

The Best Advice

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This text is a collection of pieces of wisdom from Prophet Muhammad (S), Imam Ali (‘a), Imam Sadiq (‘a), Imam Kazim (‘a), Prophet Jesus (‘a). The topics that are covered are, among others: basic manners, moral values, social and personal behaviour, problem handling and how to live in this world in a way that pleases our Creator.

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[Ethics](#) [5]

[Morality](#) [6]

Dedication

Most Beloved Messengers and Imams!

Thank you. I thank God for you. Thank you for all the suffering and pain you endured for me.

Thank you for all the insults you took; thank you for all the blows you sustained; thank you for all the tireless hours you spent bringing this beautiful faith to me.

I am so blessed to be a believer, and I thank God for that immense gift.

I love you excessively much to belittle your struggle for the faith. I love you so much, O Friends of God.

I love you so much.

About The Author

A Brief Biography of Sheikh Abolfazl Sabouri (Born in 1980 in Iran):

- Graduate of Elmiyeh seminary in Qom with more than 15 years of study and research. (He Actively participated in courses offered by Grand Ayatollah Jawadi Amoli, Grand Ayatollah Sobhani, Grand Ayatollah Zanjani, Grand Ayatollah Bahjat, and Grand Ayatollah seyyed Kamal Haydari).
- Professor of Tafsir, Theology, and Jurisprudence in Elmiyeh Seminary of Qom and in Payame Noor and Kurdistan Universities
- There are hundreds of students who participated in courses offered by him in different universities

- M.A in Jurisprudence and Islamic Studies
- Propagating Experiences:
 - Participation and giving lectures in number of religious meetings in different masjids and universities in Iran, religious meetings in Poland (Warsaw) and in New Zealand (Auckland)
 - Administer of Research Group in Al-Murtaza Institute Researcher in Religious Issues and in Commentary of Qur'an
- Author of Some Published and Non-Published Books and Articles (in Persian and in English)

Introduction

“Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best.” (Qur'an; 16: 125).

Most of us, at some point in our lives, have heard a great piece of advice about life. Perhaps it is something from your mother or father, a grandparent, a mentor, a friend, something you have read — a piece of advice that has stayed with you and has helped you in finding love, understanding life or staying in peace. It is the kind of advice that you repeat to yourself during difficult moments, or find yourself re-telling your friends.

In this book, I tried to collect more of these great pieces of advice, which are not just good but are the best advice, pieces of wisdom or guidance of the best creatures of God. Therefore, this book is for all those who are in need of advice to have a good life.

I compiled it all and it has turned out to be a complete life growth technique that surely works; that is if you are ready to change. If you want to stop hurting, being angry, get over your addictions, then this is your answer. If you really want to change yourself into what you thought you could only envy in others, this book can do it.

You can stay the way you are or you can do the work and learn the skills to make whatever changes you want in yourself and your life. This is all about "self-growth," "life skills" and meeting the challenges of life.

This book, which contains some of the great advice of Prophet Muhammad, some of his pure progeny and Jesus Christ (peace be upon them) to their best companions, will provide you the guidance, teachings, and maxims that you need to enliven your heart and to change your life to a blessed happy

life¹.

¹ . Allusion to the Qur'an:

“Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did” (16:97).

Advice Of The Prophet

The following are the maxims, exhortatory instructions, and words of wisdom that are related to the Prophet Mohammed (peace be upon him and his pure progeny).

To Imam Ali

To Imam Ali (peace be upon him)¹

Conviction

إِنَّ مِنَ الْيَقِينِ أَنْ لَا تُرْضِيَ أَحَدًا بِسَخَطِ اللَّهِ وَ لَا تَحْمَدَ أَحَدًا بِمَا آتَاكَ اللَّهُ وَ لَا تَذُمَّ أَحَدًا عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ فَإِنَّ
الرِّزْقَ لَا يَجْرُهُ حِرْصٌ حَرِيصٍ وَ لَا تَصْرِفُهُ كَرَاهَةٌ كَارِهِ.

To avoid pleasing anyone and discontenting God, thanking anyone for a favor that God has given to you, and reproaching anyone for something that God has not given to you — these are parts of the conviction. The sustenance cannot be obtained through (any sort of) niggardliness and will not be ceased when someone hates it.

Better than the Intellect

يَا عَلِيُّ إِنَّهُ لَا فَقْرَ أَشَدَّ مِنَ الْجَهْلِ وَ لَا مَالَ أَعْوَدُ مِنَ الْعَقْلِ وَ لَا وَحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ وَ لَا مَظَاهِرَةَ أَحْسَنُ مِنَ
الْمُشَاوَرَةِ وَ لَا عَقْلَ كَالْتَدْبِيرِ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ وَ لَا عِبَادَةَ كَالْتَفَكُّرِ.

No poverty is harsher than ignorance, no fortune better than the intellect, no loneliness drearier than pride, no victory like counseling, no intellect like moderation, no lineage like good manners, and no worship like pondering (over things).

Tell the Truth

عَلَيْكَ بِالصِّدْقِ وَ لَا تَخْرُجْ مِنْ فِيكَ كَذِبَةً أَبَدًا وَ لَا تَجْتَرِئَنَّ عَلَى خِيَانَةِ أَبَدًا.

Keep up saying the truth. Your mouth should never utter any single lie. Never approach any treason.

For Religion

اِبْذُلْ مَالَكَ وَ نَفْسَكَ دُونَ دِينِكَ.

Sacrifice your property and soul for the sake of your religion.

The Wealthiest Person

مَنْ قَنِعَ بِمَا رَزَقَهُ اللَّهُ فَهُوَ مِنْ أَغْنَى النَّاسِ.

The wealthiest of people is he who satisfies himself with that which God has given to him.

The High Moral Standards

ثَلَاثٌ مِنْ مَكَارِمِ الْأَخْلَاقِ تَصِلُ مَنْ قَطَعَكَ وَ تُعْطِي مَنْ حَرَمَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ.

Three characters are the high moral standards: they are to regard him who ruptured his relations with you, give him who deprived you (of his bestowals), and pardon him who wronged you.

Three Redeemer

ثَلَاثٌ مُنْجِيَّاتٌ تَكْفِي لِسَانَكَ وَ تَبْكِي عَلَى خَطِيئَتِكَ وَ يَسْعُكَ بَيْتُكَ.

Three matters save you: (They are) to control your tongue (stop saying obscene language or stop reviling at people), to weep for your sins, and to stay your home (and disconnect the evil people).

The Masters of Deeds

سَيِّدُ الْأَعْمَالِ ثَلَاثٌ خِصَالٌ إِنْصَافُكَ النَّاسَ مِنْ نَفْسِكَ وَ مُسَاوَاةُ [مُؤَاسَاةُ] الْأَخِ فِي اللَّهِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ.

Three characters are the masters of deeds: they are to treat people fairly, justify your friends, and to praise God under any condition.

The God's Guest

رَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ فَهُوَ زَوْرُ اللَّهِ وَ حَقُّ عَلَى اللَّهِ أَنْ يُكْرِمَ زَوْرَهُ وَ يُعْطِيَهُ مَا سَأَلَ.

A man who visits his faithful brother² for God's sake is certainly God's guest, and it is incumbent upon God to honor His guests and satisfy their needs.

Deeds that are Nil

ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ وَ عِلْمٌ يَرُدُّ بِهِ جَهْلَ السَّفِيهِ وَ عَقْلٌ يَدَارِي بِهِ النَّاسَ.

The deeds of those who do not enjoy the following three characters are nil: piety that impedes against committing acts of disobedience to God the Glorified the Majestic, knowledge that protects against the ignorance of the foolish ones, and an intellect that helps in associating with people courteously.

Under the Shade of the Throne

ثَلَاثَةٌ تَحْتَ ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ رَجُلٌ أَحَبَّ لِأَخِيهِ مَا أَحَبَّ لِنَفْسِهِ وَ رَجُلٌ بَلَغَهُ أَمْرٌ فَلَمْ يَتَقَدَّمْ فِيهِ وَ لَمْ يَتَأَخَّرْ حَتَّى يَعْلَمَ أَنَّ ذَلِكَ الْأَمْرَ لِلَّهِ رِضًا أَوْ سَخَطًا وَ رَجُلٌ لَمْ يَعْصِ أَخَاهُ بِعَيْبٍ حَتَّى يُصْلِحَ ذَلِكَ الْعَيْبَ مِنْ نَفْسِهِ فَإِنَّهُ كُلَّمَا أَصْلَحَ مِنْ نَفْسِهِ عَيْبًا بَدَأَ لَهُ مِنْهَا آخَرٌ وَ كَفَى بِالْمَرْءِ فِي نَفْسِهِ شُغْلًا.

Three men will be stood under the shade of the (Divine) Throne on the Day of Resurrection. They are a man who likes for his friend whatever he likes for himself; a man who stops doing anything before he realizes whether it pleases or displeases God; and a man who does not find fault with his friends before he himself gets rid of that fault.

A man will find a new fault with himself whenever he gets rid of one. It is sufficient for a man to engage with himself.

Weeping Eyes

كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَ أَعْيُنٍ عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ وَ عَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ.

Except three, every eye will be weeping on the Day of Resurrection. These three are an eye that spent a

night sleeplessly for God's sake, an eye that is lowered before what God has prohibited to gaze, and an eye that shed tears due to fearing God.

Blessed Face

طُوبَى لِمَنْ نَظَرَ اللَّهَ إِلَيْهَا تَبْكِي عَلَى ذَنْبٍ لَمْ يَطْلُعْ عَلَى ذَلِكَ الذَّنْبِ أَحَدٌ غَيْرُ اللَّهِ.

Blessed be the face (of an individual) that God notices (him) weeping for a sin, which no one has seen except Him.

Discommmended Truth

ثَلَاثٌ يَقْبَحُ فِيهِنَّ الصَّدَقُ النَّمِيمَةُ وَإِخْبَارُكَ الرَّجُلَ عَنْ أَهْلِهِ بِمَا يَكْرَهُ وَتَكْذِيبُكَ الرَّجُلَ عَنِ الْخَيْرِ

Truth is discommended in three situations; in states of tale bearing, informing the husband of what he does not like to hear about his wife, and telling the falsity of a speech of goodness.

Perfect Islam

أَرْبَعٌ مَنْ يَكُنْ فِيهِ كَمَلُ إِسْلَامِهِ الصِّدْقُ وَ الشُّكْرُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ

Those who keep these four characters enjoy perfect Islam. These characters are honesty, thankfulness, modesty, and good manners.

The Present Richness

قَلَّ طَلَبُ الْحَوَائِجِ مِنَ النَّاسِ هُوَ الْغِنَى الْحَاضِرُ وَكَثُرَتْ الْحَوَائِجُ إِلَى النَّاسِ مَذَلَّةٌ وَهُوَ الْفَقْرُ الْحَاضِرُ

The fewness of asking from people is surely the present richness. To ask from people frequently is surely humility and the present poverty.

The Showy

لِلْمُرَأَى ثَلَاثُ عَلَامَاتٍ يَنْشِطُ إِذَا كَانَ عِنْدَ النَّاسِ

The showy has three characteristics: he activates among people, he becomes lazy when he is alone, and he desires to be praised in all states.

Signs of Unhappiness

أَرْبَعُ خِصَالٍ مِنَ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسَاوَةُ الْقَلْبِ وَ بَعْدُ الْأَمَلِ وَ حُبُّ الدُّنْيَا

Four characters are signs of unhappiness: they are solidity of the eye, hardheartedness, long desire, and fondness of the worldly pleasures.

The Evilest People

شَرُّ النَّاسِ مَنْ لَا يَغْفِرُ الذَّنْبَ وَ لَا يُقِيلُ الْعَثْرَةَ. شَرٌّ مِنْ ذَلِكَ مَنْ لَا يُؤْمِنُ شَرَّهُ وَ لَا يُرْجَى خَيْرُهُ

The evilest people are those who never forgive and never overlook. Worse than these people are those, whose evil is not secured and good is not expected from them.

Telling Untruth

إِيَّاكَ وَ الْكَذِبَ فَإِنَّ الْكَذِبَ يُسَوِّدُ الْوَجْهَ ثُمَّ يُكْتَبُ عِنْدَ اللَّهِ كَذَاباً وَ اعْلَمْ أَنَّ الصِّدْقَ مُبَارَكٌ وَ الْكَذِبُ مَشْنُومٌ

Beware of telling untruth; for it blackens the face then the teller of lies will be recorded with God as liar. You should know that honesty is blessed and lie is ill omened.

Swear by God

لَا تَحْلِفْ بِاللَّهِ كَاذِباً وَ لَا صَادِقاً مِنْ غَيْرِ ضَرُورَةٍ وَ لَا تَجْعَلِ اللَّهَ عُرْضَةً لِيَمِينِكَ فَإِنَّ اللَّهَ لَا يَرْحَمُ وَ لَا يَرَعَى مَنْ حَلَفَ بِاسْمِهِ كَاذِباً

Do not swear by God whether you say the truth or not except in cases of emergency. Do not make God the subject of your oath, for God will never keep or compassionate him who swears by His Name falsely.

Good Manners

أَحْسِنْ خُلُقَكَ مَعَ أَهْلِكَ وَ جِيرَانِكَ وَ مَنْ تَعَاشِرُ وَ تُصَاحِبُ مِنَ النَّاسِ تُكْتَبُ عِنْدَ اللَّهِ فِي الدَّرَجَاتِ الْعُلَى

Show good manners to your folks, neighbors, associates, and friends, so that God will record the highest grades for you.

مَا كَرِهَتْهُ لِنَفْسِكَ فَاكْرَهُ لِعَيْرِكَ وَمَا أَحَبَّبَتْهُ لِنَفْسِكَ فَأَحْبِبْهُ لِأَخِيكَ تَكُنْ عَادِلًا فِي حُكْمِكَ مُقْسِطًا فِي عَدْلِكَ مُحِبًّا فِي أَهْلِ السَّمَاءِ مُؤَدُّوْدًا فِي صُدُورِ أَهْلِ الْأَرْضِ.

You should dislike for others whatever you dislike for yourself and like for them whatever you like for yourself. This will make you a just arbitrator and a fair judge. Furthermore, the inhabitants of the heavens will favor you and the inhabitants of the earth will love you.

To His Companion, Abu Dharr

To His Companion, Abu Dharr³

Abu Dharr narrated, “I entered one day in the midday in the presence of the Messenger of God (peace be upon him and his pure progeny) in the mosque. I did not see anyone at all in the mosque except the Messenger of God (peace be upon him and his pure progeny) and Ali (peace be upon him) who was sitting by his side, so I took the opportunity of the emptiness of the mosque (to approach the Prophet).

I said, “Oh Messenger of God, by my father and mother, please advise me with such advice that God will benefit me by it.”

The Messenger of God replied, “Yes, and how noble you are O, Abu Dharr! Most surely, you are from us, and I am giving you advise so remember it, for surely it is the collection of (all) the paths of goodness.

Surely if you memorize them and put them into practice, it will be so useful for you in this world and in the Hereafter.”⁴

Worship God

Worship God as if you see Him and if you were not seeing Him (you must understand that) surely He sees you. Know that the first of worship of God is gnosis, for He is surely the first before every other thing, so there is nothing before Him, the single most without any second, the continuing but not to an end.

He is the Creator of the heavens and earth and whatever is in them and between them and He is the Subtle, the Aware, and He has power over all things. (The second most important factor in the worship of God is) belief in me and acknowledgment that God sent me to all of humanity as a bearer of glad tidings, a warner, a caller (of people) to God by His permission an illuminating torch of light.

اعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ وَاعْلَمْ أَنَّ أَوَّلَ عِبَادَةِ اللَّهِ الْمَعْرِفَةُ بِهِ فَهُوَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ فَلَا شَيْءَ قَبْلَهُ وَالْفَرْدُ فَلَا ثَانِي لَهُ وَالْبَاقِي لَا إِلَى غَايَةٍ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِمَا وَمَا بَيْنَهُمَا مِنْ شَيْءٍ وَهُوَ اللَّهُ اللَّطِيفُ الْخَبِيرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثُمَّ الْإِيمَانُ بِي وَالْإِقْرَارُ بِأَنَّ اللَّهَ تَعَالَى أَرْسَلَنِي إِلَى كَافَّةِ النَّاسِ بِشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ثُمَّ حُبُّ أَهْلِ بَيْتِي الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا

(The third most important factor in God's worship is) the love of the people of my house, those from whom God has removed (from them) every impurity and purified them a perfect purification⁵.

Health and Wealth

There are two blessings seriously taken for granted (misused) by mankind, health and spare time.

نِعْمَتَانِ مَعْبُودُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ. اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ.

Take advantage of five things before five things seize you; your youth before your old age, your health before your sickness, your wealth before your poverty, your spare time before your being busy and your life before your death.

Beware of Procrastination

Beware of procrastination, for you are (in) today and not (in) tomorrow. If there is a tomorrow for you, be then as you are today. If there is not a tomorrow for you, you will not regret the opportunity you missed today.

How many a person there is who has met a day he did not complete! How many a waiter there is of tomorrow who does not find it!

إِيَّاكَ وَالتَّسْوِيفَ بِعَمَلِكَ فَإِنَّكَ بِيَوْمِكَ وَلَسْتَ بِمَا بَعْدَهُ فَإِنْ يَكُنْ غَدًا لَكَ فَكُنْ فِي الْغَدِ كَمَا كُنْتَ فِي الْيَوْمِ وَإِنْ لَمْ يَكُنْ غَدًا [غَدًا لَكَ] لَمْ تَتَذَمَّ عَلَى مَا فَرَطْتَ فِي الْيَوْمِ. كَمْ مِنْ مُسْتَقْبِلٍ يَوْمًا لَا يَسْتَكْمِلُهُ وَ مُنْتَظِرٍ غَدًا لَا يَبْلُغُهُ. لَوْ نَظَرْتَ إِلَى الْأَجَلِ وَ مَسِيرِهِ لَأَبْغَضْتَ الْأَمَلَ وَ غُرُورَهُ.

Had you know the exact period of time you will live and realize your fate, you would hate the desire and its deception.

Be as a Passenger

Be in the world as if you are a stranger or like one simply passing by as in a journey and count yourself as among the people of the graves.

كُنْ كَأَنَّكَ فِي الدُّنْيَا غَرِيبٌ أَوْ كَعَابِرِ سَبِيلٍ وَ عُدَّ نَفْسَكَ مِنْ أَصْحَابِ الْقُبُورِ يَا أَبَا ذَرٍّ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ وَ خُذْ مِنْ صِحَّتِكَ قَبْلَ سُقْمِكَ وَ مِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ فَإِنَّكَ لَا تَدْرِي مَا أَسْمُكَ غَدًا.

When you wake up in the morning do not talk to yourself about tonight and when night has come do not worry of the morning for surely you do not know what your state will be tomorrow.

The Importance of Time

كُنْ عَلَى عُمْرِكَ أَشَحَّ مِنْكَ عَلَى دِرْهِمِكَ وَ دِينَارِكَ.

Be greedier, in terms of your time (life span) more than of your gold and silver coins (wealth).

Taking Advantage of Knowledge

إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ عَالِمٌ لَا يَنْتَفَعُ بِعِلْمِهِ وَ مَنْ طَلَبَ عِلْمًا لِيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ. مَنْ ابْتَغَى الْعِلْمَ لِيُخْدَعَ بِهِ النَّاسُ لَمْ يَجِدْ رِيحَ الْجَنَّةِ.

Indeed the worst of human in position with God on the Day of Judgment is the one who did not take advantage of his knowledge. The one, who seeks knowledge in order to divert people's attention towards himself or seeks knowledge to deceive by it others, will surely not smell the fragrance of Paradise.

إِذَا سُئِلْتَ عَنْ عِلْمٍ لَا تَعْلَمُهُ فَقُلْ لَا أَعْلَمُهُ تَنْجَ مِنْ تَبِعَتِهِ وَ لَا تُفْتِ بِمَا لَا عِلْمَ لَكَ بِهِ تَنْجَ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ.

When you are asked of some knowledge that you do not know, say, “I do not know” then you will be saved of its consequences. Do not follow that of which you have no knowledge then you will be saved from the wrath of God on the Day of Judgment.

يَطْلُعُ قَوْمٌ مِنْ أَهْلِ الْجَنَّةِ عَلَى قَوْمٍ مِنْ أَهْلِ النَّارِ فَيَقُولُونَ مَا أَدْخَلَكُمُ النَّارَ وَ قَدْ دَخَلْنَا الْجَنَّةَ بِتَأْدِيبِكُمْ وَ تَعْلِيمِكُمْ فَيَقُولُونَ إِنَّا كُنَّا نَأْمُرُ بِالْخَيْرِ وَ لَا نَفْعَلُهُ.

There will be a day when a group of people of Paradise will be over a group of people of Hell and they will say, “What has made you enter hell-fire? For surely we entered paradise by you teaching us and your disciplining (educating) us!” They will say, “We used to bid others to do good while we ourselves did not do it.”

You Reap What You Sow

إِنَّكَ فِي مَمَرِ اللَّيْلِ وَالنَّهَارِ فِي آجَالٍ مَنقُوصَةٍ وَأَعْمَالٍ مَحْفُوظَةٍ وَالْمَوْتُ يَأْتِي بَغْتَةً وَمَنْ يَزْرَعُ خَيْرًا يُوْشِكُ أَنْ يَحْصُدَ خَيْرًا وَمَنْ يَزْرَعُ شَرًّا يُوْشِكُ أَنْ يَحْصُدَ نَدَامَةً وَلِكُلِّ زَارِعٍ مِثْلُ مَا زَرَعَ.

Indeed, you are in the passing of night and day where life is short, deeds are recorded, and death comes suddenly. Whoever sows good is on the verge of reaping good and whoever sows evil is on the verge of reaping regret. The sower went out to sow his seed.

Sin

Indeed, when God wishes good for a servant, He puts his sins before his eyes (to remember them and repent) and committing sin will be difficult for him.

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَرَادَ بِعَبْدٍ خَيْرًا جَعَلَ ذُنُوبَهُ بَيْنَ عَيْنَيْهِ مُمْتَلَةً وَالْإِثْمَ عَلَيْهِ تَقَبُّلاً وَبَيَّلاً. لَا تَنْظُرْ إِلَى صِغَرِ الْخَطِيئَةِ وَلَكِنْ انْظُرْ إِلَى مَنْ عَصَيْتَهُ.

Do not look at the smallness of the sin but look at the one you disobeyed.

Sin and Sustenance

إِنَّ الرَّجُلَ لَيُحْرَمُ رِزْقُهُ بِالذَّنْبِ يُصِيبُهُ.

Indeed, man's sustenance is prohibited (from reaching him) because of a sin he commits.

Guard Your Tongue

دَعْ مَا لَسْتَ مِنْهُ فِي شَيْءٍ فَلَا تَنْطِقْ بِمَا لَا يَعْنِيكَ وَ اخْزَنْ لِسَانَكَ كَمَا تَخْزُنُ وَرِقَّكَ.

Leave that which you have nothing to do with and is not related to you. Do not speak of that which does not concern you, and guard your tongue as you guard your money.

Prayer

إِنَّكَ مَا دُمْتَ فِي الصَّلَاةِ فَإِنَّكَ تَفْرَعُ بَابَ الْمَلِكِ الْجَبَّارِ وَمَنْ يُكْثِرْ قَرَعَ بَابِ الْمَلِكِ يُفْتَحَ لَهُ.

Indeed, as long as you are praying, you are knocking on the door of the Great King, and whoever knocks much on the door of the King it will be opened for him.

مَا مِنْ مُؤْمِنٍ يَقُومُ مُصَلِّياً إِلَّا وَكَلَّ بِهِ مَلَكٌ يُنَادِي يَا ابْنَ آدَمَ لَوْ تَعْلَمُ مَا لَكَ فِي الصَّلَاةِ وَمَنْ تُنَاجِي مَا انْفَتَلَتْ

When a believer is praying an angel is appointed for him that calls out, “Oh son of Adam, if you knew what there is for you in prayer and who you are calling, you would not turn away.

The Believer in this World

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ وَ مَا أَصْبَحَ فِيهَا مُؤْمِنٌ إِلَّا حَزِيناً فَكَيْفَ لَا يَحْزَنُ الْمُؤْمِنُ وَ لَيْلَقَيْنَ أَعْرَاضاً وَ مُصِيبَاتٍ وَ أُمُوراً تَغِيظُهُ وَ لِيُظْلَمَنَّ فَلَا يُنْتَصَرُ. يَبْتَغِي ثَوَاباً مِنَ اللَّهِ تَعَالَى فَلَا يَزَالُ حَزِيناً حَتَّى يُفَارِقَهَا فَإِذَا فَارَقَهَا أَفْضَى إِلَى الرَّاحَةِ وَ الْكَرَامَةِ.

This world is the prison of the believer and the paradise of the unbeliever. No believer wakes up but is grieved in it. How can he not be grieved while he shall meet sicknesses, hardships, and matters, which will anger him, and he will be wronged and will not be helped.

He seeks reward from God and continues to be in grief (in it) until he departs from this world. When he departs from it, he attains to comfort and honor.

Holy Grief

مَا عُبِدَ اللَّهُ عَزَّ وَ جَلَّ عَلَى مِثْلِ طُولِ الْحُزْنِ

God the Almighty has not been worshipped with a thing like that of long grief (of separation from God).

مَنْ اسْتَطَاعَ أَنْ يَبْكِيَ فَلْيَبْكِ وَ مَنْ لَمْ يَسْتَطِعْ فَلْيُشْعِرْ قَلْبَهُ الْحُزْنَ. إِنَّ الْقَلْبَ الْقَاسِيَ بَعِيدٌ مِنَ اللَّهِ تَعَالَى وَ لَكِنْ لَا يَشْعُرُونَ.

Whoever is able to cry let him cry (out of reverence for God). Whoever is not able to cry then let him have his heart feel sadness (due to separation from God). Indeed, the hard heart is far from God, but they do not realize.

Hope without Action

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ وَ الْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ وَ هَوَاهَا وَ تَمَنَّى عَلَى اللَّهِ عَزَّ وَ جَلَّ الْأَمَانِيَّ

Smart is the one who subjugates himself and acts for that which is after death, and weak is the one who follows his self and its caprice and then expects Almighty God so many desires.

The Reality of this World

By Him in whose hand the soul of Muhammad is, if the world was equal, with God, to that of a wing of a fly, the unbeliever would not even get from it a glass of water.

The world is cursed and is cursed what is in it except that by which God's pleasure is sought.

وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ الدُّنْيَا كَانَتْ تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ أَوْ ذُبَابٍ مَا سَقَى الْكَافِرَ مِنْهَا شَرْبَةً مِنْ مَاءٍ.
إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا مَا ابْتُغِيَ بِهِ وَجْهَ اللَّهِ

Indeed, God, revealed to my brother Jesus (peace be upon him), “Oh Jesus! Do not love the world for surely I do not love it and love the Hereafter for surely it is the house of return.”

Faith

مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنَ الْإِيمَانِ بِهِ وَ تَرَكَ مَا أَمَرَ بِتَرْكِهِ

There is nothing more loveable to God than faith in Him and abandoning of that which He ordered to be abandoned.

To Abstain in the World

إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِعَبْدٍ خَيْرًا فَقَهَّهْ فِي الدِّينِ وَ زَهَّدْهُ فِي الدُّنْيَا وَ بَصَّرْهُ بِعُيُوبِ نَفْسِهِ

When God wants good for a servant He gives him understanding in religion, makes him abstemious in the world, and makes him to see his own faults.

مَا زَهَدَ عَبْدٌ فِي الدُّنْيَا إِلَّا أَنْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ بِعُيُوبِ الدُّنْيَا وَ دَوَائِهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

No servant abstains in the world but God causes wisdom to grow in his heart, and causes his tongue to utter it, and gives him insight of the faults of the world and its sickness and its cure and causes him to leave from it safely into the abode of peace.

إِذَا رَأَيْتَ أَخَاكَ قَدْ زَهَدَ فِي الدُّنْيَا فَاسْتَمِعْ مِنْهُ فَإِنَّهُ يُلْقِنُ الْحِكْمَةَ.

When you see your brother abstaining from worldliness, listen to him for surely he is dictating wisdom.

Who is the Most Abstemious (Zahid)?

أَزْهَدُ النَّاسِ مَنْ لَمْ يَنْسَ الْمَقَابِرَ وَالْبَلَى وَتَرَكَ فَضْلَ زِينَةِ الدُّنْيَا وَآثَرَ مَا يَبْقَى عَلَى مَا يَفْنَى وَلَمْ يَعُدَّ غَدًا مِنْ أَيَّامِهِ وَعَدَّ نَفْسَهُ فِي الْمَوْتَى.

The most abstemious is the One who does not forget the graves and the deterioration (of the world) and leaves the excess of the adornment of the world and prefers what lasts over that which perishes and he does not count tomorrow among his days and counts himself among the dead.

The Love of Wealth

حُبُّ الْمَالِ وَالشَّرَفِ أَذْهَبُ لِدِينِ الرَّجُلِ مِنْ ذُبَابٍ ضَارِيٍّ فِي زَرْبِ الْغَنَمِ فَأَغَارَا فِيهَا حَتَّى أَصْبَحَا فَمَا ذَا أُبْقِيَا مِنْهَا.

Love of wealth and honor are stronger in stripping a man of his religion than two ferocious wolves in a cattle pen of sheep; so they attack in it until morning. What will remain of it?

Busy Hearts

إِنَّ الدُّنْيَا مَشْغَلَةٌ لِلْقُلُوبِ وَالْأَبْدَانِ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى سَائِلُنَا عَمَّا نَعْمَنَا فِي حَالِهِ فَكَيْفَ بِمَا أَنْعَمَنَا فِي حَرَامِهِ.

The world keeps our hearts and bodies busy and God will ask us about what we were favored with of His lawful (halal), then what about that which we enjoyed in His unlawful (haram)!

Blessed People

طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ الَّذِينَ اتَّخَذُوا أَرْضَ اللَّهِ بِسَاطًا وَتُرَابَهَا فِرَاشًا وَمَاءَهَا طِيبًا وَاتَّخَذُوا كِتَابَ اللَّهِ شِعَارًا وَدُعَاءَهُ دِتَارًا يَقْرِضُونَ الدُّنْيَا قَرْضًا.

Blessedness is for those who are abstemious in the world, those who long for the hereafter; they take the earth of God as a carpet and its soil as a pillow and its water as perfume. They are familiar with the book of God, recite it constantly, and call Him loudly and they cut themselves off from worldliness completely.

The Most Intelligent Believer

أَيُّ الْمُؤْمِنِينَ أَكْبَسُ؟ قَالَ: أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا وَ أَحْسَنُهُمْ لَهُ اسْتِعْدَادًا.

The most intelligent believers are those who remember death most and prepare for it in the best way.

Do not pretend

اتَّقِ اللَّهَ وَلَا تُرِ النَّاسَ أَنَّكَ تَخْشَى اللَّهَ فَيُكْرِمُوكَ وَ قَلْبُكَ فَاجِرٌ.

Be wary of God and do not show people that you fear God so they honor you while your heart is evil.

Pious Intention

لِيَكُنْ لَكَ فِي كُلِّ شَيْءٍ نِيَّةٌ صَالِحَةٌ حَتَّى فِي النَّوْمِ وَ الْأَكْلِ.

Let there be for you in everything a pious intention, even when it comes to sleeping and eating.

Cautious Heart

رَكَعَتَانِ مُقْتَصِدَتَانِ فِي التَّفَكُّرِ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ وَ الْقَلْبُ سَاهٍ.

Two moderate cycles (*rak'at*) of prayer with pondering is better than standing all night in prayer with a neglectful heart.

Lust of a Moment

الْحَقُّ ثَقِيلٌ مُرٌّ وَ الْبَاطِلُ خَفِيفٌ حُلُوٌّ وَ رَبُّ شَهْوَةٍ سَاعَةٍ تُوجِبُ حُزْنَ طَوِيلًا.

The truth is heavy and bitter and the falsehood is light and sweet. It may be that the (fulfillment of the)

lust for a moment (that is false) will yield a long period of grief.

Take Account of Yourself

حَاسِبْ نَفْسَكَ قَبْلَ أَنْ تُحَاسَبَ فَهُوَ أَهْوَنُ لِحِسَابِكَ غَدًا وَ زِنْ نَفْسَكَ قَبْلَ أَنْ تُوزَنَ وَ تَجَهِّزْ لِلْعَرْضِ الْأَكْبَرِ يَوْمَ تُعْرَضُ
لَا تَخْفَى مِنْكَ عَلَى اللَّهِ خَافِيَةٌ.

Take account of yourself before you are taken account of, so your accounting will be easier tomorrow.
Weigh yourself before you are weighed and prepare for the great staging; the day you will be presented,
not the least of a hidden thing of you will be hidden from God.

To be Ashamed of God

أَتُحِبُّ أَنْ تَدْخُلَ الْجَنَّةَ فَاقْصِرْ مِنَ الْأَمَلِ وَ اجْعَلِ الْمَوْتَ نُصْبَ عَيْنَيْكَ وَ اسْتَحِ مِنَ اللَّهِ حَقَّ الْحَيَاءِ. الْحَيَاءُ مِنَ اللَّهِ
أَنْ لَا تَنْسَى الْمَقَابِرَ وَ الْبُلَى وَ تَحْفَظَ الْجَوْفَ وَ مَا وَعَى وَ الرَّأْسَ وَ مَا حَوَى.

If you like to enter heaven cut your desires short, put death before your eyes, and feel shy of God, the
shyness due to Him. This shyness is to not forget the graves and deterioration and protecting your
stomach and what concerns it and the head and what it contains.

مَنْ أَرَادَ كَرَامَةَ الْآخِرَةِ فَلْيَدَعْ زِينَةَ الدُّنْيَا.

Whoever wants the honor of the Hereafter, so let him leave the embellishments of the worldly life.

Supplication without Deed

مَثَلُ الَّذِي يَدْعُو بِغَيْرِ عَمَلٍ كَمَثَلِ الَّذِي يَرْمِي بِغَيْرِ وَتَرٍ.

The one who supplicates without deed is like the one who tries to shoot his arrow without a string on his
bow.

Remembrance of God

الذَّاكِرُ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْفَارِسِينَ.

He who remembers (God) among the careless is like a warrior among the fleeing.

Pious Companion

الْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ وَالْوَحْدَةُ خَيْرٌ مِنَ جَلِيسِ السَّوِّءِ.

A pious companion is better than being alone and being alone is better than an evil companion.

Speaking or Silence

إِمْلَأْ الْخَيْرَ خَيْرٌ مِنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ الشَّرِّ.

Speaking good is better than silence and silence is better than speaking evil.

إِنَّ اللَّهَ عَزَّ وَجَلَّ عِنْدَ لِسَانِ كُلِّ قَائِلٍ فَلْيَتَّقِ اللَّهَ امْرُؤُا وَلْيَعْلَمْ مَا يَقُولُ. اتْرُكْ فُضُولَ الْكَلَامِ وَحَسْبُكَ مِنَ الْكَلَامِ مَا تَبْلُغُ بِهِ حَاجَتَكَ. كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا يَسْمَعُ.

Indeed, God the Almighty is with the tongue of every speaker. So let every person be wary of God and know what he is saying. Leave excessive speech and it is enough for you what you reach by it your need. It is enough for a man as a lie to say everything he hears.

مَا مِنْ شَيْءٍ أَحَقُّ بِطُولِ السِّجْنِ مِنَ اللِّسَانِ.

There is nothing more deserving of being imprisoned than the tongue.

Feeding Others

لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ وَلَا تَأْكُلْ طَعَامَ الْفَاسِقِينَ. أَطْعِمِ طَعَامَكَ مَنْ تُحِبُّهُ فِي اللَّهِ وَكُلْ طَعَامَ مَنْ يُحِبُّكَ فِي اللَّهِ عَزَّ وَجَلَّ.

Do not accompany but a believer and do not eat the food of the evil doers. Feed the one who you love for the sake of God and eat the food of one who loves you for the sake of Almighty God.

Seeker of Faults

لَا تَكُنْ عَيَّاباً وَلَا مَدَّاحاً وَلَا طَعَّاناً وَلَا مُمَارِياً.

Do not be a seeker of faults (in others) nor a person who over praises (others in there face), nor a defamer nor a wrangler.

Bad Behaviour

لَا يَزَالُ الْعَبْدُ يَزْدَادُ مِنَ اللَّهِ بُعْداً مَا سَاءَ خُلُقُهُ.

A servant continues to increase in distance from God so long as his behaviour is bad.

Charity

الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ تَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ.

A good word (of advice) is charity and every step you take towards Prayer is (also) charity.

Inhabiting the Mosque

مَنْ أَجَابَ دَاعِيَ اللَّهِ وَأَحْسَنَ عِمَارَةَ مَسَاجِدِ اللَّهِ كَانَ ثَوَابُهُ مِنَ اللَّهِ الْجَنَّةَ.

Whoever answers the caller of God and does well in inhabiting and maintaining mosques of God, his reward from God is paradise.

إِنَّ اللَّهَ تَعَالَى يُعْطِيكَ مَا دُمْتَ جَالِساً فِي الْمَسْجِدِ بِكُلِّ نَفَسٍ تَنْفَسْتَ فِيهِ دَرَجَةً فِي الْجَنَّةِ وَتُصَلِّيَ عَلَيْكَ الْمَلَائِكَةُ.

Indeed, God gives, so long as you are sitting in the mosque, for every breath taken in it, a degree in paradise, and the angels send blessings on you.

كُلُّ جُلُوسٍ فِي الْمَسْجِدِ لَعْوٌ إِلَّا ثَلَاثَ [ثَلَاثَةً] قِرَاءَةُ مُصَلٍّ أَوْ ذِكْرُ اللَّهِ أَوْ سَائِلٌ عَنْ عِلْمٍ.

Every sitting in the mosque is a waste except three; the recitation of one offering prayers, the remembrance of God, and the asking of knowledge.

Pious Deed

كُنْ بِالْعَمَلِ بِالتَّقْوَى أَشَدَّ اهْتِمَاماً مِنْكَ بِالْعَمَلِ فَإِنَّهُ لَا يَقِلُّ عَمَلٌ بِالتَّقْوَى وَكَيْفَ يَقِلُّ عَمَلٌ يُتَقَبَّلُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ
إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Be more concerned about doing deeds with piety than just doing deeds. Because it is not deemed little, that which is done with piety. How can a deed be deemed little, which is accepted?

Almighty God says,

“God accepts only from the pious.”(5:27)

Self-Accounting

لَا يَكُونُ الرَّجُلُ مِنَ الْمُتَّقِينَ حَتَّى يُحَاسِبَ نَفْسَهُ أَشَدَّ مِنْ مُحَاسَبَةِ الشَّرِيكِ شَرِيكَهُ فَيَعْلَمَ مِنْ أَيْنَ مَطْعَمُهُ وَمِنْ أَيْنَ
مَشْرَبُهُ وَمِنْ أَيْنَ مَلْبَسُهُ أَمْ مِنْ حِلٍّ أَمْ مِنْ حَرَامٍ

A man cannot be among the God wary until his accounting of himself is stronger than the accounting a (business) partner takes of his partner. He knows from where his food and his drink and his cloths come from; from a lawful means or from a prohibited one.

The Most Honourable

يَا أَبَا ذَرٍّ مَنْ لَمْ يُبَالِ مِنْ أَيْنَ يَكْتَسِبُ الْمَالَ لَمْ يُبَالِ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَيْنَ أَدْخَلَهُ النَّارَ

Whoever it pleases that he may be the most honourable of mankind, let him be wary of God.

مَنْ سَرَّهُ أَنْ يَكُونَ أَكْرَمَ النَّاسِ فَلْيَتَّقِ اللَّهَ عَزَّ وَ جَلَّ يَا أَبَا ذَرٍّ إِنَّ أَحَبَّكُمْ إِلَى اللَّهِ جَلَّ تَنَاوُهُ أَكْثَرُكُمْ ذِكْرًا لَهُ وَ أَكْرَمُكُمْ
عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَتَقَافُكُمْ لَهُ وَ أَنْجَاكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ لَهُ خَوْفًا

The most beloved of you to God, magnificent is His praise, is the one who remembers Him most. The most honourable of you to God is the most pious among you, and the most saved of you from the punishment of God is the strongest of you in awe of Him.

The Importance of Obedience

مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ فَقَدْ ذَكَرَ اللَّهَ وَ إِنْ قَلَّتْ صَلَاتُهُ وَ صِيَامُهُ وَ تِلَاوَتُهُ لِلْقُرْآنِ.

Whoever obeys God has remembered Him even if his prayers, fasting, and recitation of Qur'an are little.

The Criterion of Religion

مِلَاكُ الدِّينِ الْوَرَعُ وَ رَأْسُهُ الطَّاعَةُ. كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ.

The criterion of religion is piety and its crown is obedience. Be pious! You will be the best in worship among mankind.

وَ اعْلَمُ أَنَّكُمْ لَوْ صَلَّيْتُمْ حَتَّى تَكُونُوا كَالْحَنَائِبِ وَ صُمْتُمْ حَتَّى تَكُونُوا كَالْأَوْتَارِ مَا يَنْفَعُكُمْ ذَلِكَ إِلَّا بِوَرَعٍ.

Know that if you prayed until your back becomes bent and you fasted until you became thin as strings that would not benefit you unless it is done with piety.

The Virtue of Knowledge

فَضْلُ الْعِلْمِ خَيْرٌ مِنْ فَضْلِ الْعِبَادَةِ.

The Virtue of knowledge is greater than that of worship.

Friends of God

إِنَّ أَهْلَ الْوَرَعِ وَ الزُّهْدِ فِي الدُّنْيَا هُمْ أَوْلِيَاءُ اللَّهِ تَعَالَى حَقًّا.

Surely, the people of piety and abstinence in this world, they are the real friends of Almighty God.

The Loser

مَنْ لَمْ يَأْتِ يَوْمَ الْقِيَامَةِ بِثَلَاثٍ فَقَدْ خَسِرَ. وَرَعٌ يَحْجُزُهُ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ السُّفَهَاءِ وَ خُلُقٌ يُدَارِي بِهِ النَّاسَ.

Whoever does not come on the Day of Judgment with three qualities he has surely lost. They are Piety that prevents him from that which God the Great and Majestic has made forbidden for him, and clemency by which he refutes the ignorance of the fools and good manners with which he deals with people.

The Strongest

إِنْ سَرَّكَ أَنْ تَكُونَ أَقْوَى النَّاسِ فَتَوَكَّلْ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ إِنْ سَرَّكَ أَنْ تَكُونَ أَكْرَمَ النَّاسِ فَاتَّقِ اللَّهَ وَ إِنْ سَرَّكَ أَنْ تَكُونَ أَغْنَى النَّاسِ فَكُنْ بِمَا فِي يَدِ اللَّهِ عَزَّ وَجَلَّ أَوْثَقَ مِنْكَ بِمَا فِي يَدِكَ.

If you like to be the strongest among the people, then put your trust in God the Almighty. If you desire to be the most generous among the people, then be wary of God. If you want to be the wealthiest of people, then be more confident of what is in God's hands than in what is in your hands.

If all of the people benefitted from this verse, it would have been enough for them:

لَوْ أَنَّ النَّاسَ كُلَّهُم أَخَذُوا بِهَذِهِ الْآيَةِ لَكَفَّتْهُمْ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ.

“And whoever is wary of God, He shall make a way out for him and provide for him from whence he does not reckon. Whoever puts his trust in God, He will suffice him. Indeed God carries through His command.”(65: 2 &3)

To Guarantee the Sustenance

يَقُولُ اللَّهُ جَلَّ ثَنَاؤُهُ وَ عِزَّتِي وَ جَلَالِي لَا يُؤْثِرُ عَبْدِي هَوَايَ عَلَى هَوَاهُ إِلَّا جَعَلْتُ غِنَاهُ فِي نَفْسِهِ وَ هُمُومَهُ فِي آخِرَتِهِ وَ ضَمَنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كَفَفْتُ عَنْهُ ضَيْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ.

God the Almighty says,

“By My Dignity and Majesty, if my servant prefers My desire over his desire, I will grant him wealth in himself and make his worry be directed to the Hereafter. And the heavens and earths will guarantee his sustenance, and I will relieve him from his tough time, and I will back him up in every business transaction.”

In Time of Comfort

احْفَظِ اللَّهَ يَحْفَظْكَ. تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ.

Guard your actions and you will find God with you. Get to know God in your time of leisure and comfort and God will remember you in your hard times.

Only Ask God

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ عَزَّ وَجَلَّ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ.

If you ask, then ask God the Almighty, and if you seek help, seek God's help.

God Will

فَلَوْ أَنَّ الْخَلْقَ كُلَّهُمْ جَاهَدُوا أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يُكْتَبْ لَكَ مَا قَدَرُوا عَلَيْهِ وَلَوْ جَاهَدُوا أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكُتُبْهُ اللَّهُ عَلَيْكَ مَا قَدَرُوا عَلَيْهِ.

If all creatures tried to help or benefit you in something, which God did not will for you, they will not be able to do so. If they try to harm you with something, which God did not will for you, they will not be able to do so.

Victory and Patience

إِنَّ النَّصْرَ مَعَ الصَّبْرِ وَإِنَّ مَعَ الْعُسْرِ يُسْرًا.

The victory is with patience and ***“indeed ease accompanies hardship.”(94:6)***

The Wealthiest

اسْتَغْنِ بِغِنَى اللَّهِ يُغْنِكَ اللَّهُ فَمَنْ قَنَعَ بِمَا رَزَقَهُ اللَّهُ فَهُوَ أَغْنَى النَّاسِ.

Be satisfied with the wealth of God and God will grant you wealth. Whoever is content with whatever God gives him, he will be the wealthiest of people.

He Looks at Heart

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَمْوَالِكُمْ وَأَقْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

God the Almighty does not look at your physical appearance or your financial status or your words, but He looks at your hearts and deeds.

Four Things for the Believer

أَرْبَعٌ لَا يُصِيبُهُنَّ إِلَّا الْمُؤْمِنُ الصَّمْتُ وَهُوَ أَوَّلُ الْعِبَادَةِ وَالتَّوَاضُّعُ لِلَّهِ سُبْحَانَهُ وَذِكْرُ اللَّهِ تَعَالَى فِي كُلِّ حَالٍ وَقِلَّةُ الشَّيْءِ يَعْنِي قِلَّةَ الْمَالِ.

There are four things, which no one achieve it but the believer: silence, which is the first thing in worship, humility to God the Glorious, remembrance of God the Almighty in every situation, and having little wealth or money.

Among the Heedless

هُمْ بِالْحَسَنَةِ وَإِنْ لَمْ تَعْمَلْهَا لِكَيْلَا تُكْتَبَ مِنَ الْغَافِلِينَ.

Hasten to do the good deed even if you do not get the opportunity to do it, so that you are not recorded among the heedless.

Lust and Tongue

مَنْ مَلَكَ مَا بَيْنَ فَخْذَيْهِ وَبَيْنَ لَحْيَيْهِ دَخَلَ الْجَنَّةَ. وَهَلْ يَكُفُّ النَّاسَ عَلَى مَنَاخِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ إِنَّكَ لَا تَزَالُ سَالِمًا مَا سَكَتَ فَإِذَا تَكَلَّمْتَ كَتَبَ اللَّهُ لَكَ أَوْ عَلَيْكَ.

Whoever owns his lust and his tongue will enter the Paradise. Surely, what brings people to fall into Hell-Fire on their noses is what their tongues say! You are safe so long as you are quiet, and when you speak, God writes it either for you or against you.

Woe to the Liar

وَيْلٌ لِلَّذِي يُحَدِّثُ وَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيَلُ لَّهُ. مَنْ صَمَتَ نَجَا فَعَلَيْكَ بِالصِّدْقِ وَلَا تُخْرِجَنَّ مِنْ فَيْكِ كَذِبًا أَبَدًا.

Woe to the one who talks and lies to make a group of people laugh, woe to him! Whoever observes silence will be saved, so be honest and do not ever lie.

Backbiting

إِيَّاكَ وَالْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزِّنَا، لِأَنَّ الرَّجُلَ يَزْنِي وَيَتُوبُ إِلَى اللَّهِ فَيَتُوبُ اللَّهُ عَلَيْهِ وَالْغَيْبَةُ لَا تُغْفَرُ حَتَّى يَغْفِرَهَا صَاحِبُهَا.

Beware of backbiting, for backbiting is worse than adultery! A person commits adultery and then repents to God and God may forgive him, but backbiting would not be forgiven until those who have been backbitten forgive first.

The Sanctity of the Believer

سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ وَأَكْلُ لَحْمِهِ مِنْ مَعَاصِي اللَّهِ وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ .

To curse a believer is corruption, fighting him is disbelief, and eating his flesh (backbiting)⁶ is a disobedience to God. The sanctity of his wealth and property is like the sanctity of his blood.

To Defend the Believer

مَنْ ذَبَّ عَنْ أَخِيهِ الْمُسْلِمِ الْغَيْبَةَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتِقَهُ مِنَ النَّارِ

Whoever defends his Muslim brother from backbiting, he would deserve that God emancipates him from Hell-Fire.

مَنْ اغْتَيْبَ عِنْدَهُ أَخُوهُ الْمُسْلِمُ وَهُوَ يَسْتَطِيعُ نَصْرَهُ فَنَصْرَهُ نَصْرَهُ اللَّهُ عَزَّ وَجَلَّ فِي الدُّنْيَا وَالْآخِرَةِ فَإِنْ خَذَلَهُ وَهُوَ يَسْتَطِيعُ نَصْرَهُ خَذَلَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

Whoever sees his Muslim brother being backbitten and he is able to defend him and he defends him, God the Almighty will defend him in this life and the Hereafter. However, if he fails to support him while he is capable of doing so, God will not support him in this life and the Hereafter.

Revealing the Secret

الْمَجَالِسُ بِالْأَمَانَةِ وَإِفْشَاءُ سِرِّ أَخِيكَ خِيَانَةٌ فَاجْتَنِبْ ذَلِكَ.

The gatherings are confidential, and revealing the secret of your brother is betrayal, so avoid that.

Enmity

تُغَرَضُ أَعْمَالُ أَهْلِ الدُّنْيَا عَلَى اللَّهِ فَيُسْتَغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ إِلَّا عَبْدًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحَنَاءُ فَيُقَالُ أَتْرَكُوا عَمَلَ هَذَيْنِ حَتَّى يَصْطَلِحَا.

The deeds of the people of this world are presented to God, and repentance would be done on behalf of each believer except a servant who has grudges towards another believer. It will be said, “Leave the deeds of these two people until they make peace.”

Desertion

Beware of abandoning your brother, as deeds do not accept with desertion.

إِيَّاكَ وَهَجْرَانَ أَخِيكَ فَإِنَّ الْعَمَلَ لَا يَتَقَبَّلُ مَعَ الْهَجْرَانِ. أَنَّهُكَ عَنِ الْهَجْرَانِ وَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا [فَلَا] تَهْجُرْهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ كَمَا لَا فَمَنْ مَاتَ فِيهَا مُهَاجِرًا لِأَخِيهِ كَانَتْ النَّارُ أَوْلَى بِهِ.

I forbid you from forsaking your brother, and if you must do so, do not abandon him more than three full days. Whoever dies within these three days while he have abandoned his brother, the Hell-Fire will be worthy of him.

Arrogance

Whoever likes others to stand up for him (when he enters), then let him take his place in Hell-Fire.

مَنْ أَحَبَّ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. مَنْ مَاتَ وَفِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ إِلَّا أَنْ يَتُوبَ قَبْلَ ذَلِكَ.

Whoever dies and has in his heart an atom of arrogance, he will not smell the fragrance of Paradise unless he repents before that.

To Help the Needy

مَنْ كَانَ لَهُ قَمِيصَانِ فَلْيُلْبَسْ أَحَدَهُمَا وَلْيُلْبِسِ الْآخَرَ أَخَاهُ.

Whoever has two shirts, let him wear one and give the other one to his brother.

The Worst of Nation

سَيَكُونُ نَاسٌ مِنْ أُمَّتِي يُولَدُونَ فِي النَّعِيمِ وَ يُغَدَّوْنَ بِهِ هِمَّتُهُمْ أَلْوَانُ الطَّعَامِ وَ الشَّرَابِ وَ يُمدَحُونَ بِالْقَوْلِ أُولَئِكَ شِرَارُ أُمَّتِي.

There will be a group of people from my nation who will be born in luxury and would live continuously in it, their focus is the different colors of food and drink, and they praise by words. They are the worst of my

nation.

Blessedness

طُوبَى لِمَنْ عَمِلَ بِعِلْمِهِ وَانْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ

Glad tidings to the one who acts upon his knowledge and spends good from his wealth, and reduces his unnecessary words.

The Best Deeds

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ الْإِيمَانُ بِاللَّهِ ثُمَّ الْجِهَادُ فِي سَبِيلِهِ

The best deeds towards God are to believe in God, then to waging jihad (to strive) in the way of God.

The Best in Faith

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ الْإِيمَانُ بِاللَّهِ ثُمَّ الْجِهَادُ فِي سَبِيلِهِ

The best of believers in manners are the more perfect in faith, and the best believers are those whom people are safe from their tongues and hands.

The Best Charity

أَفْضَلُ الصَّدَقَةِ جُهْدٌ مِنْ مُقَلٍّ إِلَى فَقِيرٍ فِي سِرٍّ

The best charity is an effort of a low-income person that is given to a poor in secret.

A Sane Person

عَلَى الْعَاقِلِ أَنْ [لَا] يَكُونَ طَاعِنًا إِلَّا فِي ثَلَاثٍ تَزُودُ لِمَعَادٍ أَوْ مَرَمَةٍ لِمَعَاشٍ أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمَ

A sane person should dedicate his time except in three cases: taking provision for the Hereafter, or earning for worldly life, or enjoying in what is legitimate.

وَعَلَى الْعَاقِلِ أَنْ يَكُونَ بَصِيرًا بِزَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظًا لِلِّسَانِ

A sane person should have insight and understand the circumstances of his time, mind his own business, and watch his tongue.

Words Are Deeds

مَنْ حُسِبَ كَلَامُهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ.

Whoever counts his speech to be from his deeds, his speech will decrease except in what concerns him.

Life of This World

عَجِبُ لِمَنْ أَبْصَرَ الدُّنْيَا وَتَقَلُّبُهَا بِأَهْلِهَا حَالًا بَعْدَ حَالٍ ثُمَّ هُوَ يَطْمَئِنُّ إِلَيْهَا.

Wonders at he who observes how the life of this world changes with its people and situations, yet he feels secure in it.

Present Deeds

عَجِبُ لِمَنْ أَتَقَنَّ بِالْحِسَابِ غَدًا ثُمَّ لَمْ يَعْمَلْ.

Wonders at he who is certain of the reckoning on the Day of Judgment, yet he does not present deeds.

Recite the Qur'an

عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ وَنُورٌ فِي الْأَرْضِ.

Recite the Qur'an and remember Almighty God, for it is remembrance for you in the heavens, and light in the earth.

Monasticism

عَلَيْكَ بِالْجِهَادِ فَإِنَّهُ رَهْبَانِيَّةُ أُمَّتِي.

Perform Jihad (strive in the way of God), for it is the monasticism of my nation.

Observing Silence

عَلَيْكَ بِالصَّمْتِ إِلَّا مِنْ خَيْرٍ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ عَنْكَ وَعَوْنٌ لَكَ عَلَى أُمُورِ دِينِكَ.

Observe silence except that which there is good in it, for it repels the devil from you and helps you in the matters of your religion.

Laughing a lot

إِيَّاكَ وَكَثْرَةَ الضَّحِكِ فَإِنَّهُ يُمِيتُ الْقَلْبَ وَيَذْهَبُ بِنُورِ الْوَجْهِ.

Beware of laughing a lot, for it kills the heart and removes the light from the face.

To Appreciate the Bounty of God

انْظُرْ إِلَى مَنْ هُوَ تَحْتَكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرِيَ نِعْمَةَ اللَّهِ عَلَيْكَ.

Look at the one who is below you and do not look at those who are above you, for it helps you to appreciate the bounty of God to you.

Ties of Kinship

صِلْ قَرَابَتَكَ وَ إِنْ قَطَعُوكَ وَ أَحَبَّ الْمَسَاكِينَ وَ أَكْثَرَ مُجَالَسَتَهُمْ.

Keep contact with your close kin even if they cut relations with you, and love the needy people and accompany them a lot.

Telling the Truth

قُلِ الْحَقَّ وَ إِنْ كَانَ مُرًّا. وَ لَا تَخَفْ فِي اللَّهِ لَوْمَةً لَأَنْتُمْ.

Tell the truth even if it is bitter and do not fear anything when it is for the sake of God.

Shortcomings

لِيُرِدُّكَ عَنِ النَّاسِ مَا تَعْرِفُ مِنْ نَفْسِكَ وَ لَا تَجِرْ [تَجِدْ] عَلَيْهِمْ فِيمَا يَأْتِي فَكَفَى بِالرَّجُلِ عَيْبًا أَنْ يَعْرِفَ مِنَ النَّاسِ مَا يَجْهَلُ مِنْ نَفْسِهِ وَ يَجِرْ [يَجِدْ] عَلَيْهِمْ فِيمَا يَأْتِي.

Let your shortcomings keep you busy from the shortcoming of others. It is enough of a deficiency in a man that knows shortcomings of others but does not recognize shortcomings of himself.

Good Manners

لَا عَقْلَ كَالْتَدَبِيرِ وَ لَا وَرَعَ كَالْكَفِّ عَنِ الْمَحَارِمِ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ.

There is no mind like contemplation, and no extreme piety like avoiding the forbidden, and no deed like good manners.

To His Companion, Abdullah ibn Masud

To His Companion, Abdullah ibn Masud⁷

It is reported that the Prophet (S) said,⁸

Except the Steadfast

إِنِّي قَرَأْتُ كِتَابَ اللَّهِ الَّذِي أُنْزِلَ عَلَيَّ وَ عَلَى مَنْ كَانَ قَبْلِي فَمَا وَجَدْتُ مَنْ يَدْخُلُونَ الْجَنَّةَ إِلَّا الصَّابِرُونَ.

I have read the Book of God that was revealed to me and to those who came before me and found that none should be allowed into Paradise except the steadfast ones.

Without any Reckoning

God the Almighty says,

“Indeed the patient will be paid in full their reward without any reckoning. (39: 10)

Those shall be rewarded with sublime abodes for their patience. (Qur'an; 25:75)

قَالَ اللَّهُ تَعَالَى إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ.

“Indeed, I have rewarded them today for their patience. They are indeed the triumphant.”(23: 111)

Good News to the Patient

God the Almighty says,

“Do you suppose that you shall enter paradise though there has not yet come to you the like of what befell who went before you? Stress and distress befell them.”(2:214)

يَقُولُ اللَّهُ تَعَالَى أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِّرِ الصَّابِرِينَ.

“We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient.”(2: 155)

The Steadfast People

الصَّابِرُونَ هُمُ الَّذِينَ يَصْبِرُونَ عَلَى طَاعَةِ اللَّهِ وَ اجْتَنَبُوا مَعْصِيَتَهُ الَّذِينَ كَسَبُوا طِيبًا وَ أَنْفَقُوا قَصْدًا وَ قَدَّمُوا فَضْلًا فَأَقْلَحُوا وَ أَصْلَحُوا.

The steadfast people are those who patiently persevere in obedience to God, who avoid disobeying Him, who earn through legal means, who give alms moderately, and who do favors. Therefore, they

succeeded and acted righteously.

The Patients

The patients act tolerantly when they face tribulations, thank those who give them, establish justice when they judge, tell only the truth when they speak, fulfill their promises when they promise, pray for God's forgiveness when they do an evildoing, and feel delighted when they do good deeds.

“When the ignorant address them, they say, Peace!” (25:63)

“If they pass by futility, they pass by it with honourable avoidance.”(25:72)

“They spend the night in adoration of their Lord prostrate and standing.”(25:64)

الصَّابِرُونَ إِذَا ابْتُلُوا صَبَرُوا وَإِذَا أُعْطُوا شَكَرُوا وَإِذَا حَكَمُوا عَدَلُوا وَإِذَا قَالُوا صَدَقُوا وَإِذَا عَاهَدُوا وفَوْا وَإِذَا أَسَاءُوا اسْتَغْفَرُوا وَإِذَا أَحْسَنُوا اسْتَبْشَرُوا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَاماً وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَاماً وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّداً وَقِيَاماً وَيَقُولُونَ لِلنَّاسِ حُسْنًا. وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ هَؤُلَاءِ هُمُ الْفَائِزُونَ.

They speak fair to the people. I swear by Him Who has sent me with the truth, these people are the true triumphant.

Leave the World!

مَنْ زَهَدَ فِي الدُّنْيَا قَصُرَ أَمَلُهُ فِيهَا وَتَرَكَهَا لِأَهْلِهَا.

Whoever abstains in this worldly life will not have great expectation in it and will leave it for its adorers.

The Most Foolish

Indeed, the most foolish of all people are those who seek out this world.

إِنَّ أَحْمَقَ النَّاسِ مَنْ طَلَبَ الدُّنْيَا قَالَ اللَّهُ تَعَالَى ااعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَاماً وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ

God the All-exalted says,

“Know you all that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, in rivalry among yourselves, riches, and children. Here is a similitude: How rain and the growth, which it brings forth, delights the hearts of the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. However, in the Hereafter is a penalty severe [for the devotees of wrong].”(57:20)

The Best Embellishment

قَالَ تَعَالَى لِمُوسَى (ع): يَا مُوسَى لَنْ يَتَزَيَّنَ الْمُتَزَيِّنُونَ بِزِينَةِ أَزْنٍ فِي عَيْنِي مِنَ الزُّهْدِ

To Moses, God the All-exalted said, “O, Moses! No one who seeks the best embellishment can choose a better embellishment in My sight than abstinence from worldly pleasures.

The Slogan of the Righteous

قَالَ تَعَالَى لِمُوسَى (ع): يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَبًا بِشِعَارِ الصَّالِحِينَ وَإِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ ذَنْبٌ عَجَلَتْ عُقُوبَتُهُ.

God the All-exalted said to Moses!

“When you see poverty coming to you, say to it, ‘Welcome to the slogan of the righteous people!’ If you see fortune coming, say to it, ‘You are a sin the punishment of which has been precipitated.’”

Silver Roofs

انْظُرْ قَوْلَ اللَّهِ تَعَالَى وَ لَوْ لَا أَنَّ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَانِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ وَ لِبُيُوتِهِمْ أَبْوَابًا وَ سُرُرًا عَلَيْهَا يَتَكُونَ وَ زُخْرَفًا وَ إِنَّ كُلَّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَ الْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ.

God the All-exalted says,

“And were it not that all men might become of one evil way of life, We would provide for everyone that blasphemes against God the Most Gracious silver roofs for their houses and silver stair-ways on which to go up; and silver doors to their houses, and thrones of silver on which they could recline; and also adornments of gold. However, all this were nothing but conveniences of the present life. The Hereafter, in the sight of your Lord is for the righteous ones.”(43: 33-35)

Eager to Enter Paradise

مَنْ اشْتَاقَ إِلَى الْجَنَّةِ سَارَعَ إِلَى الْخَيْرَاتِ وَ مَنْ خَافَ النَّارَ تَرَكَ الشَّهَوَاتِ

Whoever is eager to enter Paradise, should hasten in emulation in all good deeds. Whoever is fearful of Hellfire, should desert lustful things.

Expecting Death

مَنْ تَرَقَّبَ الْمَوْتَ أَعْرَضَ عَنِ اللَّذَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ.

Whoever is really expecting death, should abandon pleasures. Whoever is abstinent from this world would care very little for misfortunes.

Hell or Paradise

النَّارُ لِمَنْ رَكِبَ مُحَرَّمًا وَ الْجَنَّةُ لِمَنْ تَرَكَ الْحَلَالَ فَعَلَيْكَ بِالزُّهْدِ فَإِنَّ ذَلِكَ مِمَّا يُبَاهِي اللَّهُ بِهِ الْمَلَائِكَةَ وَ بِهِ يَقْبَلُ اللَّهُ عَلَيْكَ بِوَجْهِهِ وَ يُصَلِّي عَلَيْكَ الْجَبَّارُ.

Hellfire is set for those who commit forbidden acts, while Paradise is prepared for those who abandon even the legal. So, adhere to abstinence from worldly pleasures, for this action is one of the actions in which God takes pride before the angels, through which God comes to you wholly, and due to which the Omnipotent Lord pours down His blessings on you.

The Hypocrites of the Last Time

After my departure shall come some peoples who eat the most delicious and most multifarious kinds of food, ride on the best riding animals (or tools), decorate themselves in the same decoration wives use for their husbands, adorn themselves in the same way as women do, and wear the same dresses of tyrannical kings.

These are the hypocrites of this community in the last time. They drink coffee, play with dices, commit every lustful deed, neglect presenting themselves in the congregations, sleep without doing the night devotional acts, and exceed all bounds at daylights.

سَيَأْتِي مِنْ بَعْدِي أَقْوَامٌ يَأْكُلُونَ طَيِّبَاتِ الطَّعَامِ وَ أَلْوَانَهَا وَ يَرْكَبُونَ الدَّوَابَّ وَ يَتَزَيَّنُونَ بِزِينَةِ الْمَرْأَةِ لِزَوْجِهَا وَ يَتَبَرَّجُونَ
تَبَرُّجَ النِّسَاءِ وَ زِيَهُمْ مِثْلُ زِيِّ الْمُلُوكِ الْجَبَابِرَةِ هُمْ مُنَافِقُو هَذِهِ الْأُمَّةِ فِي آخِرِ الزَّمَانِ شَارِبُوا الْفَهَوَاتِ لَا عِبُونَ بِالْكَعَابِ
رَاكِبُونَ الشَّهَوَاتِ تَارِكُونَ الْجَمَاعَاتِ رَاكِدُونَ عَنِ الْعَتَمَاتِ مُفَرِّطُونَ فِي الْغَدَوَاتِ يَقُولُ اللَّهُ تَعَالَى فَخَلَفَ مِنْ بَعْدِهِمْ
خَلْفٌ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا.

God the All-exalted says,

“But after them there followed a posterity who missed prayers and followed after lusts. Soon then will they face destruction.” (19:59)

Useless Comfort

What is the use of those leading a life of comfort in this worldly life when they shall be placed in Hellfire forever?

“They know but the outer things in the life of this world: but of the end of things they are heedless.” (Qur’an; 30:7)

مَا يَنْفَعُ مَنْ يَتَنَعَّمُ فِي الدُّنْيَا إِذَا أُخْلِدَ فِي النَّارِ يَعْلَمُونَ ظَاهِراً مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ يَبْنُونَ الدُّوْرَ وَيُسَيِّدُونَ الْقُصُورَ وَيُزَخِّرُونَ الْمَسَاجِدَ لَيْسَتْ هِمَّتُهُمْ إِلَّا الدُّنْيَا عَاكِفُونَ عَلَيْهَا مُعْتَمِدُونَ فِيهَا آلِهَتُهُمْ بِطُونُهُمْ

They build houses, construct palaces, and decorate the mosques; while they, by these acts, intend for nothing but worldly pleasures. They devote themselves to this world and count on it. Their stomachs have distracted them [from more important things than eating].

The Stranger

الإِسْلَامُ بَدَأَ غَرِيباً وَ سَيَعُودُ غَرِيباً كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ.

Islam began strange and it will return strange as same as it began. So, blessed are the strangers!

Death will Find You.

لَا تَخَافَنَّ أَحَدًا غَيْرَ اللَّهِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ.

Never fear anyone save God, for God the All-exalted says,

“Wherever you are, death will find you out, even if you are in towers built up strong and high!”(4:78)

Like a Donkey

قَالَ تَعَالَى مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً

God, the All-exalted, says,

“The similitude of those on whom learning the Torah was an incumbent and they learned it without practicing the commandments, is as the likeness of a donkey who is under the burden of books to carry, without understanding one single word of them.”(62:5)

Harvest of this World

God the All-exalted says, ***“Those who desire the life of the present and its glitter, to them we shall pay the price of their deeds therein without diminution.”*** (Qur'an; 11:15)

قَالَ اللَّهُ تَعَالَى مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ يَقُولُ اللَّهُ تَعَالَى وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ.

He also says,

“To any that desires the tillage of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.” (42:20)

Knowledge for Worldly Pleasures

مَنْ تَعَلَّمَ الْعِلْمَ يُرِيدُ بِهِ الدُّنْيَا وَ أَثَرَ عَلَيْهِ حُبُّ الدُّنْيَا وَ زِينَتَهَا اسْتَوْجَبَ سَخَطَ اللَّهِ عَلَيْهِ وَ كَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.

Whoever learns an item of knowledge for seeking worldly gains and prefers love for worldly pleasures and embellishments to it has made himself deserve the wrath of God and will find himself a place in the lowest class of Hellfire.

The Blind

مَنْ تَعَلَّمَ الْعِلْمَ وَ لَمْ يَعْمَلْ بِمَا فِيهِ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَعْمَى.

Whoever learns knowledge but fails to act upon it, God will resurrect him on the Resurrection Day as blind.

To Learn for Showing Off

مَنْ تَعَلَّمَ الْعِلْمَ رِيَاءً وَ سُمْعَةً يُرِيدُ بِهِ الدُّنْيَا نَزَعَ اللَّهُ بَرَكَتَهُ وَ ضَيَّقَ عَلَيْهِ مَعِيشَتَهُ وَ وَكَّلَهُ اللَّهُ إِلَى نَفْسِهِ وَ مَنْ وَكَّلَهُ اللَّهُ إِلَى نَفْسِهِ فَقَدْ هَلَكَ.

Whoever learns knowledge on basis of ostentation and showing off so that he would gain worldly pleasures; God will strip him of the blessings of knowledge, straighten his livelihood, and leave him alone to himself. Verily, Whomsoever God leaves to himself will most surely perish.

To Meet the Lord

قَالَ اللَّهُ تَعَالَى فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.

God the All-exalted says,

“Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.”(18: 110)

The Best Companion

فَلْيَكُنْ جُلَسَاؤُكَ الْأَبْرَارَ وَ إِيَّاهُ الْإِتْقِيَاءَ وَ الزُّهَادَ لِأَنَّ اللَّهَ تَعَالَى قَالَ فِي كِتَابِهِ الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ.

Your companions and those with whom you sit should be the righteous ones and your friends should be the pious ones and those who abstain from worldly pleasures. This is so because God the Almighty says in His Book,

“Friends on that day will be foes one to another, except the righteous.”(43:67)

For Justice

قَالَ اللَّهُ تَعَالَى كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَ لَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَ الْأَقْرَبِينَ.

God the All-exalted says,

“Stand out firmly for justice as witnesses to God even if it should be against yourselves or your parents and near relatives.”(4: 135)

Worthy of Being Wary

Adhere to fear of God and establishment of the devotional duties, for He says,

“He is worthy of being wary [of Him] and He is the Source of Forgiveness.”(74:56)

عَلَيْكَ بِخَشْيَةِ اللَّهِ تَعَالَى وَ أَدَاءِ الْفَرَائِضِ فَإِنَّهُ يَقُولُ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ وَ يَقُولُ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

He also says,

“God is well pleased with them and they are pleased with Him. That is for those who fear (the disobedience of) their Lord and Cherisher.”(98:8)

Your Concern

دَعُ عَنْكَ مَا لَا يُغْنِيكَ وَ عَلَيْكَ بِمَا يُغْنِيكَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Leave that which is not of your concern and stick to what concerns you, for God the All-exalted says,

“Each one of them, that day, will have enough concern of his own to make him indifferent to the others.”(80:37)

Beware of Disobedience!

Beware of failing to carry out any act of obedience to God and beware of heading for committing any act of disobedience to Him out of your mercy to your family members.

إِيَّاكَ أَنْ تَدَعَ طَاعَةَ اللَّهِ وَ تَقْصِدَ مَعْصِيَتَهُ شَفَقَةً عَلَى أَهْلِكَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَ اخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَارٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَ لَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

Verily, God the All-exalted says,

“O mankind! Do your duty to your Lord and fear a Day when no father can avail aught for his child, nor a child avail aught for his father. Verily, the promise of God is true: let not then this present life deceives you, nor let the chief Deceiver deceive you about God.”(31:33)

Be Cautious of This World

Be cautious of this world along with its pleasures, lusts, glitter, devouring of illegal things, gold, silver, means of riding, and women.

احْذَرِ الدُّنْيَا وَ لَذَائِهَا وَ شَهَوَاتِهَا وَ زِينَتَهَا وَ أَكْلَ الْحَرَامِ وَ الذَّهَبَ وَ الْفِضَّةَ وَ الرِّكْبَ وَ النِّسَاءَ فَإِنَّهُ سُبْحَانَهُ يَقُولُ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ الْبَنِينَ وَ الْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْخَيْلِ الْمُسَوَّمَةِ وَ الْأَنْعَامِ وَ الْحَرِّ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَ اللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ قُلْ أُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ أَزْوَاجٌ مُطَهَّرَةٌ وَ رِضْوَانٌ مِنَ اللَّهِ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ

God the All-glorified says,

“To mankind has been made to seem decorous the love of worldly desires, including women and children, accumulated piles of gold and silver, horses of mark, livestock, and farms. Those are

the wares of the life of this world; but God with Him is a good destination. Say, “Shall I inform you of something better than that? For those who are God wary there will be gardens near their Lord, with streams running in them, to remain in them forever, and chaste mates, and God’s pleasure.” God sees best the servants.”(3: 14&15)

Do not be Conceited!

لَا تَغْتَرَّنَّ بِاللَّهِ وَلَا تَغْتَرَّنَّ بِصَلَاحِكَ وَعِلْمِكَ وَعَمَلِكَ وَبِرِّكَ وَعِبَادَتِكَ

Do not be conceited by the fact that God’s mercy is vast; and do not be allured by the prayers you perform, the righteous actions you do, the piety you show, and the devotional acts you carry out.

Avoid Sins!

Never deem trivial or worthless any sin and always avoid the deadly sins, because when a servant of God looks at his sins on the Resurrection Day, he sheds pus and blood from his eyes.

لَا تُحَقِّرَنَّ ذَنْباً وَلَا تُصَغِّرَنَّهٗ وَاجْتَنِبِ الْكَبَائِرَ فَإِنَّ الْعَبْدَ إِذَا نَظَرَ يَوْمَ الْقِيَامَةِ إِلَى ذُنُوبِهِ دَمَعَتْ عَيْنَاهُ قَيْحاً وَ دَمًا يَقُولُ
اللَّهُ تَعَالَى يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا

God the All-exalted says,

“On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil.”(3:30)

Be Ready for Death!

قَصِرَ أَمَلُكَ فَإِذَا أَصْبَحْتَ فَقُلْ إِنِّي لَا أُمْسِي وَإِذَا أُمْسَيْتَ فَقُلْ إِنِّي لَا أَصْبِحُ وَاعْزِمِ عَلَى مُفَارَقَةِ الدُّنْيَا وَ أَحِبَّ لِقَاءَ اللَّهِ وَلَا تَكْرَهُ
لِقَاءَهُ فَإِنَّ اللَّهَ يُحِبُّ لِقَاءَ مَنْ يُحِبُّ لِقَاءَهُ

Do not place much hope in this world; rather, when you begin your day in the morning, expect that you will not live up to the evening, and when you live to the evening, expect that you will not live to the next morning. Be determined to depart from this worldly life. Always love meeting God and never hate meeting Him. Verily, God loves to meet those who love to meet Him.

The Fuddle of Sinning

Beware of the fuddle of sinning, because sins cause fuddle just like the fuddle caused by intoxicating beverages. Rather its influence is even worse than the influence of intoxicants.

احْذَرُ سُكْرَ الْخَطِيئَةِ فَإِنَّ لِلْخَطِيئَةِ سُكْرًا كَسُكْرِ الشَّرَابِ بَلْ هِيَ أَشَدُّ سُكْرًا مِنْهُ يَقُولُ اللَّهُ تَعَالَى صُمُّ بُكْمٌ عُمِي فَهُمْ لَا يَرْجِعُونَ.

God the All-exalted says,

“(They are) deaf, dumb, and blind, they will not return to the path.”(2: 18)

Dedicated to God

Whenever you do any action, you should do it purely for the sake of God. This is so because He does not admit any action of His servants except those dedicated to Him purely.

إِذَا عَمِلْتَ عَمَلًا فَأَعْمَلْهُ لِلَّهِ خَالِصًا لِأَنَّهُ لَا يَقْبَلُ مِنْ عِبَادِهِ الْأَعْمَالَ إِلَّا مَا كَانَ لَهُ خَالِصًا فَإِنَّهُ يَقُولُ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى وَ لَسَوْفَ يَرْضَى.

Thus, He says,

“And does not expect any reward from anyone, but seeks only the pleasure of his Lord, the Most Exalted, and, surely, soon he will be well-pleased.”(92: 19-21)

Control Yourself!

Leave behind you the bliss, food, sweetness, hotness, coldness, softness, and deliciousness of this worldly life; rather, you should control yourself against it through steadfastness, because you shall be questioned about all that.

دَعُ نَعِيمَ الدُّنْيَا وَ أَكْلَهَا وَ حَلَاوَتَهَا وَ حَارَّهَا وَ بَارِدَهَا وَ لَيِّنَهَا وَ طَيِّبَهَا وَ أَلْزِمَ نَفْسَكَ الصَّبْرَ عَنْهَا فَإِنَّكَ مَسْئُولٌ عَنْ هَذَا كُلِّهِ قَالَ اللَّهُ تَعَالَى ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ.

God the All-exalted says,

“Then, that day, you will surely be questioned concerning the blessing.”(102:8)

Never be Distracted!

Never be distracted by this world and its fancies, for God the All-exalted says,

لَا تُلْهِينَاكَ الدُّنْيَا وَ شَهَوَاتُهَا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ أَمْ حَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجِعُونَ

“Did you suppose that We created you aimlessly, and that you will not be brought back to Us?”(23: 115)

Divine Reward

If you do any act of charity but you desire to gain the reward of any other one than God, then do not expect to gain any Divine reward from that act, because God says,

إِذَا عَمِلْتَ عَمَلًا مِنَ الْبِرِّ وَأَنْتَ تُرِيدُ بِذَلِكَ غَيْرَ اللَّهِ فَلَا تَرْجُ بِذَلِكَ مِنْهُ ثَوَابًا فَإِنَّهُ يَقُولُ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

“On the Day of Judgment, We shall not give them (wrongdoers) any weight.”(18: 105)

Do not be Delighted!

If people praise you for fasting during your days and doing devotional acts at nights while you are not such, then do not be delighted for that. God the All-exalted says,

إِذَا مَدَحَكَ النَّاسُ فَقَالُوا إِنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ وَأَنْتَ عَلَى غَيْرِ ذَلِكَ فَلَا تَفْرَحْ بِذَلِكَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ.

“Do not suppose those who exult in what they have done, and love to be praised for what they have not done, do not suppose them saved from punishment, and there is a painful punishment for them.”(3: 188)

Day of Regret

أَكْثَرُ مِنَ الصَّالِحَاتِ وَالْبِرِّ فَإِنَّ الْمُحْسِنَ وَالْمُسِيءَ يَنْدِمَانِ يَقُولُ الْمُحْسِنُ يَا لَيْتَنِي زِدَدْتُ مِنَ الْحَسَنَاتِ وَيَقُولُ الْمُسِيءُ قَصُرْتُ

Do as many righteous and charitable acts as you can, because the good-doer and the wrongdoer will eventually regret. The good-doer regrets and says, “Had I done more good deeds!” The wrongdoer regrets and says, “Had I not failed to do righteous deeds.”

Advance Repentance!

لَا تُقَدِّمِ الذَّنْبَ وَلَا تُؤَخِّرِ التَّوْبَةَ وَلَكِنْ قَدِّمِ التَّوْبَةَ وَآخِرِ الذَّنْبَ

Never advance committing a sin and never postpone repentance; rather, you should advance repentance and postpone sinning.

Inventing an Innovation

Beware of inventing an innovation. In fact, if a servant [of God] invents a wicked innovation, he will be burdened by the punishment of his invention as well as the punishments of all those who followed him. God the All-exalted says,

“We record that which they send before and that which they leave behind.”(36: 12)

He, the All-glorified, also says,

إِيَّاكَ أَنْ تَسُنَّ سُنَّةَ بَدْعَةٍ فَإِنَّ الْعَبْدَ إِذَا سَنَّ سُنَّةَ سَيِّئَةٍ لِحِقِّهِ وَزُرْهَا وَوَزُرُ مَنْ عَمِلَ بِهَا قَالَ اللَّهُ تَعَالَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَ قَالَ سُبْحَانَهُ يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَ أَخَّرَ.

“That day will man be told all that he put forward and all that he put back.”(75: 13)

Inclination to the World

Never incline to this world and never feel secure against its vicissitudes, because you shall very soon depart it. God the All-exalted says,

“So, We expelled them from gardens and springs.”(26:57)

لَا تَرْكَنْ إِلَى الدُّنْيَا وَلَا تَطْمَئِنَّ إِلَيْهَا فَسْتَفَارِقُهَا عَنْ قَلِيلٍ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ نَخْلٍ طَلْعُهَا هَضِيمٌ.

“And corn-fields and date-palms with spates near breaking with the weight of fruit.”(26: 148)

God Sees You!

Do not ever commit any sin, whether secretly, openly, trivial or big, because God the All-exalted sees you wherever you are;

إِيَّاكَ وَ الذَّنْبَ سِرًّا وَ عَلَانِيَةً صَغِيرًا وَ كَبِيرًا فَإِنَّ اللَّهَ تَعَالَى حَيْثُمَا كُنْتَ يَرَاكَ وَ هُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

“And He is with you wherever you may be.”(57:4)

God is with You!

Be wary of God secretly, openly, on lands, in sea, at night, and at daytimes, because He says,

اتَّقِ اللَّهَ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْبَرِّ وَالْبَحْرِ وَاللَّيْلِ وَالنَّهَارِ فَإِنَّهُ يَفُولُ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا.

“There is no secret talk among three, but He is their fourth companion, nor among five but He is their sixth, nor less than that, nor more, but He is with them wherever they may be.” (58:7)

The Enemy

Consider Satan as an enemy, for God the All-exalted says,

“Verily, Satan is an enemy to you; so, treat him as an enemy.” (35:6)

Conveying the words of Satan, He says,

اتَّخَذِ الشَّيْطَانُ عَدُوًّا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا وَيَقُولُ عَنْ إِبْلِيسَ ثُمَّ لَا تَنِيَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ وَيَقُولُ فَالْحَقُّ وَالْحَقُّ أَقُولُ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

“Then I (Satan) shall attack them from before them and behind them, from their right and their left (from all directions), and You will not find most of them to be grateful.” (7:17)

In Awe of the Lord

Fear God in secret and in public, for God the All-exalted says,

خَفِ اللَّهَ فِي السِّرِّ وَالْعَلَانِيَةِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتُ

“For him who stands in awe of his Lord will be two gardens.” (55:46)

This Life or the Hereafter

Never prefer this worldly life to the Hereafter through indulging in lusts and pleasures, for God the All-exalted says in His Book,

“Then, for such as had transgressed all bounds and had preferred the life of this world, then

indeed the Hell will be the right abode for them.”(79: 37-39)

لَا تُؤْثِرَنَّ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ بِاللَّذَاتِ وَالشَّهَوَاتِ فَإِنَّهُ تَعَالَى يَقُولُ فِي كِتَابِهِ فَأَمَّا مَنْ طَغَى وَآثَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى يَعْنِي الدُّنْيَا الْمَلْعُونَةَ وَالْمَلْعُونُ مَا فِيهَا إِلَّا مَا كَانَ لِلَّهِ.

This means that this worldly life is accursed along with whatever is therein except that which is intended purely for God.

Do not Betray!

Do not betray anyone who deposits a property with you and do not betray anyone who places his confidence in you, for God says,

لَا تَخُونَنَّ أَحَدًا فِي مَالٍ يَضَعُهُ عِنْدَكَ أَوْ أَمَانَةٍ اسْتَمَنَّكَ عَلَيْهَا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا.

“Indeed, God commands you to deliver the trusts to their [rightful] owners.”(4:58)

Nearer than Jugular Vein

Do not talk about anything you saw or heard except when you have full knowledge of its reality, for God the All-exalted says,

“And pursue not that of which you have no knowledge; for every act of hearing, or of seeing or of feeling in the heart will be enquired into on the Day of Reckoning.”(17:36)

He also says,

“Their evidence will be recorded and they will be called to account.”(43: 19)

He further says,

“Behold! Two guardian angels appointed to learn his doings and note them, one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready to note it.”(50: 17-18)

He also says,

لَا تَتَكَلَّمْ بِالْعِلْمِ إِلَّا بِشَيْءٍ سَمِعْتَهُ وَرَأَيْتَهُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا وَ قَالَ سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْأَلُونَ وَ قَالَ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ وَ قَالَ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ.

“We are nearer to him than his jugular vein.”(50: 16)

Promised Sustenance

Do not care excessively for your sustenance, because God the All-exalted says,

“There is no moving creature on earth but its sustenance depends on God.”(11:6)

He says,

“And in heaven is your sustenance as also that which you are promised.”(51:22)

He also says,

لَا تَهْتَمُّ لِلرِّزْقِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَقَالَ وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ وَقَالَ وَ إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَ إِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“If God touches you with affliction, none can remove it but He; and if He touches you with happiness, then He has power over all things.”(6: 17)

Otherworldly Trade

I swear by Him Who has sent me with the truth, as for anyone who leaves this worldly pleasure and engages himself in the otherworldly trade, God the All-exalted shall most surely grant him additional profits besides the profits decided for him and God shall thus make his trade win.

و الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْ مَنْ يَدْعُ الدُّنْيَا وَ يَقْبَلُ عَلَى تِجَارَةِ الْآخِرَةِ فَإِنَّ اللَّهَ تَعَالَى يَتَجَرَّ لَهُ مِنْ وَرَاءِ [تِجَارَتِهِ] قَالَ اللَّهُ تَعَالَى رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

God the All-exalted says,

“By men whom neither traffic nor merchandise can divert from the remembrance of God.”(24:37)

Intend for God!

As for whatever is seen by your eyes and desired by your heart, you should intend it for God. This is the otherworldly trade, because God says,

كُلُّ مَا أَبْصَرْتُهُ بِعَيْنِكَ وَ اسْتَخْلَاهُ قَلْبُكَ فَاجْعَلْهُ لِلَّهِ فَذَلِكَ تِجَارَةُ الْآخِرَةِ لِأَنَّ اللَّهَ يَقُولُ مَا عِنْدَكُمْ يَنْفَدُ وَ مَا عِنْدَ اللَّهِ بَاقٍ

“That which is with you will be spent but what is with God shall last.”(16:96)

Love the Righteous!

أَحِبَّ الصَّالِحِينَ فَإِنَّ الْمَرْءَ مَعَ مَنْ أَحَبَّ فَإِنْ لَمْ تَفْعَلْ عَلَى أَعْمَالِ الْبِرِّ فَأَحِبَّ الْعُلَمَاءَ

Bear love toward the righteous people, because one shall be added to those whom he loves. If you fail to do righteous deeds, then (at least) love the people of knowledge.

Act Patiently!

Act patiently with those who remember God, glorify Him, profess that there is no god but He, praise Him, act obediently towards Him, and pray to Him in morns and eves. Verily, God says,

“Content yourself with the company of those who supplicate their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them.”(18:28)

Be Lenient!

عَلَيْكَ بِالسَّكِينَةِ وَالْوَقَارِ وَكُنْ سَهْلًا لَيِّنًا عَفِيفًا مُسْلِمًا تَقِيًّا نَقِيًّا بَارًّا طَاهِرًا مُطَهَّرًا صَادِقًا خَالِصًا سَلِيمًا صَحِيحًا لَبِيبًا صَالِحًا صَبُورًا شَكُورًا مُؤْمِنًا وَرِعًا عَابِدًا زَاهِدًا رَحِيمًا عَالِمًا فَقِيهًا

Stick to solemnity and sedateness and try to be soft, lenient, chaste, peaceful, pious, pure, righteous, innocent, unsullied, sound, defect-free, judicious, virtuous, steadfast, grateful, faithful, godly, worshipful, ascetic, merciful, knowledgeable, and well versed in religious laws.

The Servants of the All-Beneficent

يَقُولُ اللَّهُ تَعَالَى وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

God the All-exalted says,

“The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, they say, ‘Peace!’.”(25:63)

Wealth and Children

Do not let your compassion to your wife and children make you indulge in acts of disobedience to God and in committing the prohibited acts, for God the All-exalted says,

لَا تَحْمِلَنَّكَ الشَّفَقَةُ عَلَى أَهْلِكَ وَوُلْدِكَ عَلَى الدُّخُولِ فِي الْمَعَاصِي وَ الْحَرَامِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“The day whereon neither wealth nor children will avail, but only he will prosper that brings to God a sound heart.”(26:88&89)

Righteous Deeds

Adhere to remembrance of God and to doing righteous deeds, for God the All-exalted says,

عَلَيْكَ بِذِكْرِ اللَّهِ وَ الْعَمَلِ الصَّالِحِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَ الْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ أَمَلًا

“The things that endure, good deeds, are best in the sight of your Lord, as rewards, and best as the foundation for hopes.”(18:46)

Inadvertent

Do not be one of those who guide the others to righteousness and enjoin the good but they are inadvertent to themselves. God the All-exalted says,

لَا تَكُونَنَّ مِمَّنْ يَهْدِي النَّاسَ إِلَى الْخَيْرِ وَ يَأْمُرُهُمْ بِالْخَيْرِ وَ هُوَ غَافِلٌ عَنْهُ يَقُولُ اللَّهُ تَعَالَى أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ

“Do you enjoin right conduct on the people and forget to practice it yourselves?”(2:44)

Scales of Justice

Beware of a day on which the records of deeds will be opened and scandals will be exposed. God the All-exalted says,

احْذَرِ يَوْمًا تُنْشَرُ فِيهِ الصَّحَائِفُ وَ تَظْهَرُ فِيهِ الْفَضَائِحُ فَإِنَّهُ تَعَالَى يَقُولُ وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَ إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَ كَفَىٰ بِنَا حَاسِبِينَ

“We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed We shall produce it and We suffice as reckoners.”(21:47)

Penitent Heart

Fear God the All-exalted in your most secret thoughts as if you can see Him before you. Yet, if you cannot see Him, He indeed sees you. God the All-exalted says,

اَخْشَ اللّٰهَ بِالْغَيْبِ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ وَيَقُولُ اللّٰهُ تَعَالٰى مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَ جَاءَ بِقَلْبٍ مُّنِيبٍ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ

“He who fears the All-beneficent in secret and comes with a penitent heart: “Enter therein in peace and security. This is a day of eternal life!”(50:33-34)

Treat Fairly!

أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ أَنْصَحِ الْأُمَّةَ وَ ارْحَمْهُمْ

Treat the others fairly against yourself, wish the community well, and show them mercy.

Showing Humility

Beware of showing the human beings how much you are submissive and humble while you insist on committing acts of disobedience to your Lord and insist on committing sins in your inner self. God the All-exalted says,

إِيَّاكَ أَنْ تُظْهَرَ مِنْ نَفْسِكَ الْخُشُوعَ وَ التَّوَاضُّعَ لِلْأَدَمِيِّينَ وَأَنْتَ فِيمَا بَيْنَكَ وَ بَيْنَ رَبِّكَ مُصِرٌّ عَلَى الْمَعَاصِي وَ الذُّنُوبِ يَقُولُ اللّٰهُ تَعَالٰى يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

“God knows of the tricks that deceive with the eyes and all that the hearts of men conceal.”(40: 19)

Do not be Strict!

لَا تَكُنْ مِمَّنْ يُشَدِّدُ عَلَى النَّاسِ وَ يُخَفِّفُ عَنْ نَفْسِهِ يَقُولُ اللّٰهُ تَعَالٰى لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Do not be one of those who are strict to people but negligent to themselves. God the All-exalted says,

“Why do you say that which you do not do? (61:2)

Do with Knowledge!

Whenever you are determined to do something, try to do it with full knowledge and rationality. Do not ever do anything without contemplation and knowledge, for God the All-majestic says,

إِذَا عَمِلْتَ عَمَلًا فَاعْمَلْ بِعِلْمٍ وَ عَقْلٍ وَ إِيَّاكَ وَ أَنْ تَعْمَلَ عَمَلًا بِغَيْرِ تَدَبُّرٍ وَ عِلْمٍ فَإِنَّهُ جَلَّ جَلَالُهُ يَقُولُ وَ لَا تَكُونُوا كَالَّتِي
نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا

“Do not be like her who would undo her yarn, breaking it up after spinning it to strength.”(16:92)

Tell the Truth!

Stick to telling the truth only; and never let any lie come out of your mouth. Treat the others fairly against yourself, always act charitably, encourage people to act charitably, build good relations with your relatives, never deceive others and always fulfill your promises to the people. God the All-exalted says,

أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ أَحْسِنْ وَ ادْعُ النَّاسَ إِلَى الْإِحْسَانِ وَ صِلْ رَحِمَكَ وَ لَا تَمْكُرْ بِالنَّاسِ وَ أَوْفِ النَّاسَ بِمَا
عَاهَدْتَهُمْ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ
الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Indeed Allah enjoins justice and kindness and generosity towards relatives, and He forbids indecency, wrong, and aggression. He advises you, so that you may take admonition.” (16:90)

Life of Moses

إِنَّ اللَّهَ اصْطَفَى مُوسَى بِالكَلَامِ وَ الْمُتَاجَاةِ حَتَّى كَانَ يَرَى خُضْرَةَ الْبَقْلِ فِي بَطْنِهِ مِنْ هُزَالِهِ

Verily, God gave Moses exclusively the grace of speaking to him directly and confiding to him, so the greenness of vegetable was seen in his stomach due to his skinniness.

Lifestyle of Noah

إِنْ شِئْتَ نَبَأْتُكَ بِأَمْرِ نُوحٍ نَبِيِّ اللَّهِ (ع) إِنَّهُ عَاشَ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُو إِلَى اللَّهِ فَكَانَ إِذَا أَصْبَحَ قَالَ لَا أُمْسِي وَ إِذَا أَمْسَى
قَالَ لَا أُصْبِحُ وَ كَانَ لِبَاسُهُ الشَّعْرُ وَ طَعَامُهُ الشَّعِيرَ

I tell you about the lifestyle of Noah the prophet of God. He lived for one thousand years except fifty calling to God. Every morning, he would say, ‘I may not live to the evening of this day.’ Every evening, he would say, ‘I may not live to the next morning.’ He wore clothes made of animal hair and fed on barley.

Lifestyle of David

إِنْ شِئْتَ نَبَأُكَ بِأَمْرِ دَاوُدَ (ع) خَلِيفَةِ اللَّهِ فِي الْأَرْضِ كَانَ لِبَاسُهُ الشَّعْرَ وَ طَعَامُهُ الشَّعِيرَ

I tell you about the lifestyle of David the representative of God on the lands. He wore clothes made of animal hair and fed on barley.

Lifestyle of Solomon

إِنْ شِئْتَ نَبَأُكَ بِأَمْرِ سُلَيْمَانَ (ع) مَعَ مَا كَانَ فِيهِ مِنَ الْمُلْكِ كَانَ يَأْكُلُ الشَّعِيرَ وَيُطْعِمُ النَّاسَ الْحَوَارَى وَ كَانَ لِبَاسُهُ الشَّعْرَ وَ كَانَ إِذَا جَنَّهُ اللَّيْلُ شَدَّ يَدَهُ إِلَى عُنُقِهِ فَلَا يَزَالُ قَائِمًا يُصَلِّي حَتَّى يُصْبِحَ.

I tell you about the lifestyle of Solomon. Although he enjoyed unmatched kingdom, he used to eat barley and give white wheat to his people to eat. He wore clothes made of animal hair. When night overcame him, he would tie his hand to his neck and go on doing devotional acts until morning came upon him.

Lifestyle of Abraham

إِنْ شِئْتَ نَبَأُكَ بِأَمْرِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ (ع) كَانَ لِبَاسُهُ الصُّوفَ وَ طَعَامُهُ الشَّعِيرَ

I tell you about the lifestyle of Abraham the intimate friend of the All-beneficent Lord. He used to wear clothes made of wool and feed on barley.

Lifestyle of John

إِنْ شِئْتَ نَبَأُكَ بِأَمْرِ يَحْيَى (ع) كَانَ لِبَاسُهُ اللَّيْفَ وَ كَانَ يَأْكُلُ وَرَقَ الشَّجَرِ

I tell you about the lifestyle of John. He used to wear clothes made of fibers and eat leaves of trees.

Lifestyle of Jesus

إِنْ شِئْتَ نَبَأُكَ بِأَمْرِ عِيسَى ابْنِ مَرْيَمَ (ع) فَهُوَ الْعَجَبُ كَانَ يَقُولُ إِذَا مَيَّ الْجُوعُ وَ شِعَارِي الْخَوْفُ وَ لِبَاسِي الصُّوفُ وَ دَابَّتِي رَجُلَايَ وَ سِرَاجِي بِاللَّيْلِ الْقَمَرُ وَ اصْطِلَائِي فِي الشِّتَاءِ مَسَارِقُ الشَّمْسِ وَ فَاكِهَتِي وَ رِيحَانَتِي يَقُولُ الْأَرْضُ مِمَّا يَأْكُلُ الْوُحُوشُ وَ الْأَنْعَامُ أَيْبَتُ وَ لَيْسَ لِي شَيْءٌ وَ أَصْبَحُ وَ لَيْسَ لِي شَيْءٌ وَ لَيْسَ عَلَيَّ وَجْهُ الْأَرْضِ أَحَدٌ أَغْنَى مِنِّي.

I tell you about the lifestyle of Jesus the son of Mary. He was marvelous indeed. He used to say, 'Hunger is my food, fear is my slogan, wool is my dress, my two feet are my riding animal, moonlight is my lamp at night, sunrise is my warming tool in winters, and herbs of the earth from which beasts and cattle eat are my fruits and roses. I enter into night while I have nothing in my possession, and I receive mornings while I have nothing in my possession. Nevertheless, no one living on the surface of this earth is wealthier than I am.'

- [1.](#) Tohaf al-Oqoul, p. 6.
- [2.](#) . All believers or real friends are as brothers.
- [3.](#) Abu Dharr was one of the best companions of the Messenger of God (peace be upon him and his pure progeny).
- [4.](#) Makaarim al-Akhlaaq, p. 458.
- [5.](#) Allusion to the Qur'an; 33:33.
- [6.](#) . Allusion to the Qur'an; 49: 12.
"And do not spy on or backbite one another. Will any of you love to eat the flesh of his dead brother? You would hate it."
- [7.](#) Ibn Masud was one of the best companions of the Messenger of God (peace be upon him and his pure progeny).
- [8.](#) . Makaarim al-Akhlaaq, p. 446.

Advice Of Imam Ali

The following are the maxims and words of wisdom of the commander of faithful, Imam Ali (peace be upon him).

To His Companions

To His Companions¹

Adornment

لِيَتَزَيَّنَ أَحَدُكُمْ لِأَخِيهِ الْمُسْلِمِ إِذَا أَتَاهُ كَمَا يَتَزَيَّنُ لِلْغَرِيبِ الَّذِي يُحِبُّ أَنْ يَرَاهُ فِي أَحْسَنِ هَيْئَةٍ.

You should be in your best adornment when you meet your friends like that when you meet the strangers that you want to be in the best style before them.

Pay Attention

لَا يَلْتَفِتَنَّ أَحَدُكُمْ فِي صَلَاتِهِ فَإِنَّ الْعَبْدَ إِذَا التَفَتَ فِيهَا قَالَ اللَّهُ لَهُ إِلَيَّ عَبْدِي خَيْرٌ لَكَ مِمَّنْ تَلْتَفِتُ إِلَيْهِ.

Do not turn the faces in the prayers. God will say to the servant that turns his face in the prayer, "*Be with Me, My servant, I am certainly better for you than that which you are turning to.*"

Relatives

Regard your relatives even by greeting. God says,

صَلُّوا أَرْحَامَكُمْ وَ لَوْ بِالسَّلَامِ لِقَوْلِ اللَّهِ وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ

“be aware of God, in whose Name you adjure one another, and the relatives.”(4:1)

Wasting Time

وَلَا تَقْطَعُوا نَهَارَكُمْ بِكَيْتٍ وَكَيْتٍ وَفَعَلْنَا كَذَا وَكَذَا فَإِنَّ مَعَكُمْ حَفَظَةً يَحْفَظُونَ عَلَيْكُمْ

Do not spend your days with mentioning your deeds and with gossips. There are surely keeping angels with you (the angels are with you, recording).

Return the Deposit

أُدُوا الْأَمَانَاتِ وَلَوْ إِلَى قَتْلَةِ الْأَنْبِيَاءِ

Deliver anything you have been entrusted with (to its owners) even the killers of the prophets.

Remembrance of God

أَكْثَرُوا ذِكْرَ اللَّهِ إِذَا دَخَلْتُمُ الْأَسْوَاقَ وَعِنْدَ اشْتِغَالِ النَّاسِ بِالتِّجَارَاتِ فَإِنَّهُ كَفَّارَةٌ لِلذُّنُوبِ وَزِيَادَةٌ فِي الْحَسَنَاتِ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ

Remember God very much when you are in marts and when people are engaged in their trades. The reference to God repeals the sins and increases the advantages. Do not be of the heedless.

The Best Helper

مَنْ أَحَبَّنَا فَلْيَعْمَلْ بِعَمَلِنَا وَيَسْتَعِنْ بِالْوَرَعِ فَإِنَّهُ أَفْضَلُ مَا يُسْتَعَانُ بِهِ فِي الدُّنْيَا وَ الْآخِرَةِ

He who cherishes us (the household of the Prophet) should imitate our acts and seek the help of piety. It is surely the best helper in this world and the Hereafter.

Honesty

الزَّمُوا الصِّدْقَ فَإِنَّهُ مَنْجَاةٌ

Stick to honesty, because it is savior.

His Satisfaction

ارْغَبُوا فِيمَا عِنْدَ اللَّهِ وَاطْلُبُوا مَرْضَاتَهُ وَطَاعَتَهُ وَاصْبِرُوا عَلَيْهِمَا

Seek importunately from God and work for obtaining His satisfaction and for carrying out the acts of obedience to Him painstakingly.

The Valueless Pleasures

لَا تَفْضَحُوا أَنْفُسَكُمْ عِنْدَ عَدُوِّكُمْ يَوْمَ الْقِيَامَةِ وَلَا تَكْذِبُوا أَنْفُسَكُمْ فِي مَنْزِلَتِكُمْ عِنْدَ اللَّهِ بِالْحَقِيرِ مِنَ الدُّنْيَا

Do not expose yourselves before your enemies on the Day of Resurrection and do not prove the opposite of your enjoying a great standing with God through your adherence to the valueless pleasures of this world.

Meeting with God

تَمَسَّكُوا بِمَا أَمَرَكُمُ اللَّهُ بِهِ - فَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَغْتَبِطَ وَيَرَى مَا يُحِبُّ إِلَّا أَنْ يَحْضُرَهُ رَسُولُ اللَّهِ وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى وَ تَأْتِيهِ الْبَشَارَةُ وَ اللَّهُ فَتَقَرُّ عَيْنُهُ وَ يُحِبُّ لِقَاءَ اللَّهِ

Cling to the commandments of God. There is nothing standing between your pleasures and you but the arrival of God's messenger –the angel of death– with the good tidings that delight you and make you eager to meet God. The means of enjoyment, which you will receive from God in the life to come, will be better and everlasting.

Disrespect

لَا تُحَقِّرُوا ضُعَفَاءَ إِخْوَانِكُمْ فَإِنَّهُ مَنْ احْتَقَرَ مُؤْمِنًا حَقَّرَهُ اللَّهُ وَ لَمْ يَجْمَعْ بَيْنَهُمَا يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَتُوبَ

Do not humiliate your weak friends. God will surely disgrace him whoever disgraces a believer and will not gather them in the same place on the Day of Resurrection unless repentance is shown.

Brother's Need

وَلَا يُكَلِّفِ الْمَرْءُ أَخَاهُ الْطَّلَبَ إِلَيْهِ إِذَا عَرَفَ حَاجَتَهُ

You should not make your brothers ask you for their needs if you have recently known them.

Do not be Hypocrite

تَزَاوَرُوا وَ تَعَاطَفُوا وَ تَبَادَلُوا وَ لَا تَكُونُوا بِمَنْزِلَةِ الْمُنَافِقِ الَّذِي يَصِفُ مَا لَا يَفْعَلُ

Exchange visits, treat each other mercifully, give each other, and do not be like the hypocrites who say what they do not do.

Save Your Baby.

تَوَقَّوْا عَلَى أَوْلَادِكُمْ مِنْ لَبَنِ الْبَغْيِ مِنَ النِّسَاءِ وَ الْمَجْنُونَةِ فَإِنَّ اللَّبْنَ يُعْدي

Save your babies from the milk of the prostitutes and the mad women, because milk transmits the wet nurse's –genetic– properties.

Fashion of the Pharaoh

وَلَا تَلْبَسُوا السَّوَادَ فَإِنَّهُ لِبَاسُ فِرْعَوْنَ.

Do not wear in black, because it is the fashion of the Pharaoh.

Door of Poverty

اتَّبِعُوا قَوْلَ رَسُولِ اللَّهِ فَإِنَّهُ قَالَ مَنْ فَتَحَ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ.

Pursue the Prophet (peace be upon him and his family), who said, “*For those who open to themselves a door of beggary, God will open to them a door of poverty.*”

Forgiveness (Isteghfhar)

أَكْثَرُوا الْإِسْتِغْفَارَ فَإِنَّهُ يَجْلِبُ الرِّزْقَ.

Seek God's forgiveness very frequently, because it brings about sustenance.

Good Deeds

قَدِّمُوا مَا اسْتَطَعْتُمْ مِنْ عَمَلٍ الْخَيْرِ تَجِدُوهُ غَدًا.

Do good deeds as much as possible and you will find their rewards tomorrow (in the Hereafter).

Disputation

إِيَّاكُمْ وَالْجِدَالَ فَإِنَّهُ يُورِثُ الشَّكَّ.

Beware of disputation, because it causes suspect.

Seeking Provisions

اطْلُبُوا الرِّزْقَ فِيمَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهُ أَسْرَعُ لِطَلَبِ الرِّزْقِ مِنَ الضَّرْبِ فِي الْأَرْضِ وَهِيَ السَّاعَةُ الَّتِي يَقْسِمُ اللَّهُ جَلَّ وَ عَزَّ فِيهَا الْأَرْزَاقَ بَيْنَ عِبَادِهِ.

Respond to the callers of God and seek provisions in the time between dawn and sunrise. To ask God for provisions in this time is better than wandering in lands –seeking for earnings. It is the very time in which, God distributes the sustenance of His servants.

Expecting the Relief

انتظروا الفرج ولا تيأسوا من روح الله فإن أحب الأمور إلى الله انتظار الفرج وما دأوم عليه المؤمن.

Expect the Relief and never despair of receiving comfort from God. The most favorable act to God is the expectation of the Relief and the acts that are pursued steadily.

Near the Graves

الموا بالقبور التي يلزمكم حق سكاينها و زوروها و اطلبوا الرزق عندها فانهم يفرحون بزيارتكم ليطلب الرجل الحاجة عند قبر أبيه و أمه بعد ما يدعو لهما.

Visit and encircle the graves the rights of whose people are obligatory upon you, and visit them and seek earnings there, because the dead will be delighted if you visit them. You should ask your need near the graves of your parents after supplicating to God for them.

The Insignificant Sins

لا تستصغروا قليل الإثم لما لم تقدروا على الكبير فإن الصغير يحصى و يرجع إلى الكبير.

Do not disregard the insignificant sins when there is no way to commit the major ones. The insignificant sins will be added to each other and reckoned with the deadly ones.

Mentioning Death

أكثرُوا ذكر الموت و يوم خروجكم من القبور و يوم قيامكم بين يدي الله تهن عليكم المصائب.

Mention very much death, the day on which you will be taken out of your graves, and the day on which you will be stashed before your Lord, so that your misfortunes will be alleviated.

The Reason of Misfortunes

Be wary of committing sins. The reason of any misfortune, lack of earnings, or even a scratch, injury or a wound is surely the commitment of a sin. God the Majestic says,

توقوا الذنوب فما من بليّة و لا نقص رزق إلا بذنب حتى الخدش و النكبة و المصيبة فإن الله جل ذكره يقول ما أصابكم من مصيبة فبما كسبت أيديكم و يعفوا عن كثير.

“Whatever hardship befalls you is the result of your own deeds. God pardons many of your sins.”
(42:30)

During Eating Food

أَكْثِرُوا ذِكْرَ اللَّهِ جَلَّ وَ عَزَّ عَلَى الطَّعَامِ وَ لَا تَلْفَظُوا فِيهِ فَإِنَّهُ نِعْمَةٌ مِنْ نِعَمِ اللَّهِ وَ رِزْقٌ مِنْ رِزْقِهِ يَجِبُ عَلَيْكُمْ شُكْرُهُ وَ حَمْدُهُ

Mention God very much during having food. Because it is one of God's graces and provisions, for which you should thank and praise Him.

With the Blessings

أَحْسِنُوا صُحْبَةَ النِّعَمِ قَبْلَ فَوَاتِهَا فَإِنَّهَا تَزُولُ وَ تَشْهَدُ عَلَى صَاحِبِهَا بِمَا عَمِلَ فِيهَا

Associate with the blessings properly before they vanish and testify against you.

Satisfaction with Sustenance

مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْيَسِيرِ مِنَ الْعَمَلِ

Those who are satisfied with the few earnings and sustenance of God, God will surely accept their few deeds.

Wastage

إِيَّاكُمْ وَ التَّفْرِيطَ فَإِنَّهُ يُورِثُ الْحَسْرَةَ حِينَ لَا تَنْفَعُ الْحَسْرَةُ

Beware of wastage and negligence, because it causes regret when there is no beneficence in regret.

Your Stature with God

مَنْ أَرَادَ مِنْكُمْ أَنْ يَعْلَمَ كَيْفَ مَنْزِلَتُهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَةُ اللَّهِ مِنْهُ عِنْدَ الذُّنُوبِ

If you want to know your standings with God, you should first notice God's status with you when you encounter sins.

The Mirror

الْمُسْلِمُ مِرَاةُ أَخِيهِ فَإِذَا رَأَيْتُمْ مِنْ أَحَبِّكُمْ هَفْوَةً فَلَا تَكُونُوا عَلَيْهِ أَلْبَاءً وَ أَرْشِدُوهُ وَ انصَحُوا لَهُ وَ تَرَفَّقُوا بِهِ

Muslims should be the mirrors of each other. When you notice a flaw of your friend, you should guide and advise, and treat him leniently. You should not oppose him.

Disagreement

إِبَاكُمُ وَالْخِلَافَ فَإِنَّهُ مُرُوقٌ وَعَلَيْكُمْ بِالْقَصْدِ تَرَءُفُوا وَتَرَاحَمُوا.

Beware of disagreement, because it is deviation. Cling to moderation and treat each other kindly and mercifully.

Animal rights

مَنْ سَافَرَ بِدَابَّتِهِ بَدَأَ بِعَلْفِهَا وَ سَقَّيَهَا لَا تَضْرِبُوا الدَّوَابَّ عَلَى حُرِّ وُجُوهِهَا فَإِنَّهَا تُسَبِّحُ رَبَّهَا.

Before you ride the riding animals for a journey, you should feed and water them. Do not whip the animals on their faces because they praise their Lord.

Ask the Beggar

إِذَا نَاوَلْتُمْ سَائِلًا شَيْئًا فَاسْأَلُوهُ أَنْ يَدْعُوَ لَكُمْ فَإِنَّهُ يُسْتَجَابُ فَيْكُمْ وَلَا يُجَابُ فِي نَفْسِهِ لِأَنَّهُمْ يَكْذِبُونَ.

When you hand over alms to a beggar, ask him to supplicate to God for you, because his supplication for you will be responded while his supplication for himself may not be responded because beggars often lie.

Kiss Your Hand

When you want to give alms, first kiss your hand because it reaches God's hand before it is handed over to the beggar's. God the Exalted says,

وَيَرُدُّ الَّذِي يُنَاوِلُهُ يَدَهُ إِلَى فِيهِ فَلْيُقَبِّلْهَا فَإِنَّ اللَّهَ يَأْخُذُهَا قَبْلَ أَنْ تَقَعَ فِي يَدِ السَّائِلِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَيَأْخُذُ الصَّدَقَاتِ. تَصَدَّقُوا بِاللَّيْلِ فَإِنَّ صَدَقَةَ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ

“It is God who receives the charities.” (9: 104)

Give alms at night, because the night alms extinguish the Lord's wrath.

Reticence

احْسُبُوا كَلَامَكُمْ مِنْ أَعْمَالِكُمْ يَقِلَّ كَلَامُكُمْ إِلَّا فِي الْخَيْرِ.

Count your words as your deeds, then you will not speak but good wording.

Spend Generously

أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ فَإِنَّ الْمُنْفِقَ فِي بَمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ فَمَنْ أَتَقَنَّ بِالْخَلْفِ أَنْفَقَ وَ سَخَتْ نَفْسُهُ بِذَلِكَ

Spend for the cause of God out of what He has provided to you. The spender enjoys the same rank of the mujahid (warrior) supporting for the cause of God. He who is certain of the reward will surely spend generously.

Wine

وَلَا تَجْلِسُوا عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ فَإِنَّ الْعَبْدَ لَا يَدْرِي مَتَى يُؤْخَذُ

Do not sit to a table on which there is wine, because no one can guess the very hour in which his soul is grasped.

Supplication

الدُّعَاءُ يُرَدُّ الْقَضَاءَ الْمُبْرَمَ فَأَعِدُّوهُ وَ اسْتَغْمِلُوهُ

Supplication obstructs the decisive act of God; hence, you should prepare well and persevere with supplications.

ادْفَعُوا أَنْوَاعَ الْبَلَاءِ بِالْدُّعَاءِ عَلَيْكُمْ بِهِ قَبْلَ نُزُولِ الْبَلَاءِ فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لِلْبَلَاءِ أَسْرَعُ إِلَى الْمُؤْمِنِ مِنَ السَّيْلِ مِنْ أَعْلَى التَّلْعَةِ إِلَى أَسْفَلِهَا أَوْ مِنْ رَكْضِ الْبَرَادِينِ. سَلُّوا الْعَافِيَةَ مِنْ جَهْدِ الْبَلَاءِ فَإِنَّ جَهْدَ الْبَلَاءِ ذَهَابُ الدِّينِ

Stop the various sorts of misfortune by supplication to God. Persist on supplicating to God before the falling of misfortunes. I swear by Him who split the seed and created the soul, misfortunes are quicker to the believers than the falling of floods downward a hill and speedier than workhorses. Supplicate to God to endow you safety from hardships. It surely causes the religion to vanish.

The True Believer

الْمُؤْمِنُ نَفْسُهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ

The true believer should exhaust himself and give rest to people.

Beware of Sinning

احْذَرُوا الذُّنُوبَ فَإِنَّ الْعَبْدَ يُذْنِبُ الذَّنْبَ فَيُحْبَسُ عَنْهُ الرِّزْقُ

Beware of sinning. A sin may cause the earnings to be obstructed.

Almsgiving

دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ.

Treat your sick folks with almsgiving and guard your wealth by defraying the obligatory alms.

اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

Seek earnings through almsgiving.

Jihad of Woman

حُسْنُ التَّبَعْلِ جِهَادُ الْمَرْأَةِ.

Correctitude with husband is the jihad of woman.

Certainty to Reward

حُسْنُ التَّبَعْلِ جِهَادُ الْمَرْأَةِ.

He who is certain of the reward will give generously.

The Happy

السَّعِيدُ مَنْ وَعِظَ بغيرِهِ وَ اتَّعَظَ.

The true happy is that who learns lessons from others.

Good Manner

رَوِّضُوا أَنْفُسَكُمْ عَلَى الْأَخْلَاقِ الْحَسَنَةِ فَإِنَّ الْعَبْدَ الْمُؤْمِنَ يَبْلُغُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

Subdue yourselves to the good manners. The faithful servant may attain the rank of the fasting worshipper through his good manners.

Apply Your Instructions.

الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ.

The instructors who do not apply their instructions to themselves are like those who try to shoot without having a string.

Sufficiency

تَعَرَّضُوا لِمَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ فِيهِ غِنًى عَمَّا فِي أَيْدِي النَّاسِ.

Seek what is with God, because it will suffice you from what is in people's hands.

Prayer

لَيْسَ مِنْ عَمَلٍ أَحَبَّ إِلَى اللَّهِ مِنَ الصَّلَاةِ لَا تَشْغَلَنَّكُمْ عَنْ أَوْقَاتِهَا أُمُورُ الدُّنْيَا فَإِنَّ اللَّهَ ذَمَّ أَقْوَامًا اسْتَهَانُوا بِأَوْقَاتِهَا فَقَالَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ.

Prayer is the most favorable deed to God. The worldly pleasures should never engage you from offering the prayers in their proper times. God has censured those who disregarded the times of their prayers. He says, "**Woe to the praying ones, who are unintelligent of their prayers.**"

With the Believers

الْمُؤْمِنُ لَا يُعِيرُ أَخَاهُ وَلَا يَخُونُهُ وَلَا يَتَّهَمُهُ وَلَا يَحْذُلُهُ وَلَا يَتَّبِرُ مِنْهُ.

The believers should not dishonor, betray, accuse, disappoint, or disavow each other.

Accept the Excuse

اقْبَلْ عُذْرَ أَخِيكَ فَإِنْ لَمْ يَكُنْ لَهُ عُذْرٌ فَالْتَمِسْ لَهُ عُذْرًا.

Accept your friend's excuse. You should justify him if he is excuseless.

In the Proper Time

لَا تَعْجَلُوا الْأَمْرَ قَبْلَ بُلُوغِهِ فَتَنْدَمُوا.

Do not exercise a matter before attaining its proper time lest, you will be regretful.

Treat Mercifully

ارْحَمُوا ضِعْفَاءَكُمْ وَاطْلُبُوا الرَّحْمَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

Treat the weak mercifully and seek mercy from God the Majestic.

Backbiting

Beware of backbiting. True Muslims should never backbite each other, because God forbids this in His

saying,

إِيَّاكُمْ وَالْغَيْبَةَ فَإِنَّ الْمُسْلِمَ لَا يَغْتَابُ أَخَاهُ وَقَدْ نَهَى اللَّهُ عَنْ ذَلِكَ فَقَالَ أَيْحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتاً فَكَرِهْتُمُوهُ.

“Would any of you like to eat the disgusting dead flesh of your brother?”(49: 12)

The Repentant

تُوبُوا إِلَى اللَّهِ وَادْخُلُوا فِي مَحَبَّتِهِ فَإِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ وَالْمُؤْمِنُ مُنِيبٌ وَتَوَّابٌ.

Repent to God and find yourselves a place in the adoration to Him. God surely loves the repentant and the pure. The believers should always refer to God and repent to Him.

بَابُ التَّوْبَةِ مَفْتُوحٌ لِمَنْ أَرَادَهَا فَتُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً عَسَىٰ رَبُّكُمْ أَنْ يَكْفِرَ عَنْكُمْ سَيِّئَاتِكُمْ.

The portals of repentance are open for everybody. Hence, repent to God purely so that your Lord may forgive your sins.

Avoid Accusing

لَا يَنْبَغِي لَهُ (الْمُؤْمِنِ) أَنْ يَتَّهَمَهُ (أَخِيهِ) فَإِنَّ اتَّهَمَهُ انْمَاتَ الْإِيمَانُ بَيْنَهُمَا كَمَا يَنْمَاتُ الْمِلْحُ فِي الْمَاءِ.

The believers should avoid accusing each other lest; their faith will be dissolving like salt when dissolved in water.

The Reason of Misfortunes

The reason of the removal of any grace or luxury of any people was surely the commitment of a sin.

God is not tyrannical to the servants. (3:182)

فَمَا زَالَتْ نِعْمَةٌ عَنْ قَوْمٍ وَلَا عَيْشٌ إِلَّا بِذُنُوبٍ اجْتَرَحُوهَا۔ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ وَلَوْ اسْتَقْبَلُوا ذَلِكَ بِالْأَعْيَانِ لَمْ تَزَلْ وَلَوْ أَنَّهُمْ إِذَا نَزَلَتْ بِهِمُ النَّقْمُ أَوْ زَالَتْ عَنْهُمْ النِّعْمُ فَرَعَوْا إِلَى اللَّهِ عَزَّ وَجَلَّ بِصِدْقٍ مِنْ نِيَّاتِهِمْ وَلَمْ يَهِنُوا وَلَمْ يُسْرِفُوا لِأَصْلَحَ لَهُمْ كُلُّ فَاسِدٍ وَرَدَّ عَلَيْهِمْ كُلُّ ضَائِعٍ.

Had they supplicated to God, their graces would not have been removed. Had they proceeded to God sincerely and intentionally without showing slowdown or excess, God would have certainly saved them from misfortunes and given them back what they had lost.

In Troubles

In troubles, a Muslim should not complain about his Lord, but he should complain to Him, because He possesses the keys and arrangements of matters in the heavens and the earth and whatever is between them.

He is surely the Lord of the Grand Throne. (9: 129)

إِذَا ضَاقَ الْمُسْلِمُ فَلَا يَشْكُوَنَّ رَبَّهُ وَ لَكِنْ يَشْكُو إِلَيْهِ فَإِنَّ بِيَدِهِ مَقَالِيدَ الْأُمُورِ وَ تَدْبِيرَهَا فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَا فِيهِنَّ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to God the Lord of the worlds. (1:2)

After Waking up

وَ إِذَا جَلَسَ الْعَبْدُ مِنْ نَوْمِهِ فَلْيَقُلْ قَبْلَ أَنْ يَقُومَ حَسْبِيَ الرَّبُّ مِنَ الْعِبَادِ حَسْبِيَ هُوَ حَسْبِيَ وَ نِعْمَ الْوَكِيلُ

As soon as you wake up, you should say – before you leave the bed, “Sufficient unto me is the Lord against the servants. Sufficient unto me is He. God is the Sufficient as the best Guardian.”

The Eye

لَيْسَ فِي الْبَدَنِ أَقْلُ شُكْرًا مِنَ الْعَيْنِ فَلَا تُعْطُوهَا سُؤْلَهَا فَتَشْغَلَكُمْ عَنْ ذِكْرِ اللَّهِ جَلَّ وَ عَزَّ

The less thankful organ of the body is the eye; therefore, do not respond to it so that you will not be diverted from mentioning God the Majestic.

The Best Supply

تَزَوَّدُوا مِنَ الدُّنْيَا التَّقْوَى فَإِنَّهَا خَيْرُ مَا تَزَوَّدْتُمُوهُ مِنْهَا

Supply yourselves with God wariness (righteousness), because it is the best supply in this world.

The Remotest Servant

أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ إِذَا كَانَتْ هِمَّتُهُ بَطْنَهُ وَ فَرْجَهُ

The remotest servants from God are those whose main concern is to satisfy the belly and the sexual appetite.

Despising a Believer

أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ إِذَا كَانَتْ هِمَّتُهُ بَطْنُهُ وَفَرْجُهُ.

God will detain in the mixture of clay and blood, anyone who intends to despise a Muslim's personality by a saying, unless he submits an excuse.

The Best Matter

خَيْرُ الْأُمُورِ مَا كَانَ لِلَّهِ جَلٌّ وَعَزٌّ رِضًا.

The best of matters are those that achieve God's satisfaction.

The Worldly Pleasures

مَنْ عَبْدَ الدُّنْيَا وَآثَرَهَا عَلَى الْآخِرَةِ اسْتَوْخَمَ الْعَاقِبَةَ.

He who adores to the worldly pleasures and prefers them to the Hereafter will suffer insalubrious result.

The Maintainer of Prayer

لَوْ يَعْلَمُ الْمُصَلِّي مَا يَعْشَاهُ مِنْ رَحْمَةِ اللَّهِ مَا انْقَلَبَ وَلَا سَرَّهُ أَنْ يَرْفَعَ رَأْسَهُ مِنَ السَّجْدَةِ.

If the maintainer of prayer (*Musalli*) is aware of God's mercy that covers him, he will not come to the end of the prayer and will not accept to raise the head after being prostrate.

Keep Your Tongue

بِاللِّسَانِ يُكَبُّ أَهْلُ النَّارِ فِي النَّارِ وَبِاللِّسَانِ سَتُوجِبُ أَهْلُ الْقُبُورِ النُّورَ فَاحْفَظُوا أَلْسِنَتَكُمْ وَاشْغُلُوهَا بِذِكْرِ اللَّهِ.

Because of their tongues, people of Hell will be in Hell and people of the graves will have light. Keep your tongues and engage them in the reference to God.

Shia

مَا مِنْ شَيْعَتِنَا أَحَدٍ يُقَارِفُ أَمْرًا نَهَيْنَاهُ عَنْهُ فَيَمُوتُ حَتَّى يُبْتَلَى بِبَلِيَّةٍ تُمَحِّصُ بِهَا ذُنُوبُهُ إِمَّا فِي مَالٍ أَوْ وَلَدٍ وَ إِمَّا فِي نَفْسِهِ حَتَّى يَلْقَى اللَّهَ مُحِبُّنَا وَ مَا لَهُ ذَنْبٌ وَ إِنَّهُ لَيَبْقَى عَلَيْهِ شَيْءٌ مِنْ ذُنُوبِهِ فَيُشَدَّدُ عَلَيْهِ عِنْدَ الْمَوْتِ فَيَمَحِّصُ ذُنُوبَهُ.

Any Shiite who commits a sin against which we had warned will not die before he is inflicted by a misfortune in his fortune, sons, or himself, so that he will meet God guiltless. If such misfortune does not meet all his sins, death will be very violent for him until all the sins are erased.

Turn Your Sight

إِذَا رَأَى أَحَدُكُمْ امْرَأَةً تُعْجِبُهُ فَلْيَلْقَ أَهْلَهُ فَإِنَّ عِنْدَهَا مِثْلَ الَّذِي رَأَى وَ لَا يَجْعَلْ لِلشَّيْطَانِ عَلَى قَلْبِهِ سَبِيلًا وَ لِيَصْرِفْ بَصَرَهُ عَنْهَا فَإِنْ لَمْ تَكُنْ لَهُ زَوْجَةً فَلْيُصَلِّ رَكَعَتَيْنِ وَ يَحْمَدِ اللَّهَ كَثِيرًا.

If your eyes fall on a charming woman, you should come to your wife and copulate with her, because all women have the same. You should also avoid allowing the Satan to control you in any way. Finally, turn your sight away from charming women.

If you are bachelor, you should offer a recommendable prayer and thank God a lot.

[1](#) . Tohaf al-Oqoul, p. 100.

To His Eldest Son

These are Imam Ali's advice to his older son, Imam Hasan (peace be upon him).[1](#)

He has started his advice with these words: "From the father who is (shortly) to die, who acknowledges the hardships of the times, who has turned away from life, who has submitted himself to the (calamities of) time, who realizes the evils of the worlds who is living in the abodes of the dead and is due to depart from them any day; to the son who yearns for what is not to be achieved, who is treading the path of those who have died...."

Then he said, "I found you a part of myself, rather I found you my whole, so much so that if anything befell you, it was as though it befell me and if death came to you it was as though it came to me. Consequently, your affairs meant to me what my own matters meant to me. So, I have written this piece of advice (to you) as an instrument of seeking help through it, whether I remain alive for you or cease to exist".

Cling to the Rope

أَوْصِيكَ بِتَقْوَى اللَّهِ وَ لُزُومِ أَمْرِهِ وَ عِمَارَةِ قَلْبِكَ بِذِكْرِهِ وَ الْإِعْتَصَامِ بِحَبْلِهِ وَ أَيُّ سَبَبٍ أَوْثَقُ مِنْ سَبَبِ بَيْنِكَ وَ بَيْنَ اللَّهِ إِنْ أَنْتَ أَخَذْتَ بِهِ.

Be wary of God, abide by His commands, fill your heart with remembrance of Him, and hold fast to His rope. No connection is more reliable than the connection between you and God provided you take hold of it.

Enliven Your Heart.

أَحْيِ قَلْبَكَ بِالْمَوْعِظَةِ وَ قَوِّهِ بِالْيَقِينِ وَ دَلِّلْهُ بِالْمَوْتِ وَ قَرِّرْهُ بِالْفَنَاءِ وَ بَصِّرْهُ فَجَائِعَ الدُّنْيَا وَ حَذِّرْهُ صَوْلَةَ الدَّهْرِ وَ فُحْشَ تَقَلُّبِ اللَّيَالِي وَ الْأَيَّامِ وَ اعْرِضْ عَلَيْهِ أَخْبَارَ الْمَاضِينَ وَ ذَكِّرْهُ بِمَا أَصَابَ مَنْ كَانَ قَبْلَهُ.

Enliven your heart with preaching. Energize it with firm belief. Humiliate it by recalling death. Make it believe in mortality. Make it see the misfortunes of this world. Make it fear the authority of the time and the severity of some changes during the nights and the days. Place before it the events of past people.

The House of Loneliness

سِرْ فِي بِلَادِهِمْ وَ آثَارِهِمْ وَ انْظُرْ مَا فَعَلُوا وَ أَيْنَ حَلُّوا وَ عَمَّا انْتَقَلُوا فَإِنَّكَ تَجِدُهُمْ انْتَقَلُوا عَنِ الْأَحِبَّةِ وَ حَلُّوا دَارَ الْغُرَبَةِ. وَ كَأَنَّكَ عَنْ قَلِيلٍ قَدْ صِرْتَ كَأَحَدِهِمْ فَأَصْلِحْ مَثْوَاكَ وَ لَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ.

Recall to your heart what befell those who were before you. Walk among their cities and ruins, then see what they did and from what they have gone away and where they have gone and stayed. You will find that they departed from (their) friends and lodged in the house of loneliness. Shortly, you too will be like one of them. Therefore, plan for your place of stay and do not sell your next life with this world.

Give up Discussing.

دَعِ الْقَوْلَ فِيمَا لَا تَعْرِفُ وَ الْخِطَابَ فِيمَا لَا تُكَلِّفُ.

Give up discussing what you do not know and speaking about what does not concern you.

Fear of Straying

أَمْسِكْ عَنْ طَرِيقٍ إِذَا خِفْتَ ضَلَالَهُ فَإِنَّ الْكَفَّ عَنْ حَيْرَةِ الضَّلَالَةِ خَيْرٌ مِنْ رُكُوبِ الْأَهْوَالِ.

Keep off the track from which you fear to go astray because refraining (from moving) when there is fear of straying is better than embarking on dangers.

Among the Good Doers

وَ أَمُرْ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ.

Ask others to do good; you will thus be among the good doers.

Stop Evil

وَ أَنْكَرِ الْمُنْكَرَ بِلِسَانِكَ وَ يَدِكَ وَ بَايِنِ مَنْ فَعَلَهُ بِجَهْدِكَ وَ جَاهِدْ فِي اللَّهِ حَقَّ جِهَادِهِ وَ لَا تَأْخُذْكَ فِي اللَّهِ لَوْمَةٌ لَاتِمٍ.

Prevent others from doing evil with your action as well as your speech and keep off, to the best of your ability, from he who commits it. Struggle for God as is His due; and the reviling of a reviler should not deter you in matters of God.

Entrusting to God

أَلْجِيْ نَفْسَكَ فِي الْأُمُورِ كُلِّهَا إِلَى إِلَهِكَ فَإِنَّكَ تُلْجِئُهَا إِلَى كَهْفٍ حَرِيْزٍ وَ مَانِعٍ عَزِيْزٍ.

Entrust your affairs to God, because you will thus be resigning yourself to a secure shelter and a strong protector.

Ask God

أَخْلِصْ فِي الْمَسْأَلَةِ لِرَبِّكَ فَإِنَّ بِيَدِهِ الْعَطَاءَ وَ الْحِرْمَانَ.

Ask only from your Lord because in His hand is all the giving and depriving.

Non-profit Knowledge

أَنَّهُ لَا خَيْرَ فِي عِلْمٍ لَا يَنْفَعُ وَ لَا يُنْتَفَعُ بِعِلْمٍ حِينَ لَا يُقَالُ بِهِ.

There is no good in knowledge, which does not benefit, and if knowledge is not made use of then its acquisition is not justified.

The Heart of Youth

إِنَّمَا قَلْبُ الْحَدَثِ كَالْأَرْضِ الْخَالِيَةِ مَا أُلْقِيَ فِيهَا مِنْ شَيْءٍ قَبِلَتْهُ.

Certainly, the heart of a young man is like uncultivated land. It accepts whatever is strewn on it.

The Traveler

إِنَّمَا مَثَلُ مَنْ أَبْصَرَ الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُوا نَبَا بِهِمْ مَنْزِلٌ جَدْبٌ فَأَمُّوا مَنْزِلًا خَصِيْبًا وَ جَنَابًا مَرِيْعًا فَاحْتَمَلُوا وَ عَثَاءَ الطَّرِيقِ وَ فِرَاقَ الصَّدِيقِ وَ خُسُوْنَةَ السَّفَرِ فِي الطَّعَامِ وَ الْمَنَامِ لِيَأْتُوا سَعَةَ دَارِهِمْ وَ مَنْزِلَ قَرَارِهِمْ فَلَيْسَ يَجِدُونَ لِشَيْءٍ مِنْ ذَلِكَ أَلْمًا وَ لَا يَرَوْنَ نَفَقَةً مَعْرَمًا وَ لَا شَيْئًا أَحَبَّ إِلَيْهِمْ مِمَّا قَرَّبَهُمْ مِنْ مَنْزِلِهِمْ.

The example of those who have understood the world is like those travelers who, being disgusted with drought-stricken places set off for greenery and a fruitful place. Then they endured difficulties on the way, separation from friends, hardships of the journey and unwholesome-some food in order to reach their fields of plenty and place of stay. Consequently, they do not feel any pain in all this and do not regard any expenditure to be waste. Nothing is more loveable to them than what carries them closer to their place of stay.

The Deceived

مَثَلُ مَنْ اغْتَرَّ بِهَا كَمَثَلِ قَوْمٍ كَانُوا بِمَنْزِلٍ خِصْبٍ فَنَبَا بِهِمْ إِلَى مَنْزِلٍ جَدْبٍ فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِمْ وَلَا أَهْوَلَ لَدَيْهِمْ مِنْ مُفَارَقَةِ مَا هُمْ فِيهِ إِلَى مَا يَهْجُمُونَ عَلَيْهِ وَيَصِيرُونَ إِلَيْهِ.

The example of those who are deceived by this world is like the people who were in a green place but they became disgusted with it and went to a drought stricken place. Therefore, for them nothing is more detestable or abominable than to leave the place where they were to go to a place, which they will reach unexpectedly and for which they are heading.

The Actual Well Educated

إِنَّ الْعَالِمَ مَنْ عَرَفَ أَنَّ مَا يَعْلَمُ فِيمَا لَا يَعْلَمُ قَلِيلٌ فَعَدَّ نَفْسَهُ بِذَلِكَ جَاهِلًا فَازْدَادَ بِمَا عَرَفَ مِنْ ذَلِكَ فِي طَلَبِ الْعِلْمِ اجْتِهَادًا فَمَا يَزَالُ لِلْعِلْمِ طَالِبًا وَفِيهِ رَاغِبًا وَلَهُ مُسْتَفِيدًا وَلِأَهْلِهِ خَاشِعًا مُهْتَمًّا وَلِلصَّمْتِ لَازِمًا وَلِلْخَطَا حَازِرًا وَمِنْهُ مُسْتَحْيِيًّا وَإِنْ وَرَدَ عَلَيْهِ مَا لَا يَعْرِفُ لَمْ يُنْكِرْ ذَلِكَ لِمَا قَرَّرَ بِهِ نَفْسَهُ مِنَ الْجَهَالَةِ.

The actual well educated is that who realizes that he ignores more than what he knows; hence, he reckons himself with the ignorant and receives more knowledge by seeking it painstakingly.

He keeps on being scholar, by desiring getting more information, benefiting by what he learns, revering his teachers, keeping silence, beware of faults, and feeling ashamed of mistakes. If he confronts what he does not know, he will not deny his unawareness because he has already declared his being ignorant.

The Actual Ignorant

إِنَّ الْجَاهِلَ مَنْ عَدَّ نَفْسَهُ بِمَا جَهَلَ مِنْ مَعْرِفَةِ الْعِلْمِ عَالِمًا وَبَرَأِيهِ مُكْتَفِيًا فَمَا يَزَالُ لِلْعُلَمَاءِ مُبَاعِدًا وَ عَلَيْهِمْ زَارِيًا وَلِمَنْ خَالَفَهُ مُحْطًا وَ لِمَا لَمْ يَعْرِفْ مِنَ الْأُمُورِ مُضِلًّا فَإِذَا وَرَدَ عَلَيْهِ مِنَ الْأُمُورِ مَا لَمْ يَعْرِفْهُ أَنْكَرَهُ وَ كَذَّبَ بِهِ.

The actual ignorant is that who reckons himself with the scholars –although he ignores many things– and depends on his opinion. He is so far away from the scholars whom he disgraces. He accuses everyone who does not agree with him of error and misguides in the matters that he ignores. He denies and belies the matters that he ignores.

The Measure

وَأَجْعَلْ نَفْسَكَ مِيزَانًا فِيمَا بَيْنَكَ وَ بَيْنَ غَيْرِكَ فَأَحْبِبْ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَ اكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ.

Make yourself the measure (for dealings) between you and others. Thus, you should desire for others what you desire for yourself and hate for others what you hate for yourself.

Do not oppress

لَا تَظْلِمُ كَمَا لَا تُحِبُّ أَنْ تُظْلَمَ وَأَحْسِنُ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ

Do not oppress, as you do not like to be oppressed, and do good to others, as you would like good to be done to you.

Do not Tell

وَلَا تَقُلْ بِمَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ وَلَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ

Do not talk about what you do not know. Rather, not say all you know. Do not say to others what you do not like to be said to you.

Self-Admiration

وَأَعْلَمُ أَنَّ الْإِعْجَابَ ضِدُّ الصَّوَابِ وَآفَةُ الْأَلْبَابِ

Know that self-admiration is contrary to propriety (of action) and is a calamity for the mind.

A Long Distance

وَاعْلَمْ أَنَّ أَمَامَكَ طَرِيقًا ذَا مَشَقَّةٍ بَعِيدَةٍ وَأَهْوَالٍ شَدِيدَةٍ وَأَنَّهُ لَا غِنَى بِكَ فِيهِ عَنْ حُسْنِ الْإِرْتِيَادِ وَقَدْرِ بَلَاعِكَ مِنَ الزَّادِ مَعَ خِفَّةِ الظَّهْرِ فَلَا تَحْمِلَنَّ عَلَى ظَهْرِكَ فَوْقَ بَلَاعِكَ فَيَكُونُ ثِقْلًا وَوَبَالًا عَلَيْكَ.

Know that in front of you lies a road of long distance and severe hardship (in the Hereafter) and that you cannot avoid seeking it. Take your requirements of provision keeping the burden light. Do not load your back beyond your power lest its weight become a mischief for you.

The Reality of Charity

إِذَا وَجَدْتَ مِنْ أَهْلِ الْحَاجَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ فَيُوَفِّيكَ بِهِ حَيْثُ تَحْتَاجُ إِلَيْهِ فَاعْتِمِدْهُ

Whenever you come across a needy person who can carry for you your provision to hand it back to you on the Day of Judgment, when you will need it, then accept him as good opportunity and get him to carry it. Put in that provision as much as you are able to, for it is likely that if you may need him (afterwards), you may not get hold of him.

To Lend

وَ اغْتَنِم مَنِ اسْتَقْرَضَكَ فِي حَالِ غِنَاكَ وَ اجْعَلْ وَقْتَ قَضَائِكَ فِي يَوْمِ عُسْرَتِكَ.

If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need (in the Hereafter) then make use of this opportunity.

Light-burdened Man

وَ اعْلَمْ أَنَّ أَمَامَكَ عَقَبَةً كَثُوداً لَا مَحَالَةَ مُهْبِطاً بِكَ عَلَى جَنَّةٍ أَوْ عَلَى نَارِ الْمُخِيفِ فِيهَا أَحْسَنُ حَالاً مِنَ الْمُثْقَلِ فَارْتَدِّ لِنَفْسِكَ قَبْلَ نُزُولِكَ.

Know that in front of you lies an impassable valley, your terminating point at the other end of this passage will necessarily be either Paradise or Hell, wherein the light-burdened man will be in a better condition than the heavy-burden one. Therefore, prepare the place before getting down.

The Merciful God

وَ اعْلَمْ أَنَّ الَّذِي بِيَدِهِ مَلَكُوتُ خَزَائِنِ الدُّنْيَا وَ الْآخِرَةِ قَدْ أَذِنَ بِدُعَائِكَ وَ تَكْفَّلَ بِإِجَابَتِكَ وَ أَمَرَكَ أَنْ تَسْأَلَهُ لِيُعْطِيكَ وَ هُوَ رَحِيمٌ لَمْ يَجْعَلْ بَيْنَكَ وَ بَيْنَهُ تَرْجُماً وَ لَمْ يَحْجُبْكَ عَنْهُ وَ لَمْ يُلْجِئْكَ إِلَى مَنْ يَشْفَعُ إِلَيْهِ لَكَ وَ لَمْ يَمْنَعْكَ إِِنْ أَسَأْتَ التَّوْبَةَ وَ لَمْ يُعِيرِكَ بِالْإِنَابَةِ.

Know that He Who owns the treasures of the heavens and the earth has permitted you to pray to Him and has promised you acceptance of the prayer.

He has commanded you to beg from Him in order that He may give you and to seek His mercy in order that He may have mercy on you. He has not placed anything between you and Him that may veil Him from you. He has not required you to get a mediator for you to Him, and if you err, He has not prevented you from repentance.

Keys of His Treasuries

فَالْحِجْ فِي الْمَسْأَلَةِ يَفْتَحُ لَكَ بَابَ الرَّحْمَةِ بِمَا أَذِنَ لَكَ فِيهِ مِنْ مَسْأَلَتِهِ فَمَتَى شِئْتَ اسْتَفْتَحْتَ بِالْدُّعَاءِ أَبْوَابَ خَزَائِنِهِ فَأَلْحِجْ وَ لَا يَقْنَطَكَ إِنْ أَبْطَأَتْ عَنْكَ الْإِجَابَةُ فَإِنَّ الْعَطِيَّةَ عَلَى قَدْرِ الْمَسْأَلَةِ.

God has placed the keys of His treasures in your hands in the sense that He has shown you the way to ask Him. Therefore, wherever you wish, open the doors of His favor with prayer, and ask God importunately. Let the abundant rains of His mercy fall on you.

Delayed

رُبَّمَا أُخِّرَتْ عَنْكَ الْإِجَابَةُ لِيَكُونَ أَطْوَلَ لِلْمَسْأَلَةِ وَ أَجْزَلَ لِلْعَطِيَّةِ وَ رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُؤْتَاهُ وَ أُوتِيتَ خَيْراً مِنْهُ عَاجِلاً وَ آجِلاً أَوْ صُرِفَ عَنْكَ لِمَا هُوَ خَيْرٌ لَكَ فَلَرُبَّ أَمْرٍ قَدْ طَلَبْتَهُ فِيهِ هَلَكَ دِينُكَ لَوْ أُوتِيَتْهُ.

Sometimes acceptance (of prayer) is delayed with a view to its being a source of greater reward to the asker and of better gifts to the expectant. Sometimes you ask for a thing but it is not given to you, and a better thing is given to you later or a thing is taken away from you for some greater good of yours, because sometimes you ask for a thing, which contains ruin for your religion if it is given to you.

Request

وَلْتَكُنْ مَسْأَلَتَكَ فِيمَا يَعْنِيكَ مِمَّا يَبْقَى لَكَ جَمَالُهُ أَوْ يُنْفَى عَنْكَ وَبَالُهُ وَالْمَالُ لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ فَإِنَّهُ يُوشِكُ أَنْ تَرَى عَاقِبَةَ أَمْرِكَ حَسَنًا أَوْ سَيِّئًا أَوْ يَغْفُو الْعَفْوُ الْكَرِيمُ.

Your request should be for thing whose beauty is stable and whose burden remains away from you. As for wealth, it will not last for you nor will you live for it.

For the Hereafter

وَأَعْلَمْ أَنَّكَ خُلِفْتَ لِلْآخِرَةِ لَا لِلدُّنْيَا وَلِلْفَنَاءِ لَا لِلْبَقَاءِ وَلِلْمَوْتِ لَا لِلْحَيَاةِ وَأَنَّكَ فِي مَنْزِلٍ قُلْعَةٍ وَدَارٍ بُلْعَةٍ وَطَرِيقٍ إِلَى الْآخِرَةِ.

Know that you have been created for the next world, not for this world, for destruction (in this world) not for lasting, and for dying not for living. You are in a place, which does not belong to you, a house for making preparations and a passage towards the Hereafter.

Be on Guard!

أَنَّكَ طَرِيدُ الْمَوْتِ الَّذِي لَا يَنْجُو مِنْهُ هَارِبُهُ وَلَا بُدَّ أَنَّهُ يُدْرِكُكَ يَوْمًا فَكُنْ مِنْهُ عَلَى حَذَرٍ أَنْ يُدْرِكَكَ عَلَى حَالٍ سَيِّئَةٍ قَدْ كُنْتَ تُحَدِّثُ نَفْسَكَ فِيهَا بِالتَّوْبَةِ فَيَحُولَ بَيْنَكَ وَبَيْنَ ذَلِكَ فَإِذَا أَنْتَ قَدْ أَهْلَكْتَ نَفْسَكَ.

You are being chased by death from which the runner-away cannot escape, as it would surely overtake him. So, be on guard against it least it overtakes you at a time when you are in a sinful state and you are thinking of repenting but it creates obstruction between you and repentance. In such a case, you will ruin yourself.

Remember Death!

أَكْثَرُ ذِكْرِ الْمَوْتِ وَذِكْرَ مَا تَهْجُمُ عَلَيْهِ وَتُفْضِي بَعْدَ الْمَوْتِ إِلَيْهِ وَاجْعَلْهُ أَمَامَكَ حَتَّى يَأْتِيَكَ وَقَدْ أَخَذْتَ مِنْهُ حِذْرَكَ وَلَا يَأْخُذَكَ عَلَى غَرَّتِكَ.

Remember death very much and the place where you have to go suddenly and reach after death, so that when it comes you are already on your guard against it and have prepared yourself for it and it does not come to you all of a sudden and surprise you.

Worldly Attractions

إِيَّاكَ أَنْ تَغْتَرَّ بِمَا تَرَى مِنْ إِخْلَادِ أَهْلِ الدُّنْيَا إِلَيْهَا، وَتَكَالِبِهِمْ عَلَيْهَا، فَقَدْ نَبَّأَكَ اللَّهُ عَنْهَا، وَنَعَتْ هِيَ لَكَ عَنْ نَفْسِهَا، وَتَكَشَّفَتْ لَكَ عَنْ مَسَاوِيهَا.

Beware lest, you become deceived by the leanings of the people towards worldly attractions and their rushing upon it. God has warned you about it and the world has informed you of its mortal character and unveiled to you its evils.

Remember the Hereafter

وَأَكْثَرَ ذِكْرِ الْآخِرَةِ وَ مَا فِيهَا مِنَ النِّعَمِ وَالْعَذَابِ الْأَلِيمِ فَإِنَّ ذَلِكَ يُزَهِّدُكَ فِي الدُّنْيَا وَيُصَغِّرُهَا عِنْدَكَ.

Remember the Hereafter very much and remember its blessings and its painful punishment. It makes you unwilling about this world and makes it unvalued in your sight.

Moderating in Earning

أَنْتَ فِي سَبِيلِ مَنْ كَانَ قَبْلَكَ فَاخْفِضْ فِي الطَّلَبِ وَأَجْمِلْ فِي الْمُكْتَسَبِ فَإِنَّهُ رَبُّ طَلَبٍ قَدْ جَرَّ إِلَى حَرَبٍ وَ لَيْسَ كُلُّ طَالِبٍ بِنَاجٍ وَ كُلُّ مُجْمِلٍ بِمُحْتَاجٍ.

You are on the track of those before you. Therefore, be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it, nor is everyone who is moderate in seeking deprived.

Improper Deal

أَكْرِمُ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ وَ إِنْ سَاقَتَكَ إِلَى رَغْبَةٍ فَإِنَّكَ لَنْ تَعْتَاضَ بِمَا تَبْذُلُ مِنْ نَفْسِكَ عِوَضًا.

Keep yourself away from every low thing even though they may take you to your desired aims, because you will not get any return for your own respect and reputation, which you spend.

Slave of Others

لَا تَكُنْ عَبْدَ غَيْرِكَ وَ قَدْ جَعَلَكَ اللَّهُ حُرًّا.

Do not be the slave of others for God had made you free.

Good through Evil

مَا خَيْرٌ خَيْرٍ لَا يُنَالُ إِلَّا بِشَرٍّ وَ يُسَرُّ لَا يُنَالُ إِلَّا بِعُسْرِ.

There is no good in good, which is achieved through evil, and no good in comfort that is achieved through (disgracing) (hardship).

Bearer of Greed

إِيَّاكَ أَنْ تُوجِفَ بِكَ مَطَايَا الطَّمَعِ فَتُورِدَكَ مَنَاهِلَ الْهَلَكَةِ وَإِنْ اسْتَطَعْتَ أَنْ لَا يَكُونَ بَيْنَكَ وَبَيْنَ اللَّهِ دُوْ نِعْمَةٍ فَاَفْعَلْ فَإِنَّكَ مُدْرِكُ قِسْمِكَ
وَأَخِذْ سَهْمَكَ وَإِنَّ الْيَسِيرَ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى أَكْثَرُ وَأَعْظَمُ مِنَ الْكَثِيرِ مِنْ خَلْفِهِ وَإِنْ كَانَ كُلُّ مِنْهُ

Beware lest bearers of greed should carry you and make you descend down to the springs of destruction. If you can manage that, there be no wealthy person between yourself and God, do so, because in any case you will find what is for you and get your share. A little received directly from God the Glorified, is more dignified than that which is more but is received through (the obligation of) His creatures, although (really) all is from God.

Safety in Silence

فِي الصَّمْتِ السَّلَامَةُ مِنَ النَّدَامَةِ وَتَلَاْفِيكَ مَا فَرَطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِدْرَاكِكَ مَا فَاتَ مِنْ مَنْطِقِكَ وَحِفْظُ مَا فِي الْوَعَاءِ بِشَدِّ
الْوَكَاةِ.

Safety lies in silence. It is easier to rectify what you miss by silence than to secure what you lose by speaking. Whatever is in a pot can be retained by closing the lid.

Seeking from People

حُزْنُ الْيَأْسِ خَيْرٌ مِنَ الطَّلَبِ إِلَى النَّاسِ وَالْعِفَّةُ مَعَ الْحِرْفَةِ خَيْرٌ مِنْ سُرُورٍ مَعَ فُجُورٍ.

Bitterness of disappointment is better than seeking from people and manual labor with chastity is better than the riches of a vicious life.

The Virtuous Companion

مِنْ خَيْرٍ حَظٍّ أَمْرِيَّ قَرِيْنٌ صَالِحٌ فَقَارِنُ أَهْلِ الْخَيْرِ تَكُنْ مِنْهُمْ وَبَايِنُ أَهْلِ الشَّرِّ تَبِنْ عَنْهُمْ.

The virtuous companion is the best luck a man may target. Associate with people of virtue; you will become one of them. Keep aloof from people of vice; you will remain safe from them.

Distrust

وَلَا يَغْلِبَنَّ عَلَيْكَ سُوءُ الظَّنِّ فَإِنَّهُ لَا يَدَعُ بَيْنَكَ وَبَيْنَ خَلِيلٍ صُلْحًا.

Distrust should never control you because it will destroy any association between you and your friend.

The Worst Food

بُسُّ الطَّعَامِ الْحَرَامِ وَظُلْمُ الضَّعِيفِ أَفْحَشُ الظُّلْمِ.

The worst food is that which is unlawful and the worst oppression is oppressing the weak.

Depending upon Desires

إِيَّاكَ وَ الْإِتِّكَالَ عَلَى الْمُنَى فَإِنَّهَا بَضَائِعُ النَّوْكَى.

Do not depend upon desires because desires are the mainstay of fools.

The Best Experience

الْعَقْلُ حِفْظُ التَّجَارِبِ وَ خَيْرُ مَا جَرَّبْتَ مَا وَعَظَكَ.

It is wise to preserve one's experience. Your best experience is that which teaches you a lesson.

بَادِرِ الْفُرْصَةَ قَبْلَ أَنْ تَكُونَ غُصَّةً.

Make use of leisure before it changes into (the hour of) grief.

Visiting Virtuous

لِقَاءُ أَهْلِ الْخَيْرِ عِمَارَةُ الْقُلُوبِ.

Meeting with people of virtue is the maintenance of hearts.

Never Betray

لَا تَخُنْ مَنْ ائْتَمَكَ وَ إِنْ خَانَكَ وَ لَا تُدْعِ سِرَّهُ وَ إِنْ أَدَاعَهُ.

Never betray the one who trusts you even if he betrays you and never divulge his secret even if he divulges it.

The Inclusive Wisdom

أَيُّ كَلِمَةٍ حُكْمٌ جَامِعَةٌ أَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لَهَا.

The most inclusive word of wisdom is surely that you should love for people what you love for yourself and hate for them what you hate for yourself.

Brother in Faith

Bear yourself towards your brother in such a way that if he disregards kinship, you keep to it; when he turns away, be kind to him and draw near to him; when he withholds spend for him; when he goes away approach him; when he is harsh be lenient. However, take care that this should not be done inappropriately, and that you should not behave so with an undeserving person.

The Enemy of Friend

لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِيَ صَدِيقَكَ.

Do not take the enemy of your friend as a friend because you will thus antagonize your friend.

To Your Brother

امْحَضْ أَخَاكَ النَّصِيحَةَ حَسَنَةً كَانَتْ أَوْ قَبِيحَةً وَ سَاعِدْهُ عَلَى كُلِّ حَالٍ وَ زُلْ مَعَهُ حَيْثُ زَالَ وَ لَا تَطْلُبَنَّ مُجَازَاةَ أَخِيكَ وَ لَوْ حَتَّى التُّرَابَ بِفِيكَ.

Give true advice to your brother, be it good or bitter. Help him in any case, and go with him wherever he goes, and never retaliate even if he throws dust in your mouth.

Doing Favor

خُذْ عَلَى عَدُوِّكَ بِالْفَضْلِ فَإِنَّهُ أَحْرَى لِلظَّفَرِ.

Overcome your enemy by doing favor to him. This is more successful.

Good Manner

تَسْلَمُ مِنَ النَّاسِ بِحُسْنِ الْخُلُقِ وَ تَجْرُعُ الْغَيْظِ فَإِنِّي لَمْ أَرْ جُرْعَةً أَحْلَى مِنْهَا عَاقِبَةً وَ لَا أَلَذَّ مَغَبَّةً.

You will save yourself from people by good manners and swallowing the anger. I did not find a sweeter thing than swallowing one's anger in the end, and nothing more pleasant in consequence.

Be Lenient

وَ لَا تَصْرِمُ أَخَاكَ عَلَى ارْتِيَابٍ وَ لَا تَقْطَعُهُ دُونَ اسْتِعْتَابٍ وَ لِنَ لِمَنْ غَالَطَكَ فَإِنَّهُ يُوشِكُ أَنْ يَلِينَ لَكَ.

Never suspect in your brother and never leave him without blaming. Be lenient to him who is harsh to you for it is likely that he will shortly become lenient to you.

Ugly Things

مَا أَقْبَحَ الْقَطِيعَةَ بَعْدَ الصِّلَةِ وَالْجَفَاءَ بَعْدَ الْإِحَاءِ وَالْعَدَاوَةَ بَعْدَ الْمَوَدَّةِ وَالْخِيَانَةَ لِمَنْ اتُّمِنَكَ وَخُلْفَ الظَّنِّ لِمَنْ ارْتَجَاكَ وَالْغَدْرَ بِمَنْ اسْتَأْمَنَ إِلَيْكَ.

What an ugly thing is the alienation after brotherhood, enmity after affection, betraying those who trust you, disappointing those who expect your good, and cheating those who confide in you!

Leave Some Scope

فَإِنْ أَنْتَ غَلَبْتَكَ قَطِيعَةُ أَخِيكَ فَاسْتَبْقِ لَهَا مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَأَ ذَلِكَ لَهُ يَوْمًا مَا.

If you intend to cut yourself off from a friend, leave some scope for him from your side by which he may resume friendship if it so occurs to him some day.

Prove It

مَنْ ظَنَّ بِكَ خَيْرًا فَمُصَدِّقُ ظَنِّهِ.

If anyone has a good idea about you prove it to be true.

The Oppression

لَا يَكْجُرَنَّ عَلَيْكَ ظُلْمُ مَنْ ظَلَمَكَ فَإِنَّهُ إِنَّمَا يَسْعَى فِي مَضَرَّتِهِ وَنَفْعِكَ.

Do not feel too much the oppression of a person who oppresses you, because he is only busy in harming himself and benefiting you.

Blaming

لَا تَكُونَنَّ مِمَّنْ تَشْتَدُّ لِأَثْمَتِهِ وَ يَقِلُّ عِنْدَ النَّاسِ عُذْرُهُ.

Do not be one of those who blame too much and are excused too little.

At the Time of Need

لَا تَكُونَنَّ مِمَّنْ تَشْتَدُّ لِأَثْمَتِهِ وَ يَقِلُّ عِنْدَ النَّاسِ عُذْرُهُ.

How bad it is to bend down at the time of need and to be harsh in riches.

Spend Properly

إِنَّمَا لَكَ مِنْ دُنْيَاكَ مَا أَصْلَحْتَ بِهِ مَتَوَاكَ فَأَنْفِقْ فِي حَقِّ وَلَا تَكُنْ خَازِنًا لِغَيْرِكَ.

You shall have from this world only that with which you can adorn your permanent abode. Therefore, spend properly (in the right path) and do not be the treasurer of others.

Treat Kindly

أَحْسِنْ إِنْ أَحَبَّيْتَ أَنْ يُحْسَنَ إِلَيْكَ.

You should treat others kindly if you want them to treat you kindly.

Censure

اِحْتَمِلْ أَخَاكَ عَلَى مَا فِيهِ وَلَا تُكْثِرِ الْعِتَابَ فَإِنَّهُ يُورِثُ الضَّغِينَةَ وَيُجْرِي إِلَى الْبَغْضَةِ وَاسْتَعْتَبْ مَنْ رَجَوْتَ إِعْتَابَهُ.

Bear your brother in spite of his defects. Do not censure excessively, because this creates malice and drags to hatred. Seek the censure of those who find you excuses.

Neighbor

مِنْ حُسْنِ الْجُورِ تَفَقُّدُ الْجَارِ.

Visiting the neighbors is a pattern of good neighbor.

The Betrayer

مَنْ أَمِنَ الزَّمَانَ خَانَهُ وَمَنْ تَعَزَّظَ عَلَيْهِ أَهَانَهُ وَمَنْ تَرَغَّمَ عَلَيْهِ أَرْغَمَهُ وَمَنْ لَجَأَ إِلَيْهِ أَسْلَمَهُ.

This world will betray those who trust it and will humiliate those who glorify it and will defeat those who try to prevail it and will disappoint those who seek its refuge.

Word and Deed

خَيْرُ الْمَقَالِ مَا صَدَّقَهُ الْفِعَالُ.

The best wording is that which is supported by deeds.

Before Journey

سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَ عَنِ الْجَارِ قَبْلَ الدَّارِ.

Before adopting a journey, ask about the companion and before taking a house, ask about the neighbor.

Leniency

عَوِّدْ نَفْسَكَ السَّمَاحَ وَ تَخَيَّرْ لَهَا مِنْ كُلِّ خُلُقٍ أَحْسَنَهُ.

Habituate yourself to leniency and opt for the best moralities.

Dirty Word

إِيَّاكَ أَنْ تَذْكُرَ مِنَ الْكَلَامِ قَذِراً أَوْ تَكُونَ مُضْحِكاً وَ إِنْ حَكَيْتَ ذَلِكَ عَنْ غَيْرِكَ.

Beware lest, you mention in your speech what may be dirty or rouse laughter even though you may be relating it from others.

A Fragrant Flower

إِنَّ الْمَرْأَةَ رِيحَانَةٌ وَ لَيْسَتْ بِقَهْرْمَانَةٍ.

The woman is a fragrant flower not a servant.

Respecting Relatives

أَكْرِمْ عَشِيرَتَكَ فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ وَ أَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ وَ بِهِمْ تَصُولُ وَ هُمُ الْعِدَّةُ عِنْدَ الشِّدَّةِ فَأَكْرِمْ كَرِيمَهُمْ وَ عُدَّ سَقِيمَهُمْ وَ أَشْرِكُهُمْ فِي أُمُورِهِمْ وَ تَيْسَّرْ عِنْدَ مَعْسُورٍ لَهُمْ.

Respect your relatives because they are your wing with which you fly, the origin towards which you return, and your hands with which you attack. They are the propensity in time of crises. You should honor the generous among them, visit the ailed, take part in their affairs, and alleviate their problems.

The Best Supporter

اسْتَغْنِ بِاللَّهِ عَلَى أُمُورِكَ فَإِنَّهُ أَكْفَى مُعِينٍ

.

Seek God's aid in all your affairs. He is indeed the best supporter.

¹. Tohaf al-Oqoul, p. 68.

Advice of Imam Sadiq

The following are the maxims and words of wisdom of Imam Sadiq¹ (peace be upon him).

¹. Imam Sadiq is the sixth Infallible Imam of Shia Muslims. He is the son of Muhammad son of Ali son of Hussain son of Imam Ali (peace be upon them).

To His Companion, Abdullah bin Jundab

To His Companion, Abdullah bin Jundab¹

It is related that Imam Sadiq (peace be upon him) said²,

To Take Account

حَقُّ عَلَى كُلِّ مُسْلِمٍ يَعْرِفُنَا أَنْ يَعْزِضَ عَمَلَهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ عَلَى نَفْسِهِ فَيَكُونَ مُحَاسِبَ نَفْسِهِ فَإِنْ رَأَى حَسَنَةً اسْتَزَادَ مِنْهَا وَإِنْ رَأَى سَيِّئَةً اسْتَغْفَرَ مِنْهَا لِئَلَّا يَخْزَى يَوْمَ الْفِيَاةِ.

It is obligatory upon every Muslim, who claims of knowing us, to take account of his deeds and reckon them every day and night. If he notices that he has done a good deed, he should do it increasingly, and if he notices that he has committed an evildoing, he should seek God's forgiving it so that he will not be disgraced on the Day of Resurrection.

The Blessed Servant

طُوبَى لِعَبْدٍ لَمْ يَغِيْطِ الْخَاطِئِينَ عَلَى مَا أُوتُوا مِنْ نَعِيمِ الدُّنْيَا وَ زَهْرَتِهَا طُوبَى لِعَبْدٍ طَلَبَ الْآخِرَةَ وَ سَعَى لَهَا طُوبَى لِمَنْ لَمْ تُلْهِهِ الْأَمَانِيُّ الْكَاذِبَةُ.

Blessed be the servant –of God– who does not envy the wrongdoers for their having the worldly pleasures. Blessed be the servant who sought the world to come painstakingly. Blessed be he who is not cheated by the false expectations and desires.

True believers

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ يَخَافُونَ اللَّهَ وَ يُشْفِقُونَ أَنْ يُسَلِّبُوا مَا أُعْطُوا مِنَ الْهُدَى فَإِذَا ذَكَرُوا اللَّهَ وَ نِعْمَاءَهُ وَجَلُّوا وَ أَشْفَقُوا وَ إِذَا تَلَّيْتَ عَلَيْهِمْ آيَاتِهِ زَادَتْهُمْ إِيمَانًا مِمَّا أَظْهَرَهُ مِنْ نَفَازِ قُدْرَتِهِ وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

The true faithful are only those who fear God and work hard so as the guidance they have been given

will not be taken from them. If they remember God and His grace, they feel apprehensive (and their hearts tremble with awe). When His signs and verses are recited to them, they increase their faith due to the power that He shows, and they put their trust in their Lord.

Hope and Fear

يَنْجُو الَّذِينَ هُمْ بَيْنَ الرَّجَاءِ وَالْخَوْفِ كَأَنَّ قُلُوبَهُمْ فِي مِخْلَبِ طَائِرٍ شَوْقًا إِلَى الثَّوَابِ وَخَوْفًا مِنَ الْعَذَابِ

The safe are those who are in a situation between hope and fear, whose hearts are as if they are in a claw of a bird due to their eagerness for the reward and fear from the penalty.

Eye and the Tongue

أَقِلَّ النَّوْمَ بِاللَّيْلِ وَالْكَلامَ بِالنَّهَارِ فَمَا فِي الْجَسَدِ شَيْءٌ أَقَلَّ شُكْرًا مِنَ الْعَيْنِ وَاللِّسَانِ

Sleep little at night and speak little in day, as the less thankful organs are the eye and the tongue.

Beware of Sleeping!

إِنَّ أُمَّ سُلَيْمَانَ قَالَتْ لِسُلَيْمَانَ (ع) يَا بُنَيَّ إِيَّاكَ وَالنَّوْمَ فَإِنَّهُ يُفْزِرُكَ يَوْمَ يَحْتَاجُ النَّاسُ إِلَى أَعْمَالِهِمْ

Mother of Solomon the prophet (peace be upon him) instructed him, saying, “O son, beware of sleeping. It makes you needy on that day when people will be in importunate need for their deeds.”

Trap of Satan

إِنَّ لِلشَّيْطَانِ مَصَائِدَ يَصْطَادُ بِهَا فَتَحَامُوا شِبَاكَهُ وَمَصَائِدَهُ. أَمَّا مَصَائِدُهُ فَصَدُّ عَنْ بَرِّ الْإِخْوَانِ وَأَمَّا شِبَاكُهُ فَتَنُومٌ عَنْ قَضَائِ الصَّلَوَاتِ الَّتِي فَرَضَهَا اللَّهُ

Satan has some traps with which he traps the others. Keep yourselves safe against his snares and traps. The trap of the Satan is withholding from doing charity to the friends, while his snare is sleeping away the settlement of the obligatory prayers.

The Best Worship

إِنَّهُ مَا يُعْبَدُ اللَّهُ بِمِثْلِ نَقْلِ الْأَقْدَامِ إِلَى بَرِّ الْإِخْوَانِ وَزِيَارَتِهِمْ

Certainly, no worship is preferred to walking for visiting and providing charity to the friends.

To Cheat the Friend

مَنْ غَشَّ أَخَاهُ وَحَفَرَهُ وَنَاوَاهُ جَعَلَ اللَّهُ النَّارَ مَأْوَاهُ

God will make Hell the lodge of him who cheats, debases, and aggresses his brother (in faith).

The Envy

مَنْ حَسَدَ مُؤْمِنًا انْمَاتَ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاتُ الْمِلْحُ فِي الْمَاءِ.

The faith will dissolve in the hearts of those who envy a believer, as salt dissolves in water.

As the Martyr

الْمَاشِي فِي حَاجَةِ أَخِيهِ كَالسَّاعِي بَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَاضِي حَاجَتِهِ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ يَوْمَ بَدْرٍ وَ أُحُدٍ.

He who makes efforts for settling his brother's need is as same as the one who roams between *Safa* and *Marwa*³. He who settles the need of his friend is regarded as same as those whose blood was shed in the battles of *Badr* and *Uhud*⁴ for the sake of God.

Rights of the Poor

مَا عَذَّبَ اللَّهُ أُمَّةً إِلَّا عِنْدَ اسْتِهَانَتِهِمْ بِحُقُوقِ فَقَرَاءِ إِخْوَانِهِمْ.

God did not punish a nation unless they had disregarded the rights of their poor brothers⁵.

The Oppressor

لَيْسَ مِنْ شِيعَتِنَا مَنْ يَظْلِمُ النَّاسَ.

The one who oppresses people is not within our adherents.

The Characters of a Shia

إِنَّمَا شِيعَتُنَا يُعْرِفُونَ بِخِصَالٍ شَتَّى بِالسَّخَاءِ وَالْبَذْلِ لِلْإِخْوَانِ وَبَأَنْ يُصَلُّوا الْخَمْسِينَ لَيْلًا وَ نَهَارًا شِيعَتُنَا لَا يَهْرُونَ هَرِيرَ الْكَلْبِ وَلَا يَطْمَعُونَ طَمَعَ الْغُرَابِ.

The characters of our Shias are many. They are generosity, openhandedness with the friends, and ... Our Shias do not shout like dogs nor are they avaricious like crows.

Showing off

كُلُّ الْبِرِّ مَقْبُولٌ إِلَّا مَا كَانَ رِئَاءً.

Every charity is acceptable except that which is done for showing off.

Love for the Sake of God!

أَحِبُّ فِي اللَّهِ وَاسْتَمْسِكْ بِالْعُرْوَةِ الْوُثْقَى وَاعْتَصِم بِالْهُدَى يُقْبَلَ عَمَلُكَ فَإِنَّ اللَّهَ يَقُولُ إِلَّا مَنْ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى.

Love (others) for God's sake. Cling to the firmest handle. Stick on the guidance so that your deeds will be accepted. God says,

"Indeed I am all-forgiver toward him who repents, becomes faithful and acts righteously, and then follows guidance." (20:82)

Guidance

لَا يُقْبَلُ إِلَّا الْإِيمَانُ وَلَا إِيْمَانٌ إِلَّا بِعَمَلٍ وَلَا عَمَلٌ إِلَّا بِبَيِّنٍ وَلَا يَقِينٌ إِلَّا بِالْخُشُوعِ وَمَلَائِكُهَا كُلُّهَا الْهُدَى فَمَنْ اهْتَدَى يُقْبَلُ عَمَلُهُ وَ صَعِدَ إِلَى الْمَلَكُوتِ مُتَقَبَّلاً.

Nothing will be accepted except faith, and there is no faith without deed, and no deed without conviction, and no conviction without submission. The master and criterion of all these is guidance. Therefore, the deeds of him who follows the right guidance will be accepted and ascended to the Divine Realm.

Neighboring God

إِنْ أُحِبَبْتَ أَنْ تُجَاوِرَ الْجَلِيلَ فِي دَارِهِ وَ تَسْكُنَ الْفِرْدَوْسَ فِي جَوَارِهِ فَلْتَهْنُ عَلَيْكَ الدُّنْيَا وَ اجْعَلِ الْمَوْتَ نُصَبَ عَيْنِكَ وَ لَا تَدَخِرْ شَيْئاً لِعَدٍ وَ اعْلَمْ أَنَّ لَكَ مَا قَدَّمْتَ وَ عَلَيْكَ مَا أَخَّرْتَ.

If you desire for neighboring the Glorified God and residing in the Elevated Paradise in His vicinity, you should demean the worldly pleasures, regard death permanently, and spare nothing for tomorrow. Know that you would get the reward of whatever you precede –in charity– and get the punishment of whatever you delay.

Passions

مَنْ أَطَاعَ هَوَاهُ فَقَدْ أَطَاعَ عَدُوَّهُ.

The one who complies with his passions is complying with his enemy.

Trust in God!

مَنْ يَتَّقُ بِاللَّهِ يَكْفِهِ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ وَ يَحْفَظُ لَهُ مَا غَابَ عَنْهُ.

For those who trust in Him, God will settle their worldly affairs as well as the affairs of the Hereafter and

keep for them whatever they miss.

Steadfastness

قَدْ عَجَزَ مَنْ لَمْ يُعِدَّ لِكُلِّ بَلَاءٍ صَبْرًا وَ لِكُلِّ نِعْمَةٍ شُكْرًا وَ لِكُلِّ عُسْرٍ يُسْرًا

He, who does not choose steadfastness for facing every misfortune, thanks for every grace, and easiness for every complexity will surely be too short to continue.

Misfortunes

صَبِرَ نَفْسَكَ عِنْدَ كُلِّ بَلِيَّةٍ فِي وَلَدٍ أَوْ مَالٍ أَوْ رَزِيَّةٍ فَإِنَّمَا يَقْبِضُ عَارِيَتَهُ وَ يَأْخُذُ هِبَتَهُ لِيَبْلُوَ فِيهِمَا صَبْرَكَ وَ شُكْرَكَ

Be broad-minded and patient whenever a misfortune inflicts you, whether in your son, wealth, or other matters. The fact of every misfortune is that God receives his loan and takes his gift back to test your tolerance and thanking.

No Disobedient no Despair

ارْجُ اللَّهَ رَجَاءً لَا يُجَرِّيكَ عَلَى مَعْصِيَتِهِ وَ خَفْهُ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ

Trust in God in a way that you will not dare to disobey Him. Fear Him in a way that you do not despair of His mercy.

Praise of the Ignorant

وَ لَا تَغْتَزِرْ بِقَوْلِ الْجَاهِلِ وَ لَا بِمَدْحِهِ فَتَكْبَرَ وَ تَجَبَّرَ وَ تُعْجَبَ بِعَمَلِكَ

Do not believe the saying and praise of the ignorant so that you will not be arrogant, tyrant, and esteem your deeds exaggeratedly.

Self-Sufficiency

اقْنَعْ بِمَا قَسَمَهُ اللَّهُ لَكَ وَ لَا تَنْظُرْ إِلَّا إِلَى مَا عِنْدَكَ وَ لَا تَتَمَنَّ مَا لَسْتَ تَنَالُهُ فَإِنَّ مَنْ قَنَعَ شَيْعَ وَ مَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ

Never look to what others have. Never expect (the good of) what you will not get. He who satisfies himself will surely attain self-sufficiency. He who is not pleased will never satiate.

In Rich

لَا تَكُنْ بَطِرًا فِي الْغِنَى وَ لَا جَزَعًا فِي الْفَقْرِ

Never be arrogant when you are rich and intolerant when you are poor.

Crudeness

لَا تَكُنْ فُظًّا غَلِيظًا يَكْرَهُ النَّاسُ قُرْبَكَ وَلَا تَكُنْ وَاهِنًا يُحَقِّرُكَ مَنْ عَرَفَكَ.

Never be so crude that people desist from approaching you, and never be so humble that you will be disgraced by whoever knows you.

Quarrel

لَا تُشَارَّ مَنْ فَوْقَكَ وَلَا تَسْخَرَ بِمَنْ هُوَ دُونَكَ.

Never quarrel with him who is higher than you, and never mock at him who is lower than you.

Engaging in a Matter

قِفْ عِنْدَ كُلِّ أَمْرٍ حَتَّى تَعْرِفَ مَدْخَلَهُ مِنْ مَخْرَجِهِ قَبْلَ أَنْ تَقَعَ فِيهِ فَتَنْدَمَ.

Stop engaging yourself in a matter before you check it completely and realize its entrance and exit to avoid sorrow.

The Enemy

اجْعَلْ قَلْبَكَ قَرِيبًا تُشَارِكُهُ وَاجْعَلْ عَمَلَكَ وَالِدًا تَتَّبِعُهُ وَاجْعَلْ نَفْسَكَ عَدُوًّا تُجَاهِدُهُ وَ عَارِيَةً تُرَدُّهَا.

Consider your mind as a relative whose opinion you seek, and consider your knowledge as the father that you follow. Consider yourself as the enemy that you fight and the loan that you will defray.

The Doctor

إِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَ عُرِفْتَ آيَةُ الصِّحَّةِ وَ بَيَّنَّ لَكَ الدَّاءُ وَ دُلِّلْتَ عَلَى الدَّوَاءِ فَانْظُرْ قِيَامَكَ عَلَى نَفْسِكَ.

You are assigned as the doctor of yourself and shown the prescription of health, the malady, and the remedy. See how you will treat yourself.

Do not Nullify Your Favor!

إِنْ كَانَتْ لَكَ يَدٌ عِنْدَ إِنْسَانٍ فَلَا تُفْسِدْهَا بِكَثْرَةِ الْمَنِّ وَ الذِّكْرِ لَهَا وَ لَكِنْ أَتْبِعْهَا بِأَفْضَلِ مِنْهَا فَإِنَّ ذَلِكَ أَجْمَلُ بِكَ فِي أَخْلَاقِكَ وَ أَوْجَبُ لِلثَّوَابِ فِي آخِرَتِكَ.

If you have done favor to someone, you should not violate it by mentioning it and showing the obligation

on him. You should attach another favor to the previous. This will be more fitting for you and will make your reward more fixed in the Hereafter.

Keep Silent!

عَلَيْكَ بِالصَّمْتِ تُعَدَّ حَلِيمًا جَاهِلًا كُنْتَ أَوْ عَالِمًا فَإِنَّ الصَّمْتَ زَيْنٌ لَكَ عِنْدَ الْعُلَمَاءِ وَ سِتْرٌ لَكَ عِنْدَ الْجُهَالِ.

Keep silent and you will be reckoned as indulgent whether you were knowledgeable or ignorant. Silence is an ornament before the scholars and a screen before the ignorant.

Leave Desires!

إِنَّ عِيسَى ابْنَ مَرْيَمَ (ع) قَالَ لِأَصْحَابِهِ بِحَقِّ أَقُولُ لَكُمْ إِنَّكُمْ لَا تُصِيبُونَ مَا تُرِيدُونَ إِلَّا بِتَرْكِ مَا تَشْتَهُونَ وَلَا تَتَأَلَوْنَ مَا تَأْمُلُونَ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ.

Jesus son of Mary (peace be upon them) said, “I tell you truthfully that you will not attain what you want unless you desert your desires. Likewise, you will not win your hopes unless with patience against matters that you hate.”

Treat Kindly!

صِلْ مَنْ قَطَعَكَ وَ أَعْطِ مَنْ حَرَمَكَ وَ أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ سَلِّمْ عَلَى مَنْ سَبَّكَ وَ أَنْصِفْ مَنْ خَاصَمَكَ وَ اعْفُ عَمَّنْ ظَلَمَكَ كَمَا أَنَّكَ تُحِبُّ أَنْ يُعْفَى عَنْكَ.

Regard him who ruptured relations with you, give him who deprived you (of his bestowals), treat kindly him who mistreated you, greet him who reviled at you, be just to him who disputed with you, and pardon him who wronged you in the same way you like others to pardon you.

God's Pardoning

فَاعْتَبِرْ بِعَفْوِ اللَّهِ عَنْكَ أَلَا تَرَى أَنَّ شَمْسَهُ أَشْرَقَتْ عَلَى الْإِبْرَارِ وَالْفَجَّارِ وَأَنَّ مَطَرَهُ يَنْزِلُ عَلَى الصَّالِحِينَ وَالْخَاطِئِينَ.

Take lessons from God's pardoning you; do you not see that His sun is covering the pious and the licentious and His rain is falling on the virtuous and the wrongdoers?

Giving Secretly

لَا تَتَصَدَّقْ عَلَى أَعْيُنِ النَّاسِ لِإِزْكَوْكَ فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَقَدْ اسْتَوْفَيْتَ أَجْرَكَ وَ لَكِنْ إِذَا أَعْطَيْتَ بِيَمِينِكَ فَلَا تُطْلِعْ عَلَيْهَا شِمَالَكَ فَإِنَّ الَّذِي تَتَصَدَّقُ لَهُ سِرًّا يُجْزِيكَ عِلَانِيَةً عَلَى رُءُوسِ الْأَشْهَادِ فِي الْيَوْمِ الَّذِي لَا يَضُرُّكَ أَنْ لَا يُطْلِعَ النَّاسَ عَلَى صَدَقَتِكَ.

Do not give alms openly for (the purpose of) making people second you, that if you do so, then you have taken your reward. However, you should not let your left hand know that your right hand has given alms.

He to whom you are giving alms secretly will surely reward you openly before all people on the day on which it will not be harmful for you that people do not witness your almsgiving.

Low Your Voice!

اخْفِضِ الصَّوْتَ إِنَّ رَبَّكَ الَّذِي يَعْلَمُ مَا تُسِرُّونَ وَ مَا تُعْلِنُونَ قَدْ عَلِمَ مَا تُرِيدُونَ قَبْلَ أَنْ تَسْأَلُوهُ

Low your voice because your Lord, Who knows whatever you say secretly or openly, has already known your question before you ask it.

The Gifts

الْوَاجِبُ عَلَى مَنْ وَهَبَ اللَّهُ لَهُ الْهُدَى وَ أَكْرَمَهُ بِالْإِيمَانِ وَ أَلْهَمَهُ رُشْدَهُ وَ رَكَّبَ فِيهِ عَقْلاً يَتَعَرَّفُ بِهِ نِعْمَهُ وَ آتَاهُ عِلْماً وَ حُكْماً يَدْبِرُ بِهِ أَمْرَ دِينِهِ وَ دُنْيَاهُ أَنْ يُوجِبَ عَلَى نَفْسِهِ أَنْ يَشْكُرَ اللَّهَ وَ لَا يَكْفُرَهُ وَ أَنْ يَذْكُرَ اللَّهَ وَ لَا يَنْسَاهُ وَ أَنْ يُطِيعَ اللَّهَ وَ لَا يَعْصِيَهُ

It is an obligation upon him whom God has gifted guidance, honored with faith, granted intelligence, supplied with a brain –with which the graces are recognized, and has given knowledge and wisdom – with which the worldly and religious affairs are managed, (it is an obligation on him) to deem obligatory upon himself to thank God, and never show ingratitude, to remember God and never forget Him, to obey God and never challenge Him.

Ranks of the Pious

مَا يَنْبَغِي لِأَحَدٍ أَنْ يَطْمَعَ أَنْ يَنْزِلَ بِعَمَلِ الْفُجَّارِ مَنَازِلَ الْأَبْرَارِ

No one should expect to have the ranks of the pious while he practices the deeds of the evildoers.

Felicitous in the Hereafter

أَمَّا إِنَّهُ لَوْ وَقَعَتِ الْوَاقِعَةُ وَ قَامَتِ الْقِيَامَةُ وَ جَاءَتِ الطَّامَةُ وَ نَصَبَ الْجَبَّارُ الْمَوَازِينَ لِفَصْلِ الْقَضَاءِ وَ بَرَزَ الْخَلَائِقُ لِيَوْمِ الْحِسَابِ أَيْقَنْتَ عِنْدَ ذَلِكَ لِمَنْ تَكُونُ الرِّفْعَةُ وَ الْكَرَامَةُ وَ بِمَنْ تَحِلُّ الْحَسْرَةُ وَ النَّدَامَةُ فَاعْمَلِ الْيَوْمَ فِي الدُّنْيَا بِمَا تَرْجُو بِهِ الْفَوْزَ فِي الْآخِرَةِ

When the Imminent Hour befalls and the Resurrection arises, and the Great Predominating Calamity comes, and the All-omnipotent maintains the scale for judgment and the creatures are resurrected for the Day of Judgment, only then you will realize whose is the honor and exaltation and whose is sorrow and disappointment. Hence, do in this world that which you hope to makes you felicitous in the Hereafter.

The Accepted Prayer

قَالَ اللَّهُ جَلَّ وَ عَزَّ فِي بَعْضِ مَا أَوْحَى إِنَّمَا أَقْبِلُ الصَّلَاةَ مِمَّنْ يَتَوَاضَعُ لِعِظَمَتِي وَ يَكْفُ نَفْسُهُ عَنِ الشَّهَوَاتِ مِنْ أَجْلِي وَ يَقْطَعُ نَهَارَهُ بِذِكْرِي وَ لَا يَتَعَظَّمُ عَلَى خَلْقِي وَ يُطْعِمُ الْجَائِعَ وَ يَكْسُو الْعَارِي وَ يَرْحَمُ الْمُصَابَ وَ يُؤْوِي الْغَرِيبَ فَذَلِكَ يُشْرِقُ نُورُهُ مِثْلَ الشَّمْسِ

In one of His revelations, God, the Majestic the Glorified, said: “I will accept only the prayers of him who humiliates himself before My greatness, abstains from the pleasures for My sake, spends his day with referring to Me, never tyrannizes My creatures, serves the hungry, attires the naked, treats the injured kindly, and finds a place for the strange. The light of such people will shine like sunlight.”

Modesty

الإِسْلَامُ عُرْيَانٌ فَلِبَاسُهُ الْحَيَاءُ وَ زِينَتُهُ الْوَقَارُ وَ مَرْوَتُهُ الْعَمَلُ الصَّالِحُ وَ عِمَادُهُ الْوَرَعُ.

Islam is naked; pudency is its dress, decorum is its adornment, good deed is its personality, and piety is its pillar.

The Basis of Islam

لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ

Everything has a basis. The basis of Islam is the adoration to us the Prophet's family.

- [1.](#) Abdullah bin Jundab was one of the best companions of Imam Sadiq (peace be upon him).
- [2.](#) Tohaf al-Oqoul, p. 301.
- [3.](#) Safa and Marwa are two places near the Kaba –the Holy House of God– in Mecca. Roaming between Safa and Marwa is within the obligatory rites of the ritual Pilgrimage (hajj).
- [4.](#) Badr and Uhud are the two foremost battles of the Prophet Muhammad (peace be upon him and his progeny).
- [5.](#) As mentioned before, all people in the society are as brothers.

Advice of Imam Kazim

The following are the maxims and words of wisdom of Imam Kazim^{[1](#)} (peace be upon him).

- [1.](#) . Imam Kazim is the seventh Infallible Imam of Shia Muslims. He is the son of Imam Sadiq (peace be upon them).

To His Companion, Hisham bin Hakam¹⁹

It is related that Imam Kazim (peace be upon him) said^{[1](#)},

People of Reason

God the Majestic preached to the people of reason and made them desirous to the Hereafter. He says,

“The life of the world is nothing but play and diversion, and the abode of the Hereafter is surely better for those who are God wary. Do you not apply reason?” (6:32)

God also says,

إِنَّ اللَّهَ عَزَّ وَجَلَّ وَعَظَ أَهْلَ الْعَقْلِ وَرَغَّبَهُمْ فِي الْآخِرَةِ فَقَالَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ
لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ وَقَالَ وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا
تَعْقِلُونَ.

“Whatever things you have been given are only the wares of the life of this world and its glitter, and what is with God is better and more lasting. Will you not apply reason?” (28:60)

Before the Truth

إِنَّ لُقْمَانَ قَالَ لِابْنِهِ تَوَاضَعَ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ غَرِقَ فِيهِ عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهَ وَ
حَسْبُهَا الْإِيمَانُ وَشِرَاعُهَا التَّوَكُّلُ وَقَيْمُهَا الْعَقْلُ وَدَلِيلُهَا الْعِلْمُ وَسُكَّانُهَا الصَّبْرُ.

Luqman said to his son, “Show modesty before the truth then you will be the most reasonable. O son, this world is a deep ocean in which many people have sunk. Therefore, your ship in this ocean should be God wariness, its cargo should be faith, its sail should be trusting in God, its captain should be reason, its guide should be knowledge, and its anchor should be patience”.

Intelligent

لِكُلِّ شَيْءٍ دَلِيلٌ وَدَلِيلُ الْعَاقِلِ التَّفَكُّرُ وَدَلِيلُ التَّفَكُّرِ الصَّمْتُ.

Everything has its evidence, and the evidence of being intelligent is pondering (over things). The evidence of pondering is silence.

Roadster

لِكُلِّ شَيْءٍ مَطِيَّةٌ وَمَطِيَّةُ الْعَاقِلِ التَّوَاضُّعُ.

Everything has its pack animal, and modesty is the pack animal of the intelligent.

Ignorance

كَفَىٰ بِكَ جَهْلًا أَنْ تَرْكَبَ مَا نُهِيتَ عَنْهُ

It is sufficient for your ignorance to do what you are told not to do.

Pearl or Nut

لَوْ كَانَ فِي يَدِكَ جَوْزَةٌ وَقَالَ النَّاسُ فِي يَدِكَ لَوْلُوءٌ وَأَنْتَ تَعْلَمُ أَنَّهَا جَوْزَةٌ وَلَوْ كَانَ فِي يَدِكَ لَوْلُوءٌ وَقَالَ النَّاسُ إِنَّهَا جَوْزَةٌ مَا ضَرَّكَ وَأَنْتَ تَعْلَمُ أَنَّهَا لَوْلُوءٌ

If people tell that, you have a pearl in your hand while you are sure it is a nut, not pearl, this should not advantage you. If people tell that, you have a nut in the hand while you are sure it is a pearl, not nut, this also should not harm you.

Messengers

مَا بَعَثَ اللَّهُ أَنْبِيَاءَهُ وَرُسُلَهُ إِلَىٰ عِبَادِهِ إِلَّا لِيَعْقِلُوا عَنْ اللَّهِ فَأَحْسَنُ لَهُمْ اسْتِجَابَةً أَحْسَنُ لَهُمْ مَعْرِفَةً لِلَّهِ وَاعْلَمُهُمْ بِأَمْرِ اللَّهِ أَحْسَنُ لَهُمْ عَقْلًا وَاعْقَلُهُمْ أَرْفَعُهُمْ دَرَجَةً فِي الدُّنْيَا وَالْآخِرَةِ.

The main reason beyond God's sending prophets and apostles is that people will understand the commandments of God and His apostles. The best responsive people will be the most understanding, the most knowledgeable of God's commandments will be the most intelligent, and the most intelligent then will be the most high-ranking in this world and the Hereafter.

The Angel

مَا مِنْ عَبْدٍ إِلَّا وَ مَلَكٌ آخِذٌ بِنَاصِيَتِهِ فَلَا يَتَوَاضَعُ إِلَّا رَفَعَهُ اللَّهُ وَلَا يَتَعََاظِمُ إِلَّا وَضَعَهُ اللَّهُ

For every servant (of God), there is an angel invested with full power over him. Whenever that servant shows modesty for the sake of God, the angel will elevate him, and whenever he shows arrogance, the angel will humiliate him.

Arguments

إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةً ظَاهِرَةً وَ حُجَّةً بَاطِنَةً فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَئِمَّةُ وَأَمَّا الْبَاطِنَةُ فَالْعُقُولُ

God has two arguments against people –one is explicit and the other is implicit. The explicit arguments of God are the apostles, prophets, and imams. The implicit arguments are the minds.

Unlawful Provision

إِنَّ الْعَاقِلَ الَّذِي لَا يَشْغَلُ الْحَلَالَ شُكْرَهُ وَلَا يَغْلِبُ الْحَرَامُ صَبْرَهُ.

The true intelligent is he whose lawful gotten provisions do not divert him from thanking God and illegal provisions do not divert him from being tolerant.

To Ruin the Mind

مَنْ سَلَّطَ ثَلَاثًا عَلَى ثَلَاثٍ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ مَنْ أَظْلَمَ نُورَ فِكْرِهِ بِطُولِ أَمَلِهِ وَ مَحَا طَرَائِفَ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ وَ أَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَ مَنْ هَدَمَ عَقْلَهُ أَفْسَدَ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ.

As for those who extinguish the illumination of thinking with the long expectations, erase the novels of wisdom with the curious wording, and extinguish the lights of learning with the personal whims, they will back their whims to ruin their brains. Those who ruin their minds will surely devastate their worldly and religious affairs.

Accepted Deeds

كَيْفَ يَزُكُّو عِنْدَ اللَّهِ عَمَلُكَ وَ أَنْتَ قَدْ شَغَلْتَ عَقْلَكَ عَنْ أَمْرِ رَبِّكَ وَ أَطَعْتَ هَوَاكَ عَلَى غَلَبَةِ عَقْلِكَ.

How can you expect that God will accept your deeds while you are involving your mind with matters that are away from God's commandments, and you are complying with your whims and letting them overcome your mind?

Willpower

الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةُ قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى اعْتَزَلَ أَهْلَ الدُّنْيَا وَ الرَّاغِبِينَ فِيهَا وَ رَغِبَ فِيمَا عِنْدَ رَبِّهِ وَ كَانَ اللَّهُ أُنْسَهُ فِي الْوَحْشَةِ وَ صَاحِبَهُ فِي الْوَحْدَةِ وَ غِنَاهُ فِي الْعَيْلَةِ وَ مُعِزَّهُ فِي غَيْرِ عَشِيرَةٍ.

The steadfastness against seclusions is a proof on willpower. He who understands the commandments of God, the Blessed the Exalted, will surely withdraw from the people of the worldly pleasures. He will also be desirous for that which God has promised and will regard God as the sociable in seclusion, the companion in loneliness, the fortune in poverty, and the supporter instead of the clan.

Obedience

The creatures have been formed for obeying God. No safety is obtained without obedience. The course of obedience is knowledgeability and the course of knowledgeability is learning. Learning is possible through mind. There should be a godly scholar who is the source of knowledge. Such scholars can be recognized through the mind.

Followers of Passions

نُصِبَ الْخُلُقُ لِبَاطِعَةِ اللَّهِ وَلَا نَجَاةَ إِلَّا بِالطَّاعَةِ وَ الطَّاعَةُ بِالْعِلْمِ وَ الْعِلْمُ بِالتَّعْلُمِ وَ التَّعْلُمُ بِالْعَقْلِ يُعْتَقَدُ وَلَا عِلْمَ إِلَّا مِنْ عَالِمٍ رَبَّانِيٍّ وَ مَعْرِفَةُ الْعَالِمِ بِالْعَقْلِ.

The few deeds of the intelligent will be accepted and doubled, while the many deeds of the followers of passions and the ignorant will be rejected.

Wisdom or Worldly Pleasures

إِنَّ الْعَاقِلَ رَضِيَ بِالْدُّنْيِ مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ وَلَمْ يَرْضَ بِالدُّنْيِ مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ مَعَ الدُّنْيَا فَلِذَلِكَ رِبِحَتْ تِجَارَتُهُمْ.

The true intelligent is that who agrees to have minimum worldly needs with wisdom. He does not agree to have little wisdom with all of the worldly pleasures. Therefore, his trade has been profitable.

The Least Needs

إِنْ كَانَ يُغْنِيكَ مَا فِي الدُّنْيَا يُغْنِكَ وَإِنْ كَانَ لَا يُغْنِيكَ مَا يَكْفِيكَ فَلَيْسَ شَيْءٌ مِنَ الدُّنْيَا يُغْنِيكَ

If you think, it is fortunate for you to have only what suffices you then you will be sufficed with the least needs of this world. If you think, it is not sufficient for you to have the minimum needs of this world then not all the worldly pleasures will suffice you.

To Left the Pleasures

إِنَّ الْعُقَلَاءَ تَرَكُوا فُضُولَ الدُّنْيَا فَكَيْفَ الذُّنُوبُ وَتَرَكَ الدُّنْيَا مِنَ الْفَضْلِ وَتَرَكَ الذُّنُوبَ مِنَ الْفَرَضِ.

The intelligent have left the pleasures of this world. How is it then for the sins? The abstinence from the worldly surplus pleasures is recommendable while the desistance from committing sins is obligatory.

Demanding and Demanded

إِنَّ الْعُقَلَاءَ زَهَدُوا فِي الدُّنْيَا وَرَغِبُوا فِي الْآخِرَةِ لِأَنَّهُمْ عَلِمُوا أَنَّ الدُّنْيَا طَالِبَةٌ وَمَطْلُوبَةٌ وَالْآخِرَةُ طَالِبَةٌ وَمَطْلُوبَةٌ فَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفَى مِنْهَا رِزْقَهُ وَمَنْ طَلَبَ الدُّنْيَا طَلَبَتْهُ الْآخِرَةُ فَيَأْتِيهِ الْمَوْتُ فَيُفْسِدُ عَلَيْهِ دُنْيَاهُ وَآخِرَتَهُ.

The intelligent have abstained from the worldly pleasures and desired for the Hereafter. Because they have known that world, as well as the Hereafter, is demanding and demanded.² The world will surely trace the seeker of the Hereafter to give him his provisions perfectly. The Hereafter will trace the seeker of the worldly pleasures when death overcomes him to deprive him of the pleasures of this world and the world to come.

For Being Rich

مَنْ أَرَادَ الْغِنَى بِلَا مَالٍ وَرَاحَةَ الْقَلْبِ مِنَ الْحَسَدِ وَ السَّلَامَةَ فِي الدِّينِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ فِي مَسْأَلَتِهِ بِأَنْ يُكَمِّلَ عَقْلَهُ فَمَنْ عَقَلَ قَنَعَ بِمَا يَكْفِيهِ وَ مَنْ قَنَعَ بِمَا يَكْفِيهِ اسْتَعْنَى وَ مَنْ لَمْ يَقْنَعْ بِمَا يَكْفِيهِ لَمْ يُدْرِكِ الْغِنَى أَبَدًا.

As for those who desire for being rich without fortune, having peace of mind against envy, and enjoying safety of the religion, they are advised to beseech to God imploringly for granting them perfect intelligence, for the intelligent will surely satisfy themselves with only what is sufficient for them. Consequently, he who satisfies himself with only what is sufficient for him will be surely rich. Those who do not satisfy themselves with what is sufficient for them will never obtain richness.

The Perfection of Intelligence

كَانَ أَمِيرُ الْمُؤْمِنِينَ (ع) يَقُولُ مَا مِنْ شَيْءٍ عُيِدَ اللَّهُ بِهِ أَفْضَلَ مِنَ الْعَقْلِ وَ مَا تَمَّ عَقْلُ امْرِئٍ حَتَّى يَكُونَ فِيهِ خِصَالٌ شَتَّى الْكُفْرِ وَ الشَّرِّ مِنْهُ مَأْمُونَانِ وَ الرُّشْدُ وَ الْخَيْرُ مِنْهُ مَأْمُولَانِ وَ فَضْلُ مَالِهِ مَبْذُولٌ وَ فَضْلُ قَوْلِهِ مَكْفُوفٌ نَصِيبُهُ مِنَ الدُّنْيَا الْقُوْتُ وَ لَا يَشْبَعُ مِنَ الْعِلْمِ دَهْرُهُ الذُّلُّ أَحَبُّ إِلَيْهِ مِنَ الْعِزِّ مَعَ غَيْرِهِ وَ التَّوَاضُّعُ أَحَبُّ إِلَيْهِ مِنَ الشَّرَفِ يَسْتَكْبِرُ قَلِيلَ الْمَعْرُوفِ مِنْ غَيْرِهِ وَ يَسْتَقِلُّ كَثِيرَ الْمَعْرُوفِ مِنْ نَفْسِهِ وَ يَرَى النَّاسَ كُلَّهُمْ خَيْرًا مِنْهُ وَ أَنَّهُ شَرُّهُمْ فِي نَفْسِهِ وَ هُوَ تَمَامُ الْأَمْرِ.

The Commander of faithful (peace be upon him) used to say, “The most favorable way of worshipping God is through the intellect.”³ The intellect is not perfect for a man unless he enjoys many qualities: he should save people from his atheism and evil and make them expect his reason and good. His wealth should be offered and he should avoid useless wording. His food should be his share from the worldly pleasures. He should never stop seeking knowledge. He should prefer humility and modesty with God to credit and honor with others. He should regard any favor that he does as little and see all people better than him and he is the most vicious among them. The enjoyment of such qualities is surely the perfection of intelligence and the perfection of personality.

The Result of Actions

مَنْ صَدَقَ لِسَانُهُ زَكَا عَمَلُهُ وَ مَنْ حَسُنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسَنَ بَرُّهُ بِإِخْوَانِهِ وَ أَهْلِهِ مَدَّ فِي عُمُرِهِ.

The deeds of the truthful will be purified, the provisions of the well-meaning will be increased, and the age of those how treat their friends and folks charitably will be elongated.

Lack Personality

لَا دِينَ لِمَنْ لَا مَرْوَةَ لَهُ وَ لَا مَرْوَةَ لِمَنْ لَا عَقْلَ لَهُ.

Those who lack personality are surely lacking the religion and those who are unintelligent are surely lacking personality.

High-ranking People

إِنَّ أَعْظَمَ النَّاسِ قَدْرًا الَّذِي لَا يَرَى الدُّنْيَا لِنَفْسِهِ خَطَرًا.

The most high-ranking people are those who do not regard the world as their rank.

The Price

أَمَّا إِنَّ أَبْدَانَكُمْ لَيْسَ لَهَا ثَمَنٌ إِلَّا الْجَنَّةُ فَلَا تَبِيعُوهَا بِغَيْرِهَا.

Paradise is the only price of your bodies; do not sell them with anything other than Paradise.

To Seek Needs

إِذَا طَلَبْتُمْ الْحَوَائِجَ فَاطْلُبُوهَا مِنْ أَهْلِهَا هُمْ أَوْلُو الْعُقُولِ.

Seek needs only from their proper people, those who possess intellect.

To Company of the Virtuous

مُجَالَسَةُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ وَادَّبُ الْعُلَمَاءِ زِيَادَةٌ فِي الْعَقْلِ.

To company of the virtuous will invite to virtue, and to respect the scholars will increase the mind.

To Leave Harassment

كَفُّ الْأَذَى مِنْ كَمَالِ الْعَقْلِ وَفِيهِ رَاحَةُ الْبَدَنِ عَاجِلًا وَآجَلًا.

To leave harassment is a sign of the perfection of intellect. It causes physical relaxation in the world and in the Hereafter.

The Signs of the Intelligent

إِنَّ الْعَاقِلَ لَا يُحَدِّثُ مَنْ يَخَافُ تَكْذِيبَهُ وَلَا يَسْأَلُ مَنْ يَخَافُ مَنَعَهُ وَلَا يَعِدُ مَا لَا يَقْدِرُ عَلَيْهِ وَلَا يَرْجُو مَا يُعْتَفُ بِرَجَائِهِ وَلَا يَتَقَدَّمُ عَلَى مَا يَخَافُ الْعَجْزَ عَنْهُ.

The intelligent does not talk to the individuals that they anticipate to belie him. He does not ask from individuals that they anticipate to not giving. He does not promise of things that he cannot do. He does not desire things that harm him, or take the initiative in doing what he may not be able to accomplish.

Be Fair!

أَوْصِيَكُمْ بِالْعَدْلِ فِي الرِّضَا وَالْغَضَبِ وَأَنْ تَصِلُوا مَنْ قَطَعَكُمْ وَتَعْفُوا عَمَّنْ ظَلَمَكُمْ وَتَعْطُوا عَلَى مَنْ حَرَمَكُمْ.

Be fair in both states of satisfaction and rage, regard them who ruptured their relations with you, pardon them who oppressed you, and treat them who ignored you kindly.

Generosity

وَلْيَكُنْ طَبِيعَتُكُمُ السَّخَاءَ فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ بَخِيلٌ وَلَا يَدْخُلُ النَّارَ سَخِيٌّ.

All your nature should be generosity, for no stingy will be in Paradise and no generous will be in Hell.

Modesty

رَحِمَ اللَّهُ مَنْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ فَحَفِظَ الرَّأْسَ وَمَا حَوَى وَالْبَطْنَ وَمَا وَعَى وَذَكَرَ الْمَوْتَ وَالْبَلَى وَعَلِمَ أَنَّ الْجَنَّةَ مُحْفُوفَةٌ بِالْمَكَارِهِ وَالنَّارَ مُحْفُوفَةٌ بِالشَّهَوَاتِ.

God bless them who feel properly embarrassed from Him by keeping the head with what it contains (like the eye, the ear, and the tongue) and the abdomen with what is in it, remember death and misfortune, and realize that Paradise is surrounded by misfortunes and Hell is surrounded by the appetites.

People's Honors

مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَهُ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ وَمَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ غَضَبَهُ يَوْمَ الْقِيَامَةِ.

For those who abstain from engaging themselves in people's honors, God will protect them from slipping on the Day of Resurrection. For those who save people from (the results of) their rage, God will save them from His wrath on the Day of Resurrection.

Telling Lies

إِنَّ الْعَاقِلَ لَا يَكْذِبُ وَإِنْ كَانَ فِيهِ هَوَاهُ.

The true intelligent never tell lies even if it accords his whim.

Nearness to God

أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعَبْدُ إِلَى اللَّهِ بَعْدَ الْمَعْرِفَةِ بِهِ الصَّلَاةُ وَبِرُّ الْوَالِدَيْنِ وَتَرْكُ الْحَسَدِ وَالْعُجْبِ وَالْفَخْرِ.

After the acknowledgement of God, the best acts of servant to attain nearness to God are the prayers, being kind and dutiful to parents, and evasion of envy, self-conceit, and pride.

Get Ready!

أَصْلَحْ أَيَّامَكَ الَّذِي هُوَ أَمَامَكَ فَانْظُرْ أَيُّ يَوْمٍ هُوَ وَ أَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مَوْقُوفٌ وَ مَسْئُولٌ

Get ready for your coming days and think about it. Prepare the answers for it as you will be inevitably judged and interrogated.

Acting Importunately

خُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ وَ أَهْلِهِ فَإِنَّ الدَّهْرَ طَوِيلَةٌ قَصِيرَةٌ فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِتَكُونَ أَطْمَعَ فِي ذَلِكَ

Learn lessons from this world and its people. This life is surely long and short. Therefore, you should act as if you can see the rewards of your deeds in your hands, so that you will be urged acting so more importunately.

Changeability of the World

انْظُرْ فِي تَصَرُّفِ الدَّهْرِ وَ أَحْوَالِهِ فَإِنَّ مَا هُوَ آتٍ مِنَ الدُّنْيَا كَمَا وَلَّى مِنْهَا فَاعْتَبِرْ بِهَا

Learn from the changeability of this world and its manners, as the coming days of this world are certainly as same as those that passed away. Therefore, you should take examples from these days.

Worldly Pleasures

مَنْ رَضِيَ مِنَ اللَّهِ بِالدُّنْيَا فَقَدْ رَضِيَ بِالْخَسِيسِ

He who satisfies himself with the worldly pleasures is surely satisfying himself with the worthless.

Taste of Faith

إِنَّ الْمَسِيحَ (ع) قَالَ لِلْحَوَارِيِّينَ نَقُّوا الْقَمْحَ وَ طَيَّبُوهُ وَ أَدِقُّوا طَحْنَهُ تَجِدُوا طَعْمَهُ وَ يَهْنِكُمْ أَكْلُهُ كَذَلِكَ فَأَخْلِصُوا الْإِيمَانَ وَ أَكْمِلُوهُ تَجِدُوا حَلَاوَتَهُ وَ يَنْفَعَكُمْ غُبُهُ.

The Christ (peace be upon him) said to his disciples, “To find the sweetest taste of wheat, you should first cull its grains, clean, and mill them properly. The same thing is said about faith. To find the best taste of faith and to benefit by its results, you should first have it as sincere and perfect as possible.

Learn and Teach

تَعَلَّمْ مِنَ الْعِلْمِ مَا جَهِلْتَ وَ عَلِّمِ الْجَاهِلَ مِمَّا عَلِمْتَ عَظِيمِ الْعَالَمِ لِعِلْمِهِ وَ دَعْ مُنَازَعَتَهُ وَ صَغِيرِ الْجَاهِلِ لِجَهْلِهِ وَ لَا تَطْرُدْهُ وَ لَكِنْ قَرِّبْهُ وَ عَلِّمْهُ.

Learn whatever you ignore and teach the ignorant your knowledge. Respect the scholars for their knowledge and avoid disputing with them, and disrespect the ignorant for their ignorance but do not dismiss them. You should approximate and teach them.

Thank God!

إِنَّ كُلَّ نِعْمَةٍ عَجَزْتَ عَنْ شُكْرِهَا بِمَنْزِلَةِ سَيِّئَةٍ تُوَاخَذُ بِهَا.

The favors that you do not thank God for them are as same as the sins for which you will be punished.

Decency and Indecency

الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ وَالْبُذَاءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ.

Modesty is a part of faith and faith is a part of Paradise while obscenity is a part of aversion and aversion is in Hell.

Impudent Speakers

إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَذِيءٍ قَلِيلٍ الْحَيَاءِ لَا يُبَالِي مَا قَالَا وَلَا مَا قِيلَ فِيهِ.

God has certainly forbidden Paradise from including the impudent speakers of bad wording who do not care for what they say and what is said about them.

The Key to Good and Evil

إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ وَمِفْتَاحُ شَرٍّ فَاخْتِمِ عَلَى فَيْكِ كَمَا تَخْتِمُ عَلَى ذَهَبِكَ وَوَرِقِكَ.

Indeed, this tongue is the key to both good and evil. Therefore, you should seal your mouth as you seal your gold and currencies.

Hypocrites

بُئْسَ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَذَا لِسَانَيْنِ يُطْرِي أَخَاهُ إِذَا شَاهَدَهُ وَيَأْكُلُهُ إِذَا غَابَ عَنْهُ إِنْ أُعْطِيَ حَسَدَهُ وَإِنْ ابْتُلِيَ خَذْلُهُ.

The worst servants (of God) are those who are two-faced and two-tongued. They are those who praise their friends when they meet them and backbite them when they are absent. They envy their friends who obtain graces and disappoint them when they are suffering a misfortune.

The Foremost

إِنَّ أَسْرَعَ الْخَيْرِ ثَوَابُ الْبِرِّ وَأَسْرَعَ الشَّرِّ عُقُوبَةُ الْبَغْيِ.

The foremost good in rewarding is charity and the foremost evil in punishment is oppression.

The Harvest of the Tongue

إِنَّ شَرَّ عِبَادِ اللَّهِ مَنْ تُكْرَهُ مُجَالَسَتُهُ لِفُحْشِهِ وَ هَلْ يَكُفُّ النَّاسَ عَلَى مَنَاحِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

The most vicious slaves of God are those whom you hate to sit with for their obscenity. Moreover, what will overturns people on their noses in Hell except the harvest of their tongues?

Proper Islam

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُ مَا لَا يَعْنِيهِ.

A sign of the proper Islam (submission to God (of a person is leaving what does not concern him.

A True Believer

لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَيَرْجُو.

The person will not be a true believer unless be fearful (of God's punishment) and hopeful (for God's reward). He will not be true fearful and true hopeful unless he avoids what he fears and works for what he hopes.

To Prefer God's Biddings

قَالَ اللَّهُ جَلَّ وَ عَزَّ وَ عِزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ قُدْرَتِي وَ بَهَائِي وَ عَلُوي فِي مَكَانِي لَا يُؤْثِرُ عَبْدٌ هَوَايَ عَلَى هَوَاهُ إِلَّا جَعَلْتُ الْغِنَى فِي نَفْسِهِ وَ هَمَّهُ فِي آخِرَتِهِ وَ كَفَفْتُ عَلَيْهِ فِي ضِيَعَتِهِ وَ ضَمَنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ.

God the Majestic says, "I swear by My majesty, glory, might, potency, magnificence, and elevation, for the servants who prefer My biddings to their desires, I will install opulence in their minds, make the world to come their concern, take the charge of saving their livelihood, make their provisions in the heavens and the earth, and guarantee their shares of profits in every transaction."

Anger

الْغَضَبُ مِفْتَاحُ الشَّرِّ وَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

Anger is the key to every evil, and the most perfect believers are the most well-mannered.

The Upper Hand

إِنْ خَالَطْتَ النَّاسَ فَإِنْ اسْتَطَعْتَ أَنْ لَا تُخَالِطَ أَحَدًا مِنْهُمْ إِلَّا مَنْ كَانَتْ يَدُكَ عَلَيْهِ الْعُلْيَا فَاَفْعَلْ.

If you can you should have the upper hand (and do favor) to whom you associate.

Lenience

عَلَيْكَ بِالرِّفْقِ فَإِنَّ الرِّفْقَ يُمِّنُ وَ الْخُرْقَ شُوْمٌ إِنَّ الرِّفْقَ وَ الْبِرَّ وَ حُسْنَ الْخُلُقِ يَعْمُرُ الدِّيَارَ وَ يَزِيدُ فِي الرِّزْقِ.

Lenience is felicity and clumsiness is evil portent. Lenience, charity, and well mannerism boom the lodgings and increase the provisions.

The Requit of Goodness

قَوْلُ اللَّهِ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ جَرَتْ فِي الْمُؤْمِنِ وَ الْكَافِرِ وَ الْبَرِّ وَ الْفَاجِرِ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَعَلَيْهِ أَنْ يُكَافِيَ بِهِ وَ لَيْسَتْ الْمُكَافَأَةُ أَنْ تَصْنَعَ كَمَا صَنَعَ حَتَّى تَرَى فَضْلَكَ فَإِنْ صَنَعْتَ كَمَا صَنَعَ فَلَهُ الْفَضْلُ بِالْإِبْتِدَاءِ.

The word of God:

“Is the requital of goodness anything but goodness” (55:60)

is applicable to believers and non-believers, the charitable and the lecherous. He whom has been done a favor should compensate it. However, to do the same favor is not compensation, because he will have the merit of commencing with doing the favor before you.

The Snake

إِنَّ مَثَلَ الدُّنْيَا مَثَلُ الْحَيَّةِ مَسْهُهَا لَيِّنٌ وَ فِي جَوْفِهَا السَّمُّ الْقَاتِلُ يَحْذَرُهَا الرِّجَالُ ذَوُو الْعُقُولِ وَ يَهْوِي إِلَيْهَا الصِّبْيَانُ بِأَيْدِيهِمْ.

The like of this world is the snake, which is soft to the touch but bearing poison in the interior. The intelligent men fear the snake while the boys hurry to take it by the hands.

Be Tolerant!

اصْبِرْ عَلَى طَاعَةِ اللَّهِ وَ اصْبِرْ عَنْ مَعَاصِي اللَّهِ فَإِنَّمَا الدُّنْيَا سَاعَةٌ فَمَا مَضَى مِنْهَا فَلَيْسَ تَجِدُ لَهُ سُرُورًا وَ لَا حُزْنَ وَ مَا لَمْ يَأْتِ مِنْهَا فَلَيْسَ تَعْرِفُهُ فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا فَكَأَنَّكَ قَدْ اغْتَبَطْتَ.

Be tolerant in the acts of obedience to God and be steadfast against the acts of disobedience to Him. This world is no more than an hour. You will not find the pleasures of what has passed away and you will not be able to recognize what is coming. Be patient in that hour and you will attain bliss.

The Seawater

مَثَلُ الدُّنْيَا مَثَلُ مَاءِ الْبَحْرِ كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ ازدَادَ عَطْشًا حَتَّى يَقْتُلَهُ.

The like of this world is the seawater, which leads the thirsty to more thirst until it kills him.

Arrogance

Beware of arrogance. He, who feels arrogance, even if as small as a grain of mustard seed in the heart, will not see Paradise. Pride is God's dress and God will surely overturn those who try to take off His dress on the faces in Hell.

From the Household of the Prophet

إِيَّاكَ وَ الْكِبْرَ فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبَرٍ. الْكِبْرُ رِذَاءُ اللَّهِ فَمَنْ نَازَعَهُ رِذَاءَهُ أَكَبَّهُ اللَّهُ فِي النَّارِ عَلَى وَجْهِهِ

He who does not settle an account with himself every day, so that he would seek more of the good deeds and seek God's forgiveness and acceptance of repentance for the bad deeds, is not one of us.

A Beautiful Lady

تَمَثَّلَتْ الدُّنْيَا لِلْمَسِيحِ

(

ع

)

فِي صُورَةِ امْرَأَةٍ زُرْقَاءَ فَقَالَ لَهَا كَمْ تَزَوَّجْتَ فَقَالَتْ كَثِيرًا قَالَ فَكُلِّ طَلَّقَكَ قَالَتْ لَا بَلْ كُلًّا قَتَلْتُ

.

قَالَ الْمَسِيحُ

(

ع

)

فَوَيْحٌ لِأَزْوَاجِكِ الْبَاقِينَ كَيْفَ لَا يَعْتَبِرُونَ بِالْمَاضِينَ

.

The world came to the Christ (peace be upon him) in the form of a blue lady. He asked her, 'How many men did you marry?' 'Many,' answered the world. 'Did they all divorce you?' asked the Christ. 'No,' she replied, 'I killed all of them.' the Christ said, 'Woe to the rest of your husbands. Why do they not learn lessons from the past ones?'

The Honest Intention

كَمَا لَا يَقُومُ الْجَسَدُ إِلَّا بِالنَّفْسِ الْحَيَّةِ فَكَذَلِكَ لَا يَقُومُ الدِّينُ إِلَّا بِالنِّيَّةِ الصَّادِقَةِ وَلَا تَثْبُتُ النِّيَّةُ الصَّادِقَةُ إِلَّا بِالْعَقْلِ.

Like the body that does not live without a living soul, the religion does not live without the honest intention. The honest intention is proved just through intellect.

Hearts of the Modest

إِنَّ الزَّرْعَ يَنْبُتُ فِي السَّهْلِ وَلَا يَنْبُتُ فِي الصَّفَا فَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ وَلَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ لِأَنَّ اللَّهَ جَعَلَ التَّوَّاضِعَ آلَةَ الْعَقْلِ وَجَعَلَ التَّكَبُّرَ مِنْ آلَةِ الْجَهْلِ.

Plants grow in plain, not rocky lands. In the same way, wisdom will grow in the hearts of the modest, not the arrogant, because God has made modesty the instrument of the intellect and made arrogance the instrument of ignorance.

A Heedful Listener

لَا خَيْرَ فِي الْعَيْشِ إِلَّا لِرَجُلَيْنِ لِمُسْتَمِعٍ وَاعٍ وَعَالِمٍ نَاطِقٍ.

Except for either a heedful listener or a speaker of knowledge, life is surely worthless.

Better than Intelligence

مَا قُسِمَ بَيْنَ الْعِبَادِ أَفْضَلُ مِنَ الْعَقْلِ نَوْمُ الْعَاقِلِ أَفْضَلُ مِنْ سَهَرِ الْجَاهِلِ وَمَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا عَاقِلًا حَتَّى يَكُونَ عَقْلُهُ أَفْضَلَ مِنْ جَمِيعِ جَهْدِ الْمُجْتَهِدِينَ وَمَا أَدَّى الْعَبْدُ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ حَتَّى عَقَلَ عَنْهُ.

God has not distributed among the servant anything better than intelligence. The sleep of the intelligent is preferred to the staying up of the ignorant. God specified intelligence as a qualification of the prophets so that their minds will be preferred to all of the efforts of the diligent ones together. Moreover, a servant will not fulfill any of God's rights before he understands it.

The Silent Believer

قَالَ رَسُولُ اللَّهِ (ص) إِذَا رَأَيْتُمُ الْمُؤْمِنَ صَمُوتًا فَادْنُوا مِنْهُ فَإِنَّهُ يُلْقِي الْحِكْمَةَ وَالْمُؤْمِنُ قَلِيلُ الْكَلَامِ كَثِيرُ الْعَمَلِ وَالْمُنَافِقُ كَثِيرُ الْكَلَامِ قَلِيلُ الْعَمَلِ.

The Prophet (peace be upon him and his family) said, "You should approach the silent believer, because he will surely provide you with wisdom. The faithful believer talks very little and acts very much, but the hypocrite talks very much and acts very little."

The Bandits

أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ (ع) قُلْ لِعِبَادِي لَا يَجْعَلُوا بَيْنِي وَبَيْنَهُمْ عَالِمًا مَفْتُونًا بِالدُّنْيَا فَيَصُدُّهُمْ عَنْ ذِكْرِي وَ عَنْ طَرِيقِ مَحَبَّتِي وَ مُنَاجَاتِي أُولَئِكَ قُطَاعُ الطَّرِيقِ مِنْ عِبَادِي إِنَّ أَدْنَى مَا أَنَا صَانِعٌ بِهِمْ أَنْ أَنْزِعَ حَلَاوَةَ مَحَبَّتِي وَ مُنَاجَاتِي مِنْ قُلُوبِهِمْ.

God the Exalted revealed to David the prophet (peace be upon him), “Ask My servants not to make between them and Me scholars that are seduced by the worldly pleasures. They will surely preclude the servants from mentioning Me and block the way to My adoration and supplication. Such scholars are the bandits of My servants. The least thing that I will do to them is that I will take the charm of My adoration and supplication from their hearts.

Self-Conceit

مَنْ تَعَزَّظَ فِي نَفْسِهِ لَعْنَتُهُ مَلَائِكَةُ السَّمَاءِ وَ مَلَائِكَةُ الْأَرْضِ وَ مَنْ تَكَبَّرَ عَلَى إِخْوَانِهِ وَ اسْتَطَالَ عَلَيْهِمْ فَقَدْ ضَادَّ اللَّهَ.

The angels of the heavens and the angels of the earth will curse those who feel self-conceit. He who treats his friends arrogantly and haughtily is certainly opposing God.

Worldly Passions

أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ (ع) يَا دَاوُدُ حَذِّرْ وَ أَنْذِرْ أَصْحَابَكَ عَنْ حُبِّ الشَّهَوَاتِ فَإِنَّ الْمَعْلَقَةَ قُلُوبُهُمْ بِشَهَوَاتِ الدُّنْيَا قُلُوبُهُمْ مَحْجُوبَةٌ عَنِّي.

God the Exalted revealed to David the prophet (peace be upon him), “O David, warn and advise your companions against the fondness of passions. The hearts of those who are fond of worldly passions are certainly screened from Me.”

Temporary Lodging

كُنْ فِي الدُّنْيَا كَسَاكِنٍ دَارٍ لَيْسَتْ لَهُ إِلَّا مَا يَنْتَظِرُ الرَّجِيلَ.

Regard this world as a temporary lodging that you are waiting for leaving it.

To Company with the Religious

مُجَالَسَةُ أَهْلِ الدِّينِ شَرَفُ الدُّنْيَا وَ الْآخِرَةِ.

To company with the religious is the honor of this world and the Hereafter.

To Counsel with the Intelligent

مُشَاوَرَةُ الْعَاقِلِ النَّاصِحِ يُمْنٌ وَ بَرَكَةٌ وَ رُشْدٌ وَ تَوْفِيقٌ مِنَ اللَّهِ فَإِذَا أَشَارَ عَلَيْكَ الْعَاقِلُ النَّاصِحُ فَإِيَّاكَ وَ الْخِلَافَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ .

To counsel with the intelligent and the well-wishers is good omen, blessing, rationality, and success from God. Therefore, beware of opposing the advice of the intelligent and the well-wishers to avoid perdition.

Associating with People

إِيَّاكَ وَ مُخَالَطَةَ النَّاسِ وَ الْأُنْسَ بِهِمْ إِلَّا أَنْ تَجِدَ مِنْهُمْ عَاقِلًا وَ مَأْمُونًا فَانْسَ بِهِ وَ أَهْرُبْ مِنْ سَائِرِهِمْ كَهَرَبِكَ مِنَ السَّبَاعِ الضَّارِيَةِ .

Beware of associating with people except the intelligent and the trustful. Be cordial with these two groups and escape the others like escaping from beasts.

Showing off

يَنْبَغِي لِلْعَاقِلِ إِذَا عَمَلَ عَمَلًا أَنْ يَسْتَحْيِيَ مِنَ اللَّهِ وَ إِذَا تَفَرَّدَ لَهُ بِالنِّعَمِ أَنْ يُشَارِكَ فِي عَمَلِهِ أَحَدًا غَيْرَهُ .

The intelligent should be too ashamed from God and should not associate others in the intent of his deed, as God is the only endower of the graces.

The Most Correct

إِذَا مَرَّ بِكَ أَمْرَانِ لَا تَدْرِي أَيُّهُمَا خَيْرٌ وَ أَصَوَّبُ فَانْظُرْ أَيُّهُمَا أَقْرَبُ إِلَى هَوَاكَ فَخَالَفَهُ فَإِنَّ كَثِيرَ الصَّوَابِ فِي مُخَالَفَةِ هَوَاكَ .

If you encounter two matters that you ignore which of them is the most correct and acceptable, you should leave the matter that is more favorable to the whim. The very much rightness lies in opposing the whims.

The Compassionate the Merciful

أَنَّ اللَّهَ لَمْ يَرْفَعْ الْمُتَوَاضِعِينَ بِقَدْرِ تَوَاضُعِهِمْ وَ لَكِنْ رَفَعَهُمْ بِقَدْرِ عَظَمَتِهِ وَ مَجْدِهِ وَ لَمْ يُؤْمِنْ الْخَائِفِينَ بِقَدْرِ خَوْفِهِمْ وَ لَكِنْ أَمَنَهُمْ بِقَدْرِ كَرَمِهِ وَ جُودِهِ فَمَا ظَنُّكَ بِالرَّءُوفِ الرَّحِيمِ الَّذِي يَتَوَدَّدُ إِلَى مَنْ يُؤْذِيهِ بِأَوْلِيَائِهِ فَكَيْفَ بِمَنْ يُؤْذِي فِيهِ وَ مَا ظَنُّكَ بِالتَّوَّابِ الرَّحِيمِ الَّذِي يَتُوبُ عَلَى مَنْ يُعَادِيهِ فَكَيْفَ بِمَنْ يَنْرَضَاهُ وَ يَخْتَارُ عِدَاوَةَ الْخَلْقِ فِيهِ .

God did not elevate the modest people measure of their modesty, but He elevated them according to the measure of His might and glory. He did not secure the fearful according to their fear, but He secured them out of His generosity and mercy.

What do you think about the Compassionate the Merciful Who carries favor with those who harm His

disciple, how will He then behave to those whom are hurt due to their adherence to Him? What do you think about the Oft Returning the Merciful, Who accepts the repentance of His enemies, how will He then behave to those who accept Him and suffer people's enmity for His sake?

The Worry of the Hereafter

مَنْ أَحَبَّ الدُّنْيَا زَهَبَ خَوْفُ الْآخِرَةِ مِنْ قَلْبِهِ وَ مَا أُوتِيَ عَبْدٌ عِلْمًا فَازْدَادَ لِلدُّنْيَا حُبًّا إِلَّا اَزْدَادَ مِنَ اللَّهِ بُعْدًا وَ اَزْدَادَ اللَّهُ عَلَيْهِ غَضَبًا

The worry of the Hereafter will remove from the hearts of those who prefer the worldly pleasures. He, who favors the worldly affairs whenever he receives more knowledge, will be remoter and remoter from God and God will consequently intensify His wrath on him.

The True Intelligent

إِنَّ الْعَاقِلَ اللَّيِّبَ مَنْ تَرَكَ مَا لَا طَاقَةَ لَهُ بِهِ

The true intelligent is that who avoids what he cannot bear.

Opposing the Passions

أَكْثَرُ الصَّوَابِ فِي خِلَافِ الْهَوَى وَ مَنْ طَالَ أَمَلُهُ سَاءَ عَمَلُهُ

Most of correctitude lies in opposing the passions, and those who depend upon desires, their deeds will be worse.

March of the Death

لَوْ رَأَيْتَ مَسِيرَ الْأَجَلِ لَأَلْهَاكَ عَنِ الْأَمَلِ

If you consider the march of the death, you will be diverted from desires.

Beware of Greed!

إِيَّاكَ وَ الطَّمَعَ وَ عَلَيْكَ بِالْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ وَ أَمِتِ الطَّمَعَ مِنَ الْمَخْلُوقِينَ فَإِنَّ الطَّمَعَ مِفْتَاحُ لِلْذُلِّ وَ اخْتِلَاسُ الْعَقْلِ وَ اخْتِلَاقُ الْمُرُوءَاتِ وَ تَدْنِيسُ الْعِرْضِ وَ الذَّهَابُ بِالْعِلْمِ

Beware of greed. Never expect having what is in people's hands. Deaden your expectation from the creatures. Certainly, greed is the key to humiliation. It reduces the mind, kills the acts of personality, soils the honors, and cancels knowledgeability.

Jihad against Whims

عَلَيْكَ بِالْاِعْتِصَامِ بِرَبِّكَ وَ التَّوَكُّلِ عَلَيْهِ وَ جَاهِدْ نَفْسَكَ لِتَرْدَّهَا عَنْ هَوَاهَا فَإِنَّهُ وَاجِبٌ عَلَيْكَ كَجِهَادِ عَدُوِّكَ

You should hold fast to God and put your trust on Him. Strive against your whims to prevent your essence from ruination. This is as obligatory as fighting the enemies.

[1](#) . Tohaf al-Oqoul, p. 383.

[2](#) . The world is demanding because it tracks its people until they reach the day on which they will depart it –the world. It is also demanded because people wish to have more than what is limited for them. The Hereafter is demanding people until trap them when the day on which they depart this life falls. It is demanded because everyone longs for winning the pleasure there.

[3](#) . This means that pondering and meditation are the best ways of worshipping God. Intellect, in this regard, stands for the knowledge of the Essence and attributes of God.

Advice of Jesus

The following are the admonitions and advice of Jesus (peace be upon him) to his disciples. [1](#)

To Receive the Wisdom

بِحَقِّ أَقُولُ لَكُمْ لَوْ وَجَدْتُمْ سِرَاجًا يَتَوَقَّدُ بِالْقَطِرَانِ فِي لَيْلَةٍ مُظْلِمَةٍ لَأَسْتَضَاءَتْكُمْ بِهِ وَ لَمْ يَمْنَعَكُمْ مِنْهُ رِيحٌ نَتْنَةٍ كَذَلِكَ يَنْبَغِي لَكُمْ أَنْ تَأْخُذُوا الْحِكْمَةَ مِمَّنْ وَجَدْتُمُوهَا مَعَهُ وَ لَا يَمْنَعُكُمْ مِنْهُ سُوءُ رَغْبَتِهِ فِيهَا .

Truly, I say to you, “If you have found a torch the fuel of which is tar, in a gloomy night, you will surely seek its light disregarding its malodor. In a like manner, you should receive the wisdom from anybody with whom you find it, disregarding his reluctance to it.”

The Honor of the Hereafter

لَا تُدْرِكُونَ شَرَفَ الْآخِرَةِ إِلَّا بِتَرْكِ مَا تُحِبُّونَ فَلَا تُنْظِرُوا بِالتَّوْبَةِ غَدًا فَإِنَّ دُونَ غَدٍ يَوْمًا وَ لَيْلَةً وَ قَضَاءَ اللَّهِ فِيهِمَا يَغْدُو وَ يَرُوحُ

You will not attain the honor of the Hereafter unless you abstain from whatever you desire. Never postpone repentance to tomorrow. Before tomorrow, there is a day and a night during which God’s act is coming and going.

The Sinner

بِحَقِّ أَقُولُ لَكُمْ إِنَّ مَنْ لَيْسَ عَلَيْهِ دَيْنٌ مِنَ النَّاسِ أَرْوَحُ وَأَقْلُّ هَمًّا مِمَّنْ عَلَيْهِ الدَّيْنُ وَإِنْ أَحْسَنَ الْقَضَاءَ وَكَذَلِكَ مَنْ لَمْ يَعْمَلِ الْخَطِيئَةَ أَرْوَحُ هَمًّا مِمَّنْ عَمِلَ الْخَطِيئَةَ وَإِنْ أَخْلَصَ التَّوْبَةَ وَأَنَابَ .

Truly, I say to you, “Those who are not indebted are surely less grievous than the indebted even if they defray their debts properly. In the same way, those who avoid committing sins are more relaxing and less grievous than the committers of sins even if they purely repent and return to God.

Insignificant Sins

إِنَّ صِغَارَ الذُّنُوبِ وَ مُحَقَّرَاتِهَا مِنْ مَكَائِدِ إِبْلِيسَ يُحَقِّقُهَا لَكُمْ وَ يُصَغِّرُهَا فِي أَعْيُنِكُمْ فَتَجْتَمِعُ وَ تَكْثُرُ فَتُحِيطُ بِكُمْ .

The insignificant sins are the traps of the Satan who persuades you to disregard such sins until they are amassed and surround you.

By Deeds and by Words

إِنَّ النَّاسَ فِي الْحِكْمَةِ رَجُلَانِ فَ رَجُلٌ أَتَقَنَّا بِقَوْلِهِ وَ صَدَقَّا بِفِعْلِهِ وَ رَجُلٌ أَتَقَنَّا بِقَوْلِهِ وَ ضَيَعَهَا بِسُوءِ فِعْلِهِ - فَشَتَّانَ بَيْنَهُمَا فَطُوبَى لِلْعُلَمَاءِ بِالْفِعْلِ وَ وَيْلٌ لِلْعُلَمَاءِ بِالْقَوْلِ .

In wisdom, people are of two kinds; one is that who says the wisdom utterly and applies it to his deeds, and the other is that who says it utterly but wastes it through his evildoings. How difference between the two! Blessed are the scholars by deeds, and woe to the scholars by words.

The Mosques

اتَّخِذُوا مَسَاجِدَ رَبِّكُمْ سُجُونًا لِأَجْسَادِكُمْ وَ جِبَاهِكُمْ وَ اجْعَلُوا قُلُوبَكُمْ بُيُوتًا لِلتَّقْوَى وَ لَا تَجْعَلُوا قُلُوبَكُمْ مَأْوَى لِلشَّهَوَاتِ .

Betake the mosques of your Lord as prisons of your bodies and foreheads. Make your hearts the residences of God-fearing. Do not make them the shelters of lusts.

The Most Abstinent

إِنَّ أَجْزَعَكُمْ عِنْدَ الْبَلَاءِ لَأَشَدُّكُمْ حُبًّا لِلدُّنْيَا وَ إِنَّ أَصْبَرَكُمْ عَلَى الْبَلَاءِ لَأَزْهَدُكُمْ فِي الدُّنْيَا .

The most intolerant against misfortunes will be certainly the fondest of the worldly pleasures, and the most tolerant is the most abstinent.

Tainted Hearts

لَا يُغْنِي عَنِ الْجَسَدِ أَنْ يَكُونَ ظَاهِرُهُ صَحِيحًا وَبَاطِنُهُ فَاسِدًا كَذَلِكَ لَا تُغْنِي أَجْسَادُكُمْ الَّتِي قَدْ أَعْجَبَتْكُمْ وَ قَدْ فَسَدَتْ قُلُوبُكُمْ وَ مَا يُغْنِي عَنْكُمْ أَنْ تَنْقُوا جُلُودَكُمْ وَ قُلُوبُكُمْ دَنَسَةً.

It is useless to have a sound physique while the interior is corrupted. Hence, your sound bodies should not admire you when your hearts are tainted. It is also useless to purify your skins when your hearts are dirty.

Like the Candle

لَا تَكُونُوا كَالْمُنْخُلِ يُخْرِجُ مِنْهُ الدَّقِيقَ الطَّيِّبَ وَ يُمَسِكُ النُّخَالَهَ كَذَلِكَ أَنْتُمْ تُخْرِجُونَ الْحِكْمَةَ مِنْ أَفْوَاهِكُمْ وَ يَبْقَى الْعِلُّ فِي صُدُورِكُمْ يَا عِبِيدَ الدُّنْيَا إِنَّمَا مَثَلُكُمْ مَثَلُ السِّرَاجِ يُضِيءُ لِلنَّاسِ وَ يُحْرِقُ نَفْسَهُ.

Do not be like sieves that let the good flour pass and hold the bran. Likewise, you should not speak of wisdom while treason is filling in your hearts. O slaves of the world! Indeed, you are like the candle, which gives light to others and burns itself.

Compassionate

طُوبَى لِلْمُتَرَاحِمِينَ أُولَئِكَ هُمُ الْمَرْحُومُونَ يَوْمَ الْقِيَامَةِ طُوبَى لِلْمُصْلِحِينَ بَيْنَ النَّاسِ أُولَئِكَ هُمُ الْمُقَرَّبُونَ يَوْمَ الْقِيَامَةِ.

Blessed be those who compassionate each other; they will be compassionated on the Day of Resurrection. Blessed be those who reestablish relations between people; they will be favored on the Day of Resurrection.

The Realm of the Heavens

طُوبَى لِلْمَسْبُوبِينَ مِنْ أَجْلِ الطَّهَارَةِ فَإِنَّ لَهُمْ مَلَكُوتَ السَّمَاءِ. طُوبَى لَكُمْ إِذَا حُسِدْتُمْ وَ شَتِمْتُمْ وَ قِيلَ فِيكُمْ كُلُّ كَلِمَةٍ قَبِيحَةٍ كَاذِبَةٍ حِينئِذٍ فَاغْرَحُوا وَ ابْتَهِجُوا فَإِنَّ أَجْرَكُمْ قَدْ كَثُرَ فِي السَّمَاءِ.

Blessed be those whom are insulted for their cleanness. They will have the realm of the heavens.

Blessed be you when you are envied, insulted, or hear every false ugly word. Only then, you should be happy and delighted, for your heavenly rewards will be increased.

Criticize Yourself!

يَا عِبِيدَ السَّوِّءِ تُلُومُونَ النَّاسَ عَلَى الظَّنِّ وَ لَا تُلُومُونَ أَنْفُسَكُمْ عَلَى الْيَقِينِ.

O bad servants (of God), you criticize people for their conjecture, but do not criticize yourselves for conviction.

Well-Constructed Tombs

يَا عِبِيدَ الدُّنْيَا تَحْلِقُونَ رُءُوسَكُمْ وَتَقْصُرُونَ قُمُصَكُمْ وَتَنْكِسُونَ رُءُوسَكُمْ وَ لَا تَنْزِعُونَ الْعِلَّ مِنْ قُلُوبِكُمْ

مَثَلُكُمْ كَمَثَلِ الْقُبُورِ الْمَشِيدَةِ يُعْجِبُ النَّازِرَ ظَهْرُهَا وَ دَاخِلُهَا عِظَامُ الْمَوْتَى مَمْلُوءَةٌ خَطَايَا

O slaves of this world; you shave your heads, wear short dresses, and nod your heads down (as a sign of piety), but you do not uproot hatred from your hearts. You are just like the well-constructed tombs; they attract the attentions of those who look at them, while their interiors contain only the bones of the dead that are full of sins.

Sessions of the Scholars

زَاحِمُوا الْعُلَمَاءَ فِي مَجَالِسِهِمْ وَ لَوْ جُنُوءًا عَلَى الرُّكْبِ فَإِنَّ اللَّهَ يُحْيِي الْقُلُوبَ الْمَيِّتَةَ بِنُورِ الْحِكْمَةِ كَمَا يُحْيِي الْأَرْضَ الْمَيِّتَةَ بِوَابِلِ الْمَطَرِ.

Overcrowd the sessions of the scholars, even if you have to run to them on your knees. God will refresh the dead hearts by means of the illumination of wisdom in the same way the heavy rainfall refreshes the derelict lands.

Fewness of Speech

قَلَّةُ الْمَنْطِقِ حُكْمٌ عَظِيمٌ فَعَلَيْكُمْ بِالصَّمْتِ فَإِنَّهُ دَعَا حَسَنَةً وَ قَلَّةٌ وَزِرٌ وَ خِفَّةٌ مِنَ الذُّنُوبِ

Little utterance is a great perception; therefore, keep silent for it is a good meekness, fewness of sins, and forgiveness of guilt.

The Ruler

يَجِبُ عَلَى الْوَالِي أَنْ يَكُونَ كَالرَّاعِي لَا يَغْفُلُ عَنْ رَعِيَّتِهِ وَ لَا يَتَكَبَّرُ عَلَيْهِمْ

The rulers should be acting like the shepherds whose eyes are not turned away from their herd. They also should not treat their subjects arrogantly.

In Your Secrets

اسْتَحْيُوا مِنَ اللَّهِ فِي سَرَائِرِكُمْ كَمَا تَسْتَحْيُونَ مِنَ النَّاسِ فِي عَلَانِيَتِكُمْ

Be ashamed of God in your secrets in the same way you are ashamed of people in your open deeds.

The Believers' Lost

أَنَّ الْكَلِمَةَ مِنَ الْحِكْمَةِ ضَالَّةٌ الْمُؤْمِنِ فَعَلَيْكُمْ بِالْعِلْمِ قَبْلَ أَنْ يُرْفَعَ وَ رَفَعُهُ غَيْبَةُ عَالِمِكُمْ بَيْنَ أَظْهُرِكُمْ

The wording of wisdom is the believers' lost. Therefore, adhere to the knowledge before it is removed.
The removal of knowledge is the absence of its people.

Tolerate Dismayed Matters!

إِنَّكُمْ لَنْ تَنَالُوا مَا تُرِيدُونَ إِلَّا بِنَزَارِكِ مَا تَشْتَهُونَ وَ لَنْ تَظْفَرُوا بِمَا تَأْمُلُونَ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ

You will never attain what you want unless you desert your desires. Likewise, you will never win your hopes unless you tolerate the matters that you hate.

Beware of Looking!

إِيَّاكُمْ وَ النَّظَرَ فَإِنَّهَا تَزْرَعُ فِي الْقُلُوبِ الشَّهْوَةَ وَ كَفَى بِهَا لِصَاحِبِهَا فِتْنَةً طُوبَى لِمَنْ جَعَلَ بَصَرَهُ فِي قَلْبِهِ وَ لَمْ يَجْعَلْ قَلْبَهُ فِي نَظَرِ عَيْنِهِ.

Beware of gazing (at forbidden matters), for a single look may delve passion in the heart. Passion, then, is a sufficient seditious matter for its bearers. Blessed be those who make their sights in their hearts and not make their hearts in the sight of their eyes.

People's Defects

لَا تَنْظُرُوا فِي عُيُوبِ النَّاسِ كَالْأَرْبَابِ وَ انْظُرُوا فِي عُيُوبِكُمْ كَهَيْئَةِ الْعَبِيدِ

Do not go after people's defects as if you are lords. Rather you should inspect your defects like the slaves.

Sick or Healthy

إِنَّمَا النَّاسُ رَجُلَانِ مُبْتَلى وَ مُعَافَى فَارْحَمُوا الْمُبْتَلى وَ اَحْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ

People are either sick or healthy. Be kind to the sick and thank God for the health."

Build Good Relation!

أَلَمْ تَسْمَعُوا أَنَّهُ قِيلَ لَكُمْ فِي التَّوْرَةِ صَلُّوا أَرْحَامَكُمْ وَ كَافُّوا أَرْحَامَكُمْ وَ أَنَا أَقُولُ لَكُمْ صَلُّوا مَنْ قَطَعَكُمْ وَ أَعْطُوا مَنْ مَنَعَكُمْ وَ أَحْسِنُوا إِلَى مَنْ أَسَاءَ إِلَيْكُمْ وَ سَلِّمُوا عَلَى مَنْ سَبَّكُمْ وَ أَنْصِفُوا مَنْ خَاصَمَكُمْ وَ اعْفُوا عَمَّنْ ظَلَمَكُمْ كَمَا أَنَّكُمْ تُحِبُّونَ أَنْ يُعْفَى عَنْ إِسَاءَتِكُمْ.

Have you not listened to that which had been said to you in the Torah? It was said to you, “Regard and reward your relatives.” I, now say to you, “build good relations with those who rupture their relations with you, bestow upon them who deprived you, treat those who mistreated you with good turn, greet those who reviled at you, treat justly those who disputed you, and pardon those who wronged you in the same way you want your wrongdoings to be pardoned.”

Superiority over Stupid

إِنْ كُنْتُمْ لَا تُحِبُّونَ إِلَّا مَنْ أَحَبَّكُمْ وَلَا تُحْسِنُونَ إِلَّا إِلَى مَنْ أَحْسَنَ إِلَيْكُمْ وَلَا تُكَافِئُونَ إِلَّا مَنْ أَعْطَاكُمْ فَمَا فَضْلُكُمْ إِذَا عَلَى غَيْرِكُمْ وَقَدْ يَصْنَعُ هَذَا السُّفَهَاءُ الَّذِينَ لَيْسَتْ عَنْدهُمْ فَضُولٌ وَلَا لَهُمْ أَحْلَامٌ.

If you like only those who like you, do favors only to those who do favors to you, and reward only those who gave you, then what is your preference to the others? Even the foolish ones who lack favors and good thoughts do so.

Friends of God

إِنْ أَرَدْتُمْ أَنْ تَكُونُوا أَحِبَّاءَ اللَّهِ وَأَصْفِيَاءَ اللَّهِ فَأَحْسِنُوا إِلَى مَنْ أَسَاءَ إِلَيْكُمْ وَاعْفُوا عَمَّنْ ظَلَمَكُمْ وَاسْلَمُوا عَلَى مَنْ أَعْرَضَ عَنْكُمْ.

If you want to be the dears and choice of God, you should treat those who mistreated you with good turn, pardon those who wronged you, and greet those who turned away from you.

Treasures

إِنَّ قُلُوبَكُمْ بِحَيْثُ تَكُونُ كُنُوزُكُمْ وَلِذَلِكَ النَّاسُ يُحِبُّونَ أَمْوَالَهُمْ وَتَتَوَقَّ إِلَيْهَا أَنْفُسُهُمْ فَضِعُوا كُنُوزَكُمْ فِي السَّمَاءِ حَيْثُ لَا يَأْكُلُهَا السُّوسُ وَلَا يَنَالُهَا اللَّصُوصُ.

Your hearts are inclined to wherever your treasures are. For that reason, people like their treasures eagerly. Put your treasures in the heavens² where mites cannot reach them and thieves cannot find a way to them.

Serving Two Lords

إِنَّ الْعَبْدَ لَا يَقْدِرُ عَلَى أَنْ يَخْدُمَ رَئِيسَينِ وَلَا مَحَالَةَ أَنَّهُ يُؤَثِّرُ أَحَدَهُمَا عَلَى الْآخَرِ وَإِنْ جَهَدَ كَذَلِكَ لَا يَجْتَمِعُ لَكُمْ حُبُّ اللَّهِ وَحُبُّ الدُّنْيَا.

A servant cannot serve two lords, because he will unquestionably prefer one to the other although he may exert all efforts (for dealing with them equally). In the same manner, you cannot love God and the worldly pleasures in the same time.

The Worst of People

إِنَّ شَرَّ النَّاسِ لَرَجُلٌ عَالِمٌ أَثَرَ دُنْيَاهُ عَلَى عِلْمِهِ فَأَحَبَّهَا وَطَلَبَهَا وَجَهَدَ عَلَيْهَا حَتَّى لَوْ اسْتَطَاعَ أَنْ يَجْعَلَ النَّاسَ فِي حَيْرَةٍ لَفَعَلَ

The worst of people is a knowledgeable person who prefers his worldly pleasures to his knowledge; therefore, he loved and sought the worldly pleasures and exerted all efforts for gaining them to the degree that he would engage all the people in perplexity if only he could.

Useless Knowledge

مَاذَا يُغْنِي عَنِ الْأَعْمَى سَعَةُ نُورِ الشَّمْسِ وَهُوَ لَا يُبْصِرُهَا كَذَلِكَ لَا يُغْنِي عَنِ الْعَالِمِ عِلْمُهُ إِذْ هُوَ لَمْ يَعْمَلْ بِهِ

The enlargement of sunlight is useless for the sightless. In like fashion, the knowledge of a scholar is useless for him unless he applies what he knows to his conduct.

Lying Scholars

احْتَفِظُوا مِنَ الْعُلَمَاءِ الَّذِينَ عَلَىهِمْ ثِيَابُ الصُّوفِ مُنَكَّسِي رُءُوسِهِمْ إِلَى الْأَرْضِ يُزَوِّرُونَ بِهِ الْخَطَايَا. قَوْلُهُمْ يُخَالِفُ فِعْلُهُمْ وَهَلْ يُجْتَنَى مِنَ الْعَوْسَجِ الْعَنْبُ وَمِنَ الْحَنْظَلِ التَّيْنُ وَكَذَلِكَ لَا يُؤْتَرُ قَوْلُ الْعَالِمِ الْكَاذِبِ إِلَّا زُورًا

Be careful of the lying scholars who wear wool dresses and nod the heads to the ground (out of showing off) so that they will falsify to make wrongdoings. Their sayings contradict their actions. How can one expect to harvest grapes from boxthorns or figs from colocynth? Thus are ineffectual and false the words of the untruthful scholars.

Containers of Wisdom

الْقُلُوبُ مَا لَمْ تَخْرِقْهَا الشَّهَوَاتُ وَدَيَّسَهَا الطَّمَعُ وَیُقْسِهَا النِّعِيمُ فَسَوْفَ تَكُونُ أَوْعِيَةً لِلْحِكْمَةِ

Hearts are good containers of wisdom provided that they are not pierced by passions, soiled by greed, or hardened by bliss.

The First Oppressor

إِنَّ الْحَرِيقَ لَيَقَعُ فِي الْبَيْتِ الْوَاحِدِ فَلَا يَزَالُ يَنْتَقِلُ مِنْ بَيْتٍ إِلَى بَيْتٍ حَتَّى تَحْتَرِقَ بُيُوتٌ كَثِيرَةٌ إِلَّا أَنْ يُسْتَدْرَكَ الْبَيْتُ الْأَوَّلُ فَيُهْدَمَ مِنْ قَوَاعِدِهِ فَلَا تَجِدُ فِيهِ النَّارَ مَعْمَلًا وَكَذَلِكَ الظَّالِمُ الْأَوَّلُ لَوْ يُؤْخَذُ عَلَى يَدَيْهِ لَمْ يَوْجَدْ مِنْ بَعْدِهِ إِمَامٌ ظَالِمٌ فَيَأْتُمُونَ بِهِ

A fire that begins in one house will move to many others to burn them all, unless the first house is destructed from its base so that fire will not find wood to burn. In the same manner, if the first oppressor is punished and stopped, then no partial ruler, whose steps are pursued, will come out after him.

Warn Your Friend!

مَنْ نَظَرَ إِلَى الْحَيَّةِ تَوَّمُ أَخَاهُ لِتَلَدَعِهِ وَلَمْ يُحَذِّرْهُ حَتَّى قَتَلَتْهُ فَلَا يَأْمَنُ أَنْ يَكُونَ قَدْ شَرِكَ فِي دَمِهِ وَكَذَلِكَ مَنْ نَظَرَ إِلَى أَخِيهِ يَعْمَلُ الْخَطِيئَةَ وَلَمْ يُحَذِّرْهُ عَاقِبَتَهَا حَتَّى أَحَاطَتْ بِهِ فَلَا يَأْمَنُ أَنْ يَكُونَ قَدْ شَرِكَ فِي إِيْمِهِ.

He who did not warn his brother against the snake that was stepping towards him and killed him is not acquitted of being a partner in that killing. Likewise, he who did not warn his brother against the consequence of an evildoing is not acquitted of being undergoing a share in the punishment of that evildoing.

Condemn the Oppressor!

مَنْ قَدَرَ عَلَى أَنْ يُغَيِّرَ الظَّالِمَ ثُمَّ لَمْ يُغَيِّرْهُ فَهُوَ كَفَاعِلِهِ وَكَيْفَ يَهَابُ الظَّالِمُ وَقَدْ أَمِنَ بَيْنَ أَظْهُرِكُمْ لَا يُنْهَى وَلَا يُغَيَّرُ عَلَيْهِ وَلَا يُؤْخَذُ عَلَى يَدَيْهِ فَمِنْ أَيْنَ يَقْصُرُ الظَّالِمُونَ.

He who did not censure an oppressor, while he was able to do so, is considered as same as that evildoer. How will the oppressor fear of committing wrongdoings while he is safe among you, as long as you do not warn him against so, censure, or punish him? How will the oppressors stop then?

Fear of People

كَيْفَ تَرْجُونَ أَنْ يُؤْمِنَكُمْ اللَّهُ مِنْ فَرَعٍ يَوْمَ الْقِيَامَةِ وَأَنْتُمْ تَخَافُونَ النَّاسَ فِي طَاعَةِ اللَّهِ وَتُطِيعُونَهُمْ فِي مَعْصِيَتِهِ وَتَفُونَ لَهُمْ بِالْعُهُودِ النَّاقِضَةِ لِعَهْدِهِ.

How do you hope that God would save you from the horror on the Day of Resurrection while you are neglecting the acts of obedience to Him out of your fear of people and committing acts of disobedience to Him out of your compliance with them? Furthermore, you are fulfilling people's pledges that are contrary to your pledges with God.

Meeting God

وَيْلَكُمْ يَا عِبِيدَ السَّوِّءِ مِنْ أَجْلِ دُنْيَا دَنِيَّةٍ وَشَهْوَةٍ رَدِيَّةٍ تُفَرِّطُونَ فِي مُلْكِ الْجَنَّةِ وَتَنْسَوْنَ هَوْلَ يَوْمِ الْقِيَامَةِ. مِنْ أَجْلِ نِعْمَةٍ زَائِلَةٍ وَحَيَاةٍ مُنْقَطِعَةٍ تَفْرُونَ مِنَ اللَّهِ وَتَكْرَهُونَ لِقَاءَهُ فَكَيْفَ يُحِبُّ اللَّهُ لِقَاءَكُمْ وَأَنْتُمْ تَكْرَهُونَ لِقَاءَهُ.

O bad servants, woe to you! Only for a lowly life and an awful passion, you are neglecting the realm of Paradise and the horror of the Day of Resurrection. Only for a transient favor and an interrupted life, you are going away from God and detest meeting Him. How will God then like meeting you when you dislike meeting Him?

God's Favorites

كَيْفَ تَزْعُمُونَ أَنَّكُمْ أَوْلِيَاءُ اللَّهِ مِنْ دُونِ النَّاسِ وَ أَنْتُمْ تَفْرُونَ مِنَ الْمَوْتِ وَ تَعْتَصِمُونَ بِالدُّنْيَا. لَا يُغْنِي عَنْكُمْ بِهِجَةُ دُنْيَاكُمْ الَّتِي زُيِّنَتْ لَكُمْ وَ كُلُّ ذَلِكَ إِلَى سَلْبٍ وَ زَوَالٍ.

How do you claim that you are the chosen people of God to the exclusion of all other people while you hate death and hold fast to the world? The adorned pleasures of your world are of no benefit to you because they all will expire and wipe out.

Knowledge for Hereafter

وَيَلَّكُمْ يَا عِبَادَ الدُّنْيَا تَحْمِلُونَ السِّرَاجَ فِي ضَوْءِ الشَّمْسِ وَ ضَوْوُهَا كَانَ يَكْفِيكُمْ وَ تَدْعُونَ أَنْ تَسْتَضِيئُوا بِهَا فِي الظُّلَمِ وَ مِنْ أَجْلِ ذَلِكَ سَخَّرَتْ لَكُمْ كَذَلِكَ اسْتِضَاءَتُمْ بِنُورِ الْعِلْمِ لِأَمْرِ الدُّنْيَا وَ قَدْ كُفِّتُمُوهُ وَ تَرَكْتُمْ أَنْ تَسْتَضِيئُوا بِهِ لِأَمْرِ الْآخِرَةِ وَ مِنْ أَجْلِ ذَلِكَ أُعْطِيتُمُوهُ.

O slaves of this world, woe to you! You carry lamps in sunlight, which is a sufficient light for you, while you leave them when you are in darkness, which is its proper time. In the same manner, you have used the illumination of knowledge for your worldly affairs while they are settled for you and have neglected using it for your affairs of the Hereafter for which you have been given (that knowledge).

Hard Hearts

الْقُلُوبُ إِذَا لَمْ تُرْفَقْ بِذِكْرِ الْمَوْتِ وَ تَتَعَبُهَا دَعْوَةُ الْعِبَادَةِ تَقْسُو وَ تَغْلُظُ.

Hearts that are not made softened by mention of death and not fatigued by the continuous (rituals of) worship will be severe and hard.

Harder than Rock

مَاذَا يُغْنِي عَنِ اللَّيْتِ الْمُظْلِمِ أَنْ يُوضَعَ السِّرَاجُ فَوْقَ ظَهْرِهِ وَ جَوْفُهُ وَ حَشٍ مُظْلِمٌ كَذَلِكَ لَا يُغْنِي عَنْكُمْ أَنْ يَكُونَ نُورُ الْعِلْمِ بِأَفْوَاهِكُمْ وَ أَجْوَاثِكُمْ مِنْهُ وَ حَشَّةٌ مُعْطَلَةٌ فَاسْرِعُوا إِلَى بُيُوتِكُمُ الْمُظْلِمَةِ فَأَنْبِرُوا فِيهَا كَذَلِكَ فَاسْرِعُوا إِلَى قُلُوبِكُمُ الْقَاسِيَةِ بِالْحِكْمَةِ قَبْلَ أَنْ تَرِينَ عَلَيْهَا الْخَطَايَا فَتَكُونَ أَقْسَى مِنَ الْحِجَارَةِ.

It is useless for a dark house to put a lamp on its surface when its inside is gloomy and dreary. Similarly, it is useless for you to have the illumination of knowledge on your tongues while your interiors are gloomy and dead. Hurry up to light up your gloomy houses (with lamps) and hurry up to light up your hard hearts with wisdom before they are overwhelmed by sins, and then they will be harder than rocks.

Lending God

كَيْفَ يَسْتَكْمِلُ حُبَّ خَلِيلِهِ مَنْ لَا يَبْذُلُ لَهُ بَعْضَ مَا عِنْدَهُ وَ كَيْفَ يَسْتَكْمِلُ حُبَّ رَبِّهِ مَنْ لَا يَقْرِضُهُ بَعْضَ مَا رَزَقَهُ.

How can anyone have the affection of his intimate friend in perfect without offering him a part of his efforts? Likewise, how can a servant have the affection of his Lord in perfect without lending Him³ some of His sustenance?

The Appreciative

لَا يَنْقُصُ اللَّهُ كَثْرَةَ مَا يُعْطِيكُمْ وَ يَرْزُقُكُمْ بَلْ بِرِزْقِهِ تَعِيشُونَ وَ بِهِ تَحْيَوْنَ يَزِيدُ مَنْ شَكَرَهُ إِنَّهُ شَاكِرٌ عَلِيمٌ

God is not affected by the abundance of His gifts and endowments that He provides to you. In fact, it is you who are survived by God's sustenance. He increases (His endowments to (those who thank Him, for He is indeed Appreciative and All-knowing.

Time of Death

لَا تُحَدِّثُوا أَنْفُسَكُمْ أَنْ آجَالُكُمْ تَسْتَأْخِرُ مِنْ أَجْلِ أَنْ الْمَوْتَ لَمْ يَنْزِلْ بِكُمْ فَكَأَنَّهُ قَدْ حَلَّ بِكُمْ فَأَظْعَنَكُمْ فَمِنْ الْآنَ فَاجْعَلُوا الدَّعْوَةَ فِي آذَانِكُمْ وَ مِنْ الْآنَ فَنُوحُوا عَلَى أَنْفُسِكُمْ وَ مِنْ الْآنَ فَابْكُوا عَلَى خَطَايَاكُمْ وَ مِنْ الْآنَ فَتَجَهَّزُوا وَ خُذُوا أَهْبَتَكُمْ وَ بَادِرُوا التَّوْبَةَ إِلَى رَبِّكُمْ

Do not think that time of your death will be postponed for you have not yet faced death. In fact, death is about to inflict you and take you away. From this moment, you should put the call to the right in your hearings. From this moment, you should mourn yourselves. From this time, you should weep for your evildoings. From this moment, you should supply for yourselves and be ready. Take the initiative to repent to your Lord.

The Diseased

إِنَّهُ كَمَا يَنْظُرُ الْمَرِيضُ إِلَى طَيِّبِ الطَّعَامِ فَلَا يَلْتَذُّهُ مَعَ مَا يَجِدُهُ مِنْ شِدَّةِ الْوَجَعِ كَذَلِكَ صَاحِبُ الدُّنْيَا لَا يَلْتَذُّ بِالْعِبَادَةِ وَ لَا يَجِدُ حَلَاوَتَهَا مَعَ مَا يَجِدُ مِنْ حُبِّ الْمَالِ

The diseased looks at the delicious meals but he cannot find them tasty because of the intensity of pain that he feels. The same, the worldly-minded ones cannot find the good taste of worship because they are controlled by fondness of (collecting) property.

Root of Sins

إِنَّ حُبَّ الدُّنْيَا لَرَأْسُ كُلِّ خَطِيئَةٍ

Indeed, the fondness of this world is the root of every evildoing.

Permanent Prayer

لَيْسَ شَيْءٌ أْبْلَغَ فِي شَرَفِ الْآخِرَةِ وَ أَعْوَنَ عَلَى حَوَادِثِ الدُّنْيَا مِنَ الصَّلَاةِ الدَّائِمَةِ وَ لَيْسَ شَيْءٌ أَقْرَبَ إِلَى الرَّحْمَنِ مِنْهَا فَدُومُوا عَلَيْهَا

وَأَسْتَكْثِرُوا مِنْهَا

Permanent prayer is the best thing through which the honor of the Hereafter is attained and the worldly misfortunes are alleviated. It is surely the closest thing to the Beneficent; therefore, preserve in it and offer it as much as possible.

Harvest

هَلْ زَارِعٌ شَعِيرٍ يَحْصُدُ قَمْحاً أَوْ زَارِعٌ قَمْحٍ يَحْصُدُ شَعِيراً كَذَلِكَ يَحْصُدُ كُلُّ عَبْدٍ فِي الْآخِرَةِ مَا زَرَعَ وَ يُجْزَى بِمَا عَمِلَ

How can a sower of barley harvest wheat or a sower of wheat harvest barley? In the same way, each one will harvest, in the Hereafter, only what he sowed and will be rewarded according to what he did.

Fondness of Worldly Pleasures

إِنَّ الَّذِي يَخُوضُ النَّهْرَ لَا بُدَّ أَنْ يُصِيبَ ثَوْبُهُ الْمَاءُ وَإِنْ جَهَدَ أَنْ لَا يُصِيبَهُ كَذَلِكَ مَنْ يُحِبُّ الدُّنْيَا لَا يَنْجُو مِنَ الْخَطَايَا

Water will surely wet the dress of him who wants to cross a river despite the great efforts that he exerts for saving his dress from wetness. In the same manner, he who is fond of the worldly pleasures will not be saved from evildoings.

The Ranch

إِنَّ الدُّنْيَا خُلِقَتْ مَزْرَعَةً تَزْرَعُ فِيهَا الْعِبَادُ الْحُلُوَّ وَالْمُرَّ وَالشَّرَّ وَالْخَيْرَ وَالْخَيْرُ لَهُ مَغَبَّةٌ نَافِعَةٌ يَوْمَ الْحِسَابِ وَالشَّرُّ لَهُ عَنَاءٌ وَ شَقَاءٌ يَوْمَ الْحَصَادِ

Indeed, this world is created as a ranch in which the servants plant the sweet, the bitter, the evil, or the good. The result of the good will be advantageous on the Day of Judgment, while the result of evil will be only hardship and suffering on the harvest time.

Seal Your Mouth!

أَوْصِيَكُمْ أَنْ تَخْتِمُوا عَلَى أَفْوَاهِكُمْ بِالصَّمْتِ حَتَّى لَا يَخْرُجَ مِنْهَا مَا لَا يَحِلُّ لَكُمْ

I advise you to seal your mouths with silence so that they –your mouths– will not utter unlawful things.

For the Hereafter

إِنَّمَا أُعْطَاكُمْ اللَّهُ الدُّنْيَا لِتَعْمَلُوا فِيهَا لِلْآخِرَةِ وَلَمْ يُعْطِكُمْوهَا لِتَشْغَلَكُمْ عَنِ الْآخِرَةِ

Indeed, God has given you this world as a means by which you work for the Hereafter, not to engage you from the Hereafter.

Worthless Faith

إِنَّمَا أُعْطَاكُمْ اللَّهُ الدُّنْيَا لِتَعْمَلُوا فِيهَا لِلْآخِرَةِ وَلَمْ يُعْطِكُمْوهَا لِتَشْغَلَكُمْ عَنِ الْآخِرَةِ.

Indeed, planting is worthless unless there is water and soil. In the same manner, faith is worthless unless there is knowledge and deed.

God's Outrage

إِنَّ الزَّرْعَ لَا يَصْلُحُ إِلَّا بِالمَاءِ وَ التُّرَابِ كَذَلِكَ الْإِيمَانُ لَا يَصْلُحُ إِلَّا بِالْعِلْمِ وَ الْعَمَلِ.

Blessed be him who detains his surplus wording for fear that it may causes God's outrage; speaks only of what he understands, and does not praise anyone for a wording before he notices the application of that wording to the conduct (of the speaker).

Learn and Teach!

طُوبَى لِمَنْ تَعَلَّمَ مِنَ الْعُلَمَاءِ مَا جَهِلَ وَ عَلَّمَ الْجَاهِلَ مِمَّا عَلَّمَ طُوبَى لِمَنْ عَظَّمَ الْعُلَمَاءَ لِعِلْمِهِمْ وَ تَرَكَ مُنَازَعَتَهُمْ وَ صَغَرَ الْجُهَالَ لِجَهْلِهِمْ وَ لَا يَطْرُدُهُمْ وَ لَكِنْ يُقَرِّبُهُمْ وَ يُعَلِّمُهُمْ.

Blessed be him who learns from the scholars that which he did not know and conveys to the ignorant what he learnt.

The Most Lovable

يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَحْزَنُ عَبْدِي الْمُؤْمِنُ أَنْ أَصْرِفَ عَنْهُ الدُّنْيَا وَ ذَلِكَ أَحَبُّ مَا يَكُونُ إِلَيَّ وَ أَقْرَبُ مَا يَكُونُ مِنِّي وَ يَفْرَحُ أَنْ أُوسِّعَ عَلَيْهِ فِي الدُّنْيَا وَ ذَلِكَ أَبْغَضُ مَا يَكُونُ إِلَيَّ وَ أَبْعَدُ مَا يَكُونُ مِنِّي.

God the Blessed the Exalted says, “My faithful servants become sad when I take the worldly pleasures away from them, while this is the most lovable and the most favorable thing for Me. They feel happy when I bestow upon them with many worldly pleasures, while this is the most detestable and the remotest thing from Me”.

¹ . Tohaf al-Oqoul, p. 501.

² . It means, spend your wealth in the way of God.

³ . To lend God means, to give in His way and to lend His servants.

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