>, for Allah<sup>-azwj</sup> Command will befall with its humiliation and even if the creatures dislike it; and all what is to come, is near. Whatever Allah<sup>-azwj</sup> so Desires, happens, and what He<sup>-azwj</sup> does not Desire, does not happen''.<sup>773</sup>

<sup>771</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 8

<sup>772</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 9

<sup>773</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 142 H 10

## CHAPTER 143 – THE PRETENDER AND THE CALL (TO RELIGION)

1- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْمُتَكَلِّفُ مُخْطِئٌ وَإِنْ أَصَابَ وَ الْمُتَطَوِّعُ مُصِيبٌ وَإِنْ أَخْطَأَ وَ الْمُتَكَلِّفُ لَا يَسْتَجْلِبُ فِي عَاقِبَةِ أَمْرِهِ إِلَّا الْهُوَانَ وَ فِي الْوَقْتِ إِلَّا التَّعَبَ وَ الْعَنَاءَ وَ الشَّقَاءَ

(The book) 'Misbah Al Sharaie' –

'Al-Sadiq<sup>-asws</sup> said: 'The pretender is erroneous and even if he is correct, and the volunteer is correct and even if he errs; and the pretender does not attract in the end-result of his affairs except the weakness, and in the (current) time except the tiredness and the fatigue, and the wretchedness.

وَ الْمُتَكَلِّفُ ظَاهِرُهُ رِئَاءٌ وَ بَاطِنُهُ نِفَاقٌ فَهُمَا جَنَاحَانِ يَطِيرُ بِهِمَا الْمُتَكَلِّفُ وَ لَيْسَ فِي الْجُمْلَةِ مِنْ أَخْلَاقِ الصَّالِحِينَ وَ لَا مِنْ شِعَارِ الْمُتَّقِينَ التَّكَلُّفُ فِي أَمْرٍ بَابٌ كَانَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ

And the pretence, it's apparent is showing off and its esoteric is hypocrisy. These are two wings by which the pretender flies, and the pretending is neither in the total of the righteous ones nor from the marks of the pious, in whichever subject it may be. Allah<sup>-azwj</sup> Mighty and Majestic Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **Say: 'I do not ask you for any recompense over it, nor am I from the pretenders [38:86].**

وَ قَالَ ص نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ وَ الْأَوْلِيَاءِ بَرَاءٌ مِنَ التَّكَلُّفِ فَأَتَى اللَّهُ وَ اسْتَقِيمَ نَفْسُكَ يُعْنِكَ عَنِ التَّكَلُّفِ وَ يَطْبَعُكَ بِطَبَاعِ الْإِيمَانِ

And he<sup>-saww</sup> saw: 'We<sup>-asws</sup>, community of Prophets<sup>-as</sup> and the Guardians<sup>-asws</sup> are disavowed from the pretending. Fear Allah<sup>-azwj</sup> and straighten yourselves for Him<sup>-azwj</sup> to Make you needless from the pretence and Imprint you with the printing of the Eman.

وَ لَا تَشْتَغَلْ بِطَعَامِ آخِرَةِ الْخَلَاءِ وَ لِبَاسِ آخِرَةِ الْبَلَى وَ دَارِ آخِرَةِ الْحَرَابِ وَ مَالِ آخِرَةِ الْمِيرَاثِ وَ إِخْوَانِ آخِرَتِهِمُ الْفِرَاقُ وَ عَذَابِ آخِرَةِ الدُّلِّ وَ وَقَارِ آخِرَةِ الْجَفَاءِ وَ عَيْشِ آخِرَةِ الْحُسْرَةِ.

And do not pre-occupy with the food, the ending of which is the excreta, and clothing, the ending of it is the decay, and a house, the ending of it is the ruin, and wealth, the ending of it is the inheritance, and brethren, their ending is the separation, and honour, its ending is the disgrace, and dignity, its ending is the disloyalty, and good life, its end is the regret".<sup>774</sup>

2- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الدَّعْوَى بِالْحَقِيقَةِ لِلْأَنْبِيَاءِ وَ الْأَئِمَّةِ وَ الصِّدِّيقِينَ وَ الْأَئِمَّةِ ع وَ أَمَّا الْمُدَّعِي بَعْدَ وَاجِبٍ فَهُوَ كَاثِبٌ لَيْسَ اللَّعِينِ ادَّعَى التُّسُكُ وَ هُوَ عَلَى الْحَقِيقَةِ مُنَازِعٌ لِرَبِّهِ مُخَالِفٌ لِأَمْرِهِ

<sup>774</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 143 H 1

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>-asws</sup>: 'The call (to religion) in reality is for the Prophets<sup>-as</sup>, and the (false) imams, and the truthful ones, and the (true) Imams<sup>-asws</sup> (to make).

And as for the claimant without an obligation, he is like the accursed Iblees<sup>-la</sup>. He<sup>-la</sup> fulfilled the rituals and upon the reality, he<sup>-la</sup> was a contender to his<sup>-la</sup> Lord<sup>-azwj</sup>, an opponent to His<sup>-azwj</sup> Command.

فَمَنْ ادَّعَى أَظْهَرَ الْكَذِبَ وَ الْكَاذِبُ لَا يَكُونُ أَمِيناً وَ مَنْ ادَّعَى فِيمَا لَا يَحِلُّ لَهُ فَتُحْ عَلَيْهِ أَبْوَابُ الْبَلْوَى وَ الْمُدَّعِي يُطَالَبُ بِالْبَيِّنَةِ لَا تَحَالَةَ وَ هُوَ مُفْلِسٌ  
فَيُفْتَضِحُ وَ الصَّادِقُ لَا يُقَالُ لَهُ لَمْ.

The one who claims reveals the lie, and the liar cannot be trusted, and the one claim regarding what is not Permissible for him, the doors of afflictions are opened upon him, and claimant will be demanded the proof, inevitably, and he is devoid (of it), so he would be exposed, while the truthful, it will not be said to him, 'Why?'<sup>775</sup>

– قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّادِقُ لَا يَرَاهُ أَحَدٌ إِلَّا هَابَهُ.

Amir Al Momineen<sup>-asws</sup> said: 'The truthful, no one will see him except fear him'<sup>776</sup>.

3- نَحِجْ، نَحِجْ، نَحِجْ الْبَلَاغَةَ مَنْ كَابَدَ الْأُمُورَ عَطِبَ وَ مَنْ افْتَتَحَ اللَّحَجَ غَرِقَ.

(The book) 'Nahj Al Balagah' – 'One who striving without means would fail, and one storming into the depths will drown'<sup>777</sup>.

<sup>775</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 143 H 2

<sup>776</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 143 H 3

<sup>777</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 143 H 4

## CHAPTER 144 – THE UNREST/CORRUPTION

1- مص، مصباح الشريعة قَالَ الصَّادِقُ ع فسادُ الظَّاهِرِ مِنْ فسادِ الْباطِنِ وَ مَنْ أَصْلَحَ سِرِّيَّتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ وَ مَنْ خَافَ اللَّهَ فِي السِّرِّ لَمْ يَهْتِكْ سِرَّهُ فِي الْعَلَانِيَةِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>asws</sup> said: 'The apparent corruption is from esoteric corruption, and the one who corrects his secrets, Allah<sup>azwj</sup> will Correct his announcements, and the one who fears Allah<sup>azwj</sup> in the secret, He<sup>azwj</sup> will not Tear his veil in the open.

وَ أَكْثَمُ الْفَسَادِ أَنْ يَرْضَى الْعَبْدُ بِالْعُقْلَةِ عَنِ اللَّهِ وَ هَذَا الْفَسَادُ يَتَوَلَّدُ مِنْ طُولِ الْأَمَلِ وَ الْحِرْصِ وَ الْكِبَرِ كَمَا أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ فِي قِصَّةِ قَارُونَ فِي قَوْلِهِ وَ لَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

The mightiest corruption is that the servant is pleased with the heedlessness from Allah<sup>azwj</sup>, and this corruption is produced from the long hopes, and the greed, and the arrogance, just as Allah<sup>azwj</sup> Mighty and Majestic has Informed in the story of Qaroun<sup>la</sup> in His<sup>azwj</sup> Words: **and do not seek the corruption in the land, surely Allah does not Love the corrupters [28:77].**

وَ كَانَتْ هَذِهِ الْخِصَالُ مِنْ صُنْعِ قَارُونَ وَ اعْتِقَادِهِ وَ أَصْلُهَا مِنْ حُبِّ الدُّنْيَا وَ جَمْعِهَا وَ مُتَابَعَةِ النَّفْسِ وَ هَوَاهَا وَ إِقَامَةِ شَهَوَاتِهَا وَ حُبِّ الْمَحْمَدَةِ وَ مُوَافَقَةِ الشَّيْطَانِ وَ اتِّبَاعِ خَطَوَاتِهِ وَ كُلُّ ذَلِكَ يَجْتَمِعُ بِحَسَبِ الْعُقْلَةِ عَنِ اللَّهِ وَ نِسْيَانِ مِنْهُ

And this characteristic was from the making of Qaroun<sup>la</sup> and his<sup>la</sup> beliefs, and its origin is from love of the world and amassing it, and following the self and its whims, and establishing its lustful desires, and love of being praised, and compatibility of the Satan<sup>la</sup> and following his<sup>la</sup> footsteps, and all that is reckoned as the heedlessness from Allah<sup>azwj</sup> and forgetting His<sup>azwj</sup> Conferment's.

وَ عِلَاجُ ذَلِكَ الْفِرَازُ مِنَ النَّاسِ وَ رَفْضُ الدُّنْيَا وَ طَلَأُ الرَّاحَةِ وَ الْإِنْقِطَاعُ عَنِ الْعَادَاتِ وَ قَلْعُ عُزُوقِ مَنَابِتِ الشَّهَوَاتِ بِدَوَامِ الذِّكْرِ لِلَّهِ وَ لُزُومِ الطَّاعَةِ لَهُ وَ اخْتِمَالُ حَقَاءِ الْخُلُقِ وَ مُلَازِمَةُ الْقُرْبَى وَ شِمَاتَةِ الْعَدُوِّ مِنَ الْأَهْلِ وَ الْقَرَابَةِ

And a treatment of that is fleeing from the self, and rejecting the world, and divorcing the comfort, and cutting off from the habits, and uprooting the roots of the cravings of the lustful desires by constant Zikr of Allah<sup>azwj</sup>, and necessitating the obedience to Him<sup>azwj</sup>, and enduring the abandonment of the people, and necessitating the kinship, and gloating of the enemies from the family and the relatives.

فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ فَتَحْتَ عَلَيْكَ بَابَ عَطْفِ اللَّهِ وَ حُسْنِ نَظَرِهِ إِلَيْكَ بِالْمَغْفِرَةِ وَ الرَّحْمَةِ وَ خَرَجْتَ مِنْ جُمَّلَةِ الْعَافِلِينَ وَ فَكَّكَتْ قَلْبَكَ مِنْ أَسْرِ الشَّيْطَانِ

When you were to do that, the door of Compassion of Allah<sup>azwj</sup> will be opened upon you, and His<sup>azwj</sup> Goodly Consideration to you with the Forgiveness and the Mercy, and you will exit from the total of the heedless ones, and your heart will be freed from the captivity of Satan<sup>la</sup>.

وَقَدِمْتُ بَابَ اللَّهِ فِي مَعْشَرِ الْوَارِدِينَ إِلَيْهِ وَ سَلَكْتُ مَسْلَكاً رَجَوْتُ الْإِذْنَ بِالدُّخُولِ عَلَى الْكَرِيمِ الْجَوَادِ الْمَلِكِ الرَّحِيمِ وَ اسْتَيْطَاءِ بِسَاطِهِ عَلَى شَرْطِ الْأَدَبِ  
وَلَا تَحُزُّ سَلَامَتُهُ وَ كَرَامَتُهُ لِأَنَّهُ الْمَلِكُ الْكَرِيمُ الْجَوَادُ الرَّحِيمُ.

And you will proceed to the door of Allah<sup>-azwj</sup> (to be) among the ones arriving to Him<sup>-azwj</sup>, and will travel a road hope for the permission to enter to the Benevolent, the Generous, the King, and Merciful, and you will settle in His<sup>-azwj</sup> settlement upon a condition of the etiquettes, and you will not be deprived of His<sup>-azwj</sup> Security, and His<sup>-azwj</sup> Benevolence, because He<sup>-azwj</sup> is the King, the Benevolent, the Generous, the Merciful”.<sup>778</sup>

<sup>778</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 1

## CHAPTER 145 – THE CRUELTY, AND THE CLUMSINESS, AND THE SHOWING OFF, AND THE CONTENTION, AND THE ENMITY

1- كذا، الكافي عن علي بن إبراهيم عن أبيه عن محمد بن حفص عن إسماعيل بن دُبَيْسٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا خَلَقَ اللَّهُ الْعَبْدَ فِي أَصْلِ الْخَلْقَةِ كَافِرًا لَمْ يَمُتْ حَتَّى يُحِبِّبَ اللَّهُ إِلَيْهِ الشَّرَّ فَيَقْرَبَ مِنْهُ فَاِبْتِلَاَهُ بِالْكَبْرِ وَالْجَبَرِيَّةِ فَيَقْسَا قَلْبُهُ وَ سَاءَ خُلُقُهُ وَ غُلْظَ وَجْهُهُ وَ ظَهَرَ فُحْشُهُ وَ قَلَّ حَيَاؤُهُ وَ كَشَفَ اللَّهُ سِتْرَهُ وَ رَكِبَ الْمُحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Muhammad Bin Hafs, from Ismail Bin Dubays, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'When Allah<sup>-azwj</sup> Created the servant in the origin of his creation as a Kafir, he will not die until Allah<sup>-azwj</sup> Causes the evil to be beloved to him, so he would draw closer to it. He<sup>-azwj</sup> Tries him with the arrogance and the tyranny. His heart becomes cruel, and his manners worsen, and his face becomes harsh, and his immorality appears, and his shame is reduced, and Allah<sup>-azwj</sup> Removes his veil and he perpetrates the Prohibitions, so he cannot remove himself away from it.

ثُمَّ رَكِبَ مَعَاصِيَ اللَّهِ وَ أَتْعَضَ طَاعَتَهُ وَ وَثَبَ عَلَى النَّاسِ لَا يَشْبَعُ مِنَ الْخُصُومَاتِ فَاسْأَلُوا اللَّهَ الْعَافِيَةَ وَ اطْلُبُوهَا مِنْهُ.

Then he commits the disobedience of Allah<sup>-azwj</sup> and hates obeying Him<sup>-azwj</sup>, and he leaps upon the people, and he is not satiated from the disputes, therefore ask Allah<sup>-azwj</sup> for the well-being and seek it from Him<sup>-azwj</sup>".<sup>779</sup>

2- كذا، الكافي عن علي بن أبيه عن التوفلي عن السكوني عن أبي عبد الله ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَمَتَانِ لَمَّةٌ مِنَ الشَّيْطَانِ وَ لَمَّةٌ مِنَ الْمَلِكِ فَلَمَّةُ الْمَلِكِ الرِّقَّةُ وَ الْفَهْمُ وَ لَمَّةُ الشَّيْطَانِ السَّهْوُ وَ الْقِسْوَةُ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al Momineen<sup>-asws</sup> said: 'There are two slaps – a slap from the Satan<sup>-la</sup> and a slap from the Angel. Slap of the Angel is the kindness and the understanding, and slap of the Satan<sup>-la</sup> is the mistake and the cruelty".<sup>780</sup>

3- كذا، الكافي عن العدة عن أحمد بن محمد عن عمرو بن عثمان عن علي بن عيسى رَفَعَهُ قَالَ: فِيمَا نَاجَى اللَّهَ عَزَّ وَ جَلَّ بِهِ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ يَا مُوسَى لَا تُطَوِّلْ فِي الدُّنْيَا أَمْلَكَ فَيَقْسُو قَلْبَكَ وَ الْقَاسِي الْقَلْبَ مَيِّ بَعِيدٌ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Amro Bin Usman, from Ali Bin Isa, raising it, said,

<sup>779</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 1

<sup>780</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 2



‘Among what Allah<sup>-azwj</sup> Mighty and Majestic Whispered with to Musa<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>: “O Musa<sup>-as</sup>! Do not prolong your<sup>-as</sup> hopes in the world so it would harden your<sup>-as</sup> heart, and the cruel heart is remote from Me<sup>-azwj</sup>!”<sup>781</sup>

4 - كا، الكافي عن العدة عن أحمد بن أبي عبد الله عن أبيه عن عمه عن حذته عن محمد بن عبد الرحمن بن أبي ليلى عن أبي جعفر ع قال: مَنْ قَسَمَ لَهُ الْخُرْقُ يُحِبُّ عَنْهُ الْإِيمَانُ.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Abu Abdullah, from his father, from the one who narrated it, from Muhammad Bin Abdul Rahman Bin Abu Layli,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who has harshness Apportioned for him, the Eman will be veiled from him’<sup>782</sup>.

5- كا، الكافي عن علي بن إبراهيم عن هارون بن مسلم عن مسعدة بن صدقة عن أبي عبد الله ع قال قال أمير المؤمنين ع إِيَّاكُمْ وَ الْمِرَاءَ وَ الْخُصُومَةَ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى الْإِخْوَانِ وَ يَنْبُثُ عَلَيْهِمَا التِّقَافُ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al Momineen<sup>-asws</sup> said: ‘Beware of showing off and the disputing, for these two sicken the hearts upon the brethren and the hypocrisy is built upon these two’<sup>783</sup>.

وَ بِإِسْنَادِهِ قَالَ قَالَ النَّبِيُّ ص ثَلَاثٌ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِهِنَّ دَخَلَ الْجَنَّةَ مِنْ أَيِّ بَابٍ شَاءَ مَنْ حَسَنَ خُلُقُهُ وَ حَشِيَ اللَّهَ فِي الْمَغِيبِ وَ الْمَحْضَرِ وَ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقًّا.

And by his chain, said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Three, one who were to meet Allah<sup>-azwj</sup> Mighty and Majestic with these will enter the Paradise from whichever he so desires to – One whose manners are excellent, and he fears Allah<sup>-azwj</sup> in the hidden and the open, and he neglects the showing off and even if he were to be rightful’<sup>784</sup>.

6 وَ بِإِسْنَادِهِ قَالَ: مَنْ نَصَبَ اللَّهَ غَرَضًا لِلْخُصُومَاتِ أَوْ شَكَ أَنْ يُكْثِرَ الْإِنْتِقَالَ.

And by his chain, said, ‘One who installs Allah<sup>-azwj</sup> as a target for the disputes, would almost be of frequent transitions’<sup>785</sup>.

وَ يَدُلُّ عَلَى مَا ذَكَرْنَا مَا ذَكَرَهُ الْإِمَامُ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع فِي تَفْسِيرِهِ قَالَ: ذُكِرَ عِنْدَ الصَّادِقِ ع الْجِدَالُ فِي الدِّينِ وَ أَنَّ رَسُولَ اللَّهِ ص وَ الْأُئِمَّةَ الْمُعْصُومِينَ ع قَدْ هَوُوا عَنْهُ

And it evidenced upon what we mentioned, is what is mentioned by Abu Muhammad Al-Askari<sup>-asws</sup> in his<sup>-asws</sup> Tafseer, said: ‘The debating regarding the religion was mentioned in the

<sup>781</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 3

<sup>782</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 4

<sup>783</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 5 a

<sup>784</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 5 b

<sup>785</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 5 c

presence of Al-Sadiq<sup>asws</sup> and that Rasool-Allah<sup>saww</sup> and the Infallible Imams<sup>asws</sup> had forbidden from it.

فَقَالَ الصَّادِقُ ع لَمْ يَنْهَ عَنْهُ مُطْلَقاً لَكِنَّهُ نَهَى عَنِ الْجِدَالِ بِغَيْرِ الْبَيِّنَاتِ هِيَ أَحْسَنُ أَمَّا تَسْمَعُونَ اللَّهَ يَقُولُ وَ لَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ وَ قَوْلُهُ تَعَالَى ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

Al-Sadiq<sup>asws</sup> said: 'It has not been forbidden from, absolutely. But there is forbiddance from the debating with other than which is good. Are you not listening to Allah<sup>azwj</sup> Mighty and Majestic Saying: **And do not dispute with the people of the Book except by what is best [29:46]**? And the Words of the Exalted: **Call to the Way of your Lord with the wisdom and goodly exhortation and have disputations with them by that which is best [16:125]**.

فَالْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ قَدْ قَرَنَهُ الْعُلَمَاءُ بِالَّذِينَ وَ الْجِدَالُ بِغَيْرِ الْبَيِّنَاتِ هِيَ أَحْسَنُ مُحَرَّمٌ حَرَّمَ اللَّهُ تَعَالَى عَلَى شِيعَتِنَا وَ كَيْفَ يُحَرِّمُ اللَّهُ الْجِدَالَ جُمْلَةً وَ هُوَ يَقُولُ وَ قَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُوداً أَوْ نَصَارَى

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah<sup>azwj</sup> the Exalted Prohibited it upon our<sup>asws</sup> Shias. And how can Allah<sup>azwj</sup> Prohibit the debating as a whole, and He<sup>azwj</sup> is Saying: **And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. [2:111]**.

قَالَ اللَّهُ تَعَالَى تِلْكَ أَمَانِيُّهُمْ فَلَنْ هَانُوا بِرُءُوسِهِمْ إِنْ كُنْتُمْ صَادِقِينَ فَجَعَلَ عِلْمَ الصِّدْقِ وَ الْإِيمَانَ بِالْبُرْهَانِ وَ هَلْ يُؤْتَى بِالْبُرْهَانِ إِلَّا فِي الْجِدَالِ بِالَّتِي هِيَ أَحْسَنُ

And Allah<sup>azwj</sup> the Exalted Said: **These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111]**. Thus, He<sup>azwj</sup> Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?

قِيلَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ وَ الْبَيِّنَاتِ لَيْسَتْ بِأَحْسَنَ

It was said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So, what is the debating by that which is best, and which isn't good?'

قَالَ أَمَّا الْجِدَالُ بِغَيْرِ الْبَيِّنَاتِ هِيَ أَحْسَنُ أَنْ تُجَادِلَ مُبْطِلاً فَيُثْبِتَ عَلَيْكَ بَاطِلًا فَلَا تَرُدُّهُ بِحُجَّةٍ قَدْ نَصَبَهَا اللَّهُ تَعَالَى وَ لَكِنْ تَجِدُ قَوْلَهُ أَوْ تَجِدُ حَقًّا يُبْذَلُ ذَلِكَ الْمُبْطِلُ أَنْ يُعَيِّنَ بِهِ بَاطِلُهُ فَتَجِدُ ذَلِكَ الْحَقَّ خَافَةً أَنْ يَكُونَ لَهُ عَلَيْكَ فِيهِ حُجَّةٌ لِأَنَّكَ لَا تَدْرِي كَيْفَ الْمَخْلَصُ مِنْهُ

He<sup>saww</sup> said: 'As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah<sup>azwj</sup> has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don't know how to finish off from it.

فَذَلِكَ حَرَامٌ عَلَى شِيعَتِنَا أَنْ يَصْبِرُوا فِتْنَةً عَلَى ضُعَفَاءِ إِخْوَانِهِمْ وَ عَلَى الْمُبْطِلِينَ

That is Prohibited unto our<sup>asws</sup> Shias lest they should become a strife upon the weak ones of their brethren and upon the falsifiers.

أَمَّا الْمُبْطِلُونَ فَيَجْعَلُونَ ضَعْفَ الضَّعِيفِ مِنْكُمْ إِذَا تَغَاطَى مُجَادَلَتُهُ وَ ضَعْفَ مَا فِي يَدِهِ حُجَّةً لَهُ عَلَى بَاطِلِهِ

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

وَأَمَّا الضَّعَفَاءُ مِنْكُمْ فَتَتَعَمَّى قُلُوبُهُمْ لِمَا يَرَوْنَ مِنْ ضَعْفِ الْمُحَقِّقِ فِي يَدِ الْمُبْطِلِ

And as for the weak ones, so their hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

وَأَمَّا الْجِدَالَ بَالَتِي هِيَ أَحْسَنُ فَهُوَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ نَبِيِّهِ أَنْ يُجَادِلَ بِهِ مَنْ جَحَدَ الْبُعْثَ بَعْدَ الْمَوْتِ وَ إِحْيَاءَهُ لَهُ

And as for the debate by that which is best, so it is what Allah<sup>-azwj</sup> the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His<sup>-azwj</sup> Reviving him.

فَقَالَ اللَّهُ حَاكِيًا عَنْهُ وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ فِي الرِّدِّ عَلَيْهِمْ قُلْ يَا مُحَمَّدُ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ

Allah<sup>-azwj</sup> the Exalted Said Relating about it: **And he strikes out an example for Us and forgets his own creation says he: Who will Give life to the bones, and they have rotted away? [36:78] Say: He Who Brought them into existence at first (place), will Give life to them and He is Aware of all creation [36:79] Who has made for you the fire from the green tree, so you are kindling from it [36:80].**

فَارَادَ اللَّهُ مِنْ نَبِيِّهِ أَنْ يُجَادِلَ الْمُبْطِلَ الَّذِي قَالَ كَيْفَ يَجُوزُ أَنْ يُبْعَثَ هَذِهِ الْعِظَامُ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ تَعَالَى قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ أَفَتَعْجِزُ مِنْ ابْتِدَاءِ بِهِ لَا مِنْ شَيْءٍ أَنْ يُعِيدَهُ بَعْدَ أَنْ يَبْلَى بَلِ ابْتِدَاؤُهُ أَصْعَبُ عِنْدَكُمْ مِنْ إِعَادَتِهِ

Allah<sup>-azwj</sup> Wanted from His<sup>-azwj</sup> Prophet<sup>-saww</sup> that he<sup>-saww</sup> debate the falsifier who said, 'How is it allowed that these bones be Revived and these are rotted away?' Allah<sup>-azwj</sup> the Exalted Said: **Say: He Who Brought them into existence at first (place) [36:79].** Would He<sup>-azwj</sup> be frustrated, the One<sup>-azwj</sup> who Initiated with it? There is none from the things if He<sup>-azwj</sup> Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

ثُمَّ قَالَ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَيَّ إِذَا كَمَنَّ النَّارُ الْخَاظَةُ فِي الشَّجَرَةِ الْأَخْضَرِ الرُّطْبِ وَ يَسْتَخْرِجُهَا فَعَرَفَكُمْ أَنَّهُ عَلَى إِعَادَةِ مَا بَلَى أَقْدَرُ

Then He<sup>-azwj</sup> Said: **Who has made for you the fire from the green tree [36:80].** i.e., when it was that He<sup>-azwj</sup> had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He<sup>-azwj</sup> is Making you understand that He<sup>-azwj</sup> is more Able upon Repeating what is decayed.

ثُمَّ قَالَ أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَ هُوَ الْخَلَّاقُ الْعَلِيمُ أَيَّ إِذَا كَانَ خَلْقَ السَّمَاوَاتِ وَ الْأَرْضِ أَعْظَمَ وَ أَبْعَدَ فِي أَوْهَامِكُمْ وَ قَدَرِكُمْ أَنْ تَقْدِرُوا عَلَيْهِ مِنْ إِعَادَةِ الْبَالِي

Then He<sup>-azwj</sup> Said: ***Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator [36:81]*** – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He<sup>-azwj</sup> would be Able upon it from Returning the decayed.

فَكَيْفَ جَوَزْتُمْ مِنَ اللَّهِ خَلْقَ هَذَا الْأَعْجَبِ عِنْدَكُمْ وَالْأَصْنَعِ لَدَيْكُمْ وَلَمْ تُجَوِّزُوا مِنْهُ مَا هُوَ أَسْهَلُ عِنْدَكُمْ مِنْ إِعَادَةِ الْبَالِي

So, how are you accepting from Allah<sup>-azwj</sup>, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?

قَالَ الصَّادِقُ ع فَهَذَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ لِأَنَّ فِيهَا قَطْعَ عُذْرِ الْكَافِرِينَ وَإِزَالَةَ شُبُهَاتِهِمْ:

Al-Sadiq<sup>-asws</sup> said: ‘So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts’.

وَأَمَّا الْجِدَالُ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ بِأَنْ تَجْحَدَ حَقًّا لَا يُمَكِّنُكَ أَنْ تَفَرِّقَ بَيْنَهُ وَبَيْنَ بَاطِلٍ مِنْ تَجَادُلِهِ وَإِنَّمَا تَدْفَعُهُ عَنْ بَاطِلِهِ بِأَنْ تَجْحَدَ الْحَقَّ فَهَذَا هُوَ الْمُحَرَّمُ لِأَنَّكَ مِثْلُهُ جَحَدَ هُوَ حَقًّا وَجَحَدْتَ أَنْتَ حَقًّا آخَرَ

And as for the debating which is other than best – (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So, this is from the Prohibited because you would be like him. Him fighting the truth, and you fighting against another truth’.

قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَفَجَادَلَ رَسُولُ اللَّهِ ص

A man stood up to him<sup>-asws</sup> and said: ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Did Rasool-Allah<sup>-saww</sup> (ever) debate?’

فَقَالَ الصَّادِقُ ع مَهْمَا ظَنَنْتَ بِرَسُولِ اللَّهِ ص مِنْ شَيْءٍ فَلَا تَنْظُرْ بِهِ مُخَالَفَةَ اللَّهِ أَوْ لَيْسَ اللَّهُ تَعَالَى قَالَ وَجَادَلُهُم بِالَّتِي هِيَ أَحْسَنُ وَ قَالَ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ لِمَنْ ضَرَبَ اللَّهُ مَثَلًا

Al-Sadiq<sup>-asws</sup> said: ‘Slow down! Whatever you think of Rasool-Allah<sup>-saww</sup> from anything, do not think with him<sup>-saww</sup> being in opposition to Allah<sup>-azwj</sup>. And hasn’t Allah<sup>-azwj</sup> Said: ***and have disputations with them by that which is best [16:125]***? And He<sup>-azwj</sup> Said: ***Who has made for you the fire from the green tree [36:80]***, for the one from whom Allah<sup>-azwj</sup> Struck an example.

أَفَتَنْظُرُ أَنْ رَسُولَ اللَّهِ ص خَالَفَ مَا أَمَرَهُ اللَّهُ بِهِ فَلَمْ يُجَادِلْ بِمَا أَمَرَهُ اللَّهُ وَ لَمْ يُخْبِرْ عَنِ اللَّهِ بِمَا أَمَرَهُ أَنْ يُخْبِرَ بِهِ.

Do you think that Rasool-Allah<sup>-saww</sup> would oppose whatever Allah<sup>-azwj</sup> Commands him<sup>-saww</sup>, and he<sup>-saww</sup> did not debate with what Allah<sup>-azwj</sup> had Commanded him<sup>-saww</sup> with, and did not inform on behalf of Allah<sup>-azwj</sup> with what He<sup>-azwj</sup> had been Commanded to inform with?<sup>786</sup>

<sup>786</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 6

وَرَوَى أَبُو عَمْرِو الْكَلْبِيُّ بِإِسْنَادِهِ عَنْ عَبْدِ الْأَعْلَى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَعْيبُونَ عَلَيَّ بِالْكَلَامِ وَ أَنَا أَكَلِمُ النَّاسِ

And it is reported by Abu Amro Al Kashi, by his chin from Abdul A'ala who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The people are faulting upon me with the speech while I tend to speak to the people'.

فَقَالَ أَمَّا مِثْلُكَ مَنْ يَقَعُ ثُمَّ يَطِيرُ فَنَعَمْ وَ أَمَّا مَنْ يَقَعُ ثُمَّ لَا يَطِيرُ فَلَا.

He<sup>-asws</sup> said: 'As for the likes of you is one who falls, then flies, so yes (he can debate), and as for the one who falls then cannot fly, so no!' (i.e., he should not debate)<sup>787</sup>

وَرُوِيَ أَيْضاً بِإِسْنَادِهِ عَنِ الطَّيَّارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَّغْنِي أَنَّكَ كَرِهْتَ مُنَاطَرَةَ النَّاسِ

And it is reported as well by his chain from Al Tayyar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'It has reached me that you<sup>-asws</sup> dislike (us) debating the people'.

فَقَالَ أَمَّا مِثْلُكَ فَلَا يَكْرَهُ مِنْ إِذَا طَارَ يُحْسِنُ أَنْ يَقَعَ وَ إِنْ وَقَعَ يُحْسِنُ أَنْ يَطِيرَ فَمَنْ كَانَ هَكَذَا لَا نَكْرَهُهُ.

He<sup>-asws</sup> said: 'As for the likes of you, so he should not dislike it one when he flies excellently, that he falls, and if he falls, he is excellent in flying (again). The one who were to be like this, we<sup>-asws</sup> do not dislike it (for him to engage in debate)'.<sup>788</sup>

وَبِإِسْنَادِهِ أَيْضاً عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا فَعَلَ ابْنُ الطَّيَّارِ

And by his chain as well, from Hisham Bin Al Hakam who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'What happened with Ibn Al-Tayyar?'

قَالَ قُلْتُ مَاتَ قَالَ رَحِمَهُ اللَّهُ وَ لَقَاهُ نَصْرَةٌ وَ سُوراً فَقَدْ كَانَ شَدِيدَ الْخُصُومَةِ عَنَّا أَهْلَ الْبَيْتِ.

He (the narrator) said, 'I said, 'He died'. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> has Mercy on him, may he receive the bliss and happiness. He used to be of intense disputing on our<sup>-asws</sup> behalf, People<sup>-asws</sup> of the Household'.<sup>789</sup>

وَبِإِسْنَادِهِ أَيْضاً عَنْ أَبِي جَعْفَرٍ الْأَخْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا فَعَلَ ابْنُ الطَّيَّارِ فَقُلْتُ تُؤَيِّ قَالَ رَحِمَهُ اللَّهُ أَدْخَلَ اللَّهُ عَلَيْهِ الرَّحْمَةَ وَ النَّصْرَةَ فَإِنَّهُ كَانَ يُخَاصِمُ عَنَّا أَهْلَ الْبَيْتِ.

And by his chain as well, from Abu Ja'far Al Ahowl,

'From Abu Abdullah<sup>-asws</sup> having said: 'What happened to Ibn Al-Tayyar?' I said, 'He passed away'. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on him! May Allah<sup>-azwj</sup> Enter the Mercy and the

<sup>787</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 7 a

<sup>788</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 7 b

<sup>789</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 7 c

bliss upon him, for he used to be a contender on our<sup>-asws</sup> behalf, People<sup>-asws</sup> of the Household”.<sup>790</sup>

و بِإِسْنَادِهِ أَيْضاً عَنْ نَصْرِ بْنِ الصَّبَّاحِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ يَا عَبْدَ الرَّحْمَنِ كَلِّمْ أَهْلَ الْمَدِينَةِ فَإِنِّي أَحِبُّ أَنْ يُرَى فِي رِجَالِ الشَّيْعَةِ مِثْلُكَ.

And by his chain as well, from Nasr Bin Al Sabbah who said,

‘Abu Abdullah<sup>-asws</sup> had said to Abdul Rahman Bin Al-Hajjaj: ‘O Abdul Rahman! Speak to the people of Al-Medina, for I<sup>-asws</sup> would love to seek the likes of you among the Shia men”.<sup>791</sup>

و بِإِسْنَادِهِ أَيْضاً عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ: ذُكِرَ لِأَبِي الْحُسَيْنِ ع أَصْحَابُ الْكَلَامِ فَقَالَ أَمَّا ابْنُ حَكِيمٍ فَدَعُوهُ.

And by his chain as well, from Muhammad Bin Hakeem who said,

‘The companions of speech were mentioned to Abu Al-Hassan<sup>-asws</sup>. He<sup>-asws</sup> said: ‘As for Ibn Hakeem, invite him!’<sup>792</sup>

8- كَأ، الكافي علي بن إبراهيم عن صالح بن السند عن جعفر بن بشير عن عمار بن مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُنَارِئَنَّ خَلِيماً وَ لَا سَفِيهاً فَإِنَّ الْخَلِيماً يَقْلِبُكَ وَ السَّفِيهَةُ يُؤْذِيكَ.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Ammar Bin Marwan who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Neither have bitter arguments with a lenient one nor a foolish one, for the lenient will belittle you (overcome you), and the foolish will hurt you”.<sup>793</sup>

9- كَأ، الكافي علي بن أبيه عن ابن أبي عمير عن الحسن بن عطية عن عمر بن يزيد عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا كَادَ جَبْرِئِيلُ يَأْتِينِي إِلَّا قَالَ يَا مُحَمَّدُ اتَّقِ شَحْنَاءَ الرِّجَالِ وَ عَدَاوَتَهُمْ.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiya, from Umar Bin Yazeed,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> had not come to me<sup>-saww</sup> except he<sup>-as</sup> had said: ‘O Muhammad<sup>-saww</sup>! Fear the resentment of the people and their enmity”.<sup>794</sup>

10- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْكِنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ جَبْرِئِيلُ عَ لِلنَّبِيِّ ص إِنَّاكَ وَ مُلَاخَاةُ الرِّجَالِ.

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Hassan Bin Al Husayn Al Kindy,

<sup>790</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 7 d

<sup>791</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 7 e

<sup>792</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 7 f

<sup>793</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 8

<sup>794</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 9

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Jibraeel<sup>-as</sup> said to the Prophet<sup>-saww</sup>: ‘Beware of quarrelling with the people’’.<sup>795</sup>

11- كا، الكافي عنه عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِيَّاكُمْ وَ الْمُشَارَةَ فَإِنَّهَا تُورِثُ الْمَعْرَةَ وَ تُظْهِرُ الْعَوْرَةَ.

(The book) ‘Al Kafi’ – From him, from Usman Bin Isa, from Abdul Rahman Bin Sayaba,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Beware of the disputes for these inherit the loss of respect and reveal the vulnerability’’.<sup>796</sup>

12- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ حُبُوبٍ عَنْ غُنْبَسَةَ الْعَايِدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِيَّاكُمْ وَ الْحُصُومَةَ فَإِنَّهَا تَشْغَلُ الْقُلُوبَ وَ تُورِثُ الْفِقَاقَ وَ تَكْسِبُ الضَّعَائِفَ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Anbasa and Al Aabid,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Beware of the disputes for these pre-occupy the heart, and inherit the hypocrisy, and earn the grudges’’.<sup>797</sup>

13- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَتَانِي جَبْرِئِيلُ قَطُّ إِلَّا وَعَظَنِي فَأَجِرْ قَوْلِي لِي إِيَّاكَ وَ مُشَارَةَ النَّاسِ فَإِنَّهَا تَكْشِفُ الْعَوْرَةَ وَ تَذْهَبُ بِالْعِزِّ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Mihran, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> did not come to me<sup>-saww</sup> at all except he<sup>-as</sup> advised me<sup>-as</sup>, so the last of his<sup>-as</sup> words to me<sup>-as</sup> would be: ‘Beware of disputing the people, for these uncover the bareness and go away with the honour’’.<sup>798</sup>

14- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَا عَهَدَ إِلَيَّ جَبْرِئِيلُ فِي شَيْءٍ مَا عَهَدَ إِلَيَّ فِي مُعَادَاةِ الرِّجَالِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahi, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> did not pact with me<sup>-saww</sup> regarding anything (like) what he<sup>-as</sup> pledged to me<sup>-as</sup> regarding animosity of the men’’.<sup>799</sup>

15- كا، الكافي عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ زَرَعَ الْعَدَاوَةَ حَصَدَ مَا بَدَّرَ.

<sup>795</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 10

<sup>796</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 11

<sup>797</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 12

<sup>798</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 13

<sup>799</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 14

(The book) 'Al Kafi' – from a number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, raising it, said,

'Abu Abdullah<sup>-asws</sup> said: 'One who cultivates the enmity will reap what he had sown'.<sup>800</sup>

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<sup>800</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 15